

# HAUSA

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## Preface

Were it not for the fact that we have three matters to record, no prefatory note would be necessary in a volume in the well-established Teach Yourself series.

First, a note on the history of the materials in this Hausa grammar. The original lessons were used from 1962-1968 by Mr. Kirk-Greene in regular African language courses in the Summer Schools at the University of California, Los Angeles, and for faculty and post-graduate classes at Ahmadu Bello University. A parallel and advanced version was used by Dr. Kraft in his credit-earning courses at Michigan State University between 1964 and 1968, and at UCLA from 1968 to the present. On the experience gained from this considerable testing period we have combined and revised our course materials. Since 1966, Dr. Kraft has worked on the task of incorporating them into the eventual text of *Teach Yourself Hausa*. If the foundations of this volume lie in the original work of one of us, the credit for the final version is essentially that of the other.

Secondly, a reference to some of the distinctive features of this Hausa grammar. In most existent grammars, insufficient attention has been paid to the questions of marking tone and vowel length; we have given special attention to these essential aids to acquiring fluency. The supplementary sections of the book, such as the bibliographical guide to further reading, referential lessons, quick-look tables of grammatical synopsis and a two-way vocabulary of some 2000 words will place the student who completes this course in a promising position to sit formal examinations in Hausa and then, hopefully, move to the field to put into practice what he has learned at home. Again, we have sought to support

the morphological and syntactical analysis by a series of lively dialogues and typical situational conversations, and, later on, of traditional fables, proverbs and stories. Where the student has the advantage of working with a Hausa informant, he may conveniently have these conversation-pieces read or recorded. But since we are aware that, in the nature of the Teach Yourself series, many students will initially be faced with the problem of literally teaching themselves, we have here and there eschewed an approach that holds that grammars should be purely descriptive and never prescriptive, and have taken advantage of our class experience where we have found that a didactic 'laying down of the basic rules' is very often a helpful and appreciated framework for those beginning to learn an African language.

Thirdly, and most importantly, the acknowledgement of our debts of gratitude. To name all those—scholars, informants, research assistants, students—who have so readily co-operated in our work on this new Hausa course would be impossible. But we hope that if we specify those to whom our greatest thanks for information, explanation and clarification goes, and happily dedicate our book to all students of Hausa, be they Nigerian or otherwise, past or future, we shall have achieved our aim of due acknowledgement. Those to whom our special thanks are due include Mr. F. W. Parsons, Reader in Hausa at the School of Oriental and African Studies, University of London, whose exhaustive comments on the text were so helpful and upon whose scholarly analyses of Hausa verbs and noun plurals we have leaned so heavily; Dr. D. W. Arnott, Professor of West African Languages at the University of London, for his suggested improvements; Messrs. G. P. Bargery and R. C. Abraham, whose monumental dictionaries we rarely turned to in vain; the numerous and enthusiastic students registered for our respective courses over the

years; our various research assistants, Yahaya Aliyu, Benjamin Ishaku, Salisu Abubakar, Ibrahim Wada, Sani Abdullahi, Katherine (Powers) de Blij and Marguerite G. Kraft; and our typists, Jean Gorman and Dorothy Pelton, who have dealt so nobly with a language quite strange to them. In hoping that this book may be a helpful contribution to the learning of one of the two most important languages of Africa, we conclude by reminding our readers of the Hausa proverb **KÀRÀTŪ, farkonkà madàcī, ƙarshenkà zumà**: *it may be bitter to begin study but the end is sweet.*

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1973

The author's approach is to examine the various ways in which the concept of 'justice' has been used in the history of political thought. He begins with the ancient Greeks, who used the term to refer to a sense of fairness and equity. He then moves on to the medieval period, where the concept was used to describe the relationship between the ruler and the ruled. In the modern period, the concept has been used to describe the relationship between the state and the individual. The author argues that the concept of justice has evolved over time, and that it is now used to describe a wide range of social and political arrangements. He concludes by arguing that the concept of justice is still a central part of our political and social life, and that it is important to continue to explore its meaning and implications.

The author's argument is well supported by a wealth of references to the works of the great political thinkers of the past. He also makes a strong case for the importance of the concept of justice in our lives today. The book is a valuable contribution to the study of political philosophy, and it is one that all who are interested in the subject should read. The author's writing is clear and concise, and his argument is compelling. The book is a must-read for anyone who wants to understand the history and meaning of the concept of justice.

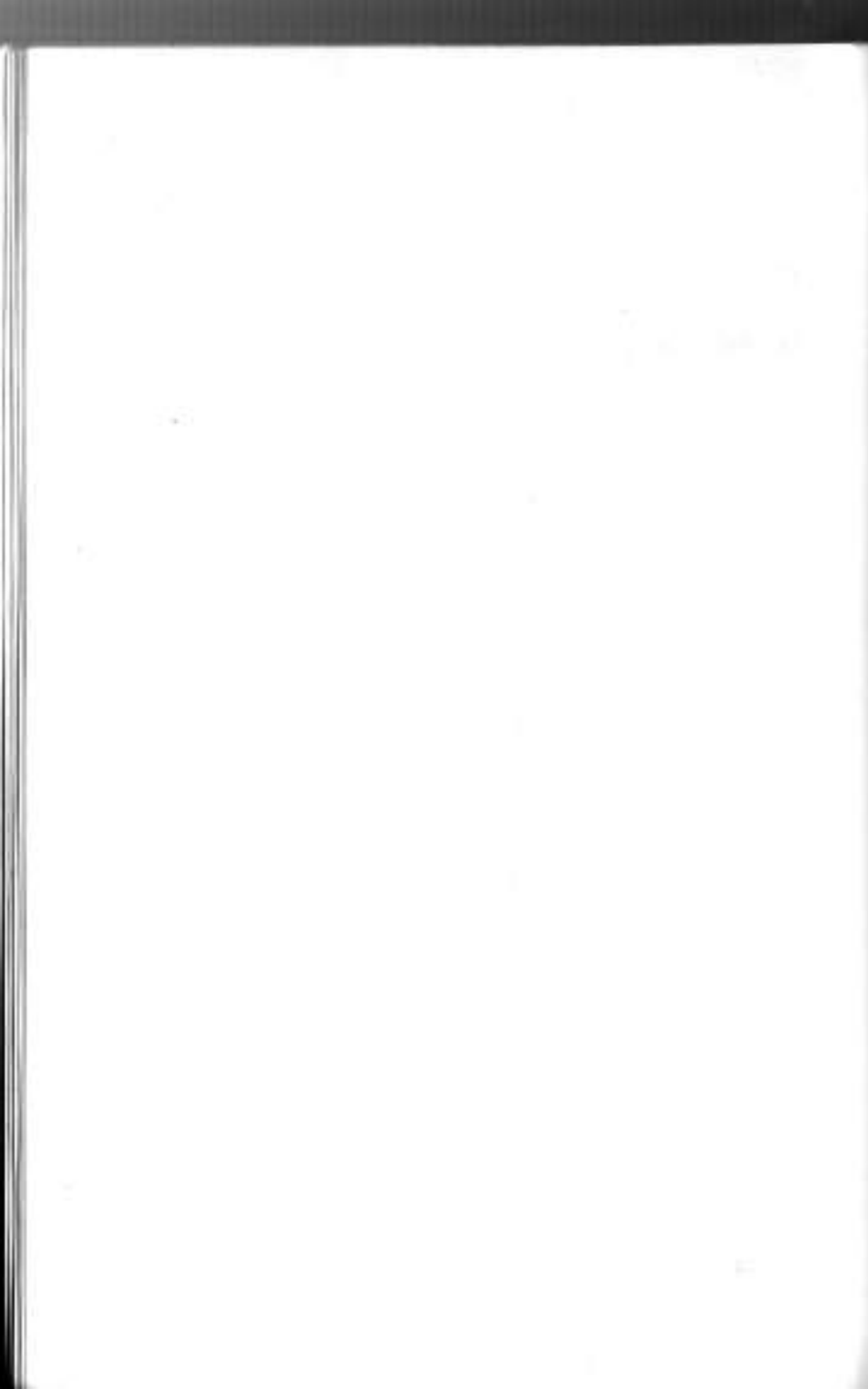
## Part One

### Introduction

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The report for this study was prepared from the... (The text is extremely faint and largely illegible due to low contrast and blurring.)

It is hoped that this study will provide... (The text is extremely faint and largely illegible due to low contrast and blurring.)



## Lesson 1

### The Hausa Language

1. Hausa historically is primarily the name of a language rather than of a people. By extension, it has come to be used to describe the majority group of northern Nigerians, linked by a sense of unity based on a common language, history and customs. Ethnically, however, there exists some heterogeneity within this group, and religion-wise there are a few Christian and animist Hausa as well as Muslim Hausa.

2. The present-day Hausa people originate from the **Hausā Bakwāi**, the seven historical states of Kano, Katsina, Daura, Zazzau (Zaria), Biram, Gobir and Rano, which form the nucleus of the Kano, North Central and North-western states of Nigeria and of the contiguous portion of Niger Republic. These states flourished some 400 years ago; Kano city is reputed to be a thousand years old. At the beginning of the nineteenth century, the Fulani of Sokoto incorporated the governments of the **Hausā Bakwāi** into the Sokoto empire, the foundation of the political entity recognized up to 1966 as the Northern Region of Nigeria. The kingdom of Bornu, along with the remainder of present-day North-eastern, Benue-Plateau and Kwara states, remained outside the mainstream of Hausa and later Fulani influence.

Those ancient states where Hausa was spoken, but not as a mother tongue, were known as the **Banzā Bakwāi**, the seven 'illegitimate' ones. They included such areas as Ilorin (Yoruba), Nupe, Yauri, Kebbi, Kwararafa (Jukun), Gwari and Zamfara. **Gwāri** is a term still used to refer contemptuously to one who haltingly stammers out

pidgin-Hausa : **Bāgwāri nè**. Its opposite, the flattery given to a foreigner who speaks fluent Hausa, is **yā iyā Hausā kàmar jàkin Kanò**, literally *he speaks Hausa like a Kano donkey*. The Kano dialect is that normally accepted as 'standard' Hausa for teaching purposes, and is the one preferred in this book.

3. The Hausa language is generally recognized to be the largest West African language. Fifteen to twenty million people can claim Hausa as their mother-tongue with some ten million non-native speakers demonstrating varying degrees of competence in the language. It is the predominant language of the northern states of Nigeria and of neighbouring Niger Republic. Sizable Hausa-speaking communities (often itinerant and trading) are also found in many of the major cities of West, North and Equatorial Africa.

In the former Northern Region of Nigeria up to 1966, Hausa shared with English the status of 'official' language and both were written into the constitution. In 1964 the Northern House of Assembly considered the adoption of Hausa as the only language of business throughout the Government and in the legislature. Regulations towards implementing this were introduced but were rescinded in early 1966. Without a knowledge of Hausa, however, it is awkward to move very far from northern Nigeria's urban circles and difficult to communicate effectively with any but the English-speaking elite.

4. Hausa is classified by Greenberg as a member of the Chadic group of the Afroasiatic family of languages.<sup>1</sup> It is, therefore, more closely related genetically to Arabic, Hebrew, Berber and other members of the Afroasiatic

<sup>1</sup> See Greenberg, J. H., *The Languages of Africa*. Bloomington, Indiana : Indiana University, 1963.

family than are most of the rest of the languages of sub-Saharan Africa. To this extent Hausa is not a 'typical' African language.

The conceptual framework of the Hausa-speaking peoples expressed through the language is, however, definitely African and bears a close relationship to that expressed through more 'typically' African Niger-Kordofanian languages to the south of Hausa.

The cultural influence of the Near East upon the Hausa people is, however, quite prominent and is reflected in the language. The influence of Muslim thought and culture may be said to permeate many aspects of Hausa life and language. Borrowings of concepts (especially religious and philosophical) and vocabulary are recognizable at every turn.

As one result of early Muslim influence, Hausa has a literary tradition extending back several centuries before contact with Western culture. Hausa was first written in an Arabic script known as *ajami*. Today this representation of the language is largely restricted to Muslim scholars, divines (*mâlâmai*) and their Koranic schools, having been superseded for most purposes by the Roman script (minus the diacritics) which is used in this book.

A large amount of printed literature is available in Hausa, and a variety of periodicals have appeared over the years, at least two of which are still produced regularly. Foremost among the secular producers of Hausa literature has been the Gaskiya Corporation, Zaria. In recent years, however, the Northern Nigeria Publishing Corporation at Zaria has emerged as the principal publisher of Hausa texts. The weekly newspaper *Gaskiya Ta Fi Kwabo* is the most prominent of the Hausa periodicals, and is supported by a relatively large number—when compared to the number of publications in other vernaculars—of books printed in Roman script and published by various commercial and mission groups

in Northern Nigeria. Since its removal to Kaduna in 1966, however, it has failed to retain the standard orthography (especially with respect to the 'hooked' letters), and should not, therefore, be imitated by those sitting for formal Hausa language examinations.

## Lesson 2

### Hausa Pronunciation I : Consonants and Vowels

1. Twenty-one written symbols will be employed to represent the twenty-four Hausa consonants (three of the consonants, *sh*, *ts* and *'y*, are represented by double letters).<sup>1</sup> The following chart provides a fairly accurate indication of the sounds of sixteen of these consonants :

- b** as in *big* : *bābū*, *bābba*, *bāki* <sup>2</sup>  
**c** as the *ch* in *church* : *can*, *cikā*, *mācè*  
**d** as in *dog* : *don*, *bādūkū*, *darè*  
**g** as in *good* (never as in *gist*) : *gudū*, *gērō*, *dōgō*  
**h** as in *hat* : *hūtā*, *habā*, *rahā*  
**j** as in *jot* : *jāwō*, *kujērā*, *jikī*  
**k** as in *king* : *kārè*, *kūkā*, *kōwā*  
**l** as in *like* : *lādā*, *lallè*, *lāfiyā*  
**m** as in *man* : *mōtā*, *makōyī*, *dāmā*  
**n** as in *not* : *nāmā*, *hannū*, *nīsa*  
**s** as in *son* : *sanyī*, *sanī*, *Hausā*  
**sh** as in *shut* : *shiga*, *shā*, *tāshi*  
**t** as in *tin* : *tāfi*, *tēbūr*, *fitō*  
**w** as in *win* : *watā*, *wurī*, *rawā*  
**y** as in *yet* : *yārō*, *hanyōyī*, *yunwā*  
**z** as in *zero* : *zuwā*, *zāfi*, *kāzā*

<sup>1</sup> The letters *q*, *v* and *x* are not used in Hausa except sometimes in the spelling of foreign names. The letter *p* is sometimes seen as a non-standard representation of the sound regularly written as *f*, which, however, often sounds more like English *p* than English *f*. The sound represented in English by *qx* occurs regularly in Hausa words, but is written *kw*.

<sup>2</sup> See pages 9–11 and 14 for explanations of the diacritical marks.

2. The remainder of the consonants require special treatment.

**f** sounds very much like the English *f*, but is produced between the lips rather than between the lower lip and upper teeth as in the English *f*. Often, too, Hausa **f** is pronounced nearer the English *p*, e.g. **fili**, **lāfiyà**, **fiṭa**, **fātà**, **fari**. In some words it is interchangeable with **h**, e.g. **fudu/hudu**, **tsöfö/tsöhö**.

' is a glottal catch like that which precedes each vowel in English exclamations such as *oh-oh* or *uh-uh*. In Hausa ' is written when it occurs in the middle of a word, e.g. **ā'à**, **na'am**. Every word beginning with a vowel in Hausa actually starts with a glottal catch, but this, since it is predictable, is not written either in the official orthography or in this book, e.g. **aiki**, **addà**, **i**.

'y is a very rare Hausa sound which consists of *y* preceded by a glottal catch, e.g. **'yā'yā**, **'yarsà**.

The consonants **ḡ**, **ḏ**, **ḡ** and **ts** are known technically as *glottalized consonants*. That is, each is produced with a simultaneous glottal catch and released with a rather explosive quality to it. The **ḡ** and **ḏ**, in addition, are often produced implosively, i.e. with the air stream pulled into the mouth rather than expelled from the mouth as with **ḡ** and **ts**. In the schools of Hausaland the letters representing these sounds are referred to as *hooked letters*.

**ḡ** is like **b**, but with a simultaneous glottal catch and an explosive quality to the release, e.g. **ḡērā**, **lḡḡḡ**, **haḡḡ**.

**ḏ** is like **ḏ** (though the tongue position is a bit farther back), but with a simultaneous glottal catch and an explosive quality to the release, e.g. **ḏāki**, **ḏaya**, **kuḏi**.

**ḡ** is like **k**, but with a simultaneous glottal catch and an explosive, click-like quality to the release, e.g. **ḡōfà**, **zāki**.

**ts** is like **s**, but with a simultaneous glottal catch, an explosive quality to the release and, for many speakers, an initial *t* sound, e.g. **tsāfi**, **yātsà**, **tsūtsà**.

**r** is either a short trill or a flap which often sounds

much like an l. Though many Hausa speakers will maintain a distinction between the two r sounds, consistently employing one in certain words and the other in other words, the processes of linguistic change have so affected the use of these sounds that it is often impossible to predict accurately which r will be employed in a given word. The majority of Hausa speakers employ a trilled r before most consonants (except labial and velar), e.g. *murnà*; in final position, e.g. *har*; regularly in words borrowed from other languages, e.g. *barkà*, *karantà*; and in a relatively small number of other words. The flap r occurs in most other contexts. The student is encouraged to discover what the pattern followed by his informant is, and to learn to employ that pattern in his own speech. He may find it convenient to add a tilde (Ñ) throughout these lessons to indicate when the trill occurs in his informant's speech. The present authors have weighed the relative merits of consistently indicating the difference between the two r sounds throughout these lessons and felt that it would be less confusing to omit such indication here.

3. Hausa makes use of five short and five long vowels. However, only five written symbols are used in Hausa literature to represent these ten sounds. It is, therefore, necessary to supplement the accepted writing system in order to enable the student to know which sound is to be employed in a given word. *Long vowels* will thus be indicated in these lessons by the presence of a macron (ā) above the letter. Vowels with no macron are therefore short.

Due to the wide dialectal differences in the pronunciation of English vowels, it is very difficult to illustrate Hausa vowels unambiguously by employing English words. The following attempt to do so is only a general guide and must not therefore be depended upon too

heavily. The student must do his best to imitate his informant's production of the vowel sound carefully, whether or not the English illustration of the Hausa sound given below is accurate for his dialect. He may later find it profitable to substitute other English (or non-English) key-words for those given below. In any event, the long vowels (**ā**, **ē**, **ī**, **ō**, **ū**) are always 'pure' vowels in Hausa, unlike English where they are usually phonetic diphthongs (technically known as glides).<sup>3</sup> The student should keep this basic difference between Hausa and English vowels in mind as he refers to the English 'key-words' below.

**a** most frequently <sup>4</sup> similar to the *u* in *butter*, *cuff* :

**habà**, **állò**, **tàfi**

**ā** similar to *a* in *far*, *car*, *psalm* : **rānā**, **fātā**, **tāfi**

**e** similar to *e* in *bet*, *check* : **fenslr**, **màcè**, **gòbè**

<sup>3</sup> The student unaware of this characteristic of English pronunciation might profitably watch his lips in a mirror as he pronounces slowly a word such as *hope* or *loaf*. He will note that as he completes the vowel segment of the word his lips become more tightly pursed into a *w*-like position in anticipation of the final labial consonant. This process is technically known as a *vowel glide*, and these words are spelled phonetically *houp* and *loaf* to indicate the fact that the vowel segment in them is a complex of *o* plus *w*. Less easily observable but nonetheless real vowel glides occur on most other 'long' vowels in English as well. The vowel in *feet*, for example, involves a sliding (gliding) forward of the tongue into a *y* position (phonetically spelled *fiyt*) as does that in *rate* (phonetically *reyt*). Likewise the vowel in *far* involves a tongue glide which may be phonetically represented by an *H* (e.g. *faH* or *faHr*). The point is that Hausa vowels are not characterized by this type of 'diphthongizing'. Hausa long vowels are, therefore, phonetically representable as *oo* rather than *ow*, *ii* rather than *iy*, *aa* rather than *aH*, *uu* rather than *uw*, *ee* rather than *ey*. The English learner of Hausa must, therefore, give some attention to keeping his lips still as he produces a Hausa **ō** or **ū**, and his tongue in its starting position when he produces Hausa **ī**, **ē** and **ā**, regardless of the consonant that follows.

<sup>4</sup> In proximity to **y** or **i**, **a** is often pronounced as short **e**, e.g. **yànzà**, **sai**. Other slight variations also occur in the pronunciation of **a**. The student should be on the lookout for them and seek to imitate the native speaker's production at all times.

ē similar to *a* in *rate, mate, date* : *lēṣṣè, gēmù, tēbùr*

ì similar to *i* in *pin, bit* : *cikì, gidā, idò*

ĭ similar to *e* in *she, feet* : *kĭfi, shĭ, rĭgā*

o similar to *o* in *obey* (very short) : *Bellò*

ō similar to *o* in *open, goal* : *dōkì, tuwō, mōtā*

u similar to the vowel in *foot, put* : *ukù, mùtùm, dúbù*

ū similar to *oo* in *boot, root, toot* : *sūnā, tūlū, hūlā*

4. Short vowels are *quantitatively shorter* in duration than long vowels and very often differ in *quality* as well. That is, if a given short vowel requires a certain length of time to be produced, its long counterpart may require twice as much time. The fact that a given vowel is short rather than long may also be signalled (especially in closed syllables) by the fact that the short vowel *sounds* different from its long counterpart. Thus, the difference between *tāfi*, *go away*, and *tāfi*, *palm of the hand*, is signalled both by the differences in the actual length of the two *a*'s and by the fact that they 'sound' different (i.e. have a different phonetic quality).

5. In addition to the ten vowels, there are in Hausa two diphthongs. These are combinations of a short *a* plus *y* or *w* which occur in a single syllable. They are, however, written as *ai* and *au*:

*ai* usually approximates the *u* in *cuff + y* : *kāi, nai* ;  
or the *e* in *bet + y* : *sai, zāi*

*au* usually approximates the *u* in *cup + w* : *kauyè, launì*.

6. The student should always keep in mind the fact that a language is made up primarily of *sounds* rather than written symbols. Written symbols are used in this book only as guides to the spoken sounds of the Hausa language, not as an end in themselves.

The system of written symbols here employed is designed to be as true a guide as possible to the spoken language. Therefore, *each written symbol represents one, and only one, meaningful unit of sound in Hausa.*

## Lesson 3

### **Hausa Pronunciation II : Tone and Intonation**

1. No language is known to be spoken without the systematic use of pitch distinctions in addition to the distinctions between the various vowels and consonants. English, for example, is characterized by a very intricate intonational system (the specifics of the system vary from dialect to dialect) in which pitch distinctions play a major part.

A large proportion of the world's languages—including all but a very few African languages—employ pitch *tonally* rather than intonationally. This is a usage quite distinct from that of English. Such languages are known as *tone languages*. Hausa is a tone language.

Each Hausa syllable consists of a given set of consonants and vowels plus an assigned tone. Each word must, therefore, be learned and pronounced with its proper tone pattern as well as its proper vowels and consonants.<sup>1</sup> In order to facilitate proper learning, and to avoid ambiguity, we have considered it helpful to employ accent marks in this book to indicate the proper tone of each syllable. In the traditional orthography (which does not indicate either tone or vowel length), for

<sup>1</sup> It is important to observe that *tone* and *tone pattern* are terms employed to designate a system which employs pitch distinctions in a relative manner—not in an absolute manner like notes in music. Different speakers, e.g. men and women, have different voice pitches and these may be varied for emotional reasons. It is the *relative interval* between successive syllables of speech that determines the tonal (and intonational) patterns being employed in language, *not* the absolute pitch on which these speech segments fall.

example, the spelling *jibi* represent two distinct words and the spelling *fito* represents three distinct words, differing in tone (see below).

2. In Hausa there are two tone levels (termed *high* and *low*), and a less frequent combination of high and low resulting in a *falling* tone. These tones are not necessarily assignable to absolute pitch levels such as those of a musical scale, but rather are important because they contrast with each other in a systematic way within the language. That is, Hausa high tone is of importance because it contrasts with low tone to account for the difference in meaning between words like *jibi*, *day after tomorrow*, and *jíbì*, *a meal*, or between *fitō*, *come out*, *fitò*, *ferrying*, and *fitō*, *guinea corn beer*.

3. In this book the grave accent ( ` ) is employed over the vowel of the relevant syllable to indicate *low tone*. A *high-tone* syllable is signalled by the *absence of any tone mark* over the vowel. The circumflex ( ^ ) accent over a vowel indicates a *falling-tone* syllable (i.e. one which starts high and falls to low). A few examples of words differing only in tone are :

a cry	<b>kūkā</b>	<b>kūkà</b>	baobab tree
inside	<b>cikì</b>	<b>cikí</b>	stomach
he went	<b>yā tãfi</b>	<b>yâ tãfi</b>	he will go
(particle of assent)	<b>na'am</b>	<b>nâ'am</b>	(reply to a call)

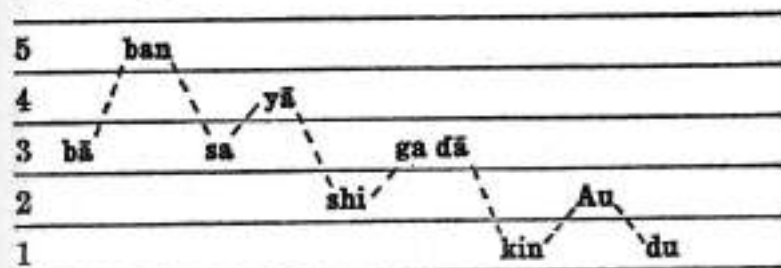
4. Hausa also has an *intonational system*. This system involves the specifying and modification of the pitch levels in the tonal system. Hausa intonation applies to *whole utterances*, not to each syllable as is the case with tone.

While every syllable has its own tone, the specific pitch level of each syllable in an utterance is determined

by the intonational system in accordance with the position of the given syllable in the utterance. The tonal pattern of a word determines whether the pitch of the syllable is the same, higher or lower than the pitch of the immediately preceding and following syllables in the utterance. The intonational system specifies how much difference there will be between contiguous syllables with different tones.

The total pitch component (tone plus intonation) of a Hausa utterance can be conveniently described in terms of five pitch levels.<sup>2</sup> These can be numbered from 1 to 5, with 1 referring to the lowest and 5 to the highest pitch level.

5. The most characteristic type of Hausa intonation may be termed *declarative intonation*. This type of intonation has a generally descending pitch pattern and may be represented on a chart as follows :



Bàbansà yā shiga dākin Audù. Father-his he entered  
room-of Audu.

The first high tone in a declarative pattern is on pitch level 5. The next low is on pitch 3, the next high on 4,

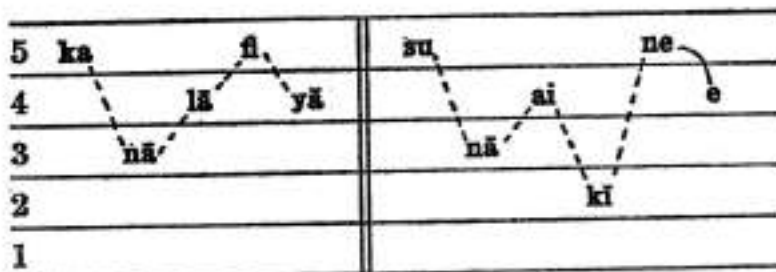
<sup>2</sup> See also Hodge, Carleton T., *Hausa Basic Course*, pp. 3 ff., and Kraft, Charles H., and Marguerite G., *Spoken Hausa: Introductory Course*. An annotated bibliography will be found on pages 289 ff. (Lesson 43).

etc. The pattern, therefore, is to drop two steps from a high to a low, and to climb one step from a low to a high, but with two qualifications :

- (i) An initial low tone will be on level 3 and the following high on level 5.
- (ii) A final low will drop to level 1, even if the utterance is not long enough to force it there, but will go no lower than level 1.

6. *Interrogative intonation* is of two types :

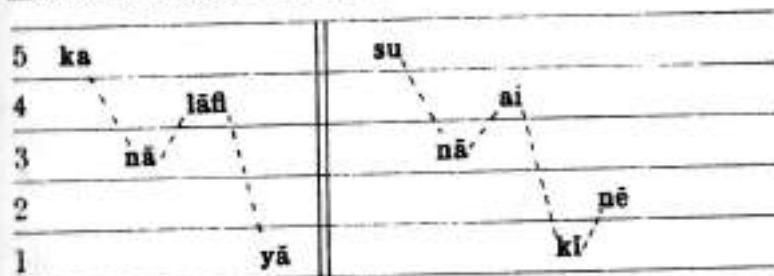
- (a) When the utterance includes no interrogative word, the last high tone will jump to a pitch level at least one step higher than the pitch level of the previous high-tone syllable. Often, in fact, the whole utterance is pitched on a higher level than in the corresponding statement. If the final syllable is high, it will slur from the very high level to a level at least one step lower. A following low tone (if present) will drop only one step rather than all the way down to level 1 as in the declarative pattern :



**Kanã lãfiyã ?**  
Are you well ?

**Sunã aiki nã ?**  
Are they working ?

These utterances as statements (declarative intonation) would be as follows, in contrast with the interrogative patterns above :

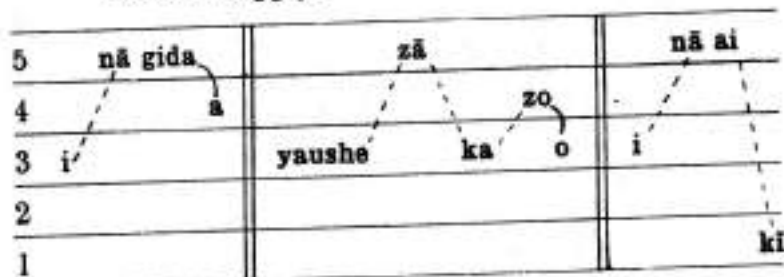


**Kanā lāfiyā.**  
You are well.

**Sunā aiki nē.**  
They are working.

- (b) When the utterance includes an interrogative word it employs the declarative pattern with two modifications :

- The whole utterance may be on a slightly higher pitch.
- A final high-tone syllable becomes a falling slur to a level at least one step lower. If the final syllable is a low tone, the second modification does not apply.



**Īnā gidā?**  
How's (your)  
family?

**Yāushē zā ká zō?**  
When will you  
come?

**Īnā aiki?**  
How's (your)  
work?

7. *Vocative intonation*, employed when using a person's name or title in addressing him, is the same as that described under 6 (b) above :

5	nu Mūsa	Nā gaishē	nu Au
4			
3	san	kā	san
2		lī	
1			du

Sānnu, Mūsā.  
Greetings,  
Musa.

Nā gaishē kā, dālibi.  
I greet you,  
student.

Sānnu, Audù.  
Greetings,  
Audu.

8. *Stress* is also present in Hausa, but is not nearly as important in Hausa as in English. The student must, however, learn to recognize and imitate the stress as well as the pitch pattern of each utterance. The following generalizations concerning Hausa stress may be helpful :

- (i) Differences in stress alone do not account for differences in meaning between words.
- (ii) Stress generally, though by no means always, falls on syllables possessing high tone (as exceptions note the following—the underlined syllable takes the stress : **má**cè cē, *it is a woman* ; káwō ákwàtì, *bring the box*).
- (iii) When a series of high-tone syllables is followed by a low tone, the high-tone syllable immediately preceding the low syllable carries greater stress than the preceding high syllables unless such a syllable is both word-final and possesses a short vowel (e.g. íta cè, *it is she*).

9. The importance of mastering the tone and intonation patterns of Hausa cannot be overemphasized. To 'learn' Hausa words and longer utterances without taking the trouble to acquire the proper pitch pattern suggests an indifference by the speaker that indicates disrespect or

even ignorance. Foreigners have insulted Hausa-speakers too long by simply carrying their own intonational patterns over into Hausa. It is an everlasting tribute to the patience and kindness of the Hausa people that they have not only put up with such carelessness but even learned to understand some of the things we have attempted to say in our bastardized form of their language!

The tone pattern of each word is fully as integral to it as are the vowels and consonants, and it must be as completely mastered. It is for this reason that the effort has been made to indicate the tone and vowel length of each Hausa syllable in this book.



## Part Two

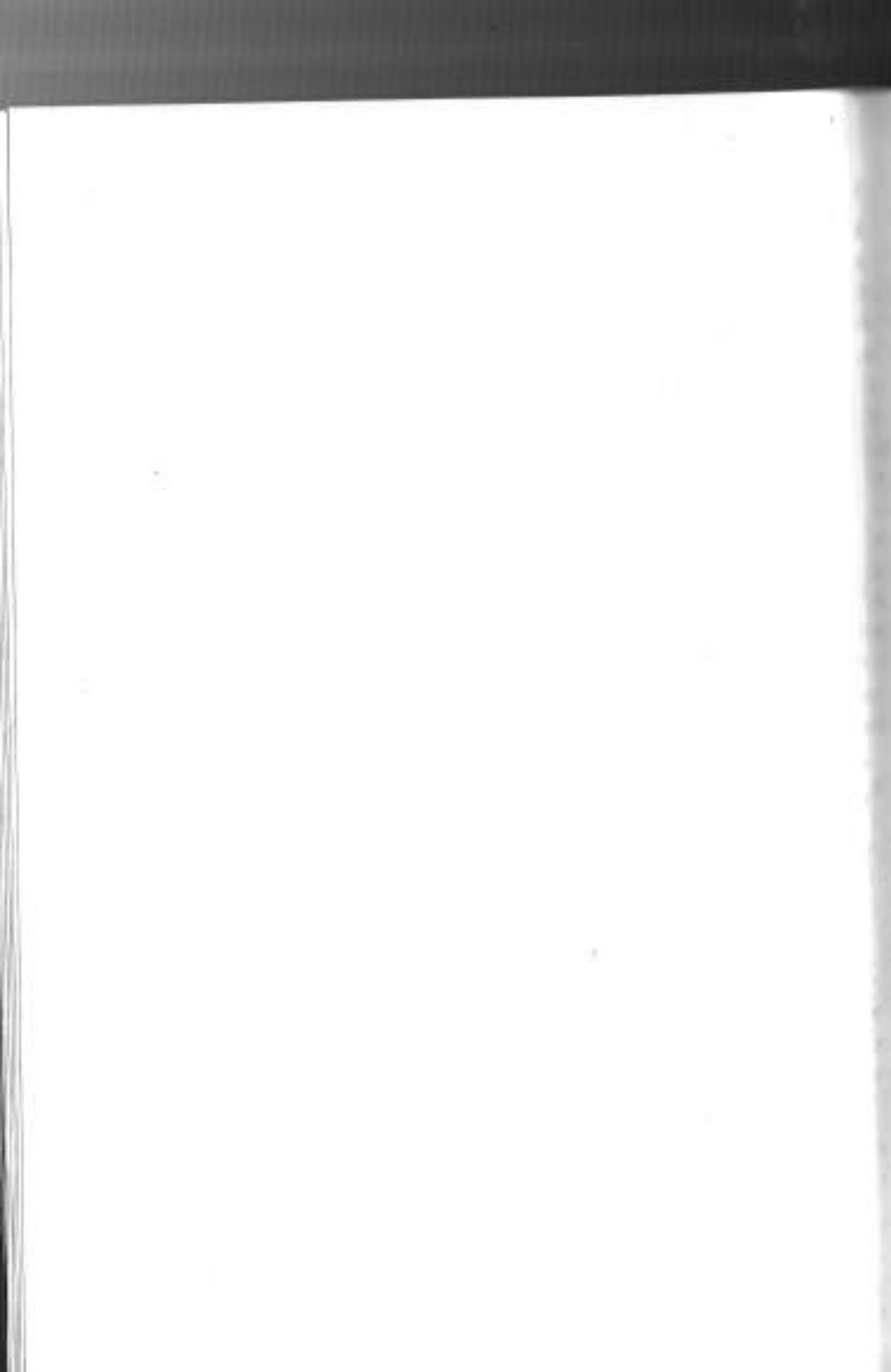
### Grammar

The first section contains the exercises which are to be done with the book. They are the best of the exercises which are to be done with the book. They are the best of the exercises which are to be done with the book. They are the best of the exercises which are to be done with the book.

The second section contains the exercises which are to be done with the book. They are the best of the exercises which are to be done with the book. They are the best of the exercises which are to be done with the book.

English	French	German	Italian
book	livre	Buch	libro
the book	le livre	das Buch	il libro
two books	deux livres	zwei Bücher	due libri
three books	trois livres	drei Bücher	tre libri
four books	quatre livres	vier Bücher	quattro libri
five books	cinq livres	fünf Bücher	cinque libri
six books	six livres	sechs Bücher	sei libri
seven books	sept livres	sieben Bücher	sette libri
eight books	huit livres	acht Bücher	otto libri
nine books	neuf livres	neun Bücher	nove libri
ten books	dix livres	zehn Bücher	dieci libri

A typical speaking situation would involve a speaker with a certain amount of knowledge of the language. The speaker would use the language to express his or her thoughts and feelings. The speaker would use the language to communicate with others. The speaker would use the language to share information and to build relationships.



## Lesson 4

### Greetings I

1. In Hausa society, greetings are usually more than a casual 'hello' or nodded 'morning'. They are the hallmark of courtesy and good manners. Different greetings exist for different times of the day and for different activities. The more common of these greetings are given below. Other important greetings are given in Lesson 31.

2. The following greetings can be used with anyone, at any time.

<i>Greeting</i>		<i>Reply</i>	
hello	sànnu	yâuwâ, sànnu (kâdai)	hello
are you well ?	lâfiyâ ?	lâfiyâ lau	I'm fine
how's (your) tiredness ?	inâ gâjiyâ ?	bâ gâjiyâ	there is no tiredness
how's (your) work ?	inâ aiki ?	aiki da gòdiyâ	I'm thankful for it
how's (your) family ?	inâ gidâ ?	lâfiyâ	fine
what's the news ?	inâ lâbâri ?	(lâbâri)sai âlhêri	all is well
fine	tò mādallā		
see you later	sai an jimā	yâuwâ, sai an jimā	okay, see you later

3. A typical greeting situation will include some such sequence as that listed in section 2 above. The following more specialized greetings are substitutable for the first (lines 3 and 4) or the last (line 5) greeting in the above list when appropriate :

## (a) Morning greetings

*Greeting*

how did you sleep ?

inā kwānā ?

*Reply*

lāfiyā fine

did you sleep well ?

kwā lāfiyā ?

lāfiyā fine

## (b) Midday and afternoon greetings :

*Greeting*

how's (your) day ?

inā wunī ?

*Reply*

lāfiyā fine

## 4. Greetings for special situations :

*Greeting*greetings at (your)  
work

sānnu dā aiki

*Reply*

yāuwā, sānnu

greetings at (your)  
coming

sānnu dā zuwā

yāuwā, sānnu

greetings (on entering  
a home)

sālāmū ālaikūn

yāuwā, ālaikā  
sālāmū

## 5. Parting greetings :

*Greeting*

see you later

sai an jimā

*Reply*yāuwā, mū jimā  
dā yawā

see you tomorrow

sai gòbe

yāuwā, sai gòbe

see you sometime  
(soon)

sai wani lōkaci

yāuwā, sai wani  
lōkaci

until morning

sai dā sāfē

yāuwā, sai dā sāfē

until evening

sai dā yāmmā

yāuwā, sai dā  
yāmmā

see you some day

sai wata rānā

yāuwā, sai wata  
rānā

A common alternative reply to any of these greetings is :

tò Allā yā kai mū may God bring it about (*lit.* okay,  
may God take us [to that time])

to which one responds in turn :

āmin may it be so

## VOCABULARY

*Nominals*

<b>aiki</b>	work
<b>Allā</b>	God
<b>an jimā</b>	after a while (this is actually a verbal construction but often functions as a nominal)
<b>gājiyā</b>	tiredness
<b>gidā</b>	home, household
<b>gòbe</b>	tomorrow
<b>inā</b>	where ?, how ?
<b>kwānā</b>	period of night
<b>lābārī</b>	news
<b>lāfiyā</b>	health, well-being
<b>lōkāci</b>	time
<b>sāfē</b>	morning
<b>yāmmā</b>	early evening ; west
<b>wani (m.),</b> <b>wata (f.)</b>	a certain, a
<b>wunī</b>	period of daylight

*Verbals*

<b>bā, bābū</b>	there is no/none
<b>jimā</b>	wait a while
<b>kai</b>	carry, take, convey

*Particles*

<b>āmin</b>	amen, may it be so
<b>dā</b>	with, and
<b>mādallā</b>	splendid, thank you ( <i>lit.</i> thanks be to God)
<b>sai</b>	until, except
<b>sānnu</b>	greetings
<b>tō<sup>1</sup>/tō̄</b>	well, okay
<b>yāuwā/ yāuwa<sup>1</sup></b>	fine, okay

<sup>1</sup> The low-tone form **tō̄** and the form **yāuwa** (with the short final vowel) only occur if no pause (indicated in these lessons by a comma) occurs between these particles and a following word.

*Dialogue*

Bellò : Sànnu dà zuwà, Isā.

Isā : Yāuwā, sànnu.

Bellò : Inā gājiyā ?

Isā : Bā gājiyā.

Bellò : Inā aiki ?

Isā : Aiki dà gōdiyā.

Bellò : Inā lābārì ?

Isā : Lābārì sai ālhēri.

Bellò : Tò mādāllā.

Isā : Kwal lāfiyā ?

Bellò : Lāfiyā.

Isā : Inā gidā ?

Bellò : Lāfiyā lau <sup>2</sup>

Isā : Tò mādāllā. Sai gōbe.

Bellò : Tò Allā yā kai mù.

Isā : Āmin

<sup>2</sup> Lau is an emphasizing particle equivalent to 'very well'.

## Lesson 5

### Gender of Nouns

1. All singular nouns are either masculine or feminine. There is no neuter in Hausa.
2. Most nouns ending in **-a** are feminine. Many, however, are masculine. Following are some of the more common nouns which have a final **-a** but are masculine :

<b>gidā</b>	home, compound	<b>sūnā</b>	name
<b>ruwā</b>	water	<b>gūgā</b>	bucket
<b>wāsā</b> <sup>1</sup>	game	<b>šērā</b>	mouse
<b>watā</b>	moon, month	<b>nāmā</b>	meat

3. Words for acceptedly male and female things, regardless of their final vowels, express the expected gender. (See Lesson 6 for use of **nē** with masculine nominals, **cē** with feminine.)

<b>Mūtūm nē.</b>	It is a man.
<b>Mācē cē.</b>	It is a woman.
<b>Sā nē.</b>	It is a bull.
<b>Zākarā nē.</b>	It is a rooster.

4. No gender distinction is made in the plural. **Nē** is used with all plural nominals, even if they refer to females.

<b>Mātā nē.</b>	They are women.
<b>Bērāyē nē.</b>	They are mice.
<b>Jākunā nē.</b>	They are donkeys.

<sup>1</sup> But this is feminine in some areas.

5. The common names of most animals, though grammatically either masculine or feminine, refer to either sex.

<b>Bērā nè.</b>	It is a rat (either sex).
<b>Giwā cè.</b>	It is an elephant (either sex).
<b>Ākwiyā cè.</b>	It is a goat (either sex). <sup>2</sup>
<b>Tunkiyā cè.</b>	It is a sheep (either sex). <sup>2</sup>

6. The names of towns, countries and rivers are feminine.

<b>Nijēriyā</b>	Nigeria	<b>Binuwāi</b>	River Benue
<b>Fāransā</b>	France	<b>Īkko</b>	Lagos
<b>Ingilā</b>	England	<b>Kanō</b>	Kano
<b>Amirkā</b>	America	<b>Sakkwato</b>	Sokoto
<b>Kwārā</b>	River Niger	<b>Bauci</b>	Bauchi

7. A feminine of many nouns referring to persons or animals and of many adjectival nominals may be formed by changing the masculine ending as follows :

(a) A final **-ō** or **-ū** to **-uwā** :

<b>tsōfō</b> ( <i>m.</i> )	old person	<b>tsōfuwā</b> ( <i>f.</i> )
<b>dōgō</b> ( <i>m.</i> )	tall person	<b>dōguwā</b> ( <i>f.</i> )
<b>tsuntsū</b> ( <i>m.</i> )	bird	<b>tsuntsuwā</b> ( <i>f.</i> )

(b) A final **-ē** to **-iyā** :

<b>Bāhaushē</b> ( <i>m.</i> )	Hausa person	<b>Bāhaushiyā</b> ( <i>f.</i> )
<b>Bālārabē</b> ( <i>m.</i> )	Arab	<b>Bālārabiyā</b> ( <i>f.</i> )
<b>Bātūrē</b> ( <i>m.</i> )	white man	<b>Bātūriyā</b> ( <i>f.</i> )
<b>shēgē</b> ( <i>m.</i> )	bastard	<b>shēgiyā</b> ( <i>f.</i> )

(c) A final **-i** to **-iyā** :

<b>majēmī</b> ( <i>m.</i> )	tanner	<b>majēmiyā</b> ( <i>f.</i> )
<b>dālibī</b> ( <i>m.</i> )	student	<b>dālibiyā</b> ( <i>f.</i> )
<b>mahāifi</b> ( <i>m.</i> )	parent	<b>mahāifiyā</b> ( <i>f.</i> )

<sup>2</sup> Unless the animal referred to is known to be male, in which case the words **rāgō**, *ram*, and **būnsurū**, *he goat*, are used.

or to a high tone -ā :

<b>jàkí</b> (m.)	donkey	<b>jákā</b> (f.)
<b>jārúmí</b> (m.)	brave person	<b>jārúmā</b> (f.)
<b>gwàní</b> (m.)	expert	<b>gwánā</b> (f.)
<b>mālám</b> (í) (m.)	teacher	<b>mālámā</b> (f.)
<b>dālibí</b> (m.)	student	<b>dālibā</b> (f.)

8. Some nouns, especially kinship terms, may be either masculine or feminine :

<b>kākā</b>	grandfather <i>or</i> grandmother
<b>jikā</b>	grandson <i>or</i> granddaughter
<b>àutā</b>	youngest brother <i>or</i> sister

## VOCABULARY

*Nominals*

<b>àkwiya</b> (f.)	goat
<b>Amirkā</b> (f.)	America
<b>Bātūrè</b>	white man
<b>bērā</b>	mouse, rat
<b>dālibí</b> (pl. dālibai)	student
<b>gíwā</b> (f.)	elephant
<b>gūgā</b>	bucket
<b>Ingilā</b> (f.)	England
<b>jàkí</b>	donkey
<b>kākā</b>	grandparent
<b>Kanò</b> (f.)	Kano
<b>màcè</b> (f.) (pl. mātā)	woman, wife
<b>màcè + -r</b> = mātār ...	wife of ...
<b>mālám</b>	teacher, Mr.
<b>mè/mènè/ mènènè</b>	what ?
<b>mùtùm</b> (pl. mutànè)	man, person (pl. people)

<b>Nijēriyā</b> ( <i>f.</i> )	Nigeria
<b>ruwā</b>	water
<b>sā</b>	bull
<b>sūnā</b>	name
<b>tsuntsū</b>	bird
<b>tunkiyā</b> ( <i>f.</i> )	sheep
<b>wannān</b>	this
<b>wāsā</b>	game, play
<b>watā</b>	moon, month
<b>sakarā</b>	rooster, cock

*Particles*

<b>nē</b> ( <i>f. cē</i> )	is, are, were
----------------------------	---------------

## EXERCISES

Translate into English :

- |                       |                       |
|-----------------------|-----------------------|
| 1. <b>Ruwā nē.</b>    | 6. <b>Tsuntsū nē.</b> |
| 2. <b>Jākunā nē.</b>  | 7. <b>Kākā nē.</b>    |
| 3. <b>Giwā cē.</b>    | 8. <b>Bērā nē.</b>    |
| 4. <b>Tsōfuwā cē.</b> | 9. <b>Dālibi nē.</b>  |
| 5. <b>Bātūrē nē.</b>  | 10. <b>Mūtūm nē.</b>  |

Translate into Hausa with either *nē* (*m.*) or *cē* (*f.*) :

- |                                       |                    |
|---------------------------------------|--------------------|
| 1. It's a name.                       | 6. She's a woman   |
| 2. It's a bull.                       | 7. It's a game.    |
| 3. They are mice.                     | 8. It's a rooster. |
| 4. He's a Hausa person ( <i>m.</i> ). | 9. It's a home.    |
| 5. They are women.                    | 10. It's the moon. |

*Dialogue*

- Mūsā** : Sānnu dālibi.  
**Audū** : Yāuwā, sānnu mālām.  
**Mūsā** : Mēnēnē wannān ?  
**Audū** : Wannān jāki nē.  
**Mūsā** : Tò, mēnēnē wannān ?

- Audù :** Tsuntsū nè.  
**Mūsā :** Mècècè wannàn ?  
**Audù :** Àkwiyà cè.  
**Mūsā :** Tò, mècècè wannàn ?  
**Audù :** Wannàn tunkiyà cè.  
**Mūsā :** Tò mādallā, sai gòbe.  
**Audù :** Yāuwā, Allā yā kai mù.

## Lesson 6

### 'To be': Nē, Cē and Kē nan<sup>1</sup>

1. The sense of *am/is/are/was/were* is, regardless of aspect (or 'tense'), expressed by **nē** if the subject is masculine or **cē** if it is feminine. As no gender distinction is made in noun plurals, **nē** is always used with plural forms. (See Lesson 5, section 4.)

2. **Nē/cē** typically occurs at the end of a phrase or clause and its tone is always opposite to the tone of the preceding syllable.

<b>Sarkí nē.</b>	It is a chief.
<b>Yārò nē.</b>	It is a boy.
<b>Makarantā cē.</b>	It is a school.
<b>Yārinyà cē.</b>	It is a girl.
<b>Yārā nē.</b>	They are children.
<b>Vā tãñ gidā nē.</b>	He went home (emphatic).

3. The construction **kē nan** can often be used to express the same meaning as **nē/cē**. The use of **kē nan**, however, typically implies greater emphasis than would the use of **nē/cē**.

<b>Kudí kē nan.</b>	It is money.
<b>Sarkí kē nan.</b>	It is the king!
<b>Yā sãmi kudí kē nan.</b>	He's become really wealthy!
<b>Tô, mun dãwô gidā kē nan.</b>	Well, we're back home.

<sup>1</sup> These forms are not, however, the only ways to render the English verb 'to be'. For other renderings, see Lessons 18 and 19.

4. The phrase **shī kĕ nan**, literally meaning *it is this*, is common in the Hausa language, and is used to express finality and, often, to signal transition to a new topic similar to the notion of *that's all, that's that, that's all there is to it, that's the end of the matter*.

**Yā mutù. Shī kĕ nan. Bāyan wannān . . .** He died.  
That was that. After this . . .

5. In the negative, **bā . . . ba nĕ/cĕ** or **kĕ nan** is used.

<b>Bā idò ba nĕ.</b>	It is not an eye.
<b>Bā kudī ba kĕ nan.</b>	It is not money !
<b>Bā giwā ba cĕ.</b>	It is not an elephant.
<b>Bā yārā ba nĕ.</b>	They are not children.

6. The independent pronouns commonly occur with **nĕ/cĕ** and **kĕ nan**.

<b>nī nĕ</b>	it is I ( <i>m.</i> )	<b>ita cĕ</b>	it is she
<b>nī cĕ</b>	it is I ( <i>f.</i> )	<b>mū nĕ</b>	it is we
<b>kai nĕ</b>	it is you ( <i>m.</i> )	<b>kū nĕ</b>	it is you ( <i>pl.</i> )
<b>kĕ cĕ</b>	it is you ( <i>f.</i> )	<b>sū nĕ</b>	it is they
<b>shī nĕ</b>	it is he ( <i>m.</i> )		

<b>Wānĕ nĕ ? Nī nĕ.</b>	Who is it ? It's I.
<b>Shī nĕ zāi tāi.</b>	It is he who will go.
<b>Wā ya * zō ? Nī kĕ nan.</b>	Who has come ? I.

#### VOCABULARY

##### *Nominals*

<b>gārī</b>	town
<b>idò</b>	eye
<b>kāi</b>	head
<b>kāsuwā (f.)</b>	market

\* The reason for a short vowel on this (and other) person-aspect pronouns when following an interrogative is explained in Lesson 20, section 7 (b) (ii).

<b>kudī</b>	money
<b>kyāu</b>	goodness
<b>lāifi</b>	fault, sin
<b>makarantā (f.)</b>	school
<b>sāniyā (f.)</b> ( <i>pl. shānū</i> )	cow ( <i>pl. cattle</i> )
<b>sarkī</b>	chief
<b>yāriyā (f.)</b>	girl
<b>yārō (<i>pl. yārā</i>)</b>	boy ( <i>pl. children</i> )
<b>wā, wānē,</b> <b>wānēnē ?</b>	who ?

*Verbals*

<b>dāwō</b>	return (here), come back
<b>shlga</b>	enter, go in
<b>tāfi</b>	go (away), go (to)

*Particles*

<b>ā'ā</b>	no
<b>I</b>	yes
<b>kalau</b>	very

*Important Phrases*

<b>bā lāifi</b>	that's okay ( <i>lit. there's nothing wrong</i> ), never mind
<b>dā kyāu</b>	good!
<b>shī kē'nan</b>	that's that

## EXERCISES

Translate into English :

- |                    |                   |
|--------------------|-------------------|
| 1. Wānē nē ?       | 6. Bā gidā ba nē. |
| 2. Gāri kē nan.    | 7. Bā yārā ba nē. |
| 3. Bā sarkī ba nē. | 8. NI nē.         |
| 4. Makarantā cē.   | 9. Ita cē.        |
| 5. Gūgā nē.        | 10. Mū nē.        |

Translate into Hausa :

- |                   |                   |
|-------------------|-------------------|
| 1. It is a school | 3. They are boys. |
| 2. He is a man.   | 4. He is a chief. |



## Lesson 7

### Completed Action

1. In Hausa, the *aspect* (termed aspect rather than tense since it denotes kind of action rather than time of action) of verbs is shown by changes in the *person-aspect pronoun*, not in the verb itself. This precedes the verb.

2. The *completive aspect* indicates action regarded as completed or as occurring at a specific point (rather than as a process) in time. This point in time may be past, present or future as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a point in time in the past.

3. There are two forms of the completive aspect. The first set of *person-aspect pronouns* here listed with the verb *zō*, *come*, is the most commonly used.<sup>1</sup> Note the feature in Hausa of distinct masculine and feminine forms in the second person singular as well as the third person singular.

<b>nā zō</b>	I have come	<b>mun zō</b>	we have come
<b>kā zō</b>	you ( <i>m.</i> ) have come	<b>kun zō</b>	you ( <i>pl.</i> ) have come
<b>kin zō</b>	you ( <i>f.</i> ) have come		
<b>yā zō</b>	he has come	<b>sun zō</b>	they have come
<b>tā zō</b>	she has come		
<b>an zō</b>	one has come		

<sup>1</sup> See Lesson 20, section 2, for the other set.

4. In every aspect in Hausa, except the imperative, the verb must, unlike English, be preceded by a *person-aspect pronoun* (henceforth abbreviated *p-a* or *p-a pronoun*), regardless of whether there is already a noun subject or not.

*Examples :*

**Audu yā zō.**

Audu (he) has come.

**Yārā sun tafi.**

The boys (they) have gone.

5. The impersonal *p-a* pronoun **an** is used in translating the English passive :

**An kāwō**      Food has been      (*Lit.* one has  
**ābinci.**      brought.      brought food.)

**An kashē**      The lamp has been      (*Lit.* one has killed  
**fitilā.**      extinguished.      the lamp.)

This difference from English may be easier to remember if one adapts the English passive into Hausa thought patterns—substituting *someone brought the food* for *the food was brought*.

6. The *negative of the completed aspect* is formed by placing **bā** (low tone, short vowel) immediately before the *p-a* pronoun, and **ba** (high tone, short vowel) at the end of the utterance. The construction thus becomes :

**bā** + *p-a* pronoun + verb + **ba**  
**bā**      **tā**                      **zō**      **ba**  
 not      she      has come      not  
 She has/did not come.

7. The negative form of the completed aspect used with the verb **zō** :

*Singular*

**bán zō ba**  
**bà ká zō ba**  
**bà kì zō ba**  
**bàì zō ba**  
**bà tà zō ba**  
**bà à zō ba**

*Plural*

**bà mù zō ba**  
**bà kù zō ba**  
  
**bà sù zō ba**

8. Note three differences between the p-a pronouns employed in the affirmative complete and those employed in the negative complete :

- (a) The negative p-a pronouns have a low (rather than high) tone and a short (rather than long) vowel.  
 (b) In all plural forms, in the second person singular feminine, and in the impersonal **an**, the negative forms have no final **-n**.  
 (c) In the first and third persons singular, the p-a pronoun elides with the first **bà**, so that **bà ná** becomes **bán** and **bà yá** becomes **bàì**. This is virtually always so in spoken and usually so in written Hausa.

*Examples :*

**Bà ká káwō àbinci ba.** You did not bring food/You have not brought food.

**Bàì shā ruwā ba.** He did not drink water/He has not drunk water.

9. When the verb is followed by an object or other sentence material, the final **ba** usually (but by no means invariably) occurs at the end of the sentence. An important exception to this rule is the word **tùkùna** (*not*) as yet, which regularly comes after the final **ba**. The first negative word **bà** must never be separated from its p-a pronoun.

bà + p-a pronoun + verb + ... + ba  
 bà      kà      zō      gidā      ba  
 not      you      came      home      not  
 You did not come home.

bà      sù      zō      ba      tükùna  
 not      they      came      not      (not) as yet  
 They have not come yet.

## VOCABULARY

*Nominals*

àbinci	food
àbōkí	friend
darē	night
fitilā (f.)	lantern, lamp
gōnā (f.)	farm, garden
kōmē	anything
kujērā (f.)	stool, chair
littāfi	book
nōmā (f.)	farming
ùbā	father
uwā (f.)	mother
yāu	today

*Verbals*

bi <sup>2</sup>	follow
ci <sup>2</sup>	eat
ji <sup>2</sup>	hear, understand, feel
kāwō	bring
shā	drink
yi <sup>2</sup>	do, make
zō	come

*Particles*

dāzu	just now
tükùna,	
tükùn	(not) yet

\* Monosyllabic verbs ending in -i (bi, ci, fi, ji ki, yi) have a *long -i* before a pronoun direct or indirect object, and a *short -i* before a noun object or when they stand without an object following. The verbal noun has a long -i with falling tone.

*Important Phrases*

**bã kômë** there is nothing (wrong), it does not matter,  
never mind

**EXERCISES**

Translate into English :

1. **Bà sù tãfi ba.**
2. **Bàn ci àbinci ba tũkuna.**
3. **Bà sù kãwõ littãfi ba.**
4. **Yãrinyã bà tà dãwõ ba.**
5. **Audũ bai zõ makarantã ba.**

Translate into Hausa :

1. The man did not make a farm.
2. He did not come this morning.
3. The girl did not go to <sup>3</sup> the farm.
4. I have not yet done the work.
5. The chair was not brought.

*Dialogue*

**Bãko :** *Ìnã wunì ?*

**Garbã :** *Lãfiyã.*

**Bãko :** *Ìnã gãjiyã ?*

**Garbã :** *Bãbù gãjiyã.*

**Bãko :** *Tõ mãdallã.*

**Garbã :** *Kã zõ lãfiyã ?*

**Bãko :** *Lãfiyã, bã kômë.*

**Garbã :** *Gidã lãfiyã ?*

**Bãko :** *Lãfiyã kalau.*

**Garbã :** *Ìnã Bellò ?*

**Bãko :** *Ya tãfi Kanò.*

**Garbã :** *Tõ dà kyãu. Yã tãfi kãsuwã ?*

**Bãko :** *Ã'ã, bai tãfi kãsuwã ba.*

**Garbã :** *Tõ bã lãifi. Sai an jimã.*

**Bãko :** *Yãuwa sai an jimã.*

<sup>3</sup> *tãfi = go (to).*

## Lesson 8

### Genitival Link

1. In understanding the possessive construction in Hausa, it is helpful to rephrase the English *the chief's house* as *the house of the chief*. *Of* is expressed by **na** if the noun possessed is masculine, or **ta** if it is feminine. The gender of the possessing noun is immaterial.

2. Usually this genitival link is shortened and suffixed to the noun. **Na** contracts to **-n** and **ta** becomes **-r** (except after the few feminine nouns which do not end in **-a**, when the **ta** becomes **-n**). Note that the final vowel of the possessed noun is always short before the **-n/-r** suffix.<sup>1</sup>

	<b>gidā na sarkī = gidan sarkī</b>	the chief's house
Masculine noun possessed	<b>kārē na Daudā = kàren Daudā</b>	David's dog
	<b>àbinci na kyānwā = àbincin kyānwā</b>	cat's food
	<b>sāniyā ta Audū = sāniyar Audū</b>	Audu's cow
Feminine noun possessed	<b>rīgā ta Garbā = rīgar Garbā</b>	Garba's gown

3. The shorter, suffixed forms (**-n/-r**) are far more frequent than the longer forms. **Na/ta**, however, is preferred (or required) :

<sup>1</sup> This is because Hausa does not admit a long vowel (or a diphthong) in a closed syllable.

- (a) With any noun to indicate possession of something previously referred to but not re-specified (see Lesson 9, section 5, for the use of related forms before pronouns) :

na Audù nē                    it (masculine thing) is Audu's  
 ta Bellò cē                    it (feminine thing) is Bello's  
 bà sù káwò na  
     Daudà ba                    they did not bring David's  
 na Kànde yā yi kyāu        Kande's is nice

- (b) When the *na/ta* phrase is the complement of *nē/cē* :

gidā na Audù nē            the house belongs to Audu/is  
   Audu's  
 rigā ta Audù cē            the gown belongs to Audu/is  
   Audu's

- (c) As a substitute for a possessed word already mentioned to avoid the necessity of repeating it :

Inā gidan Bellò dà na    Where is Bello's home  
     Audù ?                            and that of Audu ?  
 An káwò rigar Garbà    Garba's and Danda's  
     dà ta Daudà.                    gowns were brought

- (d) When one or more words intervene between the word modified and the modifying noun or noun phrase introduced by *na* :

dōkin nān na Bellò        this horse of Bello's  
 kèkè biyu na Garbà        Garba's two bicycles

- (e) With numbers to form ordinal numbers :

na biyu nē                    it is the second (one)  
 makarantā ta huɗu cē    it is the fourth school

4. There is no gender distinction in Hausa plurals. The form of the referential used in the plural is always *-n (na)* :

mātan Audù                    Audu's wives  
 mutānen Sarkin Kanò        the Emir of Kano's people

5. Nouns ending in diphthongs **-ai** and **-au** usually drop the second vowel before the referential, and affix the **-n** to the **-a** : <sup>2</sup>

<b>mâi</b>	oil
<b>mân shânû</b>	butter ( <i>lit.</i> oil of the cow)
<b>kyâu</b>	(visual) goodness
<b>kyânsâ</b>	its goodness

6. Many nouns (chiefly Arabic and English loans) ending in a consonant add **-i** before the referential.

<b>mâlâm</b>	teacher
<b>mâlâmin makarantâ</b>	schoolteacher
<b>mûtûm</b>	man
<b>mûtumin sarkî</b>	the chief's man

## VOCABULARY

*Nominals*

<b>cikî, cikin</b>	inside, in . . .
<b>dôkî</b>	horse
<b>dâ</b>	son
<b>dâkî</b>	hut, room
<b>iyâlî</b>	one's family (wife and children)
<b>iyâyê</b>	parents
<b>kârê</b>	dog
<b>kèkè</b>	bicycle
<b>kyânwâ (f.)</b>	cat
<b>mâi</b>	oil
<b>mâlâmin</b>	
<b>makarantâ</b>	schoolteacher
<b>mân shânû</b>	butter, cream
<b>nân/nan/nân</b>	here, this
<b>rigâ (f.)</b>	gown, coat
<b>tâimakô</b>	help, aid
<b>Tûrancî</b>	English language

<sup>2</sup> See footnote on section 2 above.

*Verbals*

<b>gà</b>	here is/are, there is/are (pointing to object)
<b>gòdè<sup>3</sup></b>	thank
<b>karántá</b>	read
<b>rubùtá</b>	write
<b>tàmbayà<sup>4</sup></b>	ask, ask for

## EXERCISES

Translate into English :

1. **Inā gidan sarkī ?**
2. **Yāròn sarkī nè.**
3. **Nā kāwō fitilār Garbā.**
4. **Abincin kyānwā nè.**
5. **Yāriyā tā tāfi gōnar mālāmin makarantā.**

<sup>3</sup> Only now are scholars paying the close attention to the correct length of final vowels in Hausa that the phenomenon deserves. There is still some way to go before a definitive set of rules governing final vowel length can be formulated, but we are grateful to Professor Arnott and his colleagues at S.O.A.S. for allowing us to quote this provisional summary of the rules for polysyllabic verbs. In brief it may be said that :

A. Transitive and intransitive verbs with high-low and high-low-high tone pattern :

1. Those ending in **-a** and **-e**

(a) have the final vowel long when

(i) they are not followed by an object

(ii) they are followed by a direct object pronoun or by an indirect object

(b) have the final vowel short when they are followed by a noun object.

2. Those ending in **-i** and **-u** (high-low pattern)

(a) have the final vowel short when the verb is intransitive

(b) have the final vowel long when the verb is transitive.

B. Intransitive verbs with low-high and low-high-low tone pattern always have the final vowel short, except when they are followed by an indirect object. The verbal noun has a long final vowel.

C. The vowel length of monosyllabic verbs ending in **-i** has been dealt with at page 39, note 2.

<sup>4</sup> The student should not attempt to use this word with an object until he has covered the material in Lesson 15.

Translate into Hausa :

1. Is this the chief's house ?
2. The boy's father has gone to Kano.
3. The schoolteacher did not eat food.
4. Where is the horse's food ?
5. There is Audu's cow.

*Dialogue*

Ūmarù : Mènè nè sūnan wannàn ?

Àli : Kèkè nè.

Ūmarù : Na wàné nè ?

Àli : Wannàn kèken dan sarki nè.

Ūmarù : Tò, inā kèken Audù ?

Àli : Gà shi cân cikin ɗàki.

Ūmarù : Tò dà kyáu, nā gòdè.

Àli : Tò bà láifi.

## Lesson 9

### Possessive Pronouns

1. There are two forms of the possessive pronoun: inseparable and separable.

2. The *inseparable*, which corresponds to the English *my, his, etc.*, is formed in all persons, except the first person singular, by adding the genitival link *-n* or *-r* plus a pronominal suffix to the object possessed. The final vowel of the noun is shortened as in Lesson 8.

yārò + -n + sà = yārònsà	his boy
yārò + -n + tà = yāròntà	her boy
gōnā + -r + sà = gōnarsà	his farm
gōnā + -r + tà = gōnartà	her farm

3. The formation of the inseparable possessive pronoun differs in the *first person singular*. Here the suffix *-na* or *-ta* is suffixed directly to the thing possessed (*-na* to a masculine noun, *-ta* to a feminine—the gender (sex) of the speaker is irrelevant). The final vowel of the noun remains or becomes long.

yārò + na = yāròna	my boy (said by male or female)
gōnā + ta = gōnāta	my farm (said by male or female)
ábinci + na = ábincina	my food (said by male or female)

4. The complete table of inseparable possessive pronouns is :

*Masculine noun*

my boy	yāròna <sup>1</sup>
your ( <i>m.</i> ) boy	yārònkà
your ( <i>f.</i> ) boy	yārònkì
his boy	yārònsà
her boy	yāròntà
our boy	yāròmmù
your ( <i>pl.</i> ) boy	yārònkù
their boy	yārònsù

*Feminine noun*

gònàta <sup>1</sup>	my farm
gònarkà	your ( <i>m.</i> ) farm
gònarkì	your ( <i>f.</i> ) farm
gònarsà	his farm
gònartà	her farm
gònarmù	our farm
gònarkù	your ( <i>pl.</i> ) farm
gònarsù	their farm

Note that, except for the first person singular, all the inseparable possessive pronouns have a low tone and a short vowel. Note also that where the genitival link *-n* precedes *-m* (first person plural) it becomes *-m* for euphony. Especially in the western dialects of Sokoto and Katsina, the feminine *-r* may also assimilate in this way to any following consonant (e.g. **gònakkà**, **gònassà**, **gònammù**). This assimilation is not always represented in written Hausa (thus the spelling **gònarmù** is ordinarily pronounced **gònammù**). (See footnote to section 7 below.)

5. To form the *separable* possessive pronouns, either **nā-** or **tā-**, depending on the gender of the thing possessed, is prefixed to the inseparable pronouns.

<b>Nāsà nē.</b>	It is his.
<b>Gidā nākà nē.</b>	The house is yours ( <i>m.</i> ).
<b>Kyānwā tākà cē.</b>	The cat is yours ( <i>m.</i> ).
<b>Kyānwā tākì cē.</b>	The cat is yours ( <i>f.</i> ).

6. As with the inseparable forms, an exception to the general pattern is found in the first person singular.

<sup>1</sup> The length of the vowel of the first person singular suffix (*-na/-ta*) is short only when utterance final (e.g. **bā ni àbincīna**, *give me my food*). When another word follows, the vowel of the *-na/-ta* becomes long (e.g. **àbincīnā nē**, *it is my food*).

Here *nâ-* or *tâ-* is prefixed to *-wa*. This *-wa* suffix is invariable and disregards the gender of the possessor.

**Gidâ nâwa nè.** The house is mine (said by male or female).

**Gônâ tâwa cè.** The farm is mine (said by male or female).

Note that the tones of these forms are low-high, just the opposite of the rest of the separable forms (and of the similar sounding word *nawà*, *how many*?, see Lesson 11).

7. The complete table of the separable possessive pronouns is :

<i>Singular</i>	<i>Plural</i>
nâwa, tâwa	nâmù, tāmù
nākà, tākà	nākù, tākù
nāki, tāki	
nāsà, tāsà	nāsù, tāsù
nātà, tātà	

A short-vowel form of the feminines is usual when the separable possessives are used to modify other nouns, e.g. *gônâ tasà*, *his farm*; *uwâ takà*, *your mother*.<sup>2</sup>

8. The plural possessive pronoun is generally used in referring to a town or household. Only the chief of the town or head of the house would use the personal 'my': *gàrina* or *gidāna*. Others would say *gàrimmù* or *gidammù*.

#### VOCABULARY

##### *Nominals*

**âbù** (+ -n  
= **âbin**) thing

<sup>2</sup> Some Hausa scholars explain the use of the short-vowel forms, mostly in the third person singular, as a substitute for the inseparable possessive form in order to avoid the non-favoured combinations like *-es*, *-rt*.

<b>cân/can/càn</b>	there ; that
<b>farkō</b>	first
<b>gōrò</b>	kolanut
<b>hanyà (f.)</b>	path, road, way
<b>jiyà</b>	yesterday
<b>sàbulū</b>	soap
<b>shūkà</b>	planting, sowing
<b>tàre</b>	together
<b>yànzū</b>	now
<b>yàushè,</b> <b>yàushe</b>	when ?

*Verbals*<sup>3</sup>

<b>fārà</b>	begin
<b>fita</b>	go out (of)
<b>fītō</b>	come out
<b>gamà</b>	finish
<b>jē</b>	go
<b>sā</b>	put, place
<b>shigō</b>	come in
<b>shūkà</b>	sow (seed)

*Particles*

<b>à</b>	at, in
<b>dōmin, don</b>	because, in order to

*Important Phrases*

<b>à kân</b>	on (top of)
<b>dà sáfē</b>	in the morning
<b>dom mè</b>	why ?
<b>nā táfī</b>	I'm going (now)
<b>tàre dà</b>	together with

## EXERCISES

Translate into English :

1. Yārò yā táfī Kanò tàre dà uwarsà.
2. Máláminkù yā jē gōnarsà yāu dà sáfē.

<sup>3</sup> See footnote 3, page 44, concerning the final vowel length of verbs before objects.

3. Dom m̀̀ ka s̀̀ littafink̀̀ a k̀̀n kujer̀̀ta ?
4. D̀̀okiǹ̀a ỳ̀a shiga garin ̀̀b̀̀okink̀̀u.
5. Ỳ̀a k̀̀awo k̀̀ekena. Bai k̀̀awo ǹ̀ak̀̀a ba.

Translate into Hausa :

1. My mother and my father went to your house yesterday.
2. Where is my soap ? I put it in my room. Here is yours.
3. Our home is in Kano. Where is yours ?
4. Her father went out of town on the Kano road.
5. When did my friend eat his food ? In the morning.

*Dialogue*

Àdàmù : Wannan gidà nàkà nè ?

Àbùbakàr : I, nàwa nè.

Àdàmù : Inà gònarkà ?

Àbùbakàr : Gà gònata càn.

Àdàmù : Tò dà kyau.

Àbùbakàr : Nà gamà shukà jiyà.

Àdàmù : Tò, yaushè ka fàrà ?

Àbùbakàr : À farkon watan nan.

Àdàmù : NI, ban gamà tawa ba tukuna.

Àbùbakàr : Tò bã laifi. Nà tafɪ yanzu.

Àdàmù : Tò sai wani lokaci.

Àbùbakàr : Yauwa, Allà ya kai mu.

Àdàmù : Amin.

## Lesson 10

### Specifiers—'This', 'That', 'These', 'Those'

1. *Specifiers* are a group of nouns which modify other nouns to make them more specific or less specific. This class of words includes the words often termed *demonstratives*.

<i>Singular</i>	<i>Plural</i>	
wannān ( <i>m.</i> and <i>f.</i> )	wadānnān	this, these
wancān ( <i>m.</i> ), waccān ( <i>f.</i> )	wadāncān	that, those
wani ( <i>m.</i> ), wata ( <i>f.</i> )	wadānsu, wasu	a, a certain, some ( <i>pl.</i> )
wannān yārò this boy	wadānnān mutānē	these people
wancān gōnā that farm	wani mūtūm	a certain man

2. The specifiers *nān*, *this*, *these*, and *cān*, *that*, *those*, follow the nouns they modify. The *-n/-r* referential is suffixed to the preceding noun. The tones on *nān* and *cān* may be high, falling or low, with or without slight differences in meaning. The following are the most typical ways in which these specifiers occur :

- (a) A falling-tone *nān/cān* following a low-tone syllable or a low-tone *nān/cān* following a high-tone syllable is the most common way in which these words occur. The meaning is typically non-emphatic, e.g. :

dākin nān	this hut	mūtumin cān	that man
ābincin nān	this food	gōnar cān	that farm

- (b) A high-tone *nan/can* may be employed to indicate

previous reference. If the tone of the syllable preceding the specifier is high, it becomes falling, e.g. :

<b>riġān nan</b> <sup>1</sup>	this gown (previously referred to)
<b>aikīn nan</b>	this work (previously referred to)
<b>kujērār can</b>	that chair (previously referred to)

3. The specifier **nān** can optionally precede the noun it modifies when the reference of such a noun is locative :

**Nā gan shi nān ġārī.** I saw him (here) (in) this town.

4. **Nān** and **cān** may also occur alone (i.e. not as modifiers), meaning *here* and *there* respectively. Only high- and falling-tone forms occur in this usage. The high-tone forms typically indicate a greater distance from the speaker than do the falling-tone forms, e.g. :

<b>Ġā Audū nān.</b>	Here's Audu here (nearby).
<b>Ġā Audū nan.</b>	Here's Audu here (in the vicinity).
<b>Ġā Audū cān.</b>	There's Audu over there.
<b>Ġā Audū can.</b>	There's Audu in the distance.

5. An **-n/-r** suffix may be used without a following noun to specify that reference is to something previously referred to or implied from the context, e.g. :

**Ġā riġā, àmmā inā wāndōn?** There is a/the coat, but where are the trousers (that go with it) ?

If the final syllable of the suffixed noun is high, it becomes falling before **-n/-r** in this usage.<sup>2</sup> The suffixed

<sup>1</sup> Before **nān/nan/nān** the feminine **-r** suffix usually becomes **-n**, but such assimilation does not, as a rule, take place before **cān/can/cān**, though it does in the compound **waccān** (see above).

