

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 officially¹ written as two words (e.g. **kō inā**, *wherever, everywhere, kō yàushè*, *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 **dà** to introduce the relative clause, e.g. **kōmē ka sāmù**, *whatever you get*, as opposed to **àbín dà ka sāmù**, *what(ever) you get*.

3. Adverbial interrogative and indefinite nominals.

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

inā ya kè?

Where is he?

inā mutānemmù?

Where are our people?

¹ 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 tafi inā nè?²

Where did he go?

kō'inā,³ *wherever, everywhere*:

**Kō'inā ka tafi cùtā zā tà
sāmē kà.**

Wherever you go illness will
befall you.

Yārā sunā cān kō'inā.

Children are there every-
where.

kàkà, *how?* (not as widely used as **yàyà** below):⁴

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*:

Anà sāmùn kudī kōkàkà.

People get (their) money
any way possible.

À yi shi 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*:

Sunà nan kōyàushè.

They're here all the time.

**Kōyàushè mu kè Kanò sai
mù ziyarcè shi.**⁵

Whenever we're in Kano we
visit him.

² 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.

³ 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).

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

⁵ 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 shī ? 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.
sāyā.

4. Independent interrogative and indefinite nominals.

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

Mè ya fàru ? What happened ?

Mè ka kè sô ? What do you want ?

Mè ya yi ? or Yā yi mè ? ⁶ 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 komènè nè I'll buy (it) whatever you say (*lit.* whatever your word is).
māganàrkà.

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

kōmè⁷ *anything, everything, whatever :*

Bai kāmō kōmè ba. He didn't bring anything.

Allà yā san kōmè. God knows everything.

⁶ See footnote 2 on page 113.

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

Tā shiryā kōmè dà kōmè. She (has) prepared everything (necessary).

Kōmè ka sāmù rābonkà nè. Whatever you get is your lot.

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

Wā ya yi ? Who did it ?

Wānè nè ? or Wācè cè ? Who is it (*m.* or *f.*) ?

Su wānè nè sukà zō ? Who (*pl.*) came ?

kōwānè nè, *whoever it is :*

Kōwānè nè ya zō kà Whoever comes accept him.
kārḡē shi.

kōwā,⁸ *anyone, everyone, whoever :*

Kōwā yā tāfi gidā. Everyone has gone home.

Bai ga kōwā ba. He didn't see anyone.

Kōwā dà kōwā sukà zō. Everyone came.

wānnè (*f.* wāccè ; *pl.* wāḡānnè), *which one ? :*

Wānnè akà kāmō ? Which one was brought ?

Wāccè ta dafā wannān Which one (*f.*) cooked this meat ?
nāmā ?

kōwānnè (*f.* kōwāccè ; *pl.* kōwāḡānnè), *whichever, everyone, anyone :*

Kōwānnè ya bā kà kà Whichever he gives you take (it).
ḡaukā.

Kōwāḡānnensu sukà bar mù. Everyone of them left us.

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

nawā, *how much ? , how many ? :*

Kudinsā nawā nè ? How much does it cost ?

Kā sāyi gōrò nawā ? How many kolanuts did you buy ?

⁸ See footnote 7 on page 114.

kōnawà, *however much, however many* :

Kōnawà ya bā ni, yanà dà kyāu. However much/many he gives me it's okay (with me).

Kà sàyā kōnawà kufinsà. Buy it whatever its price.

6. Interrogative and indefinite *specifiers*.

wàné (f. **wàcè** ; pl. **wadānnè**), *what (one) ? , which (one) ?* :

Wàné aikì zāi yi ? What work will he (or is he to) do ?

Wàcè hanyà zā mù bi ? Which path shall we follow?

Wadānnè mutānè sukà zō ? Which people came ?

kōwàné (f. **kōwàcè** ; pl. **kōwadānnè**), *every (one), any (one), whatever* :

Kōwàné mùtūm yanà dà mōtā à kasarmù. Everyone has a car in our country.

Àkwai maròkà à kōwàcè kàsuwā. There are beggars in every market.

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

Wàné irin aikì zā mù yi ? What kind of work will we do ?

Wàcè irin fitilā ka sàyā ? What kind of lantern did you buy ?

Wadānnè irin mutānè nè wadānnān ? What kind of people are these ?

Zāi kàwō kōwàcè irin rīgā. He will bring every kind of gown.

Àkwai kōwàné irin àbinci à wurin. There is every kind of food in that place.

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

Wani irin tsuntsū nè. It's a certain kind of bird.

Nā ga wata irin rīgā à cān. I saw a (different) kind of gown there.

Irin wadānnān⁹ mutānè bā kyāu. 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) :

Īnā gārì ? Where is the town ?

Mènè nè wannān ? What is this ?

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

Kanà dà kudī kō ?¹⁰ Have you any money ?