<sup>2</sup> We have sought to avoid the technical issue of whether *consonants* can properly carry tone. But in this case, the falling tone may be explained by the fact that this **-n/-r** suffix has a low tone, and therefore a high final vowel + low **-n/-r** gives a falling tone over the whole syllable **CṼn/CṼr**, whereas a low final vowel + low **-n/-r** remains low.

form may usually be translated by the English definite article *the*, e.g. :

<b>Audù yā kāwō àbinci.</b>	Audu brought some food.
<b>Àbincín bā kyāu.</b>	The food was not good.
<b>Gà kujèrār.</b>	Here is the chair (that we talked about previously).

6. The word **ḍín**, usually meaning *the one previously referred to*, is usable in place of the **-n/-r** described in section 5 above and with essentially the same meaning. It is particularly used with borrowed words, especially those ending in a consonant.

**Inà sòn fensir ḍín.** I want the pencil.

Note that **nan** may accompany **ḍín**.

**Yārò ḍín nan, bàì dāwō ba.** That boy has not returned.

A possessive pronoun may also be suffixed to **ḍín**. In the first person singular the form is **ḍína**.

**Nā kāwō kèkè ḍínkà.** I brought your bicycle (the one we were discussing).

**Inā fensir ḍína ?** Where is my pencil ?

7. Rules for the employment of the English definite (*the*) and indefinite (*a, an*) articles in translating Hausa are not as simple as they appear at first sight. The rendering of the Hausa nominal without either the referential suffix **-n/-r** (see section 5, above) or the qualifying **wani/wata** (see section 1, above) is a complex question that is, unfortunately, not so cut and dried as the *the/a* dichotomy in English. Of the three grammatical sentences

- (i) **yārò yā zō**
- (ii) **yāròn yā zō**
- (iii) **wani yārò yā zō**

(ii) and (iii) are quite clear. **Yāròn yā zō** is best translated by *the boy has come*, a reference to some specified or implied boy being unambiguously understood. Similarly, **wani yārò yā zō** is best rendered by *a (certain) boy has come*. But what of (i)? Standard Hausa grammars have rightly translated **yārò yā zō** as *the boy has come*, since, though English speakers might expect the more specific **yāròn yā zō** to indicate this meaning every time it is intended, Hausa rules do not correspond to English rules, and in Hausa, where there is no doubt of, or no significance attached to, which 'boy' is meant, **yārò yā zō** does carry much of the specificity which English expresses by means of the definite article. This definiteness is plainly illustrated by such acceptable sentences as **sarkī yā zō**, *the chief has come*; **bùdè kòfà**, *open the door*; **Bàhaushè yā zō**, *the Hausa man has come*—in none of which examples is there any question of choice over which *chief/door/Hausa man* is referred to.

While recognizing the area of uncertainty and the difficulty of formulating watertight rules for this issue, we do not go as far as Abraham, who is content to recognize no difference in Hausa between the English *the/a*. As basic rules of thumb, we recommend the following when translating into Hausa:

- (a) Where the noun clearly refers back to a previous referent (stated or implied), *the* should ordinarily be rendered by means of the **-n/-r** suffix described above (section 5): **yāròn yā zō**, *the boy (you were expecting) has come*.
- (b) Where the sense requires *a certain*, **wani/wata** should be used: **wani yārò yā zō**, *a certain boy has come*.
- (c) Where the specificity is immaterial or unmistakable, the unqualified noun should be used: **yārò yā zō**, *the boy has come*. When in doubt, this is the construction most likely to be right since it is the most frequent.

## VOCABULARY

*Nominals*

àkwàtì	box
àlmājirì	pupil, student
bàbba	big (thing)
còkàlì	spoon
hakà	thus, so
kògì	river
kàramì	small (thing)
mòtā (f.)/ mātō	car, lorry
tēbūr	table
wancān (pl. wadāncān)	that (pl. those)
wata (f.) (pl. wadānsu)	a certain, a (pl. some, certain)
wukā (f.)	knife
yawā	muchness, quantity, number

*Verbals*

àkwai	there is, there are
fādì	fall
hau	mount, climb
sanì <sup>3</sup>	know

*Particles*

àmmā	but
dàgà	from
dín	that previously referred to
kumā	also, further, and

*Important Phrases*

bàn sanì ba	I don't know
dā yawā	much, many
hakà nē	it is so, indeed
nā sanì	I know (it)
ruwan shā	drinking water

<sup>3</sup> The student should not attempt to use this word with an object until he has covered the material in Lesson 15.

## EXERCISES

Translate into English :

1. Wani yārō yā fāɗi cikin ruwā.
2. Kògin nān, Kwārā cē.
3. Kā sà cōkalin nān cikin àkwàtin nān.
4. Inā kujèrā ? Gà kujèrār.
5. Wafānnān mutānē sun tāfi wani gārī.

Translate into Hausa :

1. This boy is my friend.
2. You (*f.*) (have) put that chair here.
3. These boys. Those boys.
4. I don't know yet.
5. I went to that town.

*Dialogue*

Kānde : Wafansu mutānē sun zō gidammū.

Maryamū : Mādallā, nā kāwō ābinci dāgā kāsuwā yāu.

Kānde : Dā kyāu. Àkwai ruwan shū dā yawā kumā.

Maryamū : Sarkin gārī nē ya zō.

Kānde : Hakā nē. Yā zō tāre dā wani bābban mutūm.

Maryamū : Mūtumin, sarkī nē kumā ?

Kānde : Hakā nē, yārōnsā yā kāwō wani bābban àkwàtī.

Maryamū : Tō, mènē nē cikin àkwàtī ?

Kānde : Bān sanī ba.

## Lesson 11

### Quantifiers

1. The *quantifiers* are a subclass of nouns which include the numbers and a few other words. Quantifiers typically follow the noun they modify, but without employing the *-n/-r* suffix.

gidā gōmā	ten houses
yārā nawā ?	how many boys ?
mutānē dukā	all the people
yārinyā biyu	two girls

With numbers it is not always necessary to use the plural form of the noun.

2. The numbers 1-22 (see Lesson 32 for a complete listing) :

1 <i>ḍaya</i>	10 <i>gōmā</i>
2 <i>biyu</i>	11 ( <i>gōmā</i> ) <i>shā ḍaya</i>
3 <i>ukū</i>	12 ( <i>gōmā</i> ) <i>shā biyu</i>
4 <i>buḍu</i>	18 <i>āshirin biyu bābū</i> <sup>1</sup> or <i>gōmā shā takwās</i>
5 <i>biyar</i>	19 <i>āshirin ḍaya bābū</i> <sup>1</sup> or <i>gōmā shā tarā</i>
6 <i>shidā</i>	20 <i>āshirin</i>
7 <i>bakwāi</i>	21 <i>āshirin ḍā ḍaya</i>
8 <i>takwās</i>	22 <i>āshirin ḍā biyu</i>
9 <i>tarā</i>	<i>etc.</i>

Note that *shā*, *and*, is only used with numbers 11-19. The regular word for *and*, *ḍā*, is used with numbers above 20. For this reason the word *gōmā* is frequently omitted from the numbers 11-19, since *shā ḍaya* can only mean 11, *shā biyu* 12, etc.

<sup>1</sup> Literally, '20, two/one there is not'.

3. The interrogative **nawà**?, *how much/many?*, is also a quantifier.

<b>mùtùm nawà</b> ?	how many persons?
<b>sàu nawà</b> ?	how many times?
<b>sū nawà</b> ?	how many of them (are there)?
<b>kudī nawà</b> ?	how much (does it cost)?

4. **Dukà/duk**, *all*, may also be employed as a quantifier.

<b>yārā dukà</b>	all the children	<b>yārā ukū</b>	three children
<b>sū dukà</b>	all of them	<b>sū huɗu</b>	the four of them

5. Quantifiers (except **nawà**) may sometimes suffix **-n** or be followed by **din**.<sup>2</sup> In this case they precede the dependent possessive pronoun or, occasionally, an independent nominal. The meaning varies.

<b>ɗayansū</b>	one of them
<b>biyunsū</b> or <b>biyu dīnsū</b>	twice their number
<b>biyar dīnsū</b>	five times their number
<b>ɗukān mutānē</b>	all the people

6. *Ordinal numbers* are formed by employing the nominalizing particle **na** (feminine **ta**).

<b>na/ta farkō/fārī</b>	first ( <i>lit.</i> of beginning)
<b>na/ta biyu</b>	second
<b>na/ta gōmā</b>	tenth
<b>na/ta nawà</b> ?	which (of a series)? ( <i>lit.</i> the how manyth)
<b>kārē na biyu</b>	the second dog
<b>rīgā ta takwās</b>	the eighth gown
<b>littāfī na nawà</b> ?	which (among several) book?, which volume?

Note that **farkō** or **fārī** is substituted for **ɗaya** in forming ordinals (except in the case of a numbered series, e.g. **littāfī na ɗaya**, *volume I*).

<sup>2</sup> Note that this high tone **dīn** is a different word from **dīn** (Lesson 10, section 6).

7. The word *gùdā*, a unit of, is frequently used with numbers, as in the following examples. When *gùdā* occurs alone it means *one*.

<i>yàrà gùdā biyu</i>	two boys
<i>mutàné gùdā hudu</i>	four persons
<i>mòtā gùdā</i>	one car

## VOCABULARY

*Nominals*

Numbers 1-22 :

<i>áyàbà</i>	banana(s)
<i>bàkí</i>	mouth ; edge
<i>daídai</i>	correct, right
<i>dukà, duk</i>	all
<i>fàri/farkò</i>	beginning
<i>gùdā</i>	a unit of, one
<i>gwēbà</i>	guava
<i>kuskurè</i>	mistake, error
<i>lēmō/lēmú</i>	citrus fruit, citrus tree
<i>lissāfi</i>	arithmetic
<i>mangwàrò</i>	mango
<i>nawà ?</i>	how many ?, how much ?
<i>sàu</i>	times
<i>whýā (f.)</i>	difficulty
<i>wuyà</i>	neck

*Verbals*

<i>gānè</i>	understand
<i>māntā</i>	forget
<i>zaunā</i>	sit down

*Particles*

<i>fà ?</i>	what about ?
<i>kái !</i>	Good Heavens ! wow !, oh boy !, gee ! (general exclamation)
<i>sai</i>	only (see also Lesson 4)
<i>zuwā</i>	toward, to (see also Lesson 4)

*Important Phrases*

- bã kyâu** that's not good  
**bàkin hanyà** edge of the road

## EXERCISES

Translate into English :

1. Gá mangwàrò biyu á kân tēbūr.
2. Lissāfi dà wuyā nè. Ammā nā gānè.
3. Yā sã àyàbà á bàkinsà, yā ci.
4. Inā bàbban àkwàti ? Bellò yā tafi gidansu dà shi.
5. Kã kãwò gwēbà nawá ? Gūdā gōmá.
6. Kái !, Audù yā mántá sūnāna. Wannan bã kyâu.

Translate into Hausa :

1. The girl sat down on the chair.
2. I made a mistake in my arithmetic.
3. He took the bicycle toward his home.
4. We followed a path at the edge of the river.
5. Good Heavens, there are eight people in that car !

*Dialogue*

- Málámí :** Biyu dá ukú nawá nè ?  
**Dālibi :** Biyar nè.  
**Málámí :** Daidai nè. Shidá dá bakwái fá ?  
**Dālibi :** Shã ukú  
**Málámí :** Dá kyâu. Hudu sãu biyu nawá ?  
**Dālibi :** Tará nè.  
**Málámí :** Bábù ! Kã yi kuskurè.  
**Dālibi :** Haká nè. Sai takwás.  
**Málámí :** Tò. Nawá nè shidá sãu ukú ?  
**Dālibi :** Àshirin biyu bábù.  
**Málámí :** Mādallā. Wannan lissāfi dà wuyā nè ?  
**Dālibi :** Á'á, bã wuyā.  
**Málámí :** Tò dá kyâu.

## Lesson 12

### Subjunctive Aspect and Commands

1. The subjunctive aspect has a wide variety of uses, though only a few of them will be treated here (see also Lesson 27). Subjunctive constructions may usually be literally translated *let one do such-and-such*.

2. The subjunctive aspect person-aspect pronouns are characterized by low tone and a short vowel. Using the verb **zō**, *come*, as a model, the p-a pronouns in the subjunctive are :

let me come	<b>in zō</b>	<b>mù zō</b>	let us come
come ! ( <i>m.</i> )	<b>kà zō</b>	<b>kù zō</b>	come ! ( <i>pl.</i> )
come ! ( <i>f.</i> )	<b>kì zō</b>		
let him come	<b>yà zō</b>	<b>sù zō</b>	let them come
let her come	<b>tà zō</b>		
let someone come	<b>à zō</b>		

3. The negative of the subjunctive aspect is formed by employing the negative particle **kadà** (this is often shortened to **kâr** in rapid speech) :

<b>kadà kà zō</b>	do not come
<b>kadà yārò yà táfí</b>	don't let ( <i>or, in context, lest</i> ) the boy go away
<b>kâr kà yi hakà</b>	don't do that

4. The second person forms of the subjunctive aspect are commonly used to express both positive <sup>1</sup> and negative commands.

<sup>1</sup> A positive command may be strengthened by the use of **sai**, e.g. **sai kà shiga!** may mean *you must enter* (though it has a weaker meaning as well). See Lesson 29, section 2, for a fuller treatment.

<b>kà shiga</b>	enter ! ( <i>m.</i> )
<b>kù kãwō yārō</b>	bring ( <i>pl.</i> ) the boy
<b>kađà ki ci àbinci</b>	don't ( <i>f.</i> ) eat (the) food

5. The *imperative* employs no *p-a* pronoun. There is, however, a special tone pattern for the verb in this type of construction : all syllables except the final syllable in words of two or more syllables must be low tone. The final syllable typically is high, occasionally is low. The imperative is not ordinarily used to address more than one person at a time.

(a) One-syllable verbs may be either high (unchanged) or low :

<b>zò/zō nân</b>	come here !
<b>ci/ci àbinci</b>	eat (your) food !

(b) Verbs with a basic low-high tone pattern will not change :

<b>tãfi gidã</b>	go home !
<b>shiga</b>	enter !

(c) Verbs with any other basic tone pattern will start with a low tone. A final long vowel on the verb will usually shorten in utterance final position :

(kãwō) → kãwō àbinci	bring the food !
(bari) → bari	leave (it alone) !

6. Note the tonal contrast between the basic forms of the following verbs (as employed with the subjunctive *p-a* pronouns) and their imperative forms in the following examples. The meanings of the parallel constructions are the same.

<b>kà zaunã</b>	sit down !	<b>zãuna</b>
<b>kà shigō</b>	come in !	<b>shigo</b>
<b>kà karãntã</b>	read (it) !	<b>kãrànta</b>

7. In complex sentences it is often appropriate to translate a verb in a subjunctive aspect construction as a so-called English 'infinitive' (expressing purpose). Such a construction forms the predicate of the dependent clause, e.g. :

(a) The verb of the first clause may be in a completive or subjunctive aspect construction :

Nā zō in gaishē kà.	I've come <i>to greet</i> you.
Yā jē gidā yā kāwō ruwā.	He went home <i>to bring</i> water.
Kū zō kū yi aikinkū.	Come <i>and/to do</i> your work.

(b) The verb of the first clause may be in the imperative :

Zō kū yi aikinkū.	Come <i>and/to do</i> your work.
Zàuna kà shā ruwā.	Sit down <i>and/to drink</i> water.

## VOCABULARY

*Nominals*

dāji	'bush' country (i.e. uninhabited, uncultivated area)
karfi	strength
kōfā (f.)	door (way)
rānā (f.)	sun, day
sā'i	time (= lōkaci)
sauri	quickness
shēkaranjiyā	day before yesterday
tāgā (f.)	window
zāfi	hotness

*Verbals*

bari <sup>2</sup>	let, allow, leave (a thing)
budē	open

*Particles*

kadā, kār . . .	do not . . .
-----------------	--------------

<sup>2</sup> The student should not attempt to use these verbs with objects until he has covered the material in Lesson 15.

- gaishē greet (before pronoun  
objects only)  
rufē close  
sāmū<sup>3</sup> get, obtain  
tāshi get up, leave (from a  
place)  
tsayā stand (up), stop

*Important Phrases*

- dā saurī quickly  
rānā tā yi zāfi the sun is hot

## EXERCISES

Translate into English :

1. Kadā kā yi aikin nān.
2. Kadā yāriyā tā ci ābincin nān.
3. Zō nān ki zaunā.
4. Kadā kù yi hakā.
5. Fita kā rufē fōfā.

Translate into Hausa :

1. Don't open the window.
2. Stop! Enter! Sit down!
3. Bring (*f.*) the food here.
4. Let him do his work.
5. Come (*pl.*) and eat your food in our home.

*Dialogue*

Hārūnā : Yākubū, sālāmū ālaikūn.

Yākubū : Yāuwā, ālaikā sālāmū.

Hārūnā : Iyālinkā lāfiyā ?

Yākubū : Lāfiyā kalau. Kā zō lāfiyā ?

Hārūnā : Lāfiyā. Bā kōmē.

Yākubū : Mādallā. Shigō mū zaunā.

<sup>3</sup> See footnote 2 on page 63.

Hārūnā : Tò dà kyáu. Kái, rānā tā yi zāfi yáu.

Yākubù : Hakà nē. Yārò, káwō ruwan shā !

Hārūnā : Nā zō in gaishē kà nē.

Yākubù : Mādāllā. Nā gōdè. Kā zō dāgà kāsuwā nè ?

Hārūnā : A'ā, nā zō dāgà gidā dāzu.

Yākubù : Tò bā láifi. Gā ruwā, kà shā.

Hārūnā : Tò nā gōdè. Nā táfi yāzu.

Yākubù : Tò bā láifi. Sai wani sá'ì.

Hārūnā : Yáuwā, sai wani sá'ì.

## Lesson 13

### Non-aspect Verbals ; 'Yes' and 'No'

1. The non-aspect verbals are a small group of very useful words of frequent occurrence which may be followed by a noun, a noun phrase or a personal pronoun. The pronouns employed are the direct object pronouns. These verbals are not preceded by person-aspect markers.

2. *Àkwai*, *there is/are*, states the existence of something.

*Àkwai yārā à gidā.* There are children at home.

*Àkwai aiki dà yawā.* There is much work.

*Àkwai kudī à wurinkà ?* Do you have any money ? (*lit.* is there money in your place ?)

*Àkwai (sù).* There are some.

3. *Bābù* or *bā*, *there is/are no/not*, means the opposite of *àkwai*. The pronouns employed after *bā* are (as with *àkwai*) the object pronouns. *Bābù*, however, is followed by the independent pronouns (e.g. *bābù shī*, *there is none of it*).

*Bābù yārā à gidā.* There are no children at home.

*Bā aiki cān.* There is no work there.

*Àkwai kudī ? Bābù !* Is there any money ? No ! (*lit.* there is none)

4. *Gà*, *here/there is/are*, is used when pointing something out.

*Gà gidammù cān.* There is our house over there.

*Gà littāñi à kán tēbūr.* There is the book on the table.

**Gà ni** <sup>1</sup> **nân.** Here I am.  
**Gà rìgāta.** Here is my gown.

5. *Yes* is ordinarily expressed by the use of the particle **I**. The expressions **hakà nē**, *thus it is*, **gàskiyā nē**,<sup>2</sup> *it is the truth*, or **gàskiyarkà**, *your truth*, are frequently used as well to indicate agreement.

**Kā tāfi jiyā ? I.** Did you go yesterday? Yes.  
**Kāi, rānā tā yi zāfi yāu !** Goodness, the sun is hot  
**Gàskiyarkà !** today ! You're right !  
**Àkwai yārā dà yawā à nân.** There are many children  
**Hakà nē.** here. You're right.

6. *No* is ordinarily expressed by the use of the particle **ā'ā**. For emphasis, the verbal **bābū** may be used.<sup>3</sup>

**Kā kāwō àbinci ? Ā'ā.** Did you bring any food ?  
**No.**  
**Kai àbòkinsà nē ? Bābū !** Are you a friend of his ?  
**(Emphatically) not !**

7. In answering a negative question,<sup>4</sup> *hasn't he come ?*, in Hausa, it is necessary to note the difference in the choice of *yes* or *no*. The following example illustrates this difference :

English : Hasn't he come ?  
 No (he hasn't come).

<sup>1</sup> See Lesson 15, section 3, for the remaining forms of the direct object pronoun.

<sup>2</sup> Although after the feminine noun **gàskiyā** one would expect **cè**, **nē** is regularly employed in this stylized and frequently heard expression. One explanation is that the original phrase was **àbin gàskiyā nē**, *it is a true thing*.

<sup>3</sup> This usage, however, appears to be a recent development in Hausa (probably due to the influence of European and/or other non-native speakers of Hausa). **Kō kadan**, . . . (*not even a little*), or **fāufau**, lit. *utterly (not)*, are much more commonly used by native Hausa.

<sup>4</sup> For a fuller treatment of asking questions, see Lesson 21, section 8.

Hausa : **Bàì zō ba ?** Hasn't he come ?

**I.** Yes (what you say is right : he has not come).

**A'á.** No (what you say is wrong : he has come).

Mistakes can be avoided in interpreting the answer to a negative question by mentally relating the *yes* or *no* to the accuracy of the statement made in the question, not as a direct reply to the question ; or by the use of the American response 'right'.

*Examples :*

**Kànde bà tà dāwō ba ?** Isn't Kande back ?

**I (bà tà dāwō ba).** Yes (she has not come back).

**A'á (tà dāwō).** No (she has come back).

#### VOCABULARY

##### *Nominals*

<b>àràhā</b>	inexpensiveness
<b>dānkali</b>	sweet potato(es), 'European' potato(es)
<b>dōyà (f.)</b>	(large) yam(s)
<b>gāskiyā (f.)</b>	truth
<b>kudī</b>	price, money (see Lesson 6)
<b>kwabò</b>	kobo
<b>kwaj</b>	egg(s)
<b>madarā (f.)</b>	milk
<b>mānyā</b>	big ones ( <i>pl.</i> of <b>bābba</b> , Lesson 10)
<b>nairā</b>	1 naira
<b>nāmā</b>	meat, wild animal
<b>sīsī</b>	5 kobos
<b>sulè</b>	10 kobos
<b>tarō</b>	2½ kobos
<b>tsādā</b>	expensiveness
<b>wurī</b>	place
<b>yunwà</b>	hunger

<i>Verbals</i>		<i>Particles</i>
<b>dafà</b>	cook	<b>kô ?</b> (question particle), or
<b>gudù</b>	run away	<b>nē ?</b> (question particle) (see
<b>kômà</b>	return (there), go to another place intend- ing to stay there	Lesson 5)
<b>shiryà</b>	prepare	
<b>tsùfa</b>	get old	

*Important Phrases*

- nà ji yunwà** I am hungry  
**yà yi tsàdà** it is expensive  
**yà yi àràhà** it is cheap, inexpensive

## EXERCISES

Translate into English :

1. **Nà ji yunwà. Àkwai àbinci ?**
2. **Kà kàwò mùtumin nē ?** I, gà shi.
3. **Bàbù còkàlì nân ?** I.
4. **Yàrá sun tàfi makarantà, kô ?** Tùkùna.
5. **Bà kù shiryà ba ?** A'á.
6. **Gà littāfin Málām Garbà. Inà nàwa ?**

Translate into Hausa :

1. Has my mother returned ? No, she has not returned.
2. Didn't Bello go to Kano yesterday ? Yes, he went.
3. Is there work ? Yes, there is much work but no money.
4. Are there eggs and milk here ? There is milk, but there are no eggs.
5. I am hungry. What about you ?

*Dialogue*

- Mūsà :** Àkwai dānkali à kàsuwā yāu ?  
**Gambo :** A'á, àmmā àkwai dōyà dà yawà.

Mūsā : Tò dà kyâu. Nawà nè kudin dōyà ?

Gambo : Sulè dà sīsì zuwà sulè biyu.

Mūsā : Kâi, sun yi tsàdà !

Gambo : Bābù ! Dukansù mānyā nè.

Mūsā : Tò bā lāifi. Ākwai àyàbà kumà ?

Gambo : I ākwai, àmmā bā yawà.

Mūsā : Tò, gwēbà fà ?

Gambo : Dà yawà. Ākwai mangwàrò dà lēmō dà yawà kumà.

Mūsā : Dà kyâu. Bāri mù jē mù sāmù.

Gambo : Tò mù jē.

## Lesson 14

### Intransitive Verbs

1. Intransitive verbs are verbs which cannot take a direct object.<sup>1</sup>

<b>Yā shiga.</b>	He has gone in.
<b>Kā tsayà.</b>	You (have) stopped/stood up.
<b>Yā fāru.</b>	It (has) happened.

2. Intransitive verbs may be followed by expressions of place, time, manner and the like. These are not to be confused with objects of transitive verbs (see Lesson 15).

<b>Yā tāfi gidā.</b>	He went/has gone home.
<b>Nā zō jiyā.</b>	I came yesterday.
<b>Yā tāfi dā wuri.</b>	He went early.

3. Intransitive verbs of motion typically imply the concept of *to* or *toward* a place. Thus no special word is used for *to/toward* if the following word indicates a place.

<b>Yā jē kāsuwā.</b>	He has been to market. <sup>2</sup>
<b>Sun tāfi Zāriyā.</b>	They have gone to Zaria. <sup>2</sup>

4. If one wishes to express motion toward a person or other non-place noun, the words **wurin** or **wajen** are used.

<sup>1</sup> Many intransitives may, however, take indirect objects (e.g. **nā tsayā/tsayam masā**, *I went/stood surety for him*). See Lesson 15, section 2, for an introduction to indirect objects, section 8 and Lesson 37, section 4 (c), for further illustrations of intransitive verb forms before indirect objects. See Lessons 25 and 37 for an overall analysis of verbs.

<sup>2</sup> A general distinction may be made between **tāfi**, *go (away), go to a place (and not have returned yet)*, and **jē**, *go to and return from*.

Yā tāfi wurin sarki.

He has gone to the chief.

Yā zō wurin mutānemmū.

He has come to our people.

Yā tāfi wajen itācē.

He has gone to the vicinity  
of (towards) the tree.

### VOCABULARY

#### Nominals

baƙi ( <i>f.</i> baƙā)	black (thing)
dābārā ( <i>f.</i> )	scheme, plan, device
fari ( <i>f.</i> farā)	white (thing)
hadari	storm
inuwā ( <i>f.</i> )	shade
iri ( <i>pl.</i> iri-iri)	kind, sort; seed
jā ( <i>m.</i> or <i>f.</i> )	red (thing)
kāyā	load, implements
māi gidā	'man of the house', house-owner, husband
tāyā ( <i>f.</i> )	tyre
uwargidā	'woman of the house', (senior) wife
wajē	place, region, environs
wutā ( <i>f.</i> )	fire

#### Verbals

ɗaurē	tie (up), imprison
fāru	happen
sāyā <sup>2</sup>	buy
wucē	pass (by/on)

#### Particles

ai	well, why (a mild exclamation)
māi	possessor of . . . , characterized by . . .

#### Important Phrases

dā wuri	early, in good time
kāyan aiki	implements of work, tools
māi tēbūr	small market trader
nawā nawā ?	how much each ?

<sup>2</sup> The student should not attempt to use this verb with an object until he has covered the material in Lesson 15.

## EXERCISES

Translate into English :

1. Mè ya fàru á gidan Yàkubù ?
2. Hadarì yā wucè yāzu. Bāri mù yi wāsā.
3. Kā tsayā kā fāurè kāyankā.
4. Dōkinsā yā gudù dà sauri zuwà gārì.
5. Yā táfì wurin àbōkinsā.

Translate into Hausa :

1. She passed by the door.
2. They went to sit in the shade of the tree.
3. It happened here yesterday.
4. Andu returned home the day before yesterday.
5. She went to market early.

*Dialogue*

- Bellò : Nawà nè kudin tayàr kèkè ?  
 Mài tēbùr : Ai irì ukù cè. Àkwai farā dà bakā dà jā.  
 Bellò : Tō, nawà nawà kudinsù ?  
 Mài tēbùr : Farā, nairà faya dà sulè shidà cè.  
 Bellò : Kāi, tā yi tsādā !  
 Mài tēbùr : Àmmā ita cè mài kyāu.  
 Bellò : Bakā fā !  
 Mài tēbùr : Nairà faya dà sulè huđu.  
 Bellò : Jā fā !  
 Mài tēbùr : Jā cè mài àrahā à nairà faya dà sulè biyu.  
 Bellò : Tò daidai nè.

(This Dialogue is continued in Lesson 15.)

## Lesson 15

### Transitive Verbs ; Object Pronouns

1. Transitive verbs may be followed by indirect and/or direct objects, or by no object at all.<sup>1</sup>

2. *Indirect objects* are introduced by the particle **ma-** before pronouns and, most frequently in Kano, **wà**<sup>2</sup> before nouns. With the exception of the first person singular form, it is the inseparable possessive pronouns treated in Lesson 9, section 4, to which the **ma-** is prefixed. The pronoun indirect objects are written as single words, and sometimes show one or more alternative forms. They are :

to/for me	mani/mini, manà/mamù mîn	to/for us
to/for you (m.)	makà, mǎ	makù/mukù to/for you (pl.)
to/for you (f.)	maki/miki, mǎ	
to/for him	masà, mǎr	masù/musù to/for them
to/for her	matà	

Examples of indirect objects (see also section 8 below) :

(a) Pronoun indirect objects with transitive verbs :

Yā shiryà manà.	He prepared (it) for us.
Tā dafà mini.	She cooked (it) for me.

<sup>1</sup> As noted in Lesson 14 (section I, footnote), intransitive verbs may also take an indirect object. Intransitives may not, however, take direct objects. See Lessons 25 and 37 for an overall analysis of verbs.

<sup>2</sup> With all verbs in some dialects, however (e.g. Sokoto), and with some verbs in all dialects, **mǎ** is used in preference to **wà**, e.g. **Nā yi mǎ sarki aiki** (Sok.), *I did work for the chief*; **Ya tāsam mǎ matà tasà**, *He attacked his wife*.

(b) Noun indirect objects with transitive verbs :

**Mun yi wà sarkí aiki.** We did work for the chief.  
**Nā kǎwō wà mǎlámí.** I brought (it) to the teacher.

3. A direct object may be a noun, a pronoun or a nominal phrase. The tone of a *direct object pronoun* is, in general, high following a low-tone syllable and low following a high-tone syllable, like **nē/cē** (see Lesson 6). The pronouns used as direct objects are as follows :<sup>3</sup>

me	<b>ni/ni</b>	<b>mu/mù</b>	us
you (m.)	<b>ka/ká</b>	<b>ku/kù</b>	you (pl.)
you (f.)	<b>ki/ki</b>		
him	<b>shí/shi</b>	<b>su/sù</b>	them
her	<b>ta/tà</b>		

4. When both indirect and direct objects are present, *the indirect object invariably precedes the direct object*,<sup>4</sup> and, if the *direct object* is a personal pronoun, it assumes the independent form (see Lesson 6, section 6, and example three below).

**Yā kǎwō maná ábinci.** He brought us food.  
**Nā yi wà sarkí aiki.** I did work for the chief.  
**Ká kai masá shí/íta.** Take it (m./f.) to him.

5. The verb **bá**, *give, give to*, is the commonest of a very limited number of verbs which require no indirect object indicator (**ma-/wá/má**) before an indirect object. If the indirect object is a pronoun, the forms employed are the direct object pronouns.<sup>5</sup> If (as infrequently happens) the

<sup>3</sup> Note that there is no indefinite direct (or indirect) object pronoun corresponding to the **an/á** (etc.) p-a pronouns.

<sup>4</sup> Unless the less common (for expressing 'indirect objectivity') **gá/gàrè** construction is employed. See Lesson 17, section 2.

<sup>5</sup> This fact leads some to suggest that **bá** actually governs two *direct* objects rather than one indirect and one direct (like other

direct object is a pronoun, the independent pronoun forms are employed, as in example three below.

Yā bā mù kuɗi.	He gave us money.
Nā bā shi aiki.	I gave him work.
Nā bā shi ita.	I gave her/it to him.

If the indirect object is a noun, *bā* becomes *bā̄*.

Yā bā̄ mùtùm kuɗi.	He gave the man money.
Nā bā̄ Audù aiki.	I gave Audu work.

*Bā/bā̄* must take at least one object. When only one object occurs, it is most likely to be an indirect object. If only a direct object is employed, it must be preceded by *dā*.

Yā bā ni.	He gave (it) to me.
Yā bā dā kuɗi.	He gave money.

6. The verbs *san̄i*, (*get to*) *know*, *bar̄i*, *permit*, *leave*, and *gan̄i*, *perceive*, *see*, are abbreviated before an object. *San̄i* and *bar̄i* never drop more than their final vowel.

Nā san shi.	I know * him.
Yā bar gidā.	He (has) left home.
Yā bar manā aiki.	He (has) left us work.
Sun san Audù.	They know Audu.

*Gan̄i* drops its final vowel before a pronoun object and its whole final syllable before a noun object. Before an indirect object it becomes *gan̄è*.

verbs). The analysis here presented seems preferable to the present authors, since it focuses on a syntactic similarity of function between the complements of *bā* and those of other verbs rather than on the (from this point of view) slight formal differences between complements filling the 'indirect object' position. If, however, the student finds it easier to think of *bā* as governing two direct objects, he should feel free to do so.

\* See footnote 7, p. 77.

<b>Nā gan shi.</b>	I saw/see him. <sup>7</sup>
<b>Nā ga Audù.</b>	I saw/see Audù.
<b>Kà ganè mini kèkèna !</b>	Keep an eye on my bike (for me) !

7. One group of verbs (often termed *changing* or *variable vowel verbs*)<sup>8</sup> change their terminal vowel (and their tones if they have three or more syllables) before a direct object. Transitive verbs with an initial low tone are of this type. Before a noun direct object the terminal vowel becomes -i. Before a pronoun it becomes -è. All tones are low except for a final high-tone syllable.

(sàyā)	<b>Nā sàyā.</b>	I (have) bought (it).
	<b>Nā sàyi àbinci.</b>	I (have) bought food.
	<b>Nā sàyè shi.</b>	I (have) bought it.
(tàmbayà)	<b>Na tàmbayà.</b>	I asked.
	<b>Nā tàmbàyi Bellò.</b>	I (have) asked Bello.
	<b>Nā tàmbàyè shi.</b>	I (have) asked him.

A very few verbs with initial high tones belong to this group of verbs. Two common ones are **sāmù**, *get*, and **ḍaukà**, *take, pick up*.

<b>Mun sāmè shi.</b>	We got it or we found him.
<b>Yā ḍauki kàyā.</b>	He (has) picked up/carried the load.

Variable vowel verbs will be indicated in the vocabularies by the presence of (i/è) following the verb thus : **sāmù** (i/è).

<sup>7</sup> Note that the English translation of the Hausa completive aspect in contexts such as these is present (not past) tense. In the case of **nā san shi** the literal gloss would be something like *I have got to know him*, therefore *I (still) know him*. **Nā gan shi** literally means *I have/had visually perceived him*, therefore meaning either *I saw him* or (having visually perceived him) *I (still) see him*.

<sup>8</sup> This class of verb is Parsons' Grade II. The Parsons' classification is introduced in Lesson 25.

8. Before a pronoun indirect object variable vowel verbs (and low-high intransitives) operate as follows :

(a) They may either become high-high(-high) and suffix -r (which assimilates to -m), e.g. :

(nēmā) → Yā nēmam mini aikī. He sought work  
for me.

(sāmù) → Nā sāmam masà kèkè. I got a bicycle  
for him.

(yārda-intransitive) → Mun yardam We allowed him  
masà. (to do it).

(tāmbayà) → Yā tambayam minì. He asked me.

(b) Or they may become high-low(-high), e.g. :

(sàyā) → Nā sayà masà àgōgō. I bought him a  
watch.

(fādā) → Sun fadā manà lābārì. They told us the  
news.

(yārda-intransitive) → Nā yardā I allow you (to  
makà. do it).

(tāmbayà) → Sun tambayā manà They asked Audu  
Audù. for us.

(kwàikwayà) → Sun kwaikwayā They imitated a  
manà birì. monkey for us.

9. Other transitive verbs, except those ending in -ō, also shorten their terminal vowel before a direct noun object (but not before a direct pronoun object, nor before an indirect object). These verbs likewise, if they consist of more than two syllables, drop the tone of the final syllable before a noun direct object.

Nā kāmā. I (have) caught (it).

Nā kāmā shi/ta. I (have) caught it.

Nā kāmā kifì. I (have) caught a fish.

Nā kāmā wā Mūsā kifi	I have caught Musa a fish.
Nā karāntā.	I (have) read (it).
Nā karāntā shi. <sup>9</sup>	I (have) read it.
Nā karāntā littāfi.	I (have) read the book.
Sun karāntā manā shi.	They read it to us.
Nā kāwō.	I (have) brought (it).
Nā kāwō shi/tā.	I (have) brought it.
Nā kāwō kudī.	I (have) brought money.
An kirāwō shi.	He has been summoned.
An kirāwō Mūsā.	Musa has been summoned.

## VOCABULARY

*Nominals*

āddā (f.)	matchet
dālilī	reason
fartanyā (f.)	hoe
gārmā (f.)	large hoe, plough
gātari	axe, hatchet
kōmē	everything, whatever

*Verbals*

bā (bā)	give
ḍaukā (i/ē)	pick up, carry
fāḍā (i/ē)	speak
gani	see
kārā	increase, raise (price)
ragē	reduce (price)
sallāmā	agree to sell
tayā	make an offer (in buying)

*Particles*

ālbarkā	no sale! (said by seller)
habā	come, come now!, nonsense!
ma-/wā/ mā	to, for

<sup>9</sup> Note that after a high-low-high verb a pronoun object does not follow the tonal polarity rule given in section 3 above, but, rather, is high toned.

*Important Phrases*

<b>nā sáyā</b>	I (agree to) buy (it)
<b>kārā mini</b>	give me some more, increase your offer
<b>rāgē mini</b>	take some away, reduce the price for me

## EXERCISES

Translate into English :

1. Bellò yā kāwō manā nāmā.
2. Kài masù littāfin nān, kà dāwō dā wuri.
3. Wā ya bā kà kwai? Mài tēbūr à bākin hanyā.
4. Tā jē kāsuwā, tā sāyi dōyā mòi tsādā.
5. Kin dāukē sù. Kin kai sù gidan mòi gidankù.

Translate into Hausa :

1. Did he see me? Yes, but he doesn't know you.
2. He got meat. She cooked it. They ate it in a hurry.
3. We left three mangoes in his car. Go and get them.
4. She prepared food for us in the shade of the big tree.
5. He bought tools. I don't know the reason.

*Dialogue*

(Continuation of Dialogue in Lesson 14.)

**Bellò :** Tò, nā sāyi farār nairā daya dā sulè huɗu nè.

**Mài tēbūr :** Àbarkà. Shì nè kuɗin bakār.

**Bellò :** Tò, nawà nè kuɗintā na gāskiyā?

**Mài tēbūr :** Nā ragè kwabò ukù.

**Bellò :** Nā fārā sīsì.

**Mài tēbūr :** Habā mālām!

**Bellò :** Fāɗi gāskiyā.

**Mài tēbūr :** Kāwō nairā dā sulè biyar dā sīsì.

**Bellò :** Tò, nā tayā nairā dā sulè biyar.

**Mài tēbūr :** Nā sallāmā nairā dā sulè biyar dā tarò.

**Bellò :** Mādallā, gā kuɗin.

## Lesson 16

### The Future Aspects and Zā

1. There are two future aspects in Hausa. The most used construction, here termed *future I*, employs the specialized verbal zā plus the subjunctive aspect person-aspect pronouns. Elision (including tonal) takes place in the first and third (masculine) persons singular (cf. Lesson 7, section 8 (c)).

I will come	zān zō	zā m̀ zō	we will come
you (m.) will come	zā kà zō	zā kù zō	you will come
you (f.) will come	zā ki zō		
he will come	zāi zō	zā sù zō	they will come
she will come	zā tà zō		
one will come	zā à zō		

2. The *future II aspect* is less used than the future I.<sup>1</sup> Use of this aspect sometimes tends to lend an air of indefiniteness to what is said. The use of the future I does not, though, necessarily imply more definiteness than does the use of the future II. The future II forms are :

I shall come	nā zō	mā/mwā zō	we shall come
you (m.) will come	kā zō	kwā zō	you (pl.) will come
you (f.) will come	kyā zō		
he will come	yā zō	sā/swā zō	they will come
she will come	tā zō		
one will come	ā zō		

<sup>1</sup> Some Hausa dialects do not use it at all.

3. The negative of both future aspects employs the *bà . . . ba* negative particles.

<b>Bà zâi zô ba.</b>	He will not come.
<b>Bà mâ tâfi ba.</b>	We will not go (away).
<b>Bà zâ sù ci àbinci ba.</b>	They are not going to eat food.

4. In sentences of a narrative type, when a string of verbs occurs all of which require the future aspect, the first verb is preceded by a future I or II p-a pronoun and the rest by the appropriate subjunctive aspect p-a pronoun.<sup>2</sup>

**Gòbe Mâlâm Audù zâi tâfi 'Yôlà, yà budè makarantâ, yà dâwô, yà ci àbinci, yà hùtâ.** Tomorrow M. Audu will go to Yola, open the school, return, eat and rest.

5. A widely used, specialized verbal related to *zâ* is *zâ*, *will go to, am bound for*. The special set of p-a pronouns employed by this verbal *follow* rather than precede it. They are the same forms (with the addition of *a*) as the direct object pronouns given in Lesson 15, section 3.<sup>3</sup>

<b>Zâ ni gidâ.</b>	I am going/will go home.
<b>Înâ zâ ka ?</b>	Where are you ( <i>m.</i> ) going/will you go ?
<b>Zâ ki Kanò.</b>	You ( <i>f.</i> ) are going/will go to Kano.
<b>Yârôn nan zâ shi makarantâ.</b>	This boy is going /will go to school.
<b>Zâ ta gônâ.</b>	She is going/will go to the farm.
<b>Zâ a gârî.</b>	They ( <i>impersonal</i> ) are going/will go to town.
<b>Zâ mu aiki.</b>	We are going /will go to work.
<b>Zâ ku kântî.</b>	You ( <i>pl.</i> ) are going/will go to the store.

<sup>2</sup> This use of the subjunctive may also be employed if the aspect of the first clause is continuative or habitual (see Lesson 27, section 1 (g)).

<sup>3</sup> Note that in these examples the time of the action (present or future) is more dependent than usual on the context.

Zâ su rawâ. They are going/will go to the dance/  
games.

Zâ cannot be followed directly by a nominal.  
Zâ constructions are negated by the use of either the  
bâ ... ba or the bâ ... ba negative sets :

Bâ/bâ zâ ni  
kâsuwâ ba. I am not going to the market.  
Bâ/bâ zâ ku  
kântî ba ? Aren't you (pl.) going to the store ?

## VOCABULARY

*Nominals*

gyâdâ (f.)	groundnuts, peanuts
jîbi	day after tomorrow
kântî	store
kwarai	very much
mâganâ (f.)	word, talk, matter
rawâ (m./f.)	dance, game
sâbô	new (thing)
sôsai	exactly, really, for sure, that's right !
tâfiyâ (f.)	travelling, journey
tâdî	conversation
tsôhō/tsôfô	old (thing or person)
yâwô	a walk, a stroll
zanê	woman's body cloth

*Verbals*

gâji	become tired
gayâ	tell (requires an indirect object)
hûtâ	rest, relax
nêmâ (i/ê)	seek, look for
sâ	wear, put (clothing) on (see Lesson 9, Vocabulary)
sayar (dâ)	sell
zâ	will go (to), am going (to)

*Important Phrases*

**inā zā ka ?** where are you going ?

## EXERCISES

Translate into English :

1. **Nā ji yunwà kwarai. Dòmin hakà zān ci àbinci yānu.**
2. **Bà zā mù ci àbinci nān ba.**
3. **Mè zā ki yi ? Zān kómà gārì an jimà.**
4. **Zā kà gayà minì làbàrlin táfiyàrkà ?**
5. **Zā ku kásuwā yāu ? Á'á, zā mu gidan àbòkìna.**

Translate into Hausa :

1. We will go to the dance in the market tomorrow.
2. You won't go to school.
3. They will ask you to give them money.
4. Where are you going ? I'm going for a walk.
5. Tomorrow Malam Bello will go to Kano. He will bring his father's horse.

*Dialogue*

**Amìnā :** Inā zā ki, Kànde ?

**Kànde :** Zā ni kàntì in sàyi sàbon zanè.

**Amìnā :** Dom mè ?

**Kànde :** Dòmin in sà, in tàfi rawā dà shì jìbi.

**Amìnā :** Dà kyāu. Kāi, zanènki na yānu bà kyāu !

**Kànde :** Gāsikiyarki. Yā tsūfa sòsai.

**Amìnā :** Mài gidankù yā bà ki kufin ?

**Kànde :** Bābù ! Nā sayar dà gyādā nè.

**Amìnā :** Tò bà làifi.

## Lesson 17

### Relaters and Relational Nouns

1. Hausa employs several particles (here termed *relaters*) and nouns to introduce (or relate) phrases, clauses and sentences in much the way English does with prepositions and conjunctions. Some of the more important of these are listed below. (See Lesson 29 for further treatment of *sai* and *dā*.)

2. *Nominal phrase introducers* (relater-head nominal phrases).

*à, at, in, on :*

Nā gan shi à Kanò.	I saw him at/in Kano.
Yā yi aikinsà à fāki.	He did his work in the hut.
Yā sà tāsà à kán tēbūr.	He put the dish on the table.

*dā, with :*

Yā tafi dà shi.	He has gone away with it/him or he has taken it/him away.
Yā gudù dà saurì.	He ran fast ( <i>lit.</i> with speed).
Mun ci àbinci tare dà shi.	We ate food with him.

*dàgà, from :*

Nā dāwò dàgà Kadunà.	I have returned from Kaduna.
Yā sāmù dàgà gidā.	He got (it) from home.
Yā zò dàgà wurin sarki.	He has come from the chief.

*gà/gàrè to, for, in the presence of, etc. (gà before nouns, gàrè before pronouns)<sup>1</sup> :*

<sup>1</sup> In many contexts action performed for the benefit of someone may be expressed either by an indirect object construction or by the use of *gà/gàrè*, e.g. alternative ways of expressing examples one and three on page 86 would be: *Nā kai masà su*, and *Sun kawò wà málamai ruwà*.

Nā kai sù gārē shi.	I took/have taken them to him.
Yā nēmi aiki gā Āli.	He sought work from Ali.
Sun kāwō ruwā gā mālāmai.	They brought water to the teachers.
Sunā gārē shi.	They are with him/at his home.
Yā sāmū dāgā gārē ni.	He got it from me.

sai, *until, except, only* (sai also has uses other than as a phrase introducer—see below):

Sai gōbe.	Until tomorrow.
Bān ga wani ābū ba sai tākālmī.	I didn't see anything except shoes.
Sai dāyansū ya tāfi. <sup>2</sup>	Only one of them went.

3. *Connectors* (conjunctions). **Dā** is used (as a connector) within serial nominal phrases only. **Kō** may connect words, phrases, clauses or sentences.

dā, *and*; dā . . . dā . . . *and, both . . . and . . .*:

Nā ga yārō da ūbansā.	I saw the boy and his father.
Sarki dā mutānensā sun tāfi.	The chief and his men have gone away.
Dā ni dā shi zā mū yi.	He and I <sup>3</sup> will do (it).

kō, *or*; kō . . . kō . . ., *or, either . . . or . . ., whether (. . . or . . .)*:

Bā zān ci dānkālī kō dōyā ba.	I won't eat sweet-potatoes or yams.
Kō sarki kō wākilī zāi jē.	Either the chief or the deputy will go.

<sup>2</sup> The use of the short vowelized p-a pronoun (ya) will be explained in Lesson 20.

<sup>3</sup> Literally, 'I and he'. The Hausa custom in constructions like this one is just the opposite of the English convention. In Hausa one mentions oneself first.

**Kô zâi yi, kô bà zâi yi ba, òhò.** Whether he will do (it) or not, I don't know (or care).

4. *Clause introducers.*

**àmmā, but :**

**Nā tãfi Kanò àmmā bàn dadè cân ba.** I went to Kano but I didn't stay there long.  
**Yā yi aikì àmmā bài sãmi kudī ba.** He worked but didn't get (any) money.

**dā, when, as soon as :**

**Dā yā kômā ya <sup>4</sup> ganī.** When he returned home he saw (it).  
**Dā yā kômā zâi ganī.** As soon as he returns he will see (it).

**in or idan, if, when (followed by completive aspect) :**

**In nā sãmù zân bā kâ.** When/If I get (some) I will give (it to) you.  
**Idan nā gan shi zân gayà masà.** If I see him I will tell him.

**sai, then :**

**Dā yā zō sai in tãfi.** As soon as he comes (then) I will go.  
**Kwabò yā fãdī. Sai na <sup>4</sup> gan shi, na <sup>4</sup> ðaukà.** The kobo fell. Then I saw it and picked (it) up.

5. *Relational nouns* are not a special subcategory of nouns. They are, rather, typical nouns which are regularly used in contexts in which English-speakers expect a preposition or conjunction. Some are frequently used with relaters.

<sup>4</sup> The reason for the short vowel in the p-a pronouns is explained in Lesson 20.

bāyan (from bāyā, *back*), *behind, after* :

Ya fitō dāgā bāyan dāki. He came out from behind  
the hut.

Bāyan wannān lōkaci ya<sup>5</sup>  
bar mù.

After this time he left us.

Bāyān dā ya<sup>5</sup> tafi bān gan  
shi ba.

After he left I didn't see  
him.

cikin (from ciki, *inside*; cf. ciki, *stomach*), *in (side),  
among* :

Yā shiga cikin dāki.

He went into the hut.

Mun gan shi cikin mutānē.

We saw him among the  
people.

gāban (from gābā, *front*), *in front of, before* :

Yā fāfi gāban sarki.

He prostrated (himself)  
before the chief.

Yā gudū gāban mōtā.

He ran ahead of the car.

kāmar (from kāmā, *similarity*), *like, about, as if*; kāmar  
hakā = *thus, like this* :

Audū kāmar Bellō nē.

Audu is like Bello.

Yā yi kāmar shēkarā gōmā.

He was about ten years  
(old).

Nā yi kāmar zān wucē.

I made as if I'd pass by.

kān (from kāi, *head*), *on, on top of* :

Yā sã à kān tēbūr.

He put (it) on the table.

Yā zaunā à kān kujērā.

He sat on the chair.

fārƙashin (from fārƙashi, *underneath*), *under* :

Nā sã fārƙashin tēbūr.

I put (it) under the table.

<sup>5</sup> See footnote on page 87.

**wajen** (from *wajē*, *place, direction*), *about, to, from* (see also Lesson 14) :

<b>Yā sàmi wajen bakwàì.</b>	He got about seven.
<b>Nā jē wajen sarki.</b>	I went to the chief.
<b>Mun ji wajen mutànen gārì.</b>	We heard (it) from the townspeople.

**zuwà** (from *zuwà*, *coming*), *to, toward* :

<b>Zàn gudù zuwà gidā</b>	I will run to/toward home.
<b>Yā kāmà hanyà zuwà Kanò.</b>	He took the road to Kano.

6. Two relational words **don/dòmin**, *because of, in order to*, and **kàfin/kàmin**, *before*, must be treated separately. These words, though they look like nouns, have no extant forms without the *-n* suffix, and function entirely as relaters.

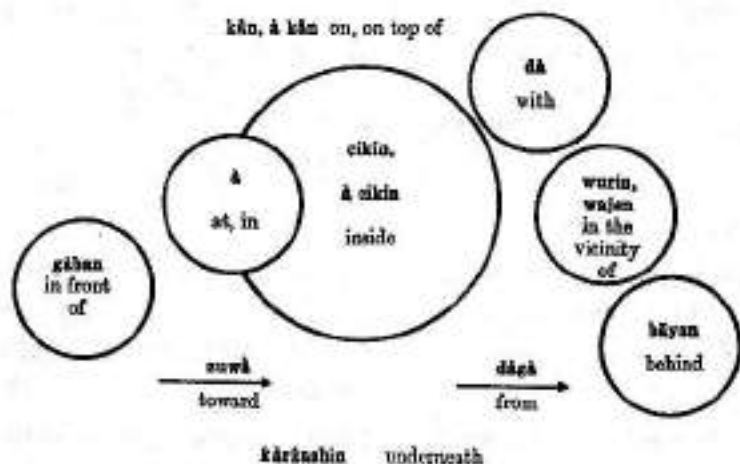
**don/dòmin**, *because of, in order to* :

<b>Kà yī shì don Allà.</b>	Do it please ( <i>lit.</i> for God's sake).
<b>Zàn jē dòmin in gan sù.</b>	I will go in order to see them.
<b>Don hakà zài tàfi.</b>	For this reason he will go (away).
<b>Dom mè bà kà jē ba ?</b>	Why ( <i>lit.</i> because of what) didn't you go ?

**kàfin/kàmin/kàfin/kàmin**, *before* (when introducing a clause *kàfin*, *etc.*, is followed by the subjunctive aspect) :

<b>Kà zō kàfin in tāsì.</b>	Come before I leave.
<b>Kàmin yà gan shì yā gudù.</b>	Before he saw him he had run away.
<b>Kàmin gòbe zàn zō.</b>	By tomorrow I will come.

## 7. Chart of positional relaters.



## VOCABULARY

*Nominals*

barkà	greetings (= sànnu)
bāyā	back
ciki	stomach
dāwà (f.)	guinea corn
gàbà	front
kāmā (f./m.)	similarity
karkashī	underneath, underside
rānā	sun, day, heat of sun
shēkarā (f.)	year
tākalmī	shoe, sandal (or, more frequently, a
(pl. tākalmā)	pair thereof)
tāsā (f.) (pl.	
tāsōshī)	(metal) bowl, (china) dish
wākīlī	deputy, representative

*Verbals*

dadē spend a long time

*Particles*

dā when

*Verbals***kāmā** catch, seize*Particles***in, idan**

if, when

**kāfin/kāmin**

before

**kaɗai**

only, alone

**kawai**

only, merely

**òhò**

what do I care ?

I neither

know nor care

*Important Phrases***bāyan gidā**lavatory, toilet (*lit.* behind the compound)**don Allā**

' please '

**kāmā hanyā**

take the path/road

**watā mai zuwā,****watān gòbe**

next month

## EXERCISES

Translate into English :

1. **Yā fādi cikin ruwā.**
2. **Bāyan wāsān zā mù jē wurin sarkī.**
3. **Idan yā dāwò, sai in táfí.**
4. **Yā yi aikinsā kámar yārò.**
5. **Kāfin in táfí, zāi zò.**
6. **Bàkò yā sà tàkálminsā kárkashin kujèrāta.**

Translate into Hausa :

1. I saw Yusufu and his father in their home.
2. Either she or I will come to the school tomorrow morning.
3. I looked for the goat under the table but didn't see it.
4. When I return next month, then I will buy it.
5. If you work for me you will get money from me.

*Dialogue***Mammān :** Barkā dà aiki, Dōgo.**Dōgo :** Yāuwā, barkā dà zuwā.

- Mammán : Iná wuni ?  
 Dôgo : Láfiyà, bã kômé.  
 Mammán : Mádállá.  
 Dôgo : Zâ ka gâri nè ?  
 Mammán : A'â, zâ ni yâwò kawai.  
 Dôgo : Tò bã láifi. Bâri mù zaunà, mù yi tâfi.  
 Mammán : Tò dà kyâu. Gâ inuwà mâi kyâu à nân.  
 Dôgo : Kâi, âkwai rânâ yâu !  
 Mammán : Gâskiyarkà, lôkâcinsà nè.  
 Dôgo : Hakà nè.  
 Mammán : Nâ ji zâ kâ jê Kanò gòbe.  
 Dôgo : Hakà ne. Zân tâfi cikin môtâ dà sâfê  
 Mammán : Tò, mè zâ kâ yi à wurin ?  
 Dôgo : Zân sayar dà dâwâtâ à kâsuwâ.  
 Mammán : Tò dà kyâu. Zâ kâ dadê à Kanò ?  
 Dôgo : I, zân nèmi aiki à wurin.  
 Mammán : Tò bã láifi. Sai yâushê zâ kâ dâwô ?  
 Dôgo : Sai watâ mâi zuwâ.  
 Mammán : Tò dà kyâu. Zân tâfi yânzû.  
 Dôgo : Tò bã láifi. Sai nâ dâwô dàgà Kanò.  
 Mammán : Yâuwâ, kâ dâwô láfiyâ.  
 Dôgo : Amin.

## Lesson 18

### Continuative Aspect

1. The *continuative aspect* indicates action regarded as occurring as a process<sup>1</sup> rather than at a single point in time. This process may occur in present, past or future time as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a process involving present (rather than past or future) time.

2. This aspect employs the specialized verbal *nà*, *be in the process of, be at*, preceded by a high-tone, short-vowel set of person-aspect pronouns. These person-aspect pronouns are traditionally written as prefixes to *nà* rather than as separate words. A modifier (usually a noun) must follow *nà*.

I am working/ do work/ work	<b>inà aiki</b>	<b>munà aiki</b>	we are working
you (m.) are working	<b>kanà aiki</b>	<b>kunà aiki</b>	you (pl.) are working
you (f.) are working	<b>kinà aiki</b>		
he is working	<b>yanà aiki</b>	<b>sunà aiki</b>	they are working
she is working	<b>tanà aiki</b>		
one is working	<b>anà aiki</b>		

<sup>1</sup> Or, frequently, as a habit. See Lesson 26, footnote 1, and Lesson 27, section 2 (a).

3. The *negative* of this aspect employs a specialized verbal **bā** plus a special set of low-tone, long-vowel p-a pronouns which follow the verb.

I don't work ( <i>etc.</i> )	<b>bā nā aiki</b> <sup>2</sup>	<b>bā mù aiki</b> <sup>2</sup>	we don't work
you ( <i>m.</i> ) don't work	<b>bā kà aiki</b>	<b>bā kù aiki</b> <sup>2</sup>	you ( <i>pl.</i> ) don't work
you ( <i>f.</i> ) don't work	<b>bā kì aiki</b> <sup>2</sup>		
he doesn't work	<b>bā yà aiki</b> <sup>2</sup>	<b>bā sù aiki</b> <sup>2</sup>	they don't work
she doesn't work	<b>bā tà aiki</b>		
no one works	<b>bā à aiki</b>		

4. A large number of nouns indicating an action, activity, state, place, etc., may occur with **nā** in the continuative.

<b>yanā māgānā</b>	he is talking
<b>yanā gidā</b>	he is at home
<b>yanā lāfiyā</b>	he is well
<b>yanā Kanō</b>	he is at Kano
<b>yanā nan</b>	he is here
<b>yanā zāune</b>	he is sitting down/seated <sup>3</sup>

5. *Have* indicating possession is expressed by the use of the continuative aspect construction plus **ḍā** plus the possessed object.

<sup>2</sup> Other forms not infrequently heard are: **bā nī** ..., *I* ...; **bā kyā** ..., *you (f.)* ...; **bā shī** ..., *he* ...; **bā mā/mwā** ..., *we* ...; **bā kwā** ..., *you (pl.)* ...; and **bā sà/swā** ..., *they* ...

<sup>3</sup> See Lesson 19, section 7.

<b>inà dà shí</b> <sup>4</sup>	I have it
<b>munà dà aiki</b>	we have work
<b>yanà dà kudī dà yawà</b>	he has a lot of money

6. *Have not* is expressed in either of two ways :

- (a) Employing the specialized verbal **bā** plus the set of person-aspect pronouns listed in section 3 above.

<b>bā nà dà kudī</b>	I haven't any money
<b>bā yà dà mōtā</b>	he doesn't have a car

- (b) Employing the specialized verbal **bā̄** plus the set of p-a pronouns listed with **zā̄** in Lesson 16.

<b>bā̄ ni dà shí</b> <sup>4</sup>	I don't have it
<b>bā̄ shi dà kyāu</b>	it's no good ( <i>lit.</i> has no goodness)
<b>bā̄ ku dà hankāli</b>	you ( <i>pl.</i> ) don't have (any) sense

7. The forms **anà dà** and **bā à dà/bā̄ a dà** are rarely, if ever, used.

#### VOCABULARY

##### *Nominals*

<b>barci, bacci</b>	sleep(ing)
<b>būkātā</b> ( <i>f.</i> )	need(ing)
<b>dōgō</b>	tall, long, high (thing)
<b>fan'uwā</b> <sup>5</sup>	brother ( <i>lit.</i> son-of-mother), <i>pl.</i>
( <i>pl.</i> 'yan'uwā)	means siblings ( <i>i.e.</i> without reference to sex)
<b>fushi</b>	anger
<b>gājērē</b>	short

<sup>4</sup> Note that it is the independent pronouns (see Lesson 6, section 6) which are employed after **dà** in these constructions. This is true whenever the direct object of the verb(al) is introduced by **dà** (see Lesson 25, sections 4-6).

<sup>5</sup> Note that the glottal catch which occurs (but is not written) before every word beginning with a vowel must be written when **fan'uwā** is written as a single word.

<b>hankàli</b>	consciousness, sense, savoir-faire, circumspection, caution, slowness, care
<b>itácé</b>	tree, wood
<b>jirgí</b>	canoe, boat
<b>ƙasà (f.)</b>	earth, ground, land, country
<b>samà</b>	sky
<b>sô</b>	wanting, desire, liking, love

*Verbals*

<b>dākātā</b>	wait (for)
<b>fi</b>	surpass, be more/ better than
<b>mutù</b>	die
<b>sháidá</b>	inform, testify
<b>yárda</b>	agree, consent, accept
<b>yíwu</b>	be possible

*Particles*

<b>kô ?</b>	maybe ? perhaps ?
<b>wátákilá,</b> <b>watakilá</b>	probably, perhaps <sup>6</sup>

*Important Phrases*

<b>jirgin ƙasà</b>	railway train
<b>jirgin samà</b>	aeroplane
<b>kā yárda, (kô) ?</b>	do you agree ?
<b>mun jimà dà yawà</b>	(another reply to sai an jimà)
<b>yā yíwu, yā yíwu,</b> <b>yanà yíwuwā</b>	it is possible <sup>6</sup>
<b>yí fushí</b>	get/become angry

## EXERCISES

Translate into English :

1. **Bā ni dà kāyan nómā.**
2. **Ūbansà yanà zuwà yānzū.**

<sup>6</sup> The time reference of these expressions is determined by which aspect is employed in the following clause, e.g. **yā yíwu zāi zō** — it is possible he will come; **yanà yíwuwā ya rigā ya zō** — it is possible (that) he has already arrived.

3. Mâtātā tanā aiki dà kyāu à gōnā.
4. Sarkī yanā sō yà zō yà yi máganā dà mū gōbe.
5. Uwargidā tanā dà àbincimmū cikin fākintā.
6. Mutānen gārīn bā sū rawā.

Translate into Hausa :

1. They are talking together.
2. It is possible he is now at Lagos.
3. He has a big tree in front of his home.
4. He has three brothers and sisters (*i.e.* siblings) at home.
5. I don't have it. Please don't get angry!
6. If he is here I won't go by train.

#### *Dialogue*

Jàtau : Inā sō in yi máganā dà mǎi gidā.

Gájère : Mǎi gidā bā yà nān yāu.

Jàtau : Tō, yāushé zāi dāwō nè ?

Gájère : Ai, bān sanī ba. Yā tǎfi Ikko.

Jàtau : Yā tǎfi cikin jirgin samā nè ?

Gájère : Á'á, cikin jirgin kasā.

Jàtau : Kwānā nawā zāi yi à wurin ?

Gájère : Ai bā zāi fi sǎfi gūdā ba.

Jàtau : Tō, zāi sáyī kāyā cān nè ?

Gájère : Wátàkilá. Ámmā yā tǎfi dōmin dān'uwansā yā mutū.

Jàtau : Tō, kō zāi dāwō sǎfi mǎi zuwā ?

Gájère : Hakā nè.

Jàtau : Ídan yā dāwō ká gayā masā inā bùkātār tǎimakonsā.

Gájère : Tō, zān shāidā masā.

Jàtau : Dā kyāu. Sai an jimā.

Gájère : Tō, mun jimā dà yawā.

## Lesson 19

### Verbal Nouns <sup>1</sup>

1. Frequently, the noun employed after the continuative **nà** is a nominalized form of a verb, commonly termed a *verbal noun*. Most verbs have one or more verbal nouns corresponding to them.

2. Verbal nouns of transitive one-syllable verbs almost always <sup>2</sup> have a falling tone.

(sô, want)	inà sôn kudî	I want (some) money.
(yî, do)	yanà yî/yînsà	he is doing/making (it)
(jî, sense)	munà jîn zâfî	we are warm ( <i>lit.</i> we feel heat)
(cî, eat)	bā yà cin nāmà	he doesn't eat meat

3. A large number of transitive verbs <sup>3</sup> employ a verbal noun ending in **-wā** in the continuative. If, however, there is an object (direct or indirect) the basic verb is employed followed by the regular indirect and/or direct object constructions.

(sā, put)	yanà sâwā	he is putting (it) on ( <i>i.e.</i> article of clothing)
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<sup>1</sup> The formation of verbal nouns and their functioning is one of the most complex aspects of Hausa grammar. The following should, therefore, be regarded as 'helpful hints' rather than as a complete treatment.

<sup>2</sup> The only exception is **ban**, *giving, causing (of)*, whose use is confined to set phrases.

<sup>3</sup> Those of Parsons' Grades I, IV, V, VI and VII. See Lessons 25 and 37.

	yanà sãwã à tēbūr	he is putting (it) on the table
	yanà sã shi à tēbūr	he is putting it on the table
(kāmà, catch)	yanà kāmãwã	he is catching (it/ them)
	yanà kāmãwã à dāji	he catches (them) in the bush
	yanà kāmã su	he is catching them
(kãwō, bring)	yanà kãwōwã <sup>4</sup>	he is bringing (it)
	yanà kãwō manã kãyã	he is bringing us loads
(sayar, sell)	yanà sayãrwã <sup>4</sup>	he is selling (things)
	yanà sayar dã kãyã	he is selling things

4. Many intransitive verbs <sup>5</sup> employ this same -wã suffix.

(fitō, come out)	sunã fitōwã <sup>4</sup>	they are coming out
(dãwō, return here)	yanã dãwōwã <sup>4</sup>	he is returning here

5. Some common intransitives employ a slightly different suffix or no suffix at all.

(zō, come)	yanã zuwã	he is coming
(tãfi, go away)	yanã tãfiyã	he is travelling
(tsũfa, get old)	yanã tsũfã	he is getting old

6. The usual form of the verbal noun of a *variable vowel transitive verb* <sup>6</sup> is the same shape as that of the verb when no object follows.

<sup>4</sup> Note that before the suffixed -wã a high-tone syllable becomes falling.

<sup>5</sup> Especially of Parsons' Grade VI.

<sup>6</sup> Parsons' Grade II verbs.



<b>harbì</b> → <b>munà harbin</b>	we are hunting wild
<b>nāmà</b>	animals
<b>sàyē</b> → <b>inà sàyen àbinci</b>	I am buying food

- (c) If an indirect object ( $\pm$  a direct object) is expressed the verb form rather than the verbal noun is employed (as in section 3 above).<sup>8</sup> Some speakers prefer the verb construction to the verbal noun construction (described in (b) above) with direct objects as well.

*Examples :*

I.O.  $\pm$  D.O. :

<b>yanà sayà manà</b>	
<b>àbinci</b>	he is buying us food
<b>sunà nēmam mini</b>	they are seeking (it) for me

D.O. only :

<b>yanà tàmbàyē shi</b>	he is asking him (= <b>yanà</b> <b>tàmbayàrsà</b> )
<b>anà bùgi yārò</b>	the boy was/is being beaten (= <b>anà bugùn yārò</b> )

7. There is in Hausa, in addition to the verbal nouns, a group of nominalized verbs sometimes termed *nouns of state* which regularly occur with **nà**. These indicate a state resulting from the action of the verb.

( <b>zaunà</b> , sit down)	<b>yanà zàune</b>	he is seated
( <b>tsayà</b> , stand)	<b>yanà tsàye</b>	he is standing
( <b>ɗaurà</b> , tie up)	<b>yanà ɗàure</b>	it is tied up; he is in prison
( <b>bùɗè</b> , open)	<b>yanà bùɗe</b>	it is open
( <b>tàfi</b> , proceed)	<b>gà shi nan</b> <b>tàfe</b>	here he comes ( <i>lit.</i> there he is proceeding)

<sup>8</sup> See Lesson 15, section 8, for a discussion of indirect objects of variable vowel verbs.

## VOCABULARY

*Nominals*

<b>dādi</b>	pleasantness
<b>kārātū</b>	reading (see <b>karāntā</b> , Lesson 8)
<b>kōwāné</b> ( <i>f.</i> <b>kōwācé</b> )	every, any
<b>kōkari</b>	worthy effort (usually successful), good try, hard work
<b>kwaryā</b> ( <i>f.</i> )	calabash (gourd bowl)
<b>mōtōci</b>	automobiles ( <i>pl.</i> of <b>mōtā</b> , see Lesson 10)
<b>nauyi</b>	heaviness
<b>rūbūtū</b>	writing (see <b>rubūtā</b> , Lesson 8)
<b>sauki</b>	easiness
<b>tātsūniyā</b> ( <i>f.</i> )	fable
<b>wāhalā</b> ( <i>f.</i> )	trouble, difficulty

*Verbals*

<b>cigāba</b>	continue, make progress ( <b>ci</b> + <b>gāba</b> )
<b>hūrā/fūrā</b>	light (a fire), blow
<b>iyā</b>	be able to . . .
<b>shārē</b>	sweep
<b>wankē</b>	wash

*Particles*

**mānā** indeed

*Important Phrases*

<b>i mānā</b>	yes indeed!
<b>inā sōn . . .</b>	I want . . .
<b>kōwāné lōkaci</b>	all the time, every time
<b>sai</b> + sub- junctive	one ought to . . ., one must . . . <sup>9</sup>
<b>yā fi makā . . .</b>	it is the most . . . for you

<sup>9</sup> See Lesson 29, section 2, for a fuller treatment of this construction.

## EXERCISES

Translate into English :

1. Tanà shàn ruwā.
2. Yanà būdè kōfà ? *I*, yanà būdewā.
3. Sunà sayar dà mōtōci ? *I*, sunà sayarwā.
4. Akwātin nān yanà dà nauyi.
5. Aikin nān bā shi dà wuyā.

Translate into Hausa :

1. The door is open. Close it.
2. She is bringing a calabash.
3. Is he buying food ? Yes, he is.
4. Didn't she light a fire ? Yes, she did.
5. He is standing with a heavy load on his head.

*Dialogue*

Mālami : Cikin aikin makarantā mē ya fi makā wuyā ?

Dālibi : Ai lissāfi kawai yanā bā ni wāhalā.

Mālami : Ashē ? Tūrancī fā ?

Dālibi : Tō, Tūrancī yanā dà wuyā sōsai, ammā lissāfi yā fi shi.

Mālami : Kārātū bā yā dà wuyā ?

Dālibi : *I*. Yanā dà saufi. Kārātū yanā dà dādī kumā.

Mālami : Tò dà kyāu. Kanā kārātū dà yawā nē ?

Dālibi : *I* mánà ! Kōwāné lōkaci.

Mālami : Ammā bā kà iyā lissāfi ba ?

Dālibi : *A'*à, nā iyā mánà. Ammā yanā dà wuyā.

Mālami : Tò bā láifi. Sai kà cigāba dà kōkarinkā.

## Lesson 20

### The 'Relative' Aspects ; Relative Constructions

1. One completive and one continuative aspect in Hausa are known as *relative* aspects because of the fact that these aspects, not their counterparts, are employed in *relative* constructions (see sections 4-7 below for illustrations of the contexts in which these aspects are employed). The meanings of the relative aspects are essentially the same as their non-relative counterparts (see Lessons 7 and 18) and they share the negative constructions described for their counterparts (Lessons 7 and 18).

2. The *relative completive aspect* person-aspect pronouns are characterized by a high-tone, short-vowel syllable with, in some cases, a **-ká** suffix.<sup>1</sup> With, for example, the verb **kāwō** the forms are :

... I brought <sup>2</sup>	... na kāwō <sup>2</sup>	... mukà kāwō	... we brought
... you (m.) brought	... ka kāwō	... kukà kāwō	... you (pl.) brought
... you (f.) brought	... kika kāwō		
... he brought	... ya kāwō	... sukà kāwō	... they brought
... she brought	... ta kāwō		
... one brought	... akà kāwō		

<sup>1</sup> Note that the **-ká** suffix is employed with the same persons as have the **-n** suffix in the non-relative completive aspect (see Lesson 7).

<sup>2</sup> See footnote 3 on page 105.

The negative of the relative completive aspect is indistinguishable from the negative of the completive aspect. See Lesson 7, sections 6 and 7, for the forms.

3. The *relative continuative aspect* employs the same high-tone, short-vowel person-aspect pronoun (minus the *-kà* suffix) plus the specialized verbal *kè*, *be in the process of, be at*.

... I want <sup>3</sup>	... na kè sô <sup>3</sup>	... mu kè sô	... we want
... you (m.) want	... ka kè sô	... ku kè sô	you (pl.) want
... you (f.) want	... ki kè sô		
... he wants	... ya kè sô	... su kè sô	... they want
... she wants	... ta kè sô		
... one wants	... a kè sô		

The negative of the relative continuative aspect is indistinguishable from the negative of the continuative aspect. See Lesson 18, section 3, for the forms.

4. *Relative constructions* are usually modificational constructions which typically consist of an entire clause but are employed within nominal phrases as modifiers.

Such constructions are common in English. Each of the following English nominal phrases is divisible into a head nominal (labelled *Head*) and a modificational construction (labelled *Modifier*). Note that each of the

<sup>3</sup> Since these forms occur in contexts too long to conveniently list here, the student is asked to supply in place of the three dots some such context as *àbín dà . . .* -- *the thing that . . .*, or *mutàñén dà . . .* -- *the people that . . .*

modifiers introduced by *relative* words such as *that, which, who, when, etc.*, includes a whole clause. These clauses are the relative constructions.

*Non-relative Constructions :*

<i>Head</i>	<i>Modifier</i>
the home	of the chief
the boy	of Malam Yahaya

*Relative Constructions :*

<i>Head</i>	<i>Modifier</i>
the home	that the chief built
the boy	that Malam Yahaya gave the money to
the knife	that I dropped by the road
the man	who comes to see us
the time	when we had no work

5. Relative constructions in Hausa are usually introduced by **dā** or **wandā/wāndā** (*f.* **waddā, wāddā**; *pl.* **wadāndā**) meaning *that, which, who, the one which/who, etc.* The final syllable of the nominal preceding **dā** takes the **-n/-r** referential suffix (see Lesson 8).<sup>4</sup> If the final syllable of this nominal is on a high tone, it becomes falling before **dā**. Neither the referential nor the tone change is necessary before **wandā**.

*Non-relative constructions :*

<i>Head</i>	<i>Modifier</i>
<b>gidan</b>	<b>sarki</b>
the home	of the chief
<b>yāròn</b>	<b>Audù</b>
Audu's boy	

<sup>4</sup> Consideration is here confined to the commonest type of relative clause, often termed 'restrictive relative clauses', i.e. those in which the clause serves to define or particularize one of a class of objects. Actually there are in Hausa, as in English, a number of other types of relative clauses as well.

*Relative constructions :*

<i>Head</i>	<i>Modifier</i>
<b>gidân</b>	<b>dâ sarkî ya ginâ (= gidâ wandâ ...)</b> the home that the chief built
<b>yârôn</b>	<b>dâ Audû ya aikâ (= yârô wandâ ...)</b> the boy that Audu sent
<b>wukâr</b>	<b>dâ ta fâdl â bâkin hanyâ (wukâ waddâ ...)</b> the knife that fell by the side of the road
<b>mùtumin</b>	<b>dâ ya kè<sup>2</sup> zuwâ yâ gan mù (= mùtûm wandâ ...)</b> the man who comes to see us
<b>lôkâcin</b>	<b>dâ mukâ tâfi Kanô</b> (the time) when we went to Kano
<b>dôkî</b>	<b>wandâ na kè hawâ (= dôkin dâ ...)</b> the horse which I ride
<b>mutânè</b>	<b>wafândâ bâ mù sanî ba (= mutânèn dâ ...)</b> people whom we don't know
<b>wurin</b>	<b>dâ sukâ tâfi</b> the place where they went
<b>âbîn</b>	<b>dâ ya bā ni</b> the thing that (= what) he gave me

6. **Wan-** occasionally serves by itself as the head of a nominal phrase containing a relative construction. In each example the **wan-**, **wafân-**, **wad-** part of the first word is the head, the relative construction introduced by **-dâ** is the modifier :

<b>wandâ ya sāmù</b>	the one which he obtained
<b>wafândâ mukâ ganî</b>	those that we saw
<b>waddâ ki kè sô</b>	the one ( <i>f.</i> ) that you ( <i>f.</i> ) want

7. The relative aspects are employed in the following contexts :

<sup>2</sup> In the third person the person-indicator (**ya, ta, sukâ**) is frequently omitted : **mùtumin dâ kè zuwâ ...**

- (a) In *relative constructions*. See above (sections 5 and 6) for illustrations.
- (b) When a construction that characteristically occurs after the predicate in a clause is shifted to pre-predicate position for *emphasis*. Common instances of inversion for emphasis are :

- (i) *Adverbial nominals* indicating time, place, manner, etc. :

jiyà mukà tãfi	we went away <i>yesterday</i>
à gidã mu kè aiki	we work <i>at home</i>
cikin môtã sukà zõ	they came <i>in a car</i>
ran Tãlãtã yãrã sukà jẽ	the children went on <i>Tuesday</i>
lãfiyã su kè	they are <i>well</i>

- (ii) *Interrogatives*, whether adverbial or not, whenever they precede the verb :

mè sukà yi ?	what did they do ?
mè ka kè sõ ?	what do you want ?
yãushè sarki ya dãwõ ?	when did the chief return ?
wà ya sanì ?	who knows ?
inã ka kè ?	where are you ?

- (iii) *Objects* (usually a direct object, occasionally an indirect object) :

sarki mukà bi	it is the <i>chief</i> (that) we followed
aiki mu kè yĩ	we are doing <i>work</i> (not something else)
shì na gayà wà <sup>6</sup>	<i>he</i> is the one I told (it to)

<sup>6</sup> Note that when an indirect object is moved into the emphasis position the indirect object marker (always *wà*) is left behind.

- (iv) Emphasis constructions involving *nē* which have been moved back into the emphasis position from either the post or the pre-predicate position. Virtually all the examples under (i) and (iii) above may alternatively involve a *nē*.

<b>sarkī nē ya tâfi</b>	it is the <i>chief</i> (who) went away
<b>jiyà nē sukà dāwō</b>	it was <i>yesterday</i> they came
<b>aikì nē mu kè yī</b>	it is <i>work</i> (that we are doing)
<b>cikin mōtā nē mukà zō</b>	it is <i>by car</i> (that) we came

- (c) In *narrative*. The relative completive aspect is used in preference to the completive aspect throughout a narrative or extended 'chronological' account. See the fable at the end of this lesson for an illustration. Typical introducers of narrative or 'chronological' accounts (and, therefore, of these aspects) are **rān nan**, *one day*; **sai**, (*just*) *then, so . . .*; and **sā'an nan**, *then*.
- (d) The relative aspects are always used after **dā**, *when* (referring to a single act in the past): **bāyān dā**, *after*; **kō dā**, *when, though*; **sai dā**, *only when, (not) until*; and **tun dā**, *since*.

## VOCABULARY

*Nominals*

<b>dā</b>	(in) the past, formerly
<b>dūniyà (f.)</b>	world
<b>kūrā (f.)</b>	hyena
<b>kādangarè</b>	lizard
<b>māmākì</b>	surprise, amazement

nēmā	seeking, looking for
rābō	one's lot, destiny, luck (in life)
rāmī	hole
sātā	stealing
tsòrō	fearfulness, fearing
wākē	beans
yī	doing, making
zāmāni	period of time

*Days of the week (are all feminine)*

Lahādī/Lādī	Sunday
Littinīn	Monday
Tālātā	Tuesday
Lārābā	Wednesday
Ālhāmīs	Thursday
Jumma'ā	Friday
Āsabār, Sāfi	Saturday

*Verbals*

aikā (i/ē)	send (on errand)
cē, cē	say
ginā	build

*Particles*

āshē	well!, why!, is that so?
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*Important Phrases*

rān nan	a certain day, one day
ran Tālātā	Tuesday
zāmānin dā	long ago, in ancient times

EXERCISES

Translate into English :

1. Mutānēn dā su kē zuwā zā sù dadē nān.
2. Wandā ya zō yāu yā tāshī dā wuri.
3. Bā wāndā su kē tsòrō.
4. Mē akā yi ā Kanō shēkaranjiyā?
5. Bān ga wafāndā ka kē sō ā wurin ba.

Translate into Hausa :

1. It was the *teacher* we saw.
2. That woman works here.
3. When did you (*f.*) come ?
4. There are the children who will go in the car.
5. We will meet them at the place where we saw them yesterday.

*Fable*

**Kūrā dā Kādangarè dā Kārè<sup>7</sup>**

Zāmānin dā akwai wata kūrā. Rān nan ta ji yunwā kwarai. Sai<sup>8</sup> ta tāshi, ta fita. Tanā nēman àbinci sai gā<sup>9</sup> kādangarè, yanā sītār wākè. Dā ta ga kādangarè ta kāmā shi. Zā tà cī shi sai ta ga kārè.

Sai ta cè, 'Bāri in kai kādangarè gidā kāmīn in dāwō in kāmā kārè.'

Sai ta tāfi gidantā dā kādangarè.

Dā ta dāwō bā tā ga kārè ba. Lōkácīn dā ta kè tāfiyā dā kādangarè kārè yā gudū zuwā dāji.

Dā kūrā ta kōmā gidā bā tā ga kādangarè ba. Lōkácīn dā ta kè nēman kārè kādangarè yā bar rāmln kūrā yā shiga dāji.

Kūrā ta yi māmāki, ta cè, 'Àshè, kōmè ka nēmā à dūniyā, in bā rābonkā ba nè, bā zā kà sāmū ba !'

<sup>7</sup> See *Ke Kara Karatu*, page 1, and Abraham, R. C., *Hausa Literature*, page 35, for another version of this story.

<sup>8</sup> Sai commonly means *then* or *so* . . . in narrative contexts.

<sup>9</sup> Sai gā is an idiomatic phrase used to introduce the appearance of a new character in a story.

## Lesson 21

### Interrogative and Indefinite Nominals

1. The various Hausa interrogatives (and the indefinite nominals formed from them) belong to several of the subclasses of nominals. The majority of them are adverbial nominals, three are independent nominals, one is a quantifier and one is a specifier.

2. The indefinite nominals are formed by prefixing **kō** to any of the interrogative nominals. In Hausa printed literature, some of the indefinite nominals are written as single words (e.g. **kōmē**, *whatever, anything*, **kōwā**, *whoever, everyone*). Others are officially<sup>1</sup> written as two words (e.g. **kō inā**, *wherever, everywhere*, **kō yāushē**, *whenever*). It seems preferable to be consistent and to write them all as single words. This will be the practice throughout this book. Indefinite nominals, when (as frequently) used to introduce relative clauses, are followed by the 'relative' aspects. Note that they do not (as do regular nouns) require a following **dā** to introduce the relative clause, e.g. **kōmē ka sāmū**, *whatever you get*, as opposed to **ābīn dā ka sāmū**, *what(ever) you get*.

3. *Adverbial* interrogative and indefinite nominals.

**inā**, *where?, how?* (see also Lesson 4) :

**Īnā ya kè?**

Where is he?

**Īnā mutānemmù?**

Where are our people?

<sup>1</sup> By decision of the Hausa Language Board. But this convention is subject to change from time to time.

- Inā na sanì ?** How should I know ?  
**Yā táfí inā nè ?**<sup>2</sup> Where did he go ?
- kō'inā,**<sup>3</sup> *wherever, everywhere :*  
**Kō'inā ka táfí eùtā zā tà** Wherever you go illness will  
**sámē kà.** befall you.  
**Yārā sunā cān kō'inā.** Children are there every-  
 where.
- kàkà,** *how ?* (not as widely used as **yáyà** below) :<sup>4</sup>  
**Kàkà zā kà yi ?** How will you do (it) ? What  
 will you do ?  
**Kàkà sukà sanì ?** How do they know ?
- kōkàkà,** *however, any way possible :*  
**Anā sāmùn kudí kōkàkà.** People get (their) money  
 any way possible.  
**À yi shì kōkàkà.** Do it any way possible.
- yàushè, yàushe,** *when ? :*  
**Yàushè nè ya zō ?** When was it he came ?  
**Sai yàushè zā sù dāwō ?** (By) when will they return ?
- kōyàushè, kōyàushe,** *whenever, all the time :*  
**Sunā nan kōyàushè.** They're here all the time.  
**Kōyàushè mu kè Kanò sai** Whenever we're in Kano we  
**mù ziyàrcē shì.**<sup>5</sup> visit him.

<sup>2</sup> Note that the regular (not the relative) completive aspect p-a pronoun is used here since the regular (i.e. non-emphatic) word order is employed which places the interrogative word in the regular object position after the verb.

<sup>3</sup> Note that the glottal catch which occurs (but is not written) before any word beginning with a vowel must be written when **kō'inā** is written as a single word (see also **dan'uwā**, Lesson 18).

<sup>4</sup> Indeed in some dialects (e.g. Zaria) its use is considered impolite !

<sup>5</sup> See Lesson 29, section 2, for a discussion of this usage of **sai** plus subjunctive.

yàyà, *how?, what?* (referring, for example, to actions) :

Yàyà mu kè ?                      How are you ? (*lit.* how are we ?)

Yàyà zā à yi dà shí ?              What should be done with it ?

kōyàyà, *however, any way possible* :

Kōyàyà zā à gyārà shi bà          However it is fixed it (still) won't work.  
zāi yi aiki ba.

Kōyàyà akà sāmù zān              No matter how it was obtained I'll buy it.  
sàyā.

4. *Independent interrogative and indefinite nominals.*

mè, *what?* (introduced in Lesson 5, Vocabulary) :

Mè ya fàru ?                      What happened ?

Mè ka kè sò ?                      What do you want ?

Mè ya yi ? or Yā yi mè ? \*        What did he do ? or He did what ?

Mènè nè ? or Mècè cè ?              What is it (*m.* or *f.*) ?

komènè nè, *whatever it is* :

Zān sàyā kōmènè nè              I'll buy (it) whatever you say (*lit.* whatever your word is).  
maganàrkà.

Kōmènè nè ya kè yī bā shi        Whatever he does is not good.  
dà kyāu.

kōmē<sup>7</sup> *anything, everything, whatever* :

Bàì kāwō kōmē ba.                      He didn't bring anything.

Allà yā san kōmē.                      God knows everything.

\* See footnote 2 on page 113.

<sup>7</sup> Note that in these compounds, which are always written as single words, the interrogatives (mè and wā) change to high tone.

**Tā shiryà kōmē dà kōmē.** She (has) prepared everything (necessary).

**Kōmē ka sāmù ràbonkà nē.** Whatever you get is your lot.

**wà (pl. su wà), who?** (introduced in Lesson 6, Vocabulary):

**Wà ya yi?** Who did it?

**Wànē nē? or Wàcē cē?** Who is it (*m.* or *f.*)?

**Su wànē nē sukà zō?** Who (*pl.*) came?

**kōwànē nē, whoever it is:**

**Kōwànē nē ya zō kà kàrsē shì.** Whoever comes accept him.

**kōwā,<sup>8</sup> anyone, everyone, whoever:**

**Kōwā yā tafi gidā.** Everyone has gone home.

**Bàì ga kōwā ba.** He didn't see anyone.

**Kōwā dà kōwā sukà zō.** Everyone came.

**wànnē (f. wàccē; pl. wádànnē), which one?:**

**Wànnē akà kàwō?** Which one was brought?

**Wàccē ta dàfà wannàn nāmà?** Which one (*f.*) cooked this meat?

**kōwànnē (f. kōwàccē; pl. kōwádànnē), whichever, everyone, anyone:**

**Kōwànnē ya bā kà kà dāukà.** Whichever he gives you take (it).

**Kōwádànnensù sukà bar mù.** Everyone of them left us.

5. Interrogative and indefinite *quantifiers* (see also Lesson 11).

**nawà, how much?, how many?:**

**Kudinsà nawà nē?** How much does it cost?

**Kā sàyi gòrò nawà?** How many kolanuts did you buy?

<sup>8</sup> See footnote 7 on page 114.

**kōnawā**, *however much, however many* :

- Kōnawā ya bā ni, yanā dā kyāu.**      However much/many he gives me it's okay (with me).
- Kā sáyā kōnawā kudinsā.**      Buy it whatever its price.

6. Interrogative and indefinite *specifiers*.

**wānē** (*f. wācē* ; *pl. wādānnē*), *what (one) ? , which (one) ?* :

- Wānē aiki zāi yi ?**      What work will he (*or is he to*) do ?
- Wācē hanyā zā mù hi ?**      Which path shall we follow ?
- Wādānnē mutānē sukā zō ?**      Which people came ?

**kōwānē** (*f. kōwācē* ; *pl. kōwādānnē*), *every (one), any (one), whatever* :

- Kōwānē mutūm yanā dā mōtā ā kasarmū.**      Everyone has a car in our country.
- Ākwai maròkū ā kōwācē kāsuwā.**      There are beggars in every market.

7. The interrogative and indefinite specifiers are often followed by *irī*, *kind, sort*. In this context the gender and number of the specifier is determined not by *irī* but by the nominal following *irī*. *Irī* retains its masculine singular form.

- Wānē irin aiki zā mù yi ?**      What kind of work will we do ?
- Wācē irin fitilā ka sáyā ?**      What kind of lantern did you buy ?
- Wādānnē irin mutānē nē wādānnān ?**      What kind of people are these ?
- Zāi kāwō kōwācē irin rigā.**      He will bring every kind of gown.
- Ākwai kōwānē irin ābinci ā wurin.**      There is every kind of food in that place.

*Note:* This rule applies also with the specifiers **wani**, **wannàn** and **wancàn** introduced in Lesson 10.

<b>Wani irin tsuntsū nè.</b>	It's a certain kind of bird.
<b>Nā ga wata irin rigā à cān.</b>	I saw a (different) kind of gown there.
<b>Irin wafānnān<sup>9</sup> mutānē hā kyāu.</b>	These kinds of people are no good.

8. There are several ways of *asking a question* in Hausa :

(a) By using an interrogative nominal (plus interrogative intonation) :

<b>Īnā gārī ?</b>	Where is the town ?
<b>Mènē nè wannān ?</b>	What is this ?

(b) By using the particles **kō**<sup>10</sup> or **nē**, or the expression **kō bā hakā ba ?**, or *isn't it so ?*, at the end of a sentence (plus interrogative intonation) :

<b>Kanā dà kudī kō ?<sup>10</sup></b>	Have you any money ?
<b>Yārò yā zaunā nē ?</b>	Has the boy sat down ?
<b>Yārò yā tafi kāsuwā nē ?</b>	Has the boy gone to market ?
<b>Gāskiyā nè, kō (bā hakā ba) ?<sup>10</sup></b>	It is true, isn't it ?

(c) The particle **shin/shīn**, *could it be ?* (plus interrogative intonation) is also common in interrogative contexts such as the following :<sup>11</sup>

<sup>9</sup> Hausa prefers to reverse the normal order of *specifier + iri* with **wannān** and **wancān**, although **wafānnān irin mutānē** would also be understood.

<sup>10</sup> **Kō** used as a question word is actually an abbreviated form of **kō bā hakā ba**. Note the parallel expression in English, *Are you coming or . . . ?* for *or aren't you ?*

<sup>11</sup> The use of this particle is similar to that of *say* or *look (here)* as question introducers in English, e.g. *Say, are you coming ?*, *Look, can you prove that ?*

<b>Shin kā san shi ?</b>	Do you (by any chance) know him ?
<b>Shin dá aiki á wurinká ?</b>	Say, do you have a job (for me) ?

- (d) A change of the intonation pattern of the utterance as described in Lesson 3, section 6, is frequently employed by itself to change an utterance from a statement to a question and, in addition, is regularly employed with each of the above question words by most speakers. A partial exception to this rule is that some speakers will not employ interrogative intonation at all times with interrogative nominals (category (a) above).

## VOCABULARY

*Nominals*

<b>állurá (f.)</b>	needle, inoculation
<b>báfi (f.)</b>	next year
<b>bana (f.)</b>	this year
<b>bàra (f.)</b>	last year
<b>cíwò</b>	illness, injury
<b>fátá</b>	hope, hoping that
<b>kò'inā</b>	everywhere, anywhere
<b>kōwā</b>	everyone, anyone
<b>kōwānné</b>	whichever, everyone, anyone
<b>kōyāushé,</b> <b>kōyāushe</b>	whenever
<b>kōyāyá</b>	however, in whatever way
<b>likitá</b>	doctor
<b>māgāní</b>	medicine
<b>maròfi (pl.</b> <b>maròkã)</b>	beggar
<b>muryá (f.)</b>	voice

wànnè (f.	
wàccè ; pl.	
wàdànnè)	which one ?
yàyà	how ?
zàzzàbí	fever, malaria

*Verbals*

bā dà	give (when no indirect object follows)
dūbà	look at, look around
gwadà	measure, test, try to do
kashè	kill

*Particles*

shín/shín	could it be ?
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*Important Phrases*

cíwòn kái	headache
cíwò yā	you have become ill ( <i>lit.</i> sickness (has) caught you)
kāmà ka	
shā māgāni	take medicine
(yanà) dà	
saukí or yā	
yí saukí	it (illness) is (a bit) better
zàzzàbí yā	
kāmà ní	I have a fever ( <i>lit.</i> a fever has caught me)

## EXERCISES

Translate into English :

1. Inā kudín dà na bā kà jiyà ?
2. Wàcè mōtā xā kà tafi à ciki ?
3. Nā ga wani irin wāsān dà hàn gani ba dā.
4. Kōyāushè zāi zō bā nà sō in gan shi.
5. Yāu bā zān sàyi kōmē à kāsuwā ba.

Translate into Hausa :

1. Do you know him ? He's got malaria.
2. Where did you go with our car ?

3. What kind of gown did you bring from the store ?
4. I have a lot of work everywhere in this town.
5. There I saw the chief who came to town yesterday.

*Dialogue*

Sulè : Uwargidā tā gayà mini bā ka dà lāfiyā.

Būbā : Hakà nē.

Sulè : Mē ya dāmē <sup>12</sup> kā ?

Būbā : Ciwòn kái nē.

Sulè : Kái, sànnu ! Kā shā māgāni nē ?

Būbā : I. Likitā yā yi mini Allūrā.

Sulè : Tò dà kyāu. Akwai zāzzāfi kumā ?

Būbā : Akwai dā, àmmā yānzū yā yi saufi.

Sulè : Mādāllā. Yāushē ya kāmā ka ?

Būbā : Ai, jiyā nē, lōkácín dà na kē nōmā.

Sulè : Tō, inā fātā Allā zāi bā dá saufi.

Būbā : Āmin.

<sup>12</sup> From *dāmā* (i/ē), *bother*.

## Lesson 22

### Noun Plurals

1. Noun pluralization is a highly complex feature of Hausa grammar. It is usually advisable simply to memorize the most common plural form of a given noun. It is, however, possible to classify Hausa noun plurals, and to arrange them in four major and several minor classes. Some nouns employ more than one plural, but usually a single plural form will be more prominent in a given area than any of the other forms. See Lesson 38 for further treatment of noun plurals.

2. *Class I* plurals are characterized by all high tones and an **-ō . . . i** ending. The **-ō . . . i** replaces the final vowel of the singular form, with the final consonant of the singular form reappearing between the **ō** and the **i**.<sup>1</sup> *Class I* is the largest class of plurals and includes most of the recent

<sup>1</sup> Here, as a rule (note two exceptions below—both recent borrowings from English), as throughout the language, the following consonants occurring before **a**, **o** or **u** change before a final **i** or **e** as follows:

<b>t</b> becomes <b>c</b> ,	e.g.:	<b>mōtā</b>	car, lorry	<b>mōtōcī</b> ( <i>Class I</i> )
<b>d, z</b> become <b>j</b> ,	e.g.:	<b>gidā</b>	home	<b>gidājē</b> ( <i>Class III</i> )
		<b>ōdā</b>	order	<b>ōdōjī</b> or <b>ōdōdī</b> ( <i>Class I</i> )
<b>s</b> becomes <b>sh</b>	e.g.:	<b>tāsā</b>	bowl	<b>tāshī</b> ( <i>Class I</i> )
<b>w</b> often becomes <b>y</b>	e.g.:	<b>kāsuwā</b>	market	<b>kāsuwōyī</b> (sometimes <b>kāsuwōwī</b> ) ( <i>Class I</i> )

Illustrations of these changes in verbs are:

<b>yā sātā</b>	he stole (it)	<b>yā sācī rigāta</b>	he stole my gown
<b>yā cizā</b>	it (i.e. snake) bit (it)	<b>yā cijē ni</b>	it bit me
<b>yā fānsā</b>	he redeemed (it)	<b>yā fānsē shi</b>	he paid the ran- som for him
<b>canjī</b>	(a noun) change	<b>yā canzā/ canjā (shī)</b>	he changed (it)

loanwords from English. The singular forms of most (but by no means all) of Class I nouns end in *-ā*.

<b>hanyà</b> ( <i>f.</i> )	path, road	<b>hanyōyi</b>
<b>tēbūr</b>	table	<b>tēburōri</b>
<b>tāmbayā</b> ( <i>f.</i> )	question	<b>tambayōyi</b>
<b>fartanyā</b> ( <i>f.</i> )	hoe	<b>fartanyōyi</b>

3. *Class II* plurals are characterized by a *-u...ā* ending with all tones high except the final *-ā*.<sup>2</sup> The *-u...ā* replaces the final vowel of the singular, the consonants *n*, *w* or *k* being the most common ones appearing between the *u* and the *ā*. *Class II* is the second largest class of plurals and includes many recent loanwords. Most of the disyllabic nouns with a low-high tone pattern in the singular and many with a high-low pattern (ending in a vowel other than *a*) belong to this class. Some nouns reduplicate their final syllable before the plural suffix, like the third and fourth examples below.

<b>kèkè</b>	bicycle	<b>kèkunā</b>
<b>dākì</b>	hut, room	<b>dākunā</b>
<b>ābū</b>	thing	<b>abūbuwā</b>
<b>sulè</b>	shilling	<b>sulūlukā</b> <sup>3</sup>

4. *Class III* plurals are characterized by a *-ā...ē* ending with a high-low-high tone pattern. The consonant appearing between the *ā* and the *ē* is typically either *y* or, where the first syllable of the root consists simply of a consonant plus a short vowel, the consonant introducing the final syllable of the singular form. Many of the oldest

<sup>2</sup> Note that these *Class II* plurals are virtually the only plurals in the language with a low final tone.

<sup>3</sup> Several shilling (10k) coins; in computing money the singular form is used with a number, e.g. seven shillings (70k) is *sulè* (not *sulūlukā*) *bakwāi*.

and commonest nouns in the language—especially those with a high-high tone pattern—belong to Class III.

sūnā	name	sūnāyē
tsuntsū	bird	tsuntsāyē
birni	(walled) city	birānē
wufā (f.)	knife	wufākē
wuri	place	wurārē
gidā	home	gidājē

5. *Class IV* plurals are characterized by a *-ai* (infrequently *-au*), *-i* or *-ū* suffix with all tones but that of the suffix low. Many nouns whose singulars consist of more than two syllables belong to Class IV. Some nouns reduplicate their final syllable before this plural suffix. Note that derived nouns of place and implement introduced in Lesson 30, sections 4 (b) and (c), belong in this class.

ábókí	friend	ábókai
lābārí	news	lābārai or lābārū
mālām(i)	teacher	mālāmāi
kwabò	penny	kwábbai (see note 3 on page 122)
tsòhò/tsòfò	old (thing)	tsòtáfí
bàkò	guest	bàkí
gònā	farm	gònākí
kujèrā (f.)	chair	kùjèrū
màgànā (f.)	word	màgàngànū
makarantā (f.)	school	màkàrantū

6. Among the minor classes of noun plurals are :

*Class V*—those with terminal *-ā . . . ā/ū* :

sirdī	saddle	sirādā
karfè	metal	karáfā
dùtsè	rock, stone	duwàtsū
idò	eye	idànū
kafā (f.)	leg	kafâtú

*Class VI*—those with terminal **-ā** or **-â** in the plural from singulars with terminal **-I** or **-ē** :

(a) Plurals of **mā . . . ī** derived nouns signifying *agent*, etc. (see Lesson 30, section 4 (a)) :

<b>maɗinki</b>	tailor	<b>maɗinkā</b>
<b>maƙèrì</b>	blacksmith	<b>maƙèrā</b>
<b>maròkì</b>	beggar	<b>maròkā</b>

(b) Plurals ending in **-â** with high-high-low tones (with, on occasion, a change of penultimate vowel) :

<b>còkālì</b>	spoon	<b>còkulā</b>
<b>ƙànkàné</b>	small (thing)	<b>ƙanānā</b>
<b>tākālmì</b>	shoe(s)	<b>tākalmā</b>

(c) Plurals ending in **-ā** with high-high tones :

<b>màcè</b>	woman, wife	<b>mātā</b>
<b>mijì</b>	male, husband	<b>mazā</b>

*Class VII*—other plurals ending in **ā** :

(a) Those with falling-high plurals :

<b>bàbba</b>	big (thing)	<b>mānyā</b>
<b>yārò</b>	boy	<b>yārā</b>
<b>zòbè</b>	ring	<b>zòbbā</b>

(b) **āwā** plurals (usually pluralizing ethnic designations whose singulars involve a **bā-** prefix—see Lesson 30, section 2) :

<b>Bātūrè</b>	European	<b>Tūrāwā</b>
<b>talākā</b>	peasant	<b>talakāwā</b>
<b>Bākanè</b>	Kano person	<b>kanāwā</b>
<b>bādūkù</b>	leather worker	<b>dūkāwā</b>

*Class VIII*—**akì/ākì** plurals :

<b>ākwiyā</b>	goat	<b>awākì</b>
<b>dōkì</b>	horse	<b>dawākì</b>
<b>kāyā</b>	loads	<b>kāyāyyakì</b>
<b>tunkiyā</b>	sheep	<b>tumākì</b>

*Class IX*—those with terminal -ū and all high tones :

<b>māshī</b>	spear	<b>māsū</b>
<b>nāmā</b>	animal (wild)	<b>nāmū</b>
<b>sā, sāniyā</b>	bull, cow	<b>shānū</b>
<b>yātsā</b>	finger	<b>yātsū</b>

*Class X*—reduplicative plurals :<sup>4</sup>

<b>irī</b>	kind	<b>irī-irī</b>
<b>en'è</b>	Native Admini- stration	<b>en'è-en'è</b>

7. Among the common plurals not classifiable as 'regular' in terms of the above classes are the following :

(a) The specifiers (see Lessons 10 and 21, section 6) e.g. :

<b>wannān</b>	this	<b>wadānnān</b>
<b>wanī</b>	a (certain)	<b>wadānsu</b>
<b>kōwānè</b>	every(one)	<b>kōwadānnè</b>

(b) Kinship terms (see also Lesson 35) :

<b>dā</b>	'yā (mācé)	<b>'yā'yā</b>
son	daughter	children, offspring
		<b>'yā'yā mazā</b>
		sons
		<b>'yā'yā mātā</b>
		daughters
<b>ūbā</b>	<b>uwā</b>	<b>iyāyē</b>
father	mother	parents
<b>dan'uwā</b>	<b>'yar'uwā</b>	<b>'yan'uwā</b>
brother	sister	brothers and sisters, siblings
<b>dan'ūbā</b>	<b>'yar'ūbā</b>	<b>'yan'ūbā</b>
half-brother	half-sister	half-brothers and half-sisters

<sup>4</sup> See Lesson 28, section 9, for another reduplicative construction sometimes regarded as pluralisation.

<b>wā</b>	<b>yā</b>	<b>yāyyē</b>
elder brother	elder sister	elder siblings
<b>ƙanē</b>	<b>ƙanwā</b>	<b>ƙānnē</b>
younger brother	younger sister	younger siblings

**'yam mātā** (employed  
as a plural of  
**yārinyā**, *girl*, or of  
**būdurwā**, *unmar-  
ried, young woman*)

Plurals of previous vocabulary words not listed as examples above.

*Class I*

<b>kāsuwā</b> ( <i>f.</i> )	market	<b>kāsuwōyi/kāsuwōwi</b>
<b>ƙōfā</b> ( <i>f.</i> )	door(way)	<b>ƙōfōfi</b>
<b>lāifi</b>	fault	<b>laifōfi</b> ( <i>or Class II</i> <b>laifuffukā</b> )
<b>likitā</b>	doctor	<b>likitōci</b>
<b>muryā</b> ( <i>f.</i> )	voice	<b>muryōyi</b>
<b>nāmā</b>	animal (wild)	<b>nāmōmi</b> ( <i>or Class VII</i> <b>nāmū</b> )
<b>tāgā</b> ( <i>f.</i> )	window	<b>tāgōgi</b>
<b>tātsūniyā</b> ( <i>f.</i> )	fable	<b>tātsūniyōyi</b>
<b>tāyā</b> ( <i>f.</i> )	tyre	<b>tāyōyi</b>

*Class II*

<b>āddā</b> ( <i>f.</i> )	matchet	<b>addunā</b>
<b>aiki</b>	work	<b>ayyukā</b>
<b>gāci</b>	town	<b>garūruwā</b> <i>or</i> <b>garurrukā</b>
<b>itācē</b>	wood, tree	<b>itātuwā</b>
<b>jāki</b>	donkey	<b>jākunā</b>
<b>kānti</b>	store	<b>kantunā</b>
<b>kārē</b>	dog	<b>karnukā</b>
<b>kōgi</b>	river	<b>kōgunā</b>
<b>māgāni</b>	medicine	<b>māgungunā</b>

rāmì	hole	rāmunà or rāmummukà
rīgā (f.)	gown	rīgunà
sarki	chief	sarākunà
zanè	body cloth	zannuwà

*Class III*

baŋi	black (thing)	bakàkè
ŋerā	mouse, rat	ŋerāyè
dōgō	long (thing)	dōgāyè/dōgwāyè
fari	white (thing)	farārè
jirŋi	boat	jirāgè
fasā	country	fasāshè
mūtūm	man	mutānè
uwā (f.)	mother	uwāyè, iyāyè

*Class IV*

ākwātì	box	ākwātai (or Class II akwātunà)
āllūrā (f.)	needle	āllūrai
būkātā (f.)	need	būkātai or bukātū
dālilì	reason	dālilai
fitilā (f.)	lamp	fitilū (or Class I fitilū)
gājērè	short (thing)	gājērū or gājējērū
kuskurè	mistake	kuskūrai or kūrākūrai
littāfi	book	littāttāfai or littāfai
sābō	new (thing)	sābābbi
shèkarā (f.)	year	shèkārū
wākilì	representative	wākilai

## EXERCISES

Translate into English :

1. Mōtōci sun kashè mutānè dà yawà bāra.
2. Anà sō likitōci sù yi aikinsù dà kyāu.
3. Mazā sun fi mātā karfi.
4. Inā gidājēn dà mukà bar kāyammù à ciki jiyà ?

5. Yā àiké ni wurin mányan mutānen gārī dōmin sunà sō  
in yi musù màganà.

Translate into Hausa :

1. There are many schools in African countries.
2. Hausa have many chairs in their homes.
3. Certain books have fables in them.
4. There are not many cars in some countries.
5. The beggars that were here yesterday are not here today.

*Dialogue*

Sùlèmánù : Mè a kè yī à gārīn ?

Ishākù : Ai sunà wàsā — wàsan ran kàsuwā.

Sùlèmánù : Tò dà kyāu. Wāné irin wàsā su kè yī ?

Ishākù : Kōwāné iri. Bā irin dà bà zā sù yi ba.

Sùlèmánù : Mutāné dà yawà sunà wurin nè ?

Ishākù : Sòsai ! Akwai mazā dà mātā, yārā dà tsòfāfi.

Sùlèmánù : Zā sù yārda in jē in ganī ?

Ishākù : Ai zā sù yārda mànà ! Bàri mù jē tare.

Sùlèmánù : Tò dà kyāu. Zā kà yi rawā nè ?

Ishākù : Kāi ! NI, bà nà rawā yānzū. Nā tsūfa  
kwarai !

Sùlèmánù : Tò bā láifi.

Ishākù : Kai fà ? Zā kà gwadā wàsān ?

Sùlèmánù : Á'á. NI, bàni iyá irin nākù rawān ba.

Ishākù : Tò, bàri mù tsayà mù dūbà kawai.

Sùlèmánù : Tò dà kyāu.

## Lesson 23

### Adjectival Nominals ; Comparison

1. *Adjectival* nominals are distinguishable as a subclass of nominals primarily by the fact that, when they are employed as modifiers, they ordinarily precede rather than follow what they modify. Adjectival nominals (with the exception of the quantifiers—see Lesson 11) also typically have both masculine and feminine as well as plural forms.

2. It is important to recognize that adjectival nominals are true nominals, not simply adjectives called by a more technical name. There is no separate category of words in Hausa corresponding to what are termed 'adjectives' in European languages. An adjectival nominal in Hausa is a noun which designates basically *a person or thing characterized by the particular quality indicated*—not merely the quality itself.

Adjectives in European languages cannot stand alone (with an article) as sentence subjects or objects. Sentences like the following are not correct in English :

The big went home.

He hit the red.

In Hausa, however, since the words which translate English adjectives are nouns and can stand alone as sentence subjects or objects, it is perfectly proper to say :

**Bábba yā táfi gidā.**

The big (one) went home.

**Yā búi ján.**

He hit the red (one).

**Tsōhuwā tā dāwō.**

The old (woman) has returned.

**Mānyā sun zō gárimmù.**

Important (people) have come  
to our town.

3. The referential *-n/-r*, when employed to join two nominals, is always suffixed to the first. When the first nominal is an adjectival nominal, this means that the referential is suffixed to the modifier (the adjectival nominal) rather than to the head nominal of the phrase, e.g. :

<i>Modifier</i>	<i>Head</i>	
<b>bábban</b>	<b>gidā</b>	the large home
<b>dōguwar</b>	<b>hanyā</b>	the long road

Note that this is a slightly different usage of the referential in Hausa ; ordinarily the *-n/-r* is suffixed to the head nominal rather than to the modifier, e.g. :

<i>Head</i>	<i>Modifier</i>	
<b>gidan</b>	<b>sarki</b>	the home of the chief
<b>mātar</b>	<b>Bellò</b>	Bello's wife

The reason for this is that ordinary nouns (technically known as *independent nominals*) when employed as modifiers follow the noun (the head of the phrase) that they modify. Adjectival nominals ordinarily precede the noun that they modify. The referential is in either case suffixed to the first nominal.

4. The most common adjectival nominals are :

<i>Masculine</i>	<i>Feminine</i>	<i>Plural</i>	<i>Meaning</i>
<b>bábbá</b>	<b>bábbá</b>	<b>mányā</b>	a big thing
<b>kárami</b>	<b>káramā</b>	<b>ƙanānā</b>	a small thing
<b>ƙanƙanè</b>	<b>ƙanƙanuwā</b>	<b>ƙanānā</b>	a small thing
<b>gājērè</b>	<b>gājeriyā</b>	<b>gājērū</b>	a short thing
<b>dōgō</b>	<b>dōguwā</b>	<b>dōgwàyè</b>	a tall/long thing
<b>sābō</b>	<b>sābuwā</b>	<b>sābābbi</b>	a new thing
<b>tsōhō/tsōfē</b>	<b>tsōhuwā/ tsōfuwā</b>	<b>tsōfāffi</b>	an old thing
<b>mūgū</b>	<b>mūgūwā/ mugunyā</b>	<b>miyāgū/ mūggā</b>	an evil thing

<i>Masculine</i>	<i>Feminine</i>	<i>Plural</i>	<i>Meaning</i>
<b>jā</b>	<b>jā</b>	<b>jājāyē</b>	a red thing
<b>bafī</b>	<b>bakā</b>	<b>bafākē</b>	a black thing
<b>farī</b>	<b>farā</b>	<b>farārē</b>	a white thing
<b>kōrē</b>	<b>kōriyā</b>	<b>kwārrā</b>	a (light) green thing
<b>shūfī</b>	<b>shūfiyā</b>	<b>shūfīfā</b>	a (light) blue thing
<b>rāwayā</b>	<b>rāwayā</b>	<b>rāwayū</b>	a yellow thing

5. Adjectival nominals may also be employed appositionally as modifiers. The referential *-n/-r* is not used in appositional constructions.

**gidā bābba** a large house (*lit.* a house, a big one)

This type of construction is, however, less common than that described in section 3 above for nearly all the adjectival nominals except the quantifiers and **fānfānē** :

**Yārō fānfānē yā zō.** A small boy has come.

**Sarkī biyu sunā nān.** Two chiefs are here.

6. A more common type of appositional modification involves the particle **māi** (*pl.* **māsu**), *possessor of . . . , characterized by . . .* (see Lesson 14). Many independent nominals, and even nominal and verbal phrases, may be converted into modifiers by adding **māi** as a prefix or introducer.

**Yā bā mù ābinci māi dādī.** He gave us (very) good food.

**Yanā dā kudī māi yawā (or dā yawā).** He has a lot of money.

**Yā yi manā aikī māi kyāu.** He did good work for us.

**Ākwai dawāki māsu girmā<sup>1</sup> ā wurin.** There are (very) large horses there.

The word **marās** (*pl.* **marāsā**), *lacking*, is employed to introduce appositional constructions as the negative of **māi** :

<sup>1</sup> Only **girmā** (never **bābba**) can be used with **māi**, **marās**, or in comparison, to mean *big/large*.



- Yārò yā fi ùbansà wáyò. The boy is cleverer than his father.
- Rìgà tā fi wàndò tsàdà. A gown is more expensive than trousers.
- Sulé yā fi sù dukà kàrff. Sule is stronger than all of them.
- A does not reach B in . . .
- Bellò bái kai Músā girmā<sup>4</sup> ba. Bello is not as big as Musa.
- Talākà bái kai sarkí arzíkí ba. A peasant is not as rich as a chief.
- A is the same as B in . . .
- Audù yā kai ùbansà tsawò. Audu is as tall as his father.
- Wutā tā kai rānā zāfi. Fire is as hot as sunshine.
- A surpasses all in . . .
- 'Yarā tā fi dukà kyāu. His daughter is the most beautiful of all.
- Jirgin samā yā fi dukà gudù. An aeroplane is the fastest of all.
- Aikin lèbùrà yā fi dukà wáyā. Working as a labourer is the most difficult (work) of all.

## VOCABULARY

*Nominals*

àmfiànì	usefulness
arzíkí	wealth
fātà ( <i>f.</i> ) ( <i>pl.</i> fātòcì or fātù)	skin, hide
girmā	bigness
gudù	running, speed
hàkuri	patience

<sup>4</sup> See footnote 1 on page 131.

jiki	body
kāfan	a small amount
kibiyā (f.) (pl. kibiyōyi or kibau)	arrow
kōrē (f. kōriyā; pl. kwārrā)	a (light) green thing
kūkā	a cry
kānkānē (f. kānkānūwā; pl. kānānā)	a small thing
lēburā (pl. lēburōri)	labourer
mahārbī (pl. mahārbā)	hunter
mūgū (f. mūgūwā; pl. miyāgū)	an evil thing
rāwayā (pl. rāwayū)	a yellow thing
shāhō (pl. shāhunā)	hawk
shūdī (f. shūdīyā; pl. shūdīdā)	a (light) blue thing
talākā (pl. talakāwā)	peasant, commoner
tsawō	length, height
tsūtsā (f.) (pl. tsūtsōtsi)	worm, grub
wāyō	cleverness
'yā	daughter

*Verbals*

gāmu (dā)	meet (with)
fi	refuse, hate
sākā (i/ē)	release
sākē	change, repeat
sāuka	get off, descend, land, arrive, lodge
zama	become

*Particles*

marās (pl. marāsā)	lacking, without
māsu	possessors of . . . , doers of . . . (plural of māi)

*Important Phrases*

an jimā kāfan (or jim  
kāfan)

a little while later

## EXERCISES

Translate into English :

1. Wafansu mānyan jirāgen samā sun sāuka à Kanò.
2. Māsu nēman ābinci sun sāmi kádan.
3. Wannān káramin littāfi yā fi wancān bábbā dādin kārātū.
4. Kanānān yārā sunā wāsā à gidan tsōhō.
5. Yā sà bábbar rigā ámmā bái yi rawā ba.

Translate into Hausa :

1. Kano is not as big as Lagos.
2. His gown is reddish.
3. His horse is as fast as mine.
4. Many short people are seated in the hut.
5. The white ones are prettier than the black ones.

*Fable***Kówā Yanā Dà Wandà Ya Fi Shi Karfi<sup>5</sup>**

Wata rānā wani káramin tsuntsū ya kāmā tsūtsā. Zāi cí tà, sai tsūtsā ta yi kúkā, ta cè, 'sākē ni mánā !'

Tsuntsūn ya cè, 'Ā'ā, ai zān cí ki, don nā fi ki karfi.'

Sai ya dāuki káramar tsūtsā, ya cí tà.

Dà ya gamā cīntā sai wani shāhō ya gan shi. Sai shāhōn ya kāmā káramin tsuntsū. Zāi cí shi, sai tsuntsūn ya yi kúkā, ya cè, 'Kā yi mini hákuri, kà sākē ni !'

Shāhōn ya ki, ya cè, 'Ai kai nè ābincīnā yāu, don nā fi ki girmā.'

Sai shāhōn ya cí tsuntsūn dà ya cí káramar tsūtsā.

Kāfin shāhōn yā gamā cīn tsuntsūn sai gā wata mikiyā<sup>6</sup> ta fādi à kánsā. Sai shāhōn ya fārā kúkā, ámmā mikiyār bà tà sākē shi ba dòmin tā fi shi karfi.

<sup>5</sup> See *Ka Kara Karatu*, page 18, and Abraham, R. C., *Hausa Literature*, page 43, for another version of this story.

<sup>6</sup> A large bird of prey whose ornithological name is Ruppell's griffon.

An jimà kafan mikiyār ta tashi samà. Bà tà dadè ba sai ta ji kibiyà à jikintà. Ashè wani mahàrbi yā gan tà, ya kashè ta.

Mikiyār tā gāmu dà wandà ya fi sù dukà karfi kè nan.

## Lesson 24

### Adverbial Nominals and Ideophones

1. Adverbial nominals, though they regularly occur in positions occupied by nominals (and, therefore, must be classified as nominals), differ from other subclasses of nominals in several ways :

- (a) They do not have plural forms.
- (b) They rarely occur as subjects or objects.<sup>1</sup>
- (c) They rarely end in a long vowel.
- (d) Many adverbial nominals are derived from independent nominals (see section 2 (b) below).
- (e) They cannot be preceded by *mâi/mâsu*.
- (f) They do not ordinarily take the referential (-n/-r) suffix.<sup>2</sup> Modifiers of these nominals are, therefore, typically introduced by a relater (usually *dâ*).

2. Adverbial nominals are divisible into two major subclasses :

- (a) Those which are not derivable from independent nominals. Some of the more important of these words are :

<b>bâdi</b>	next year	<b>dâban</b>	different
<b>bana</b>	this year	<b>daidai</b>	exactly
<b>banzâ</b>	worthlessly	<b>dôlè</b>	of necessity
<b>bâra</b>	last year	<b>dâzu</b>	just now
<b>dâ</b>	previously	<b>gabàs</b>	east

<sup>1</sup> When they do occur as subjects they usually take *feminine* concords (see the next to last example under 2 (a) below).

<sup>2</sup> Except when followed by *nân/nân*, e.g. *bansn nân* = *this (very) year*.

<b>gòbe</b>	tomorrow	<b>ƙwarai</b>	very much
<b>hakà</b>	thus	<b>lallē</b>	certainly
<b>jibi</b>	day after tomorrow	<b>nēsà</b>	far away
<b>jiyà</b>	yesterday	<b>sànnu</b>	slowly
<b>kàdan</b>	a small amount	<b>sòsai</b>	really
<b>kawàì</b>	only	<b>tilàs</b>	of necessity, perforce
<b>kullum</b>	always	<b>yàzu</b>	now
<b>kusa</b>	close	<b>yāu</b>	today

**Bā yà sò yà yi aiki à  
banzā.**

He doesn't want to do work  
that is not worthwhile or  
work for nothing

**Nā kāwō wani àbù  
dāban.**

I have brought something  
different.

**Lissāfinsà bà daidai  
ba nē.**

His arithmetic is not  
correct.

**Zāi yārda nē? Ai, tilàs  
nē.**

Will he agree? Why, of  
necessity (=he'll have to).

**Yanà zuwà wurimmù  
kullum.**

He regularly comes to (see)  
us.

**Dà ya zō kusa mukà  
gan shi.**

When he came close we saw  
him.

**Lallē zāi zō.**

He will come for sure/he is  
sure to come.

**Sànnu bā tà hanà  
zuwà.**

(Going) slowly doesn't pre-  
vent (one's) arriving.

**Tilàs nē à yī shi.**

It must be done.

- (b) Those which are derivable from independent nominals. The majority of the nominal relaters listed and illustrated in Lesson 17, section 5, are suffixed forms of many of the same independent nominals. The adverbial nominal form is typically the same as the independent nominal form except that the final vowel is short. Sometimes there is a change of tone

as well. Some of the more important of this type of adverbial nominal are :

<b>arèwa</b>	northwards	<b>kudù</b>	southwards
<b>bāya</b>	backwards	<b>kasà</b>	downward
<b>cikì</b>	inside	<b>nisa</b>	far away
<b>dāma</b>	to the right	<b>samà</b>	upward
<b>gàba</b>	in front (of)	<b>wàje</b>	outside
<b>hagu/hagun</b>	to the left	<b>yamma</b>	westward

**Yā tafi arèwa dà.**

**Kanò.**

He has gone north of Kano.

**Mun bi hanyar dāma.**

We followed the road to the right.

**Yā fādi kasà.**

He fell down to the ground.

**Tsuntsū yā tāshi samà.**

The bird took wing.

**Sun fita wàje.**

They have gone outside.

3. Certain adverbial nominals may be intensified or made more definite by doubling, e.g. :

**Dā dā akà ginà wannàn  
bangó.**

A long long time ago this wall was built.

**Anà yayyafi káfan káfan.**

It's drizzling a (very) little bit.

**Mun yi kusa kusa (or  
kurkusa) dà shì.**

We got very close to him.  
The tortoise is walking very slowly.

**Kùnkurū yanà táfiyà sànnu  
sànnu.**

**Zái yī shì yàzu yàzu.**

He will do it right now.

**Zái yī shì yāu yāu.**

He will do it today (for sure).

**Jirgin samà yā yi kasà kasà.**

The aeroplane began to descend.

**Yā yi samà samà.**

It went right up.

4. A large number of relater phrases and stylized phrases

of other types function adverbially in Hausa. Most, but by no means all, of these are introduced by the relater *dā*. A few of the more common expressions of this type are :

- (*ā hankālī*)      **Sai kā rikē shi ā hankālī.**  
You must hold it carefully.
- (*an jimā*)      **Zāi zō an jimā.**  
He will come after a while.
- (*bā lābārī*)      **Bā lābārī ya kāmā shi.**  
Without warning he caught it.
- (*bā shakkā*)      **Bā shakkā zā kā san shi.**  
Without a doubt you will know him.
- (*dā dāmunā*)      **Anā ruwā dā yawā dā dāmunā.**  
It rains a lot in the rainy season.
- (*dā kyar*)      **Dā kyar na fid dā shī.**  
With difficulty I got (= I hardly got)  
it out.
- (*dā karfi*)      **Yā yi kūkā da karfi.**  
He cried loudly (*lit.* strongly).
- (*dā fārī*)      **Dā fārī zā mē nēmi tashā.**  
First of all we will look for the station.
- (*dā rānī*)      **Dā rānī bā ā ruwā.**  
It doesn't rain during the dry season.
- (*dā saurī*)      **Yā iyā gudū dā saurī.**  
He can run fast.
- (*dā wuri*)      **Zō nān dā wuri.**  
Come here in good time!
- (*gāba daya*)      **Sun tashi gāba daya.**  
They left all together (and at one  
time).
- (*har yānu*)      **Bāi zō ba har yānu.**  
He still hasn't come.
- (*nan dā nan*)      **Nan dā nan sukā gudū.**  
At once they ran (away).
- (*tun dā dadēwā*)      **Yanā nan tun dā dadēwā.**  
He has been here for a long time.

- (*tun dà wuri*)      *Nā zō tun dà wuri.*  
I came early/in good time.
- (*tun dā*)            *Anà yînsà hakà tun dā.*  
It has been done this way from olden times.

5. *Ideophones* are a large group of very specialized particles varying widely from each other and, very often, from all other words in the language. A given ideophone is, typically, restricted in its usage to occurrence in quite a limited number of contexts (often as a modifier of but a single word) :

(a) Ideophones modifying nominals.

Each colour term (and many other nominals) has one or more ideophones which occur with the term to intensify what it indicates :

<i>jà<sup>3</sup> wur ; já<sup>3</sup> jir ; já<sup>3</sup> zur</i>	red as red can be, scarlet, blood-red
<i>bakī kirin ; bakī sidik ; bakī sil</i>	jet-black, black as pitch
<i>fari fat ; fari kal</i>	snow-white
<i>kōrè shar</i>	bright green
<i>arèwa sak</i>	due north
<i>kuđù sak</i>	due south
<i>mutānē tinjim</i>	people beyond number, people galore
<i>lāfiyà lau</i>	completely well
<i>sābō ful</i>	brand new
<i>đaya tak</i>	one and only one
<i>farfè gōmà cif</i>	exactly ten o'clock

(b) Ideophones modifying verbals.

A number of ideophones are employed as verb modifiers. Some of these are onomatopoeic. :

\* Note that with *wur/jir/zur* the tone of *jā* drops to low.

tā sauka jirif	it (e.g. a vulture) landed 'kerplunk'
yā cika fal	it's chock full
yā kōnè fūrmus	it's completely burnt up, burnt to ashes
yi maza !	be quick !
yā yi tsit	he kept silence, kept mum
yā yi but	he suddenly 'popped out' (from hiding)
yā fitō butuk	he emerged stark naked
an kullè kam	it was locked securely
sun yi jūrum	they stood despondently
kā yi farat	do (it) at once
yanā zāune sūkùkù	he's sitting despondently
sun bi sù wōhō wōhō	they followed them, booing
kā yi shirū	be quiet !, shut up !

6. Three particles of frequent occurrence which are usually labelled 'adverbs' are *watākilā/watakilā/kilā*, probably, perhaps, *tùkùn(a)*, not yet, first, and *ainù(n)*, very much.

Watākilā zāi zō gōbe.	Probably he will come tomorrow.
Bai dāwō ba tükün.	He hasn't returned yet.
Bari in shiryā kāyānā tükūna.	Let me prepare my loads first.
Yanā gudū dā sauri ainù.	He is running very fast.

## VOCABULARY

*Nominals*

arēwa	northward
bangō ( <i>pl.</i> bang(w)āyē)	wall, book cover
banzā	worthlessly, useless thing, etc.
dāban	different

dāma	to the right
dāmuna (f.)	rainy season
dölè	of necessity, perforce
gabàs	east
hagu/hagun	to the left
kuḍù	southwards
kullum/kullun	always
kusa	close
lallè	certainly
nēsà	far away
rānì	dry season
shakkà (f.)	doubt
tashà (f.)	(railway) station
tīlās	of necessity, perforce
wàje	outside

*Verbals*

cika	become full
cikà	fill, complete, fulfil
fitar (dà)/ fìd dà	put out, take out
hayè	cross over (e.g. a river)
riḳè	hold (on to), keep

*Particles*

ainù(n)	very much
dà kyar	with difficulty
har	to the extent that, until
maza	quickly
tun	since

## EXERCISES

Translate into English :

1. Dà dāmuna wannān kògì ya cika fal dà ruwā.
2. Dukammù mukà tashi gaba daya, mukà fitar dà shi waje.
3. Dà na gan shi sai bā lābārì ya hau dōkì, ya guḍù.
4. Dā dā àkwai wani tsòhò wandà ya shiryà gōnarsà à bākin wannān hanyà.
5. Tīlās nè sù sàmi aiki dà wuri. Zā kà bā sù ?

Translate into Hausa :

1. The tyre that I saw was brand new.
2. Run quickly and bring water.
3. She will prepare the food today for sure.
4. I want to go to my home first.
5. After a little while we will return to our homes.

*Dialogue*

Lawàl : Kái, dāmunā tā yi sòsai !

Hasàn : Gàskiyarká. Nā jē kōgí dá sáfē. Bān iyā in hayē ba.

Lawàl : Tō, yā cika nē ?

Hasàn : Yā cika fal ! Har farfin gudūnsā yā bā ni tsòrō.

Lawàl : Lallē ábin tsòrō nē. Yanā gudū dá saurí ainūn.

Hasàn : Sòsai ! Har wani sá'í zāi tàfi dá mùtūm.

Lawàl : Haká nē. Ídan wani yā fāfi á ciki sai yā mutū.<sup>4</sup>

Hasàn : Sòsai ! Irin wannān kōgí mūgūn ábū nē.

Lawàl : Tō, yāyā zā mù yi ?

Hasàn : Ai, sai mù bi wata hanyā dāban.<sup>4</sup>

Lawàl : Àmmā wata hanyā zā tà yi nisā. Kō bā haká ba ?

Hasàn : Haká nē. Àmmā bā wata dābārā.

Lawàl : Gàskiyarká. Ai dōlè nē mù bi dōguwar hanyā kē nan.

Hasàn : Tō, mù tàfi.

<sup>4</sup> See Lesson 29, section 2, for usages of sai plus subjunctive.

## Lesson 25

### Verb Forms

1. The intricacy of the Hausa verb system is one of the more fascinating aspects of Hausa grammar. The most adequate overall classification of verbs to date is that of F. W. Parsons.<sup>1</sup> The major features of this system and the vast majority of Hausa verbs are organizable into seven categories (called 'Grades' by F. W. Parsons) on the basis of their terminal vowels and tone patterns.

Of these seven grades, the first three may be termed 'basic', while the remaining four may be termed 'derived'. That is, though there are several verbs which have derivative forms in more than one of the first three grades, the basic form of the majority of Hausa verbs will be either a Grade I, a Grade II or a Grade III form. From this basic form, however, may be derived up to four additional forms distinctive in both shape and meaning from the basic form. These derived forms are labelled Grades IV-VII, e.g.:

#### *Basic Grades*

I gamà<sup>2</sup>    tārà    II sàyā    kārḅā    III shiga    sàuka

#### *Derived Grades*

IV gamè	tārè	sayè	karḅè	shigè	saukè
V gamar	tārar	sayar	—	shigar	saukar
VI gamō	tārō	sayō	karḅō	shigō	saukō
VII gāmu	tāru	sāyu	kārḅu	shigu	sāuku

<sup>1</sup> See his *The Verbal System in Hausa* listed in the Bibliography of which the following is a summary. We are deeply grateful to Mr. Parsons both for the privilege of incorporating his analysis here and in Lesson 37, and for his detailed amplifications and corrections of this summary.

<sup>2</sup> See section 2 below for the meanings of these forms.

With many verbs certain of the forms do not occur. This is usually either because such forms would be meaningless or because the meaning that would be conveyed is already covered by some other word, making such a form unnecessary.

2. The characteristic patterns of the grades are as follows. Irregular forms and patterns of low frequency are not dealt with :

	<i>Terminal</i>	<i>Tone</i>	
<i>Grade</i>	<i>Vowel</i>	<i>Pattern</i>	<i>General Meaning</i>
I	-ā	high-low(-high/ low)	Basic : most Grade I verbs transitive, a few intransitive ( <i>gamā</i> , join together, finish ; <i>tārā</i> , gather together)
II	-ā	low-high(-low)/ (low-)low-high	Basic : always transitive ( <i>sāyā</i> , buy ; <i>kārḡā</i> , receive)
III	-a <sup>3</sup>	low-high(-low) <sup>3</sup>	Basic : intransitive ( <i>shiga</i> , enter (there) ; <i>sāuka</i> , descend)
IV	-ē	high-low(-high/ low)	Derived : most transitive, some intransitive. Signifying more complete or thorough action than basic ( <i>tārē</i> , gather all ; <i>sayē</i> , buy all ; <i>karḡē</i> , take away ; <i>shigē</i> , go through ; <i>saukē</i> , put down a load)

<sup>3</sup> A few Grade III verbs end in -i (e.g. *tāfi*, *gāji*) and a few have a high-low tone pattern (e.g. *tāshi*, *fāfi*).

	<i>Termi- nal</i>	<i>Tone</i>	
<i>Grade</i>	<i>Vowel</i>	<i>Pattern</i>	<i>General Meaning</i>
V	-ar	high-high(-high)	Derived: transitive (requiring <i>dā</i> before direct object). Often a causative meaning, sometimes more specialized ( <i>gamar</i> , <i>cause to become complete</i> ; <i>sayar</i> , <i>sell</i> (lit. <i>cause to buy</i> ); <i>shigar</i> , <i>put inside</i> ; <i>saukar</i> , <i>lower</i> )
VI	-ō	high-high(-high)	Derived: most transitive, some intransitive. Typically signifying action completed in vicinity of speaker ( <i>gamō</i> , <i>finish and come</i> ; <i>tārō</i> , <i>gather here</i> ; <i>sayō</i> , <i>buy and bring</i> ; <i>karōō</i> , <i>receive and bring</i> ; <i>shigō</i> , <i>enter here</i> ; <i>saukō</i> , <i>come down</i> )
VII	-u	(low-)low-high	Derived: intransitive. Usually passive meaning ( <i>gāmu</i> , <i>have met</i> ; <i>tāru</i> , <i>have gathered together</i> ; <i>sāyu</i> , <i>has been</i> (well), <i>bought</i> ; <i>kārōu</i> , <i>has been collected in full</i> ; <i>shigu</i> , <i>be crowded</i> ; <i>sāuku</i> , <i>be comfortably settled in</i> )

Note that, in general, monosyllabic verbs (e.g. *ci*, *bi*, etc.), high-high toned verbs ending in *-ā* (e.g. *kirā*, *jirā*, *biyā*) and certain other verbs (e.g. *gudū*, *mutū*, *sanī*, *ganī*), including some of the commonest in the language, do not fall within this system and may, therefore, be termed irregular, though even most of these have several derived grade forms.

3. The *Grade IV* or *-ē* form has, in addition to its *-ē* termination, a high-low or falling-high tone pattern for two-syllable verbs and a high-low-high pattern for three-syllable verbs.<sup>4</sup> If (rarely) the verb has more than three syllables, the final two syllables are low-high and all preceding syllables high. The *-ē* forms frequently indicate more complete, extensive or thorough action than the basic form of the verb.<sup>5</sup> With many verbs, however, the *-ē* form has virtually replaced the basic form in common usage so that very little, if any, difference in meaning remains between the *-ē* form and the basic form of those verbs. With a great many verbs, further, the *-ā* form is transitive and the *-ē* form intransitive.

open	<i>būdā</i>	<i>būdē</i>	open (and leave open)
beat	<i>bugā/</i>		
	<i>būgā</i>	<i>bugē</i>	knock over/out
blow	<i>būsā</i>	<i>būshē</i>	get dry
eat	<i>ci</i>	<i>cinyē</i>	eat all of
fill	<i>cikā</i>	<i>cikē</i>	fill completely
increase	<i>dādā</i>	<i>dādē</i>	spend a long time
pick up	<i>ḍaukā</i>	<i>ḍaukē</i>	remove (completely)
tie up,			
tie on	<i>ḍaurā</i>	<i>ḍaurē</i>	tie up, imprison
sew, make			
by sewing	<i>ḍinkā</i>	<i>ḍinkē</i>	sew up (completely)

<sup>4</sup> Subject to the changes noted in Lesson 15, section 9.

<sup>5</sup> Also often connoting excessive or destructive action.

go out	fità	wucè/ ficè <sup>6</sup>	pass by
chat (con- fidentially)	gānà	gānè	understand (completely)
rub (on)	gōgà	gōgè	rub (completely), rub off
go around	kēwāyā	kēwāyè	go around, surround
dip out	kwāshà	kwāshè	collect and remove all
increase	kārà	kārè	finish
step over	kētārā	kētārè	cross (e.g. river, road)
reduce			
(price)	ragà	ragè	reduce (anything)
cover	rufà	rufè	cover, close
buy	sāyā	sayè	buy all of
enter	shiga	shigè	pass by, (event) come and go
(basic form apparently lost)		warkè	recover completely (from illness)
cut up	yankà	yankè	cut off, sever
pour	zubà	zubè	spill

4. The *Grade V* or *-ar* form (often termed *causative*) also has, in addition to its *-ar* termination, all high tones. The meaning of the *-ar* form of a given verb typically indicates that the performer of the action caused the action of the verb to come about.<sup>7</sup> The relater *dā* is required to introduce a direct object following an *-ar* verb. When a direct object follows, therefore, the final *-r* of the verb often becomes *-d*, e.g. *fitad dā*. Some dialects and individual speakers regularly employ *-s* in place of the final *-r*, especially in sentence-final position, e.g. *yā sayas*.

<sup>6</sup> Note the change from *-t-* (before *-a*) to *-c-* (before *-è*). See footnote 1, Lesson 22.

<sup>7</sup> But there are other meanings as well, and these cannot always be readily deduced from that of the basic form of the verb (e.g. *gayar*).

eat	ci	ciyar (dà)	feed (animal)
go out	fità	fitar (dà)	take out, remove
tell	gayà	gayar (dà)	greet
return	kōmà	kōmar (dà)	take back (something)
lie down	kwāntà	kwantar (dà)	put down, lay down
take the place of	màyà	mayar (dà)	put back, restore
dismount, descend	sàuka	saukar (dà)	set down, lower
buy	sàyà	sayar (dà)	sell
drink	shā	shāyar (dà)	water (an animal)
be sure	tabbātà	tabbatar (dà)	confirm (a fact)
stand, stop	tsayà	tsayar (dà)	cause to stand, stop, detain
get well	warkè	warkar (dà)	heal
sit down, live	zaunà	zaunar (dà)	seat (someone), settle (people in a place)
pour, throw (away) *	zubà	zubar (dà)	throw away,* pour/ spill out

5. If an indirect object is employed, it follows the **-ar** form immediately, e.g. :

**Yà fitar mini.**

He removed (it) for me.

**Nā sayar masà.**

I sold (it) to (or for) him.

If a direct object follows an **-ar** form (whether or not there is an indirect object), it is introduced by **dà**. If a pronoun object is employed, it takes the independent form (just as it would elsewhere after a relater).

**Sun mayar dà kēkunànsù.**

They returned their  
bicycles.

\* I.e. a number of things simultaneously.

An zaunar dà mū.	We were (caused to) sit down/settle.
Tā kwantar dà yārò.	She laid the boy down.

If both indirect and direct objects occur, the order is verb + indirect object + **dà** + direct object,<sup>9</sup> e.g. :

Yā sayar mini dà mōtā.	He sold me a car.
Nā saukar masà dà kāyansà.	I set his loads down for him.
Sun shāyar manà dà shānū.	They watered the cattle for us.
Kà gayar mini dà shī.	Greet him for me.

6. Several **-ar** forms have a shortened form which is commonly employed when a direct object, but no indirect object, follows. A **-shē** form may also be employed before a pronominal direct object with no following **dà**. The direct object pronouns are used with this form.

(ciyar)	Yā cī dà shī.	He fed it.
	Yā cīshē shī.	He fed it.
(fitar)	Nā fid dà yārò.	I expelled/extricated the boy.
	Nā fīsshē shī.	I expelled/extricated him.
(gayar)	Mun gai dà sarkī.	We greeted the chief.
	Mun gaishē shī.	We greeted him.
(mayar)	Yā mai dà shānū.	He returned the cattle.
	Yā maishē sū.	He returned them.
(sayar)	Yā sai dà jākīnsà.	He has sold his donkey.
	Yā saishē shī.	He has sold it.
(shāyar)	Yā shā dà dōkī.	He watered the horse.
	Yā shāshē shī.	He watered it.

\* Where the indirect object is a noun, Kano speakers frequently omit the **dà**, e.g. *yā sayar wà Audù mōtā* (rather than ... *dà mōtā*), *he sold Audù a car*.

- (tsayar) **Mun tsai dà môtà.** We stopped the car.  
**Kadà kà tsaishē ni.** Do not detain me.
- (zubar) **Sun zub dà tákàrdū.** They threw the papers  
 away.

7. The longer **-ar** forms may occur with no object at all. In this case the **dà** does not occur.<sup>10</sup>

- Wancàn mùtùm yā kōmar.** That man returned (it).  
**Wancàn mùtùm yā fitar.** That man took (it) out.  
**Inā mōtārka? Ai, nā sayar.** Where's your car? Oh,  
 I've sold (it).

8. The *Grade VI* or **-ō** form has, in addition to its **-ō** termination (whatever the tonal pattern of the basic form of the verb), all high tones. The meaning of the **-ō** form of a given verb typically indicates that the action performed had reference to, or was completed in, the vicinity of the scene of the conversation or (in a story) the centre of interest at the time.

send (out)	<b>aikà</b>	<b>aikō</b>	send here
pick up, take	<b>ɗaukà</b>	<b>ɗaukō</b>	pick up and bring here, fetch
(basic form apparently lost)		<b>dāwō</b>	return (here)
go out	<b>fiṭa</b>	<b>fiṭō</b>	come out
go (and return)	<b>jē</b>	<b>zō</b> <sup>11</sup>	come
carry, convey, reach (there)	<b>kai</b>	<b>kāwō</b>	bring, reach here
catch	<b>kāmà</b>	<b>kāmō</b>	catch and bring here
return (there)	<b>kōmà</b>	<b>kōmō</b>	return (here)
seek	<b>nēmà</b>	<b>nēmō</b>	seek and bring

<sup>10</sup> Nor does the **dà** occur when, as in a relative clause, the object precedes the verb, e.g. **jàkìn dà na sayar**, *the donkey that I sold*.

<sup>11</sup> Note the change from **j-** (before **-e**) to **z-** (before **-o**). See Lesson 22, footnote 1.

get	sāmù	sāmō	get and bring
arrive (there), get down	sàuka	saukō	arrive (here), come down
enter (there)	shiga	shigō	enter (here)
go (away)	tàfi	tafō/ tahō	arrive, come
leave (on journey hence)	tāshi	tāsō	leave (and arrive from journey hither)

9. The *Grade VII* or *-u* form has, in addition to its *-u* termination, a low-high tone pattern (all tones low except the final syllable which is high). The meaning of the *-u* form of a verb is typically passive, often with the added connotation of thoroughness or potentiality.

fall in, collapse	aukà	àuku	happen, befall
cook	dafà	dàfu	be cooked (thoroughly)
bother	dāmā	dāmu	be worried
begin	fārà	fàru	happen
join, finish	gamà	gāmu	(people) meet
rub	gōgà	gōgu	be experienced
repair (thing)	gyārà	gyāru	be repaired (completely)
put on, wear	jità	jitu	(people) get along well
establish	kafà	kāfu	be established
increase (thing)	kārà	kāru	be increased
squeeze	matsà	mātsu	be under pressure
wind, appoint	nadà	nādu	be wound, appointed,
cause to meet	sādà	sādu	(people) meet
get, obtain	sāmā/ sāmù	sāmu	be obtainable/ available, occur
gather ( <i>trans.</i> )	tārà	tāru	(group) gather ( <i>intr.</i> ), assemble
do, make	yi	yiwu	be possible

## VOCABULARY

*Nominals*

ásírí ( <i>pl.</i> ásírai)	secret
bátun	concerning (from the noun <b>bátù</b> = <i>conversation, matter, affair</i> )
hásàrà/ásàrà	loss due to some unlucky incident, misfortune
kwānō ( <i>pl.</i> kwānōní)	basin, bowl, headpan, corrugated iron sheeting
karfè	iron
tsāmmāni	thinking, thought
wākā ( <i>f.</i> ) ( <i>pl.</i> wākōkī)	song, poem, hymn
zūciyā ( <i>f.</i> ) ( <i>pl.</i> zūciyōyi or zūkātā)	heart

*Verbals*

àuku	happen
bugà	beat
būshè	get dry
dāmu	be worried
gōgà	rub
gyārà	repair, fix
jita	(people) get along well
kafà	set up, establish, erect
kōwāyè	go around, go roundabout
kwāntā	lie down
kwāshè	collect and remove
kārè	finish
kētārè	cross over
matsà	squeeze, press
nadā	appoint ( <i>e.g.</i> a chief), wind ( <i>e.g.</i> a turban), fold (a cloth)
shigè	pass by (= wucè)

<b>tabbātā</b>	be sure
<b>tārā</b>	gather together ( <i>trans.</i> )
<b>warkè</b>	get well (from illness)
<b>zubā</b>	pour, throw (a number of things)
<b>zubar/zub (dā)</b>	pour (out), throw away
<b>zubè</b>	(something) spilled

*Important Phrases*

<b>bā sù jitu ba</b>	they don't get along with each other/ 'hit it off'
<b>(ká) gai dá shí!</b>	greet him!
<b>(ká) gayar mini dá shí</b>	give him my greetings, remember me to him
<b>kadā ká dāmē ni!</b>	don't bother me!
<b>kār ká dāmu!</b>	don't worry (about it)!
<b>mè ya fāru?</b>	what has happened?
<b>mun sàdu dá shí</b>	I ( <i>lit.</i> we) met him
<b>sàukad dá shí!</b>	let it down! lay it down!
<b>sun tārū</b>	they (a group) have gathered
<b>ká zub dá shí!</b>	throw it away!

## EXERCISES

Translate into English :

1. An físhē tã dágá aikin.
2. Ká sayar mini dá shí don Allà.
3. Kadā kù dāmu, bā ābin dá ya àuku tükuna.
4. Zubā shi cikin kwānò. Bāyan hakā kù shāyar dá dōkì.
5. Dom mè bā zā ká fīd dá āsīrinkā dágá cikin zūciyarkā ba?

Translate into Hausa :

1. Don't throw it away! Catch it and go inside.
2. They bought some wood and brought it back.
3. Are you sure she drank it all up? Yes, she did.

4. Put it down here. Now lay it down (flat).  
 5. We took it out and stood it up.

*Dialogue*

Ūmarù : Kā dāwō dāgà birnī ?

Bālā : I. Nā dāwō shēkaranjiyā dā sāfē.

Ūmarù : Tō. Àmmā nā ji wāhalā tā àuku à wurin.

Bālā : Sòsai ! Kāi ! Wutā tā kāmā wadansu gidājē, tā kōnè su kùrmus !

Ūmarù : Kāi ! Mutānē sun yi hāsārā kwarai ! Kai fā ?

Bālā : Ai, lāfiyā na kē. Àbīn bāi zō kusa dā wurin dā na kē zama ba.

Ūmarù : Mādallā ! Dā nā yi tsāmmānī kō wātākīlā tā zō wurinkū nē.

Bālā : À'ā. Bā tā dāmē mù ba kō káfan. Àmmā wadansu sun shā wāhalā dā yawā.

Ūmarù : Lallē.

Bālā : Ai, rān nan na gāmu dā àbōkinā, na tām̀bayē shi bātun wutār. Ya cō, gidansu duk yā kōnè.

Ūmarù : Tabdī ! Mē ka yi ?

Bālā : Ai, dōlè nē in shiryā masā wuri à dākīna.

Ūmarù : Tō, àmmā mē ya fāru gā iyālīnsā ?

Bālā : Ai sun sàuka à gidan wani.

Ūmarù : Mādallā ! Sai yāushē kāmīn sū kafā sābon gidā ?

Bālā : Bā zā sū dadē ba. Zā sū tārā kāyā sū fārā dā wuri.

Ūmarù : Tō dā kyāu. Allā yā taimākē sū.

Bālā : Àmin !

## Lesson 26

### The Habitual Aspect ; ' Auxiliary ' Verbs ; Exclamations

1. The habitual aspect is employed to indicate action that occurs intermittently, customarily or habitually.<sup>1</sup> The habitual aspect person-aspect pronouns are formed from a high-tone, short-vowel set of p-a pronouns prefixed to the particle **-kàn**. Since, however, these forms are traditionally written as two words (e.g. **na kàn**, etc.) they will be so represented here. With the verb **zō** the forms are :

I regularly come	<b>na kàn zō</b>	<b>mu kàn zō</b>	we regularly come
you ( <i>m.</i> ) regularly come	<b>ka kàn zō</b>	<b>ku kàn zō</b>	you ( <i>pl.</i> ) regularly come
you ( <i>f.</i> ) regularly come	<b>ki kàn zō</b>		
he regularly comes	<b>ya kàn zō</b>	<b>su kàn zō</b>	they regularly come
she regularly comes	<b>ta kàn zō</b>		
one regularly comes	<b>a kàn zō</b>		

<sup>1</sup> It must, however, be pointed out that customary or habitual activity in Hausa is more frequently expressed by employing the continuative aspects than by the use of the habitual (see also Lesson 27, section 2 (a)). For example, if a Hausa person wanted to say *he comes every day*, he would be more likely to say **yanà zuwà kōwàcè rānā** than to say **ya kàn zō kōwàcè rānā**, though either would be correct. Sometimes, however, a distinction is indicated by the contrast between continuative and habitual aspects, e.g. **yanà shà** = *he is a (habitual) drinker* ; **ya kàn shà** = *he takes a drink from time to time*.

2. This aspect, even more than the others, must often be reinforced by the use of an adverbial nominal to indicate the time of the action.

**Dã su kàn zō kōwānē mākò.** They used to come every week.

**Su kàn ziyarci Kanò lôtô-lôtô.** They visit Kano from time to time.

3. The negative of the habitual aspect employs **bà . . . ba**.

**Bà na kàn zō ba.** I don't regularly come.

**Bà su kàn ci àbincimmù ba.** They don't eat our (kind of) food (very often).

4. There are in Hausa a number of verbs which are often termed *auxiliary* verbs because the meaning of the utterance in which such verbs occur is determined not so much by the verb itself as by that which immediately follows the verb. Several of these are treated below.

5. The verb **rigā/rigāyà** = *have already done . . .* (generally in the regular completive aspect) :<sup>2</sup>

**Yā rigā yā tãfi.** He has already gone.

**Nā rigāyà nā tãmbayē shi.** I have already asked him.

**Sun rigā sun fārā.** They had already begun.

6. The verbs **rikā** and **dingā** followed by a noun or verbal noun = *regularly do . . . , keep on doing . . .* :<sup>3</sup>

<sup>2</sup> Unlike the other verbs here illustrated, **rigā** is followed not by a verbal or other noun, but by another verb construction in the same aspect as itself. These two verbs are closely co-ordinated—even to the extent that in the negative the final **ba** always comes after the second verb construction which ordinarily takes a positive, not a negative, p-a pronoun, e.g. **bai rigā yā tãfi ba**, *he had not yet gone* (though **bai rigā bai tãfi ba** is also possible).

<sup>3</sup> They differ slightly in meaning in that **dingā** usually implies that the thing being continued is already being done, whereas **rikā** may be applied to something not yet started.

- Sai kà rikà shàn wannàn mǎgàní. You must regularly drink this medicine.  
 Yā dingà zuwà gidammù. He kept on coming to our home.  
 Kadà kà rikà cìn bāshì. Don't always borrow (cì bāshì = incur a debt).

7. The verb *tafà*, *touch*, followed by certain types of nouns or verbal nouns = *have ever . . .* :

- Kā tafà zuwà Kanò ? Have you ever been to Kano ?  
 Bān tafà ganinsà ba. I have never seen him.  
 Nā tafà cī. I have eaten it (at some time in the past/once or twice).

8. The verbs *kārà*, *dadà* and *sākè* = *repeat . . . , do . . . again* :

- Bān sākè ganinsà ba. I didn't see him again.  
 Yā kārà zuwà. He came again.