Yārō yā zaunā nē ? Has the boy sat down ?

Yārō yā tafi kàsuwā nè ? Has the boy gone to market ?

Gāskiyā nè, kō (bā hakà ba) ?¹⁰ 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 : ¹¹

⁹ Hausa prefers to reverse the normal order of *specifier + iri* with **wannān** and **wancān**, although **wadānnān irin mutānè** would also be understood.

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

¹¹ 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 ?*

Shin kā san shì ?	Do you (by any chance) know him ?
Shīn dà aiki à wurinkà ?	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

àllūrà (f.)	needle, inoculation
bàdi (f.)	next year
bana (f.)	this year
bàra (f.)	last year
cīwò	illness, injury
fātā	hope, hoping that
kō'inā	everywhere, anywhere
kōwā	everyone, anyone
kōwānnē	whichever, everyone, anyone
kōyāushē, kōyāushe	whenever
kōyāyā	however, in whatever way
likitā	doctor
māgāni	medicine
maròfi (pl.) maròkā	beggar
muryā (f.)	voice

wānnē (f.)	
wāccē ; pl.	
wādānnē)	which one ?
yāyā	how ?
zāzzāfi	fever, malaria

Verbals

bā dà	give (when no indirect object follows)	shin/shīn	could it be ?
dūbā	look at, look around		
gwadā	measure, test, try to do		
kashē	kill		

*Particles**Important Phrases*

cīwòn kāi	headache
cīwò yā	you have become ill (<i>lit.</i> sickness (has) caught you)
kāmā ka	caught you)
shā māgāni	take medicine
(yānā) dà	
saufi or yā	
yi saufi	it (illness) is (a bit) better
zāzzāfi yā	
kāmā ni	I have a fever (<i>lit.</i> a fever has caught me)

EXERCISES

Translate into English :

1. **Īnā kudīn dà na bā kà jiyā ?**
2. **Wàcē mōtā zā kà tafi à ciki ?**
3. **Nā ga wani irin wāsān dà bān gani ba dā.**
4. **Kōyāushē zāi zō bā nā sō in gan shi.**
5. **Yāu bā zān sàyi kōmē à kāsūwā 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 : Hakā nē.
 Sulè : Mē ya dāmē ¹² kà ?
 Būbā : Cīwòn kái nē.
 Sulè : Kái, sànnu ! Kā shā māgāni nē ?
 Būbā : Ī. Likitā yā yi mini àllūrā.
 Sulè : Tò dà kyāu. Ākwai zāzzāfi kumā ?
 Būbā : Ākwai dā, àmmā yānzū yā yi saukī.
 Sulè : Mādāllā. Yāushē ya kāmā ka ?
 Būbā : Ai, jiyā nē, lōkácín dà na kē nōmā.
 Sulè : Tō, inā fātā Allā zāi bā dà saukī.
 Būbā : Āmin.

¹² 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.¹ *Class I* is the largest class of plurals and includes most of the recent

¹ 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 :

t	becomes c,	e.g. : mōtā	car,	mōtōci (Class I)
			lorry	
d, z	become j,	e.g. : gidā	home	gidāje (Class III)
		ōdā	order	ōdōji or ōdōdi (Class I)
s	becomes sh	e.g. : tāsā	bowl	tāsōshi (Class I)
w	often becomes y	e.g. : kāsūwā	market	kāsūwōyi (sometimes kāsūwōwi) (Class I)

Illustrations of these changes in verbs are :

yā sātā	he stole (it)	yā sāci rigāta	he stole my gown
yā cizā	it (i.e. snake) bit (it)	yā cijē ni	it bit me
yā fānsā	he redeemed (it)	yā fānshē shi	he paid the ransom for him
canjī	(a noun) change	yā canzā/ canjā (shi)	he changed (it)

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

hanyā (f.)	path, road	hanyōyi
tēbūr	table	tēburōrī
tāmbayā (f.)	question	tambayōyi
fartanyā (f.)	hoe	fartanyōyi

3. *Class II* plurals are characterized by a *-u...ā* ending with all tones high except the final *-ā*.² 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.

kēkē	bicycle	kēkunā
dākī	hut, room	dākunā
ābū	thing	abūbuwā
sulē	shilling	sulūlukā ³

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

² Note that these Class II plurals are virtually the only plurals in the language with a low final tone.

³ Several shilling (10k) coins; in computing money the singular form is used with a number, e.g. seven shillings (70k) is **sulē** (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
birnī	(walled) city	birānē
wukā (f.)	knife	wukākē
wurī	place	wurārē
gidā	home	gidājē

5. *Class IV* plurals are characterized by a *-ai* (infrequently *-au*), *-ī* 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.