9. The verbs *kārà* and *dadà* = *increase . . . , add . . . to* :

- Nā kārà masà kudī. I increased his pay.  
 Yā dadà kòkari. He tried harder.

10. The verbs *cikà* and *fayè* = *be full of . . . , be characterized by . . .* :

- Yā cikà kàràmbānī. He's extremely meddlesome, a big nuisance.  
 Àbin yā fayè mini wùyā. The thing was too difficult for me.  
 Bān cikà sô ba. I don't really like (it).

11. The verb *iyà* = *be able to do . . .* :

- Yā iyà Hausā. He can speak Hausa well.  
 Yanà iyà aikin. He can do the work.  
 Bā zān iyà zuwà ba. I won't be able to come.

12. The verb *yi*, *do*, may be translated in a variety of ways according to what follows (or precedes) it, e.g. :

<b>Yā yi aiki mái kyāu.</b>	He did good work
<b>An yi ruwā.</b>	It (has) rained.
<b>Yā yi girmā.</b>	He's big. <i>Or</i> He grew up.
<b>Mun yi yāwò.</b>	We wandered about.
<b>Abinci yā yi.</b>	The food is ready.
<b>Yā yi karyā.</b>	He lied.
<b>Yā yi barci.</b>	He slept.
<b>Nā yi masā māganā.<sup>4</sup></b>	I talked to him (about a specific topic).

13. Hausa, like other languages, has its share of exclamatory utterances. These expressions are usually specialized particles, though certain nominals, verbals and stylized phrases may also be employed as exclamations. The following exclamations have already been introduced :

*Particles :*

<b>ā'ā</b>	no	Lesson 13
<b>ai</b>	why!, well!	Lesson 18
<b>ālbarkā</b>	no sale!	Lesson 15
<b>āmin</b>	may it be so, amen	Lesson 4
<b>āshē</b>	well!, is that so?	Lesson 20
<b>habā</b>	nonsense, come now!	Lesson 15
<b>i</b>	yes	Lesson 13
<b>māḍāllā</b>	fine, praise God!	Lesson 4
<b>mānā</b>	indeed	Lesson 19
<b>tabfi</b>	(utter amazement)	Lesson 25
		(Dialogue)
<b>tô/tò</b>	well, okay	Lesson 4
<b>yāuwā/yāuwa</b>	fine, okay	Lesson 4

*Nominals :*

<b>kāi</b>	wow! Good Heavens!	Lesson 11
<b>sānnu</b>	greetings!	Lesson 4

<sup>4</sup> Note that the -i of *yi* does not lengthen before an indirect object.

*Verbal :*

**bābū** no ! (emphatically) Lessons 4, 13

*Phrases :*

**don Allā** please Lesson 25

**shī kè nan** that's that ! Lesson 6

14. Several additional exclamations to listen for and learn to use are listed below. There are many more. Though it is very difficult adequately to illustrate in writing the usage of exclamations, it is hoped that the examples below will be found helpful.

<b>a'a</b>	exclamation of (real or feigned) amazement
<b>a'āhā</b>	expression of concern at hearing of misfortune
<b>af/ap</b>	expression of surprised recognition
<b>allā ?</b>	really ?
<b>allā</b>	it is true (reply to <b>allā ?</b> )
<b>m'm</b>	expression of sympathetic concern
<b>na'am</b>	expression of interest or agreement ( <i>e.g.</i> in a story or account which is being narrated)
<b>nā'am</b>	yes ? (in reply to one's name being called)
<b>wāyyō</b>	(exclamation of despair), alas !
<b>wāyyō Allā</b>	alas !
<b>wāyyō nī</b>	woe is me !

*Examples :*

(**a'a**) After the tortoise has made the statement to the hare that he can outrun him in a race, the hare might reply :

**A'a ! Kai, zā kā cī nī dā gudū ? Habā !** The thought of it ! You, you will beat me in a race ! Nonsense !

(a'áhà) In the dialogue in Lesson 25 where Ūmarù used the comparatively neutral tabdì to express his amazement he might alternatively have used a'áhà, since the subject of the discussion was a misfortune.

(af/ap) When two visitors come to the home of someone who knows one of the visitors well and the second of them less well, the householder and the visitor he knows well will commonly exchange greetings between themselves only, at first. Then the householder will typically turn to the second visitor (whom we will call Bello) with feigned surprise (as if he had not seen him standing there until this moment) saying :

**Af Bellò ! Kā zò nè ? Barkà dà zuwà.** Why, Bello ! Have you come (too) ? Greetings at (your) coming.

(allà) If a person relates a remarkable incident, it is very common for either of the two following exchanges to take place :

Person A : **Allà ?** Did that really happen ?

Person B : **Allà (kūwā)** Every word of it is true.

Or

Person A : **Hakà nè ? Or Gàskiyā nè ?** Is it a fact ?

Person B : **Allà.** It certainly is.

(m'm) If a story is being related in which someone gets into difficulty (usually, though not necessarily, minor), it would be common for a listener to express his concern by the use of this particle.

- (na'am) As a longish story (such as a fable) is being narrated by one person, it is appropriate for the listener(s) fairly frequently to interject a casual **na'am** (or **tõ**) to signal to the narrator continued interest in and/or agreement with what he is saying.
- (na'am) If a person is called by name, he will commonly answer by using this particle, e.g. :
- |          |                 |               |
|----------|-----------------|---------------|
| Audù :   | <b>Mammàn !</b> | Mamman !      |
| Mammàn : | <b>Nà'am ?</b>  | What ?, Yes ? |
| Audù :   | <b>Zō nân !</b> | Come here !   |
- (wàyyô) This cry of utter despair is reserved for real emergencies. One Hausa fable relates the story of a careless fisherman casting his hook too near to other people and before long hooking the ear of one of the others. This situation seemed appropriate for the storyteller to put the exclamation **wàyyô Allà** in the mouth of the unfortunate person who had been hooked. See the fable at the end of this lesson for another illustration.

## VOCABULARY

*Nominals*

- |   |  |
|---|--|
| <b>allà</b>                                 | it is true, is it true ?                               |
| <b>bāshì</b>                                | debt, loan   |
| <b>gani</b>                                 | seeing (verbal noun of <b>gani</b> , see)              |
| <b>jākā (f.)</b><br>( <i>pl.</i> jakunkunà) | (small) bag, ₦200                                      |
| <b>kàràmbàni</b>                            | nuisance/putting one's nose in someone else's business |
| <b>karyā (f.)</b>                           | a lie  |
| <b>lõtò</b>                                 | time (= <b>lòkaci</b> )                                |
| <b>mafàshì</b><br>( <i>pl.</i> mafàsā)      | highway robber   |

<b>mākō</b>	week (= <b>sāti</b> )
<b>sā'ā</b> ( <i>pl.</i> <b>sā'ō'i</b> )	luck, good fortune ; time, hour
<b>sabō dā/sabōdā</b>	because of
<b>sāti</b>	week (= <b>mākō</b> )
<b>ziyārā</b>	visiting, a visit

*Verbs*

<b>dadā</b>	repeat . . . , do . . . again
<b>dingā</b>	keep on doing . . .
<b>fādā</b>	fall upon, fall into ( <i>cf.</i> <b>fāfi</b> )
<b>fayē</b>	be characterized by . . .
<b>rigā/rigāyā</b>	have already done . . .
<b>riḡā</b>	keep on doing . . . , do regularly and repeatedly
<b>taḡā</b>	touch ; have ever . . .
<b>ziyartā (i/ē)</b>	visit

*Particles*

<b>a'a</b>	(exclamation of amazement)
<b>a'āhā</b>	(exclamation of concern over misfortune)
<b>aḡ/ap</b>	(exclamation of surprised recognition)
<b>dai</b>	(emphasis particle), on the other hand, for my part
<b>m'm</b>	(exclamation of sympathetic concern)
<b>na'ām</b>	(exclamation of interest or agreement)
<b>nā'am</b>	(reply to a call), yes ?, what ?
<b>wāyyō</b>	(exclamation of despair), alas !

*Important Phrases*

<b>Allā yā bā mū . . .</b>	may God give us . . .
<b>Allā yā sâ</b>	may God bring (it) about
<b>baḡin dāji</b>	forest ( <i>lit.</i> dark bushland)
<b>ei bāshî</b>	incur a debt
<b>duk dā hakā</b>	in spite of this, nevertheless, yet

lōtō-lōtō from time to time  
zūrā dā gudū break into a run

## EXERCISES

Translate into English :

1. Allā yā sã mù yi sã'ā cikin cinikimmū. In bà hakā ba dōlō nè mù ci bāshī.
2. Bāri in dadā fōkarinā cikin aikin nān. Af, bà kà gāji ba ? Bā zā kà barī ba tūkūna ?
3. Bān taḡā ganin irin wannān rawār ba. Bāri in gwadā yintā. A'a ! Kāi, bà zā kà iyā ba !
4. Nā yi māganā dā shī mākōn dā ya wucē àmmā bāi fārā zuwā sātīn nān ba.
5. Dā a kàn hau dōkī àmmā yānzū an fi sōn mōtā. Allā ? Allā kūwā.

Translate into Hausa :

1. I visited the chief's home but he had already gone away.
2. Gosh !, that man is a terrible liar (*translate*, is full of lying) ! Because of this I don't like him.
3. It rains a lot during the rainy season. That's so.
4. He hasn't been in Nigeria long but he speaks Hausa fluently (*translate*, like a Kano donkey).
5. I want to take out a loan in order to buy a new car.

## Fable

Audū dā Ālī<sup>2</sup>

Audū dā Ālī sunā cikin tāfiyā. Zā su kāsūwā dā kāyā. Sai gā wani ābū ā bākin hanyā. Ālī ya dāukā, ya dūbā. Āshē jākar kudī cē.

Sai Audū ya cē, ' Kāi, yāu mun yi sã'ā.'

<sup>2</sup> See *Ka Kara Karatu*, page 12, and Abraham, R. C., *Hausa Literature*, page 41, for another version of this story.

Àlì ya cē, 'A'a! Mù mukà yi sà'à nè? KŌ dai nī, na yi sà'à?'

Audù ya cē, 'Tò shī kè nan, Allà yà bā mù lāfiyà.'

Sukà cigàba dà táfiyarsù har sukà shiga wani hañin dāji. Sai wadansu mafāsà sukà fādà mustè. Audù dà ÀH sukà zūrà dà gudù. Su mafāsà sukà bī sù.

An jimà sai Àlì ya gāji sabòdà nauyin kāyansà. Ya cē, 'Wáyyō. Yāu mun yi hāsàrà.'

Audù ya cē, 'A'a! Mù mukà yi hāsàrà nè? KŌ dai kai, ka yi hāsàrà?'

## Lesson 27

### Uses of Aspects

1. The *subjunctive aspect* has a wider variety of uses than any other aspect in Hausa. In addition to its use to express commands (see Lesson 12), the subjunctive is commonly employed :

(a) In a large number of contexts that may in English be translated by the infinitive, notably in subordinate clauses (see also Lesson 12, section 7) :

Nā tafi in gan shi.	I went to see him.
Zā sù jē sù hārbi nāmà.	They will go to/and shoot (some) meat.
Inà sô kà zô nân.	I want you to come here.
An cê masù sù zô.	They were told to come.
Yā yārda yà yī shi.	He agreed to do it.
Yā fi kyāu à dākātā kádan.	It would be better to wait a little.
Yā yiwu à biyā kà gôbe ?	Is it possible to pay you tomorrow ?
Inà jiransà yà dāwô.	I'm waiting for him to return.

(b) In many contexts that may be translated by 'in order to' (see also some of the examples above) or, negatively (with *kadà*), 'lest' :

Yā zô (don) yà taimākē mù.	He came (in order) to help us.
Sun gudù (don) kadà à kāmà su.	They ran so that they would not be caught.

- (c) In some contexts that may be translated by *that* (which does not in Hausa always require a special word):

**Munà fātā kà dāwō** We hope (that) you will  
*lāfiyā.* come back safely.  
**An cè manà (wai) mú** We were told (that) we  
*dākātā.* should wait.

- (d) In contexts relating to seeking, denying or assuming permission:

**Tō mú jē!** Well, let's go!  
**Īn shīga kō?** May/shall I (am I to)  
 enter?

**Kadā kōwā yā shā**  
*wannān.* Nobody is to drink this.

- (e) Following certain relaters:

*kāmin/kāfin, before:*

**Kāmin in tāshī sun rigā** Before I left they had al-  
*sun zō.* ready come.  
**Zā mú hūtā kāfan kāmin** We will rest a little before  
*mù ci àbinci.* we eat.

*dōmin/don (see also above, section (b)), in order to/that:*

**Yā kāwō shī dōmin in ganl.** He brought it so I could  
 see it.

*har, until (future):*

**Bàri mú dākātā nan har** Let's wait here until they  
*sù isō.* come.

*Note:* **har**, in contexts indicating action in the past, requires the relative completive or the regular completive p-a pronouns:

**Mun dākātā har sukā isō.** We waited till they came.

*gāra/gwàmmà, it is better that :*

**Gāra mū yi hakà.** It is better that we do thus.

**Dà táfiyà banzā gwàmmà à zaunà à gidā.** It is better to stay home than to travel without purpose.

*saurā, there remain (only), all but :*

**Saurā mintì gōmà sù isō.** They will be here in ten minutes.

**Saurā káfan yà fāfi.** He nearly fell.

(f) **In ji . . .** (lit. *let me hear*) is a stylized expression employing the subjunctive which means . . . *says* or *according to . . .*:<sup>1</sup>

**Zāi zō gōbe, in ji Audū.** He will come tomorrow, according to Audū.

**In ji wà ?** Who says so ?

**Kadā kà sākè zuwà, in ji sarkì.** The chief says don't come again.

(g) In an utterance describing future (or habitual) action and involving several predicate constructions, only the first verb need be preceded by the future (or habitual) p-a pronouns—the remaining predicates are typically subjunctive (see also Lesson 16, section 4):

**Gōbe Mālām Ūsmān dà Ministà na Ilmì zā sù tàfi Sakkwato, sù būdè makarantar 'yam mātā, sù ziyārci asibitì, sù dāwō Gūsau, sù bā dà laccà dà yāmmā.**

<sup>1</sup> **In ji** is also used whenever the verb *says/said* comes at the end of, or in the middle of, a quotation. **Cè, say,** cannot be used in such positions. See paragraph 4, line 1, of the fable at the end of this Lesson for an example.

Tomorrow Mr. Usman and the Minister of Education will go to Sokoto, (will) open a girls' school, (will) visit a hospital, (will) return to Gusau, (and will) give a (political) speech in the evening.

2. The *continuative aspect*, in addition to expressing simple continuative action (see Lesson 18), has the following more specialized uses :

(a) The continuative is employed to express customary or habitual action, natural abilities or disabilities, and the like :

- |                               |  |
|-------------------------------|--|
| <b>Yanà zuwà kòwàcè rānā.</b> | He comes every day.                                      |
| <b>Bā yà aiki sòsai.</b>      | (It is characteristic of him that) he doesn't work hard. |
| <b>Aladè bā yà tāshì.</b>     | Pigs can't fly.  |

(b) The continuative is often employed in a subordinate clause after a main clause employing a completive or continuative aspect to indicate an action occurring simultaneously with the action of the main clause :

- |                                 |   |
|---------------------------------|---|
| <b>Nā gan shi yanà aiki.</b>    | I saw him working.                      |
| <b>Yā tāshì inā barcī.</b>      | He got up (while) I was (still) asleep. |
| <b>Munā zuwà yanà ganimmù.</b>  | (As) we were coming he watched us.      |
| <b>Inā aiki yanà ta sùrùtù.</b> | (As) I worked he chattered foolishly.   |
| <b>Yā dadè yanà aiki.</b>       | He has been working for a long time.    |

3. The *future aspects* and the specialized verbal *zā*, in addition to expressing simple future action (Lesson 16), are frequently employed to express :

## (a) Intent :

Dá zuwánsá zái yí  
máganà sai . . .

When he arrived he  
intended to say some-  
thing but . . .

Mwá zò.

We intend to come.

Dá zái ní gidè . . .

I had originally planned  
to go home . . . I *was*  
going home (but . . .).

Dá mā zán kómá, . . .

I was planning all along  
to return . . .

## (b) To be about to :

Zái shi Ingilá sai úbansá  
ya mutù.

He was about to leave  
for England when his  
father died.

Dá na shiryá, zán hau  
kékèná, gá shi bábu  
iská.

When I was ready, (and)  
was about to climb on  
to my bicycle, why!  
there was no air (in the  
tyre).

## (c) Conditional action :

Bán sámi wandá zái yí  
shi ba.

I didn't find anyone who  
would do it/to do it.<sup>2</sup>

Dá yá núná miní dá zán  
sáyá.

Had he showed (it) to me  
I would have bought  
(it).

4. The *completive aspect* may be employed within a sequence of relative completive clauses to express a more remote past (the English pluperfect) than that indicated by the relative completive predicates :

Dá suká shiryá suká táá. Mákánikí yá gyárá masú  
mótársù.

<sup>2</sup> Another meaning could be 'I didn't find the (particular) man who was going to do it'.

When they had got ready they left. The mechanic had (previously) repaired their lorry for them.

Sā'an dà mātā sukā dāwō dāgā kāsuwā, ya tām̄bāyē tā, ya cē, 'Yāyā ciniki? Yā yi kyāu?' Sai ta amsā, 'Yā yi kyāu.'

When the women returned from market, he asked her, he said 'How was the trading? Did (completive) it go well?' Then she answered, 'It went (completive) well.'

#### VOCABULARY

##### *Nominals*

asibitī ( <i>pl.</i> asibitōcī)	hospital
cēwā	saying (verbal noun of cē)
dabbā ( <i>f.</i> ) ( <i>pl.</i> dabbōbī)	animal
dāriyā ( <i>f.</i> )	laughter
fādā	chief's residence
fifkē ( <i>pl.</i> fikāfikai)	wing
hakōrī ( <i>pl.</i> hakōrā)	tooth
hannū ( <i>pl.</i> hannāyē)	arm (including hand), hand
hārājī	tax
ilmī, ilimī	knowledge, book-learning
iskā ( <i>f.</i> or <i>m.</i> ) <sup>2</sup>	wind, air
jēmāgē ( <i>pl.</i> jēmāgū)	fruitbat
kāshēgārī	on the following day
laccā	political speech, lecture
mākānikī ( <i>pl.</i> mākānikai)	mechanic
māmā	breast, mother, mother's milk
ministā ( <i>pl.</i> ministōcī)	minister (of government)
ōfis/ōfishī ( <i>pl.</i> ōfisōshī)	office
rāi ( <i>pl.</i> rāyukā)	life
saurā	remainder
sūrūtū	(senseless) chatter

<sup>2</sup> The plural *iskōkī* means (*evil*) spirits.

<b>tùnàní</b>	reflecting, thinking
<b>tsakà/tsakiyà (f.)</b>	centre
<b>tsákāní</b>	between
<b>wákíí</b>	representative
<i>Verbals</i>	
<b>amsà</b>	answer
<b>haifù (i/è)</b>	give birth to
<b>hàrbā (i/è)</b>	shoot
<b>isō</b>	arrive (here)
<b>kàrbā (i/è)</b>	receive, accept
<b>kirā</b>	call, summon
<b>kyālè</b>	not bother with, ignore
<b>saurā</b>	be left over, remain
<i>Particles</i>	
<b>gāra</b>	it is better that
<b>gwāmmā</b>	it is better that
<b>mā</b>	(emphasis particle), even, too, actually
<b>wai</b>	quote, they say
<i>Important Phrases</i>	
<b>dā mā</b>	it has been planned that, it is well known that, already
<b>in ji . . .</b>	. . . says, according to . . .
<b>kudin kasā</b>	taxes ( <i>lit.</i> money for the land)
<b>nan dà nan</b>	immediately
<b>rānkā yà dadè<sup>4</sup></b>	may you live long ! (said to a chief or other social superior)
<b>tsakār-tsakāní</b>	betwixt and between
<b>yā ñ kyāu (plus subjunctive)</b>	it is better/best (that . . .)
<b>yanā ta . . .</b>	he continuously . . .

<sup>4</sup> Often heard as **rānkāi dadè**.

## EXERCISES

Translate into English :

1. Dā mā zā ni gidansā in gaishē shi, sai na ji lābārī, na cē, yā fi kyāu in gayā masā.
2. Kāmin yā fārā zuwā nā dadē inā aiki ā nān.
3. Dā na sāmē shi, nan dā nan sai ya zūrā dā gudū.
4. Ābincimmū yā kārē nē ? Ā'ā, dā<sup>5</sup> saurā kāfan. Kanā sō in dafā wani ?<sup>6</sup>
5. Ministān Mākārāntū zāi yi laccā ā Gūsau ? Ī, bāri mū shiryā, mū jē.

Translate into Hausa :

1. Certain highway robbers wanted me to tell them the news of the town.
2. I came upon him while he was working. He is a mechanic. He has been repairing automobiles for a long time.
3. Originally he had agreed to wait here until I came, but now I don't know what<sup>7</sup> he will do.
4. The chief says don't ever come to his home again. It is better that you meet him at his office.
5. He can speak Hausa, but it is very difficult for him.

## Fable

Jēmāgē Bā Yā Biyān Hārāji<sup>8</sup>

Wata rānā sarkin dabbōbī ya kirā wākīllinsā, ya cē masā,  
'kā kēwāyē cikin kasātā kā jē gidājen dabbōbī dukā kā  
kārbi kuḍin kasā ā hannun kōwānnensū.'

Wākīllī ya cē, 'Rānkā yā dadē, nā yi nan dā nan.'

<sup>5</sup> In this context dā = ākwai (see Lesson 37, section 3).

<sup>6</sup> In contexts such as this wani means *some more*.

<sup>7</sup> Translate *what as the thing which* (ābīn dā . . .).

<sup>8</sup> See *Littafī Na Karantawa*, page 8, for another version of this story.

Sai wàkìlì ya kēwáyē cikin fasār, ya kàrbì hārāǰì á kōwánè gidá. Àmmá dá ya isò gidan jēmāgè, jēmāgè ya fi biyán kuḍín.

'Ai, ní bà dabbà ba cè,' in ji jēmāgè. 'Kò cikin talakāwan sarkin dabbōbì ákwai máì fikáfikai kámar ní? Ákwai wandá ya iyá tās̄hì samá kámar ní? Ai, bà ná biyán hārāǰì gá sarkin dabbōbì!'

Shì kè nan. Wàkìlìn sarkin dabbōbì ya bar shì, ya kómá fādá, ya sháidá wá sarkinsù. Sarki dai, ya yi túnānì, ya cè, 'Lallè, gáskiyarsá. Jēmāgè bà irimmù ba nè, á kyālè shì.'

Káshègárfi sarkin tsuntsáyē ya kirá nāsá wàkìlì, ya áikè shì yá kàrbì kuḍín fasá á hannun kōwánè tsuntsù. Dá wàkìlìn ya isò gidan jēmāgè, ya tãmbáyē shì kuḍín fasá, sai jēmāgè ya yi masá dàriyá, yaná cēwá, 'Nì, bà ná biyansá hārāǰì.'

Wai, 'Kò ká taḗá ganin tsuntsù máì hakòrà?' 'Kò wandá ya kán háifi 'yá'yansá dá rái, yá bà sù māmá? Kái! Nì bà talákán sarkin tsuntsáyē ba nè!'

Dá wàkìlìn ya kómá fādá ya sháidá wá sarkin tsuntsáyē, sai suká yárdá cēwá jēmāgè bà tsuntsù ba nè.

Sabòdá haká jēmāgè yaná tsakár-tsákānì, bà yá cikin dabbōbì, bà yá, kùwá, cikin tsuntsáyē.

## Lesson 28

### Reduplication

1. Hausa employs various types of reduplication for various purposes. Sometimes only a syllable is reduplicated, sometimes the whole word. Examples of the most frequent types of reduplication follow.

2. Reduplication of the first syllable of a verb gives it an *intensive meaning* (e.g. *keep on . . . , do . . . time after time, do . . . in succession*). Typically, the first syllable is reduplicated with accompanying duplication of the initial consonant of the original verb (which has now become the first consonant of the second syllable). If the original first syllable has a final consonant, it may remain or may be assimilated as a doubled consonant.<sup>1</sup> The great majority of reduplicated verbs have at least three syllables and their tones follow the regular patterns for three- and four-syllable verbs. Thus :

(a) High-low verbs become high-low-high :

beat	<b>bugà</b>	<b>bubbùgà</b>	keep on beating
cook	<b>dafà</b>	<b>daddáfà</b>	keep on cooking
look	<b>dùbà</b>	<b>duddùbà</b>	look everywhere

(b) Low-high verbs<sup>2</sup> become low-high-low :

go out	<b>fità</b>	<b>fiffitá</b>	keep going out
--------	-------------	----------------	----------------

<sup>1</sup> When, for example, the first syllable ends in a nasal, assimilation does not take place, e.g. **tántàmbayà** (not **tàttàmbayà**), and it is optional where the first syllable ends in some other consonants, e.g. **fiffitá** or **firfitá**, **sàssayà** or **sàisayà**, **kakkāwō** or **kankāwō**.

<sup>2</sup> If the base verb is a variable vowel (Grade II) verb, the derived intensive verb will also be a v.v. verb. Thus the rules for final vowel and tone change before direct objects (as well as all other v.v. verb rules) apply, e.g. **sun nānnēmi shānuusū**, **sun nānnēmē sū**, *they looked all over for their cattle/them*.

look for	<b>nēmā</b>	<b>nānnēmā</b> <sup>3</sup>	look all over for
buy	<b>sāyā</b>	<b>sāssayā</b>	buy a variety of things

(c) Verbs with all tones high remain all high :

bring	<b>kāwō</b>	<b>kakkāwō</b>	keep on bringing
call	<b>kirā</b>	<b>kikkirā</b>	call various people
sell	<b>sayar</b>	<b>sassayar</b>	keep on selling

(d) Three-syllable verbs<sup>4</sup> merely reduplicate the first syllable (tone and all)<sup>5</sup> while retaining the original tone pattern on the original three syllables :

read	<b>karāntā</b>	<b>kakkarāntā</b>	read in succession
ask	<b>tāmbayā</b>	<b>tāntāmbayā</b>	keep on asking

3. An *adjectival nominal* may be formed from most transitive and certain intransitive verbs by reduplicating and doubling the final consonant of the original word, while replacing the final vowel with an **-accē** suffix (CC = doubled final consonant of the original word). The meaning of such a form is typically *something which has been . . . , something characterized by . . .* These, like other adjectival nominals, have feminine as well as plural forms (the examples below list the forms in the order : masculine, feminine, plural).

(a) These forms *derived from two-syllable words* have the initial syllable low toned, with all following syllables

<sup>3</sup> When the original verb has an **-ē-** or an **-ō-** in the root, this becomes **-a-** in the reduplicate syllable, if this **-ē-** or **-ō-** is preceded by a *velar* consonant (**k, g, ŋ**), it becomes **-ya-** and **-wa-** respectively, e.g. **kētā**, *tear*, **kyakkētā**, *tear to shreds*; **gōgā**, *rub (against)*, **gwāggōgā**, *rub vigorously (against)*.

<sup>4</sup> See footnote 2 on page 176.

<sup>5</sup> Some verbs, in addition to a form which shows first syllable reduplication, have an alternative form (with the same meaning) in which it is the second syllable that is reduplicated, e.g. **ajiyē**, *put down/aside* → **ar<sup>3</sup>ajiyē/a<sup>3</sup>ajiyē** or **ajijiyē**, *put down/aside a number of things*.

high except for the plural form, in which all syllables are low except the final one, e.g. :

(cikà, fill)	cikakkē cikakkiyā, <sup>6</sup> cikakkū (something) filled, complete
(dafā, cook)	dafaffé, dafaffiyā, dafaffū (something) cooked
(fārā, start)	fārraré, fārrariyā, fārrarū (something) started
(ganī, see)	gānannē, gānanniyā, gānannū (something) seen
(māntā, forget)	māntaccē, māntacciyā, māntattū (something) forgotten
(nēmā, look for)	nēmammē, nēmammiyā, nēmammū (something) sought
(sanī, know)	sānannē, sānanniyā, sānannū (something) known

- (b) These forms derived from three-syllable words have the first two syllables low, with all following syllables high except for the plural form, in which all syllables are low except the final one, e.g. :

(ajiyē, set aside)	ajiyayyē, ajiyayyiya, <sup>6</sup> ajiyayyū (something) set aside
(fāhima, understand)	fāhimtaccē, fāhimtacciyā, fāhimtattū (something) understood
(lāfiyā, <sup>7</sup> health)	lāfiyayyē, lāfiyayyiya, lāfiyayyū healthy (person or thing)
(tabbātā, be sure)	tabbātaccē, tabbātacciyā, tabbātattū (something) certain
(tāfasā, boil)	tāfasasshē, tāfasasshiya, tāfasassū (something) boiled

<sup>6</sup> There is an alternative feminine form in -accā, which is not uncommon, especially with the longer words, e.g. tāfasassā.

<sup>7</sup> This form is derived from a noun rather than a verb. It is apparently the only such exception in the whole language.

*Examples :*

Mújlyā sánanniyā cè à kasarmù.	The owl is well-known in our country.
Dáfaffen ábinci nè mu kè sò.	We want <i>cooked</i> food.
Zināriyā nèmammiyar ábá cè. <sup>6</sup>	Gold is a sought after ( <i>i.e.</i> valuable thing).
Mu kán shā táfássashen ruwā kawái.	We drink only boiled water.
Tábbátaccè nè.	It is certain.

4. Certain *nouns indicating a quality* have a derivative adjectival nominal which is formed by reduplicating the first syllable and changing the final vowel to -ā. The tone pattern of the new form is low-high-high in the singular. The plural form (which duplicates the final consonant in an -áCā suffix) has a high-low-high pattern. The meaning is usually intensive.<sup>9</sup>

(karfi, strength)	kàkkarfā, karfāfā (pl.)	very strong thing/ person
(kyāu, goodness)	kyáakkyāwā, kyāwāwā (pl.)	excellent (looking) thing/person

*Examples :*

Màcè kyáakkyāwā cè.	The woman is beautiful.
Sū karfāfā nè.	They are very strong.
Kyāwāwā na sáyā.	I bought very good looking ones.

5. *Adverbial nominals and ideophones* may be intensified by reduplicating the whole word (see also Lesson 24, section 3).

<sup>6</sup> Where the noun to which it refers is feminine *ábù*, *thing*, has a feminine form *ábā*. Many Hausa, however, would say *Zināriyā nèmammen ábù nè*.

<sup>9</sup> I.e. more so than a simple *mái* compound, e.g. *mái zurfi*, *deep* : *zùzzurfā*, *very deep*.

(maza, quickly)	Kù zō maza-maza !	Come very quickly !
(shirū, silence)	Audū shiru-shirū nē.	Audu is very soft spoken.
(sānnu, slowness)	Yanā tāfiyā sānnu- sānnu.	He is walking slowly.

6. Complete reduplication of *adjectival nominals of colour* and some others lessens their intensity (see also Lesson 23, section 7). Note that the final vowel becomes short in both the second and (with few exceptions, like *jā-ja* below) the first occurrence of the reduplicated word.<sup>10</sup>

(fari, white)	Nā sàyi fari-fari.	I bought the whitish one.
(baƙi, black)	Baƙi-baƙi yā fi kyāu.	The blackish one is best.
(jā, red)	Wannān, jā-ja nē. Wadānnān jājāye- jājāye nē.	This is reddish/pink. These are reddish/ pink.
(tsōfō, old)	Tsōfuwa-tsōfuwa cē.	She is rather elderly.

7. Complete reduplication of quantifiers and monetary terms is employed to give the sense of, for example, 'two each'.<sup>11</sup>

Sisì sisì nē.	They are 5 kobos each.
Bà su gōmā gōmā.	Give them each ten.
Nawā nawā nē wadānnān ?	How much apiece are these ?
Māsu ƙafā huƙu huƙu.	Quadrupeds.

<sup>10</sup> In a few cases the vowel remains *long* and the meaning is *intensive*, e.g. *Sū mānyā-mānyā nē*, *They are very large/important (of people)*.

<sup>11</sup> If the quantifier is a compound only the last word is repeated, e.g. *yā bā sù nairā shā ɗaya dà si-sisì*, *he gave them ₦11.6 each*; *kuɗinsù sulē bā kwabō kwabō*, *they cost nine pence apiece*.

8. The plurals of certain nouns are formed by reduplication (see also Lesson 22, section 6).

**en'è**, *pl.* **en'è-en'è** Native Administration  
**àkàwū**, *pl.* **àkàwū-àkàwū** clerk (other plurals also occur)

9. Complete reduplication plus final **-e** and a low-high tone pattern is employed with many nouns denoting an activity to indicate (frequently) something like *varieties of . . .*, *various kinds of . . .* or simply *a number of instances of this kind of activity*, e.g. :

**gudū**, running → **gùje-gùje**, running (various types of races)  
**tsallē**, jumping → **tsàlle-tsàlle**, (various kinds of) jumping<sup>11</sup>  
**tādī**, chatting → **tàde-tàde**, (various) chattings  
**shàwarà**, advising → **shàwàrce-shàwàrce**, advisings (of various kinds).

10. Complete reduplication of *certain nouns* may be employed to indicate . . . *like*. Note that the final vowels are short.

**ruwa-ruwa** watery, liquid (*i.e.* water-like)  
**gàri-gàri** powdery (*i.e.* flour-like)  
**gishiri-gishiri** salty (in taste)

#### VOCABULARY

##### *Nominals*

**àkàwū** (*pl.* **akāwunà** or **àkàwū-àkàwū**) clerk  
**danyē** (*f.* **danyā**, *pl.* **dānyū**) raw, uncooked, unripe  
**fīrāmārē** primary school

<sup>11</sup> Thus the term for track and field competition is **gùje-gùje dà tsàlle-tsàlle**.

giyà ( <i>f.</i> )	beer (local brew)
gwangwan ( <i>pl.</i> gwangwáyē)	tin can
jarrábāwā ( <i>f.</i> )	test, examination
kwalabā/kwalbā ( <i>f.</i> ) ( <i>pl.</i> kwalábē)	glass bottle
kyákkýāwā ( <i>pl.</i> kyawāwā)	excellent (looking), handsome, beautiful
kārā ( <i>f.</i> )	a complaint ( <i>e.g.</i> in court), cry, noise
ragi	reduction (as in trading)
sakandārē	secondary school
siminti/sumunti	cement
tábbátaccē	(something) certain
takārdā ( <i>f.</i> ) ( <i>pl.</i> takārdū)	paper, letter
Tūrai	Europe
yādi	European cloth, a yard (measurement)
zīnāriyā ( <i>f.</i> )	gold

*Verbals*

ajiyē	put (thing) down, set (aside), give (thing to someone else to keep for you)
fāhima ( <i>i/ē</i> )	understand
tāfasā	boil (intransitive)

*Particles*

cā	thinking (from <i>cēwā</i> ; see <i>Important Phrases</i> below)
shirū	silence (ideophone)

*Important Phrases*

ābin māmāki	an amazing thing
ābin shā	something to drink, a drink
ābin shā na kwalabā	bottled drink

bã ragi	no reduction (of price—in trading)
bábban ákàwù	head clerk
bã dá màràkì	cause amazement, wonder
cã na kè	I thought ( <i>lit.</i> thinking I was)
ci jarrábãwã	pass an examination
nan fasã	(in) this country
yi jarrábãwã	take an examination

## EXERCISES

Translate into English :

1. Ai, nã màntã In kãwõ àbinci dáfaffë. Nã kãwõ shi danyë.
2. Gwãmmã kã dákátã nãn tükün. Kãfin kã sãkè dãwõwã lökácín àbinci yã yi.
3. Mun tàntãmbayã kó'inã cikin gãrl ámmã bá mù sãmi làbãrinsã ba.
4. Kã! Wani àbin màràkì yã fãru jiyã—kãrar jirgin samã tá bã ni tsörö har saurã kãfan in gudù!
5. Zã ni kãnti In sãyi àbincin gwangwan dá giyã ta kwalabã dá sauran abùbuwãn dá na kè búkãtã.

Translate into Hausa :

1. How much apiece are guavas? A penny apiece, no reduction.
2. I thought you would come tomorrow but you came yesterday.
3. There are many wonderful things in the world today.
4. You should eat cooked food and boiled water lest you get ill.
5. If I don't take the examination I won't pass it.

*Dialogue*

Talle : Daudã!

Daudã : Nã'am.

- Talle : Inā zā ka ?
- Daudā : Zā ni gidā. Yānzū nè na tāsō dāgā aiki.
- Talle : Tò bā laifi. A inā nè ka kè aiki ?
- Daudā : Ai, nī akāwū nè à kánti.
- Talle : Áshè ? Cā na kè kanà makarantā.
- Daudā : Á'á. Bāra nè na fita firāmārè. Bān sāmī shigar sakandārè ba.
- Talle : Bā ká ci jarrábūwā ba nè ?
- Daudā : I, tā yi minī wūyā sinūn. Ámmā bā kōmè, tun dá na sāmī aiki.
- Talle : Tò dá kyāu. Wānè irin aiki nè ka kè yī ?
- Daudā : Ai, inā dá ayyukā iri-iri : wani sá'í na kán shishhíryā kāyā, wani sá'í na kán sayad dá kāyā, wani sá'í mā, bábban akāwū yanā bā ni aikin takardā in yi.
- Talle : Tò. Yawancin kāyankū dāgā kasāshen Tūrai nè a kè kāwō sū ?
- Daudā : I. Ámmā yānzū an fārā yin wafansu abūbuwā nan fasā—kāmar su tākalmā, dá yādi, dá simintī, dá ábin shā na kwalabā.
- Talle : Mādallā ! Gāskiyā nè sai dá tafāsashen ruwā a kè yin ábin shā na kwalabā ?
- Daudā : Sòsai ! Bā kāmar irin tāmū giyar ba !
- Talle : Ábincin gwangwan fá—dukānsā dáfaffè nè ?
- Daudā : Hakā nè. Wai, sá'an dá a kè shirinsā anā daddáfāwā.<sup>13</sup>
- Talle : Tabdi. Ábin māmāki nè yaddā yā yiwu à dáfá ábinci dá yawā à rutè shi cikin gwangwan à ajiyè shi har shèkarā biyar !
- Daudā : Gāskiyarkā. Ai, hakā nè dūniyā yānzū—cike ta kè dá abūbuwā māsū ban<sup>14</sup> māmāki.
- Talle : Lallè, hakā nè.

<sup>13</sup> Verbal noun from daddāfā.<sup>14</sup> See Lesson 19, footnote 2.

## Lesson 29

### The Relaters Sai and Dā

1. The relaters **sai** and **dā** (the spelling of which actually represents several different words) are among the most frequently occurring words in the Hausa language. They each have a wide variety of usages, the more important of which, not already noted in Lesson 17, section 2, are treated below.

2. **Sai** as a clause introducer is often followed by the subjunctive aspect. There are two kinds of meaning indicated by this construction :

(a) The weaker (and more common) meaning is to indicate a regular contingent habit or an inevitable contingent consequence, e.g. :<sup>1</sup>

In nā tās̄hi dā sāfē sai in shā tī      When I get up in the morning I (always) have a cup of tea.

In bá ká bā̄ ganyēn nan ruwā ba, sai yā mutū      If you don't water that plant, it will surely die.

Idan yā zō, sai mū gaishē shi.      When(ever) he comes we will (certainly) greet him.

(b) The stronger meaning, often limited to shorter contexts, is as a strong command, typically meaning *must*, *ought to* or the like, e.g. :

Sai ká tafi.      You ought to go, or Get away !

<sup>1</sup> See Lesson 24, dialogue (footnoted phrases), for two additional examples.

**Bàì zō ba tūkūna. Sai mù kirā shi.** He hasn't come yet. We'll have to call him.

3. Stylized utterances such as **sai kà cē**, *as if*, and (less frequently) **sai kà ganī**, *you ought to see it*, are frequently interjected for emphasis.

**Yanā tāfiyā, sai kà cē sarkī.** He goes around as if he were a chief.

**Aikinsā, sai kà cē bàì iyā ba.** His work (is) as if he doesn't know how.

**Wannān àbù, sai kà ganī, àbìn mà māki nē.** This thing—you'll have to see it (to believe it)—is really amazing.

4. **Sai** often introduces a nominal phrase which indicates an exception to the preceding statement. (See also Lesson 17, section 2.)

**Bā mài iyāwā sai kai.** There is none able to do it except you.

**Bā à sāmūn ilmi sai dá kòkari.** One doesn't get knowledge without (a lot of) effort.

**Ni kām, sai àbìn dá ka cē.** As for me (I'll do) only what you say.

5. **Sai** meaning *until* often introduces clauses in the completive, sometimes in the continuative.<sup>2</sup>

**Bà zān tāfi ba sai nā gamā.** I won't go until I finish.

**Bà zān tāfi ba sai inā sōn tāfiyā.** I won't go until I want to go.

**Sai kà dāwō.** See you when (*lit.* until) you return.

<sup>2</sup> Quite often, though not invariably, the **sai**-introduced clause is a dependent clause following an independent clause in the negative (see the first two examples).

- Sai nā shiryà tükùna.** (Don't bother me.) Let me get ready first.
- Sai yā zō zā mù ci.** We won't eat until he comes (*lit.* Only when he has come will we eat).

6. **Sai** and **har** each often mean *until*. When, as often, a contrast is intended, **har** focuses on the completion or fulfilment of the action at the end of the prescribed time, whereas **sai** may simply refer to the action in general or focus on the start of it, e.g. :

- Bà zān tǎfi ba sai gòbe.** I won't go until tomorrow.
- Bà zān tǎfi ba har gòbe.** I won't go (at least) until tomorrow (has come).
- Bàn yi barci ba sai dà gári ya wáyè.** I didn't get to sleep until dawn.
- Bàn yi barci ba har gári ya wáyè.** I didn't get a wink of sleep all night.

7. **Sai** is frequent in narrative as a clause (sentence) introducer indicating sequence and translatable as *then* or *so*. (See also Lesson 17, section 4.)

- Mun gan shi nan dà nan. Sai mukà gaishē shì.**  
We saw him immediately. Then/so we greeted him.
- Sun zō. Sai sukà zaunà. Sai sukà hūtà sòsai.**  
They came. (Then) they sat down. (Then) they rested well.

8. **Dà . . . sai** is commonly used for *when . . . then*, with reference to events in the past.

- Dà na gan shi (sai) nā jē wurinsà.** When I saw him (then) I went to him.
- Dà zuwànsà<sup>3</sup> sai aiki.** When he comes (then) (there's a lot of) work.

<sup>3</sup> **Dà zuwànsà**, *lit. on his coming*. A verbal noun may usually be substituted for a finite verb in this construction.

**Dà ya shiga (sai) mukà tsayà.** When he entered (then) we stopped.

9. **Dà** meaning *with* or *and* is amply illustrated in Lesson 17, sections 2 and 3. The use of **dà** as introducer of the direct object after the **-ar** form of a verb is treated in Lesson 25, section 4 and following. **Dà** meaning *when* is illustrated above. **Dà** as introducer of the thing possessed after the continuative is illustrated in Lesson 18, sections 5 and 6.

10. **Dà** (or **wandà**) is employed to introduce relative clauses. It may mean *that*, *whom*, etc. (See also Lesson 20, sections 5 and 6.)

**àbìn dà na ganì** the thing that I see  
**lòkàcin dà zài tàfi** when (= the time that) he will go  
**an kòri mùtumin dà akà sikò** they chased away the man that was sent  
**yārò wandà bā shi dà hankāfi** a boy who has no sense

11. **Dà** is employed as an auxiliary with certain other relaters.

**Tun dà bāi bā mù ba bā kōmé.** Since he didn't give it to us it doesn't matter.  
**Kō dà bāi gan mù ba munà wurin.** (Even) though he didn't see us, we were there.

#### VOCABULARY

##### *Nominals*

**àgōgō** (*pl.* **agōgunà**) watch, clock  
**àlāmà/hàlāmà** (*f.*) (*pl.* **àlāmū, alāmōmī**) indication, sign  
**àkalāmī** (*pl.* **alkalumà**) pen

àlmakàshi ( <i>pl.</i> àlmakàsai)	(pair of) scissors
awà ( <i>f.</i> )	hour
bukkà ( <i>f.</i> ) ( <i>pl.</i> bukkōkī)	grass hut ; market stall
ciyāwà ( <i>f.</i> ) ( <i>pl.</i> ciyāyī)	grass
dīnkī	sewing
hūtū	vacation, rest
kākī	khaki cloth
kirkī	excellence of character or quality
madīnkī ( <i>pl.</i> madīnkā)	tailor
sānā'ā ( <i>f.</i> ) ( <i>pl.</i> sānā'ō'ī)	trade, occupation, profession
tufāfī ( <i>sing.</i> tufā)	garments, clothes
wāhalā ( <i>f.</i> )	trouble, difficulty
wāndō ( <i>pl.</i> wāndunā)	trousers

*Verbals*

dīnkā	sew, make by sewing
hanā <sup>4</sup>	prevent, hinder, keep from, refuse, forbid
jirā	wait for
kau/kawad (dā)	move to another place, alter position of
nūnā <sup>5</sup>	point out, show
tāimakā (i/ē)	help, assist
yankā	cut (up), slaughter

*Particles*

kām	(emphasis particle) at least, at any rate, as for . . .
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<sup>4</sup> Typical examples of the way *hanā* is employed are : *yā hanā ni/mini aikī* = he kept me from working or he kept me from getting a job ; *kadā kā hanā masā ābinci* = don't refuse him food ; *an hanā shān giyā* = beer drinking is proscribed.

<sup>5</sup> An indirect object is very frequent with *nūnā*, e.g. *yā nūnā mini* = he showed me ; *nā nūnā masā hanyā* = I showed him the road ; *tā nūnā wā yūrō ābincinsā* = she showed the boy his food ; but *yū nūnā karfinsā* = he showed his strength.

wàtò

that is, . . . (the preceding statement is then re-phrased to clarify it), namely, viz.

*Important Phrases*

kèken dínkì

sewing machine

sai kà cè

like, as if

sai kà gani

you have to see it (to believe it)

shā wāhalā

have (*lit.* drink) difficulty, suffer

## EXERCISES

Translate into English :

1. Yā kāmātā in yankā wannān yādi. Dāuki ālmakāshi kà tāimākē ni.
2. Shi bā mūtumin kirkì ba nè. Yanā sō yā hanā àbōkinā aikì.
3. Dā ya shiga bukkārsā sai ya zaunā, ya fārā dínkì.
4. Zān jirā shi. Wātò, zān dākātā nān sai yā dāwō.
5. Akwai ālāmā zā kà shā wāhalā nān idan bā kà kawad dā kāyankā dā wuri ba.

Translate into Hausa :

1. Sew me a good (looking) gown. I am going to the dance tomorrow.
2. I want you to help me to move my sewing machine to another stall.
3. As for me I will wait for him here—perhaps he will come after a while.
4. I didn't show him your watch. They say he saw it on your wrist (arm).
5. He hasn't eaten yet. Why? Because I refused him food until you arrived.

*Dialogue*

Hārūná : Sannu madínki !

Gámbo : Af Hārūná ! Barká dá yammá.

Hārūná : Barká kádai. Iná aiki yáu ?

Gámbo : Aiki, ai bá yá fārèwá.

Hārūná : Mádallá. Haká a kè sô.

Gámbo : Gáskiyarká. Kaná yáwò á kásuwá nè ?

Hārūná : Á'á. Dá má iná nēman bukkárká.<sup>6</sup>

Gámbo : Tò. Rán nan na kau dá káyāná zuwá nán.

Hārūná : Dá kyáu. Dá kaná cikín bukká ta ciyáwá àmmá wannán ta kwānò<sup>7</sup> cò.

Gámbo : Haká nè. Nē yi sá'á kè nan.

Hārūná : Mádallá. Zā ká iyá ká dínká miní wadansu tufáfi nè ?

Gámbo : Ai sána'átá cè. Wáné irí nè ka kè sô ?

Hārūná : Iná bukátár gájèren wāndò gūdā biyu dá bábbar rīgá kumá.

Gámbo : Tò bá láifi. Ká zó dá yādí nè ?

Hārūná : Í. Gá káki na yín wanduná dá farín yādí na yín rīgá. Nawá nè kudin dínki ?

Gámbo : Duká zái kai sulè árbá'in dá blyar—wátò, nairá huđu dá sulè blyar kè nan.

Hārūná : Kái, yá yi yawá ! In bá ká yánda dá nairá huđu ba, sai in nēmi wani.

Gámbo : Tò ná yánda. Ájtyé yádin cān.

Hārūná : Dá kyáu. Sai yáushé zán zó in kārōá ?

Gámbo : Sai gòbe ai. Bá zán iyá gamá dínkinsù duká yáu ba.

Hārūná : Tò, sai gòbe kè nan.

Gámbo : Yáuwá, sai gòbe.

<sup>6</sup> The addition of má to dá completely alters the meaning from formerly (but no longer) to formerly too, i.e. anyway, in any case, all along.

<sup>7</sup> I.e. made of corrugated iron or aluminium roofing materials.

## Lesson 30

### Prefixes and Suffixes

1. Hausa employs a number of prefixes and suffixes to change basic forms of words into words with more specialized meanings. Certain prefixes and suffixes have already been described (see Lessons 25 and 28), but several others are common enough to warrant mention here.

2. **Bà-** = *place of origin, profession.*

(a) Certain nouns may be prefixed with **bà-** in the singular with the resultant form indicating the *place of origin* of the person referred to. The masculine forms usually end in **-è** with initial and final low tones (all other tones high). These words have feminine and plural forms as well, as illustrated below.

(Kanò)	<b>Bàkanè/Bàkanò, Bākanūwā,</b> <b>Kanāwā</b>	Kano person
(Hausā)	<b>Bāhaushè, Bāhaushiya,</b> <b>Hāusāwā</b>	Hausa person
(Tūrai)	<b>Bātūrè, Bātūriyā, Tūrāwā/</b> <b>Tūrāwā</b>	European person
	<b>Bāfāransi, Bāfāransiyā,</b> <b>Fāransāi</b>	Frenchman
	<b>Bāfilācè, Bāfilātā, Filāni</b>	Fulani person

(b) Other nouns may be prefixed with **bà-** in the singular to form nouns indicating the *occupation* of the person referred to. The tone rules are usually the same as those above, but the final vowel of the masculine form

varies. Feminine forms are not common (nor are women who have these occupations).

	<b>bádúkù, dūkàwā</b> <sup>1</sup>	leatherworker
( <b>fàdà, chief's</b>	<b>bàfàdà/bàfàdè,</b>	
<b>palace, court)</b>	<b>fàdàwā</b>	courtier
( <b>sarkí, chief)</b>	<b>bàsaràkè, saràkunà/ saràkai</b> <sup>2</sup>	office-holder under a chief

3. The noun **dā, son**, is widely used (in the form **dan** : *f. 'yar* ; *pl. 'yan*) as a prefix (although it is written as a separate word) in the following senses :

(a) To indicate *place of origin* :

<b>dan Kanò, 'yar Kanò,</b>	Kano person
<b>'yan Kanò</b>	local inhabitant(s) of a
<b>dan fasà, 'yan fasà</b>	country, son(s) of the
	soil

(b) To indicate *occupation* :

<b>dan kàsuwā, 'yar</b>	market trader
<b>kàsuwā, 'yan kàsuwā</b>	petty market trader (who
<b>dan tēbūr, etc.</b>	displays his goods on a
	table)

(c) As a *diminutive* :

<b>dan yārò</b>	little boy
<b>'yar kàsuwā</b>	small market
<b>'yan kàyā</b>	small belongings
<b>cikin dan lōkaci</b>	in a short time

<sup>1</sup> These may have originated from a place called **Dūkù**.

<sup>2</sup> These plurals are also employed for **sarkí**, but there is seldom any confusion of meaning since any given town or region has only one **sarkí**.

(d) In certain *stylized expressions* :

ɗan sàndā, 'yan sàndā	Government policeman (lit. son of a stick)
ɗan dōkā, 'yan dōkā	N.A. (= Native or Local Authority) policeman (lit. son of an order)
ɗan Adām, 'yan Adām	human being (lit. son of Adam)
'yar ciki	type of gown

(e) **Dan** (never 'yar or 'yan) is used with verbs (with or without *kāfan*) signifying *a little (bit)* :

Nā ɗan dākātā (kāfan).	I waited a bit.
Yā ɗan tūrè shi.	He pushed it a little.
Sai kā ɗan ragè kudinsà.	You should lower the price a bit.

4. Various types of nouns may be formed from verbs by employing a *ma-* prefix with or without an *-i* suffix :

(a) Nouns signifying the *agent or doer of an action* are formed by prefixing the *ma-* and (usually) suffixing an *-i*. The tones on the masculine form are high-low for two-syllable words, high-low-(low-)high for three- and four-syllable words. Feminine (sometimes) and plural (usually) forms of these words also occur. Forms having the *-i* (high tone) suffix take a 'referential' *-n* before a modifying noun or pronoun, e.g. *masòyin Sàratù*, *masòyinkà*; the others do not, e.g. *majì dāfi*.

(fi,	<i>mafi/mafiyi</i> , pl. <i>mafiyā</i>	
<i>surpass</i> )	surpassing, exceeding, e.g. :	
	<b>Wannān mafi kyāu</b>	
	<b>nē.</b>	This is the best one.
	<b>mafi tsādā</b>	more expensive



- (b) Nouns signifying a *place* where the activity indicated by the original verb is performed are also formed by prefixing **ma-**. The ending may be either **-ā** or **-i**. The tones on the singular form are all high.

( <i>aunā,</i> <i>measure,</i> <i>weigh</i> )	<b>ma'aunā, mā'āunai</b>	place where corn is sold
( <i>ajiyē, set</i> <i>aside</i> )	<b>ma'ajī, mā'ājiyai</b>	storehouse
( <i>ɗafā,</i> <i>cook</i> )	<b>maɗafā/madafi,</b> <b>māɗāfai</b>	kitchen, cooking-place
( <i>fāutā, cut</i> <i>up meat</i> )	<b>mahautā, māhāutai</b>	place where meat is sold
( <i>karantā,</i> <i>read</i> )	<b>makarantā,</b> <b>mākārantū</b>	school
( <i>sallātā,</i> <i>perform</i> <i>a sallā</i> )	<b>masallāci,</b> <b>māsāllātai</b>	mosque, place of Muslim prayers

- (c) Nouns signifying a *tool or implement* involved in the action indicated by the original verb are formed by prefixing **ma-** and suffixing **-i**. The tones on the masculine form are all high.

( <i>aunā,</i> <i>measure,</i> <i>weigh</i> )	<b>ma'auni, mā'āunai</b>	any measure, scales
( <i>būdē,</i> <i>open</i> )	<b>mabūdi, mābūdai</b>	key
( <i>girbā,</i> <i>reap</i> )	<b>magirbi, māgirbai</b>	type of harvesting tool
( <i>gwadā,</i> <i>measure</i> )	<b>magwaji, māgwā dai</b>	measuring rod
( <i>kaɗā,</i> <i>beat a</i> <i>drum</i> )	<b>makadi, mākaɗai</b>	drum stick

5. A **-anci** (sometimes **-ci**) suffix is employed with ethnic terms to indicate the *language (and customs) of . . .* All tones are high.

(Tūrai, Europe)	Tūrancí	European language (in Nigeria this usually means English)
(Kanò, Kano)	Kananci	language (dialect) of Kano
(Zazzàù, Zaria)	Zazzaganci	language (dialect) of Zaria
(Bàlārabè, Arab)	Lārabci	Arabic language

A rather humorous (but acceptable) term to designate the mixture of Hausa and English in which many bilinguals converse has recently come into currency.

It is :

**mālamanci** (from **mālam**, *educated person*)

So, too :

**bībīsanci** (from B.B.C., *the Hausa of the B.B.C. Hausa broadcasts*).

6. Certain abstract nouns may be formed from more definite nouns by using the following suffixes :

(a) **-ntakà**, **-antakà** = *the quality of being . . .* The tones are low-low-high-low :

(bēbē, <i>deaf mute</i> )	bēbāntakà	deaf-muteness
(mūtūm, <i>person</i> )	mūtūntakà	human nature (with its frailties)
(gwaurō, <i>wifeless man</i> )	gwaurāntakà	state of wifelessness

(shègè, <i>bastard</i> ) <sup>5</sup>	shègàntakà	impudence, rascality
(yārò, <i>boy</i> )	yàràntakà	childishness

(b) -ntà, -ncì, -tā, -ntā = *that possessed by . . .*:

(gwàni, <i>expert</i> )	gwànintā	skill
(kankanè, <i>a little</i> )	kankantā	smallness
(mùtūm, <i>man</i> )	mutuncì	manliness, self- respect, integrity
(bāwà, <i>slave</i> )	bāntā	slavery
(gàjērè, <i>a short thing</i> )	gajartā	shortness
(angò, <i>bridegroom</i> )	angwancì	state of being a bridegroom
(ādālì, <i>just person</i> )	ādalcì	justness, righteousness
(mūgù, <i>evil thing</i> )	mūgùntā <sup>6</sup>	wickedness

7. Nouns may be formed from certain verbs by using the following suffixes:

(a) -ayyà = *repetition and/or reciprocity, settled attitude*:

(bùgā, <i>hit</i> )	bùgayyà	exchanging blows
(sō, <i>love</i> )	sōyayyà	mutual love
(jā, <i>pull</i> )	jāyayyà	controversy, dispute
(ji, <i>hear</i> )	jiyayyà	being on good terms, mutual trust
(āurā, <i>marry</i> )	āurātayyà	intermarriage
(kì, <i>hate</i> )	kìyayyà	mutual hatred
(bi, <i>follow, obey</i> )	bìyayyà	obedience, loyalty

(b) -au = *person or thing characterized by*:

(māntā, <i>forget</i> )	māntau	forgetful person
(mākārā, <i>be late</i> )	mākārau	dilatory person

<sup>5</sup> This term is used in Hausa (as in English) as a term of abuse. Note that the meaning of the derived form is taken from the figurative (rather than the literal) meaning of the original noun.

<sup>6</sup> Note the shortening of the first -u- here.

## VOCABULARY

*Nominals*dilà (*pl.* dilôh)

gindl

girbi

guntû (*f.* guntuwâ, *pl.*

guntâyê)

gwânl (*f.* gwânâ, *pl.*

gwanâyê)

gwânintâ

hânkâkâ (*m.*) (*pl.* hânkâkî)

kallô

kûnnê (*pl.* kunnuwâ)mabûdl (*pl.* mabûdai)macîji (*pl.* macîzai) ?mahâuci (*pl.* mahâutâ)mahâukâci (*pl.* mahâukâtâ)

mâimakon

makâdi (*pl.* makâdâ)makêri (*pl.* makêrâ)sândâ (*pl.* sandunâ)shinkâfâ (*f.*)*Verbals*

aunâ

cizâ (*i/ê*)dôkâ (*v.n.* dükâ)

iâdô

girbâ (*i/ê*)

kasâ

mâkarâ

jackal

base, bottom, buttocks,  
foundation

harvest

short (thing)

expert

skill, expertise

crow

watching, looking at

ear(s)

key

snake (*lit.* 'biter')

butcher, meat-seller

madman

instead of, in return for  
(from mâimakô, *substitute*)

drummer

blacksmith

stick, force

rice

measure, weigh

bite

beat, strike, thrash

fall down (here)

reap, harvest

arrange in heaps, dispose  
(with kûnnê = *listen*)

be late

? This plural, note, is irregular (it should be macîzâ). Also the verb used of a snake biting is usually sârâ, not cizâ.

rasà	lack, be short of, lose
rèrà	(with wàfà = <i>compose and sing</i> )
sàrà (i/è)	chop down (a tree), (snake) bite
tùrè	push, knock over

*Particles*

kaɗai	only
ƙirƙuskus	the story is over!
shègè!	damn it! (very strong swear-word, lit. 'bastard')

*Important Phrases*

arèwà masò yammà	north-west
ɗan sàndà (pl. 'yan sàndà)	Government policeman
kasà kunnè	prick up one's ears, dispose one's ears to listen
nà rasà yaddà zàn yi	I don't know what to do
rèrà wàfà	(compose and) sing a song
'yan kasà	'sons of the soil'

## EXERCISES

Translate into English :

1. Maciji yà sàri ma'áiki àmmà likitá yà bá shi mágani har yà warkè.
2. Shí bà Bàhaushè ba nè, Bàflàcè nè. Àmmà duk dà hakà yà iyà Kananci.
3. Záriyà kudù masò yammà ta kè dà Kanò. Kàtsinà, arèwà masò yammà ta kè dà ita.
4. Dá zà mù yi aikimmù tàre àmmà shí yà mákarà. Sabòdà hakà nà rasà àbìn dà zàn sayar à kàsuwà.
5. Músà gwàni nè. Bà wandà ya iyà irin wannàn aiki sai shí kaɗai. Yà kámàtà mù nèmè shi máimakon Audù.

Translate into Hausa :

1. He's a forgetful person. Don't tell him to do anything for you.
2. In a short time all the workers had left. I didn't know what to do.
3. Bring the key here. Let me open the door.
4. I waited a bit until the drummers began to pay attention.
5. I think if his wife sings a song the chief will be surprised.

*Fable*

**Dilā Sarkin Dābārā<sup>6</sup>**

Wata rānā wani hānkākā yanā yāwò. Yanā nēman ābīn dā zāi ci. Sai ya ga wani guntun nāmā ā kasā kusa dā wani dūtsè. Ya sàuka, ya sà bāki ya dāukā. Ya tāshi samā dā nāmān ā bākinsā ya sàuka bisā wani itācè.

Ashè dilā yanā kallonsā—yā ga duk ābīn dā hānkākā ya yi. Dilā, kumā, yanā jīn yunwā. Yanā sō yā sāmī nāmān. Sai ya yi dābārār dā zāi sāmū.<sup>7</sup>

Sai dilā ya tāfi gindin itācè, ya gai dā hānkākā. Ya cè masā, 'Kāi, rān nan na ji kanā rērá wākā. Muryārka, kùwā, dā dādī ta kè ainūn. Sai yāushè zān sākè jīn wākā irin tākā kumā?'

Hānkākā, dai, ya kasā kunnè. Ābīn dā dilā ya fādā ya yi masā dādī. Dā ya ji hakā sai ya mātā dā ābīn dā kè cikin bākinsā. Ya būdè bākinsā. Zāi rērá wākā kè nan.

Shī kè nan! Sai nāmān ya fādō. Dilā ya dāukā, ya cè, 'Mādāllā'. Ya tāfi dā shī. Kūrūnkus!

<sup>6</sup> See *Ka Keyi Karatu*, page 9, for another version of this story.  
<sup>7</sup> 'He made a plan to get it.'



## Lesson 31

### Greetings II

1. In Lesson 4 a number of the most common greetings were introduced. It is the aim of this lesson to provide the student with a much longer (though still by no means complete) list of typical greetings than was necessary earlier in the course.

#### 2. General greetings :

<i>Greeting</i>		<i>Reply</i>	
<b>sànnu</b>	hello	<b>yâuwā, sànnu</b>	hello
		<b>sànnu dai</b>	hello
		<b>sànnu kádai</b>	hello
			(same replies as for <b>sànnu</b> )
<b>sànnu-sànnu</b>	hello		
<b>sànnunkù</b>	hello (to several)		(same replies as for <b>sànnu</b> )
<b>sànnunki</b>	hello (to a woman)		(same replies as for <b>sànnu</b> )
<b>lāfiyà ?</b>	are you well ?	<b>lāfiyà</b>	all's well
		<b>lāfiyà lau</b>	very well
		<b>lāfiyà kalau</b>	very well
		<b>lāfiyà dai</b>	all's well
		<b>lāfiyà, bâ</b>	
		<b>kômē</b>	all's well
<b>inā gājiyà ?</b>	how's your tiredness ?	<b>bâ gājiyà</b>	all right
		<b>bâbù gājiyà</b>	all right
		<b>gājiyà dà</b>	
		<b>saukī</b>	it's better
		<b>alhamdùlillāhī</b>	all's well

*Greeting*

inā làbārì? what's the  
news?

*Reply*

gàjiyà tã bi the tiredness  
làfiyà is only  
temporary<sup>1</sup>

(làbārì) sai  
àlhèrì all's well  
làfiyà all's well

## 3. Situational :

*Greeting*

inā aiki? how's (your) work?

*Reply*

aiki dà gòdiyà  
with thankfulness  
àlhamdùllillāhì  
thank God (for it)  
mun gòdè Allā  
we thank God (for it)

sànnu<sup>2</sup> dà aiki  
greetings at work

(same replies as for sànnu)

sànnu<sup>2</sup> dà zuwà  
greetings on arriving

(same replies as for sànnu)

maràbā dà zuwà  
greetings on arriving

(same replies as for sànnu)

maràbā  
welcome

(same replies as for sànnu)

sànnu<sup>2</sup> dà hūtawā  
greetings at rest

(same replies as for sànnu)

sànnu dà àniyà  
greetings in (your) effort (same replies as for sànnu)

<sup>1</sup> Literally, 'tiredness has alternated with well being'.

<sup>2</sup> *Barkà* is frequently substituted for *sànnu* in these (and other) contexts. The two words are equivalent in meaning, but *barkà* usually implies a greater familiarity between the greeters and tends to be used to the exclusion of *sànnu* between close friends. The usual reply to a greeting with *barkà* in it is *barkà dai*.

*Greeting***sànnu dà kòkari**greetings in (your) effort  
**sàlāmù àlaikùn**  
(on entering a compound)**gāfarà**(woman entering  
compound)**gāfarà dai**(woman entering  
compound)*Reply*(same replies as for **sànnu**)**yāuwā, àlaikà sàlāmù**

(reply)

**mhm̄** (reply)**yāuwā, barkà dà zuwà**

greetings on arrival

**yāuwā, barkà dà zuwà**

greetings on arrival

## 4. Time of day :

*Greeting***inā kwānā ?**

how did you sleep ?

**kwal lāfiyà ?**

how did you sleep ?

**barkà dà kwānā**

greetings in the a.m.

**kā tāshi lāfiyà ?**

did you get up well ?

**kā kwāna lāfiyà ?**

did you sleep well ?

**inā wunì ?**

how's (your) day ?

**inā yinì ?**

how's (your) day ?

**barkà dà rānā**

greetings (at noon)

**barkà dà yāmmā**

greetings (in late p.m.)

**barkà dà darē**

greetings (at night)

*Reply*(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)**barkà dai** greetings(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)(same replies as for **lāfiyà ?**)**barkà dai** greetings**barkà dai** greetings**barkà dai** greetings

## 5. Personal :

*Greeting***kanà lāfiyà ?**

are you well ?

**inā gidā ?**

how's (your) family ?

**inā iyālī ?**

how's (your) family ?

**inā mutānenkā ?**

how's your family ?

**gidankà lāfiyà ?**

how's your family ?

**iyālinkà lāfiyà ?**

how's your family ?

**mutānenkā lāfiyà ?**

how's your family ?

**inā yārā ?**

how are (your) children

**yārā lāfiyà ?**

how are (your) children ?

**yàyà yārā ?**

how are (your) children ?

**inā uwargidā ?**

how's (your) wife ?

**rānkà yà dadē<sup>3</sup>**

greetings (to social superior)

**yàyà jikī ?<sup>4</sup>**

how's (your) illness ?

**sānnu**

greetings (in misfortune)

**Allà yà bā dà saukī**

may God make (you) well

*Reply*

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

(same replies as for lāfiyà ?)

mhm (reply)

**(yanà) dà saukī**

it's better

**yāuwā**

thanks

**āmin**

may it be so

<sup>3</sup> This greeting is used especially to a chief or other important person.<sup>4</sup> Literally : *how's (your) body ?*

*Greeting*

**Allà yà sawwàkè** <sup>5</sup>  
 may God lighten (your)  
 trouble

**Allà yà jì fansà** <sup>6</sup>  
 may God have mercy on  
 him (may his soul rest  
 in peace)

*Reply*

**àmin**  
 may it be so

**àmin**  
 may it be so

## 6. Seasonal :

*Greeting*

**inā gūmī ?**  
 how's the heat ?

**inā ruwā ?**  
 how's the rain ?

**inā sanyī ?**  
 how's the cold ?

**yà yà ka jì dà dāri ?**  
 how's the cold ?

**barkà dà sallà**  
 greetings (during holidays)

*Reply*

**lōkàcinsà nē**  
 it's the time for it  
**kwà nà kinsà nē**  
 it's the season for it  
**kàì, yà yi yawà !**  
 there's a lot !

**dà saukī**  
 it's eased off  
 (same replies as for **inā**  
**gūmī ?**)

**ruwā yà yi gyārā**  
 the rain has helped  
 (same replies as for **inā**  
**aikī ?** but substitute  
**ruwā** for **aikī** in first  
 reply)

(same replies as for **inā**  
**gūmī ?**)

(same replies as for **inā**  
**gūmī ?**)

**barkà dai**  
 greetings

<sup>5</sup> Or, less commonly, **saukàkè**.

<sup>6</sup> Employed with reference to a dead person.

## 7. Parting greetings :

*Greeting*sai an jimà <sup>7</sup>

see you later

sai gòbe

see you tomorrow

sai dà sáfè

until morning

sai dà yammā

until evening

sai wani lōkaci

see you sometime

sai wani sã'i

see you sometime

sai wata rānā <sup>8</sup>

see you sometime

sai kā dāwō

until you return

sāuka lāfiyā

may you arrive safely

(kà) gai dà gidā

greet your family

(kà) gai mini dà Audù

greet Audu for me

*Reply*

yāuwā, sai an jimà

okay, see you later

yāuwā, mun jimà dà yawà

okay, we'll wait

yāuwā, sai gòbe

okay, see you tomorrow

tò Allā yā kai mù

may God bring it about

yāuwā, sai dà sáfè

okay, until morning

tò Allā yā kai mù

may God bring it about

yāuwā, sai dà yammā

okay, until evening

yāuwā, sai wani lōkaci

okay, see you sometime

yāuwā, sai wani sã'i

okay, see you sometime

yāuwā, sai wata rānā

okay, see you sometime

yāuwā, sai nā dāwō

okay, till I return

tò Allā yā sã

may God make it so

tò sã ji <sup>9</sup>

okay, they'll hear

tò yā ji <sup>9</sup>

okay, he'll hear

<sup>7</sup> Literally 'until one has waited a while'.<sup>8</sup> Sai wata rānā usually implies less expectation of seeing the person again than does either of the two preceding greetings.<sup>9</sup> Future 2 (see Lesson 16) is invariably used in this formula.

8. Miscellaneous expressions often employed in greeting situations :

<b>tô</b>	okay, well
<b>mādāllā</b>	fine, splendid, thank you ( <i>lit.</i> praise God)
<b>yāuwā</b>	(reply) okay, fine
<b>ālbishirinkā !</b>	I've brought you good news !
<b>gōrō</b>	(reply to <b>ālbishirinkā</b> ) = (I'll give you) a kolanut (if you tell me)
<b>bismillāhī</b>	(formula said before beginning an action, <i>e.g.</i> eating, starting work— <i>lit.</i> in the name of God)
<b>bismillā !</b>	go ahead and start (whatever is to be done) !
<b>in Allā yā yārda</b>	if God wills
<b>in shā Allā(hū)</b>	if God wills

## Lesson 32

### Numbers

1. In Lesson 11 the numbers 1-22 and several related expressions were introduced. It is the purpose of this lesson to list Hausa numbers in greater detail than in Lesson 11.

2. Cardinal numbers :

1	ɗaya	12	(gōmà) shâ biyu
2	biyu	13	(gōmà) shâ ukù
3	ukù	14	(gōmà) shâ huɗu
4	huɗu	15	(gōmà) shâ biyar
5	biyar	16	(gōmà) shâ shidà
6	shidà/shiddà	17	(gōmà) shâ bakwài
7	bakwài	18	àshirin biyu bābù <i>or</i> (gōmà) shâ takwàs
8	takwàs	19	àshirin ɗaya bābù <i>or</i> (gōmà) shâ tarà
9	tarà	20	àshirin
10	gōmà		
11	(gōmà) shâ ɗaya		

All numbers above 20 employ *dà*, rather than *shâ*, in compound numerals, e.g. *àshirin dà ɗaya*, *àshirin dà biyu*, *tàlâtin dà ɗaya*, etc.

20	àshirin	90	càsà'in <sup>1</sup>
30	tàlâtin	100	ɗàrì
40	àrbà'in	200	mètan/ɗàrì biyu
50	hàmsin	300	ɗàrì ukù
60	sittin	400	ɗàrì huɗu/àrbàminyà
70	sàbà'in	500	ɗàrì biyar/hàmsàminyà
80	tàmànin	1000	dubù/allf/zambàr

<sup>1</sup> *Tàsà'in*, *tis'in*, *tàmànin dà gōmà* and *ɗàrì bā gōmà* are also used for 90.

3 000 dubū ukū      1 000 000 milyān, zambār dubū  
10 000 zambār gōmā

When more than one term is listed above, the first is the most common. The term *zambār* is ordinarily reserved for use in numbers above 9000.

Numbers between those listed above are formed in a regular manner with *dā*, e.g. *hāmsin dā biyu* (52), *mētan dā shidā* (206), *dāri biyar dā gōmā* (510), *dāri takwās dā sàbā'in dā ukū* (873), *dubū bakwāi dā dāri huḍu dā cāsā'in dā ḍaya* (7491), *dubū ḍaya (or gūdā) dā biyu* (1002), *milyān gūdā dā dubū biyar dā dāri tarā dā gōmā shā takwās*, etc. (1005, 918).

The year 1973 is *dubū ḍaya dā dāri tarā dā sàbā'in dā ukū*.

3. The term for zero is *sifiri*.

4. See Lesson 11, section 6, for the formation of *ordinal numbers*.

5. See Lesson 11, section 7, for the use of *gūdā* with numbers.

6. *Addition* employs *dā*, e.g. :

Ukū dā ukū nawā (nē) ?

Shidā nē.

3 and 3 are how many ? 6.

Shā biyu dā āshirin ḍaya bābū      12 plus 19 are how many ?

nawā (nē) ? Tālātin dā ḍaya.

31.

7. *Subtraction* employs . . . *bābū*, *dāgā* or *dēbē/ḥtad dā* . . . *dāgā cikin*, e.g. :

Gōmā, huḍu bābū nawā (nē) ?      10 minus 4 is how many ?

Shidā.

6.

- Biyu dàgà shidà nawà (nē) ? 2 from 6 (leaves) how  
 Huđu. many ? 4.
- À dēbē biyar dàgà cikin Take 5 from (in) 34, how  
 tálàtin dà huđu, nawà (nē) many remain ? 29.  
 ya ragè ? TÁLÀtin ðaya  
 bābù.

8. *Multiplication* employs *sàu*, *times*, e.g.:

- Ukù sàu ukù nawà (nē) ? Tarà.  $3 \times 3 = ? 9$ .  
 Shā biyar sàu huđu sittin nē.  $15 \times 4 = 60$ .

9. *Division* employs *shiga* and *sàu*, e.g. :

- Shidà zāi shiga àshirin dà huđu 6 goes into 24 how many  
 sàu nawà ? Huđu. times ? 4.  
 Sàu nawà gōmà zāi shiga How many times does 10  
 mētan ? Àshirin. go into 200 ? 20.

10. *Fractions* are expressed as follows :

$\frac{1}{2}$  is *rabì*.  $\frac{1}{4}$  is *kwatà* or *rubù'ì*.

Other fractions are usually described as, e.g. :

$\frac{1}{3}$  is *sulùsì* or *ðaya bisà ukù* or *ðaya dàgà cikin ukù*

$\frac{2}{5}$  is *biyu bisà biyar* or *biyu dàgà cikin biyar*

$\frac{3}{8}$  is *ukù bisà takwàs* or *ukù dàgà cikin takwàs*

$\frac{1}{10}$  is *ushùrì* or *ðaya bisà gōmà* or *ðaya dàgà cikin gōmà*,  
 etc.

11. Percentages are expressed as follows :

10% = *gōmà bisà ðarì* (*lit.* 10 on/over 100), etc.