ābōkī	friend	ābōkai
lābārī	news	lābārai or lābārū
mālām(ī)	teacher	mālāmai
kwabō	penny	kwābbai (see note 3 on page 122)
tsōhō/tsōfō	old (thing)	tsōfāfi
bākō	guest	bākī
gōnā	farm	gōnāki
kujērā (f.)	chair	kūjērū
māganā (f.)	word	māgāngānū
makarantā (f.)	school	mākārāntū

6. Among the minor classes of noun plurals are :

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

sirdī	saddle	sirādā
karfē	metal	karāfā
dūtse	rock, stone	duwātsū
idō	eye	idānū
kafā (f.)	leg	kafāfū

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

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

maḍinkī	tailor	maḍinkā
maḱērī	blacksmith	maḱērā
maròkī	beggar	maròkā

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

cōkālī	spoon	cōkulā
fāṅfanē	small (thing)	fānānā
tākālmī	shoe(s)	tākalmā

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

màcē	woman, wife	mātā
mijī	male, husband	mazā

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

(a) Those with falling-high plurals :

bābba	big (thing)	mānyā
yārō	boy	yārā
zōbē	ring	zōbbā

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

Bātūrē	European	Tūrāwā
talākā	peasant	talakāwā
Bākanē	Kano person	kanāwā
bādūkū	leather worker	dūkāwā

Class VIII—**ākī/ākī** plurals :

ākwiya	goat	awākī
dōkī	horse	dawākī
kāyā	loads	kāyāyyakī
tunkiyā	sheep	tumākī

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

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

Class X—reduplicative plurals : ⁴

irī	kind	irī-irī
en'è	Native	en'è-en'è
	Admini- stration	

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. :

wannān	this	wadānnān
wani	a (certain)	wadānsu
kōwānē	every(one)	kōwadānnē

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

dā	'yā (màcē)	'yā'yā
son	daughter	children, offspring

'yā'yā mazā

sons

'yā'yā mātā

daughters

ūbā	uwā	iyāyē
father	mother	parents
ḍan'uwā	'yar'uwā	'yan'uwā
brother	sister	brothers and sisters,

siblings

ḍan'ūbā	'yar'ūbā	'yan'ūbā
half-brother	half-sister	half-brothers and
		half-sisters

⁴ See Lesson 28, section 9, for another reduplicative construction sometimes regarded as pluralization.

wā	yā	yāyyē
elder brother	elder sister	elder siblings
fanē	fanwā	fānnē
younger brother	younger sister	younger siblings
		'yam mātā (employed as a plural of yārinyā, girl, or of būdurwā, unmarried, young woman)

Plurals of previous vocabulary words not listed as examples above.

Class I

kāsuwā (f.)	market	kāsuwōyi/kāsuwōwi
kōfā (f.)	door(way)	kōfōfi
lāifi	fault	laifōfi (or Class II laifuffukā)
likitā	doctor	likitōci
muryā (f.)	voice	muryōyi
nāmā	animal (wild)	nāmōmi (or Class VII nāmū)
tāgā (f.)	window	tāgōgi
tātsūnyā (f.)	fable	tātsūniyōyi
tāyā (f.)	tyre	tāyōyi

Class II

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

rāmī	hole	rāmunā or rāmummukā
rīgā (f.)	gown	rīgunā
sarki	chief	sarakunā
zanē	body cloth	zannuwā

Class III

baki	black (thing)	bakāfē
bērā	mouse, rat	bērāyē
dōgō	long (thing)	dōgāyē/dōgwāyē
fari	white (thing)	farārē
jirgi	boat	jirāgē
kasā	country	kasāshē
mūtām	man	mutānē
uwā (f.)	mother	uwāyē, iyāyē

Class IV

ākwāti	box	ākwātai (or Class II ākwātunā)
ālūrā (f.)	needle	ālūrai
būkātā (f.)	need	būkātai or būkātū
dālīli	reason	dālilai
fitilā (f.)	lamp	fitilū (or Class I fitilōli)
gājērē	short (thing)	gājērū or gājējjerū
kuskurē	mistake	kūskūrai or kūrākūrai
littāfi	book	littāttāfai or littāfai
sābō	new (thing)	sābābbi
shèkarā (f.)	year	shèkarū
wākīli	representative	wākilai

EXERCISES

Translate into English :

1. Mōtōci sun kashē mutānē dā yawā bāra.
2. Anā sō likitōci sū yi aikinsū dā kyāu.
3. Mazā sun fi mātā farfi.
4. Inā gidājēn dā mukā bar kāyammū ā ciki jiyā ?

5. **Yā àikē ni wurin mǎnyan mutānen gārī dōmin sunà sō**
in yi musu māganà.

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

Sulēmānù : Mè a kè yī à gārīn ?

Ishākù : Ai sunà wāsā — wāsan ran kāsuwā.

Sulēmānù : Tò dà kyāu. Wāné irīn wāsā su kè yī ?

Ishākù : Kōwāné irī. Bā irīn dà bà zā sù yi ba.

Sulēmānù : Mutānē dà yawà sunà wurīn nē ?

Ishākù : Sòsai ! Àkwai mazā dà mātā, yārā dà tsōfāfi.

Sulēmānù : Zā sù yārda in jē in gani ?

Ishākù : Ai zā sù yārda mǎnà ! Bāri mù jē tàre.

Sulēmānù : Tò dà kyāu. Zā kà yi rawā nē ?

Ishākù : Kāi ! Nī, bā nà rawā yānzū. Nā tsūfa kwarai !

Sulēmānù : Tò bā láifi.

Ishākù : Kai fà ? Zā kà gwadà wāsan ?

Sulēmānù : Á'á. Nī, bān iyā irīn nākù rawān ba.

Ishākù : Tò, bāri mù tsayā mù dūbā kawāi.

Sulēmānù : 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 :

Bābba yā tafi gidā.

The big (one) went home.

Yā būgi jān.

He hit the red (one).

Tsōhuwā tā dāwō.

The old (woman) has returned.

Mānyā sun zō gārimmū.

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. :

Modifier	Head	
bàbban	gidā	the large home
dōguwar	hanyà	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. :

Head	Modifier	
gidan	sarki	the home of the chief
mātar	Bellò	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 :

Masculine	Feminine	Plural	Meaning
bàbba	bàbba	mānyā	a big thing
kàrami	kàramā	kanānā	a small thing
kànfanè	kànfanuwā	kanānā	a small thing
gàjērè	gàjeriyā	gàjèrū	a short thing
dōgō	dōguwā	dōgwāyè	a tall/long thing
sābō	sābuwā	sābābbi	a new thing
tsōhō/tsōfō	tsōhuwā/ tsōfuwā	tsōfāfi	an old thing
mūgū	mūgūwā/ mugunyā	miyāgū/ mūggā	an evil thing

Masculine	Feminine	Plural	Meaning
jā	jā	jājāyè	a red thing
baki	bakā	bakāfè	a black thing
fari	farā	farārè	a white thing
kōrè	kōriyā	kwārrā	a (light) green thing
shūdī	shūdiyā	shūddā	a (light) blue thing
rāwayà	rāwayà	rāwayū	a yellow thing

5. Adjectival nominals may also be employed appositionally as modifiers. The referential **-n/-r** is not used in appositional constructions.

gidā bàbba 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 **kànfanè** :

Yārò kànfanè yā zō. A small boy has come.

Sarki 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 àbinci māi dāfi. He gave us (very) good food.

Yanā dà kudī māi yawā (or
dā yawā). He has a lot of money.

Yā yi manā aiki māi kyāu. He did good work for us.

Akwai dawāki māsu girmā¹
à wurin. There are (very) large horses there.

The word **maràs** (*pl. marāsā*), *lacking*, is employed to introduce appositional constructions as the negative of **māi** :

¹ Only **girmā** (never **bàbba**) can be used with **māi**, **maràs**, or in comparison, to mean *big/large*.

- Wani yārò maràs² hankàlì yā zō.** A certain senseless boy has come.
An bā mù abūbuwà maràsā àmfānì. They have given us useless things.

Constructions introduced by **mài** and **maràs** are frequently employed independently (not as modifiers) as well :

- Mài gidā bāi dāwō ba tūkùn.** The head of the house has not returned yet.
Ìnā mài mōtā ? Where is the owner/driver of the lorry ?
Bā à sōn maràs² kyāu. No one wants a poor (quality) one.
Māsu dawāki sun dāwō. The horsemen have returned.

7. Doubling of the colour terms indicates less intensity than the original forms. The final vowel of the colour term shortens in both occurrences.

- Hannūnā yā kōmā baki-baki.** My hand has become blackish.
Wàndonsā shūdī-shūdī nē. His trousers are bluish.
Fātārsā tā zama rāwayā-rāwayā. His skin was yellowish.

8. *Comparison* in Hausa involves the use of the verbs **fi**, *surpass*, and **kai**, *reach*, *arrive at*, e.g. :

A surpasses B in . . .

- Bellò yā fi Mūsā girmā.³** Bello is bigger than Musa.

² It is common for the first consonant of the following word to replace the -s of **maràs** in pronunciation (though the -s is ordinarily written). Thus the pronunciations here would be **marāh hankàlì**, **marāk kyāu**.

³ See footnote 1 on page 131.