## Lesson 33

### Time

1. The days of the week (see also Lesson 20) are :

Lahādī/Lādi	Sunday
Littinin/Attānin	Monday
Talātā	Tuesday
Làràbā	Wednesday
Alhāmīs	Thursday
Jumma'ā/Jūma'ā	Friday
Āsabār/Sāti	Saturday

The words for week are **mākò** and **sāti**. Other useful expressions are :

(ran) Littinin	Monday (ran is optional, but frequently used)
sāti mai zuwà or mākòn gòbe	next week
sāti wandà ya wucè	last week
mākòn dà ya wucè or mākòn jiyà	last week
mākòn jibi	two weeks hence

2. Other expressions relating to days are :

	yāu	today	
yesterday	jiyà	gòbe	tomorrow
day before	shēkaranjiyà <sup>1</sup>	jibi <sup>1</sup>	two days hence
yesterday		gātā	three days hence
		cittā <sup>2</sup>	four days hence
		shēkaràn	
		cittā <sup>2</sup>	five days hence
		rānā (1)	
		ta yāu	today week

<sup>1</sup> In some places these words refer simply to a vague past and future time.

<sup>2</sup> These words are now only used by country folk.





<b>kākā</b>	harvest season (October–November)
<b>rāni</b>	dry season (December–February) <sup>6</sup>
<b>bazarā</b>	hot, muggy season (March–April)

<sup>6</sup> The cold, harmattan part of the dry season occurring during some or all of the period between mid-December and February is also known as **dāri** (= *dry coldness*) or **hūntūrh** (= *harmattan*).

## Lesson 34

### Money and Marketing

1. The currency in Nigeria, until January 1973, followed the former English sterling system of pounds, shillings and pence, but had its own notes and coins. In January 1973, Nigeria converted to a decimal currency based on the *naira* (₦), which equals the former 10/- note. One *naira* is divided into 100 *kobos* (k). Currency notes are issued in denominations of ₦10, ₦5, ₦1 and 50k. Coins issued are 25k, 10k, 5k, 1k and  $\frac{1}{2}$ k.

The recency of this change means that the names of previously issued units are still widely employed. For example, ₦2 is known as *fām* (pound), 10k as *sulē* (shilling—though now only divided into 10 *kwabò* instead of 12)—5k as *sìsì* (formerly 6 *kwabò*).

Up to 1960 a  $\frac{1}{16}$  of a penny coin known as *àníní* was minted. Though this coin has long been out of use the term is still heard in proverbial and other stylized expressions.<sup>1</sup>

2. The following chart summarizes the changes and their current (1973) British and American values :

<i>New Nigerian Values</i>	<i>Former Nigerian Values</i>	<i>British Values (approx.)</i>	<i>American Values (approx.)</i>
₦10	£5.0.0	£6.30	\$15.20
₦5	£2.10.0	£3.15	\$7.60
—	£1.0.0	£1.26	\$3.04
₦1	10/- (= 120d)	63p	\$1.52
50k	5/- (= 60d)	32p	76c

<sup>1</sup> It is also used to mean *button* or *washer*.

New Nigerian Values	Former Nigerian Values	British Values (approx.)	American Values (approx.)
25k	2/6 (= 30d)	15p	38¢
10k	1/- (= 12d)	6p	15¢
5k	6d	3p	7½¢
—	3d	1½p	4¢
1k	1d	½p	1¢
½k	½d	—	½¢

3. The term for money, *kuɗi* is the plural of *wuri*, *cowry shell*. Though *kuɗi* (with its more modern reference) is now frequently regarded as singular it is still often used as a plural, e.g. *Kanà dà kuɗi? A'á, bá ni dà sù*. *Do you have (some) money? No, I don't have (any of) them.*

4. Hausa currency terms (some terms refer to combinations of coins rather than to single coins) :

<i>ániní</i>	10k	<i>nai</i>	7½k
<i>dárlí</i> , <sup>2</sup> <i>sísín kwabò</i>	½k	<i>sulè</i>	10k
<i>kwabò</i>	1k	<i>fátakà, dalà</i>	20k
<i>áhù/áfù</i>	1½k	<i>nairà</i>	₦1
<i>tarò</i>	2½k	<i>fám</i>	₦2
<i>sísí</i>	5k	<i>jákà</i>	₦200

5. The following terms and expressions are important in *cinikí* (= *market purchases, bargaining*). See also the vocabularies and dialogues of Lessons 13-16.

<i>sâ súnâ</i>	put a price on this (item)
<i>kuɗinsà nawà (nē)? or</i>	
<i>nawà nē (kuɗinsà)?</i>	how much does this cost?
<i>kuɗin dōzln nawà (nē)?</i>	how much per dozen?
<i>(kuɗinsà) sulè nē</i>	it costs 10k

<sup>2</sup> The same word as for *one hundred*. One hundred cowries used to equal ½d (roughly ½k).

(kudinsà) nairà biyu dà sulè takwàs (nè)	it costs ₦2.80
(kudinsà) sulè dà sīsì (nè)	it costs 15k
(kudinsà) sulè ukù bā tarō (nè)	it costs 27½k
bà ni fàtakà	its price is ( <i>lit.</i> give me) 20k
(kái!) yā yi tsàdā or dà tsàdā	(oh!), that's expensive
dà àràhā	it is cheap
(kudinsà) yā yi yawā (ainùn)	it is (very) high priced
tàyā mini	make me an offer
nā tayà sulè	I offer (you) 10k
ràgē mini	reduce (the price) for me
nā ragè sīsì	I reduce (the price) by 5k
kārā mini	increase (the price/the amount) for me
nā kārā sīsì	I increase (my offer) by 5k
àlbarkà!	I refuse your offer!
bàn sallāmā ba	I don't agree to sell
nā sallāmā	I agree to sell (at your price)
nā sallāmā à sulè ukù	I agree to sell at 30k
kàwō kudī!	pay (your) money! ( <i>i.e.</i> the deal is completed)
nawà ka kè sō?	how many/much do you want?
bà ni biyu	give me two (of them)
kàwō canjì	give (me my) change
inā gyārā?	where's (my) extra? <sup>3</sup>

<sup>3</sup> An *extra* is often thrown in by the seller (especially if a number of small items are bought) ostensibly to do away with any hard feelings aroused in the process of bargaining. It is not impolite to ask for a *gyārā*, especially if the bargaining has become heated or if the buyer has bought at a price quite close to the seller's original price. If the seller feels that the buyer has got the best of the bargain he will probably refuse to give a *gyārā*.

## Lesson 35

### Family and Kinship Terms

1. Hausa family and kinship terms do not necessarily correspond exactly with English family and kinship terms. The terms listed below are those employed to designate those persons and relationships considered important enough by the Hausa-speaking community to warrant specific designation. See Lesson 22, section 7 (b), for a listing of some of these terms in masculine, feminine and plural columns.

#### 2. General terms :

mùtùm	man (= human being)
namijì	man (= male individual)
màcè	woman
yārò	boy
yāriyà	girl
namijì	male
ta màcè, tamàtā	female
dangì	relative(s)
zùriyà, zùrì'ā	descendants, clan

#### 3. Parental family :

*Terms of reference :*

iyàyé	parents (may also include other senior relatives)
ùbā	father
uwā	mother
ɗan'uwā	brother <sup>1</sup>
'yar'uwā	sister <sup>1</sup>
yà'ā, wā	elder brother <sup>1</sup>

<sup>1</sup> See footnote 2 on page 223.

yāyā, yā	elder sister <sup>2</sup>
kanè	younger brother <sup>2</sup>
kanwà	younger sister <sup>2</sup>
àutā	youngest brother or sister
dan'ùbā	half-brother (= son of same father only)
'yar'ùbā	half-sister (= daughter of same father only)
'yan'uwā	brothers and sisters <sup>2</sup>
bappà	paternal uncle
kāwù, kàwù, rāfānī	maternal uncle
bābā	paternal aunt
iyā, innā, innā	mother, maternal aunt
gwaggò, gwāggò	paternal aunt, father's wife (not one's mother), maternal uncle's wife

*Terms of address (where different) :*

bāba	father, paternal uncle
māmā, innā/innā	mother, maternal aunt

4. Family of one's own marriage :

mijì	husband
màcè ( <i>pl.</i> mātā)	wife
iyālì	family (man's wife or wives and children)
kishiyā	co-wife
'yā'yā, ðiyā <sup>3</sup>	children
dā or dā namijì	son
'yā, ðiyā <sup>3</sup>	daughter
dan fārì	eldest son

<sup>2</sup> These terms are often extended to mean, for example, nephew, niece, cousin, etc. In fact, the words dan'uwā, 'yar'uwā, and 'yan'uwā may be applied to *anyone* with whom one has any affinity of town, tribe, race, country, creed, trade, colour or common humanity.

<sup>3</sup> This word is used in Sokoto and the west.

'yar fāri	eldest daughter
autā	youngest son or daughter
yārò	boy, son
yārinyà	girl, daughter
saurāyī ( <i>pl. sāmāri</i> )	young man (after puberty)
bùdurwā ( <i>pl. 'yam mātā</i> )	young woman (after puberty)

## 5. Grandparents and grandchildren :

kākā	grandfather, grandmother
kākāni	grandparents
jīkà	grandson, granddaughter
jīkanyà	granddaughter
jīkōki	grandchildren
tāṣà kunnē, ḍan jīkà	great-grandchild
tāttāṣà kunnē	great-great grandchild

## 6. In-laws :

sùrukai	in-laws
sùruki	male in-law
sùrukā, sùrūkuwā	female in-law

## Lesson 36

### Person-Aspect Pronouns and Pronoun Tables

1. Although the various sets of Hausa person-aspect pronouns are introduced in the grammar section of this course (see Lessons 7, 12, 16, 18, 20 and 26), it is helpful to be able to refer to the sets in chart form as well.

2. There are two basic sets of person-aspect pronouns :

*Set I—the high-tone set, and Set II—the low-tone set.* The complete, relative complete, continuative, relative continuative, habitual and future II aspects are built on the high-tone set—Set I. The subjunctive and future I aspects are built on the low-tone set—Set II.

*(See charts on pages 226 and 227.)*

3. Two constructions make use of direct object pronouns (plus the impersonal *a*) as person-aspect pronouns (see section 4 below for the direct object pronouns list) : the *zâ* construction (see Lesson 16) and the negative of the *yanà dà* possessive construction (see Lesson 18).

*(See charts on pages 228 and 229.)*

4. The non-p-a pronouns may also be conveniently charted. Discussions of these pronouns are found in the grammar as follows : independent, Lesson 6 ; inseparable and separable possessive, Lesson 9 ; direct and indirect object, Lesson 15.

*(See chart on page 230.)*

5. So-called *reflexive pronouns* are formed in Hausa with (usually) *dà* plus the word for *head, self, kâi*, and the inseparable possessive pronouns suffixed to it. These

Positive Forms :

SET I—high tone						SET II—low tone	
Compleat.	Rel. Compleat.	Cont.	Rel. Cont.	Habitual	Fut. II	Subj.	Fut. I
nā kā kin yā tā an mun kun sun	na ka kikā ya ta akā mukā kukā sukā	inā kanā kinā yanā tanā anā munā kunā sunā	na kē ka kē ki kē ya kē ta kē a kē mu kē ku kē su kē	na kán ka kán ki kán ya kán ta kán a kán mu kán ku kán su kán	nā kā kyā yā tā ā mā kwā sā	in kā ki yā tā ā mū kū sū	zān zā kā zā ki zāi zā tā zā ā zā mū zā kū zā sū
<p><i>Typical Translations (with go) :</i> I went</p>						<p>I shall go let me go I will go</p>	
<p>I go (regularly)</p>						<p>I go (regularly)</p>	
<p>I am going</p>						<p>I am going</p>	

Negative Forms :

Completive	Continuative	Habitual	Fut. II	Subj.	Fut. I
<p>bà . . . ba (with Set II p-a pro- nouns) :</p> <p>bán táfi ba bà ká táfi ba bà kí táfi ba bái táfi ba bà tá táfi ba bà á táfi ba bà mù táfi ba bà kù táfi ba bà sù táfi ba</p>	<p>bā . . . (with fut. II<sup>1</sup> p-a pronouns but with low tone) :</p> <p>bā nā táfiyà bā ká táfiyà bā kyà táfiyà bā yà táfiyà bā tá táfiyà bā á táfiyà bā mà táfiyà bā kwà táfiyà bā sà táfiyà</p>	<p>bà . . . ba (with regular hab. aspect p-a pro- nouns, e.g. bà na kán táfi ba, etc.).</p>	<p>bà . . . ba (with regular fut. II p-a pronouns, e.g. bà nā táfi ba, etc.)</p>	<p>kadà . . . (with regular subj. p-a pronouns, e.g. kadà in táfi, etc.)</p>	<p>bà . . . ba (with regular fut. I p-a pronouns, e.g. bà zán táfi ba, bà zā ká táfi ba, etc.)</p>
<p>Typical Translations :</p> <p>I did not go</p>		<p>I do not go</p>	<p>I shall not go</p>	<p>lest I go</p>	<p>I will not go</p>

<sup>1</sup> See Lesson 18, section 3 for alternate forms.

(a) The zâ Construction (illustrated with gidâ) :

*Positive Forms and Translations :*

zâ ni gidâ	I am going home
zâ ka gidâ	you are going home
zâ ki gidâ	you (f.) are going home
zâ shi gidâ	he is going home
zâ ta gidâ	she is going home
zâ a gidâ	people are going home
zâ mu gidâ	we are going home
zâ ku gidâ	you are going home
zâ su gidâ	they are going home

*Negative Forms and Translations :*

bâ zâ ni gidâ ba	I am not going home
bâ zâ ka gidâ ba	you are not going home

*etc.*

*OR :*

bâ zâ ni gidâ ba	
bâ zâ ka gidâ ba,	<i>etc.</i>

(b) The *yaná dá* Possessive Construction (illustrated with *aiki*) :

*Positive Forms and Translations :*

<i>iná dá aiki</i>	I have work
<i>kaná dá aiki</i>	you have work
<i>kiná dá aiki</i>	you ( <i>f.</i> ) have work
<i>yaná dá aiki</i>	he has work
<i>taná dá aiki</i>	she has work
<i>aná dá aiki</i>	someone has work
<i>muná dá aiki</i>	we have work
<i>kuná dá aiki</i>	you have work
<i>suná dá aiki</i>	they have work

*Negative Forms and Translations :*

<i>bá ná dá aiki</i>	I do not have work
<i>bá ká dá aiki</i>	you do not have work

*etc.* (using the *p-a* pronouns listed above for the negative continuative aspect)

*OR :*

<i>bá ní dá aiki</i>	
<i>bá ka dá aiki, etc.</i>	(using the <i>p-a</i> pronouns listed above with <i>zá</i> )

INDEP.	POSSESSIVE		OBJECT	
	Inseparable	Separable	Direct	Indirect
ní kai kē shí ita mū kū sū	-na/-nā <sup>2</sup> -nká -nki -nsá -ntá -mmù -nkù -nsù	náwa táwa náká táká nákí tákí násá tásá nátá tátá námù támù nákù tákù násù tásù	ní/ní ká/ká kí/kí shí/shí tá/tá mú/mú kú/kú sú/sú	mini/mani/mín maká/má miki/maki masá/mishi/már matá maná/mamù mukù/makù musù/masù
<i>Translations:</i> I		mine, my	me	to or for me

<sup>2</sup> For the variable length of these pronouns see Lesson 9, section 3.

forms are ordinarily preceded by a nominal, often an independent pronoun, e.g. :

<b>nī dà kâina</b>	I myself	<b>mū dà kâmmù</b>	we ourselves
<b>kai dà kânkâ</b>	you yourself	<b>kū dà kânkù</b>	you yourselves
<b>kē dà kânkī</b>	you ( <i>f.</i> ) yourself		
<b>shī dà kânsâ</b>	he himself	<b>sū dà kânsù</b>	they themselves
<b>ita dà kântâ</b>	she herself		

*My own, his own, etc.*, are *na/ta kâina, na/ta kânsâ, etc.* (lit. *that of myself, that of himself, etc.*).

The third person forms may be preceded by nouns, e.g. :

<b>Audù dà kânsâ</b>	Audu himself
<b>mutânemmù dà kânsù</b>	our people themselves

Following are a few typical examples of the way these forms are used :

<b>Nī kâm, bân gan shī dà kâinâ ba.</b>	As for me, I didn't see it myself.
<b>Yâ yī shī dà kânsâ.</b>	He did it himself.
<b>Kū dà kânkù, kun sanì.</b>	You yourselves know (it).
<b>Nī (dâ) kâinâ na jī àbin dà ya fâdâ.</b>	I myself heard what he said.
<b>Sun kashè kânsù/ kâwunânsù.</b>	They have committed suicide ( <i>lit.</i> killed themselves).

A noun, *jūnâ*, is used to mean *each other*, e.g. :

<b>Kun san jūnâ ?</b>	Do you know each other ?
<b>Sun ga jūnânsù.</b>	They saw each other.

## Lesson 37

### Verbals

1. The classification of verbals presented in these lessons divides the group into three categories : *verbs*, *specialized verbals* and *non-aspect verbals*.

2. The *specialized verbals* in Hausa are limited to a single aspect. They are divisible into two groups :

(a) Those which are preceded by their person-aspect pronoun (there are only two) :

**nà** (see Lesson 18)

**kè** (see Lesson 20)

(b) Those which are followed by their person-aspect pronoun. These are :

**zâ** (see Lesson 16)

**zâ** (see Lesson 16)

**bâ** (see Lesson 18)

**bâ** (see Lesson 18)

**jè** (not previously introduced)

**yâ** (not previously introduced)

3. The *non-aspect verbals* are a group of four words which function in clauses as verbals but take no person-aspect pronouns. They may govern direct (but not indirect) objects (see Lesson 13). They are :

**âkwai**

**bâbù/bâ**

**dâ** (= **âkwai** in meaning and function) <sup>1</sup>

**gâ**

<sup>1</sup> This **dâ** is probably a shortening of **anâ dâ** . . . , *one has* . . .

4. *Verbs* are by far the largest subcategory of verbals.<sup>2</sup> For an introduction to this classification, see Lesson 25. The student should also refer to the classification provided by R. C. Abraham in the front of his dictionary and the back of his grammar (both listed in the Bibliography).

There follows a listing of the majority of the verbs presented in these lessons arranged according to Parsons' categories and with their method of deriving verbal nouns indicated :

(a) Grade I verbs—a *basic grade* consisting of transitive verbs (plus a few intransitives) which do not change their final vowel (except for its length) before a direct object. These verbs may govern direct and/or indirect objects or, in most cases, be followed by no object at all (although an object must frequently be supplied in the English translation). Grade I verbs ordinarily have high-low(-high) tone patterns and end in -ā.<sup>3</sup>

Grade I verbs form verbal nouns ending in -wā (which are employed in the continuative aspect when not followed by an object). When, in the continuative aspect, an object follows the basic verb itself is employed. Some Grade I verbs also have a 'secondary verbal noun' of varying form which operates like variable vowel verb irregular verbal nouns<sup>4</sup> (see Lesson 19, section 6 (a)).

<sup>2</sup> Again (see also Lesson 25) we are summarizing material published by F. W. Parsons in *The Verbal System in Hausa*. (See the Bibliography, page 299.)

<sup>3</sup> The ā becomes â and the final high tone of a three-syllable verb becomes low before a noun object.

<sup>4</sup> E.g. awō (from aunā), dūbā (from dūbā), dīnkī (from dīnkā), gyārā (from gyārā), kārātū (from karāntā), rúbūtū (from rubūtā), shirī (from shiryā), yankā (from yankā), zamā (from zaunā).

*Verb*

yā kāmà

he caught (it)

yā kāmà shi

he caught it

yā kāmà dōkì

he caught the horse

yā kāmà minì dōkì

he caught me the horse

*Verbal Noun--**Continuative*

yanà kāmàwà

he is catching (it)

yanà kāmà shi

he is catching it

yanà kāmà dōkì

he is catching the horse

yanà kāmà minì dōkì

he is catching the horse  
for me*Transitive Verbs*

amsà

gayà

kāmà

sallāmà

aunà

ginà

karântà<sup>5</sup>

sháidà

bugà

gōgà

kasà

shiryà

cikà

gwadà

fārà

shūkà

dadà

gyārà

matsà

tafà

dafà

hanà

nadà

tārà

dūbà

hūrà

nūnà

tayà

dīnkà

jità

rērà

yankà

fārà

kafà

rubūtà<sup>5</sup>

zubà

gamà

kai

sâ

zūrà

*Intransitive Verbs*

gamà

kōmà

mântà<sup>5</sup>

zaunà

hūtà

kwântà<sup>5</sup>

tsayà

- (b) Grade II (or variable vowel) verbs—a *basic grade* consisting of transitive verbs which change their terminal vowel to -ē before a pronoun direct object and to -i before a noun direct object. These verbs may govern direct and/or indirect objects (see Lesson 15,

<sup>5</sup> When a -wà verbal noun is formed from a verb of more than two syllables (or a two-syllable verb with a falling tone on the first syllable) the syllable before -wà takes a falling tone, e.g. karântàwà, kwântàwà.

section 8, for the forms they take before indirect objects) or, in most cases, be followed by no object at all. Grade II verbs ordinarily have low-high(-low) tone patterns and end in -ā<sup>6</sup> (see below).

The usual form of the verbal noun of Grade II verbs is the same shape as the verb when no object follows. Many Grade II verbs, however, have irregular verbal nouns of various types (but never of the -wā suffix type, except with *haifū* which has a special history). This verbal noun may be suffixed by the -n/-r genitival link, plus a noun or pronoun in the regular fashion for nouns to form a construction that corresponds to (and translates into English as) a verb plus direct object construction. If an indirect object occurs the verb form (which in this grade is a special form<sup>7</sup>) is employed. See Lesson 19, section 6.

<i>Verb</i>		<i>Verbal Noun—</i>	
		<i>Continuative</i>	
yā tāmbyā	he asked	yanā tāmbyā	he is asking
yā tāmbyē shi	he asked him	yanā tāmbyārsā	he is asking him
yā tāmbyi mālām	he asked the teacher	yanā tāmbyār mālām	he is asking the teacher
yā tāmbyā/tāmbyam	mini mālām	yanā tāmbyā/tāmbyam	mini mālām
	he asked the teacher for me		he is asking the teacher for me

	<i>Verbal</i>		<i>Verbal</i>
<i>Verbs</i>	<i>Nouns</i>	<i>Verbs</i>	<i>Nouns</i>
āikā	āikē, aikì	dōkā	dūkā
cizā	cizò	ḏaukā	ḏaukā

<sup>6</sup> Becoming (low-)low-high with final -i before a noun object; final -ē before a pronoun object.

<sup>7</sup> See Lesson 15, section 8.

<i>Verbs</i>	<i>Verbal Nouns</i>	<i>Verbs</i>	<i>Verbal Nouns</i>
fādā	fādā, fadī	sāmù/sāmā	sāmù
fāhimtā	fāhimtā	sàyā	sàyē
gīrbā	gīrbā, gīrbī	tāimakā	tāimakā, tāimakō
hāifā	haifūwā	tāmbayā	tāmbayā
hārbā	hārbā, harbī	ziyartā	ziyartā
kārḡā	kārḡā		
nēmā	nēmā		

- (c) Grade III verbs—*a basic grade consisting mainly of low-high(-low) tone intransitive verbs with terminal -a plus certain irregular intransitives. The verbal noun commonly, though not invariably, may be formed by simply lengthening the final -a of the basic form. The -wā suffix is not used (except with the irregular fādī).*

Grade III verbs usually employ high-toned forms in *-ar/-am* when followed by an indirect object, e.g. *kù fitam mini gārīna!*, *get out of my town!* Some also have forms in *-ā* or *-è* (with Grade II-type tone change if the basic tone is low-high(-low), e.g. *nā haḡurā* (from *hāḡurā*) *masā*, *I waited patiently for him*; *yā zamē mini tīlās*, *it was forced upon me.*

<i>Low-High (-Low) Verbs</i>	<i>Verbal Nouns</i>	<i>High-Low Verbs</i>	<i>Verbal Nouns</i>
fitā	fitā	fādī	fādūwā
gāji	gājiyā	tāshi	tāshī
hāḡurā	hāḡurā	wunī	wunī
mākarā	mākarā		
nūna	nūnā	<i>High(-High) Verbs</i>	<i>Verbal Nouns</i>
sāuka	sāukā	hau	hawā
shiga	shigā	kwāna	kwānā
tāfasā	tāfasā	tsūfa	tsūfā
tāfi	tāfiyā	zama	zamā
yārda	yārdā		

(d) Grade IV verbs—a *derived grade* of verbs with a basic high-low(-high) tone pattern and a terminal -è vowel.<sup>8</sup> The meaning of this form of the verb often indicates more complete, extensive or thorough action than the basic form of the verb. Grade IV verbs are usually transitive, though there are many common intransitives in this class as well.

The primary verbal noun is formed like that of Grade I (i.e. with -wā if no object follows). Some common Grade IV verbs have 'secondary verbal nouns' as well.<sup>9</sup> When, in the continuative aspect, an object follows the verb itself is employed (as in Grade I).

<i>Verb</i>	<i>Verbal Noun— Continuative</i>
yā budè	yanà budèwā
he opened (it)	he is opening (it)
yā budè ta	yanà budè ta
he opened it	he is opening it
yā budè kōfà	yanà budè kōfà
he opened the door	he is opening the door
yā budè mini kōfà	yanà budè mini kōfà
he opened the door for me	he is opening the door for me

*Transitive Verbs*

ajiyè	gānè	kwāshè	shārè
budè	gōdè	kyālè	tūrè
daurè	kashè	rikè	wankè
fāyè	kēwāyè <sup>10</sup>	rufè	

<sup>8</sup> With the characteristic changes to short -e and (if the final syllable of the verb is high) to low final tone before a noun direct object.

<sup>9</sup> E.g. àjiyā (from ajiyè), gōdiyā (from gōdè), kisā (from kashè), rikō (from rikè), rufī (from rufè), wankī (from wankè).

<sup>10</sup> See footnote 5 on page 234.

*Transitive or Intransitive Verbs*

būshè	kētārè <sup>11</sup>	sākè
kārè	ragè	wucè

*Intransitive Verbs*

dadè	shigè	warkè	zubè
jè			

- (e) Grade V verbs—a *derived grade* of verbs with high-high(-high) tone pattern and a terminal **-ar**. The meaning is usually causative, though other, less predictable, meanings frequently occur. Grade V verbs are transitive but require the relater **dà** to precede the direct object except in the **-shè** form (e.g. **yā sayar/sai dà shī** but **yā saishè shī**, *he sold it*).

The verbal noun is formed like that of Grade I. Note that, before the **-wā** suffix when no object follows, the **-ar-** syllable takes a falling tone. When an object follows in the continuative, the verb itself is employed as in Grade I.

*Verb*

<b>yā fitar</b>	he took (it) out
<b>yā fitar/fid dà shī</b>	he took it out
<b>yā fīsshè shī</b>	he took it out
<b>yā fitar/fid dà kudī</b>	he took money out
<b>yā fitar minī dà kudī</b>	he took money out for me

*Verbal Noun—**Continuative*

<b>yanà fitārwā</b>	he is taking (it) out
<b>yanà fitar/fid dà shī</b>	he is taking it out
<b>yanà fīsshè shī</b>	he is taking it out
<b>yanà fitar/fid dà kudī</b>	he is taking money out
<b>yanà fitar minī dà kudī</b>	he is taking money out for me

<sup>11</sup> See footnote 5 on page 234.

<i>Long Form</i>	<i>Short Form</i>	<i>-shē Form</i>
bāyar	bā	bāshē
ciyar	cī	cīshē
fitar	fīd	fīsshē
gayar	gai	gaishē
kōmar	—	—
kawar	kau	kaushē
saukar	—	—
sayar	sai	saishē
shāyar	shā	shāshē
tsayar	tsai	tsaishē
zaunar	—	—
zubar	zub	zubshē

- (f) Grade VI verbs—a *derived grade* of verbs with a high-high(-high) tone pattern and a terminal -ō.<sup>12</sup> The meaning typically indicates that the action had reference to or was completed in the vicinity of the scene of the conversation, though there are other meanings as well. Grade VI verbs derived from transitive verbs are ordinarily transitive, those derived from intransitive verbs are ordinarily intransitive.

The verbal noun is formed like that of Grade V (including the falling tone on the syllable preceding the -wā suffix). The pattern before objects in the continuative is likewise the same as Grade V (and I and IV, though without the change in final vowel length before a noun direct object).

*Verb*  
yā kāwō

he brought (it)

*Verbal Noun—*  
*Continuative*

yanà kāwōwā

he brings (it)

<sup>12</sup> When the verb occurs utterance final the -ō usually shortens.

*Verb*

yā kāwō shi	he brought it
yā kāwō àbinci	he brought food
yā kāwō mini àbinci	he brought me the food

*Verbal Noun—**Continuative*

yānà kāwō shi	he brings it
yānà kāwō àbinci	he brings food
yānà kāwō mini àbinci	he brings me food

*Transitive Verbs*

aikō	nēmō
ɗaukō	sāmō
kāmō	

*Intransitive Verbs*

dāwō	shigō
fitō	tafō/tahō
kōmō	tāsō
saukō	zō

*Transitive or Intransitive**kāwō*

- (g) Grade VII verbs—a *derived grade* of verbs with (low-)low-high tone pattern and a terminal -u. Grade VII verbs are intransitive and usually passive in meaning, though an additional connotation of thoroughness or potentiality is often also present.

The verbal noun has the -wā suffix, but (unlike Grades V and VI) the preceding syllable remains high and the vowel short, e.g. :

sun t̄aru	they assembled	sunà t̄aruwā	they are assembling
(themselves)			

*Verbs*

àuku	gàmu	kàfu	sàdu
dàfu	gògu	kàru	sàmu
dàmu	gyàru	màtsu	t̄aru
fàru	jitu	nàdu	yiwu

## Lesson 38

### Nominals

1. The classification of nominals presented in these lessons divides the group into five categories: *independent*, *adjectival* and *adverbial nominals*, *specifiers* and *pronominals*.

2. The group termed *independent nominals* is the largest subcategory of nominals. It includes:

*Nouns* (most of the nouns employed in these lessons which are not listed in Lessons 10, 23 or 24 as belonging to one of the other subcategories),

*Interrogatives* and *indefinite nominals* such as those listed in Lesson 21, section 4.

Note that all the *relational nouns* illustrated in Lesson 17, section 5, except *zuwà* (which derives from a verb) are derived from independent nouns.

3. The group termed *adjectival nominals* includes:

*Adjectival nouns* (see Lesson 23 for a virtually complete listing of those employed in these lessons),

*Quantifiers* (see Lessons 11 and 32 and section 5 of Lesson 21).

4. The group termed *adverbial nominals* includes:

*Adverbial nouns* (see Lesson 24),

*Interrogative* and *indefinite nouns* such as those listed in Lesson 21, section 3.

5. The group termed *specifiers* includes:

*Specifiers* (see Lesson 10),

*Interrogative* and *indefinite specifiers* such as those listed in Lesson 21, section 6.

6. The group termed *pronominals* (Lesson 36, section 4) includes :

- Independent pronouns* (see Lesson 6),  
*Inseparable possessive pronouns* (see Lesson 9),  
*Direct object pronouns* (see Lesson 15).

7. Noun plurals are divisible into four major and several minor categories (see Lesson 22). The majority of the pluralizable nouns which occur in the vocabularies of these lessons are listed below under the appropriate plural class and subclassification. Some words occur more than once since more than a single plural form is common.<sup>1</sup>

8. Plural Class I—**-ōCī** ending, all high tones (**C** = final consonant of singular form) :

<b>ālāmà, alāmōmī</b>	sign (see also IV (a) (i) and IV (b) (i))
<b>asibitī, asibitōcī</b>	hospital
<b>awà, awōwī</b>	hour
<b>bukkà, bukkōkī</b>	grass hut, market stall
<b>dabbà, dabbōbī</b>	(domestic) animal
<b>dūniyà, dūniyōyī</b>	world
<b>fartanyà, fartanyōyī</b>	hoe (see also section 18)
<b>fitilà, fitilōlī</b>	lamp, lantern (see also IV (b) (i))
<b>hanyà, hanyōyī</b>	path, road
<b>kàsuwà, kàsuwōyī/ kàsuwōwī</b>	market
<b>kibiyà, kibiyōyī</b>	arrow (see also IV (d))
<b>kujèrà, kujèrōrī</b>	chair (see also IV (b) (i) and IV (c) (i))
<b>kwal(a)bà, kwal(a)bōbī</b>	bottle (see also III (b))

<sup>1</sup> This classification has been developed from an unpublished paper by F. W. Parsons, though he is not responsible for certain changes in the organization.

<b>kwānò, kwānōni</b>	basin, iron roofing material (see also II (b) (ii))
<b>kyānwā, kyanwōyi</b>	cat
<b>kōfà, kōfōfi</b>	door(way)
<b>lāifi, laifōfi</b>	fault (see also II (b) (ii))
<b>lēburà, lēburōri</b>	labourer
<b>likità, likitōci</b>	doctor
<b>makarantā, makarantōci</b>	school (see also IV (a) (i), IV (b) (i))
<b>ministā, ministōci</b>	minister (of government)
<b>mōtā, mōtōci</b>	automobile
<b>muryà, muryōyi</b>	voice
<b>nāmà, nāmōmi</b>	(wild) animal (see also IX)
<b>ōfis, ōfisōshi</b>	office
<b>sàna'ā, sana'ō'i</b>	occupation, trade
<b>tāgà, tāgōgi</b>	window (hole)
<b>tāmbayà, tambayōyi</b>	question
<b>tāsà, tāsōshi</b>	bowl, dish
<b>tashà, tashōshi</b>	(railway) station
<b>tātsūniyā, tātsūniyōyi</b>	fable
<b>tāyā, tāyōyi</b>	tyre
<b>tēbur, tēburōri</b>	table
<b>wāfà, wāfōki</b>	song, poem
<b>yātsà, yātsōtsi</b>	finger (see also IX)
<b>zūciyā, zūciyōyi</b>	heart (see also V (a))

9. Plural Class II—**-uCa** ending, all but final tones high  
(C = n, k or w) :

(a) **-unà** ending :

(i) Simple :

<b>àddā, addunà</b>	matchet
<b>àgōgō, agōgunà</b>	watch, clock (see also IV (a) (i))
<b>àkāvū, akāvunà</b>	clerk (see also X)
<b>àkwàtì, akwātunà</b>	box (see also IV (a) (i))

<b>bàkì, bākunà</b>	mouth (see also II (a) (ii))
<b>cikì, cikunà</b>	stomach
<b>ɗàkì, ɗākunà</b>	hut, room
<b>gàrmā, garmunà</b>	large hoe, plough (see also section 18)
<b>jàkì, jākunà</b>	donkey (see also IV (a) (i))
<b>jikì, jikunà</b>	body (see also II (a) (ii), II (c) (ii))
<b>kàì, kāwunà</b>	head (see also II (b) (i), (c) (i))
<b>kàntì, kantunà</b>	canteen, shop
<b>kèkè, kèkunà</b>	bicycle, machine
<b>kògì, kògunà</b>	river
<b>rāmì, rāmunà</b>	hole (see also II (b) (ii), IX)
<b>rìgā, rìgunà</b>	gown
<b>sàndā, sandunà</b>	stick, staff
<b>sarkì, sarākunà</b>	chief (see also IV (a) (i))
<b>shāhò, shāhunà</b>	hawk
<b>wàndō, wandunà</b>	trousers

## (ii) Reduplicated :

<b>bàkì, bākunkunà</b>	mouth (see also II (a) (i))
<b>jàkā, jakunkunà</b>	bag, ₦200
<b>jikì, jikunkunà</b>	body (see also II (a) (i), II (c) (ii))
<b>māgānì, māgungunà</b>	medicine

## (b) -ukà ending :

## (i) Simple :

<b>aikì, ayyukà</b>	work
<b>kàì, kāyukà</b>	head (see also II (b) (i), (c) (i))
<b>kàrè, karnukà</b>	dog (see also IV (a) (i), IV (d))
<b>ràì, rāyukà/rāwukà</b>	life

## (ii) Reduplicated

<b>kwānò,</b> <b>kwānunnukà</b>	basin, roofing material (see also I)
------------------------------------	--------------------------------------

<b>lāifi, laifuffukà</b>	fault (see also I)
<b>rāmī, rāmummukà</b>	hole (see also II (a) (i), IX)
<b>sulè, sulullukà</b>	shilling

(c) **-uwà** ending :

## (i) Simple :

<b>itàcē, itātuwà</b>	tree, wood
<b>hannū, hannuwà</b>	arm, hand (see also III (a))
<b>kāi, kāyuwà</b>	head (see also II (b) (i))
<b>kūnnē, kunnuwà</b>	ear (see also III (a))
<b>zanè, zannuwà</b>	body cloth

## (ii) Reduplicated :

<b>àbù, abūbuwà</b>	thing
<b>gàri, garūruwà</b>	town
<b>jiki, jikūkuwà</b>	body (see also II (a) (i), II (a) (ii))

10. Plural Class III—**àCē** ending, high-low-high tone pattern (C = y or final consonant of singular form) :(a) **-âyē** ending :

<b>bangō, bangâyē/ bangwâyē</b>	wall
<b>bērā, bēràyē</b>	mouse, rat
<b>dōgō, dōgâyē/dōgwâyē</b>	tall, long
<b>gīwā, gīwâyē</b>	elephant
<b>gwāni, gwanâyē</b>	expert
<b>hannū, hannâyē</b>	arm, hand (see also II (c))
<b>jā, jājâyē</b>	red (thing)
<b>kūnnē, kunnâyē</b>	ear (see also II (c) (i))
<b>kūrā, kūrâyē</b>	hyena
<b>mūgū, mūgâyē</b>	evil (thing) (see also V (b) and VII (a))
<b>sūnā, sūnâyē</b>	name
<b>tsuntsū, tsuntsâyē</b>	bird

(b) -**àCē** ending (**C** = final consonant of singular form) :

<b>baƙi, baƙàƙē</b>	black (thing)
<b>ƙarɪ, ƙaràrē</b>	white (thing)
<b>gidā, gidàjē</b>	compound, home
<b>jirgɪ, jiràgē</b>	boat
<b>kwal(a)bā, kwalābē</b>	bottle (see also I)
<b>ƙasā, ƙasàshē</b>	land, country
<b>mùtùm, mutànē</b>	man
<b>ruwā, ruwàyē<sup>2</sup></b>	water
<b>uwā, uwàyē/iyàyē<sup>2</sup></b>	mother
<b>wuƙā, wuƙàƙē</b>	knife
<b>wurɪ, wuràrē</b>	place

11. Plural Class IV—**-ai, -ū, -ī, -au** ending, all but final syllable low tone :

(a) **-ai** ending :

(i) Simple :

<b>àbōƙi, àbōƙai</b>	friend (see also IV (a) (ii))
<b>àgōgō, àgōgai</b>	watch, clock (see also II (a) (i))
<b>àkwàtì, àkwàtai</b>	box (see also II (a) (i))
<b>àlāmā, àlāmai</b>	sign (see also I and IV (b) (i))
<b>àllūrā, àllūrai</b>	needle
<b>àlmājirì, àlmājirai</b>	pupil, student
<b>àlmakàshì,</b>	
<b>àlmakàsai</b>	scissors
<b>àsirì, àsirai</b>	secret (see also IV (b) (i))
<b>bùkàtā, bùkàtai</b>	need (see also IV (b) (i))
<b>dàllì, dàllai</b>	reason
<b>iyāli, iyālai</b>	family
<b>jàƙi, jàƙai</b>	donkey (see also II (a) (i))
<b>ƙàrē, ƙàrnai</b>	dog (see also II (b) (i), IV (d))

<sup>2</sup> Note that here as elsewhere (see **kàsuwōyì**) a **-w-** before a final **-ē-** or **-ī-** usually becomes **-y-**.

<b>kuskurè, kùskùrai</b>	mistake (see also IV (a) (ii))
<b>kwabò, kwàbbai</b>	kobo
<b>làbàrì, làbàrai</b>	news (see also IV (b) (i), IV (b) (ii))
<b>littàfì, littàfai</b>	book (see also IV (a) (ii))
<b>lòkàcì, lòkàtai</b>	time
<b>mabùdì, mabùdai</b>	key
<b>macìjì, macìzai</b>	snake
<b>màkànìkì, màkànìkai</b>	mechanic
<b>makarantā, màkàrantai</b>	school (see also I, IV (b) (i))
<b>mālāmì, mālāmai</b>	teacher
<b>sarkì, sàràkai</b>	chief (see also II (a) (i))
<b>wàkìlì, wàkìlai</b>	representative

## (ii) Reduplicated or extended :

<b>àbòkì, àbòkànai</b>	friend (see also IV (a) (i))
<b>fìfìkè, fìkàfìkai</b>	wing
<b>kuskurè, kùràkùrai</b>	mistake (see also IV (a) (i))
<b>littàfì, littàttàfai</b>	book (see also IV (a) (i))

## (b) -ū ending :

## (i) Simple :

<b>àlāmà, àlāmū</b>	sign (see also I and IV (a) (i))
<b>àsìrì, àsìrū</b>	secret (see also IV (a) (i))
<b>bùkātā, bùkātū</b>	need (see also IV (a) (i))
<b>dàbārā, dàbārū</b>	plan, scheme
<b>fìtìlā, fìtìlū</b>	lamp (see also I)
<b>gàjèrē, gàjèrū</b>	short (thing) (see also IV (b) (ii))
<b>jēmāgè, jēmāgū</b>	fruitbat
<b>kujèrā, kujèrū</b>	stool, chair (see also I and IV (c) (i))

<b>lābārì, lābārū</b>	news (see also IV (a) (i), IV (b) (ii))
<b>makarantā, makārāntū</b>	school (see also I, IV (a) (i))
<b>rāwayà, rāwayū</b>	yellow (thing)
<b>shèkarà, shèkarū</b>	year

## (ii) Reduplicated :

<b>gājērē, gājājērū</b>	short (thing) (see also IV (b) (i))
<b>lābārì, lābārbārū</b>	news (see also IV (a) (i), IV (b) (i))
<b>māganā, māgāngānū</b>	word

## (c) -I ending :

## (i) Simple :

<b>bākō, bāki</b>	guest, stranger
<b>bāwā, bāyi</b>	slave
<b>ciyāwā, ciyāyi</b>	grass
<b>hānkākā, hānkāki</b>	crow
<b>kāzā, kāji</b>	chicken
<b>kujērā, kujèri</b>	chair, stool (see also I and IV (b) (i))

## (ii) Reduplicated :

<b>sābō, sàbābbi</b>	new (thing)
<b>tsōhō/tsōfō, tsōfāfi</b>	old (thing)

## (iii) -ki ending :

<b>gōnā, gònaki</b>	farm
<b>kwānā, kwānaki</b>	day

## (iv) -nni ending :

<b>ùbā, ùbānni</b>	father
<b>wāsā, wāsānni</b>	game
<b>watā, watānni</b>	month

(d) -au ending (with slight irregularities) :

<b>karē, karnau</b>	dog (see also II (b) (i), IV (a) (i))
<b>kibiyā, kibau</b>	arrow (see also I)

12. Plural Class V---**-āCā/ū** ending (C --- final consonant of singular form) :

(a) **-āCā** ending :

<b>karfē, karāfā</b>	metal
<b>sirdī, sirādā</b>	saddle
<b>zūciyā, zūkātā</b>	heart (see also I)

(b) **-āCū** ending :

<b>dūtsē, duwātsū</b>	rock, mountain
<b>idō, idānū</b>	eye
<b>kafā, kafāfū</b>	leg, foot
<b>mūgū, miyāgū</b>	evil (thing) (see also III (a) and VII (a))

13. Plural Class VI---**-ā, -ā** endings with singulars ending in **-ī** or **-ē** :

(a) **-ā** ending high-low-high tone pattern :

<b>hakōrī, hakōrā</b>	tooth
<b>madinkī, madinkā</b>	tailor
<b>mafāshī, mafāsā</b>	highway robber
<b>mahārbī, mahārbā</b>	hunter
<b>mahāuci, mahāutā</b>	butcher
<b>mahāukāci, mahāukātā</b>	insane person
<b>makādī, makādā</b>	drummer
<b>makōyī, makōyā</b>	learner, apprentice
<b>makērī, makērā</b>	blacksmith
<b>marōkī, marōkā</b>	beggar

- (b) -*à* ending, all but final syllable high tone (some also change their penultimate vowel) :

<b>àkalāmī, alkalumà</b>	pen
<b>cōkālī, cōkulà</b>	spoon
<b>gàtari, gaturà</b>	axe, hatchet
<b>kānkānè, kanānà/ kankānà</b>	small (thing)
<b>tākalmī, tākalmà</b>	shoe

- (c) -*ā* ending, all tones high :

<b>màcè, mātā</b>	woman, wife
<b>mijī, mazā</b>	male, husband

14. Plural Class VII—other plurals ending in *ā* :

- (a) -*ṼCCā/ṼCā* ending (*V* = vowel of singular form ;  
*C* = consonant of singular form) :

<b>bàbba, mányā</b>	big (thing)
<b>gōrò, gwàrrā</b>	kola nut
<b>kōrè, kwàrrā</b>	green (thing)
<b>mūgū, mūggā</b>	evil (thing) (see also V (b) and III (a))
<b>shūdī, shūddā</b>	blue (thing)
<b>yārò, yārā</b>	boy
<b>zōbè, zōbbā</b>	ring

- (b) -*āwā/-āwā* ending :

<b>Bàhaushè, Hàusāwā</b>	Hausa person
<b>bādūkū, dūkāwā</b>	leather worker
<b>bāfādā/bāfādè, fādāwā</b>	courtier, counsellor
<b>Bàkanò/Bàkanè, Kanāwā</b>	Kano person
<b>Bātūrè, Tūrāwā</b>	European
<b>talākà, talakāwā</b>	common person, simple peasant, poor man

15. Plural Class VIII --**aki/ākī** ending, tones are usually all high :

<b>ākwiya, awākī</b>	goat
<b>dōkī, dawākī</b>	horse
<b>kāyā, kāyāyyakī</b>	loads
<b>tunkiyā, tumākī</b>	sheep

16. Plural Class IX --**ū** ending, tones all high :

<b>māshī, māsū</b>	spear
<b>nāmā, nāmū</b>	(wild) animal (see also I)
<b>rāmī, rāmū</b>	hole (see also II (a) (i), II (b) (ii))
<b>sāniyā/sā, shānū</b>	cow
<b>yātsā, yātsū</b>	finger (see also I)

17. Plural Class X—reduplicative plurals :

<b>ākāwū, ākāwū-ākāwū</b>	clerk (see also II (a) (i))
<b>cīwò, cīwàcè-cīwàcè</b>	illness
<b>dā, 'yā'yā</b>	son
<b>en'è, en'è-en'è</b>	Native Administration
<b>gudū, gùje-gùjè</b>	running
<b>irì, irì-irì</b>	kind, sort
<b>tsallè, tsàlle-tsàllè</b>	jumping

18. There are other plural forms not classifiable in any of the above classes, e.g. :

<b>wani, wadansu</b>	a certain one
<b>wannān, wadānnān</b>	this one
<b>wancān, wadāncān</b>	that one
<b>fartanyā, farètani</b>	hoe (see also I)
<b>garmā, garèmani</b>	large hoe, plough (see also II (a) (i))
<b>kanè, kànnè</b>	younger brother
<b>kwaryā, kôrè</b>	gourd bowl
<b>yāyā, yāyyè</b>	elder sibling



## Part Four

### Supplementary Materials

Supplementary materials are available for this article. For more information on this feature go to the journal web site at [www.nature.com](http://www.nature.com).

#### 1. The supplementary material

Supplementary material is available for this article. For more information on this feature go to the journal web site at [www.nature.com](http://www.nature.com).

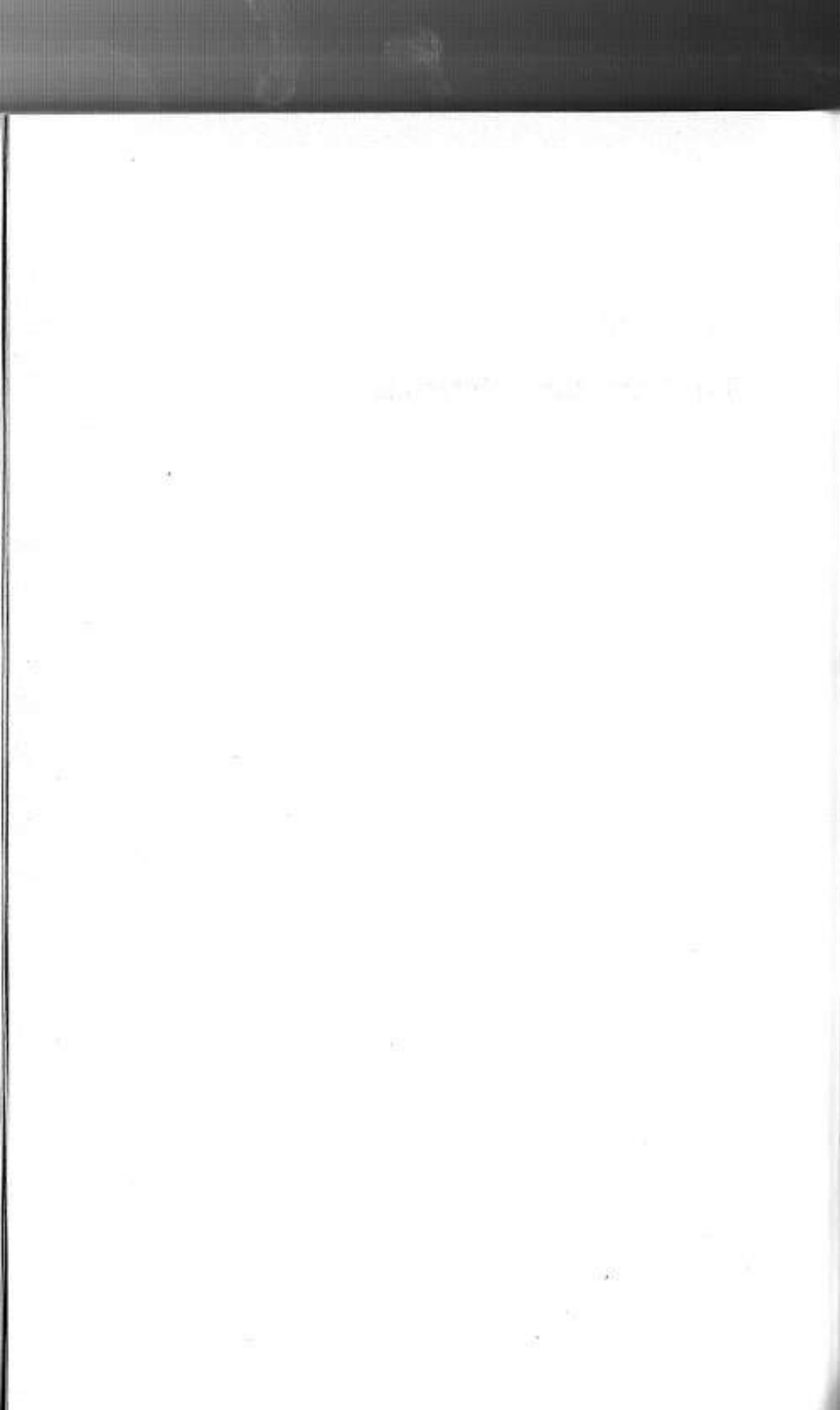
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## Lesson 39

### Letter Writing

1. Letter writing in Hausa is traditionally done according to a rather prescribed outline. The main elements of this outline are each signalled by standard formulas.

2. The *salutation* is usually :

**Takàrdan nàn tà fitò dàgà hannun Mālām Bellò zuwà gá Mālām Isā** This letter is from the hand of Malam Bello to Malam Isa.

Or simply :

<b>Zuwà gá Mālām Isā</b>	To Malam Isa
<b>Zuwà gá màì martabà Mālām Sāni</b>	To the respected Malam Sani

3. The *opening paragraph* is typically taken up with greetings such as :

**Gaisuwā màì yawà dà sô dà yàrdā dà**  
Greetings very many and affection and approval and  
**amincì. Inà fātā kanà lāfiyā—dà kù dà**  
friendship. I hope you're healthy—both you and  
**iyālinkà dukà—kàmar yaddà mu kè à nān. Inà**  
your family all—just as we are here. I am  
**murnà kwarai dà gaskè dà na sàmi dāmā in**  
happy very much that I have opportunity to  
**rubùtā makà wannàn 'yar wāsifà dōmin in sàmi**  
write you this short letter in order to receive  
**lābārinkà (na) bāyan ràbommù.**  
news of you (of) after our separation.

If the writer is not well known to the reader he will use the next paragraph after the salutations to introduce himself.

4. The *body of the letter* is then introduced by some such formula as :

**Bāyan gaisuwā . . .** (often abbreviated B/G)

After greetings . . .

**Nā sàdu dà wásíkárkà yāu . . .**

I received your letter today . . .<sup>1</sup>

**Inà sanad dà kai . . . or Inà sanasshē kà . . .**

I am informing you . . .

**Bāyan wannān . . .**

After this . . .

The body of the letter may come to several paragraphs and will contain whatever the writer is seeking to communicate. It may end with something like :

**Sai mun gāmu/sàdu/hādu.**

Until we meet.

5. The *final paragraph* will typically enjoin the receiver to greet mutual friends and ask God's blessing, e.g. :

**Gai dà mutānen gidā dukà dà su Audù dà Garbā**

Greet (your) household all and Audu and Garba

**dà sauran idòn sanì dà kè wurinkù dukà.**

and rest of acquaintances who are near you all.

**Allā yà bā mù lāfiyā. Āmin.**

God may he give us health. Amen.

6. The traditional *ending* is the Arabic signing-off followed by the writer's signature :

**Hāzā wasālam/wasālamù.** That's that (*lit.* . . . and peace).

<sup>1</sup> Or **Wásíkárkà tā sàdu dà ní . . .**, *Your letter came into my hand . . .*

This ending is, however, being displaced by its Hausa equivalent : **shī kè nan**, or by such formulas as :

<b>NI nè, . . .</b>	I am, . . .
<b>(NI nè)nākà, . . .</b>	(I am) yours, . . .
<b>NI nè àbōkinkà . . .</b>	I am your friend . . .
<b>Masòyinkà . . .</b>	Your good friend . . .

## Lesson 40

### Proverbs and Riddles

1. The Hausa language is rich in proverbial and aphoristic expressions (known as **karin maganà**, literally *stylized word*) and these play a prominent role in Hausa speech. As in English (and probably every other language) the introduction of a proverb at the right moment can be much more effective in making a point than elaborate explanation. Also, as in English, the speaker will often merely allude to a proverb to make his point (rather than saying the whole proverb), depending upon the listener to know the reference.

2. While a complete listing of even the most important proverbs is impossible here, the following list includes many of the most common. The student is referred to Abraham's *Dictionary* and to several small collections of proverbs, such as *Karin Magana* (Gaskiya Corporation, 1961) and A. H. M. Kirk-Green *Ai, Hausa Ba Dabo Ba Ne* (1966). The most complete collection is that by C. J. Whitting (1940, reprinted 1967). That by G. Merrick, 1905, is, unfortunately, out of print and very difficult to obtain.

(a) Proverbs exhorting to proper conduct :

- (1) **À bar kàzà cikin gāshintà.** Leave the chicken in its feathers. (*i.e.* Let sleeping dogs lie.)
- (2) **Bābù láifi, bābù tūnānī.** (If one does) no wrong, there is no regret.
- (3) **Dà mugunyār<sup>1</sup> rawā gwāmmā kīn tāshì.** Rather than (dancing) a bad dance (one would be better

<sup>1</sup> This is a variant feminine form of **mūgū** (see Lesson 23).

- advised to) refuse to leave (his place). (*i.e.* Leave well enough alone or Don't attempt what you're incapable of performing.)
- (4) 'Dà nā sanì' kyēyà cē. 'If I had (only) known' is (like) the back of (one's) head. (*i.e.* No use crying over spilt milk, what's done is done and cannot be undone or You have to live with it.)
- (5) Don tuwon gòbe a kè wankè tukunyā. For the sake of tomorrow's food one washes the cooking-pot. (*i.e.* Don't spoil your chances tomorrow by being careless now.)
- (6) Gidā biyu māgānin gòbarā. (Having) two homes (provides) protection (against) an outbreak of fire. (*i.e.* Don't put all your eggs in one basket.)
- (7) Hanà wani, hanà kái. (If one) refuses another, (one) refuses oneself. (*i.e.* Niggardliness recoils on the miser.)
- (8) Kàràmbānin àkwiyà, gai dà kūrā. (It was pure) meddlesomeness (on the part of) the goat (to think he could) greet the hyena (without disaster.) (*i.e.* Don't attempt the impossible.)
- (9) Kāyan sàmmakō, dà mārāicē a kàn daurè shi. Loads (prepared for) an early morning start, in the (previous) evening they are tied together. (*i.e.* Forewarned is forearmed.)
- (10) Kōmē ka yi, kà nēmi àbin kánkà. Whatever you do, look after your own needs. (*i.e.* Depend on yourself, don't sponge off others.)
- (11) Kwādāyī mabūdin wāhalā. Greed is the key (*i.e.* path) to trouble.
- (12) Rāmin mūguntā à ginà shi gājērē. Dig a pit of evil shallow. (*i.e.* Be careful not to be caught in your own trap.)
- (13) Tūsà bā tà hūrā wutā. Breaking wind won't bring a (dormant) fire to flame. (*i.e.* Don't depend on someone/something that can't do the job.)

## (b) Proverbs exhorting activity :

- (14) **Allà yā cē**, 'Tāshi in taimākē kà.' God says, 'Get up, (and *then*) let me help you.' (*i.e.* God helps those who help themselves.)
- (15) **Àmfànin hankàli aikì dà shì**. The value of good sense (is in) making use of it.
- (16) **Barin kāshī à cikì bā yā māgànin yunwà**. Keeping (one's) excrement in (one's) stomach doesn't keep (one) from hunger. (*i.e.* Speak out when the time comes—remaining silent won't solve the problem.)
- (17) **Dà yayyafi kògì kàn cika**.<sup>2</sup> By means of drizzles a river fills up. (*i.e.* Persistence pays off.)
- (18) **Rigàkafì yā fi māgàni**. A preventative is better than a medicine. (*i.e.* An ounce of prevention is better than a pound of remedy.)
- (19) **Zùmuntā à kafā ta kè**. Good relationships (depend upon) feet. (*i.e.* The maintenance of good relationships between people requires frequent visiting.)

## (c) Proverbs exhorting patience :

- (20) **Hàkuri māgànin dūniyā**. Patience is the world's medicine.
- (21) **Mahùkùrci mawàdàci**. A patient person (is) a wealthy person.
- (22) **Mai hàkuri ya kàn dafà dùtsè yā shā rōmonsà**. A patient person will cook a stone and drink its broth. (*i.e.* Patience is a virtue.)
- (23) 'Sànnu bā tà hanà zuwà', in ji kùnkurū. '(Traveling) slowly doesn't keep (one) from arriving,' says the tortoise. (*i.e.* Slow but sure.)
- (24) **Yāu dà gòbe kà iyā**. Today and tomorrow (= little by little) you will be able. (*i.e.* Little by little one can accomplish a thing.)

<sup>2</sup> Note the omission of the pronoun. This is common with this aspect in the third person singular in proverbs.

- (25) **Yāu dà gòbe shī ya sâ àllurà ginin rijiyā.** (Doing a thing) little by little this made it possible for the needle to dig a well. (*i.e.* Perseverance wins out.)
- (26) **Zuwà dà wuri yā fi zuwà dà wuri.** Coming with some money (*lit.* a cowrie) is better than coming in good time. (*i.e.* It is better to arrive late with even a small gift than to arrive early with nothing.)

(d) Proverbs stating facts of life :

- (27) **Darē rigar mūgū.** Night-time (is) the cloak of evil.
- (28) **Don hannunkà yā yi dōyī, bā kà yankèwā kà yar.** Because your hand has become foul smelling, you wouldn't cut it off and discard it. (*i.e.* One cannot but pardon the faults of one's dependants.)
- (29) **Gàba dà gábantà.** (Everyone) in front has (someone) in front of him. (*i.e.* Even the greatest has someone greater than him.)
- (30) **Jiki magayi.** The body (is) the informer. (*i.e.* Let your strength be your guide—don't overdo things.)
- (31) **Kōmē nisan darē garī yā wāyè.** No matter how long the night, morning will come. (*i.e.* Every cloud has a silver lining.)
- (32) **Kurūm mā máganà cē.** Even silence is speech. (*i.e.* Silence may be significant.)
- (33) **Làbārin zūciyā à tàmbyi fuskà.** (For) the news of the heart one should ask the face. (*i.e.* One's face shows what is in one's heart.)
- (34) **Tsōhon dōkì mài sàné.** An old horse (is) a knowing one.
- (35) **Wānzāmī bā yà sōn jārḡā.** The tatoocer (*lit.* barber) doesn't like (to be) tatoored. (*i.e.* One who cheats/hurts others doesn't like it when the tables are turned on him.)

(e) Proverbs dealing with cause and effect, remedy, result :

- (36) **Albarkàcin kàzà kádangarè ya shā ruwan kaskō.** Thanks to the chicken the lizard drank water from a bowl. (*i.e.* Some gain advantages through no virtue of their own.)
- (37) **Mài nāmà ya kàn nēmi wutā.** The one who (already) has meat will look for fire. (*i.e.* A person doesn't seek a thing unless he already has a reason for needing it.)
- (38) **'Mù jē mù ganī' māgānin mafāryāci.** 'Let's go see (it)' (is) the remedy for a liar.
- (39) **Tsūtsān nāmà, ita mā nāmà cē.** The maggot in the meat is itself meat. (*i.e.* It's all the same.)
- (40) **Ūngulū bā tà sàukā banzā.** The vulture doesn't descend without reason. (*i.e.* A (dire) effect does not come about without a cause.)
- (41) **Yārò bāi san wutā ba sai tā kōnà shi.** A child doesn't know fire until it burns him.
- (f) **Miscellaneous proverbs involving comparison :**
- (42) **Ābōkin sarkī, sarkī nē.** A chief's friend (is) a chief. (*i.e.* The friend of a person in high position shares the advantages of that position.)
- (43) **Ālhērì gadon barci nē.** Kindness is a bed to sleep on. (*i.e.* Doing a favour is a good investment.)
- (44) **Allà shī nē sarkī.** God is the Chief (of chiefs). (*i.e.* God is over all.)
- (45) **Dà tsirārà gāra bakin bāntē.** Rather than nakedness better a black loincloth. (*i.e.* Half a loaf is better than none.)
- (46) **Dūniyā mაცე dà cikī cē.** The world is a pregnant woman. (*i.e.* No one knows what will come of the pregnancy—a boy, a girl, alive, dead, *etc.*)
- (47) **Ganī yā fi (or yā kōri) jī.** Seeing is better than (or chases away) hearing. (*i.e.* Seeing is believing.)
- (48) **Gàskiyā tā fi kwabò.** Truth is better than money (*lit.* a penny). (*i.e.* Honesty is the best policy.)

- (49) **Gīwā à gàrin wani zōmō.** An elephant in another's town (is but) a rabbit. (*i.e.* A person who is important in his own town is just another ordinary person in another town.)
- (50) **Harbì à wutsiyà yā fi kuskurè.** Shooting (something) in the tail is better than missing (completely). (*i.e.* Half a loaf is better than none.)
- (51) **Jikì yā fi kùnnè jì.** The body is better at sensing/hearing than the ears. (*i.e.* If one refuses to listen to advice he will be taught by hard knocks.)
- (52) **Kāmā dà Wānè bà Wānè ba.** Like So-and-so (is) not So-and-so. (*i.e.* The similarity of two things is far from saying that they are the same.)
- (53) **Kō bà à gwadà ba linzāmì yā fi bàkin kàzā.** Even though no measurement is taken (one can see that) a bridle is too big for the mouth of a chicken. (*i.e.* Such-and-such is completely obvious.)
- (54) **Lāfiyār jikì arzikì nè.** Health is wealth.
- (55) **Rashin sanì yā fi darè ùhù.** Lack of knowledge is darker than night time. (*i.e.* There is nothing worse than ignorance.)
- (56) **Sāmù yā fi iyàwā.** Possessing (something) is better than expertise (in using it). (*i.e.* Possession is nine points of the law.)
- (g) Proverbs for more specialized situations :
- (57) **Aikin banzā makāhò dà waiwāye.** (It is) worthless work (for) a blind man to turn his head to look. (*i.e.* An illustration of a supreme waste of effort.)
- (58) **À nemi jinì gà fārā ?** Would one seek blood from a locust ? (*i.e.* You can't get blood from a stone.)
- (59) **Bā dāmā tēshàn Kanò.** The Kano railway station is impossible. (*i.e.* Not a chance anywhere.)
- (60) **Banzā tā kōri wōfi.** A worthless one has chased away a useless one. (*i.e.* Two villains queered each other's pitch.)

- (61) **In nā yi makà rānā, kadà kà yi mini darē.** If I make daylight for you, don't you make night for me. (*i.e.* If I do good to you, don't you repay me with evil.)

3. *Riddles* are a common form of Hausa word game. Riddles are typically presented as statements (rather than as questions). If the answerer is stumped by the riddle he will reply **Nā bā kà gārī**, *I give up* (*lit.* *I give you the town*). He is then told the answer.

4. The following short list of riddles is taken largely from G. Merrick, *Hausa Proverbs*, London, 1905 :

- (1) **Rīgātā gūdā daya, aljifuntā dāri.** *Answer* : **Gidan gārā.** I have only one gown (but it has) 100 pockets. *Answer* : An anthill.
- (2) **Bāba nà dākī, gēmūnsà nà waje.** *Answer* : **Wutā dà hayāfi.** Father is in the hut (but) his beard is outside. *Answer* : Fire and smoke. (*i.e.* Fires are built inside of huts for warmth. As the smoke streams out through a door, window or through a grass roof it resembles a white beard.)
- (3) **Hanyà daya tā rābu biyu.** *Answer* : **Wāndō.** A single path divides into two. *Answer* : Trousers.
- (4) **Shānuntā dāri, maɗaurintā daya.** *Answer* : **Tsin-tsiyā.** Its cattle number 100 (but) it only has one rope/string (*lit.* *tyer.*) *Answer* : A broom. (*i.e.* A single string ties 100 or more pieces of grass together to form a broom.)
- (5) **Kāsuwā tā ci tā wātsè, tā bar kārē kālā.** *Answer* : **Harshè.** The market was held and broke up, it left a dog gleaning. *Answer* : The tongue. (*i.e.* After a person finishes eating his tongue goes wandering around in his mouth picking up the remaining food.)
- (6) **Gōɗiyātā tanà dà cikī. Bā nà hawan gōɗiyār, sai cikī na kè hawā.** *Answer* : **Dākī dà gadō à cikī.** My mare

- is pregnant. I don't ride the mare, (I) only ride the unborn foal. *Answer*: A hut with a bed in it.
- (7) **Rawànin sarkī yā fàskàri nadèwā.** *Answer*: **Hanyà.** The chief's turban was impossible to wind around (his head). *Answer*: A road.
- (8) **Dākin sauràyī bābù kōfà.** *Answer*: **Kwai.** The hut of a young man has no doorway. *Answer*: An egg.
- (9) **Nā wankè fwaryāta. Nā jē gabàs, nā jē yāmmā, nā dāwō, bà tà būshè ba.** *Answer*: **Harshèn kàré cikin bākìnsà.** I washed my calabash. I went to the east, I went to the west, I returned, it hadn't dried. *Answer*: A dog's tongue in its mouth.
- (10) **Ukù-ukù, gamà gārì.** *Answer*: **Murfù.** Three each, the town (is) complete. *Answer*: The three stones on which pots are set over fire = a local kind of stove. (*i.e.* No town is complete without cooking places.)

## Lesson 41

### Additional Conversations

1. It has been possible to include only a limited number of typical dialogues in the regular lessons. A larger selection, arranged topically appears below. Full translations are not given. Where explanation is necessary an asterisk (\*) appears referring the student to section 8, *Notes*, at the end of this lesson.

2. Additional greeting conversations :

(a) Audù meets Mūsā :

Audù : Sànnu.

Mūsā : Sànnu dai.

Audù : Lāfiyà ?

Mūsā : Lafiyà lau.

Audù : Ìnā gājìyà ?

Mūsā : Bā gājìyà.

Audù : Ìnā làbàrì ?

Mūsā : Làbàrì sai àlhèrì.

Audù : Ìnā iyālinkà ?

Mūsā : Lāfiyà dai.

Audù : Tò mādàllā.

Mūsā : Kanà lāfiyà ?

Audù : Lāfiyà, bā kōmē.

Mūsā : Mutānenkà lāfiyà ?

Audù : Lāfiyà kalau.

Mūsā : Ìnā aikì ?

Audù : Àlhamdùlillāhì

Mūsā : Mādàllā, sai an jimà.

Audù : Yāuwā, mun jimà dà yawā.

(b) Mammàn meets Sulè resting in the heat of the day :

- Mammàn : Sànnu dà hùtàwā.  
 Sulè : Yāuwā, marābā dà zuwā.  
 Mammàn : Ìnā wunì ?  
 Sulè : Lāfiyà.  
 Mammàn : Ìnā gùmi ?  
 Sulè : Ai lōkácinsà nē.  
 Mammàn : Gàskiyarkà.  
 Sulè : Kā zō lāfiyà ?  
 Mammàn : Lāfiyà dai.  
 Sulè : Gidankà lāfiyà ?  
 Mammàn : Kalau.  
 Sulè : Mādallā, zō kà zaunà.  
 Mammàn : Ā'ā, zā ni kàntí.  
 Sulè : Tò bā láifí, sai ká dāwō kè nan.  
 Mammàn : Yāuwā, sai nā dāwō.

(c) Bellò visits Jàtau (who has been sick) at the latter's home :

- Bellò : Sàlāmù àlaikùn.  
 Jàtau : Yāuwā, shigō Bellò.  
 Bellò : Mādallā, kanà lāfiyà ?  
 Jàtau : Lāfiyà dai.  
 Bellò : Ìnā gidā ?  
 Jàtau : Lāfiyà.  
 Bellò : Mutànenkà lāfiyà ?  
 Jàtau : Lāfiyà dukà.  
 Bellò : Tò, yàyà jikí ? \*  
 Jàtau : Kái, jikinā yanà dàmuwā \* sòsai !  
 Bellò : Kái, sànnu ! Ciwòn cikì nē ?  
 Jàtau : Ā'ā, kafà cē.  
 Bellò : Kái, Allā yà bā dà saufí.  
 Jàtau : Āmin.

## 3. Conversations dealing with foodtime :

## (a) Bâtūrè and his cook Àlì :

Bâtūrè : Àbinci yā yi ?

Àlì : Yā yi.

Bâtūrè : Tò dà kyāu.

Àlì : Kanà sô in kâwô shi ?

Bâtūrè : Ī, àmmā bāri in wanké hannū tūkùna.

Àlì : Tō, zān dākātā káfan.

Bâtūrè : Kái, nā ji yunwà yāu.

Àlì : Tò bā láifi, nā shiryà àbinci dà yawà.

Bâtūrè : Dà kyāu, mē ka shiryà ?

Àlì : Nāmān sāniyā dà wākē dà dānkali.

Bâtūrè : Mādāllā, kâwô sū.

Àlì : Tō, inā zuwā.\*

Bâtūrè : Zā mù yi bàfi \* gòbe.

Àlì : Tō, zān jē kâsuwā dà sáfē.

Bâtūrè : Dà kyāu, à sâyi isasshen \* nāmā.

Àlì : Tō, wānē irī nē ka kē sô ?

Bâtūrè : Na kâzā yanā dà àrahā yānzū ?

Àlì : Ai dāma-dāma \* yānzū.

Bâtūrè : Tō zā kà yi burōdī \* kumā ?

Àlì : Ā'ā, nā yī shi yāu.

Bâtūrè : Dà kyāu. Kái, nā kòshi ! \*

Àlì : Mādāllā, bāri in kâwô kōfi.\*

Bâtūrè : Tò dà kyāu.

## (b) Àliyù and Hasān drinking tea :

Àliyù : Bāri mù zaunā mù shā tī.\*

Hasān : Tō, bā láifi.

Àliyù : Gā sukār \* dà madarā nān.

Hasān : Tò dēbō \* mini sukār káfan kawāi.

Àliyù : Àshē, bā kà sōnsā dà zāki \* ?

Hasān : Ī, bā dādī hakā.

Àliyù : Ai bàn yārda ba.

Hasān : Kanà sōn sukār dà yawà ?

- Àliyù : Sòsai !  
 Hasàn : Tò bà láifì.  
 Àliyù : Gà biskitì \* kumā.  
 Hasàn : Tò, nā gōdè.

## 4. Conversations on the road :

(a) **Isā** meets **Garbà** on the way to market :

- Isā** : Sànnu **Garbà**, inā zuwà ? \*  
**Garbà** : Ai, zā ni kàsuwā.  
**Isā** : Tò, bàri mù jē tàre.  
**Garbà** : Mādàllā, mē zā kà yi à kàsuwā ?  
**Isā** : Zā ni in gai dà ɗan'uwāna.  
**Garbà** : Tò dà kyāu. Dàgà gārì ya kè ?  
**Isā** : Ā'ā, dàgà kàuyè \* nē, àmmā yanà zuwà  
 kàsuwā kullum.  
**Garbà** : Dà kyāu.  
**Isā** : Sàyē zā kà yi ?  
**Garbà** : Wàtākìlā. Zān nēmi kōtār \* fartanyā.  
**Isā** : Tākà tā tsūfa nē ?  
**Garbà** : Ī, tanā sō tā karyè.\*  
**Isā** : Lallē, yā kāmātā à sàmi sābuwār.

(b) **Daudà** takes a trip in a lorry \* :

## (i) Bargaining for the price with the driver :

- Daudà** : Dirēbā, inā sō in tàfi Kanò.  
**Dirēbā** \* : Tò, kàwō sulè bakwài.  
**Daudà** : Habà !, Dā mā kudinsà sulè shidà nē.  
**Dirēbā** : Bà cikin kyàkkyāwar mōtā kàmar  
 wannān ba.  
**Daudà** : Òhō. Zān nēmi wani dirēbā.  
**Dirēbā** : Zā kà biyā shidà dà sīsì nē ?  
**Daudà** : Bābù ! In bà shidà ba, zā ni nēman  
 wani.  
**Dirēbā** : Tò, kàwō kudī. Shiga dà saurì, zān  
 bugà \* yānzū.

- (ii) On the road, chatting with the motor boy :

Daudà : Kâi, wannân môtà tā iyà gudù !  
 Kàren Môtà \* : Sòsai ! Wannân dirèbà tsòfon hannū \* nè.

Daudà : Yā dadè yanà aikin dirèbà nè ?  
 Kàren Môtà : Hakà nè—wajen shèkarà àshirin.

Daudà : Kâi ! Wannân môtà tāsà cè ?

Kàren Môtà : I mànà ! Yanà dà môtà ukù.

Daudà : Àshè ? Àmmā yā arzutā ! \*

Kàren Môtà : Gàskiyarkà. Ai, yā yi hajì \* bàra.

Daudà : Tabdì ! Dà môtàrsà ?

Kàren Môtà : Ā'ā, dà jirgin samà.

Daudà : Àshè ?

Kàren Môtà : I, anà cè dà shì, ' Āhajì Jirgin Samà.' \*

- (iii) Stopping for a ' rest stop ', talking with fellow passenger Bālā :

Daudà : Bâri mù sàuka mù hûtà.

Bālā : Tô, zâ ni dājì in yi fitsârì \* tükuna.

Daudà : Tô, zân nèmi rākè.\*

Bála : Dà kyâu, à sayō mini na tarō.

- (iv) Starting again, the driver and the motor boy :

Dirèbà : Tô, à kirāwō \* fasanjōjì.\*

Kàren Môtà : Tô, sunà nan.

Dirèbà : Dukànsù ?

Kàren Môtà : Sai daya. Kai ! Zō maza !

Dirèbà : Yàyà yànzù ?

Kàren Môtà : Shì kè nan, bugà mâi ! \*

- (v) Back on the road, Daudà and Bālā :

Daudà : Kâi, hanyàn nan tā fāci ! \*

Bālā : Lallè. Àkwai gāngarà \* dà yawà.

Daudà : **I, dà santsi \* kumā.**

Bàlā : **Hakà nē, ruwan samà nē ya fātā \* ta.**

Daudà : **Har, wai, wani kògì yā cika yā kwāshè gadà.\***

Bàlā : **I, àmmā an gyàrtā.\***

Daudà : **A'a, môtà ta tsayà !**

(vi) Stuck on a slippery hill, the driver and motor boy giving orders :

Dirèbà : **Kàren môtà ! Sâ wejì ! \***

Kàren Môtà : **Tô, nā sâ.**

Dirèbà : **Kôwā yā sàuka yā tūrā.\***

Kàren Môtà : **(to passengers) Sàuka ! Sàuka !**

Dirèbà : **Tô, tūra !**

Kàren Môtà : **Tô, bùga !**

**Shi kè nan, tā fita.**

**(to passengers) Kù hau ! Kù hau !**

**(to driver) Tô, bùga !**

5. Conversations at work :

(a) On the farm—when to plant :

Sà'idù : **Kâi, ruwā \* yā fārà zuwà sòsai !**

Nùhù : **Gàskiyarkà, zân fārà shùkà gòbe.**

Sà'idù : **Ashè, bà kà sòmà \* ba tükùn ?**

Nùhù : **I, nā yi dan lattì \* bana.**

Sà'idù : **Ìnā dālilì ?**

Nùhù : **Ai uwātā tā rāsu \* sātìn nān.**

Sà'idù : **Kâi, sànnu ! Mātankà fà ? Sun màkarà kumā ?**

Nùhù : **Ā'ā, sun sòmà tun dà wuri.**

Sà'idù : **Dà kyāu, bà zā kù jì yunwà \* ba.**

Nùhù : **Hakà nē.**

(b) On the farm—Nigerian versus Western hoes :

Bàtùrè : **NÌ, bàn tafà aikì dà irin tākù fartanyà ba.**

Hārūnà : Àshē ? Bābù irintà à kasarkù ?

Bātūrè : Ī, irin tāmù tanà dà dōguwar kōtā \* nē.

Hārūnà : Hakà nē. Don mē bà à kāwō sù nān ba ?

Bātūrè : Ai, an kāwō, àmmā bâ su dà àmfāni.

Hārūnà : Àshē ?

Bātūrè : Ī. Dōguwar kōtārsù ta kàn karyè \* dà saurì.

Hārūnà : Sabò dà taurin \* kasā kē nan ?

Bātūrè : Hakà nē.

Hārūnà : Ai, wātākilā à kasarmù irin tāmù tā fi kyāu.

Bātūrè : Sòsai.

Hārūnà : Àmmā aikì dà irin tāmù dà wùyā.

Bātūrè : Gàskeyā nē—sai à sùnkwiye.\*

Hārūnà : Hakà nē—har wani sà'ì mùtùm zāi ji cìwòn bāyā.

Bātūrè : Kāi, mutānenkù sunà shān wāhalā !

Hārūnà : Ai dōlè nē. In bābù nōmā, bābù àbinci.

Bātūrè : Gàskeyarkā—kō à kasarmù hakà ya kē.

(c) On the farm—anticipating harvest :

Yākubù : Dà yārdar Allā \* hatsimmù \* zāi yi kyāu bana.

Bātūrè : Gàskeyarkā, ya tsira sòsai.

Yākubù : Har jān \* yā fārā nūnā \* yānzū.

Bātūrè : Zā à yi girbīnsā à watān Sātumbā kō ?

Yākubù : Ā'ā, sai ruwā yā dāukē \* tūkùn.

Bātūrè : Tō, sai Òktōbā kē nan.

Yākubù : Hakà nē. Anā girbīnsā sà'ì daya dà gērō.\*

Bātūrè : Tō, farar dāwā fā ?

Yākubù : Ai farār, sai Nūwambā.

Bātūrè : Àmmā ita cè mài kyānsù kō ?

Yākubù : Sòsai ! Farār tā fi dukā dādī.

Bātūrè : Rāwayā \* fā—an fi sōntā \* dà jā ?

Yākubù : Ī, àmmā bà tà kai farār ba.

Bātūrè : Yāushè a kàn girbē tà ?

- Yàkubù : Wajen farkon Nùwambà nè.  
 Bâtùrè : Kâi, kunà shân aiki dà kàkà.\*  
 Yàkubù : Gâskiyà nè. Àmmā munà sāmùn hūtū  
 káfan dà rānī.\*  
 Bâtùrè : Bābù aiki dà rānī ?  
 Yàkubù : Ā'ā, àkwai dà yawà, àmmā sai na gidā.\*  
 Bâtùrè : Tò bā láifi.

(d) At the office—Gámbo is a clerk (ákāwū), Sulè and Yūsufù are messengers (māsinjā).

(i) Gámbo : Sulè !

Sulè : Nā'am.

Gámbo : Zō kà kai wannàn wásíkà fās ófis \*  
 Sulè : Rānkà yà dadè !

Gámbo : Gà sulè biyu. Kà sayō kán sarkí \* na  
 àhù-àhù kà sá biyu à kán wásíkar.\*

Sulè : Tò shí kè nan ?

Gámbo : Shí kè nan.

(ii) Gámbo : Yūsufù, káwō littāfin rāsít.\*

Yūsufù : Tò, ngō.\*

Gámbo : Tò, yānzú kà jē kántin littāttāfai,\* kà  
 sayō sábon irinsà.

Yūsufù : Tò, nawà nè kudinsà ?

Gámbo : Yanà tsákānin sulè ukù dà sulè huđu.  
 Gà sulè huđu.

Yūsufù : Tò, shí kè nan ?

Gámbo : Shí kè nan.

(iii) Sulè : Nā dāwō. Gà kán sarkí.

Gámbo : Tò. Yānzú kà kai wannàn takārdā \*  
 zuwà bábban àkāwū à Jānhól \*—  
 sūnansà ĀII.

Sulè : Tò.

Gámbo : In ká kai tà cān sai kà biyō ta kántin  
 littāttāfai kà sayō mini kwalbar jar  
 tawadā.\* Gà sulè.

- Sulè : Tò.  
 Gàambo : In kā ga Yūsufu cân kà cê masà yà  
 dāwō dà wuri. Inà bùkātarsà.  
 Sulè : Tò nā yi.  
 Gàambo : Shī kè nan.

6. Conversations dealing with health :

(a) Sùlēmānù meets Būbà on the path :

- Sùlēmānù : Inā zā ka àbōkí ?  
 Būbà : Ai, zā ni asibitì in shā māgānī.  
 Sùlēmānù : Àshē ? Bā kà dà lāfiyà nē ?  
 Būbà : Ī, bān yi bārcī ba yāu \* kō káfan.  
 Sùlēmānù : Zāzzāfī nē ?  
 Būbà : Ī, dà cīwòn kái.  
 Sùlēmānù : Kái, bā kyāu !  
 Būbà : Hakà nē. Dā yanà zuwà lōtò-lotò kawai  
 àmmā yānzū nā yi kwānā ukù bān  
 rábu \* dà shī ba,  
 Sùlēmānù : Likitā zāi bā kà àllūrā nē ?  
 Būbà : Wátákílā. Hakà na kè sô.  
 Sùlēmānù : Allà yà sawwākē ! \*  
 Būbà : Āmin.

(b) Lawàl is chatting with Dōgo :

- Lawàl : Uwargidankà tā yi ciki \* nē ?  
 Dōgo : Hakà nē. Tanà dà na \* watà biyar.  
 Lawàl : Mādāllā. Na farkō nē ?  
 Dōgo : Ā'ā, ta yi wani bāra àmmā yā zubē.\*  
 Lawàl : Tò, àmmā lāfiyà ta kè yānzū ?  
 Dōgo : Ai dāma-dāma.\* In Allà yā yārda zā tà haifū  
 lāfiyà.  
 Lawàl : Tò Allà yà sâ.  
 Dōgo : Āmin.

(c) **Abūbakār** has come to the doctor with a complaint :

**Abūbakār** : Kāi, likitā, cikinā yanā dāmūnā \*  
kwarai !

**Likitā** : Kāi, sànnu ! Yāushè nē ya sōmà ? \*

**Abūbakār** : Ai yā dadè—kamar sātī biyu.

**Likitā** : Tō. Kwántā \* à tēbūr nān mù dūbā.

**Abūbakār** : Tō.

**Likitā** : Kanā zāwò \* nē ?

**Abūbakār** : Ā'ā. Ai ciki yā daurè.\*

**Likitā** : Tō. In nā tabà nān, dà zāfi \* nē ?

**Abūbakār** : Ā'ā, bāi fi na \* sauran ciki ba.

**Likitā** : Tō, kā iyā tāshì yānzū. Kā jē kā cikā  
wannān kwalbā dà fitsāri,\* kā cikā  
wannān dà bāyan gidā, kā bar sū nān,  
kā dāwō gōbe.

**Abūbakār** : Tō.

**Likitā** : Shī kè nan, sai gōbe wārhakā.\*

**Abūbakār** : Yāuwā, sai gōbe.

7. Conversations dealing with weather :

(a) **Īmām** and **Sambò** sitting outside the latter's home :

**Īmām** : Kāi, gizāgizai \* sun yi yawā.

**Sambò** : Ai, dāmūnā tā kusa.\*

**Īmām** : Gāskiyarkā, watān Afril nē.

**Sambò** : Inā bègē \* dāmūnā zā tā yi kyāu bana.

**Īmām** : Nī mā hakā. Bāra ruwā bāi yi sōsai ba.

**Sambò** : Har hatsin \* wasu yā fōnē.\*

**Īmām** : Hakā nē. Sabò dà wannān wadansu sunā  
jīn yunwā yānzū.

**Sambò** : Wadansu mā sun ci bāshì dōmin hātsinsū  
yā kāsā.\*

**Īmām** : Gāskiyarkā. Āmmā in Allā yā yārda ābīn  
zāi gyāru \* bana.

**Sambò** : Allā yā sā.

(b) **Àdàmu** explains Nigerian seasons to a European :

**Bàtùrè** : À kasarmù ruwā yanà zuwà kōwàné  
lōkàcī.

**Àdàmu** : Àshē ? Bà hakà ya kè à wurimmù ba.

**Bàtùrè** : Yàyà ?

**Àdàmu** : Sai dà dāmuna nè mu kè sāmùn ruwā.

**Bàtùrè** : Bābù ruwā dà rānī ?

**Àdàmu** : Kō kàdan.

**Bàtùrè** : Dà bazarā \* fà ?

**Àdàmu** : Ai wani sà'ì àkwai ruwā kàdan dà bazarā.

**Bàtùrè** : Tō, àmmā bā yawà kō ?

**Àdàmu** : Wani lōkàcī zāi zō dà òan yawà.

**Bàtùrè** : Àshē ?

**Àdàmu** : I, àmmā an jimà sai yà dāukē.\*

**Bàtùrè** : Tō, idan an shūkà dà bazarā zāi yi \* nè ?

**Àdàmu** : Wàtākīlā, àmmā yawancin lōkàcī bā yà yī.

**Bàtùrè** : Māi shūkà zāi shā wāhalà kō ?

**Àdàmu** : Hakà nè. Àbinsà sai yà lālācē.\*

**Bàtùrè** : Kāi, wannān bā kyāu !

**Àdàmu** : Gāsikiyarkā, àmmā laifin kànsà \* nè.

8. Notes on asterisked items from the conversations presented in sections 2-7 of this lesson :

- |       |              |  |
|-------|--------------|--|
| 2 (c) | yàyà jiki ?  | how's (your) illness ( <i>lit.</i> body) ?<br>(see Lesson 31, section 5) |
|       | dāmuwā       | the verbal noun from <b>dāmu</b>   |
| 3 (a) | inà zuwā     | I'm coming ( <i>i.e.</i> just a minute<br>and I'll have it done)         |
|       | yi bàkī      | have guests  |
|       | isashē       | enough (from <b>isa</b> , <i>be enough</i> )                             |
|       | dāma-dāma    | a bit better (than formerly)   |
|       | burōdī/brōdī | bread, rolls   |
|       | kōshi        | have become full (of food)   |
|       | kōfi         | coffee   |
| 3 (b) | tī           | tea  |

	<b>sukàr</b>	sugar
	<b>dēbō</b>	dip out (into my cup) (from <b>dībà</b> , <i>extract, draw out</i> )
	<b>zāfī</b>	sweetness
	<b>biskitī</b>	biscuit (British English), cookie (American English)
‡ (a)	<b>inā zuwà</b>	= <b>inā zā ka</b>
	<b>ƙauyè</b>	village, suburb
	<b>ƙōtā</b>	handle (of hoe, axe, etc.)
	<b>karyè</b>	snap, break (as a stick breaks)
‡ (b)	in a lorry	lorries are the ordinary means of transportation for people as well as goods over large areas of Nigeria. There are buses and other passenger vehicles in and between certain large urban centres as well.
‡ (b) (i)	<b>dirēbà</b>	driver
	<b>bugà</b>	start (the engine), start (driving)
‡ (b) (ii)	<b>kāren mōtā</b>	motor boy ( <i>lit.</i> motor dog). He is the person responsible to see that loads, people, etc., are all in place before the lorry starts, to inform the driver if anything goes wrong, to put wedges behind the wheels when the lorry stops, (sometimes) to collect the fares, etc.
	<b>tsōfon hannū</b>	'old hand', experienced person
	<b>arzūtā</b>	has become wealthy
	<b>hajī</b>	pilgrimage to Mecca
	<b>Alhaji Jirgin Samà</b>	an Alhaji who has made the pilgrimage by aeroplane. (The title is used humorously.) Alhaji is the title given to anyone who has made the pilgrimage.

- 4 (b) (iii) **fitsāri** urinate. It is not considered inde-  
 delicate for a person to state  
 that the reason for his going  
 off is to urinate.
- rākē** sugarcane  
 4 (b) (iv) **kirāwō** call here (the -ō form of **kirā**)  
**fasanjōji** the plural of **fasānjā** = passenger  
**bùgà mái** start going! (*lit.* hit the petrol,  
 'step on the gas')
- 4 (b) (v) **fāci** is ruined, spoiled  
**gàngarā** bumpiness  
**santsi** slipperiness  
**fātā** ruin, spoil  
**gadā** bridge (from English 'girder')  
**gyārtā** = **gyārā**, fix, repair
- 4 (b) (vi) **weji/waji** wedge. Each lorry carries two  
 or more wooden blocks  
 (usually approximately four  
 inches square with one end  
 whittled down to form a  
 handle) which the motor boy  
 puts behind (or in front of)  
 the rear wheels whenever the  
 lorry is stopped, to keep it  
 from rolling.
- 5 (a) **turā** push  
**ruwā** in a context such as this it means  
*rain*
- sōmā** = **fārā**, begin, start  
**lattì** late  
**rāsu** died (the -u form of **rasà**, lack)
- 5 (b) **ji yunwà** here it means *go hungry, starve*  
**kōtā** handle (of hoe, axe, etc.—see  
 also under 4 (a) above)
- karyè** snap, break (as a stick—see also  
 under 4 (a) above)

- |             |                        |  |
|-------------|------------------------|--|
|             | <b>taurī</b>           | hardness, toughness  |
|             | <b>à sùnkwiye</b>      | stooped over   |
| 5 (c)       | <b>dà yàrdar</b>       |  |
|             | <b>Allà</b>            | by God's grace   |
|             | <b>hatsī</b>           | grain  |
|             | <b>jān</b>             | red variety of guinea corn—the earliest maturing and lowest prestige type of guinea corn                                     |
|             | <b>nūnā</b>            | ripening   |
|             | <b>ḏāukē</b>           | (rain) stops   |
|             | <b>gērō</b>            | early maturing variety of millet   |
|             | <b>rāwayà</b>          | yellow variety of guinea corn  |
|             | <b>fi sō</b>           | prefer   |
|             | <b>kākā</b>            | harvest season   |
|             | <b>rānī</b>            | dry season   |
|             | <b>na gidā</b>         | work at home (e.g. repairing the huts, re-roofing, making new mats, etc.)  |
| 5 (d) (i)   | <b>fās ōfis</b>        | post office (also called <b>gidan wayà</b> = home of the telephone/telegraph)  |
|             | <b>kān sarki</b>       | postage stamp ( <i>lit.</i> head of the king)  |
|             | <b>wāsīkà</b>          | letter   |
| 5 (d) (ii)  | <b>rāsīt</b>           | ( <b>littāfin rāsīt</b> = receipt book)  |
|             | <b>ngō/ungō</b>        | here, take it !  |
|             | <b>kāntin</b>          |  |
|             | <b>littāttāfai</b>     | bookstore, bookshop  |
| 5 (d) (iii) | <b>takārdā</b>         | letter ( <i>lit.</i> paper)  |
|             | <b>Jānhōl/Jān hwāl</b> | John Holt canteen (name of a prominent commercial firm)  |
|             | <b>jar tāwadā</b>      | red ink  |
| 6 (a)       | <b>yāu</b>             | the Hausa day begins at 6 p.m.<br>Thus, <i>I didn't sleep today</i> in Hausa is <i>I didn't sleep last night</i> in English. |

- ràbu** be separated (-u form of **rabà**, *separate, divide*)
- Allà yà sawwàkè** may God lighten (your) trouble (see Lesson 31, section 5)
- 6 (b) **yi ciki** become pregnant  
**na** (i.e. pregnancy of)  
**zubè** (pregnancy) aborted  
**dāma-dāma** better than before (at least)
- 6 (c) **yanà dāmūnā** it is bothering me  
**sōmā** = **fārā** (see also under 5 (a) above)  
**kwāntā** (from **kwāntā**, *lie down*) lie down !  
**zāwò** diarrhoea  
**ciki yā ɗaurè** I'm constipated (*lit.* stomach has tied up)  
**dà zāfi** is there pain ? (**zāfi** = heat, pain)  
**na** i.e. pain of  
**fitsāri** urine (see also under 4 (b) (iii) above)  
**(gòbe)** at this time (tomorrow) (see Lesson 33, section 2)  
**wàrhakà**  
 7 (a) **gizàgizai** (plural of **girgijè**, *raincloud*) clouds  
**kusa** is close (verb form of the noun **kusa**, *close*)  
**bègè** a noun meaning *hope*  
**hatsi** grain (see also under 5 (c) above)  
**kōnè** burn (i.e. from the heat of the sun and lack of moisture)  
**kāsà** run short, fall short  
**gyàru** be repaired, corrected (-u form from **gyārà**, *fix, repair*)
- 7 (b) **bazarā** hot, muggy season (March-April) just before the rains come

- dāukē** (rain) stops (see also under 5 (c)  
above)
- zāi yi ?** will it mature ?
- lālācē** spoil (= **fācī** under 4 (b) (v)  
above)
- lāifin kānsà** his own fault

## Lesson 42

### Additional Texts

1. Several fables have already been introduced as conversational materials in the foregoing lessons (see Lessons 20, 23, 26, 27, 30). Several more are introduced below. Since some version of each of these has already appeared in print (usually minus any indication of tone and vowel length) a reference to these is given for each text.

#### 2. Mākāhò Mài Fitolà

Wani sauráyí yanà yāwò dà dàddarē sai ya hāngi wani mùtúm dà fitilà à hannunsà. Dà sukà gāmu ya ga—āshē, mākāhò nē !

Sai ya cē, ' Kai, mākāhò, kanà hàukā nē ? Mè ya kai kà yāwò dà fitilà ? Darē dà rānā bà duk daya su kè garē kà ba ? '

Mākāhò ya cē, ' Ai, duk daya nē mánà ! Har, in dà darē nē nā fī kà ganī. Fitolān nan, nā rikè ta bà don káinā ba nē, àmmā don irinkù nē—māsu idò àmmā marāsā hankālī—don kù gan nī dà dàddarē, kadà kù tūrè nī ! '

#### Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

mākāhò	blind man
sauráyí (pl. sāmārī)	young man
dà dàddarē = dà darē	at night

hàngā (i/ē)	see from a distance
hàukā	going mad
duk ɗaya	it's all the same
irinkū	the likes of you
màsu idò	able to see ( <i>lit.</i> possessing eyes)
tūrè	knock over

## 3. Dilā ɗa Zalbè

Wata rānā dilā yanā cīn kàzā, sai wani kàshī mǎi tsīnī ya kākārè masà à mǎkōgwārō. Ya bi nān, ya bi cān, yanā nēman wandà zāi cirè masà kàshīn. Ya cè duk wandà ya cirè masà, zāi bā shī lādā.

Tō, sai zalbè ya zō, ya cè shī zāi yi. Dilā ya būdè bàkī, zalbè ya sâ kǎnsà, ya cirō kàshīn.

Dilā ya jūyà, zāi yi táfiyarsà, sai zalbè ya cè, 'Inā lādāna ?'

Dilā ya amsà, ya cè, 'Ai, lādankà kè nan : kǎ sâ kǎnkà cikin bàkin dilā, kǎ fita lāfiyà !'

## Notes :

See *Ka Kura Karatu*, NORLA (now Gaskiya Corporation), 1954, page 7. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

zalbè	common grey heron
kàshī	bone
tsīnī	sharp point
kākārè	become jammed
mǎkōgwārō	throat
ya bi nān, ya bi cān	he went hither and thither
cirè	pull out
duk wandà	whoever
lādā	reward
cirō	pull out (-ō form of cirè)
jūyà	turn ( <i>i.e.</i> turned to go)
lādankà kè nan	this is your reward

## 4. Kwādī Biyu

Wadansu kwādī gūdā biyu sukā fādà cikin kwaryar madarā, sukā kāsà fitā. Sunà ta iyò, sunà ta iyò, bā dāmā. Anà nan, sai dayansù ya gāji, ya cē, 'Yāu kwānānā ya kārè.' Ya bar kòkari, ya nutsè, ya mutù.

Dayān, mā, ya yi ta yī. Mòtsinsà kumā, ya sâ m̄ai ya t̄aru, ya yi cūrì. Sā'an nan ya hau bisà cūrìn m̄an, ya yi tsallē, ya fita.

Allà ya cē, 'Tàshi in tàimàkē kà.'

## Notes :

See *Ka Karu Kuratu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

kwādī ( <i>sing.</i> kwādō)	frogs
kāsà	run short, fall short
ta	in the process of
iyò	swimming
bā dāmā	it is/was impossible (dāmā == chance, opportunity)
anà nan	after awhile
nutsè	vanish (under water)
yi ta yī	keep on trying
mòtsi	movement, motion, activity
m̄ai	= m̄an shānū
t̄aru	gather together, collect (-u form of t̄arà, <i>gather, collect</i> )
cūrì	a ball
sā'an nan	then . . .
tsallē	a jump

## 5. Mūgùn Àlkāli

Akà kai wani kārā wurin àlkāli, akà yi shàri'ā. Àlkāli ya ga wandà akà yi kārarsà bā shi dà gaskiyā, ya cē masà, 'Kanà dà m̄aganà ?'

Mùtumin ya cê bã yà dà màganà àmmā à sòye yā kwatàntà ukù dà hannunsà. Dà àlkāli ya ga mùtumin ya kwatàntà dà hannunsà hakà ya yi tsàmmāni zāi bã shi awākī ukù nē. Sai ya yankè shārī'ā, sukà tāshi.

Dà mùtumin ya kōmā gidā, ya aikō wà àlkāli dà kábēwà gūdā ukù. Dà ganin hakà àlkālin ya kirāwō mùtūm, ya cê masà, 'Kai, dai, munāfūki nē, kā cùcē ni ! Allā wadankā ! Tāshi, tafi !'

Dà mùtumin ya fita wājē, ya cê, 'M̄, wānzāmī bã yà sōn jārfa.'

*Notes :*

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 6. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

àlkāli	judge
shārī'ā	administration of justice
wandā akā yi kārarsā	the accused
à sòye	hidden (from sòyè, <i>hide</i> )
kwatàntà	indicate, compare (here, the man held up three fingers)
yankè shārī'ā	pass sentence, give the verdict
aikō . . . dà	send to (-ō form of aikā, <i>send</i> )
kábēwà	pumpkin
dà ganin hakà	when he saw this
kirāwō	call (here) (the -ō form of kirā, <i>call</i> )
munāfūki	hypocrite, traitor
cùtā (i/ē)	cheat
Allā wadankā	may God curse you !
m̄	(exclamation of slight surprise)
wānzāmī	barber (who shaves people's heads, performs scarification, tattoos, etc.)
jārfa	tattoo marks
wānzāmī . . .	for the meaning of this proverb see Lesson 40, proverb 35

## 6. Kwādī dà Shānū

Wadansu kwādī sunà kiwò à fàdamà, sai sukà hāngi bijimai gūdā biyu sunà fadà. Sai fayansù ya cê, 'Kái! Fadà dīn nan fa, dà ban tsòrò! Mū, wafàndà bã mù dà karfi, yàyà zā mù yi dà kámmù?'

Wāncan, kumā, ya cê, 'Kái, inā ruwansù dà mù? Sunà yī tsākāninsù kawai, don duk wandà ya fi karfi tsākāninsù ya gājè mātān shānūn dà kè cikin garkēn nān. Ai, bã sà kulā dà irimmù fanānà.'

Na farkō, mā, ya amsà cēwā, 'Hakà nē. Nā sani, kōmē nāsù dāban ya kè dà nāmù. Al'ādun zamansù bã daya su kè dà nāmù ba. Àmmā fa, duk dà hakà, kō dà su kè dà nīsa yānzū, wandà ya kāsà cikinsù zāi shēkà dà gudū, bã zāi kulā dà kōmē ba sai kāsà. Watakilā zāi zō ya tattakē mu cikin gudū. Lallē, fadānsù yā shāfē mù!'

Ashē gaskiyā nè akà cē, 'Idan mānya-mānyā sunà fadà kō talakāwā su kàn shā wāhalā.'

## Notes :

See *Al'mara*, Oxford University Press and Gaskiya Corporation, 1952, page 4.

kiwò	grazing, searching for food; tending animals
fàdamà	marshy ground
bijimi/bàjimi	
(pl. bijimai/bàjimai)	big bull
fadà	fighting, arguing
fa	(emphasis particle or insert) indeed
ban tsòrò	frightening, terrifying ( <i>lit.</i> giving fear)
wāncan	the other one, the one in question
inā ruwansù?	what do they care? ( <i>bā ruwansà</i> it is none of his concern; <i>inā ruwankà?</i> what business is it of yours?)

gājē	inherit (-è form of gādā, <i>inherit</i> )
garkē	herd, flock
kùlā dà	pay attention to
kōmē nāsù	everything about them
àl'ādā ( <i>pl.</i> àl'ādū)	custom
àl'ādun zamansù	their way of life
ḍaya	here it means <i>same</i>
kō dà	even though
shēkà dà gudù	take to (his) heels
tattākē	trample under foot (from tākà, <i>tread on, walk along</i> )
mu	a direct object pronoun is high after a high-low-high tone verb
shàfā ( <i>i/ē</i> )	affect, wipe
mānya-mānyā	the influential/wealthy of the world

### 7. Farkē dà Birai

An yi wani farkē, àttājiri. Wata rānā ya ḍauki hūlunān ḍarā gūḍā gōmā zāi kai kāsūwā. Yanā kân hanya sai ya rātsè gindin wani itācē don yā hūtā. Dā ya ji barci yanā nēman kāmā shi, sai ya sâ ḍuk hūlunān à bisā kānsā—ḍaya bisā ḍaya—māgānin ḍarāyī kē nan. Shī kē nan, barci ya kwāshē shi har dà minshārī.

Cān sai wadansu birai sukā biyō ta wurin dà farkēn nan kē barci, sukā gan shi. Tō, kun san halin birai dà sōn wāsā. Sai biri gūḍā ya laḍāḍā, ya zārē hūlād dà kē bisā, ya sâ à kānsā. Sauran birai, kumā, dà ḍai-ḍai sukā yi hakā. Sukā bar farkē dà tsōhuwar hūlarsā kawāi. Sukā hayē kân itācē, sukā zaunā, sunā kallonsā.

Farkē ya farkā bai ga hūlunānsā ba. Ya ḍagā kâi samā, sai ya yi arbā dà ḍarāyinsā à kân itācē! Haushī ya kāmā shi. Ya cirē hūlād dà kē kānsā, ya wurgar! Nan dà nan birai, kumā, sukā kwāikwāyē shi, sukā yi ta wurgō tāsū kasā. Mhm! Mādāllā! Farkē ya tsincē kāyansā, ya tāfi yanā farin cikī.

## Notes :

See *Mu Koyi Hausa*, Gaskiya Corporation, 1960.

farkē/falkē	itinerant trader
birī ( <i>pl.</i> birai)	monkey
àttājirī	wealthy trader
hūlā ( <i>pl.</i> hūlunā)	hat, cap
dārā	fez ( <i>hūlad dārā</i> = <i>fez</i> )
rātsè	turn aside, swerve ( <i>e.g.</i> from a road)
daya bisà daya	one on top of the other
šārāwō ( <i>pl.</i> šārāyī)	thief
minshārī	snoring
cān	used this way <i>cān</i> = <i>later</i>
biyō ta wurīn . . .	came by the place . . .
halī	character, temperament
sōn wāsā	playfulness ( <i>lit.</i> liking playing)
lašāšā	sneak up on
zarè	grab
dā dai-dai	one by one
hayè	climb ( <i>hayè kân itacè</i> = <i>climb up into the tree</i> )
dagà	lift up
yi arbā	come upon unexpectedly
haushī	vexation, anger
cirè	pull (thing) off, pull (thing) out
wurgar	throw (violently) (-ar form of <i>wurgà</i> , <i>throw</i> )
kwàikwayà(i/è)	imitate
wurgō	throw down (-ō form of <i>wurgà</i> , <i>throw</i> )
mhm̄	exclamation of approval of an action
tsincè	pick up, find by chance ( <i>e.g.</i> along the road) (-è form of <i>tsintā</i> , <i>pick up</i> )
farin ciki	happiness ( <i>lit.</i> white stomach)

## Lesson 43

### Bibliography

1. Publication of materials in and on Hausa started well before the beginning of the twentieth century. The first important grammar of the language was published by J. F. Schön in 1862, followed by his Hausa dictionary in 1876,<sup>1</sup> and by 1911 it was possible for Struck to produce a bibliography of Hausa which lists 227 items.<sup>2</sup> An excellent survey of early writings in Hausa is P. E. H. Hair, *The Early Study of Nigerian Languages* (Cambridge University Press, 1967).

In addition to a substantial number of books and articles by Europeans, Hausa students are fortunate to have at their disposal a large number of publications in Hausa. The contents of these publications include fables, history, biography, proverbs, poetry, geography, nature study, religious materials and much more. The abundance of such material is due largely to the efforts of the Gaskiya Corporation in Zaria, which has also published a weekly newspaper for over twenty-five years.<sup>3</sup> Since 1969, much of this initiative has passed to the Northern Nigerian Publishing Company, Zaria.

There follows a selection of the publications in English or Hausa which are of value to students beginning the study of Hausa.

2. *Grammars* of a language are of two types: reference grammars and pedagogical (teaching) grammars. In

<sup>1</sup> Schön, J. F., *Grammar of the Hausa Language*. London: Church Missionary House, 1862. *Dictionary* (same publisher), 1876.

<sup>2</sup> 'Linguistic Bibliography of Northern Nigeria', *Journal of the African Society*, XI, 1911-12, pp. 47-61, 213-230.

<sup>3</sup> First issued January, 1939, editor Abubakar Imam.

spite of certain modifications made in the present grammar to make it usable as a pedagogical grammar, it is basically an introductory reference grammar. It is recommended that this book be used whenever possible in conjunction with a good pedagogical grammar, plus a native speaker of Hausa, for maximum effectiveness.

- (a) *Pedagogical Grammars.* Two pedagogical grammars can be recommended. The first will be most easily usable with this book because of the similarity of approach. Tape recordings are available for use with each of these books.

Kraft, Charles H. and Marguerite G., *Spoken Hausa: Introductory Course.* Los Angeles, University of California Press, 1973.

Hodge, Carleton T., and Ibrahim Umaru, *Hausa Basic Course.* Washington, D.C.: U.S. Government Printing Office (for the Foreign Service Institute), 1963.

An earlier pedagogical approach which, though brief, is useful (if obtainable) is H. L. Ogilvie, *Helps to the Study of Hausa.* Jos: Sudan Interior Mission, 1942-1951.

- (b) *Reference Grammars.* The majority of the grammars of Hausa which have been published must be classified as reference grammars (although many, like the present volume, provide vocabularies and exercises to assist the beginning student).

- (i) Only one of these grammars provides any accurate and thoroughgoing representation of tone and vowel length. It also provides a more accurate treatment of Hausa grammar than any of its competitors and thus, in spite of grave defects in the way the book is organized must, be regarded as the best available:

Abraham, R. C., *The Language of the Hausa People*. London: University of London Press, 1959. This edition is a rearrangement of *A Modern Grammar of Spoken Hausa*, 1941.

- (ii) Other reference grammars with which the student may come into contact are listed and briefly evaluated below.

Maxwell, J. Lowry, and Eleanor M. Forshey, *Yau da Gobe*. Jos: Niger Press, n.d.

A valuable, though traditional, outline presentation of Hausa grammar. It ignores tone and vowel length but is generally reliable and more convenient to use than most of the other reference grammars listed here.

Robinson, Charles H., *Hausa Grammar*. London: Routledge and Kegan Paul, 1925 (reprinted 1959).

Once the standard grammar of Hausa. Produced between 1897-1925 by one of the greatest of Hausa scholars. A brief treatment of Hausa grammar with no attention to tone or vowel length but containing some valuable cultural materials.

Taylor, F. W., *A Practical Hausa Grammar*, London: Oxford University Press, 1923 (reprinted 1959).

A more complete grammar than Robinson's. Among the more useful of the older grammars but not always accurate.

Migeod, F. W. H., *A Grammar of the Hausa Language*. London: Kegan Paul, 1914.

The most extensive of the older grammars.

- (iii) Passing mention may also be made of the following grammars which because of age,

incompleteness or unreliability are of less value than those already listed :

Miller, W. R., *Hausa Notes*. London : Church Missionary Society, 1901.

Miller, E. P., *Wata Biyu (A Guide to Hausa)*. Jos : S. I. M. Bookshop, revised edition 1939.

Howeidy, A., *Concise Hausa Grammar*. Oxford : George Ronald, 1953 and 1959.

Skinner, A. N., *Hausa for Beginners*. London : University of London Press, 1958. 2nd edition, 1968.

Brauner, S., and M. Ashiwaju, *Lehrbuch der Hausa-Sprache*. Leipzig : VEB Verlag Enzyklopadie, 1966.

3. *Dictionaries*. There are two good dictionaries of Hausa : <sup>4</sup>

Abraham, R. C., *Dictionary of the Hausa Language*. London : University of London Press, 1949 (reprinted 1962).

Bargery, G. P., *A Hausa-English Dictionary and English-Hausa Vocabulary*. London : Oxford University Press, 1934 (reprinted 1951).

Abraham's dictionary provides a more accurate tonal analysis and marks tone and vowel length throughout. It contains, however, no English to Hausa section. Both dictionaries cover virtually the same ground.

A. N. Skinner's, *Hausa-English Pocket Dictionary : Kamus na Hausa da Turanci* (London : Longmans, Green and Company, 1959, revised 1968) and *An*

<sup>4</sup> The earlier dictionaries by Schön (1876) and Robinson (1900), 'good' in their day, do not compare with Abraham or Bargery.

*English-Hausa Dictionary* (Zaria ; Gaskiya Corporation, 1966) are very much 'for the pocket'. Unfortunately, they either ignore or are untrustworthy in their representation of tone and vowel length.

A more useful book (although it does not represent tone or vowel length) is *Hanyar Tadi da Turanci*, published by Longmans, Green and Company in 1957 (by A. N. Skinner though no author is indicated). This book is subtitled *A Dictionary of English Conversation for Hausa Students* but is very useful as an English to Hausa guide, containing over 300 pages of ordinary and idiomatic Hausa expressions.

4. *Reading Materials in Hausa*. As mentioned above there is an abundance of such materials and more are being produced all the time. Of the hundreds of items that could be listed, the following is a small sampling.

Abraham, R. C., *Hausa Literature and the Hausa Sound System*. London : University of London Press, 1959.

The first two thirds of this volume is an unorganized collection of Hausa literature with English translations of varying quality. This and Kraft's, *Hausa Readings* are, however, the only published collections of Hausa literature which are marked for tone and vowel length.

Ainslie, Marian D., *Nijeriya*. London : Longmans, Green and Company and Zaria : Gaskiya Corporation, 1960.

A 90-page elementary school geography book.

Baker, R. L. and L. O. Musawa, *Oxford Hausa Reader*, series 1, 2, 3. London : Oxford University Press, 1957-58.

Three well illustrated primary school reading primers.

Bello, Alhaji, *Gandoki*, Zaria : Gaskiya Corporation, 1934. 4th edition 1968.

A 73-page historical novel.

Bamalli, Nuhu, *Mungo Park Mabudin Kwara*. Zaria : Gaskiya Corporation, 1948 (reprinted 1955).

A 153-page account of Mungo Park's first and his last journeys seeking the mouth of the Niger River.

Bamalli, Nuhu, *Bala da Babiya*. Zaria : Gaskiya Corporation, 1950.

An 82-page elementary health book.

Court, J. W., ed., *Kungurus Kan Kusu*. London : Longmans, Green and Co., 1958.

A short selection of fables in Hausa.

East, Rupert, and Abubakar Imam, *Ikon Allah*. Zaria : Gaskiya Corporation, 1949 (reprinted 1952).

A nature study book of nearly 400 pages.

Edgar, Frank (vols I and II), and Malam Mamman Kano (vols III, IV, V), *Dare Dubu da Daya* (five volumes). Lagos : CMS Bookshop and Zaria : Gaskiya Corporation, 1924-64.

'The Arabian Nights in Hausa.

Johnston, H. A. S., ed., *A Selection of Hausa Stories*. London : Oxford University Press (Oxford Library of African Literature Series), 1966.

Kirk-Greene, A. H. M., and Yahaya Aliyu, *A Modern Hausa Reader*, London : University of London Press, 1966.

A collection of speeches and newspaper reports illustrating contemporary Hausa.

Kraft, C. H., *Hausa Reader*. Berkeley and Los Angeles : University of California Press, 1973.

Cultural, geographical and historical texts in Hausa (all marked for tone and vowel length).

Imam, Alhaji Abubakar, *Magana Jari Ce* (three volumes). Zaria : Gaskiya Corporation, 1937-39. 5th edition 1960.

A good, full-length (over 650 pages) novel. A bit advanced for a beginner but excellent reading at a later stage. A classic of Hausa literature.

Mafarfi, Abdullahi, *Namun Daji da Tsuntsaye*. Zaria : Gaskiya Corporation, 1958.

A 71-page description of several wild animals and birds of West Africa.

Mani, Abdulmalik, *Zuwan Turawa Nijeriya Ta Arewa*. London : Longmans, Green and Company, and Zaria : Gaskiya Corporation, 1957.

A 218 page history of the arrival of the British in Northern Nigeria.

Rimmer, E. M., et al., *Zaman Mutum da Sana'arsa*. Zaria : Gaskiya Corporation, 1955.

A 200-page treatment of various customs and crafts of certain of the world's peoples.

Skinner, A. N., *Hausa Tales and Traditions*, vol. I. London : Frank Cass, 1969.

This is the first of three volumes giving for the first time an English translation of F. Edgar's classic three-volume collection of Hausa folktales published in 1911-13 as *Litafi na Tatsuniyoyi na Hausa*.

Skinner, A. N., *Hausa Readings*. Wisconsin University Press, 1968.

A collection of readings from Edgar in Hausa with notes. Some are in *ajami* (Arabic) as well as romanized script.

Tafawa Balewa, Alhaji Sir Abubakar, *Shehu Umar*. Zaria : Gaskiya Corporation, 1946 (reprinted 1955).

The first novel of the late Prime Minister of Nigeria (49 pages), dealing with the travels of Shehu Umar from Bornu to Arabia. An English translation by M. Hiskett was published by Longmans in 1967.

*Miscellaneous story booklets published by Gaskiya Corporation and Northern Nigerian Publishing Company :*

*Ka Kara Karatu* (47 pages of fables).

*Ka Yi Ta Karatu* (77 pages of fables).

*Al'mara* (29 pages of fables).

*Karamin Sani* (two booklets, 56 and 62 pages of helpful information for elementary school children).

*Jiki Magayi* (a 51-page novelette).

*Littafi Na Karantawa* (48 pages of fables).

*Ka Koyi Karatu* (a 30-page elementary reader)

*Ruwan Bagaja* (a major novel).

*Idon Matambayi* (elementary reader).

*Labaru Na Da Da Na Yanzu* (a schools' favourite).

5. *Specialized Studies.* These include general historical and cultural background materials both in English and Hausa.

Ames, David, and King, Anthony, *Glossary of Hausa Music . . . in Social Contexts.* Northwestern University Press, 1971.

Dalziel, J. M., *A Hausa Botanical Vocabulary.* London, 1916.

The standard work on this topic.

Hassan, A., and S. Naibi, *Chronicle of Abuja.* Lagos : African Universities Press, 1962.

An excellently illustrated account of Hausa society in Abuja.

Hill, Polly, *Rural Hausa : A Village and a Setting.* Cambridge University Press, 1972.

Hogben, S. J., and A. H. M. Kirk-Greene, *The Emirates of Northern Nigeria.* London : Oxford University Press, 1966.

Detailed history of the Hausa kingdoms.

Kirk-Greene, A. H. M., 'Neologisms in Hausa: A Sociological Approach,' *Africa*, vol. XXXIII, 1963, pp. 25-44.

A treatment of many of the fascinating borrowings coming into Hausa recently through contact with European languages (primarily English).

— A Preliminary Inquiry into Hausa Onomatology. Zaria: Ahmadu Bello University, 1964.

Three studies in the origins of personal, title and place names.

—, *Ai, Hausa Ba Dabo Ba Ne*, Ibadan: Oxford University Press, 1966.

A collection of 500 Hausa proverbs with translations and notes.

Madauci, Ibrahim, Yahaya Isa and Bello Daura, *Hausa Customs*. Zaria, N.N.P.C., 1968.

A useful exposition of Hausa customs, crafts, pastimes, etc. Published in English.

Rattray, R. S., *Hausa Folk-Lore, Customs, Proverbs*. Oxford: Clarendon Press, 1913 (reprinted 1968).

An important collection, mostly gathered in Northern Ghana.

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## PART FIVE

### APPENDICES

PART FIVE  
ALPHABETIC

## Key to Exercises

### Hausa to English Exercises : <sup>1</sup>

#### Lesson 5 :

1. It's water.
2. They are donkeys.
3. It's an elephant.
4. She's an old woman.
5. He's a European.
6. It's a bird.
7. He's (my) grandfather.
8. It's a rat.
9. He's a student.
10. He's a man.

#### Lesson 6 :

1. Who is it ?
2. It's a town.
3. He's not the chief.
4. It is a school.
5. It's a bucket.
6. It's not a compound.
7. They are not children.
8. It's me.
9. It is her.
10. It is us.

<sup>1</sup> It should be noted that there is often more than one possible translation for a given sentence. Only one translation (usually the most probable) is given here. The translations are designed to provide the most natural English equivalent of the Hausa rather than to be word for word literal renderings.

## Lesson 7 :

1. They didn't go away.
2. I haven't eaten yet.
3. They didn't bring the book.
4. The girl didn't return.
5. Audu didn't come to school.

## Lesson 8 :

1. Where is the chief's home ?
2. He's the chief's boy.
3. I brought Garba's lamp.
4. It is cat food.
5. The girl went to the schoolteacher's farm.

## Lesson 9 :

1. The boy went to Kano with his mother.
2. Your teacher went to his farm this morning.
3. Why did you put your book on my chair ?
4. My horse entered your friend's town.
5. He brought my bicycle. He didn't bring yours.

## Lesson 10 :

1. A (certain) boy fell into the water.
2. This river is the Niger.
3. You (have) put this spoon in this box.
4. Where is the chair ? There's the chair.
5. These people went to a certain town.

## Lesson 11 :

1. There are two mangoes on the table.
2. Arithmetic is difficult. But I understand.
3. He put the banana in his mouth, he ate (it).
4. Where is the large box ? Bello has gone to his home with it.

5. How many guavas did you bring ? Ten.
6. Good heavens ! Audu has forgotten my name. This is not good.

## Lesson 12 :

1. Don't do this work.
2. Don't let the girl eat this food.
3. Come and sit down (to a female).
4. Don't do thus.
5. Go out and close the door.

## Lesson 13 :

1. I am hungry. Is there food ?
2. Did you bring that man ? Yes, here he is.
3. Isn't there a spoon here ? Yes (there is not).
4. Have the children gone to school ? Not yet.
5. Haven't you got ready ? No (on the contrary, we have got ready).
6. Here is Malam Garba's book. Where is mine ?

## Lesson 14 :

1. What happened at Yakubu's house ?
2. The storm has passed now. Let's play.
3. Stop and tie up your loads.
4. His horse ran swiftly to the town.
5. He went to his friend's.

## Lesson 15 :

1. Bello brought us meat.
2. Take them this book and return quickly.
3. Who gave you the eggs ? The trader at the side of the road.
4. She went to market, she bought an expensive yam.
5. You (f.) picked them up. You (f.) took them to your husband's home.

## Lesson 16 :

1. I am very hungry. Because of this I will eat now.
2. We won't eat here.
3. What will you (*f.*) do ? I shall return to town after a while.
4. Will you tell me the news of your trip ?
5. Are you going to market today ? No, we're going to my friend's home.

## Lesson 17 :

1. He fell into the water.
2. After the dance we will go to the chief's.
3. If he returns then I shall go.
4. He did his work like a boy.
5. Before I go he will come.
6. The guest put his shoes under my chair.

## Lesson 18 :

1. I don't have (any) farming implements.
2. His father is coming now.
3. My wife is working very well on the farm.
4. The chief wants to come and talk to us tomorrow.
5. (My) wife has our food in her hut.
6. The people of that town don't dance.

## Lesson 19 :

1. She is drinking water.
2. Does he open the door ? Yes, he opens (it).
3. Do they sell motor cars ? Yes, they sell (them).
4. This box is heavy.
5. This work is not difficult.

## Lesson 20 :

1. The people who are coming will stay here a long time.
2. The one who came today left early.

3. There is no one whom they fear.
4. What was done at Kano the day before yesterday ?
5. I didn't see those that you want there.

## Lesson 21 :

1. Where is the money I gave you yesterday ?
2. Which lorry will you go in ?
3. I saw a kind of dance that I hadn't seen before.
4. Whenever he comes I don't want to see him.
5. I won't buy anything at market today.

## Lesson 22 :

1. Lorries killed many people last year.
2. People want doctors to do their work well.
3. Men are stronger than women.
4. Where are the compounds in which we left our loads yesterday ?
5. He sent me to the leading men of the town because they want(ed) me to talk to them.

## Lesson 23 :

1. Some large aeroplanes landed at Kano.
2. Those looking for food obtained a little.
3. This little book is better reading than that big one.
4. Little children are playing in the old man's home.
5. He put on (his) big gown but didn't dance.

## Lesson 24 :

1. During the rainy season this river filled to the brim with water.
2. All of us got up at the same time, we threw him outside.
3. When I saw him all of a sudden he mounted his horse (and) ran off.

4. Long ago there was an old man who prepared his farm at the edge of this road.
5. It is imperative that they get work right away. Will you give it to them ?

## Lesson 25 :

1. They dismissed her from (her) work.
2. Sell it to me please.
3. Don't you (*pl.*) worry, nothing has happened yet.
4. Pour it in the basin. After that water the horse.
5. Why won't you reveal your secret from within your heart ?

## Lesson 26 :

1. May God permit us to be successful in our trading. If this does not happen we'll have to borrow.
2. Let me increase my efforts in this work. Why, haven't you got tired ? Won't you leave (it) yet ?
3. I've never seen this type of dance. Let me try to do it. God forbid ! Good gracious, you won't be able to do it !
4. I talked to him last week but he hasn't returned this week.
5. In the past they rode horses but now they prefer cars. Is that so ? It's true.

## Lesson 27 :

1. I had planned to go to his home (anyway) to greet him, then I heard the news and decided it would be best for me to tell him.
2. Before he (first) came I had worked here a long time.
3. When I came upon him immediately he broke into a run.
4. Is our food all gone ? No, there is a little left. Do you want me to cook some more ?
5. Will the Minister of Education give a speech at Gusau ? Yes, let's get ready and go.

## Lesson 28 :

1. Why, I forgot to bring the food cooked. I brought it uncooked.
2. It will be best for you to wait here for now. Before you return again it will be foodtime.
3. We kept asking everywhere in town but we got no news of him.
4. Heavens! An amazing thing happened yesterday—the noise of an aeroplane frightened me so that I almost ran away!
5. I'm going to the canteen to buy tinned food, bottled beer and (some) other things that I need.

## Lesson 29 :

1. I need to cut this cloth. Pick up the scissors and help me.
2. He's not a person of good character. He is trying to keep my friend from (obtaining) work.
3. When he had entered his market stall he sat down and started sewing.
4. I'll wait for him. That is, I shall wait here until he returns.
5. There are indications that you will have trouble here if you don't relocate your things right away.

## Lesson 30 :

1. A snake bit the messenger but the doctor gave him medicine so that he got well.
2. He's not a Hausa, he's a Fulani. But in spite of this he speaks the Kano dialect (of Hausa) well.
3. Zaria is south-west of Kano. Katsina is to the north-west of it.
4. We had planned to work together but he was late. Because of this I lack anything to sell at market.
5. Moses is an expert. There is no one who can do this work except him alone. We should engage him instead of Audu.

**English to Hausa Exercises : <sup>2</sup>**

## Lesson 5 :

1. Sūnā nè.
2. Sâ nè.
3. Bērâyē nè.
4. Bàhaushè nè.
5. Mātā nè.
6. Mácè cè.
7. Wàsā nè.
8. Zàkarà nè.
9. Gidā nè.
10. Watà nè.

## Lesson 6 :

1. Makarantā cè.
2. Mùtùm nè.
3. Yārā nè.
4. Sarki nè.
5. Shí kè nan.
6. Bà sâ ba nè, sāniyā cè.
7. Bà yārā ba nè.
8. Kudī nè.
9. Bà idò ba nè.
10. Bà kàsuwā ba cè.

## Lesson 7 :

1. Mùtùm bái yi gōnā ba.
2. Bái zō dá sáfē ba.
3. Yāriyā bà tà táfi gōnā ba.
4. Bān yi aikì ba tükuna.
5. Bà à kǎwō kujērā ba.

<sup>2</sup> It should be noted that there is often more than one possible translation for a given sentence. Only one translation (usually the most probable) is given here. The translations are designed to provide the most natural Hausa equivalent of the English rather than to be word for word literal renderings.

## Lesson 8 :

1. Wannan gidan sarki nè ?
2. Ūban yārò yā tafi Kanò.
3. Mālāmin makarantā bai ci àbinci ba.
4. Ìnā àbincin dōkì ?
5. Gà sāniyar Audù.

## Lesson 9 :

1. Uwātā dà ùbānā sun tafi gidankā jiyā.
2. Ìnā sàbulūna ? Nā sâ shi cikin fākina. Gà nākā.
3. Gidammū à Kanò nè. Ìnā nākā ?
4. Ūbantā yā fita gārī à kân hanyār Kanò.
5. Yāushè àbōkīnā ya ci àbincinsā. Dà sáfè.

## Lesson 10 :

1. Wannan yārò àbōkīnā nè.
2. Kin sâ wancān kujērā nān.
3. Wadānnān yārā. Wadāncān yārā.
4. Bàn sanī ba tūkūna.
5. Nā tafi gārīn cān.

## Lesson 11 :

1. Yārinyā tā zaunā à kujērā.
2. Nā yi kuskurè cikin llssāfina.
3. Yā kai kèkè zuwà gidansā.
4. Mun bi hanyā à bàkin kōgī.
5. Kāi !, àkwai mùtūm takwās cikin wancān mōtā.

## Lesson 12 :

1. Kadà kà budè tīgā !
2. Tsāya ! Shiga ! Zāuna !
3. Kì kāwō àbinci nān.
4. Bàri yā yi aikinsā.
5. Kù zō kù ci àbincinkù à gidammū.

## Lesson 13 :

1. Uwātā tā dāwō (nè) ? Ā'ā, bà tā dāwō ba.
2. Bellò bāi tāfi Kanò jiyā ba ? Ā'ā, yā tāfi.
3. Ākwai aiki ? Ī, ākwai aiki dà yawà àmmā bābù kudī.
4. Ākwai kwai dà madarā nān ? Ākwai madarā, àmmā bābù kwai.
5. Nā ji yunwā. Kai fā ?

## Lesson 14 :

1. Tā wucè kōfā.
2. Sun tāfi sù zaunā cikin inuwār itācē.
3. Yā fāru nān jiyā.
4. Audū yā kōmā gidā shēkaranjiyā.
5. Tā tāfi kāsuwā dà wuri.

## Lesson 15 :

1. Yā gan ni ? Ī, àmmā bāi san kà ba.
2. Yā sàmi nāmā. Tā dafā shi. Sun cī shi dà saurī.
3. Mun bar mangwārò (gūdā) ukū cikin mōtarsā. (Kā) tāfi kà sāmē sù.
4. Tā shiryā manā ābinci cikin inuwār bābban itācē.
5. Yā sāyi kāyan aiki. Bān san dāllī ba.

## Lesson 16 :

1. Zā mù tāfi rawā à kāsuwā gòbe.
2. Bā zā kà tāfi makarantā ba.
3. Zā sù tām̄bayē kà kà bā sù kudī.
4. Īnā zā ka ? Zā ni yāwò.
5. Gòbe Mālām Bellò zāi tāfi Kanò. Zāi kāwō dōkin ùbansā.

## Lesson 17 :

1. Nā ga Yūsufù dà ùbansā à gidansù.
2. Kō nī kō ita zāi zō makarantā gòbe dà sáfē.

3. Nā nēmi àkwiya fàrkashin tēbūr àmmā bàn gan tà ba.
4. Ídan nā dāwō watà mài zuwà sai ln sayē shì.
5. Ídan ká yi minì aiki zā kà sàmi kudī dāgà garē ni (or dāgà wurīna).

## Lesson 18 :

1. Sunà máganà tàre.
2. Yā yiwu yanà Íkkō yāzu.
3. Yanà dà bábban itācē gāban gidansā.
4. Yanà dà 'yan'uwā (gūdā) ukū à gidā.
5. Bā ni dà shī. Don Allā kadā kà yi fushi !
6. Ídan yanà nan bà zān tàfi cikin jirgin fasā ba.

## Lesson 19 :

1. Kōfā tanà būde. Rūfē shì.
2. Tanà kāwō fwaryā.
3. Yanà sàyen àbinci ? I, yanà sayē.
4. Bà tà hūrā wutā ba ? Ā'ā, tà hūrā.
5. Yanà tsāye dà kāyā mài nauyī à kānsā.

## Lesson 20 :

1. Ticā nē mukā ganī.
2. Wancān mace tanā aiki nān.
3. Yāushē kika zō ?
4. Gā yārā wadāndā zā sù tàfi cikin mōtā.
5. Zā mù sāmē sù à wurin dà mukā gan sù jiyā.

## Lesson 21 :

1. Kā san shì nē ? Yanà dà zāzzāfi.
2. Inā ka tàfi dà mōtārmù ?
3. Wācē irin rigā nē ka kāwō dāgà kanti ?
4. Inā dà aiki dà yawā kō'lnā cikin garin nān.
5. Cān nā ga sarkin dà ya zō gari jiyā.

## Lesson 22 :

1. Akwai makarantū da yawà à kasàshen Afirkà.
2. Hàusawā sunà da kujerū da yawà cikin gidajensū.
3. Wadansu littattāfai sunà da tatsuniyoyi à ciki.
4. Bābū mōtoci da yawà à wadansu kasàshē.
5. Maròkà wadandà su kè nan jiyà bā sà nan yāu.

## Lesson 23 :

1. Kanò bā tā kai İkkō girmā ba.
2. Rigarsā ja-ja cè.
3. Dōkinsā yā kai nāwa gudū.
4. Gājērū da yawà sunà zaune à dāki.
5. Farārē sun fi bakākē kyāu.

## Lesson 24 :

1. Tāyà waddà na ganī sābuwā ful cè.
2. Gūdu maza-maza kà kāwō ruwā.
3. Zā tā shiryā àbinci yāu yāu.
4. Inà sō in tāfi gidānā tūkūn.
5. An jimà kāfan zā mù kōmā gidājemmū.

## Lesson 25 :

1. Kār kà zub da shī ! Kāmā shī kà shiga.
2. Sun sayō itacè.
3. Kā tabbātā tā shā shī dukā ? İ, tā shā.
4. Sāukar da shī nān. Yānzū kwāntar da shī.
5. Mun fisshē shī, mun tsayar da shī.

## Lesson 26 :

1. Nā ziyārci gidan sarkī àmmā yā rigā yā tāfi.
2. Kāi, wancān mutūm yā cikā faryā ! Sabò da wannān bā nā sōnsā.
3. Anā ruwā da yawà da dāmunā. Hakā nē.

4. Bâi dadè à Nijèriyà ba àmmà yà iyà Hausà kàmar jàkin Kanò.
5. Inà sô in ci bãshì dõmin in sàyi sàbuwar môtà.

## Lesson 27 :

1. Wadansu mafàsà sunà sô in gayà masù làbàrin gari.
2. Nā sàmē shi yanà aiki. Shi makānikì nē. Yā dadè yanà gyāran mōtōcì.
3. Dā mā yā yārda yā dākātā nān har in zō, àmmā yānzū bān san àbīn dà zāi yi ba.
4. Sarkī yā cē, kadà kà sākè zuwà gidansà. Yā fi kyāu kà sàmē shi à òfishinsà.
5. Yā iyà Hausà àmmà tanà masà wūyā ainū.

## Lesson 28 :

1. Nawà-nawà nē gwēbà ? Kwabò-kwabò (nē), bā ragì.
2. Cā na kè zā kà zō gòbe àmmà kà zō jiyà.
3. Àkwai abūbuwà māsū bā dà māmākì dà yawà à dūniyà yāu.
4. Yā fi kyāu à ci dáaffen àbinci dà tafásasshen ruwà kadà à ji cīwō.
5. Ídan bān yi jarrábāwā ba bà zān cì tá ba.

## Lesson 29 :

1. Kà dínkà mini kyákyāwar rigā. Zā ni rawā gòbe.
2. Inà sô kà tàimákè ni in kau dà kèken dínkinā zuwà wata bukkà.
3. Nl, kām, zān jirā shi nān—wátàkilà zāi zō an jimà.
4. Bān nūnà masà ágōgonkà ba. Wai, yā gan shi à hannunkà.
5. Bāi ci ba tūkūna. Dom mē ? Dõmin nā hanà masà àbinci har kà dāwō.

## Lesson 30 :

1. Shī mântau nē. Kadà kà gayà masà yà yi makà wani àbù.

2. Jim káɗan ma'áikátá duká suká táfi. Bân san ábin dá zân yi ba.
3. Kàwō mabūdī nân. Bâri in būdè kōfà.
4. Nā dākátá káɗan har makáɗā suká fārā kasá kunnē.
5. Inà tsammānī idan mātarsā tā rēra wākā sarkī zai yi māmākī.

## Translations of Dialogues and Fables

### Lesson 4 :

- B. Greetings at (your) coming, Isa.  
I. Greetings.  
B. How's (your) tiredness ?  
I. There's no tiredness.  
B. How's (your) work ?  
I. (I'm) thankful for work.  
B. What's the news ?  
I. The news (is) only good.  
B. Good.  
I. Did (you) sleep well ?  
B. Fine.  
I. How's (your) family ?  
B. Very well.  
I. Good. (See you) tomorrow.  
B. Good, may God take us (to tomorrow).  
I. Amen. .

### Lesson 5 :

- M. Greetings student.  
A. Greetings teacher.  
M. What's this ?  
A. This is a donkey.  
M. Okay, what's this ?  
A. It's a bird.  
M. What's this ?  
A. It's a goat.  
M. Okay, what's this ?  
A. This is a sheep.  
M. Good, until tomorrow.  
A. Okay, may God take us (to tomorrow).

## Lesson 6 :

- Y. Greetings at your coming David.  
D. Greetings.  
Y. Did you sleep well ?  
D. Very well.  
Y. Who went to town ?  
D. Audu.  
Y. Has he returned ?  
D. No, not until tomorrow.  
Y. Good.

## Lesson 7 :

- B. How's (your) day (going) ?  
G. Fine.  
B. How's (your) tiredness ?  
G. There's no tiredness.  
B. Good.  
G. Have you come well ?  
B. Fine, nothing's wrong.  
G. Is your family well ?  
B. Very well.  
G. Where's Bello ?  
B. He went to Kano.  
G. Good. Did he go to market ?  
B. No, he didn't go to market.  
G. Okay. (See you) later.  
B. Okay. (See you) later.

## Lesson 8 :

- U. What is this called ?  
A. It's a bicycle.  
U. Whose is it ?  
A. This is the bicycle of the chief's son.  
U. Okay, where's Audu's bicycle ?  
A. There it is in the hut.

U. Good, thank (you).

A. Okay.

Lesson 9 :

Ad. Is this compound yours ?

Ab. Yes, it's mine.

Ad. Where is your farm ?

Ab. There's my farm over there.

Ad. Good.

Ab. I finished planting yesterday.

Ad. Fine, when did you start ?

Ab. At the beginning of this month.

Ad. As for me, I haven't finished mine yet.

Ab. That's okay. I (have to) go now.

Ad. Okay, until another time.

Ab. Fine, may God take us (to another time).

Ad. Amen.

Lesson 10 :

K. Some people have come to our compound.

M. Good, I've brought food from market today.

K. Good. There's plenty of drinking water too.

M. The chief of the town has come.

K. (You're) right. He has come with an important man.

M. Is that man a chief also ?

K. Yes, his boy has brought a large box.

M. Good, what's in the box ?

K. I don't know.

Lesson 11 :

M. Two and three are how many ?

D. They are five.

M. That's right. How about six and seven ?

D. Thirteen.

M. Good. Four times two is how many ?

D. It's nine.

M. No! You made a mistake.

D. (You're) right. It's only eight.

M. Okay. How many is six times three?

D. Eighteen.

M. Good. Is this arithmetic difficult?

D. No, it's not difficult.

M. Good.

### Lesson 12 :

H. Jacob, greetings.

Y. Greetings.

H. Is your family well?

Y. Very well. Have you come well?

H. Fine. Nothing's wrong.

Y. Good. Enter, let's sit down.

H. Good. Gosh, the sun is hot today.

Y. (You're) right. Boy, bring drinking water!

H. I've come to greet you.

Y. Good. Thank (you). Have you come from market?

H. No, I've come from home just now.

Y. Fine. Here's water to drink.

H. Good, thanks. I (have to) go now.

Y. Okay. Until another time.

H. Fine, until another time.

### Lesson 13 :

M. Are there potatoes at market today?

G. No, but there are a lot of yams.

M. Good. How much do yams cost?

G. 1 shilling and 5 kobos to 2 shillings.

M. Wow they are expensive!

G. Not so! They are all large.

M. That's all right. Are there also bananas?

G. Yes there are, but not many.

M. Fine, how about guavas?

- G. A lot. There are also plenty of mangoes and citrus.  
M. Good. Let's go and get (some).  
G. Good, let's go.

## Lesson 14 :

- B. How much does a bicycle tyre cost ?  
M. Well, there are three kinds. There are white, black and red.  
B. Fine, how much does each cost ?  
M. A white one is 1 naira, 6 shillings.  
B. Wow, that's expensive !  
M. But that's the best one.  
B. How about a black one ?  
M. 1 naira, 4 shillings.  
B. What about a red one ?  
M. The red ones are the least expensive at 1 naira, 2 shillings.  
B. Good.

## Lesson 15 :

- B. Okay, I'll buy the white one for 1 naira, 4 shillings.  
M. No sale. That's the price of a black one.  
B. All right, how much is the real price ?  
M. I reduce (the price) 3 kobos.  
B. I increase (my price) by 5 kobos.  
M. Come, come now sir !  
B. Speak the truth.  
M. Pay ₦1.55.  
B. Okay, I offer (you) ₦1.50.  
M. I'll agree to ₦1.52½.  
B. Good, here's the money.

## Lesson 16 :

- A. Where are you going Kande ?  
K. I'm going to the canteen to buy a new body cloth.  
A. Why ?

- K. To put on to go to the dance the day after tomorrow.  
 A. Good. Boy, your present body cloth is no good!  
 K. You're right. It has really got old.  
 A. Did your husband give you the money?  
 K. No! I sold (some) peanuts.  
 A. Okay.

## Lesson 17 :

- M. Greetings in (your) work Dogo.  
 D. Greetings at (your) coming.  
 M. How's (your) day (going)?  
 D. Fine, nothing wrong.  
 M. Good.  
 D. Are you heading for town?  
 M. No, I'm just out for a stroll.  
 D. Okay. Let's sit down and chat.  
 M. Okay. Here's (some) good shade.  
 D. Goodness, it's (really) hot today!  
 M. You're right, it's the time for it.  
 D. Right.  
 M. I hear you will go to Kano tomorrow.  
 D. Yes. I'll go by lorry in the morning.  
 M. Good, what will you do there?  
 D. I'm going to sell my guinea corn in the market.  
 M. Good. Will you stay long in Kano?  
 D. Yes, I'm going to look for work there.  
 M. Fine. When will you return (here)?  
 D. Not until next month.  
 M. Good. I have to go now.  
 D. Okay. (See you) when I return from Kano.  
 M. Right, may you return safely.  
 D. Amen.

## Lesson 18 :

- J. I want to talk to the head of the house.  
 G. The head of the house isn't here today.

- J. Okay, when will he return ?  
G. Why, I don't know. He went to Lagos.  
J. Did he go by aeroplane ?  
G. No, by train.  
J. How many days will he stay there ?  
G. Oh it won't be more than a week.  
J. Is he going to buy supplies there ?  
G. Probably. But he went because his brother has died.  
J. Will he most probably return next week ?  
G. Yes.  
J. When he returns tell him I need his help.  
G. Okay, I'll tell him.  
J. Good. (See you) later.  
G. Okay, (see you) later.

## Lesson 19 :

- T. In schoolwork what is the most difficult for you ?  
A. Well, only arithmetic gives me trouble.  
T. Is that right ? What about English ?  
A. Well, English is very difficult but arithmetic is more so.  
T. Reading isn't difficult ?  
A. No. It's easy. Reading is also (very) enjoyable.  
T. Good. Do you read a lot ?  
A. Yes indeed ! All the time.  
T. But you can't do arithmetic ?  
A. No, I can do (it) all right. But it is difficult.  
T. Okay. Continue with your efforts.

## Lesson 20 :

## The Hyena, the Lizard and the Dog

In olden times there was a hyena. One day she was very hungry. So she arose and went out. She was looking for food when there was a lizard stealing beans. When she saw the lizard she caught him. She was about to eat him when she saw a dog.

So she said (to herself), ' Let me take the lizard home before I return to catch the dog.'

So she took the lizard home.

When she returned she didn't see the dog. While she was taking the lizard home the dog ran off into the bush.

When the hyena returned home she didn't see the lizard. While she was looking for the dog the lizard left the hyena's hole and went into the bush.

The hyena was amazed, she said, ' Why, whatever you seek in the world, if it is not your lot, you won't get (it) ! '

Lesson 21 :

S. (My) wife told me you are not well.

B. That's right.

S. What's bothering you ?

B. It's a headache.

S. Oh, (I'm) sorry ! Have you taken (some) medicine ?

B. Yes. The doctor gave me a shot.

S. Good. Is there also a fever ?

B. Formerly there was but it is better now.

S. Good. When did it hit you ?

B. Why it was yesterday, while I was (working on my) farm.

S. Well, I hope that God will make (you) better.

B. Amen.

Lesson 22 :

S. What are they doing in town ?

I. Why they're dancing—the market day dancing.

S. Good. What kind of dancing do they do ?

I. Every kind. There's no kind that they will not do.

S. Are there a lot of people there ?

I. There certainly are ! There are men and women, children and old folks.

S. Will they allow me to go and watch ?

- I. Why certainly they'll agree ! Let's go together.  
 S. Good. Are you going to dance ?  
 I. Good heavens, I don't dance anymore. I'm too old !  
 S. That's okay.  
 I. How about you ? Do you want to try (this type of) dancing ?  
 S. No. I can't do your kind of dancing.  
 I. Okay, let's just stand and watch.  
 S. Fine.

## Lesson 23 :

## Everyone Has One Who Is Stronger Than He Is

One day a small bird caught a worm. He was about to eat it when the worm cried out saying, ' Please let me go ! '

The bird said, ' No. Why, I'm going to eat you, because I'm stronger than you are. '

So he picked up the little worm and ate it.

When he finished eating it a hawk saw him. So the hawk caught the little bird. As he was about to eat him the bird cried out saying, ' Be patient with me, let me go ! '

The hawk refused saying, ' Why, you are my food for today, because I'm stronger than you are. '

So the hawk ate the bird that had eaten the little worm.

Before the hawk had finished eating the bird a griffon fell upon him. So the hawk began to cry out, but the griffon didn't release him because she was stronger than he was.

After a little while the griffon flew up into the air. She didn't get very far (*lit.* stay long) before she felt an arrow in her body. Why, a certain hunter had seen her and killed her.

The griffon had come up against the one who was the strongest of all.

## Lesson 24 :

L. Gosh, the rainy season is really upon us !

H. You're right. I went to the river this morning. I couldn't get across.

L. Is it full ?

H. It is completely full ! To the extent that the strength of the current made me fearful.

L. That's certainly something to fear. It is very swift.

H. (You're) right ! Why, sometimes it carries a person off.

L. That's so. If someone falls in he will die.

H. (You're) right ! This kind of a river is an evil thing.

L. Well, what shall we do ?

H. Why, we'll have to follow a different road.

L. But another road will be (very) long. Won't it ?

H. Yes. But there's no other way.

L. You're right. We have to go the long way.

H. Okay, let's go.

## Lesson 25 :

U. You've returned from the city, have you ?

B. Yes, I returned the day before yesterday morning.

U. Fine. But I heard that there was trouble there.

B. That's for certain ! Wow ! Some compounds caught fire, it burned them up completely !

U. Gosh ! (Those) people are certainly unfortunate ! How about you ?

B. Why, I'm okay. It didn't come near where I was living.

U. Good ! Previously I had thought that perhaps it had come near where you were.

B. No. It didn't bother us at all. But some had a lot of trouble.

U. That's for certain.

B. Why, one day I met a friend of mine and asked him about the fire. He said their compound had burned completely.

- U. Good heavens ! What did you do ?  
 B. Why, I had to fix him a place in my room.  
 U. Fine, but what happened to his family ?  
 B. Oh they stayed at another person's home.  
 U. Good ! When will they (be able to) start a new compound ?  
 B. They won't wait long. They'll gather the materials and start right away.  
 U. Good. May God help them.  
 B. Amen !

Lesson 26 :

#### Audu and Ali

Audu and Ali were travelling. They were on their way to market with (some) goods. All at once there was something at the side of the path. Ali picked it up and looked at it. Why it was a bag of money !

So Audu said, 'Gosh, we have fallen into luck today !'

Ali said, 'What ? *We* have fallen into luck ? Or is it *I* who have fallen into luck ?'

Audu said, 'Okay, (have it your way), may God grant us safety.'

They continued on their way until they came to a forest. Then some highway robbers fell on them. Audu and Ali took off on the run. The robbers followed after them.

After awhile Ali got tired because of his heavy load. He said, 'Alas. Today we have fallen into misfortune.'

Audu said, 'What ? *We* have fallen into misfortune. Or is it *you* who has fallen into misfortune ?'

Lesson 27 :

#### The Fruitbat Doesn't Pay Taxes

One day the king of the animals called his representative (*wakili*) and said to him, 'Go everywhere in my country

to the homes of all the animals and collect taxes from each of them.'

The *wakili* said, 'May you live long, I'll do it right away.'

So the *wakili* went all over the land and collected the tax from every home. But when he came to the home of the fruitbat (the latter) refused to pay the money.

'Why, I'm not an animal,' said the fruitbat. 'Well, is there any one of the subjects of the king of the animals who has wings like I have? Is there any who can fly in the air like me? Well, I'm not going to pay taxes to the king of the animals.'

That was that. The *wakili* of the king of the animals left him and returned to the palace and told the king. The king, for his part, thought a bit and said, 'Well, he's right. The fruitbat is not our kind, leave him alone.'

The next day the king of the birds called *his* representative (*wakili*) and sent him to collect taxes from every bird. When the *wakili* came to the fruitbat's home and asked him for the tax money, the fruitbat laughed at him saying, 'As for me, I won't pay him taxes.'

'Have you ever seen a bird with teeth,' he said. 'Or one who gives birth to its young alive and breast-feeds them? Come, come! I'm not a subject of the king of the birds!'

When the *wakili* returned to the palace and told the king of the birds, they (all) agreed: the fruitbat is not a bird.

For this reason the fruitbat is betwixt and between: he isn't an animal, he isn't a bird.

Lesson 28 :

T. David!

D. Yes?

T. Where are you going?

- D. I'm headed home. I've just now left work (and arrived here).
- T. Fine. Where do you work ?
- D. Well, I'm a clerk at a canteen.
- T. Is that so ? I thought you were in school.
- D. No. Last year I left (*i.e.* having completed) Primary School. I couldn't get into Secondary School.
- T. Didn't you pass the examination ?
- D. No, it was very difficult for me. But that's okay, since I've (been able to) get work.
- T. Good. What kind of work do you do ?
- D. Well, I have various jobs : sometimes I arrange goods, sometimes I sell goods, sometimes even the head clerk gives me paperwork to do.
- T. Hm. Are most of your goods brought from European countries ?
- D. Yes. But now they have started to make certain things in this country—like shoes, cloth, cement and bottled drinks.
- T. Good ! Is it true that bottled drinks are only made from boiled water ?
- D. Of course ! It's not like our own beer !
- T. How about tinned food—is it all cooked ?
- D. Yes. They say that they cook it when they prepare it.
- T. Gracious ! It really is amazing how it is possible to cook a lot of food, put it in tins, and set it aside for even as much as five years !
- D. You're right. Well, that's the way the world is now—it is full of amazing things.
- T. Indeed it is.

## Lesson 29 :

H. Greetings, tailor !

G. Why, Aaron ! Greetings in the (late) afternoon.

H. Greetings. How's (your) work today ?

G. Well, work never runs out.

- H. Good. That's the way one wants it.
- G. You're right. Are you (just) wandering in the market ?
- H. No. I've been looking for your stall.
- G. Oh. The other day I moved my things to this place.
- H. Good. Before you were in a grass (mat) stall but this one is (made) of corrugated roofing (pan).
- G. Right. I've been fortunate.
- H. Good. Could you sew me some clothing ?
- G. Well, it's my occupation ! What kind do you want ?
- H. I need two (pair of) shorts and a big gown.
- G. Fine. Did you bring (*lit.* come with) the material ?
- H. Yes. Here's the khaki cloth for making the shorts and white cloth for making the gown. How much is the cost of sewing (it) ?
- G. The whole job will be 45/---that is, 4 naira and 5 shillings.
- H. Heavens ! that's too much ! If you don't agree (to do it) for 4 naira I'll (have to) look for someone else (to do it).
- G. Okay, I agree. Leave the cloth there.
- H. Good. When shall I come and get (it) ?
- G. Not till tomorrow. I can't finish sewing them all today.
- H. Okay, see you tomorrow.
- G. Okay, until tomorrow.

### Lesson 30 :

#### The Jackal Is The Chief of Schemers

One day a crow was wandering about. He was looking for something to eat. Then he saw a little piece of meat on the ground near a rock. He descended and picked it up in his mouth. He rose into the air with the meat in his mouth and landed in a tree.

Well, a jackal was watching him—he saw everything that the crow did. The jackal, for his part, was hungry.

He wanted to get the meat. So he worked out a scheme to get (it).

So the jackal went to the base of the tree, he greeted the crow. He said to him, 'Gosh, the other day I heard you singing a song. Your voice was very pleasant indeed. How long (will I have to wait until) I can hear your song again?'

The crow listened (attentively). What the jackal said pleased him (very much). When he heard it he forgot about the thing in his mouth. He opened his mouth. He was about to (oblige by) singing a song.