- Yārò yā fi ùbansā wàyō.** The boy is cleverer than his father.
Rìgā tā fi wàndō tsàdā. A gown is more expensive than trousers.
Sulè yā fi sù dukā kàrfi. Sule is stronger than all of them.
 A does not reach B in . . .
Bellò bāi kai Mūsā girmā⁴ ba. Bello is not as big as Musa.
Talākā bāi kai sarki arziki ba. A peasant is not as rich as a chief.
 A is the same as B in . . .
Audù yā kai ùbansā tsawō. Audu is as tall as his father.
Wutā tā kai rānā zāfi. Fire is as hot as sunshine.
 A surpasses all in . . .
'Yarsā tā fi dukā kyāu. His daughter is the most beautiful of all.
Jirgin samā yā fi dukā gudù. An aeroplane is the fastest of all.
Aikin lēbūrā yā fi dukā wuyā. Working as a labourer is the most difficult (work) of all.

VOCABULARY

Nominals

àmfānì	usefulness
arziki	wealth
fātā (f.) (pl. fātōci or fātū)	skin, hide
girmā	bigness
gudù	running, speed
hàkuri	patience

⁴ See footnote 1 on page 131.

jiki	body
kāḍan	a small amount
kibiyā (f.) (pl. kibiyōyī or kibau)	arrow
kōrè (f. kōrlyā; pl. kwārrā)	a (light) green thing
kūkā	a cry
kānkanè (f. kānkanūwā; pl. kanānā)	a small thing
lēburā (pl. lēburōrī)	labourer
mahārbi (pl. mahārbā)	hunter
mūgū (f. mūgūwā; pl. miyāgū)	an evil thing
rāwayā (pl. rāwayū)	a yellow thing
shāhō (pl. shāhunā)	hawk
shūdī (f. shūdiyā; pl. shūddā)	a (light) blue thing
talākā (pl. talakāwā)	peasant, commoner
tsawō	length, height
tsūtsā (f.) (pl. tsūtsōtsī)	worm, grub
wāyō	cleverness
'yā	daughter

Verbals

gāmu (dā)	meet (with)
fi	refuse, hate
sākā (i/ē)	release
sākè	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 kāḍan (or jim
kāḍan)

a little while later

EXERCISES

Translate into English :

1. Wadansu mānyan jirāgen samā sun sāuka à Kanò.
2. Māsu nēman ābinci sun sāmī kāḍan.
3. Wannān karamin littāfi yā fi wancān bābba dādin kārātū.
4. Kanānān yārā sunā wāsā à gidan tsōhō.
5. Yā sā bābbar rigā āmmā bai 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

Kōwā Yanā Dā Wandā Ya Fi Shi Karfi⁵

Wata rānā wani karamin tsuntsū ya kāmā tsūtsā. Zāi cī tā, sai tsūtsā ta yi kūkā, ta cè, 'sākè nī mānā !'

Tsuntsūn ya cè, 'Ā'ā, ai zān cī kī, don nā fi kī karfi.'

Sai ya dāuki karamar tsūtsā, ya cī tā.

Dā ya gamā cīntā sai wani shāhō ya gan shī. Sai shāhōn ya kāmā karamin tsuntsū. Zāi cī shī, sai tsuntsūn ya yi kūkā, ya cè, 'Kā yi minī hāfuri, kā sākè nī !'

Shāhōn ya fi, ya cè, 'Ai kai nē ābincīnā yāu, don nā fi kī girmā.'

Sai shāhōn ya cī tsuntsūn dā ya cī karamar tsūtsā.

Kāfin shāhōn yā gamā cīn tsuntsūn sai gā wata mikiyā⁶ ta fādī à kānsā. Sai shāhōn ya fārā kūkā, āmmā mikiyār bā tā sākè shī ba dōmin tā fi shī karfi.

⁵ See *Ka Kara Karatu*, page 18, and Abraham, R. C., *Hausa Literature*, page 43, for another version of this story.

⁶ A large bird of prey whose ornithological name is Ruppell's griffon.

An jimà kàɗan mīkiyār ta tāshi samā. Bā tā dadè ba sai ta ji kibiyā à jikintā. Āshē wani mahārbi yā gan tā, ya kashē ta.

Mikiyār tā gāmu dà wandà ya fi shi dukà farfi kē 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.¹
- (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 **māi/māsu**.
- (f) They do not ordinarily take the referential (-n/-r) suffix.² Modifiers of these nominals are, therefore, typically introduced by a relater (usually **dā**).

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 :

bādi	next year	dāban	different
bana	this year	daidai	exactly
banzā	worthlessly	dōlè	of necessity
bāra	last year	dāzu	just now
dā	previously	gabās	east

¹ When they do occur as subjects they usually take *feminine* concords (see the next to last example under 2 (a) below).

² Except when followed by **nān/nān**, e.g. **banan nān** = *this (very) year*.

gòbe	tomorrow	ƙwarai	very much
hakà	thus	lallē	certainly
jibi	day after	nēsà	far away
	tomorrow	sànnu	slowly
jiyà	yesterday	sòsai	really
kàdan	a small amount	tilàs	of necessity,
kawàì	only		perforce
kullum	always	yànzù	now
kusa	close	yâu	today

**Bà yà sô yà yi aiki à
banzà.**

He doesn't want to do work
that is not worthwhile or
work for nothing

**Nà kàwô wani àbù
dàban.**

I have brought something
different.

**Lissàfinsà bà daidai
ba nè.**

His arithmetic is not
correct.

**Zâi yârda nè ? Ai, tilàs
nè.**

Will he agree ? Why, of
necessity (=he'll have to).

**Yanà zuwà wurimmù
kullum.**

He regularly comes to (see)
us.

**Dà ya zô kusa mukà
gan shi.**

When he came close we saw
him.

Lallē zâi zô.

He will come for sure/he is
sure to come.

**Sànnu bà tà hanà
zuwà.**

(Going) slowly doesn't pre-
vent (one's) arriving.

Tilàs nè 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 :

arēwa	northwards	kudù	southwards
bāya	backwards	ƙasà	downward
cikī	inside	nīsa	far away
dāma	to the right	samà	upward
gàba	in front (of)	wàje	outside
hagu/hagun	to the left	yamma	westward

Yā tafi arēwa dà.

Kanò.

He has gone north of Kano.

Mun bi hanyar dāma.

We followed the road to the
right.

Yā fādi ƙasà.

He fell down to the ground.

Tsuntsū yā tashi 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. :

**Dâ dâ akà ginà wannan
bangô.**

A long long time ago this
wall was built.

Anà yayyafi kàdan kàdan.

It's drizzling a (very) little
bit.

**Mun yi kusa kusa (or
kurkusa) dà shi.**

We got very close to him.
The tortoise is walking
very slowly.

**Kùnkurū yanà tafiya sànnu
sànnu.**

He will do it right now.
He will do it today (for
sure).

Zâi yī shi yànzù yànzù.

Zâi yī shi yâu yâu.

Jirgin samà yā yi ƙasà ƙasà.

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 *dà*. A few of the more common expressions of this type are :

(à hankàlì)	Sai kà rikè shi à hankàlì. You must hold it carefully.
(an jimà)	Zài zò an jimà. He will come after a while.
(bâ làbàrì)	Bâ làbàrì ya kāmà shi. Without warning he caught it.
(bâ shakkà)	Bâ shakkà zā kà san shi. Without a doubt you will know him.
(dà dāmunā)	Anà ruwā dà yawā dà dāmunā. It rains a lot in the rainy season.
(dà kyar)	Dà kyar na fid dà shi. With difficulty I got (= I hardly got) it out.
(dà karfi)	Yā yi kūkà da karfi. He cried loudly (<i>lit.</i> strongly).
(dà fāri)	Dà fāri zā mù nēmi tashà. First of all we will look for the station.
(dà rānì)	Dà rānì bā à ruwā. It doesn't rain during the dry season.
(dà saurì)	Yā iyà gudù dà saurì. He can run fast.
(dà wuri)	Zò nān dà wuri. Come here in good time!
(gāba daya)	Sun tashì gāba daya. They left all together (and at one time).
(har yānzù)	Bàì zò ba har yānzù. He still hasn't come.
(nan dà nan)	Nan dà nan sukà gudù. At once they ran (away).
(tun dà dadēwā)	Yanà nan tun dà dadēwā. He has been here for a long time.

(tun dà wuri)	Nā zò tun dà wuri. I came early/in good time.
(tun dā)	Anà yīnsà 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 :

jà ³ wur ; já ³ jir ; já ³ zur	red as red can be, scarlet, blood-red
bakì kirin ; bakì sidiḡ ; bakì sil	jet-black, black as pitch
fari fat ; fari kal	snow-white
kōrè shar	bright green
arèwa sak	due north
kudù sak	due south
mutānē tinjim	people beyond number, people galore
lāfiyā lau	completely well
sābō ful	brand new
ḡaya tak	one and only one
karfè gōmà cīf	exactly ten o'clock

(b) Ideophones modifying verbals.

A number of ideophones are employed as verb modifiers. Some of these are onomatopoeic. :

³ 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 kōnē kūrmas	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 futuk	he emerged stark naked
an kullē kam	it was locked securely
sun yi jūrum	they stood despondently
kā yi farat	do (it) at once
yanā zāune sūkūkū	he's sitting despondently
sun bī sū 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 **wātakilā/watakilā/kilā**, *probably, perhaps, tūkūn(a), not yet, first, and ainū(n), very much.*

Wātakilā zāi zō gòbe.	Probably he will come tomorrow.
Bāi dāwō ba tūkūn.	He hasn't returned yet.
Bāri in shiryā kāyānā tūkūna.	Let me prepare my loads first.
Yanā gudū dā saurī ainū.	He is running very fast.