That was that! The meat fell down. The jackal picked (it) up and said, 'Thanks.' He went off with it. That's the end!

## Hausa-English Vocabulary

This vocabulary includes all the words and most of the idiomatic expressions found anywhere in these lessons (with the exception of some of the less common forms listed in Lesson 39, section 7). Note that the alphabetical order in which the words are arranged is Hausa (that is with separate sections for **ɓ**, **ɗ**, **ƙ**, **sh**, **ts** and **'y**) rather than combining these letters with the most similar letter of the English alphabet as most Hausa dictionaries do.

Note : *the student is cautioned against assuming that he can learn the meaning of a word or construction by simply referring to the over-brief glosses provided in these short vocabularies. He should at least cross-check with one of the large dictionaries before attempting to make use of these items on his own.*

- a**, (impersonal p-a pronoun employed with **zā**)
- à**, (impersonal subjunctive p-a pronoun)
- à**, at, in
- à kân**, atop, on top of
- â**, (impersonal p-a pronoun employed after **bā**)
- â**, (impersonal future II p-a pronoun)
- a'a**, (exclamation of amazement)
- ā'ā**, no
- a'āhā**, (exclamation of concern over misfortune)
- àbin**, (see **àbù**)
- àbinci**, food
- àbōkì** (*f.* **àbōkiyā**; *pl.* **àbōkai**), friend
- àbù** (*pl.* **abūbuwà**), thing  
— **àbin dà**, what, the thing which  
— **àbin màmakì**, a marvelous thing  
— **àbinsà**, (about) his own business  
— **àbin shā**, something to drink
- Àbūbakār**, (man's name)
- ādalcì**, justice, fairness, acting honestly
- ādàli** (*pl.* **ādàlai**), just, honest, righteous (person)
- Adām**, (man's name)

- Ādāmū**, (man's name)  
**āddā** (*f.*) (*pl.* *addunā*),  
 matchet  
**af/ap**, (exclamation of sur-  
 prised recognition)  
**Afril/Āfrilū**, April  
**āfū**, (see *āhū*)  
**āgōgō** (*pl.* *agōgunā*), watch,  
 clock  
**Āgustā**, August  
**āhū/āfū**, 1½ kobos  
**ai**, why, well (introductory  
 exclamation)  
**aibū** (*pl.* *aibōbī*), fault,  
 blemish  
**āikā** (*i/ē*), *v.* send (on  
 errand)  
**aikī** (*pl.* *ayyukā*), work  
**aikō**, *v.* send here  
**ainū(n)**, very much, too  
**ājlyayyē** (*f.* *ājlyayyiyā*; *pl.*  
*ājlyayyū*), (something)  
 set aside  
**ajlyē**, *v.* set aside, put, place  
**akā**, (impersonal relative  
 completive p-a con-  
 struction)  
**a kân**, (impersonal habitual  
 p-a construction)  
**à kân**, (see *à*)  
**ākāwū** (*pl.* *akāwunā*), clerk  
 — **bābban ākāwū**, head  
 clerk  
**a kē**, (impersonal relative  
 continuative p-a con-  
 struction)
- ākwai**, *v.* there is/are  
**ākwaṭi** (*pl.* *akwātunā*), box  
**ākwiya** (*f.*) (*pl.* *awākī*),  
 goat  
**āl'adā** (*f.*) (*pl.* *āl'adū*),  
 custom, tradition  
**āladē** (*pl.* *ālādai*), pig  
**ālaikā sālāmū/sālām**,  
 greetings (in reply to  
*sālāmū/sālām ālaikūn*)  
**ālāmā/hālāmā** (*f.*) (*pl.* *ālā-  
 mai*), sign, indication  
**ālbarkā**, no sale!  
**ālbarkāci**, kindness at the  
 hands of, benefits re-  
 ceived from  
**ālbishiri**, good news  
**Ālhajī**, (title of one who  
 has made the pilgrim-  
 mage—*hajī*—to Mecca)  
**ālhamdū lillāhī**, praise  
 God!, fine! (an excla-  
 mation of gratefulness)  
**Ālhāmīs** (*f.*), Thursday  
**ālhērī**, kindness, liberality,  
 favourable attitude  
 — **sai ālhērī**, (reply to *inā  
 lābārī*?), only good  
 (news)  
**Ālī**, (man's name)  
**alif**, 1000  
**Āliyū**, (man's name)  
**āljiḥū/āljiḥū** (*pl.* *aljifunā*),  
 pocket  
**ākkalāmī** (*pl.* *alkalumā*),  
 pen

**àlkāli** (*pl.* àlkālai), judge

**Allà**, God

— **allà** ?, is that so ?

— **allà** !, it is true

**allō** (*pl.* allunà) school-slate, blackboard

**àllurà** (*f.*) (*pl.* àllùrai), needle, inoculation

**àlmājirī** (*f.* àlmājirā ; *pl.* àlmājirai), pupil, student disciple

**àmfanī**, usefulness

**àmin**, amen, may it be so

**Amīnā**, (woman's name)

**amincì**, reliability, friendship

**Amirkà** (*f.*), America

**àmmā**, but

**amsà**, *v.* or *n.* (*f.*) answer

**an**, (impersonal completive aspect p-a pronoun)

— **an jimà**, after a while (*lit.* one has waited awhile)

**anà**, (impersonal continuative p-a construction)

— **anà nan**, after a while

**angò**, bridegroom

**angwancì**, being a bridegroom, marriage-feast

**àninī** (*pl.* àninai), 1/10 of a kobo, button

**àrà** (*i/ē*), *v.* borrow (other than money)

**arō**, a loan, borrowing

**àràhā**, cheapness, inexpensiveness

— **yā yi àràhā**, it is inexpensive

**arbà**, 4000

— **yi arbà**, *v.* happen on unexpectedly

**àrbà'in**, 40

**àrbāminyà**, 400

**arèwā**, north

— **arèwā masò gabàs**, north-east

— **arèwā masò yamma**, north-west

— **arèwā sak**, due north

**arèwa**, northward, to the north

**arzikī/azzikī**, prosperity, wealth

**arzūtā**, *v.* become prosperous

**Àsabār** (*f.*), Saturday

**aslibitī** (*pl.* asibitōcì), hospital

**àsirī** (*pl.* àsirai), secret

**àshē**, well !, oh !, really ?

**àshirin**, 20

**àttājirī** (*pl.* àttājirai), wealthy trader, merchant

**Audū**, (man's name)

**aukà**, *v.* fall on

**àuku**, *v.* happen

**aunà**, *v.* weigh, measure

**àurā** (*i/ē*), *v.* marry

**aurē**, marriage

- autā**, youngest of several children
- awà** (*f.*) (*pl.* **awōwī**), hour
- ayàbà** (*f.*), banana(s)
- bā**, *v.* not be in the process of
- bā/bā**, *v.* give
- **bā dà**, *v.* give
- **bā dà māmāki**, be amazing (*lit.* give amaze-ment)
- **ban tsōrō**, causing (*lit.* giving) fear
- bā/bābù**, *v.* there is no/not
- **bā kōmē**, there's nothing (wrong), it doesn't matter
- **bā kyāu**, it is not good
- bā . . . ba**, (negative particles employed with most p-a pronouns)
- **bāi . . . ba**, (third person masculine singular negative particles)
- **bān . . . ba**, (first person singular negative particles)
- bā . . . ba**, (negative particles employed with nouns, noun phrases, *etc.*)
- bābā**, paternal aunt
- bāba**, father, paternal uncle
- bābba** (*pl.* **mānyā**), big (thing), important (thing), adult person
- bābù**, (*see* **bā/bābù**)
- bādūkù** (*pl.* **dùkàwā**), leather worker
- bādi**, next year
- bāfādā/bāfādē** (*pl.* **fādāwā**), chief's servant, courtier
- Bāfāransi** (*f.* **Bāfāransiyā**; *pl.* **Fāransāi**), Frenchman
- Bāfilācē** (*f.* **Bāfilātā**; *pl.* **Filāni**), Fulani person
- Bāhaushē** (*f.* **Bāhaushiyā**; *pl.* **Hāusāwā**), Hausa person
- bāi**, (*see* **bā . . . ba**)
- bājimī**, (*see* **bjimī**)
- Bākanē/Bākanō** (*f.* **Bākanūwā**; *pl.* **Kanāwā**), Kano person
- bāki** (*pl.* **bākunā**), mouth, edge
- **bākin hanyā**, edge of the road
- bakwāi**, seven
- bakī** (*f.* **bakā**; *pl.* **bakākē**), black (thing)
- **bakī-bakī**, blackish
- **bakī kirin/sidīk/sil**, pitch-black, jet-black
- **bākin dāji**, forest (*lit.* black bush)
- Bāko**, (man's name)
- bākō** (*f.* **bākwā**; *pl.* **bākī**), guest, stranger

- **yi bàkō**, have a guest  
**Bàlā**, (man's name)  
**Bàlārabè** (*f.* **Bàlārabiyā** ;  
*pl.* **Lārabāwā**), Arab  
 person  
**balle**, much more/less . . .  
**bàn**, (see **bà** . . . **ba**)  
**bana**, this year  
**bangō**, wall, book cover  
**bàntē**, loincloth  
**ban tsòrō**, causing (*lit.* giving) fear; frightening  
**banzā**, worthless (thing),  
 uselessness  
**bappà**, paternal uncle  
**barcī**, sleep  
**bàra**, last year  
**barì/bar**, *v.* let, allow  
**barkà** (*f.*), greetings  
**bàsarākè** (*pl.* **sarākunà**),  
 office-holder under a chief  
**bàtū**, conversation, matter,  
 affair  
 — **bàtun**, concerning, re-  
 garding  
**Bàtūrè** (*f.* **Bàtūriyā** ; *pl.*  
**Tūrāwā**), European per-  
 son  
**bāshì**, debt, loan  
 — **ci bāshì**, *v.* incur a debt  
**Baucī** (*f.*), the town of  
 Bauchi  
**bautā**, slavery  
**bāwà** (*f.* **bāiwā** ; *pl.* **bāyī**),  
 slave  
**bāyā**, the back
- **bāyan**, behind  
 — **bāyān dà**, after  
 — **bāyan gidā**, lavatory,  
 toilet, faeces  
**bāya**, backwards, to/to-  
 wards the rear  
**bāyar**, *v.* give  
**bazarā** (*f.*), hot, muggy  
 season just before the  
 rains come  
**bèbàntakà** (*f.*), being deaf  
 and dumb  
**bèbè** (*f.* **bèblyā** ; *pl.* **bè-  
 bāyē**), deaf-mute  
**bègè**, longing, hope  
**Bellò**, (man's name)  
**bi**, *v.* follow  
**bī**, following (*v.n.* from **bi**)  
**bijimī/bājimī** (*pl.* **bijimai/  
 bājimai**), big bull  
**Bīnuwāi** (*f.*), Benue River  
**birì** (*pl.* **birai**), monkey  
**birnī** (*pl.* **birānē**), (walled)  
 city  
 — **birnin Arèwā**, capital/  
 most important city of  
 the Northern Region  
**biskitī** (*pl.* **biskitōcī**), bis-  
 cuit, cookie  
**bismillā**, go ahead and start  
 (whatever is to be done) !  
**bismillāhì**, (formula said  
 on standing up, sitting  
 down, starting work, be-  
 ginning a meal, *etc.*)  
**biyā**, *v.* pay

- biyà**, paying (verbal noun from *biyà*)  
**blyar**, five  
**biyô**, *v.* follow (here)  
**biyu**, two  
**brôdî**, (see *burôdî*)  
**bubbûgâ**, *v.* keep on beating (from *bugâ*)  
**Bûbâ**, (man's name)  
**bûdurwâ** (*pl.* 'yam *mâtâ*), unmarried girl of marriageable age  
**bûdâ**, *v.* clear away, prepare, open  
**bûde**, open  
 — **â bûde**, open  
**bûdê**, *v.* open  
**bugâ**, *v.* beat  
 — **bugâ mâi**, step on the gas, start a lorry/car  
**bugâ (i/ê)**, *v.* beat, thrash  
**bugè**, *v.* beat and knock over/out  
**bugù**, thrashing, beating  
**bûkâtâ (f.)** (*pl.* *bûkâtû*), a need/requirement  
**bukkâ (f.)** (*pl.* *bukkôkî*), hut of grass (mats) or stalks, market stall  
**burôdî/brôdî** bread, roll  
**bûsâ**, *v.* blow  
**bûshê**, *v.* get dry  
**but**, sudden action (an ideophone)  
 — **yâ yi but**, he made a sudden leap  
**šâci**, *v.* become spoiled  
**šârâwò** (*pl.* *šârâyî*), thief  
**šâtâ**, *v.* spoil  
**šêrâ** (*pl.* *šêràyê*), rat, mouse  
**šòye**, hidden  
 — **â šòye**, hidden, in secret  
**šòyè**, *v.* hide (something)  
**šutuk**, stark naked (an ideophone)  
 — **yâ šitô šutuk**, he came out naked  
**šâ**, thinking  
 — **šâ ni/na kè**, I thought (that) . . .  
**šan/cân/cân**, there, that  
**cân**, later  
**šanjî**, change  
**šâš'in**, ninety  
**cê/cê**, (see *nê*)  
**cê/cê**, *v.* say  
**cêwâ**, saying, quote, that  
**ci**, *v.* eat, win (a contest)  
 — **ci bâšhî**, incur a debt  
 — **ci jarrâbâwâ**, pass a test  
**cî**, eating  
**cî dâ**, (see *ciyar*)  
**cif**, exactly (an ideophone)  
 — **šarfê ukù cif**, exactly three o'clock  
**cigâba**, *v.* continue  
**cikâ**, *v.* fill  
**cika**, *v.* become full  
 — **yâ cika fal**, it is full to the brim

**cikakkē** (*f.* cikakkiyā ; *pl.* cikakkū), full  
**cikē**, *v.* fill completely  
**cikì**, stomach, pregnancy  
 — **baƙin cikì**, sadness (*lit.* black stomach)  
 — **cikì yā ɗaurē**, I am constipated (*lit.* stomach has become tied up)  
 — **farin cikì**, happiness  
 — **yi cikì**, become pregnant  
**cikì**, inside  
 — (**à**) **cikin**, inside  
**cinyē**, *v.* eat completely  
**cirē**, *v.* pull out of  
**cirō**, *v.* pull out of  
**cīshē**, *v.* (form of **ciyar**)  
**cittā**, four days hence  
**cīwō**, illness, pain  
 — **cīwōn cikì**, stomach-ache  
 — **cīwōn kái**, headache  
**ciyar/cī** (**dā**), *v.* cause to eat, feed  
**ciyāwā** (*f.*) (*pl.* ciyāyi), grass  
**cīzā** (*i/ē*), *v.* bite  
**cōkālì** (*pl.* cōkulā), spoon  
**cūrì**, ball (of something)  
**cūtā** (*f.*), illness, disease, wound  
**cūtā** (*i/ē*), *v.* injure, cheat  
  
**dā**, with, and ; that (= **wandā**)  
 — **kō dā**, even though

**dā**, *v.* there is/are (= **àkwai**)  
**dā**, if, when  
**dā**, in the past, formerly, previously  
 — **dā-dā**, long in the past  
 — **dā mā**, it has been planned that, it is well known that, already  
 — **tun dā**, from earliest times  
**dāban**, different  
**dābārā** (*f.*) (*pl.* dābārū), plan, scheme  
**dabbā** (*f.*) (*pl.* dabbōbì), (domestic) animal  
**daddāfā**, *v.* keep on cooking (from **ɗafā**)  
**dāddarē**, at night  
**ɗadā**, *v.* increase  
**ɗadē**, *v.* spend a long time  
**ɗadēwā**, spending a long time  
 — **tun dā ɗadēwā**, from a long time ago  
**dādī**, pleasantness  
**ɗafā**, *v.* cook  
**ɗafaffē** (*f.* **ɗafaffiyā** ; *pl.* **ɗafaffū**), cooked  
**ɗafu**, *v.* be cooked  
**ɗagā**, from  
**dai**, indeed, however, on the other hand (an insert)  
**ɗaidai**, correct, exactly

- dāji**, 'bush' country, uninhabited land  
 — **bakin dāji**, forest  
**dākātā**, *v.* wait for  
**dalā** (*f.*) (*pl.* **dalōli**), florin, two shillings (= **fatakā**)  
**dālīli** (*pl.* **dālīlai**), reason, cause  
**dāmā** (*f.*), chance, opportunity  
 — **bā dāmā**, there's no chance  
**dāma** (*f.*), to the right  
 — **dāma-dāma**, so-so, slightly (better)  
 — **hannun dāma**, right hand/arm  
**dāmā**, *v.* worry  
**dāmā**, *v.* wet-mix  
**dāmu**, *v.* be worried  
**dāmù**, worrying  
**dāmunā/dāmanā/dāminā** (*f.*), rainy season  
**dāmuwā** (*f.*), being worried/concerned  
**dangì**, relatives  
**dānkali**, (sweet) potato(es)  
**dārā** (*f.*), fez  
 — **hūlad dārā**, fez  
**darē**, night  
 — **dā (dād) darē**, at night  
**dāriyā** (*f.*), laughter  
**Daudā**, (man's name = David)  
**dāwā** (*f.*), guinea corn
- dawā**, 'bush' country (= **dāji**)  
**dāwō**, *v.* return here  
**dāwōwā**, returning here  
**dilā**, jackal  
**dingā**, *v.* keep on (doing)  
**dirēbā**, driver  
**Dizambā** (*f.*), December  
**Dōgo**, (man's name)  
**dōgō** (*f.* **dōguwā**; *pl.* **dōgāyē**), tall, long  
**dòkā** (*i/ē*), *v.* thrash, beat  
**dòkā** (*f.*) (*pl.* **dòkōkī**), order, rule  
 — **dan dòkā** (*pl.* 'yan **dòkā**), N.A. policeman  
**dòkī** (*pl.* **dawākī**), horse  
**dōlē**, perforce, of necessity, 'must'  
**don**, (see **dòmin**)  
 — **don Allā**, please, for God's sake  
 — **dom mē**, why?  
**dòmin/don**, because of, in order to  
**dōyā** (*f.*), yam(s)  
**dōzin**, dozen  
**dūbā**, *v.* look (at), inspect  
**dubū**, 1000  
**duddūbā**, look everywhere, keep on looking (from **dūbā**)  
**duhù/dufù**, darkness  
**dukā/duk**, every, all  
 — **duk dā (hakā)**, in spite of (this), nevertheless

— **duk ɗaya**, all the same  
 — **duk wandà**, anyone who  
**dūkà**, *v.* beat, thrash  
**dūniyà** (*f.*), world  
**dūtsè** (*pl.* **duwàtsū**), stone,  
 rock, mountain

**dā** (*pl.* **'yā'yā**), son  
 — **ɗan Adām** (*pl.* **'yan Adām**), person, human being (*lit.* son of Adam)  
 — **ɗan dōkà** (*pl.* **'yan dōkà**), N.A. policeman (*lit.* son of the orders/rules)  
 — **ɗan fārì**, firstborn son  
 — **ɗan jikà**, great-grand-child  
 — **ɗan Kanò** (*pl.* **'yan Kanò**), native of Kano  
 — **ɗan sàndā** (*pl.* **'yan sàndā**), Government policeman (*lit.* son of a stick)  
 — **ɗan'ùbā** (*pl.* **'yan'ùbā**), half brother (*lit.* son of one's father)  
 — **ɗan'uwā** (*pl.* **'yan'uwā**), brother (*lit.* son of one's mother)  
**ɗagà**, *v.* lift up, raise  
**ɗai-ɗai**, one by one, singly  
**ɗākì** (*pl.* **ɗākunà**), hut, room  
**ɗàlibì** (*pl.* **ɗàlibai**), student  
**ɗan**, (see **ɗā**)  
**ɗanyē** (*f.* **ɗanyā**; *pl.*

**ɗanyū**), raw/uncooked (thing)  
**ɗārì**, coldness due to wind (usually *dry-cold* as opposed to **sanyī** = *damp-cold*)  
**ɗàri**, 100;  $\frac{1}{2}$ k (= **sisin kwabò**)  
**ɗaukà** (*i/ē*), *v.* take/pick up, carry  
**ɗaukè**, *v.* pick up all of  
**ɗāukè**, *v.* (rain) stop, remove  
**ɗaukō**, *v.* carry here  
**ɗaurà**, *v.* tie on to  
**ɗaurè**, *v.* tie (completely/well) on to, tie up  
**ɗaure**, tied up  
 — **à ɗaure**, tied up  
**ɗaya**, one  
 — **ɗaya tak**, one only (*i.e.* no more, no less than one)  
**ɗāzu**, just a little while ago  
**ɗēbō**, *v.* dip out and bring (*-ō* form of **ɗībà**)  
**ɗēbè**, *v.* remove, subtract  
**ɗībà**, *v.* dip out, extract  
**ɗin**, the one in question  
**ɗin**, particle used with numbers (see Lesson 11, section 5)  
**ɗinkà**, *v.* make by sewing  
**ɗinkè**, *v.* sew (up) completely)  
**ɗinkì**, sewing  
**ɗiyā** (*f.*), daughter (= **'yā**)

- dòyì**, stench, unpleasant odour
- en'è** (*pl.* en'è-en'è),  
Native Administration  
(abbreviated N.A.)
- fa**, indeed, on the other hand (an insert)
- fà ?**, what about ?
- Fàbrairù**, February
- fādà** (*f.*), chief's residence/  
audience chamber
- fādamà** (*f.*) (*pl.* fadamōmī),  
marshy, swamp
- fādàwā**, (see **bāfādā**)
- fadà**, quarrel, fighting,  
argument
- fādà**, *v.* fall into
- fādā** (*i/ē*), *v.* say
- fādā** (*f.*), thing said, spoken  
words, conversation
- fādī**, *v.* fall (down/on)
- fādō**, *v.* fall down to some-  
one
- fāhimtā** (*i/ē*), *v.* understand
- fāhimtaccē** (*f.* fāhimtac-  
ciyā ; *pl.* fāhimtattū),  
understood, intelligent
- fal**, completely (see **cika**)
- fām**, 2 naira
- fānsā** (*i/ē*), *v.* redeem,  
ransom
- fārā**, *v.* start, begin
- fārā** (*f.*) (*pl.* fārī), locust,  
grasshopper
- Fāransà** (*f.*), France
- Fārānsāi**, (see **Bāfārānsi**)
- fārarrē** (*f.* fārariyā ; *pl.*  
fārarrū), having been  
begun
- fārī**, beginning, start  
(= **farkō**)  
— **na/ta fārī**, the first  
(= **na/ta farkō**)
- fārī** (*f.* **farā** ; *pl.* **farārē**),  
white (thing), whiteness  
— **fārī-fārī**, white-ish  
— **fārī fat**, snow-white  
— **farin cikī**, happiness (*lit.*  
white stomach)
- farkē/falkē** (*pl.* **fatākē**),  
itinerant trader
- farkō**, beginning, start  
(= **fārī**)  
— **na/ta farkō**, the first  
(= **na/ta fārī**)
- fartanyā** (*f.*) (*pl.* **fartan-  
yōyī**), hoe
- fāru**, *v.* happen
- fasānjā** (*pl.* **fasanjōjī**),  
passenger
- fāskarā** (*i/ē*), *v.* be beyond  
doing, be impossible
- fās ōfis**, post office
- fat**, (see **fārī**)
- fātā**, hoping (for)
- fātā** (*f.*) (*pl.* **fātū**), skin, hide
- fatakā**, florin, two shillings  
(= **dalā**)
- fātū**, *v.* cut up meat for  
sale

- fayè**, *v.* be characterized by  
**fensir(i)** (*pl.* **fensirōrī**),  
 pencil  
**fi**, *v.* surpass, exceed  
 — **nā fi sō** . . . , I prefer . . .  
 — **yā fi dukā** . . . , it is the  
 best in . . .  
**yā fi** . . . **kyāu**, it is better  
 than . . .  
 — **yā fi kyāu**, it is better  
 (that we do . . .)  
**ficè**, *v.* (see **wucè**)  
**fiḡkè** (*pl.* **fiḡḡkai**), wing  
**fiḡḡtā**, *v.* keep going out  
 (from **fiḡtā**)  
**Filānī**, (see **Bāḡlācè**)  
**ḡlī** (*pl.* **ḡlāyè**), open coun-  
 try, space  
**ḡramārè**, primary school  
**ḡsshè**, *v.* (form of **ḡḡtar**)  
**ḡḡtā**, *v.* go out  
**ḡḡtā**, going out  
**ḡḡtar/ḡḡd** (**dā**), *v.* take out,  
 remove, depose, expel  
**ḡḡḡlā** (*f.*) (*pl.* **ḡḡḡlū**), lantern,  
 lamp  
**ḡḡtō**, *v.* come out  
**ḡḡtō**, ferrying  
**ḡḡtō**, guinea-corn beer  
**ḡḡtōwā**, coming out (from  
**ḡḡtō**)  
**ḡḡḡārī**, urine  
**ḡḡl**, (see **sābō**)  
**ḡḡrā** (*f.*), a food made of  
 cooked flour mixed with  
 milk  
**ḡḡskā** (*f.*) (*pl.* **ḡḡskōḡl**), face  
**ḡḡshī**, anger  
 — **yī ḡḡshī**, get angry  
**ḡḡ**, (see **ḡḡnī**)  
**ḡḡ**, *v.* here/there is . . .  
 — **ḡḡ shī** . . . , seeing that,  
 indeed, for  
 — **sai ḡḡ** . . . , then  
 behold . . .  
**ḡḡ/ḡḡrè**, in the presence of,  
 regarding, in the pos-  
 session of  
**ḡḡbā**, front  
 — **ḡḡban**, in front of  
**ḡḡba**, in front  
 — **ḡḡba ḡḡaya**, all together,  
 at once  
**ḡḡbās**, east  
 — **ḡḡbās sak**, due east  
**ḡḡdā** (*f.*), (permanent)  
 bridge  
**ḡḡdō** (*pl.* **ḡḡdājè**), bed  
**ḡḡḡarā** (*f.*), pardoning, for-  
 giving; excuse me!  
**ḡḡi dā**, *v.* (see **ḡḡyar**)  
**ḡḡishè**, *v.* (form of **ḡḡyar**)  
**ḡḡisuwā** (*f.*), greetings  
**ḡḡjè**, *v.* inherit  
**ḡḡjèrè** (*f.* **ḡḡjèrīyā**; *pl.*  
**ḡḡjèrū**), short  
**ḡḡjèrè**, (man's name)  
**ḡḡjertā** (*f.*), shortness  
**ḡḡji**, *v.* be tired  
**ḡḡjiyā** (*f.*), tiredness,  
 fatigue

- gamà**, *v.* finish ; join together  
**Gambo**, (man's name)  
**gàmu (dà)**, *v.* meet (with)  
**gānā**, *v.* chat (confidentially)  
**gānannē** (*f.* **gānanniyā** ; *pl.* **gānānnū**), seen  
**gānē**, *v.* understand  
**ganī/gan/ga**, *v.* see  
**ganī**, seeing  
**gāra**, it would be better that  
**gārā** (*f.*), white ant(s), termite(s)  
**Garbā**, (man's name)  
**gārī** (*pl.* **garūruwà**), town  
 — **garī yā wāyè**, it has dawned  
**gārī**, flour  
**garkè**, herd of cattle  
**gārmā** (*f.*) (*pl.* **garèmanī**), large type of hoe, plough  
**gāshī**, hair, feathers  
**gāskē**, real  
 — **dā gāskē**, extremely (see also **kwarai**)  
**gāskiyā** (*f.*), truth  
**gātā**, three days hence  
**gātārī** (*pl.* **gāturā**), axe, hatchet  
**gayā**, *v.* tell (requires an indirect object)  
**gayar/gai (dà)**, *v.* greet  
 — **gayar mini dà**, greet for me . . .  
**gēmū**, beard  
**gērō**, millet  
**gidā** (*pl.* **gidājē**), home, compound  
 — **gidan saurō**, mosquito net  
 — **māi gidā**, head of the house, husband  
 — **uwar gidā**, woman of the house, (first) wife  
**giginyā** (*f.*), deleb-palm  
**ginā**, *v.* build (usually with clay, brick or cement)  
**gindī**, base, bottom, buttocks  
**girbā (i/ē)**, *v.* reap, harvest  
**girbī**, harvesting  
**girgijè** (*pl.* **gizāgizai**), rain-cloud  
**girmā**, bigness, honour, importance  
**gishirī**, salt  
**gīwā** (*f.*) (*pl.* **gīwāyē**), elephant  
**giyā** (*f.*), (native) beer  
**gòbarā** (*f.*), catching fire  
**gòbe** (*f.*), tomorrow  
**gòdè**, *v.* thank  
**gòdiyā** (*f.*), thanks, gratitude  
 — **dā gòdiyā**, with thankfulness  
**gòdiyā** (*f.*), mare  
**gōgà**, *v.* rub, polish  
**gōgè**, *v.* rub (completely)  
**gògu**, *v.* be experienced, has been rubbed  
**gōmā**, ten

- **gōmā-gōmā**, ten apiece/  
each
- **gōmā shā ɗaya**, eleven
- gōnā** (*f.*) (*pl.* **gōnākī**), farm
- gōrò**, kolanut
- gūdā**, a unit
- gudù**, *v.* run
- gudù** (*pl.* **gùje-gùjē**), run-  
ning (see also **gùje-gùjē**  
below)
- gùgā** (*pl.* **gùgunā**), bucket  
(of skin, gourd or metal)  
for dipping from a well
- gùje**, speedily, on the run
- **à gùje**, on the run,  
running
- gùje-gùjē**, running in track  
and field competition
- gùmī**, perspiration
- guntù** (*pl.* **guntāyē**), short  
(thing), fragment (of  
something)
- Gùsau** (*f.*), (town in N.  
Nigeria)
- gwadā**, *v.* measure, test
- gwaggò**, **gwaggò**, paternal  
aunt, father's wife (not  
one's mother), maternal  
uncle's wife
- gwammā**, rather, it would  
be better that . . .
- gwangwan** (*pl.* **gwangwā-  
yē**), tin (of food)
- gwàni** (*f.* **gwànā** ; *pl.*  
**gwanāyē**), expert
- gwànintā** (*f.*), skill
- gwaurantakà** (*f.*), being  
wifeless
- gwaurō/gwamrō** (*pl.*  
**gwaurāyē**), wifeless man,  
bachelor
- gwēbā**, guava
- gyādā** (*f.*), groundnut(s),  
peanut(s)
- gyārā**, *v.* repair
- gyārā**, a 'makeweight'  
given by seller ; re-  
pairing
- gyārtā**, *v.* repair
- gyāru**, *v.* be repaired
- habā**, come now !, don't be  
a fool !, nonsense !
- habā** (*f.*), chin
- hadari/hadirī**, storm
- hādu**, *v.* meet, be joined
- hagu/hagun**, left-hand side
- haifū** (*i/ē*), *v.* give birth
- hajī**, the pilgrimage to  
Mecca
- hakā**, thus, so
- hakuntā**, *v.* administer,  
possess jurisdiction over,  
give verdict
- hakōrī** (*pl.* **hakōrā**), tooth
- hākurā**, *v.* be patient
- hākurī**, patience, resigna-  
tion
- hālakā**, *v.* perish, die
- hālāmā**, (see **ālāmā**)
- halī**, character, tempera-  
ment

- hàmsàminyà**, 500  
**hàmsin**, fifty  
**hanà**, *v.* prevent, forbid, refuse  
**hàngā** (*i/ē*), *v.* see afar off  
**hànkākà** (*pl.* **hànkākī**), crowd  
**hankālī**, intelligence, sense; careful  
 --- **à hankālī**, carefully  
**hannū** (*pl.* **hannâyē**), arm (including hand), hand  
**hanyā** (*f.*) (*pl.* **hanyōyī**), path, road, way  
**har**, until, to the extent that  
**hàràjī**, tax  
**hàrbā** (*i/ē*), *v.* shoot  
**harbī**, act of shooting  
**harshē** (*pl.* **harsunà**), tongue, language  
**Hārūnà**, (man's name = Aaron)  
**hàsārā**, loss due to some unlucky incident, misfortune  
**Hasàn**, (man's name)  
**hatsī**, grain staple (*i.e.* guinea-corn or millet)  
**hau**, *v.* mount, climb  
**hàukā**, madness, insanity  
**Hausā** (*f.*), the Hausa language, the Hausa people; language  
**haushī**, vexation, anger  
**hawā**, mounting, riding on  
**hayākī**, smoke  
**hayē**, *v.* mount, climb, cross over (*e.g.* a river)  
**hāzā wasālām(mù)**, (formula used at end of a letter = yours faithfully)  
**huɗu**, four  
**hūlā** (*f.*) (*pl.* **hūlunà**), cap, hat  
**hūrā**, *v.* blow on, light (fire)  
**hūtā**, *v.* rest  
**hūtāwā** (*f.*), resting  
**hūtū**, resting, holiday, vacation  
**ī**, yes  
 --- **ī manà**, yes indeed!  
**ī/yī ta yāu**, today week  
**īdan/in**, if, when  
**idò** (*pl.* **idànū**), eye, sight  
 --- **idòn sanī**, acquaintance  
**igiyā** (*f.*) (*pl.* **igiyōyī**), rope, string  
**Ikko**, Lagos  
**ilmī/illmī**, knowledge, education  
**īmām**, (man's name, from **līmān**, *Muslim priest*)  
**in**, (see **īdan**)  
 --- **in shā Allā(hù)**, if God wills  
**in**, (first person singular subjunctive p-a pronoun)  
 --- **in jī . . .**, according to, quote . . ., says . . .

- inà**, (first person singular continuative p-a construction)  
**inā**, where ?  
**indà**, (place) where (= **wurin dà**)  
**Ingilà** (*f.*), England  
**innà/innā/iyà**, mother, maternal aunt  
**inuwa** (*f.*), shade  
**in shā Allā(hū)**, (see **in**)  
**irì**, kind, sort, seed  
 — **irì-irì**, various kinds, all kinds  
**Isā**, (man's name = Jesus)  
**isa**, *v.* be sufficient, reach (a place)  
**isasshē** (*f.* **isasshiyā**; *pl.* **isassū**), enough, sufficient  
**iskà** (*f. or m.*), wind, air  
**isō**, *v.* arrive (here)  
**Ishākū**, (man's name = Isaac)  
**ita**, she (third feminine singular independent pronoun)  
**itacē** (*pl.* **itātuwà**), tree, piece of wood, twig, wood  
**iyà**, *v.* be able to . . .  
 — **yā iyà Hausā**, he can speak Hausa well  
**iyà**, (see **innā**)  
**iyā/iyākā** (*f.*), boundary, limit  
 — **iyā gindī**, (one's) waist  
**iyāli**, man's wife/wives and children, one's household  
**iyàwā** (*f.*), ability  
**iyàyē**, parents  
**iyò**, swimming  
**jā** (*pl.* **jājàyē**), red (thing)  
 — **ja-ja**, reddish  
 — **jà wur/jir/zur**, bright red, scarlet  
**jā**, *v.* pull, drag, draw  
**jàkà** (*f.*) (*pl.* **jakunkunà**), bag, ₦200  
**jàkī** (*f.* **jàkà**; *pl.* **jàkunà**), donkey  
**Jānairù**, January  
**Jānhōl/Jān hwāl**, John Holt canteen  
**jàrfā** (*f.*), tattoo marks  
**jarrābāwā** (*f.*), school examination  
 — **ci jarrābāwā**, pass an examination  
 — **yi jarrābāwā**, take an examination  
**járūmī** (*f.* **járūmā**; *pl.* **járūmai**), brave person  
**Jātau**, (man's name— usually given to light-skinned person)  
**jàwō**, *v.* pull (here), drag (toward speaker)  
**jāyayyā** (*f.*), controversy, dispute  
**jē**, *v.* go to  
 — **jē ka**, go away !

**jēfā**, *v.* throw  
**jēfā** (i/ē), *v.* throw at  
**ji**, *v.* hear, sense, feel  
 — **ji kai**, *v.* have mercy, be sympathetic  
 — **ji yunwā**, *v.* be hungry  
**jī**, hearing, feeling  
 — **jīn kai**, mercy, sympathy  
**jibi**, day after tomorrow  
**jibì**, meal, feast  
**jifā**, throwing at  
**jikā** (*pl.* jīkōkī), grandchild  
**jikanyā**, granddaughter  
**jiki** (*pl.* jikunā), body  
**jimā**, *v.* spend quite a time at  
 — **an jimā**, (see **an**)  
 — **jim káfan**, after a little while  
 — **sai an jimā**, see you later  
**jinī**, blood  
**jir**, (see **jā**)  
**jirā**, *v.* wait for  
**jirā**, waiting for  
**jirgī** (*pl.* jirāgē), boat, canoe, ship  
 — **jirgin kasā**, railway train  
 — **jirgin samā**, aeroplane  
**jirif**, kerplunk! (an ideophone)  
 — **ùngùlù tã sàuka jirif**, the vulture landed kerplunk  
**jitā**, *v.* wear, put on (clothing)

**jitu**, *v.* be on good terms, get along well  
**jiyā** (*f.*), yesterday  
**jiyayyā** (*f.*), being on good terms  
**Jumma'ā** (*f.*) Friday  
**Jun**, June  
**jūnā**, each other  
**jùrum**, be despondent (an ideophone)  
 — **sun yi jùrum**, they stood despondently  
**jūyā**, *v.* turn

**ka**, (second singular masculine relative completive p-a pronoun and the form employed after **zā**, **bā**, **jē**)  
 — **ka kán**, (second singular masculine habitual p-a construction)  
 — **ka kè**, (second singular masculine relative continuative p-a construction)  
**ka/kā**, (second singular masculine object pronoun)  
**kā**, (second singular masculine completive p-a pronoun)  
**kā̄**, (second singular masculine future II p-a pronoun)

- kà**, (second singular masculine p-a pronoun used with *bā*)
- kā**, (second singular masculine subjunctive p-a pronoun)
- kà**, (second singular masculine possessive pronoun)
- kābēwà** (*f.*) (*pl.* **kābēyī**), pumpkin
- kādā/kār**, do not, lest (followed by subjunctive)
- kādai**, (used with **sānu** and **barkā** as below)
- **sānu/barkā kādai** (reply to **sānu/barkā**), hello (in reply)
- Kadunā**, Kaduna
- kadā**, *v.* beat a drum
- kadai**, only
- kādan**, a few, a little, slightly
- **kādan-kādan**, very slightly
- kafā**, *v.* establish, build, erect, set up
- kāfin/kāfin**, (= **kāmin**)
- kāfu**, *v.* be established
- kai**, you (masculine singular independent pronoun)
- kai**, *v.* carry, take to, reach, be enough, be equal to
- kāi** (*pl.* **kāwunā**), head, top
- **ā kân**, on top of
- **kân**, atop
- **kân sarki**, postage stamp
- kāi**, self
- **nī dā kāina**, I myself
- kākā** (*f.*), harvest season
- kākā** (*pl.* **kākānī**), grandfather, grandmother
- ka kân**, (see **ka**)
- ka kē**, (see **ka**)
- kākārē**, *v.* become jammed
- kākī**, khaki cloth
- kakkarāntā**, *v.* read in succession
- kakkāwō**, *v.* keep on bringing
- kal**, (see **farī**)
- kālā**, gleaning
- kallō**, looking at
- kām**, indeed, on the other hand (an insert)
- kam** (see **kullē**)
- kāmā**, *v.* catch, seize
- **cīwō yā kāmā ni**, I've become ill (*lit.* illness has caught me)
- **yā kāmā hanyā**, he went on his way
- kāmā**, similarity
- **kāmar**, like . . . , about . . . , as if . . .
- kāmāwā**, catching
- kāmin/kāmin**, before (followed by subjunctive)
- kāmō**, *v.* catch and bring here

- kân**, (particle employed with habitual aspect—see *ka kân*, etc.)
- kân**, (see *kâi*)
- kanâ**, (second singular masculine continuative p-a construction)
- Kananci**, the Kano dialect of Hausa
- Kanawâ**, (see *Bâkanè*)
- Kânde**, (woman's name)
- Kanò**, Kano
- kantî** (*pl. kantunâ*), shop selling (primarily) imported goods
- kâr**, (see *kadâ*)
- kârâmbânî**, meddlesomeness, nuisance
- karântâ**, *v.* read, study
- kârâtû**, reading, studying, education
- kârôâ** (*i/ê*), *v.* receive
- kârê** (*pl. karnukâ*), dog  
— **kâren môtâ**, motor boy (*lit.* motor dog)
- karyè**, *v.* (stick) snap, break
- kasâ**, *v.* arrange in heaps, pile  
— **kasâ kunnè**, prick up (one's) ears, pay attention
- kàsâ**, *v.* fall short (in amount, ability, etc.)
- kashè**, *v.* kill
- kâshègârî**, on the next day
- kâshî**, excrement, faeces
- kaskô**, small, earthenware, bowl-shaped vessel
- kâsuwâ** (*f.*) (*pl. kâsuwôyî*), market
- kau/kawad** (*đâ*), *v.* remove to another place
- kawâi**, only, merely
- kâwô**, *v.* bring
- kâwôwâ** (*f.*), bringing
- kâwû/kâwû** (*pl. kâwûnai*), maternal uncle (see *râfânî*)
- kâyâ** (*pl. kâyâyakî*), load, outfit, belongings  
— **kâyan aikî**, tools, implements of one's work
- kâzâ** (*f.*) (*pl. kâjî*), hen
- kê**, you (*f.*) (second singular feminine independent pronoun)
- kè**, *v.* be in process of, be at (specialized verbal employed in relative continuative aspect)  
— **kè nan**, it is (emphasizes the phrase or clause which precedes it)
- kèkè** (*pl. kèkunâ*), bicycle, machine  
— **kèken ðinki**, sewing machine
- kèwâyâ**, *v.* go around place
- kèwâyè**, *v.* go roundabout way, go around place, encircle

- ki**, (second singular feminine p-a pronoun employed after **zā**, **bā**, **jē**)  
 — **ki kàn**, (second singular feminine habitual p-a construction)  
 — **ki kè**, (second singular feminine relative continuative p-a construction)  
**ki/ki**, (second singular feminine object pronoun)  
**ki/kyà**, (second singular feminine p-a pronoun employed after **bā**)  
**-ki**, (second singular feminine possessive pronoun)  
**kibiyà** (*f.*) (*pl.* **kibiyōyī**), arrow  
**kikà**, (second feminine relative completive p-a pronoun)  
**ki kàn**, (see **ki**)  
**ki kè**, (see **ki**)  
**kikkirā**, *v.* keep calling  
**kin**, (second singular feminine completive p-a pronoun)  
**kinà**, (second singular feminine continuative aspect construction)  
**kirā**, *v.* call  
**kirāwō**, *v.* call (here)  
**kirkī**, excellence, good character, honesty  
**kishiyā** (*f.*) (*pl.* **kishiyōyī**), co-wife  
**kīwō**, (animal) seeking food, grazing; (person) tending animal  
**kō**, or, whether, perhaps, (question particle), (prefix converting an interrogative nominal into an indefinite nominal)  
 — **kō dā**, even, even though, even if  
**kōfi**, coffee  
**kōgī** (*pl.* **kōgunà**), river  
**kō'inā/kōinā**, wherever  
**kōmà**, *v.* return (there)  
**kōmar** (**dā**), *v.* return, restore  
**kōmē**, everything, anything, whatever  
 — **kōmē dā kōmē**, everything  
**kōmō**, *v.* return here  
**kōnawā**, however many  
**kōrè** (*f.* **kōriyā**; *pl.* **kwārrā**), grass-green, emerald-green  
 — **kōrè shar**, bright green  
**kōwā**, everyone  
 — **kōwā dā kōwā**, everyone  
**kōwaccē**, (see **kōwānnē**)  
**kōwacè**, (see **kōwānnē**)  
**kōwāfānnē**, (see **kōwānnē**)  
**kōwāfānnē**, (see **kōwānnē**)  
**kōwānnē** (*f.* **kōwacè**; *pl.* **kōwāfānnē**), every, any

- kōwānēnē/kōwānē nē** (*f.* **kōwācēcē/kōwācē cē**), everyone, whoever
- kōwānnē** (*f.* **kōwāccē** ; *pl.* **kōwāfānnē**), everyone
- kōyāushē/kōyāushe**, whenever
- kōyāyā**, however
- kū**, (second plural independent pronoun)
- ku**, (second plural p-a pronoun employed with **zā**, **bā**, **jē**)
- **ku kân**, (second plural habitual p-a construction)
- **ku kē**, (second plural relative continuative p-a construction)
- ku/kū**, (second plural object pronoun)
- kū**, (second plural subjunctive p-a pronoun)
- kū**, (second plural p-a pronoun employed with **bā**)
- kū**, (second plural possessive pronoun)
- kuḍu**, south, southwards
- **kuḍu sak**, due south
- kuḍi**, money
- **kuḍin kasā**, tax (= **hārājī**)
- kujērā** (*f.*) (*pl.* **kujērū**), stool, chair
- kūkā**, weeping, crying
- kūkā** (*f.*) (*pl.* **kūkōki**), baobab tree, pods or leaves
- kukā**, (second plural relative completive p-a pronoun)
- ku kân**, (see **ku**)
- ku kē**, (see **ku**)
- kulā** (**dā**), *v.* pay attention (to), take notice (of)
- kullē**, *v.* lock
- **nā kullē kōfā kam**, I locked the door tightly
- kullum/kullun**, always
- kumā**, also
- kun**, (second plural completive p-a pronoun)
- kunā**, (second plural continuative p-a construction)
- kunkurū** (*pl.* **kunkurā**), turtle, tortoise
- kūnnē** (*pl.* **kunnuwā**), ear
- kūrā** (*f.*) (*pl.* **kūrāyē**), hyena
- kurūm** (*f.*), silence ; only (= **kawāi**)
- kusa**, nearness, closeness
- **kurkusa/kusa-kusa**, very close, ever closer
- kusa**, *v.* approach, get near
- kuskurē**, mistake, error, missing the mark in shooting
- kūwā**, indeed, as for . . . , however, on the other hand (an insert)

**kwâ**, (second plural future II p-a pronoun)

**kwâ**, (second plural p-a pronoun employed with *bâ*)

**kwabò** (*pl. kwàbbai*), kobo  
**kwàdayi**, keen desire, greed  
**kwàdō** (*pl. kwàdī*), frog, padlock

**kwàikwayà** (*i/ē*), *v.* imitate  
**kwai**, (the form of *kwāna* employed before *lāfiyà*)

**kwalabā/kwalbā** (*f.*) (*pl. kwalābē*), glass bottle, crowbar

**kwānā** (*pl. kwānāki*), night-time, a twenty-four hour day (when counting days)

— **kwānā biyu**, a long time (*lit.* two days)

— **kwānā gōmā**, ten days

**kwāna/kwal**, *v.* spend the night

— **nā kwāna biyu à wurin**, I spent a long time there

**kwānō** (*pl. kwānōnī*), any metal bowl or basin, headpan, roofing pan

**kwāntā**, *v.* lie down, (wind, dispute, *etc.*), subside. (mind) be at rest

**kwantar** (*dā*), *v.* cause to lie down

**Kwārā** (*f.*), Niger River

**kwāsà**, *v.* dip out

**kwāshè**, *v.* collect and remove (all of)

**kwatà** (*f.*), quarter

**kwatāntā**, *v.* compare, give a rough idea, imitate

**kyà**, (second singular feminine future II p-a pronoun)

**kyà**, (second singular feminine p-a pronoun employed with *bā*)

**kyàkkyāwā** (*m. or f.*) (*pl. kyāwāwā*) good, handsome, beautiful, (often = *māi kyāu*)

**kyar**, difficulty (used only with *dā* as below)

— **dā kyar**, with difficulty

**kyāu**, goodness (usually to the sight). handsome, beauty

— **dā kyāu**, good, handsome beautiful (*lit.* possessing goodness)

**kādangarè** (*pl. kādangārū*), lizard

**kāhō/kāfō** (*pl. kāhōnī*), horn (of animal), horn for blowing

**kai**, (see *ji kai*)

**kākā**, how? (= *yāyā*)

**kākārfā** (*pl. kārāfā*), strong

**kalau/lau**, very spotlessly

**kanè** (*f. kanwà*; *pl.*

- kānnē**, younger sibling (= brother or sister)
- kānkanē** (*f.* **kānkanūwā**; *pl.* **kānānā**), small (thing), a little
- kānkantā** (*f.*), smallness
- kānwā** (*f.*), younger sister (see **kānē**)
- kārā** (*f.*), crying out, complaint to one in authority
- kārā**, *v.* increase, repeat (doing something)
- kāramī** (*f.* **kāramā**; *pl.* **kānānā**), small (thing)
- kārē**, *v.* be complete, finish
- karfē** (*pl.* **karāfā**), metal; o'clock
- **karfē biyu**, two o'clock
- karfī**, strength
- kārkashī**, under-side
- **kārkashin**, underneath . . .
- kāru**, *v.* be increased, make progress
- karyā** (*f.*) (*pl.* **kāryāce-kāryācē**), a lie, untruth, falseness
- kasā** (*f.*) (*pl.* **kasāshē**), earth, soil, country, district
- **nan kasā**, here in this country
- kasā**, on the ground, downward
- **kasā-kasā**, slightly downward
- kāshī** (*pl.* **kasūsuwā**), bone
- kauyē** (*pl.* **kauyukā**), village, rural area
- kētārā**, *v.* step/cross over
- kētārē**, *v.* cross (road, river, border)
- ki**, *v.* refuse, dislike
- kī**, refusal, hatred
- kirin**, (see **baḳī**)
- kīyayyā** (*f.*), mutual hatred
- kōfā** (*f.*) (*pl.* **kōfōfī**), doorway
- kōkārī**, (praiseworthy) effort, (worthy) attempt
- kōnā**, *v.* burn
- kōnē**, *v.* burn (completely), become burned
- **yā kōnē kūrmas**, it's completely burned up
- kōtā** (*f.*) (*pl.* **kōtōcī**), handle of, *e.g.* axe, hoe
- kūrmas**, (see **kōnē**)
- kūrunkus**, here ends the fable/matter
- kwai**, egg(s)
- kwarai**, very much
- **kwarai dā gāskē**, very much indeed
- kwaryā** (*f.*) (*pl.* **kōrē**), gourd bowl
- kyālē**, *v.* ignore, take no notice of
- kyēyā** (*f.*), back of the head
- lābārī** (*pl.* **lābārū**), news, information

- **bâ lâbârì**, without warning
- laṣàṣā**, *v.* walk stealthily, sneak up on
- laccà**, (political) speech
- lādā**, reward, wages
- Lādì/Lādì**, (see **Lahādì**)
- lāfiyā** (*f.*), health, well-being, safety
- lāfiyayyē** (*f.* **lāfiyayyiā**; *pl.* **lāfiyayyū**), healthy, sound
- Lahādì/Lādì** (*f.*), Sunday
- lāifi** (*pl.* **laifōfi**), fault, crime
- **bâ lāifi**, that's all right (*lit.* there's nothing wrong)
- **lāifn kânsà**, his own fault
- lālācē**, *v.* become spoiled, deteriorate
- lallē**, for sure
- Lārābā** (*f.*), Wednesday
- Lārābāwā**, (see **Bālārābē**)
- lattì**, lateness
- lau**, (see **kalau**)
- launì** (*pl.* **launōnì**), colour
- Lawāl**, (man's name)
- lēbūrā** (*pl.* **lēburōrì**), labourer
- lēḅē** (*pl.* **lēḅunā**), lip
- lēmō/lēmū**, citrus (fruit or tree)
- likitā** (*pl.* **likitōcì**), doctor
- linzāmì** (*pl.* **linzāmai**), bit, bridle
- lissāfi**, act of reckoning up, arithmetic, accounting
- littāfi** (*pl.* **littāttāfai**), book
- Littinìn/Āttānìn** (*f.*), Monday
- lōkācì** (*pl.* **lōkātai**), time
- lōtō**, time
- **lōtō-lōtō**, from time to time
- m**, well (an exclamation indicating thoughtful consideration of a matter)
- mā/ma**, as for . . ., on the other hand, however (an insert)
- mā**, (first plural future II p-a pronoun)
- ma-/wā**, to/for (indirect object indicator)
- ma'āikācì** (*f.* **ma'āikaciyā**; *pl.* **ma'āikātā**), worker
- ma'āikì** (*pl.* **ma'āikā**), messenger
- ma'ājì** (*pl.* **mā'ājiyai**), storehouse
- ma'aunā** (*f.*) (*pl.* **mā'āunai**), place where grain is sold
- ma'aunì** (*pl.* **mā'āunai**), any measure, scales
- mabūdì** (*pl.* **mābūdai**), key
- mācē** (*f.*) (**māta-**; *pl.* **mātā**), woman, wife

- **tamàcè/tamàtā**, female  
(*lit.* pertaining to woman)
- maciji** (*pl.* **màcizai**), snake
- madafā/madafi** (*pl.* **màdà-fai**), kitchen, cooking-place
- mādàllā**, splendid, fine, thank you
- madarā** (*f.*), (fresh) milk
- madinkī** (*f.* **madinkiyā**; *pl.* **madinkā**), tailor
- mafaurī** (*pl.* **màdàurai**), thing used for tying
- mafāshī** (*pl.* **mafāsā**), highway robber
- mafi/mafiyī** (*pl.* **mafiyā**), in excess of, superior to
- māgānā** (*f.*) (*pl.* **māgāngānū**), word, thing said
- māgānī** (*pl.* **māgungunā**), medicine
- **shā māgānī**, take medicine
- magāyī**, informer
- magirbī** (*pl.* **māgirbai**), (type of harvesting tool shaped like a **fartanyā**)
- magwājī** (*pl.* **māgwādai**), measuring rod
- mahāifi** (*f.* **mahaifiyā**; *pl.* **mahāifā**), parent
- mahārbī** *pl.* **mahārbā**), hunter, one who shoots
- mahāucī** (*pl.* **mahāutā**), butcher, meat-seller
- mahāukācī** (*f.* **mahaukacyā**; *pl.* **mahāukātā**), madman, insane person
- mahautā** (*pl.* **māhāutai**), place where meat is sold
- mahukuntā** (*pl.* **māhūkūntai**), law court
- mahūkūrcī** (*f.* **mahūkūrciyā**; *pl.* **mahūkūrtā**), patient/long suffering person
- mai** (**dā**), (see **mayar**)
- māi** (*pl.* **māsu**), possessor of . . . , characterized by . . .
- **māi gidā**, head of the house, husband
- **māi tēbūr**, small market trader who (usually) displays his goods on a table
- **māi zuwā**, that which is coming (*e.g.* **satī māi zuwā** = next week)
- māi**, oil, fat, grease, petrol
- **mān shānū**, cream, butter
- māimakon**, instead of . . .
- maishē**, (form of **mayar**)
- majēmī** (*pl.* **majēmā**), tanner
- majī/majiyī** (*f.* **majiyiyā**; *pl.* **majiyā**), hearer, feeler, one who hears/feels

- makà**, to/for you (*m. sing.*)  
(indirect object pronoun construction)
- makàfī** (*pl. makàfā*),  
drummer
- makàfī** (*pl. makàfai*),  
drum-stick
- mākāhō/mākāfō** (*f. makauniyā ; pl. makāfi*),  
blind person
- mākānikī** (*pl. mākānikai*),  
mechanic
- mākārā**, *v.* be/come late,  
dally
- makarantā** (*f.*) (*pl. makarantōci*), school
- mākārau**, person who is  
customarily late, dilatory person
- maki/miki**, to/for you (*f. sing.*), (indirect object pronoun construction)
- mākō**, week (= *sāti*)
- **mākōn gōbe**, next week
- **mākōn jiyā**, last week
- makōyī** (*f. makōyiyā ; pl. makōyā*), learner,  
apprentice
- makū/mukū**, to/for you (*pl.*), (indirect object pronoun construction)
- makāryāci** (*f. makāryacyā ; pl. makāryātā*),  
liar
- mākōgwārō**, throat, wind-pipe
- mālām(i)** (*f. mālāmā ; pl. mālāmāi*), teacher, Mr.
- mālamanci**, (playful term coined to refer to the mixture of Hausa and English which people fluent in both languages employ in informal conversation)
- māmā**, (woman's) breast(s),  
Mother
- māmākī** (*pl. māmākai*),  
being surprised, amazement
- Mammān**, (man's name)
- mān**, (see *māi*)
- manā/mamū**, to/for us (indirect object pronoun construction)
- mānā**, indeed! (an expletive)
- **ī mānā**, yes indeed!
- mangwārō**, mango(es),  
mango tree
- mani**, (see *mini*)
- māntā** (*dā*), *v.* forget
- māntaccē** (*f. māntacciyā ; pl. māntāttū*), forgotten (thing), forgetful person
- māntau**, forgetful person
- mānyā**, (see *bābba*)
- **mānya-mānyā**, important people
- marābā**, welcome!,  
welcoming
- mārāicē**, (late) evening

- **dā marāicē**, in the (late) evening
- marās** (*pl.* **marāsā**), lacking in
- marāshī** (*f.* **marashiyā**; *pl.* **marāsā**), lacking in
- Māris** (*f.*), March
- maròkī** (*f.* **maròkiyā**; *pl.* **maròkā**), beggar, one who is requesting/pleading
- martabà** (*f.*) (*pl.* **martabōbī**), high rank
- Maryamū**, Mary
- masà/mishi**, to/for him (indirect object pronoun construction)
- māshī** (*pl.* **māsū**), spear
- masò/masōyi** (*f.* **masōiyā**; *pl.* **masōyā**), one who likes/loves
- māsū**, (see **māshī**)
- masù/musù**, to/for (indirect object pronoun construction)
- māsu**, (see **māi**)
- matà**, to/for her (indirect object pronoun construction)
- mātā/māta-**, (see **màcè**)
- matsā**, *v.* squeeze/pinch together, bother
- mātsu**, *v.* be under pressure
- mawādācī** (*f.* **mawādāciyā**; *pl.* **mawādātā**), wealthy person
- mayar/mai** (**dā**), *v.* put back, return (a thing to its place), change into, regard as
- Māyù** (*f.*), May
- mazā**, (see **mijī**, **namijī**)
- maza**, quickly
- **maza-maza**, very quickly
- mè/mènè/mènènè**, what (is it)?
- mètan** (*f.*), 200
- m̄hr̄m̄**, greetings (in reply to a greeting)
- mijī** (*pl.* **mazā**), husband
- miki**, (see **maki**)
- mikiyā** (*f.*), Ruppell's griffon (a large scavenger bird)
- milyān**, million
- mini/mani**, to/for me (indirect object pronoun construction)
- ministā** (*pl.* **ministōcī**), government minister
- minshāri**, snoring
- mishi**, (see **masà**)
- m'rh**, (expression of sympathetic concern)
- mōtā** (*f.*) (*pl.* **mōtōcī**), automobile, lorry
- mōtsī**, movement, motion
- mū**, (first plural independent pronoun)
- mu**, (first plural p-a pronoun employed with **zā**, **bā**)

- **mu kân**, (first plural habitual p-a construction)
- **mu kè**, (first plural relative continuative p-a construction)
- mu/mù**, (first plural object pronoun)
- mù**, (first plural p-a pronoun employed with *bā*)
- **mù**, (first plural possessive pronoun)
- mùgù** (*f. mugunyà*; *pl. miyàgù*), bad/evil (person or thing)
- mùgùntà** (*f.*), badness, wickedness
- mukà**, (first plural relative completive p-a pronoun)
- mu kân**, (see *mu*)
- mu kè**, (see *mu*)
- mukù**, (see *makù*)
- mun**, (first plural completive p-a pronoun)
- munà**, (first plural continuative p-a construction)
- munāfūki** (*f. munāfūkā*; *pl. mūnāfūkai*), hypocrite
- murfū/murhū** (*pl. murāfū*), the three stones which form the indigenous cooking-place, stove
- muryà** (*f.*) (*pl. muryōyi*), voice
- Mūsā**, Moses
- musù**, (see *masù*)
- mutù**, *v.* die
- mùtùm/mùtumì** (*pl. mutānē*), man, person
- mutuncì**, manliness, self-respect
- mùtùntakà** (*f.*), human nature
- mwâ**, (first plural future II p-a pronoun)
- mwà**, (first plural p-a pronoun employed with *bā*)
- na/-n** (*f. ta/-r*), of, pertaining to (the referential)
- **na/ta biyu**, the second one
- na**, (first singular relative completive p-a pronoun)
- **na kân** (first singular habitual p-a construction)
- **na/ni kè**, (first singular relative continuative p-a construction)
- nā**, (first singular completive p-a pronoun)
- nā-/nā-** (*f. tā-/tā-*), belonging to (prefixed to possessive pronouns to form the independent possessive pronouns)
- nâ**, (first singular future II p-a pronoun)

- nà**, first singular p-a pronoun employed with **bā**)
- nà**, be in the process of, be at (specialized verbal employed in continuative aspect constructions)
- na/-nā** (*f. -ta/-tā*), my (first singular possessive pronoun)
- na'am**, (particle of assent or interest), yes
- nà'am**, (reply to a call), yes ?, what ?
- nafā**, *v.* wind (a turban), fold (a cloth), appoint (a person to office)
- nafēwā**, folding, winding, appointing
- nādu**, *v.* be folded up, be wound, be appointed
- nai**, 9d
- nairā**, 1 naira
- nākā/tākā**, yours (*m. sing.*) (independent possessive pronoun)
- na kàn**, (see **na**)
- na kē**, (see **na**)
- nāki/tāki**, yours (*f. sing.*) (independent possessive pronoun)
- nākù/tākù**, yours (*pl.*) (independent possessive pronoun)
- nāmā** (*pl. nāmū*), (wild) animal, meat, flesh
- namijì** (*pl. mazā*), male, brave man
- nan/nân/nàn**, this/these, that/those, here/there
- **nan dā nan**, immediately, at once
- **nan gārī**, in this town
- **nan kasā**, in this country
- nānnēmā**, *v.* look all over for
- nāsā/tāsā**, his (independent possessive pronoun)
- nāsù/tāsù**, theirs (independent possessive pronoun)
- nātā/tātā**, hers (independent possessive pronoun)
- nauyī**, heaviness
- **dā nauyī**, heavy
- nawā**, how much/many ?
- **nawā-nawā**, how much each/apiece
- nāwa/tāwa**, mine (independent possessive pronoun)
- nē/nè** (*f. cē/cè*), is, was
- nēmā**, seeking, looking for
- nēmā** (*i/ē*), *v.* seek, look for
- nēmammē** (*f. nēmamiyā*; *pl. nēmammū*), sought
- nēnnēmā**, (= **nānnēmā**)
- nēmō**, *v.* seek and bring here
- nēsā**, far away (= **nīsa**)
- ngō/ungō**, take hold (of what I am handing you) !
- nī**, (first singular independent pronoun)

- ni/ni, (first singular object pronoun)  
 Nijēriyà (*f.*), Nigeria  
 ni kè, (see na kè under na)  
 nīsa, distance  
 nīsa, afar  
 — dà nīsa, far away  
 nōmā (*f.*), *v.* farming  
 nòmā (i/ē), *v.* till a farm  
 Nūhū, Noah  
 nūnā, *v.* show  
 nūna, *v.* become ripe  
 nutsè/nitsè, *v.* vanish  
 Nūwambā (*f.*), November
- ōfis/ōfishī, office  
 òhō, what do I care!, I don't know or care  
 Òktōbā (*f.*), October
- rabā, *v.* divide, separate  
 rabī, half  
 rābō, one's lot, sharing out, share  
 rābō/rābuwā (*f.*), separation  
 rābu (dā), *v.* part from, separate  
 rāfānī (*pl.* rāfānai), maternal uncle (= kāwū)  
 ragā, *v.* reduce  
 ragē, *v.* reduce, remain  
 ragī, reduction  
 — bā ragī, there is no reduction (in price)  
 rāi (*pl.* rāyukā), life
- rānkā yā dadē, may you live long! (*lit.* may your life last a long time)  
 rākē, sugarcane  
 rāmī (*pl.* rāmunā), hole (in ground, wall, earth-floor)  
 rān, (see rāi or rānā)  
 rānā (*f.*), sun heat of sun, day  
 — rān nan, (on) a certain day, the other day  
 — ran Tālātā, Tuesday  
 rānī, the dry season  
 rasā, *v.* lack, be unable to  
 rashī, lack  
 — rashin sanī, ignorance, lack of knowledge  
 rāsīt/rāsītī, receipt  
 rāsu, *v.* die, be in short supply  
 rātsē, *v.* swerve, stray (from road)  
 rawā (*f.*) (*pl.* rāye-rāyē), dancing, a dance  
 rawānī (*pl.* rawunā), turban  
 rāwayā (*f.*), yellow  
 — rāwayā-rāwayā, yellowish  
 rērā, *v.* sing  
 — rērā wāfā, sing a song  
 rigā/rigāyā, *v.* (have) already done, precede  
 rigā (*f.*) (*pl.* rigunā), gown, robe, shirt, coat  
 rigākafī, prevention

**rigāyà**, *v.* (see **rigā**)  
**rījīyā** (*f.*) (*pl.* **rījīyōyī**), a well  
**rikā**, *v.* keep on doing  
**rikè**, *v.* hold  
**ròkà** (*i/è*) *v.* request, beseech  
**ròkò**, *v.* a request, requesting  
**rômô**, broth  
**rubùtā**, *v.* write  
**rùbùtù**, writing, act of writing  
**rufà**, *v.* cover, close  
**rufè**, *v.* cover (up/over), close, conceal  
**ruwā**, water, rain  
 -- **inā ruwāna** ?, what do I care ?  
 --- **ruwan samā**, rain  
 -- **ruwan shā**, drinking water

**sā** (*f.* **sāniyā** ; *pl.* **shānū**), bull  
**sā**, *v.* put, place, appoint  
**sā/swā**, (third plural future II p-a pronoun)  
**sā/swā/sū**, (third plural p-a pronoun employed with **bā**)  
**-sà**, (third singular possessive pronoun)  
**sā'ā** (*f.*), good luck, hour, time  
 -- **sā'ad dà**, when . . .  
 -- **sā'an nan**, then . . .

**sàbà'in**, seventy  
**sābō** (*f.* **sābuwā** ; *pl.* **sàbābbi**), new (thing)  
 -- **sābō ful**, brand new  
**sabò dà/sabòdà**, because of  
**sàbulū**, soap  
**sādā**, *v.* cause to meet  
**sādu** (**dā**), *v.* meet (with)  
**sāfē**, morning  
 -- **dā sāfē**, in the morning  
**sāfiyā** (*f.*), morning  
**sai** (**dā**), *v.* (see **sayar**)  
**sai**, except, then, unless, only, until, must (*etc.*)  
 -- **sai kà cē**, as if (*lit.* you must say)  
 -- **sai kà ganī**, you'll have to see it (to believe it)  
**Sā'idū**, (man's name)  
**sak**, exactly (with directions—see **arēwā**)  
**sākā** (*i/è*), *v.* release (*i.e.* from prison, marriage, *etc.*)  
**sakandārè**, secondary school  
**sākè**, *v.* change  
 -- **sākè fādā**, (please) repeat (what you) said  
**Sakkwato**, Sokoto  
**sālāmù/sālām ālaikùn**, greetings! (called from outside the compound)  
**sallā** (*f.*), Muslim prayers, festival

- sallāmā**, *v.* agree to sell at price offered  
**samà**, sky  
**samà**, upward  
 — **samà-samà**, slightly upward  
**sāmā/sāmù** (i/ē), *v.* obtain, get. come upon  
**Sambò**, (man's name)  
**sāmmakō**, making an early start  
**sāmō**, *v.* get and bring here  
**sāmù**, *v.* (see **sāmā**)  
**sāmu**, *v.* occurred, be obtainable  
**sāna'ā** (*f.*) (*pl.* **sana'ō'i**), (one's) trade, occupation, profession  
**sānannē** (*f.* **sānanniyā**; *pl.* **sānānnū**), known  
**sanar** (dà), *v.* cause to know  
**sanasshē**, *v.* (form of **sanar**)  
**sāndā** (*pl.* **sandunā**), stick. force  
 — **dan sādā** (*pl.* 'yan **sādā**), Government Policeman  
**sānē**, knowledgeable  
**Sānī**, (man's name)  
**sanī**, *v.* know  
**sāniyā** (*f.*), cow (see **sā**)  
**sānnu**, greetings!. slowness, carefulness  
 — **sānnu dà aiki**, greetings in (your) work  
 — **sānnu dà zuwà**, greetings at (your) coming  
 — **sānnu sānnu**, greetings  
 — **sānnu-sānnu**, slowly  
**santsī**, slipperiness  
**sanyi**, damp coldness  
**sarkī** (*pl.* **sarākunā**), chief, king  
**sassāfē**, very early morning  
 — **dā sassāfē**, in the very early morning  
**sāssayā**, *v.* keep on buying  
**sassayar**, *v.* keep on selling  
**sassāyē**, *v.* keep on buying until (one) has bought all of  
**sātā** (*f.*), stealing  
**sātā** (i/ē), *v.* steal  
**sāti**, week, Saturday, (= **mākò**), weekly wages  
 — **sāti mai zuwà**, next week  
 — **sāti wandà ya wucè**, last week  
**Sātumbā** (*f.*), September  
**sāu**, times (used with numbers. *e.g.* **sāu ukù** = three times)  
**sāuka**, *v.* descend, get down from, arrive (at)  
**saukar** (dà), *v.* lift down, bring/put down  
**saukō**, *v.* come down (from)  
**saukākē**, = **sawwākē**  
**saukī**, casiness

- **dà saukī**, easily, less bothersome, (illness) be better
- **yanà dà saukī**, it (*e.g.* illness, tiredness) is better
- **yā yi saukī**, it got better
- saurā**, remainder
- saura**, *v.* remain. be left over
- saurayī** (*pl.* **sāmārī**), young man
- saurī**, quickness
- **dà saurī**, quickly
- sāwā**, putting (verbal noun from **sā**)
- sawwākē**, reduce completely, make (*e.g.* illness) better
- sāyā** (*i/ē*), *v.* buy
- sayar/sai** (**dā**), *v.* sell, cause to buy
- sayārwā**, selling
- sayè**, *v.* buy all of
- sāyē**, buying
- sayō**, *v.* buy and bring here
- sāyu**, *v.* be bought (completely)
- sh-**, (see **sh** section following this section)
- sidiƙ**, (see **baƙi**)
- sifirī**, zero
- sil**, (see **baƙi**)
- simintī/sumuntī**, cement
- sirdī** (*pl.* **sirādā**), saddle, seat (of bicycle, motorcycle)
- sisī**, 5 kobos
- **sisin-kwabò**,  $\frac{1}{2}$  kobo (= **dārī**)
- **sisī-sisī/sī-sisī**, 5 kobos apiece/each
- sittin**, sixty
- sō**, *v.* want, like, love
- sô**, wanting, liking, loving
- sômā**, *v.* begin, start
- sôsai**, well, correctly, exactly
- sòyayyā** (*f.*), mutual affection
- su**, (third plural p-a pronoun employed with **zā**, **bā**)
- su kàn**, (third plural habitual p-a construction)
- **su kè**, (third plural relative continuative p-a construction)
- sū**, (third plural independent pronoun)
- su/sù**, (third plural object pronoun)
- sù**, (third plural subjunctive p-a pronoun)
- sù**, (see **sā**)
- sù**, (third plural possessive pronoun)
- sukā**, (third plural relative completive p-a pronoun)
- su kàn**, (see **su**)
- sukār(ī)**, sugar
- su kè**, (see **su**)

**sùkùkù**, despondently (an ideophone)

— **yanà zàune sùkùkù**, he was sitting despondently  
**sulè** (*pl.* **sulùluwà**), shilling  
**Sulè**, (man's name)

**Sulèmānù**, (man's name)

**sun**, (third plural complete p-a pronoun)

**sunā**, (third plural continuative p-a construction)

**sūnā** (*pl.* **sūnāyē**), name, price

— **sā sūnā**, set the price (of an article)

**sùnkwiye**, bent over, stooped

— **à sùnkwiye**, bent over, stooped

**sùrukā/sùrùkuwā** (*f.*), mother-in-law

**sùrukī** (*f.* **sùrukā**; *pl.* **sùrùkai**), (father)-in-law; *pl.* in-laws

**sùrūtù**, loud (senseless) chattering

**swā**, (see **sā**)

**swā sū/sā**, (see **sā**)

**shā**, *v.* drink

— **shā māgānī**, take medicine

— **shā wāhalā**, have trouble

**shā (dā)**, (see **shāyar**)

**shā**, drinking; and (with numbers 11–19 only)

**shāfā (i/ē)**, *v.* wipe, affect a person

**shāhò** (*pl.* **shāhunà**), hawk

**shāidā**, *v.* bear witness, inform

**shakkā** (*f.*), doubting

— **bā shakkā**, doubtless, without doubt

**shar**, (see **kōrè**)

**shārè**, *v.* sweep

**shārī'ā** (*f.*) (*pl.* **shārī'ō'i**), administration of justice, law, court

**shāshē**, (form of **shāyar**)

**shāyar/shā (dā)**, *v.* water (an animal), cause to drink

**shēgāntakā** (*f.*), impudence, rascality

**shēgè** (*f.* **shēgiyā**; *pl.* **shēgū**), bastard, illegitimate child

**shēgè!**, damn it!, you bastard!

**shēkarā** (*f.*) (*pl.* **shēkarū**), year

**shēkarān citta**, five days hence

**shēkaranjiyā**, day before yesterday

**shēkà**, *v.* winnow, pour out

— **shēkà dā gudū**, take to (one's) heels

**shi**, (third singular masculine p-a pronoun employed with **zā**, **bā**)

**shī**, (third singular masculine independent pronoun)

**shī kè nan**, that's that, that's the end of the matter

**shī/shī**, (third singular masculine object pronoun)

**shidà**, six

**shiga**, *v.* enter (there), go in

**shigā**, entering (there)

**shigè**, *v.* pass by (= **wucè**)

**shigō**, *v.* enter (here), come in

**shin/shin**, could it be?, I wonder...

**shinkāfā** (*f.*), rice

**shirū**, silence

— **shiru-shiru**, quietness, taciturnity

**shiryā**, *v.* prepare; settle quarrel

**shūdī** (*f.* **shūdiyā**; *pl.* **shūdfā**), blue (thing)

**shūkā**, *v.* sow, plant seed

**shūkā**, planting, crops

**ta**, in the process of, through

**ta**, (third singular feminine relative completive p-a pronoun and the p-a pronoun employed with **zā**, **bā**)

— **ta kàn** (third singular

feminine habitual p-a construction)

— **ta kè**, (third singular feminine relative continuative p-a construction)

**ta/tā**, (third singular feminine object pronoun)

**tā**, (third singular feminine completive p-a pronoun)

**tā**, (third singular feminine future II p-a pronoun)

**tā**, (third singular feminine subjunctive p-a pronoun)

**tā**, (third singular feminine p-a pronoun employed with **bā**)

**ta/-r**, (see **na/-n**)

— **ta biyar**, the fifth (see also **na/-n**)

**tabbātā**, *v.* be sure (that), confirm

**tabbātaccè** (*f.* **tabbātacciyā**; *pl.* **tabbātattū**), confirmed, proven (fact or person)

**tabbatar (dā)**, *v.* make certain, confirm

**tabdī**, (expression of utter amazement)

**tafā**, *v.* touch; have ever/ previously done

**tāfā kunnè**, great grandchild

**tādī**, chatting

- tāfasà**, *v.* (water, etc.) boils  
**tāfasasshē** (*f.* **tāfasasshiyā** ;  
*pl.* **tāfasassū**), boiled  
**tāfi**, *v.* go (away)  
 — **tāfi àbinkà** !, scam  
**tāfi**, palm of the hand, sole  
 of the foot  
**tāfiyà** (*f.*), travelling, going  
**tāgà** (*f.*) (*pl.* **tāgōgi**), win-  
 dow (hole)  
**tāimakà** (*i/ē*), *v.* help  
**tāimakō**, help, act of  
 helping  
**tak**, (see **ɗaya**)  
**tākà**, *v.* tread on, walk along  
**tākà**, (see **nākà**)  
**tākalmī** (*pl.* **tākalmà**),  
 sandal, shoe, boot  
**ta kàn**, (see **ta**)  
**takardā** (*f.*) (*pl.* **takardū**),  
 paper, (small) book  
**ta kè**, (see **ta**)  
**tāki**, (see **nāki**)  
**tākù**, (see **nākù**)  
**takwàs**, eight  
**talakà** (*pl.* **talakāwā**), com-  
 mon person  
**Tālātā** (*f.*), Tuesday  
**tālātin**, thirty  
**Talle**, (man's name)  
**tamātā**, female  
**tāmānin**, eighty  
**tāmbayà** (*i/ē*), *v.* ask  
**tāmbayà** (*f.*) (*pl.* **tamba-  
 yōyi**), question, act of  
 asking  
**tāmù**, (see **nāmù**)  
**tanà**, (third singular femi-  
 nine continuative p-a  
 construction)  
**tāntāmbayà**, *v.* keep on  
 asking  
**tarà**, nine  
**tārà**, *v.* gather, collect  
**tāre** (**ɗà**), together (with)  
**tarō**, 2½ kobos  
**tāru**, *v.* be gathered to-  
 gether  
**tāsà** (*f.*) (*pl.* **tāsōshī**), metal  
 bowl or basin ; *pl.* dishes  
**tāsà**, (see **nāsà**)  
**tāsù**, (see **nāsù**)  
**tashà/tēshà** (*pl.* **tashōshī**),  
 (railway) station  
**tāshī**, *v.* get up, start out  
 (on a journey), stand up  
**tātā**, (see **nātā**)  
**tāttābà kunnē**, great-great  
 grandchild  
**tattākē**, *v.* trample under  
 foot  
**tātsūniyā** (*f.*) (*pl.* **tātsūni-  
 yōyi**), fable  
**taurī**, hardness, toughness  
**tāwa**, (see **nāwa**)  
**tāwadā** (*f.*), ink  
**tāyà** (*f.*) (*pl.* **tāyōyi**), tyre  
**tayà**, *v.* make an offer (in  
 bargaining)  
**tēbūr(i)** (*pl.* **tēburōri**), table,  
 shovel  
**tēshà**, (see **tashà**)

- ticā** (*pl.* **ticōci**), teacher  
**tīlās**, perforce, of necessity  
**tinjim**, abundantly, in large numbers (an ideophone)  
 — **mutānē tinjim**, a large number of people  
**tō/tò**, well, okay  
**ts-**, (see the **ts-** section following this section)  
**tufā** (*pl.* **tufāfi**), clothes  
**tūkūna**, not yet, first  
**tukunyā** (*f.*) (*pl.* **tukwānē**), cooking-pot  
**tūlū** (*pl.* **tūlūnā**), pitcher  
**tun**, since  
**tunā**, *v.* remember  
**tūnāni**, reflecting, remembering, regret, apprehensiveness  
**tunkiyā** (*f.*) (*pl.* **tumāki**), sheep  
**tūrā**, *v.* push  
**Tūrai** (*f.*), Europe  
**tūrè**, *v.* push/knock over  
**tūsā** (*f.*), breaking wind  
**tuwō**, guinea-corn or millet mush (the staple food of Northern Nigeria)  
  
**tsādā** (*f.*), expensiveness  
 — **yanā dà tsādā** = **yā yi tsādā**, it is expensive  
**tsāfi**, fetish, idol  
**tsai** (**dā**), (see **tsayar**)  
**tsakā/tsakiyā** (*f.*), centre, middle  
 — **tsakār tsakāni**, betwixt and between  
**tsakāni**, between  
**tsallē**, jumping  
 — **tsalle-tsallē**, jumping events in track and field matches  
**tsāmmāni**, thinking, thought  
**tsawō**, length  
**tsayā**, *v.* stand (up), stop, wait  
**tsayar/tsai** (**dā**), *v.* cause to stand/stop/wait  
**tsāye**, stopped, standing  
 — **ā tsāye**, in a standing position, stopped  
**tsincè**, *v.* pick up, select, find (thing)  
**tsini** (*pl.* **tsināyē**), sharp point  
**tsintā** (*i/ē*), *v.* select, pick up  
**tsintsiyā** (*f.*) (*pl.* **tsintsiyōyi**), broom. type of thatching grass  
**tsirārā** (*f.*), nakedness, naked  
**tsit**, silence (an ideophone)  
 — **yā yi tsit**, he kept silent  
**tsōhō/tsōfō** (*f.* **tsōhuwā**; *pl.* **tsōfāfi**), old (person or thing)  
 — **tsōfon hannū**, experienced person, 'an old hand'  
**tsōrō**, fear

**tsūfa**, *v.* become old  
**tsūfā**, becoming old, ageing  
**tsuntsū** (*f.* **tsuntsuwā** ; *pl.* **tsuntsāyē**), bird  
**tsūtsā** (*f.*) (*pl.* **tsūtsōtsī**),  
 worm

**tūbā** (*pl.* **ūbānnī**), father

**ukū**, three

**Ūmarū**, (man's name)

**ungō**, (see **ngō**)

**ūngūlū** (*f.*) (*pl.* **ūngūlai**),  
 vulture

**Ūsmān**, (man's name)

**uwā** (*f.*), mother

— **uwargidā**, woman of the  
 house, (first) wife

**wā** (*f.* **yā** ; *pl.* **yāyyē**),  
 elder sibling (brother or  
 sister) (= **yāyā**)

**wā**, (see **ma-wā**)

**wā/wānē/wānēnē** (*pl.* **su  
 wā**), who (is it) ?

— **wānē shī** ? , who does he  
 think he is ?

**waccān**, (see **wancān**)

**wāccē**, (see **wānnē**)

**wācē/wācēcē**, (feminine of  
**wānē/wānēnē**)

**wācē**, (see **wānē**)

**wadai**, curse (an exclamation)

— **Allā wadankā**, may God  
 curse you !

**waddā**, (see **wandā**)

**wadāncān**, (see **wancān**)

**wadāndā**, (see **wandā**)

**wadānnān**, (see **wannān**)

**wadānnē**, (see **wānē**)

**wadānnē**, (see **wānnē**)

**wadānsu**, (see **wani**)

**wāhalā** (*f.*), trouble

**wai**, it is said, quote,  
 rumour has it that . . .

**wāiwāye**, turning the head  
 round to look

**wajē**, direction

— **wajen**, toward/to a per-  
 son or place, in the  
 presence of a person  
 (= **wurin**)

**wāje**, outside

**wākē**, bean(s)

**wākīlī** (*pl.* **wākīlai**), repre-  
 sentative

**wākā** (*f.*) (*pl.* **wākōkī**),  
 song, poem

**wancān** (*f.* **waccān** ; *pl.*  
**wadāncān**), that, that  
 one

**wāncan** (*f.* **wāccan** ; *pl.*  
**wadāncan**), the one in  
 question

**wandā/wāndā** (*f.* **waddā** ;  
*pl.* **wadāndā**), that which,  
 which, who

— **duk wandā**, whoever

**wāndō** (*pl.* **wāndunā**), pair  
 of trousers

**Wānē** (*f.* **Wāncē** ; *pl.* **Su  
 wānē**), So-and-so

wānē/wānēnē, (see wā)

wānē (*f.* wācē ; *pl.*

wāḍānnē), which ?

wani (*f.* wata ; *pl.*

wadansu), some (one), a certain (one), a, another

wankē, *v.* wash (body, clothes, pot, *etc.*)

wannān (*pl.* wadānnān), this, this one

wānnē (*f.* wāccē ; *pl.* wāḍānnē) which one ?

wānzāmī (*pl.* wānzāmai), barber, tattooer

wārhakā, at this time . . .

warkā, *v.* recover from illness

warkar (dā), *v.* cure

warkē, *v.* recover from illness, cure

wāsā (*pl.* wāsānnī), playing, joking, dancing

wasālām, (see hāzā)

wāsīkā (*f.*) (*pl.* wāsīkū), letter

wasu, (form of wadansu)

wāshēgārī, (= kashēgārī)

wata, (see wani)

watā (*pl.* wātānnī), moon, month

— watā māi zuwā, next month

— watān gōbe, next month

— watān jiyā, last month

— watān dā ya wucē, last month

wātākīlā/watakīlā/kīlā,

probably, perhaps, maybe (but probable)

wātō, that is . . .

wātsē, *v.* become scattered

wāwā (*pl.* wāwāyē), fool

— wāwan barci, heavy/sound sleep

wayā (*f.*) (*pl.* wayōyī), wire, telegraph, telegram, telephone

— gidan wayā, post office (where telegrams may be dispatched)

wāyē, *v.* become light

— gārī yā wāyē, it dawned

wāyō, cleverness, trickiness

wāyyō, alas ! (exclamation of despair)

— wāyyō Allā, alas !

— wāyyō nī, woe is me !

wejī/wajī, wedge

wōfi (*pl.* wōfāyē), useless (thing or person), empty

wōhō, booing

— sun bī sū wōhō-wōhō, they followed them

booing

wucē, *v.* pass by (= ficē, shigē)

wukā (*f.*) (*pl.* wukākē), knife

wuni/yini, *v.* spend the day

wunī/yinī, period of daylight

wur, (see jā)

- wurgà**, *v.* throw  
**wurgar** (**dà**), *v.* throw  
 (violently)  
**wurgō**, *v.* throw here  
**wurì** (*pl.* **kudì**), cowry shell  
 (formerly used as money)  
**wurì** (*pl.* **wuràrē**), place  
 — **dà wuri-wuri**, very  
 early, very promptly  
 — **wurin**, toward/to a per-  
 son or place, in the  
 presence of a person  
 (= **wajen**)  
 — (**tun**) **dà wuri**, promptly,  
 early  
**wutā** (*f.*), fire  
**wuyà** (*pl.* **wuyōyī**), neck  
**wùyā** (*f.*), difficulty
- '**y-**, (see separate section for  
 'y- following this section)  
**ya**, (third singular mascu-  
 line relative complete  
 p-a pronoun)  
 — **ya kàn**, (third singular  
 masculine habitual p-a  
 construction)  
 — **ya kè**, (third singular  
 masculine relative con-  
 tinuative p-a construc-  
 tion)  
**yā**, (third singular mascu-  
 line complete p-a pro-  
 noun)  
**yā**, *v.* come  
 — **yā kà**, come !
- yâ**, (third singular mascu-  
 line future II p-a pro-  
 noun)  
**yâ**, (see **wâ**)  
**yà**, (third singular mascu-  
 line subjunctive p-a pro-  
 noun)  
**yâ**, (third singular mascu-  
 line p-a pronoun em-  
 ployed with **bā**)  
**yaddà/yâddà**, how, the way  
 in which  
**yādī**, yard (measurement),  
 (European) cloth  
**ya kàn**, (see **ya**)  
**ya kè**, (see **ya**)  
**Yâkubù**, Jacob  
**yâmmā**, west, (late) after-  
 noon  
 — **yâmmā sak**, due west  
**yâmma**, westward  
**yanà**, (third singular  
 masculine continuative  
 p-a construction)  
**yankà**, *v.* slaughter (ani-  
 mal), cut in two; set (a  
 time); give verdict (in a  
 court case)  
**yankā**, butchering  
**yankè**, *v.* (= **yankà**)  
 — **yankè shàrī'ā**, pro-  
 nounce judgement (in a  
 court case)  
**yankèwā** (*f.*), cutting,  
 butchering, *etc.* (from  
**yankè**)

- yānzu**, now  
 — **har yānzu**, still, up to the present  
 --- **yānzu-yānzu**, right away  
**yar/yā (dā)**, *v.* throw away, discard  
**yārāntakā (f.)**, childishness, childhood  
**yārda**, *v.* agree, consent  
**yārdā (f.)**, agreement, consent  
**yārinyà (f.)**, girl  
**yārò (pl. yārā)**, boy  
**yātsā (pl. yātsōtsi)**, finger  
**yāu**, today  
 — **yāu-yāu**, this very day, today for sure  
**yāushè/yāushe**, when ?  
**yāuwā/yāuwa**, fine, splendid (reply to greeting)  
**yawā**, abundance  
 — **dā yawā**, much, many  
**yāwò**, strolling, wandering  
**yāyā**, (see **wā**)  
**yāyà**, how ?  
**yayyafī**, drizzle  
**yi**, *v.* do, make  
 — **yi ta yī**, set about doing  
**yì**, (see **i**)  
**yī**, doing, making  
**yinī**, (see **wunī**)  
**yìwu**, *v.* be possible  
**Yūlì**, July  
**Yūnì**, June  
**yunwā (f.)**, hunger, famine  
 — **ji yunwā**, be/go hungry  
**Yūsufù**, Joseph  
**'yā (f.)**, daughter (= **dīyā**)  
 --- **'yā mǎcè (pl. 'yam mātā)**, young woman  
 --- **'yar ciki**, type of gown  
 --- **'yar fārì**, firstborn daughter  
 --- **'yar'ùbā**, half-sister  
 — **'yar'uwā**, sister  
**'yan**, (see **dā**)  
 --- **'yan fāsā**, inhabitants of a country  
**'yā'yā**, (see **dā**)  
**'Yòlā**, Yola (a town near the Cameroun border)  
**zā**, *v.* (specialized verbal employed as future I aspect particle), will  
**zā**, *v.* will go  
**zāfī**, heat, pain  
 — **yā yi zāfī**, it was hot/painful  
**zāi**, he will (third singular masculine form of future I p-a construction)  
**zākārā (pl. zākārū)**, rooster, cock  
**zāfī**, sweetness  
**zalfè**, common grey heron  
**zama**, *v.* be, become, live  
**zamā**, being, living

**zāmāni** (*pl.* **zāmānai**),  
 period of time  
 — **zāmānin dā**, in olden  
 times  
**zambār**, 1000  
 — **zambār dubū**, 1 000 000  
**zān**, I will (first singular  
 form of future I p-a  
 construction)  
**zanè** (*pl.* **zannuwà**), body-  
 cloth, cloth  
**zārè**, *v.* unsheath (sword),  
 pull out (*e.g.* foot from  
 mud, stirrup, shoe, *etc.*)  
**zarè**, *v.* snatch, grab  
**Zāriyà** (*f.*), Zaria  
**zaunà**, *v.* sit down, settle  
 (in a place)  
**zaunar (dà)**, *v.* cause to sit/  
 settle  
**zàune**, seated  
 — **à zàune**, seated  
**zāwò**, diarrhoea  
**zāzzāfi**, fever, malaria  
**Zazzaganci**, the dialect of  
 Zaria (**Zazzàu**)  
**Zazzàu**, Zaria

**zināriyā** (*f.*), gold  
**ziyārà** (*f.*), visiting  
**ziyartà** (*i/è*), *v.* visit  
**zō**, *v.* come  
**zōbè** (*pl.* **zōbbā**), ring  
**zōmō** (*pl.* **zōmàyé**), rabbit  
**zubà**, *v.* pour  
**zubar/zub (dà)**, *v.* pour/  
 throw away  
**zubè**, *v.* pour away (all of),  
 abort (pregnancy)  
**zūciyā** (*f.*) (*pl.* **zūciyōyi**),  
 heart  
**zùmuntā** (*f.*), relationship  
 (by blood or marriage),  
 good relationship  
**zur**, (see **jā**)  
**zūrà**, *v.* start up quickly  
 — **zūrà dà gudū**, take to  
 (one's) heels  
**zūriyà/zūri'ā** (*f.*),  
 descendants  
**zuwà**, coming ; towards  
 — **zuwà gā . . .**, to . . . (for-  
 mula employed at start  
 of letter)

## English-Hausa Vocabulary

Note: *when using the English-Hausa sections, it is recommended that the student cross-check entries with the Hausa-English section, a large dictionary and, if possible, with some occurrence of the words/constructions in context. It is very easy to be misled into wrong usage by the over-brief indications of the meanings provided in short vocabularies like this one.*

- ability, **iyàwā** (*f.*)  
 able, be, *v.* **iyà**  
 according to, in **ji . . .**,  
**wai . . .**  
 acquaintance, **idòn sanì**  
 adding up, **lissāfi**  
 administer, *v.* **hakuntā**  
 adult, **bābba** (*pl.* **mānyā**)  
 aeroplane, **jirgin samā**  
 affair, **bātū**  
 affect, *v.* **shāfā** (*i/ē*)  
 affection (mutual), **sòyayyà**  
 (*f.*)  
 after, **bāyān dà**  
 afternoon (late), **yāmmā**,  
**là'asār**  
 ago, short while ago, **dāzu**  
 agree, *v.* **yārda**  
 air, **iskā** (*m.* or *f.*)  
 alas!, **wāyyô!**  
 all, **dukā**  
 all together, **gāba daya**  
 allow, *v.* **barī/bar**
- along, get along well, *v.*  
**jitu**  
 already planned or known,  
**dā mā**  
 already, to have (done), *v.*  
**rigā**, *v.* **rigāyā**  
 all right, that's all right,  
**bā lāifi**  
 also, **kumā**  
 although, **kō dà, kō dà shi/**  
**ya kē**  
 always, **kullum/kullun**  
 amazement, **māmākì**  
 amen, **āmin**  
 America, **Amirkā** (*f.*)  
 and, **dā, kumā**  
 anger, **haushi**  
 angry, be, **yi fushi**  
 animal (domestic), **dabbā**  
 (*f.*) (*pl.* **dabbōbī**)  
 — (wild), **nāmā** (*pl.* **nāmū/**  
**nāmōmī**)  
 answer, *v.n.* (*f.*) **amsā**  
 ants, white, **gārā** (*f.*)

- any, *kōwàné* (*f.* *kōwàcé* ;  
*pl.* *kōwàfànnè*)  
anyone who, *duk wandà*  
anything, *kōmè*  
appoint, *v.* *naɗà*  
apprentice, *makōyī*  
approach, *v.* *kusa*  
April, *Afril*  
Arab, *Bālārabè* (*f.* *Bā-*  
*lārabiyā* ; *pl.* *Lārabāwā*)  
argument, *faɗà*  
arithmetic, *lissāfi*  
arm, *hannū* (*pl.* *hannāyè*)  
arrogance, *tākamā* (*f.*)  
arrow, *kibiyà* (*f.*) (*pl.*  
*kibiyōyī*)  
as, *kāmar*  
as for, *kām*, *mā/ma*  
as if, *sai kà cē*, *kāmar*  
ask, *v.* *tāmbayà* (*i/ē*)  
at, *à*  
attempt, *ƙòƙarī*  
attention, pay, *v.* *kulā*  
(*dà*), *kasà kunnè*  
audience chamber (of  
chief), *fādà* (*f.*)  
August, *Āgustā*  
aunt (paternal), *bābà* ;  
*gwaggò/gwaggō*  
— (maternal), *innā/innā/*  
*iyà* ; *gwaggò/gwaggō*  
(maternal uncle's wife)  
axe, *gàtarī* (*pl.* *gāturà*)  
  
bachelor *gwaurō/gwamrō*  
(*pl.* *gwaurāyè*)  
  
back, *bāyā*  
— backwards, *bāya*  
back of the head, *ƙyēyà*  
(*f.*)  
bad, *mūgū* (*f.* *mugunyà* ;  
*pl.* *miyāgū*)  
bad, go, *v.* *lālācè*  
badness, evil, *mūguntā*  
(*f.*)  
bag, *jàkà* (*f.*) (*pl.* *jakun-*  
*kunà*)  
ball *cūrī* ; *ƙwallō*  
banana(s), *áyabà* (*f.*)  
baobab tree, *kūkà* (*f.*) (*pl.*  
*kūkōkī*)  
barber, *wānzāmī* (*pl.*  
*wānzāmai*)  
bastard, *shēgè* (*f.* *shēgiyā* ;  
*pl.* *shēgū*)  
be, *v.* *zama*, *nē/cē*  
bean(s), *wākè*  
bear child, *v.* *haihù* (*i/ē*)  
bear witness, *v.* *shāidā*  
beard, *gēmù*  
beat, *v.* *bugà*, *v.* *bùgā* (*i/ē*),  
*v.* *dòkà* (*i/ē*)  
beat (drum), *v.* *kaɗà*,  
beating, thrashing, *dūkà*  
beautiful, *kyàkkyāwā* (*pl.*  
*kyāwāwā*)  
because (of), *dòmin/don*  
because of, *sabò dà/sabòdà*  
become, *v.* *zama*  
bed, *gadō* (*pl.* *gadājè*)  
beer, corn, *fitō*, *giyà* (*f.*)  
before, *kāmin/kāfin*

- beggar, **maròkì** (*f.* **marò-kiyā** ; *pl.* **maròkà**)  
 begin, *v.* **sòmà**, *v.* **fàrà**  
 beginning, **farkò**, **fàri**  
 behind, **bāyan**  
 belongings, **kāyā** (*pl.* **kāyāyyakì**)  
 bent over, **sunkwiye**  
 Benue River, **Binuwai** (*f.*)  
 beseech, *v.* **ròkà**  
 better than, **fi . . . kyāu**  
 better, it would be, **gāra**,  
**gwammā**  
 between, **tsākāni**  
 betwixt and between,  
**tsakār tsākāni**  
 bicycle, **kèkè** (*pl.* **kèkunà**)  
 big, **bābba** (*pl.* **mānyā**)  
 bigness, **girmā**  
 bird, **tsuntsū** (*f.* **tsuntsu-wā** ; *pl.* **tsuntsāyē**)  
 biscuit, **biskiti** (*pl.* **biskitōci**)  
 bite, *v.* **cizā** (*i/ē*)  
 black, **bakì** (*f.* **bakā** ; *pl.* **bakàkē**)  
 — blackish, **bakì bakì**  
 — jet-black, **bakì kirin/sidik/sil**  
 blackboard, **allō** (*pl.* **allunà**)  
 blemish, **aibū** (*pl.* **aibōbì**)  
 blind person, **mākāhò**/  
**mākāfò** (*f.* **makauniyā** ;  
*pl.* **mākāfi**)  
 blood, **jinì**  
 blow, *v.* **būsā**
- blow on, *v.* **hūrā**  
 blue, **shūdì** (*f.* **shūdiyā** ;  
*pl.* **shūddā**)  
 boat, **jirgì** (*pl.* **jirāgē**)  
 body, **jikì** (*pl.* **jikunà**)  
 boil, *v.* **tāfasā**  
 — boiled, **tāfasasshē**  
 bone, **kāshì** (*pl.* **kasūsuwā**)  
 book, **littāfi** (*pl.* **littāttāfai**)  
 — book cover, **bangō**  
 borrow (other than  
 money), *v.* **ārā** (*i/ē*)  
 bottle, **kwalabā/kwalbā** (*f.*)  
*(pl.* **kwalābē/kwalabōbì**)  
 bottom, **gindì**  
 boundary, **iyākā** (*f.*)  
 bowl, **kwānò** (metal) (*pl.* **kwānōnì**), **kaskō**  
 (earthenware)  
 box, **akwātì** (*pl.* **akwātunà**)  
 boy, **yārò** (*pl.* **yārā**)  
 brave person, **jārūmì** (*f.* **jārūmā** ; *pl.* **jārūmai**)  
 bread, **burōdì/brōdì**  
 break (a stick), *v.* **karyē**  
 breasts, **māmā**  
 bride, **amaryā** (*f.*)  
 bridegroom, **angò**  
 bridge, **gadā** (*f.*)  
 bridle, **linzāmì** (*pl.* **linzāmai**)  
 bring, *v.* **kāwō**  
 broom, **tsintsiyā** (*f.*) (*pl.* **tsintsiyōyì**)  
 broth, **rōmō**

- brother, *dan'uwā* (*pl.*  
*'yan'uwā*)  
 brother, half, *dan'ubā* (*pl.*  
*'yan'ubā*)  
 brother, younger, *kanè* (*pl.*  
*kānnè*)  
 bucket, *gūgā* (*pl. gūgunà*)  
 build, *v. ginà, v. kafà*  
 bull, *sā* (*f. sāniyā; pl.*  
*shānū*), *bijimi/bājimi* (*pl.*  
*bijimai*)  
 burn, *v. kōnà, v. kōnè*  
 bush, *dāji*  
 but, *ammā*  
 butcher, *mahauci* (*pl.*  
*mahaütā*)  
 butchering, *yankā*  
 butter, *mān shānū*  
 buttocks, *gindi*  
 button, *ānīni* (*pl. ānīnai*)  
 buy, *v. sayā* (*i/è*)
- calabash, *kwaryā* (*f.*) (*pl.*  
*kōrè*)  
 call, *v. kirā*  
 canoe, *jirgī* (*pl. jirāgè*)  
 cap, *hūlā* (*f.*) (*pl. hūlunā*)  
 care, what do I?, *inā*  
*ruwāna?*  
 carefully, *ā hankālī*  
 carry, *v. daukà* (*i/è*)  
 cat, *kyānwā* (*f.*) (*pl.*  
*kyanwōyi*)  
 catch, *v. kāmā*  
 cause, *dālīlī* (*pl. dālīlai*)  
 cement, *simintī/sumuntī*
- centre, *tsakiyā/tsakà* (*f.*)  
 certain, be, *v. tabbātā*  
 chair, *kujērā* (*f.*) (*pl.*  
*kùjērū*)  
 chance, *dāmā* (*f.*)  
 change, *v. sākè*  
 change, *canji*  
 character, *hallī*  
 — good, *kirkī*  
 characterize, *v. fayè*  
 chase away, *v. kōrā* (*i/è*)  
 chat, *v. gānā*  
 chattering, *sūrūtū*  
 chatting, *tādī*  
 cheap, it is, *yā yi arāhā*  
 cheapness, *arāhā*  
 cheat, *v. cūtā* (*i/è*)  
 chief, *sarkī* (*pl. sarākunā*)  
 child, *yārò* (*f. yāriyā;*  
*pl. yārā*)  
 childishness, *yārāntakā* (*f.*)  
 chin, *haḡā* (*f.*)  
 citrus, *lēmō/lēmū*  
 city, *birnī* (*pl. birānè*)  
 clan, *zūriyā* (*f.*)  
 clerk, *ākāwū* (*pl. akāwunā*)  
 — head clerk, *bābba*  
*ākāwū*  
 cleverness, *wāyō*  
 climb, *v. hau, v. hayè*  
 close, *v. rufè*  
 close (to), *kusa* (*dā*)  
 cloth (body), *zanè* (*pl.*  
*zannuwā*)  
 — (imported), *yādī*  
 clothes, *tufāfi* (*sing. tufā*)

- cloud (rain), **girgijè** (*pl.* **gizàgizai**)  
 coffee, **kòfi**  
 coldness (dry), **dāri**  
 — coldness (damp), **sanyi**  
 collect, *v.* **tārā**  
 colour, **launì** (*pl.* **launōnì**)  
 come, *v.* **zō**  
 coming, **zuwà**  
 come out, *v.* **fitō**  
 commoner, **talākà** (*pl.* **talakāwā**)  
 compare, *v.* **kwatāntā**  
 complaint, **kūkā**, **ƙārā** (*f.*)  
 concerning, **bātun**  
 confirm, *v.* **tabbātā**  
 — confirmed, **tābbātaccē**  
 continue, *v.* **cigāba**  
 controversy, **jāyayyā** (*f.*)  
 conversation, **tādì**, **bātū**  
 cook, *v.* **dafā**  
 cooked, **dāfaffē**  
 — be cooked, *v.* **dāfu**  
 cooking-pot, **tukunyā** (*f.*)  
 (*pl.* **tukwānē**)  
 corn (guinea), **dāwà** (*f.*),  
**hatsì**  
 correct(ly), **daidai**, **sòsai**  
 country, **ƙasā** (*f.*) (*pl.* **ƙasāshē**)  
 courtier, **bāfādà**/**bāfādè** (*pl.* **fādāwā**)  
 cow, **sāniyā** (*f.*)  
 co-wife, **kīshiyā** (*f.*) (*pl.* **kīshiyōyì**)  
 cowrie shell, **wurì** (*pl.* **kudì**)
- crime, **lāifi** (*pl.* **laifōfi**)  
 cross, *v.* **ƙētārē**, **hayè**  
 crow, **hānkākà** (*pl.* **hānkāki**)  
 crowing (of cock), **cārā** (*f.*)  
 crying, **kūkā**  
 cunning, **wàyō**  
 cure, *v.* **warkar** (**dà**), *v.* **warkè**  
 custom, **āl'adā** (*f.*) (*pl.* **āl'adū**)
- dance, **rawā** (*m.* or *f.*) (*pl.* **rāye-rāyè**)  
 darkness, **duhù**/**dufù**  
 daughter, **'yā** (*f.*), **dīyā** (*f.*)  
 dawn, **āsùbā**/**āsùbāhì**/  
**sùbāhì**  
 dawn, *v.* **gārì yā wāyè**  
 day (period of daylight),  
**rānā** (*f.*)  
 — (twenty-four hours),  
**kwānā** (*f.*) (*pl.* **kwānāki**)  
 day after tomorrow, **jìbi**  
 day before yesterday,  
**shēkaranjiyā**  
 deaf and dumb, **bèbāntakà**  
 (*f.*)  
 deaf-mute, **bēbē** (*f.* **bēbiyā** ;  
*pl.* **bēbāyē**)  
 dear, it is, **yā yi tsādā**  
 debt, **bāshì**  
 — incur a debt, *v.* **ci bāshì**  
 December, **Dizambā** (*f.*)  
 depose, *v.* **fitar**/**fid dà**  
 descend, *v.* **sàuka**

descendants, zùriyà (*f.*)  
 despondent, jùrum  
 despondently, sùkùkù  
 deteriorate, *v.* lālācē  
 diarrhoea, zāwò  
 die, *v.* mutù, *v.* rāsu, *v.*  
     hālakà  
 different, dāban  
 difficulty, wùyā (*f.*)  
 — with difficulty, dà kyar  
 dip out, *v.* kwāsà ; dēbō  
 direction, wajē  
 disciple, àlmājiri (*f.* àlmā-  
     jirā ; *pl.* àlmājirai)  
 disease, cùtā (*f.*)  
 dish, tāsà (*f.*) (*pl.* tāsōshī)  
 dislike, *v.* ki  
 dispute, jàyyà (*f.*)  
 distance, nīsā  
 divide, *v.* rabà  
 do, *v.* yi  
 doctor, likitā (*pl.* likitōci)  
 dog, kārē (*pl.* karnukà)  
 donkey, jākī (*f.* jākā ; *pl.*  
     jākunà)  
 door, kōfà (*f.*) (*pl.* kōfōfi)  
 doubt, shakkà (*f.*)  
 — doubtless, bā shakkà  
 dozen, dōzin  
 drink, *v.* shā  
 driver, dirēbā  
 drizzle, yayyafi  
 drummer, makādī (*pl.*  
     makādā)  
 drum stick, makādī (*pl.*  
     makādai)

dry, *v.* būshē  
 dry season, rāni  
 each other, jūnā  
 ear, kunnē (*pl.* kunnuwā)  
 early (very), dà wuri-wuri,  
     tun dà wuri  
 early start (of a trip),  
     sàmmakō  
 earth, country, kasā (*f.*)  
     (*pl.* kasāshē)  
 easiness, sauķi  
 east, gabàs  
 easy, it is, yanà dà sauķi  
 eat, *v.* ci  
 — eat up, *v.* cinyē  
 edge, bākī (*pl.* bākunà)  
 education, ilmi/illmi  
 effort, àniyà/niyyà (*f.*),  
     kòkari  
 egg(s), kwai  
 elder brother, wā (*pl.*  
     yāyyē)  
 — elder sister, yā (*f.*) (*pl.*  
     yāyyē)  
 elephant, giwā (*f.*) (*pl.*  
     giwāyē)  
 end, *v.* kārē  
 England, Ingillà (*f.*)  
 enter (there), *v.* shiga  
 — (here), *v.* shigō  
 erect, *v.* kafà  
 error, kuskurē  
 establish, *v.* kafà  
 estimate, *v.* kwatāntā  
 Europe, Tūrai (*f.*)

- European person, **Bâtūrè**  
(*f.* **Bâtūriyā** ; *pl.* **Tūrāwā**)  
evening, late, **màràicē**  
ever, to have, *v.* **tafà**  
every, **kōwānè** (*f.* **kōwacè** ;  
*pl.* **kōwādfānnè**)  
everyone, **kōwā**  
everything, **kōmē**  
evil, **mūgū** (*f.* **mugunyā** ;  
*pl.* **miyāgū**), **mūguntā** (*f.*)  
exact(ly), **sòsai**, **daidai**  
examination, **jarrābāwā**  
(*f.*)  
— to pass an examination,  
**ci jarrābāwā**  
— to take an examination,  
**yi jarrābāwā**  
excel, *v.* **fi**  
except, **sai**  
excrement, **kāshī**  
excuse me !, **gāfarā**  
expel, *v.* **fitar/fid dà**  
expensiveness, **tsādā** (*f.*)  
experienced person, **tsōfon**  
**hannū**  
expert, **gwānī** (*f.* **gwānā** ;  
*pl.* **gwanāyē**)  
extremely, **kwarai dà**  
**gāskē**  
eye, **idò** (*pl.* **idānū**)  
fable, **tātsūniyā** (*f.*) (*pl.* **tātsūniyōyī**)  
face, **fuskā** (*f.*) (*pl.* **fuskōkī**)  
fairness, **ādalci**  
fall short, *v.* **kāsā**  
fall *v.* **fādī**  
— fall into, *v.* **fādā**  
— fall on, *v.* **aukā**  
family, **iyālī**, **zūriyā** (*f.*)  
famine, **yunwā** (*f.*)  
far away, **dā nīsa**  
farm, **gōnā** (*f.*) (*pl.* **gōnākī**)  
*v.* **yi nōmā** ; *v.* **nōmā** (*i/ē*)  
— farmer, **manōmī** (*pl.* **manōmā**)  
— farming, **nōmā**  
father, **bāba**, **ūbā** (*pl.* **ūbānnī**)  
father-in-law, **sūrukī**  
fault, **lāifi** (*pl.* **laifōfi**), **aibū**  
(*pl.* **aibōbī**)  
fear, **tsòrò**  
feast, **jibī**  
feather(s), **gāshī**  
February, **Fābrairū**  
feed, *v.* **ciyar/ci dà**  
feel, *v.* **ji**  
female, **tamātā**  
ferrying, **fitò**  
fetish, **tsāfi**  
fever, **zāzzāfi**  
few, **kāfan**  
fez, **dārā** (*f.*)  
fighting, **fadā**  
fill, *v.* **cikā**  
fine !, **yāuwā/yāuwa !**  
finish, *v.* **gamā**, **kārè**  
find (by chance), *v.* **tsintā**  
(*i/ē*), *v.* **tsincè**

- finger, **yātsà** (*pl.* **yātsōtsi**)  
 finish, *v.* **kārè**  
 fire, **wutā** (*f.*), **gòbarā** (*f.*)  
 first, **na/ta farkō**  
 five kobos, **sīsì**  
 florin, **fàtakà, dalà** (*f.*) (*pl.* **dalōli**)  
 flour, **gàri**  
 fold, *v.* **naɗà**  
 follow, *v.* **bi**  
 food, **àbinci**  
 fool, **wāwā** (*pl.* **wāwāyè**)  
 forest, **bakin dāji**  
 forget, *v.* **māntà**  
 — forgetful person, **māntau**  
 formerly, **dā**  
 fourth day hence, **città**  
 fragment, **guntū** (*pl.* **guntāyè**)  
 France, **Fàransà** (*f.*)  
 Frenchman, **Bàfàransì** (*f.* **Bàfàransiyà** ; *pl.* **Fàransāi**)  
 Friday, **Jumma'ā** (*f.*)  
 friend, **àbōki** (*f.* **àbōkiyā** ; *pl.* **àbōkai**)  
 friendship, **aminò**  
 frightening, **ban tsòrò**  
 frog, **kwàdò** (*pl.* **kwàɗi**)  
 front, **gàbā**  
 — in front, **gàba**  
 — in front of, **gàban**  
 Fulani person, **Bàfilācè** (*f.* **Bàfilātà** ; *pl.* **Filānì**)  
 full, become, *v.* **cika**  
 gather, *v.* **tārà**  
 — be gathered, **tāru**  
 get, *v.* **sāmù**  
 get down, *v.* **sauka**  
 get up, *v.* **tāshi**  
 girl, **yāriyà** (*f.*) (*pl.* **'yam mātā**)  
 girl (nubile), **bùdurwā**  
 give, *v.* **bā/bā**, *v.* **bāyar**  
 give back, *v.* **mayar/mai(dà)**  
 gleaning, **kālā**  
 go, *v.* **tāfi**, *v.* **jè**  
 go around, *v.* **kēwāyā**  
 go out, *v.* **fiɗa**  
 goat, **àkwiyà** (*f.*) (*pl.* **awāki**)  
 God, **Allà/Allāh**  
 gold, **zīnāriyā** (*f.*)  
 good !, **dā kyāu** !  
 — goodness, **kyāu**  
 goodness ! good heavens !  
**tabɗi** !  
 gown, **riḡā** (*f.*) (*pl.* **riḡunà**)  
 grab, *v.* **zarè**  
 grandchild, **jikà** (*pl.* **jikōki**)  
 granddaughter, **jikanyà**  
 grandfather, **kākā** (*pl.* **kākāni**)  
 grandmother, **kākā** (*pl.* **kākāni**)  
 grass, **ciyāwà** (*f.*) (*pl.* **ciyāyi**)  
 grasshopper, **fārā** (*pl.* **fāri**)  
 gratitude, **gòdiyā** (*f.*)  
 grazing, **kiwò**  
 grease, **māi**

great-grandchild, **táŋá****kunnè**— great-great-grandchild,  
**táttáŋá kunnè**greed, **kwádáyí**green, **kòrè** (*f.* **kòriyā** ; *pl.*  
**kwárrā**)— bright green, **kòrè shar**greet, *v.* **gayar/gai dá**greetings, **gaisuwā** (*f.*),  
**barká** (*f.*)ground, on the, **ƙasá**groundnut(s), peanut(s),  
**gyádā** (*f.*)guava, **gwēbā**guest, **bàƙó** (*f.* **bàƙwā** ; *pl.*  
**bàƙí**)hair, **gāshì**half, **rabì**half-kobo, **sìsin kwabò**,  
**dāri**half-sister, **'yar'ùbā**hand, **hannū** (*pl.* **hannāyè**)hand, on the other, **dai, fa,**  
**mā**handle (hoe, axe), **ƙòtā** (*f.*)  
(*pl.* **ƙòtòcì**)handsome, **kyákkýāwā** (*pl.*  
**kyāwāwā**)happen, *v.* **fāru**, *v.* **àuku**— happen on, *v.* **yi arbā**happiness, **farin cikì**hardness, **taurì**harvest, *v.* **girbā** (*i/è*)harvest season, **kākā** (*f.*)hat, **hùlā** (*f.*) (*pl.* **hùlunā**)hatchet, **gātari** (*pl.*  
**gāturā**)hatred, **ƙiyayyā** (*f.*), **ƙì**Hausa person, **Bāhaushè**  
(*f.* **Bāhaushiyā** ; *pl.*  
**Hāusāwā**)hawk, **shāhò** (*pl.* **shāhunā**)head, **kāi** (*pl.* **kawunā**)— headache, **cìwòn kāi**health, **lāfiyā** (*f.*)— healthy, **lāfiyayyè**heap up, *v.* **kasā**hear, *v.* **ji**heart, **zūciyā** (*f.*) (*pl.*  
**zūciyōyi**)heat, **zāfi**heaven, **samā**heaviness, **nauyi**heels, take to one's, *v.***shēƙā/zūrā dá gudū**help, *v.* **tāimakā** (*i/è*)— help, **tāimakō**hen, **kāzā** (*f.*) (*pl.* **kāji**)herd (of animals), **garkè**here, **nan/nān/nān**here is . . . , **gā . . .**heron, **zalfè**hide, *v.* **šoyè**hide, skin, **fātā** (*f.*) (*pl.*  
**fātū**)highway robber, **mafāshì**  
(*pl.* **mafāsā**)hoe, **fartanyā** (*f.*) (*pl.***fartanyōyi**); **gārmā** (*f.*)  
(*pl.* **garèmanì**)

- hold, *v.* **riƙè**  
 hole, **rāmì** (*pl.* **rāmunà**)  
 honesty, **kirkì**  
 honour, **girmā**  
 hoping, **fātā, bègè**  
 horn, **ƙáhō/ƙáfō** (*pl.* **ƙáhōnī**)  
 horse, **dōkì** (*pl.* **dawākì**)  
 hospital, **asibitì** (*pl.* **asibitōcì**)  
 hot season, **bazarā** (*f.*)  
 hour, **awà** (*f.*) (*pl.* **awōwī**)  
 house, **gidā** (*pl.* **gidājē**)  
 — householder, **māi gidā**  
 how, **yaddā/yāddā**  
 how ?, **ƙàƙà ? , yàyà ?**  
 how many ?/how much ?  
**nawà ?**  
 however, **dai**  
 however, **kōyàyà**  
 however many, **kōnawà**  
 human being, **ɗan Adām**  
 (*pl.* **'yan Adām**)  
 human nature, **mùtùntakà**  
 (*f.*)  
 hundred, **ɗari**  
 hunger, **yunwà** (*f.*)  
 hungry, be, *v.* **ji yunwà**  
 hunter, **mahārbī** (*pl.* **mahārbā**)  
 husband, **mijì** (*pl.* **mazā**),  
**māi gidā**  
 hut, **ɗākì** (*pl.* **ɗākunà**)  
 hut, made of grass, **bukkà**  
 (*f.*) (*pl.* **bukkōkì**)
- hyena, **kūrā** (*f.*) (*pl.* **kūrāyē**)  
 hypocrite, **munāfukì** (*f.* **munāfukā ; pl.** **munāfukai**)  
 idol, **tsāfi**  
 if, **idan/in, dà**  
 ignorance, **rashin sanì**  
 ignore, *v.* **ƙyālè**  
 illness, **cīwò, cùtā** (*f.*)  
 imitate, *v.* **kwàikwayà** (*i/è*),  
*v.* **kwatantā**  
 immediately, **nan dà nan, yànzū-yànzū**  
 important people, **mānyā-mānyā**  
 impossible, be, *v.* **fàskarà**  
 (*i/è*)  
 impudence, **shègàntakà** (*f.*)  
 in, (**à**) **cikin, à**  
 increase, *v.* **ƙārà**  
 indeed, **kām**  
 indication, **àlāmà/hàlāmà**  
 (*f.*) (*pl.* **àlāmai**)  
 inexpensiveness, **àràhā**  
 information, **làbārì** (*pl.* **làbārū**)  
 informer, **magayī**  
 inhabitants, **'yan ƙasā**  
 inherit *v.* **gādā, v.** **gājè**  
 injection, **àllurà** (*f.*) (*pl.* **àllurai**)  
 injure, *v.* **cùtā** (*i/è*)  
 ink, **tāwadā** (*f.*)  
 inside, **cikì, (à) cikin**

- instead of, **màimakon**  
 intelligence, **hankàli**  
 iron, **karfè**
- jackal, **dilà**  
 jam, *v.* **kākàrè**  
 joking, **wàsà** (*pl.* **wàsànni**)  
 journey, **táfiyà** (*f.*)  
 judge, **àlkàli/àlkàli** (*pl.*  
**àlkàlai/àlkàlai**)  
 judgement, pronounce, *v.*  
**yankè shàrì'á**  
 July, **Yùli**  
 jumping, **tsallè**  
 June, **Yùni, Jun**  
 just person, **àdàli** (*pl.*  
**àdàlai**)  
 justice, **àdàlci, shàrì'á** (*f.*)
- Kano person, **Bàkanè/**  
**Bàkanò** (*f.* **Bàkanùwà** ;  
*pl.* **Kanàwà**)  
 keep on (doing), *v.* **dingà,**  
*v.* **rikà**  
 key, **mabùdi** (*pl.* **mabùdai**)  
 khaki cloth, **kàki**  
 kill, *v.* **kashè**  
 kind, **irì**  
 — all kinds, **irì-irì**  
 kindness, **àlhèri, àlbarkàci**  
 king, **sarki** (*pl.* **saràkunà**)  
 kitchen, **madafà/madafi**  
*(pl.* **màdàfai**)  
 knife, **wukà** (*f.*) (*pl.*  
**wukàkè**)  
 knock over, *v.* **tùrè**
- know, *v.* **sanì/san**  
 knowledge, **ilmì/ilimì**  
 known, **sànannè**  
 kobo, **kwabò** (*pl.* **kwàbbai**)  
 kolanut, **gòrò**
- labourer, **lèburà** (*pl.*  
**lèburòri**)  
 lack, *v.* **rasà, rashi**  
 Lagos, **Ikko**  
 lamp, **fitilà** (*f.*) (*pl.* **fitilù**)  
 language, **harshè** (*pl.*  
**harsunà**)  
 lantern, **fitilà** (*f.*) (*pl.*  
**fitilù**)  
 late, be, *v.* **màkarà**  
 latecomer, **màkarau**  
 lateness, **lattì**  
 later, till, **sai an jimà**  
 laughter, **dàriyà** (*f.*)  
 lavatory, **bàyan gidà**  
 lawcourt, **shàrì'á** (*f.*) (*pl.*  
**shari'ò'I, mahukuntà**  
*(f.) (pl.* **màhùkuntai**)  
 lay down, *v.* **kwantar** (**dà**)  
 learner, **makòyi** (*f.* **makò-**  
**iyià** ; *pl.* **makòyà**)  
 leather worker, **bàdùkù** (*pl.*  
**dùkàwà**)  
 left, **hagù**  
 — to the left, **hagu**  
 length, **tsawò**  
 lest, **kadà/kàr**  
 let, allow, *v.* **bari/bar**  
 letter, **wàsikà/wàsikà** (*f.*)  
*(pl.* **wàsikù**)

liar, **makaryaci** (*f.*  
**makaryacyā** ; *pl.*  
**makaryatā**)  
 lie, **karyā** (*f.*) (*pl.* **karyāce-**  
**karyācē**)  
 lie down, *v.* **kwāntā**  
 life, **rāi** (*pl.* **rāyukā**)  
 lift, *v.* **ḍagā**  
 light (fire), *v.* **hūrā**  
 like, *v.* **sō**  
 like, **kāmar**  
 limit, **iyākā** (*f.*)  
 lip, **lēfē** (*pl.* **lēfunā**)  
 little, **kārami** (*f.* **kāramā** ;  
*pl.* **kanānā**), **kānkānē** (*f.*  
**kānkānūwā** ; *pl.*  
**kanānā**)  
 — a little, **kāḍan**  
 live, *v.* **zama**  
 lizard, **kāḍangarē** (*pl.*  
**kāḍangārū**)  
 load, **kāyā** (*pl.* **kāyāyyakī**)  
 loan (money), **bāshī**  
 — (not money), **arō**  
 lock, *v.* **kullē**  
 locust, **fārā** (*f.*) (*pl.* **fārī**)  
 loincloth, **bāntē**  
 long, **dōgō** (*f.* **dōguwā** ; *pl.*  
**dōgāyē**)  
 look (at), *v.* **dūbā**  
 — look everywhere, *v.*  
**duddūbā**  
 look for, *v.* **nēmā** (*i/ē*)  
 looking at, **kallō**  
 lot, **rābō**  
 love, *v.* **sō**

luck, **sā'ā** (*f.*)  
 lunatic, **mahaukaci** (*f.*  
**mahaukacyā** ; *pl.*  
**mahaukatā**)  
 machine, **kēkē** (*pl.* **kēkunā**)  
 madman, **mahaukaci** (*f.*  
**mahaukacyā** ; *pl.*  
**mahaukatā**)  
 madness, **haukā**  
 make, *v.* **yī**  
 malaria, **zazzāfi**  
 male, **namiji** (*pl.* **mazā**)  
 man, **mūtūm** (*pl.* **mutānē**)  
 mango(es), **mangwārō**  
 many, **dā yawā**  
 March, **Māris** (*f.*)  
 mare, **gōḍiyā** (*f.*)  
 market, **kāsuwā** (*f.*) (*pl.*  
**kāsuwōyī**)  
 marriage, **aurē**  
 marriage feast, **angwanci**  
 marry, *v.* **aurā** (*i/ē*)  
 marsh, **fādamā** (*f.*) (*pl.*  
**fadamōmī**)  
 matchet, **āddā** (*f.*) (*pl.*  
**addunā**)  
 matter, **bātū**  
 matter, it doesn't, **bā kōmē**  
 May, **Māyū** (*f.*)  
 meal, **jībī**  
 measure, *v.* **gwadā**, *v.* **aunā**  
 measuring stick, **magwajī**  
*(pl.* **magwāḍai**)  
 meat, **nāmā**

- mechanic, **mākānikī** (*pl.*  
**mākānikai**)  
 meddlesomeness, **kārām-  
 bāni**  
 medicine, **māgāni** (*pl.*  
**māgungunā**)  
 meet, *v.* **hāḍu**, *v.* **sāḍu**  
 — (with), *v.* **gāmu** (**dā**)  
 memory, **tūnāni**  
 merchant, **āttājiri** (*pl.*  
**āttājirai**)  
 mercy, **jīn kai**  
 — have, *v.* **ji kai**  
 merely, **kawai**  
 metal, **karfè** (*pl.* **karafā**)  
 middle, **tsakiyā/tsakā** (*f.*)  
 milk, **madarā** (*f.*)  
 millet, **gērō**  
 million, **zambār dubū**,  
**milyān**  
 minister, **ministā** (*pl.*  
**ministōci**)  
 misfortune, **hāsārā** (*f.*)  
 mistake, **kuskurè**  
 Monday, **Littinin** (*f.*)  
 money, **kudī**  
 monkey, **birī** (*pl.* **birai**)  
 month, **watā** (*pl.* **watānnī**)  
 — last month, **watān jiyā**,  
**watān dā ya wucè**  
 — next month, **watān gōbe**,  
**watā mai zuwā**  
 moon, **watā** (*pl.* **watānnī**)  
 morning, **sāfè**, **sāfiyā** (*f.*)  
 mother, **māmā** (*f.*), **uwā**  
 (*f.*)  
 mother-in-law, **sūrukā** (*f.*)  
 motor, **mōtā** (*f.*) (*pl.*  
**motōci**)  
 — motor boy, **kāren mōtā**  
 mount, *v.* **hau**, *v.* **hayè**  
 mountain, **dūtsè** (*pl.*  
**duwātsū**)  
 mouse, **ḡērā** (*pl.* (**ḡērāyè**)  
 mouth, **bāki** (*pl.* **bākunā**)  
 Mr., **mālām** (*f.* **mālāmā** ;  
*pl.* **mālāmai**)  
 much, **dā yawā**  
 multitude, **tulī**  
 must, **dōlè**, **tīlās**  
 nakedness, **tsirārā** (*f.*)  
 name, **sūnā** (*pl.* **sūnāyè**)  
 namely, **wātō**  
 nape of the neck, **kyēyā** (*f.*)  
 Native Administration,  
**en'è** (*pl.* **en'è-en'è**)  
 near (to), **kusa** (**dā**)  
 necessity, of, **tīlās**  
 neck, **wuyā** (*pl.* **wuyōyi**)  
 need, **būkātā** (*f.*) (*pl.*  
**būkātū**)  
 needle, **āllurā** (*f.*) (*pl.*  
**āllūrai**)  
 new, **sābō** (*f.* **sābuwā** ; *pl.*  
**sābābbī**)  
 — brand new, **sābō ful**  
 news, **lābārī** (*pl.* **lābārū**)  
 — I have good news,  
**ālbishiri**  
 nevertheless, **duk dā hakā**  
 next, **mai zuwā**

next day, *kàshègàri*  
 Niger River, *Kwàrà* (*f.*)  
 night, *darè*  
 — at night, *dà* (*dàd*) *darè*  
 night, spend the, *v. kwāna*  
 ninepence, *nai*  
 no, *ā'ā*  
 nonsense!, *habà*  
 north, *arèwā*  
 — due north, *arèwā sak*  
 — north-east, *arèwā masò*  
*gabàs*  
 — northward, *arèwa*  
 — north-west, *arèwā masò*  
*yamma*  
 not, *bà . . . ba, bà . . . ba*  
 notice, take notice of, *v.*  
*kulā* (*dà*)  
 November, *Nūwambà* (*f.*)  
 now, *yānzū*  
 nuisance, *kàràmbàni*

obtain, *v. sāmù/sāmā* (*i/ē*)  
 occupation, *sàna'ā* (*f.*) (*pl.*  
*sana'ō'i*)  
 October, *Òktobà* (*f.*)  
 of, *na/ta, -n/-r*  
 of course!, *màná!*  
 offer (bargaining), *v. tayà*  
 office, *ōfis* (*pl. ōfisōshī*)  
 oil, *māi*  
 old, *tsōfō/tsōhō* (*f. tsō-*  
*fuwā; pl. tsòfāfi*)  
 — become old, *v. tsūfa*  
 one, *daya, gūdā*  
 — one only, *daya tak*

once, at, *nan dà nan*  
 only, *kadai, kawai, kurùm*  
 open, *v. būdè*  
 opportunity, *dāmā* (*f.*)  
 or, *kō*  
 order, *dòkà* (*f.*) (*pl.*  
*dòkōkī*)  
 order, in order to, *dòmin/*  
*don*  
 outside, *wàje*  
 padlock, *kwàdō* (*pl. kwàdī*)  
 pain, *cíwò, zāfi*  
 palm tree (deleb), *giginyà*  
 (*f.*)  
 palm (of hand), *tāfi*  
 paper, *takardā* (*f.*) (*pl.*  
*takardū*)  
 parent, *mahāifi* (*f. mahai-*  
*fiyā; pl. mahāifā*)  
 parents, *iyàyè*  
 parents-in-law, *sùrukai*  
 part from, *v. ràbu dà*  
 pass (by), *v. wucè, v. shigè*  
 — exam, *v. ci*  
 passenger, *fasanjà* (*pl.*  
*fasanjōjī*)  
 path, *hanyà* (*f.*) (*pl.*  
*hanyōyī*)  
 patience, *hàkuri*  
 patient, be, *v., hàkurà*  
 pay, *v. biyà*  
 peasant, *talàkà* (*pl.*  
*talakāwà*)  
 pen, *àlkalāmi* (*pl. alka-*  
*lumà*)  
 pencil, *fensir* (*pl. fensirōrī*)

- perforce, **dòlè**, **tílàs**  
 perhaps, **wàtàkilà/wata-  
 kilà/kilà**  
 perish, *v.* **hàlakà**  
 person, **mùtám** (*pl.* **mutànè**)  
 perspiration, **gùmī**  
 petrol, **māi**  
 pick up, *v.* **ɗaukà** (*i/è*)  
 pig, **àladè** (*pl.* **àladai**)  
 pile, *v.* **kasà**  
 pilgrimage, **hajì**  
 pinch, *v.* **matsà**  
 pitcher, **tùlù** (*pl.* **tùlunà**)  
 place, **wurī** (*pl.* **wuràrè**)  
 place, *v.* **ajiyè**, *v.* **sā**  
 plan, **dàbàrà** (*f.*) (*pl.*  
**dàbàrù**)  
 plant, *v.* **shūkà**  
 plate, **tāsà** (*f.*) (*pl.* **tāsōshī**)  
 play, playing, **wāsà** (*pl.*  
**wāsānnī**)  
 please, **don Allà**  
 pleasantness, **dādī**  
 plenty, **yawà**  
 plough, **gàrmā** (*f.*) (*pl.*  
**garèmanī**)  
 pocket, **àljifū/àljihū** (*pl.*  
**aljifunà**)  
 poem, **wākà** (*f.*) (*pl.*  
**wākōfi**)  
 policeman (Government),  
**ɗan sàndā** (*pl.* **'yan  
 sàndā**)  
 — (N.A.), **ɗan dòkà** (*pl.*  
**'yan dòkà**)  
 polish, *v.* **gōgà**
- porridge, **tuwō**  
 possible, be, *v.* **yiwu**  
 post office, **gidan wāyà**, **fās  
 òfis**  
 pot (cooking), **tukunyā** (*f.*)  
 (*pl.* **tukwānè**), **kaskō**  
 potato(es), **dànkali**  
 pound, **₦2**, **fām** (*f.*)  
 pour, *v.* **zubà**  
 — pour away, *v.* **zubar/zub  
 (ɗà)**  
 praise God!, **àhamdùllillāhī**  
 prayers (Muslim), **sallà**  
 prefer, *v.* **fi sō**  
 pregnancy, **cikī**  
 prepare, *v.* **shiryà**  
 prevent, *v.* **hanà**  
 prevention, **rigākafi**  
 previously, **ɗā**  
 primary school, **firamàrè**  
 probably, **wàtàkilà**  
 profession, **sàna'ā** (*f.*) (*pl.*  
**sana'ō'i**)  
 prosperity, **arzikī/azzikī**  
 prosperous, become, *v.*  
**arzùtā**  
 pull, *v.* **jā**, *v.* **jāwō**  
 pull out, *v.* **cirè**, *v.* **zārè**  
 pumpkin, **kābēwà** (*f.*) (*pl.*  
**kābēyī**)  
 punishment, **hòrō**  
 pupil, **àlmājirī** (*f.* **àlmā-  
 jlrā**; *pl.* **àlmājirai**)  
 push, *v.* **tūrā**  
 — over, *v.* **tūrè**  
 put, *v.* **ajiyè**, *v.* **sā**

put down, *v.* saukar (dà)

put on (clothes), *v.* jità

quarrel, fadà

quarter, kwatà (*f.*)

question, tãmbayà (*f.*) (*pl.*  
tambayōyī)

quickly, maza, dà saurī

rabbit, zōmō (*pl.* zōmāyē)

rain, ruwan samà

rainy season, dàmunā (*f.*)

raise, *v.* dagà

rank, high, martabà (*f.*)

ransom, *v.* fãnsā (*i/ē*)

rat, bērà (*pl.* bēràyē)

raw, danyē (*f.* danyā ; *pl.*  
danyū)

read, *v.* karantā

reading, kàràtū

really ? , àshē ?

reap, *v.* girbā (*i/ē*)

reason, dàllī (*pl.* dàllīlai)

receipt, rāsītī, rāsīt

receive, *v.* kàrbā (*i/ē*)

recently, dàzu

recover (illness), *v.* warkà,  
*v.* warkè

red, jā (*pl.* jājāyē)

— reddish, ja-ja

— bright red, jā wur/jir/zur

redeem, *v.* fãnsā (*i/ē*)

reduce, *v.* ragè, *v.* sawwàkè,  
*v.* saukàkè

reduction, ragī

refuse, *v.* fi

regarding, bàtun

relationship, zùmuntā (*f.*)

relatives, dangī

reliability, amincī

remain, *v.* saura

— remainder, saurā

remedy, mágānī

remember, *v.* tunā

— remembering, tūnānī

remove, *v.* kau/kawad dà ;

dēbè, *v.* kwāshè, *v.* fitar/  
fid dà

repair, *v.* gyārà, *v.* gyārtā

repeat (word), sàké fādā

replace, *v.* mayar/mai (dà)

representative, wākīlī (*pl.*  
wākīlai)

request, *v.* ròkā ; (*n.*) ròkō

rest, hūtū, *v.* hūtā

— resting, hūtāwā (*f.*)

restore, *v.* kōmar dà

return (here), *v.* dāwō

— (there), *v.* kōmā

reward, lādā

rice, shinkāfā (*f.*)

riding, hawā

right, to the, dāma (*f.*)

righteous person, ādālī (*pl.*  
ādālai)

ring, zōbè (*pl.* zōbbā)

ripen, *v.* nūna

river, kōgī (*pl.* kōgunā)

road, hanyā (*f.*) (*pl.*

hanyōyī)

rock, dūtsè (*pl.* duwātsū)

roofing pan (material),

kwānō (*pl.* kwānōnī)

- room, **dāki** (*pl.* **dākunā**)  
 rope, **igiyā** (*f.*)  
 rub, *v.* **gōgā**  
 rule, **dōkā** (*f.*) (*pl.* **dōkōki**)  
 rumour has it that . . . , **wai**  
 run, *v.* **gudū**  
 — running, **gudū**
- saddle, **sirdi** (*pl.* **sirādā**)  
 sadness, **baƙin ciki**  
 safety, **lāfiyā** (*f.*)  
 said, it is said that . . . , **wai**  
 sale, no !, **ālbarkā**  
 salt, **gishiri**  
 same, all the, **duk ɗaya**  
 sandal, **tākālmī** (*pl.* **tākālmā**)  
 Saturday, **Asabār** (*f.*), **Sāti**  
 say, *v.* **cē**, *v.* **fādā** (*i/ē*)  
 saying, **cēwā**  
 scales, **ma'auni**  
 scheme, **dābārā** (*f.*) (*pl.* **dābārū**)  
 school, **makarantā** (*f.*) (*pl.* **mākārāntū**, **makaran-tōci**)  
 — school-slate, **allō** (*pl.* **allunā**)  
 seated, **ā zaune**  
 secondary school, **sakandārē**  
 secret, in; **ā fōye**  
 see, *v.* **gani/gan/ga**  
 see from afar, *v.* **hàngā** (*i/ē*)  
 seed, **iri**  
 seek, *v.* **nēmā** (*i/ē*)
- seize, *v.* **kāmā**  
 self, **kāi**  
 self-respect, **mutunci**  
 sell, *v.* **sayar/sai dā**  
 send, *v.* **aikā** (*i/ē*)  
 sense, **hankāli**  
 separate, *v.* **rabā**  
 separation, **rābō/rābuwā** (*f.*)  
 September, **Sātumbā** (*f.*)  
 set aside, *v.* **ajiyē**  
 settle (in place), *v.* **zaunā**  
 sew, *v.* **ɗinkā**  
 — sewing, **ɗinki**  
 sewing machine, **kēken ɗinki**  
 shade, **inuwā** (*f.*)  
 share, **rābō**  
 sharp point, **tsini** (*pl.* **tsināyē**)  
 sheep, **tunkiya** (*f.*) (*pl.* **tumāki**)  
 ship, **jirgi** (*pl.* **jirāgē**)  
 shoe, **tākālmī** (*pl.* **tākālmā**)  
 shoot, *v.* **hārbā** (*i/ē*)  
 — shooting, **harbi**  
 short, **gājērē** (*f.* **gājēriyā** ; *pl.* **gājērū**)  
 — shortness, **gajertā** (*f.*)  
 shop, **kānti** (*pl.* **kantunā**)  
 shovel, **shēbūr**, **tēbūr** (*pl.* **shēburōri**, **tēburōri**)  
 show, *v.* **nūnā**  
 shut, *v.* **rufē**  
 sign, **ālāmā/hālāmā** (*f.*) (*pl.* **ālāmai**)

silence, *shirū*  
 similarity, *kāmā*  
 sing a song, *v. rērà wākā*  
 singly, *dai-dai*  
 sister, *'yar'uwā*  
 — older, *yāyā*  
 — younger, *kanwā*  
 sit down, *v. zaunā*  
 skill, *gwānintā (f.)*  
 skin, *fātā (f.) (pl. fātū)*  
 sky, *samā*  
 slaughter, *v. yankā, v. yankè*  
 slave, *bāwā (f. bāiwā ; pl. bāyi)*  
 — slavery, *bautā*  
 sleep, *barci*  
 — (sound), *wāwan barci*  
 slightly, *kāfan*  
 slipperiness, *santsi*  
 smallness, *kanfantā (f.)*  
 smoke, *hayāki*  
 snake, *maciji (pl. macizai)*  
 snap, *v. karyè*  
 snatch, *v. zarè*  
 sneak up on, *v. laḡābā*  
 snoring, *minshāri*  
 soap, *sābulū*  
 so-so, *dāma-dāma*  
 so-and-so, *wānè (f. wancè ; pl. su wānè)*  
 sole (foot), *tāfi*  
 son, *dā (pl. 'yā'yā)*  
 song, *wākā (f.) (pl. wākōki)*  
 soon, *an jimā*

sort, *iri*  
 — all sorts, *iri-iri*  
 south, *kuḡū*  
 sow, *v. shūkā*  
 space, *fili (pl. filāyē)*  
 spear, *māshì (pl. māsū)*  
 speech (political), *laccā (f.)*  
 speech, *māganā (f.) (pl. māgāngānū)*  
 spend a long time, *v. dadè*  
 spend a time, *v. jimā*  
 spend one day, *v. wuni/yini*  
 splendid !, *yāuwā/yāuwa !*  
 spoil, *v. ḡātā*  
 spoon, *cōkālì (pl. cōkulā)*  
 squeeze, *v. matsā*  
 stamp (postage), *kān sarkì*  
 stand up, *v. tāshì, v. tsayā*  
 stark naked, *ḡutuk*  
 start, *v. sōmā, v. fārā*  
 start out, *v. tāshì*  
 station, *tashā/tēshā (pl. tashōshì)*  
 steal, *v. sātā (i/ē)*  
 stench, *ḡōyī*  
 stick, *sāndā (pl. sandunā)*  
 still, *har yānzū*  
 stomach, *cikì*  
 — stomach ache, *cīwòn cikì*  
 stone, *dūtsè (pl. duwātsū)*  
 stool, *kujērā (f.) (pl. kujērū)*  
 storehouse, *ma'aji (pl. mā'ajiyai)*  
 stop, *v. tsayā*  
 storm, *hadarì/hadirì*

- story, *lābārī* (*pl. lābārū*)  
 stove (stone), *murfū/*  
     *murhū* (*pl. murāfū*)  
 stranger, *bākō* (*f. bākūwā* ;  
     *pl. bākī*)  
 stray, *v. rātsè*  
 strength, *karfi*  
 strolling, *yāwò*  
 strong, *kàkkarfā* (*pl.*  
     *karfāfā*)  
 student, *dālibī* (*pl. dālibai*),  
     *ālmājirī* (*f. ālmājirā* ;  
     *pl. ālmājirai*)  
 study, *v. karāntā*  
 — studying, *kārātū*  
 subdue, *v. dānnè*  
 sufficient, be, *v. isa*  
 — sufficient, *isasshè*  
 sugar, *sukār*  
 sugarcane, *rākè*  
 sun, *rānā* (*f.*)  
 Sunday, *Lahādī/Lādī* (*f.*)  
 sunset, *māgaribā*  
 superior to, *mafī/mafiyī*  
     (*pl. mafiyā*)  
 sure, be, *v. tabbātā*  
 sure, for, *lallè*  
 surpass, *v. fi*  
 surprise, *māmākī* (*pl.*  
     *māmākai*)  
 swamp, *fādamā* (*f.*) (*pl.*  
     *fadamōmī*)  
 sweep, *v. shārè*  
 sweetness, *zākī*  
 swerve, *v. rātsè*  
 swimming, *iyò*
- table, *tēbūr* (*pl. tēburōrī*)  
 tailor, *maḍīnkī* (*pl.*  
     *maḍīnkā*)  
 tall, *dōgō* (*f. dōguwā* ; *pl.*  
     *dōgāyè*)  
 tanner, *majēmī* (*pl.*  
     *majēmā*)  
 tattoo marks, *jārfā* (*f.*)  
 tax, *hārājī*  
 teacher, *mālām* (*f.*  
     *mālāmā* ; *pl. mālāmai*),  
     *tīcā* (*pl. tīcōcī*)  
 tear, *v. tsāgà*  
 telegram, *wayà* (*f.*) (*pl.*  
     *wayōyī*)  
 telephone, *wayà* (*f.*) (*pl.*  
     *wayōyī*)  
 tell, *v. gayà*  
 ten kobos, *sulè* (*pl.*  
     *sulūlukā*)  
 tenth, of a penny, *ānīnī*  
     (*pl. ānīnai*)  
 termites, *gārā* (*f.*)  
 test, examination, *jarrā-*  
     *bāwā* (*f.*)  
 test, *v. gwadā*  
 thank, *v. gōdè*  
 — thanks, *gōdiyā* (*f.*)  
 — thank you, *nā gōdè*  
 that, *can/cān/cān*  
 that, *wancān* (*f. waccān* ;  
     *pl. wadāncān*)  
 theft, *sātā* (*f.*)  
 then, *sā'ān nan*  
 there, *can/cān/cān*  
 there is/are, *v. ākwai, v. dà*

- there is no/not, *v.* **bābù/bā**  
 thief, **ṣārāwò** (*pl.* **ṣārāyī**)  
 thing, **ābù** (*pl.* **abūbuwà**)  
 thinking, **tsāmmānì, cā**  
 third, **sulùsì**  
 this, these, **nan/nān/nān**  
 thought, **tsāmmānì**  
 thousand, **alif, dubū,**  
**zambār**  
 thrash, *v.* **bùgā (i/ē)**  
 thrashing, **bugù**  
 three days hence, **gātā**  
 throat, **mākōgwārō**  
 through, **ta**  
 throw, *v.* **jēfā, v. wurgā**  
 throw at, *v.* **jēfā (i/ē)**  
 throw away, *v.* **yar/yā dā**  
 throwing at, **jifā**  
 Thursday, **Ālhamis (f.)**  
 thus, **hakā**  
 tie, *v.* **ḍaurē**  
 till a farm, *v.* **nōmā (i/ē)**  
 time, **lōkaci** (*pl.* **lōkātai**),  
**lotò, sā'ā (f.)**  
 — from time to time, **lōtò-**  
**lōtò**  
 times, **sāu**  
 times, in olden, **zāmānin dā**  
 tin, **gwangwan** (*pl.*  
**gwangwāyē**)  
 tired, be, *v.* **gāji**  
 tiredness, **gājiyā (f.)**  
 today, **yāu**  
 — today week, **i ta yāu**  
 together (with), **tāre dā**  
 toilet, **bāyan gidā**
- tomorrow, **gōbe (f.)**  
 tongue, **harshē** (*pl.*  
**harsunā**)  
 tools, **kāyan aiki**  
 tooth, **haḡōrī** (*pl.* **haḡōrā**)  
 top, **kāi**  
 top, on top of, **ā kān**  
 tortoise, **kunkurū** (*pl.*  
**kunkurā**)  
 touch, *v.* **tafā**  
 toughness, **taurī**  
 toward, **wajen, zuwā**  
 town, **gārī** (*pl.* **garūruwā**)  
 trade, **sāna'ā (f.)** (*pl.*  
**sana'ō'ī**)  
 trader (itinerant), **farkē/**  
**falkē** (*pl.* **fatākē**)  
 tradition, **āl'ādā (f.)** (*pl.*  
**āl'ādū**)  
 train, **jirgin fasā**  
 trample, *v.* **tattākē**  
 travel, **tāfiyā (f.)**  
 tread on, *v.* **tākā**  
 tree, **itācē** (*pl.* **itātuwā**)  
 trouble, **wāhalā (f.)**  
 — have trouble, **shā**  
**wāhalā**  
 trousers, **wāndō** (*pl.*  
**wāndunā**)  
 truth, **gāskiyā (f.)**  
 Tuesday, **Tālātā (f.)**  
 turban, **rawānī** (*pl.*  
**rawunā**)  
 turn, *v.* **jūyā**  
 tyre, **tāyā (f.)** (*pl.* **tāyōyī**)

- uncle (maternal), **kāwū**/  
**kāwū** (*pl.* **kāwūnai**),  
**rāfānī** (*pl.* **rāfānai**)  
— (paternal), **bappā/bāba**  
uncooked, **ɗanyē** (*f.* **ɗanyā**;  
*pl.* **ɗanyū**)  
underneath, **ƙarƙashin**  
understand, *v.* **fāhima**  
(*i/ē*), *v.* **gānē**, *v.* **ji**  
unit, **gūdā**  
unless, **sai**  
unsheath, *v.* **zārē**  
until, **har, sai**  
upward, **samā**  
urine, **fitsāri**  
usefulness, **amfānī**  
useless (thing), **wōfi** (*pl.*  
**wōfayē**)
- vanish, *v.* **nutsē/nitsē**  
very much, **ƙwarai, ƙwarai**  
**dā gaskē, ainū(n)**  
village, **ƙauyē** (*pl.*  
**ƙauyukā**)  
visit, *v.* **zilyartā** (*i/ē*)  
voice, **muryā** (*f.*) (*pl.*  
**muryōyi**)  
voyage, **tāfiyā** (*f.*)  
vulture, **ungūlū** (*f.*) (*pl.*  
**ungūlai**)
- waist, **iyā gindi**  
wait for, *v.* **jirā**, *v.* **dākātā**  
wall, **bangō**  
wandering, **yāwō**  
want, *v.* **sō**
- wash, *v.* **wankē**  
watch, **agōgō** (*pl.* **agōgunā**)  
water, **ruwā**  
— drinking water, **ruwan**  
**shā**  
water-pot, **tūlū** (*pl.* **tūlunā**)  
way, **hanyā** (*f.*) (*pl.*  
**hanyōyi**)  
way, by way of, **ta**  
wealth, **arzikī/azzikī**  
wealthy person, **mawādāci**  
(*f.* **mawādāciyā** ; *pl.*  
**mawādātā**)  
wear, *v.* **jitā**  
wedge, **weji/waji**  
Wednesday, **Lārābā** (*f.*)  
week, **mākō, sāti**  
weeping, **kūkā**  
weigh, *v.* **aunā**  
welcome !, **marābā !**  
well, **rījyā** (*f.*) (*pl.* **rījyōyi**)  
well !, **āshē !**  
well . . . , **tō/tō . . .**  
well-being, **lāfiyā** (*f.*)  
west, **yāmmā**  
— westward, **yamma**  
wet-mix, *v.* **dāmā**  
what about ?, **fā ?**  
whatever, **kōmē**  
when, **lōkacin dā, sā'ad dā**  
when ?, **yāushē ?/yāushe**  
whenever, **kōyāushē/**  
**kōyāushe**  
where ?, **inā ?**  
— where, **indā**  
wherever, **kō'inā/kōinā**

- whether, *kō*  
 which, *wandā* (*f.* *waddā* ;  
*pl.* *wadāndā*)  
 which ?, *wàné* ? (*f.* *wàcé* ;  
*pl.* *wadānnè*)  
 while, after a, *an jimā*, *jim*  
*kādan*  
 white, *fari* (*f.* *farā* ; *pl.*  
*farārè*)  
 — snow-white, *fari fat*  
 who, whom, *wandā* (*f.*  
*waddā* ; *pl.* *wadāndā*)  
 who ?, *wā/wānēnè* ? (*pl.* *su*  
*wā* ?)  
 whoever, *duk wandā*  
 whoever, *kōwānēnè* (*f.*  
*kōwācēcè*)  
 why ?, *dom mē* ?  
 why !, *ai* !  
 wife, *màcè* (*pl.* *mātā*), *uwar*  
*gidā*  
 — father's wife (not one's  
 mother), *gwaggò*/  
*gwāggō*  
 win, *v.* *ci*  
 wind, *iskā* (*m.* or *f.*)  
 wind, *v.* *naḍā*  
 wind, breaking, *tūsā* (*f.*)  
 window, *tāgā* (*f.*) (*pl.*  
*tāgōgī*)  
 wing, *sifīkè* (*pl.* *fīkāfīkai*)  
 winnow, *v.* *shēfā*  
 wipe, *v.* *shāfā* (*i/ē*)  
 with, *dā*  
 woe is me !, *wāyyō nī* !  
 woman, *màcè/māta-* (*f.*)  
*(pl.* *mātā*)  
 I wonder . . . ? , *shin/*  
*shīn . . . ?*  
 wood, *itācē* (*pl.* *itātuwā*)  
 word, *māganā* (*f.*) (*pl.*  
*māgāngānū*)  
 work, *aikī* (*pl.* *ayyukā*)  
 worker, *ma'aikācī* (*f.*  
*ma'aikaciya* ; *pl.*  
*ma'aikātā*)  
 worm, *tsūtsā* (*f.*) (*pl.*  
*tsūtsōtsī*)  
 worry, *dāmū*, *v.* *dāmā*  
 worthlessness, *banzā*  
 wound, *cūtā* (*f.*)  
 write, *v.* *rubūtā*  
 writing, *rubūtū*  
 yam(s), *dōyā* (*f.*)  
 yard, *yāḍī*  
 year, *shèkarā* (*f.*) (*pl.*  
*shèkārū*)  
 — last year, *bāra* (*f.*)  
 — next year, *bāḍī* (*f.*)  
 — this year, *bana* (*f.*)  
 yellow, *rāwayā* (*f.*)  
 yes, *ī*, *na'am*, *nā'am* ?  
 yesterday, *jiyā* (*f.*)  
 yet (not yet), *tūkūna*  
 youngest (of children), *āutā*  
 youth, *saurāyī* (*pl.* *sāmārī*)  
 zero, *sifirī*