VOCABULARY

Nominals

arēwa	northward
bangō (pl. bang(w)āyē)	wall, book cover
banzā	worthlessly, useless thing, etc.
dāban	different

dāma	to the right
dāmuna (f.)	rainy season
dōlē	of necessity, perforce
gabās	east
hagu/hagun	to the left
kudū	southwards
kullum/kullun	always
kusa	close
lallē	certainly
nēsā	far away
rānī	dry season
shakkā (f.)	doubt
tashā (f.)	(railway) station
tilās	of necessity, perforce
wāje	outside

Verbals

cika	become full
cikā	fill, complete, fulfil
fitar (dā)/ fid dā	put out, take out
hayē	cross over (e.g. a river)
rikē	hold (on to), keep

Particles

ainū(n)	very much
dā kyar	with difficulty
har	to the extent that, until
maza	quickly
tun	since

EXERCISES

Translate into English :

1. Dā dāmuna wannān kōgī ya cika fal dā ruwā.
2. Dukammū mukā tashī gāba daya, mukā fitar dā shi wāje.
3. Dā na gan shi sai bā lābārī ya hau dōkī, ya gudū.
4. Dā dā ākwai wani tsōhō wandā ya shiryā gōnarsā ā bākin wannān hanyā.
5. Tilās nē sū sāmī aikī dā wuri. Zā kā bā sū ?

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 : Kàì, dàmunā tā yi sòsai !

Hasàn : Gàskiyarkà. Nā jē kōgī dà sáfē. Bān iyā in hayē ba.

Lawàl : Tō, yā cika nē ?

Hasàn : Yā cika fal ! Har karfin gudunsa yā bā ni tsòrō.

Lawàl : Lallē àbin tsòrō nē. Yanà gudū dà saurī ainūn.

Hasàn : Sòsai ! Har wani sà'ì zāi tàfi dà mùtūm.

Lawàl : Hakà nē. Ìdan wani yā fādī à cikī sai yā mutū.⁴

Hasàn : Sòsai ! Irin wannan kōgī mūgūn àbū nē.

Lawàl : Tō, yàya zā mù yi ?

Hasàn : Ai, sai mù bi wata hanyà dàban.⁴

Lawàl : Àmmā wata hanyà zā tā yi nīsā. Kō bà hakà ba ?

Hasàn : Hakà nē. Àmmā bā wata dàbārā.

Lawàl : Gàskiyarkà. Ai dōlè nē mù bi dōguwar hanyà kē nan.

Hasàn : Tō, mù tàfi.

⁴ 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.¹ 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 gamà² tārà II sàyā kàrḡā III shiga sàuka

Derived Grades

IV gamè	tārè	sayè	karḡè	shigè	saukè
V gamar	tārar	sayar	—	shigar	saukar
VI gamō	tārō	sayō	karḡō	shigō	saukō
VII gamu	tāru	sāyu	kārḡu	shigu	sāuku

¹ 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.

² 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 :

	Termi- nal	Tone	General Meaning
Grade	Vowel	Pattern	
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>kārḃā</i> , receive)
III	-a ³	low-high(-low) ³	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>karḃē</i> , take away ; <i>shigē</i> , go through ; <i>saukē</i> , put down a load)

³ A few Grade III verbs end in -i (e.g. *tāfi*, *gāji*) and a few have a high-low tone pattern (e.g. *tāshi*, *fādī*).

	Termi- nal	Tone	General Meaning
Grade	Vowel	Pattern	
V	-ar	high-high(-high)	Derived : transitive (requiring <i>dā</i> before direct object). Often a causative meaning, sometimes more specialized (<i>gamar</i> , cause to become complete ; <i>sayar</i> , sell (lit. cause to buy) ; <i>shigar</i> , put inside ; <i>saukar</i> , lower)
VI	-ō	high-high(-high)	Derived : most transitive, some intransitive. Typically signifying action completed in vicinity of speaker (<i>gamō</i> , finish and come ; <i>tārō</i> , gather here ; <i>sayō</i> , buy and bring ; <i>karḃō</i> , receive and bring ; <i>shigō</i> , enter here ; <i>saukō</i> , come down)
VII	-u	(low-)low-high	Derived : intransitive. Usually passive meaning (<i>gāmu</i> , have met ; <i>tāru</i> , have gathered together ; <i>sāyu</i> , has been (well), bought ; <i>kārḃu</i> , has been collected in full ; <i>shigu</i> , be crowded ; <i>sāuku</i> , be comfortably settled in)

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.⁴ 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.⁵ 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>cīnyē</i>	eat all of
fill	<i>cikā</i>	<i>cikē</i>	fill completely
increase	<i>dadā</i>	<i>dadē</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)

⁴ Subject to the changes noted in Lesson 15, section 9.

⁵ Also often connoting excessive or destructive action.

go out	<i>fiṭa</i>	<i>wucē/</i> <i>fiṭē</i> ⁶	pass by
chat (con-			
fidentially)	<i>gānā</i>	<i>gānē</i>	understand (completely)
rub (on)	<i>gōgā</i>	<i>gōgē</i>	rub (completely), rub off
go around	<i>kēwāyā</i>	<i>kēwāyē</i>	go around, surround
dip out	<i>kwāsā</i>	<i>kwāshē</i>	collect and remove all
increase	<i>kārā</i>	<i>kārē</i>	finish
step over	<i>kētārā</i>	<i>kētārē</i>	cross (e.g. river, road)
reduce			
(price)	<i>ragā</i>	<i>ragē</i>	reduce (anything)
cover	<i>ruḥā</i>	<i>ruḥē</i>	cover, close
buy	<i>sāyā</i>	<i>sāyē</i>	buy all of
enter	<i>shiga</i>	<i>shigē</i>	pass by, (event) come and go
(basic form		<i>warkē</i>	recover completely
apparently lost)			(from illness)
cut up	<i>yankā</i>	<i>yankē</i>	cut off, sever
pour	<i>zubā</i>	<i>zubē</i>	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.⁷ 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. *fiṭad dā*. Some dialects and individual speakers regularly employ *-s* in place of the final *-r*, especially in sentence-final position, e.g. *yā sayas*.

⁶ Note the change from *-t-* (before *-a*) to *-c-* (before *-ē*). See footnote 1, Lesson 22.

⁷ 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	fiṭa	fiṭar (dà)	take out, remove
tell	gayà	gayar (dà)	greet
return	kōmà	kōmar (dà)	take back (something)
lie down	kwāntā	kwantar (dà)	put down, lay down
take the place of	màyā	mayar (dà)	put back, restore
dismount, descend	sauka	saukar (dà)	set down, lower
buy	sàya	sayar (dà)	sell
drink	shā	shāyar (dà)	water (an animal)
be sure	tabbātā	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) ⁸	zubà	zubar (dà)	throw away, ⁸ pour/ spill out

5. If an indirect object is employed, it follows the -ar form immediately, e.g. :

Yā fiṭar 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.
-------------------------	----------------------------------

⁸ 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,⁹ 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.
Kā 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.
(fiṭar)	Nā fīd 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 sù.	He returned them.
(sayar)	Yā sai dà jàkinsà.	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.

⁹ Where the indirect object is a noun, Kano speakers frequently omit the dà, e.g. yā sayar wà Audū mōtā (rather than ... dà mōtā), he sold Audū a car.

- (tsayar) **Mun tsai dà mōtā.** We stopped the car.
Kadā kà tsaishē ni. Do not detain me.
 (zubar) **Sun zub dà tākārdū.** 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.¹⁰

- Wancān mūtūm yā kōmar.** That man returned (it).
Wancān mūtūm yā fitar. That man took (it) out.
Īnā mōtārkā ? 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) | aikā | aikō | send here |
| pick up, take | ɗaukā | ɗaukō | pick up and bring here, fetch |
| (basic form apparently lost) | | ɗāwō | return (here) |
| go out | fiṭa | fiṭō | come out |
| go (and return) | jē | zō ¹¹ | come |
| carry, convey, reach (there) | kai | kāwō | bring, reach here |
| catch | kāmā | kāmō | catch and bring here |
| return (there) | kōmā | kōmō | return (here) |
| seek | nēmā | nēmō | seek and bring |

¹⁰ Nor does the **dà** occur when, as in a relative clause, the object precedes the verb, e.g. **jākin dà na sayar**, *the donkey that I sold*.

¹¹ 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) | tāfi | 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 | aukā | auku | happen, befall |
| cook | dafā | dāfu | be cooked (thoroughly) |
| bother | ɗāmā | ɗāmu | be worried |
| begin | fārā | fāru | happen |
| join, finish | gamā | gāmu | (people) meet |
| rub | gōgā | gōgu | be experienced |
| repair (thing) | gyārā | gyāru | be repaired (completely) |
| put on, wear | jītā | jītu | (people) get along well |
| establish | kafā | kāfu | be established |
| increase (thing) | kārā | kāru | be increased |
| squeeze | matsā | mātsu | be under pressure |
| wind, appoint | naɗā | nāɗu | be wound, appointed, (people) meet |
| cause to meet | sāɗā | sāɗu | (people) meet |
| get, obtain | sāmā/
sāmù | sāmu | be obtainable/available, occur |
| gather (trans.) | tārā | tāru | (group) gather (intr.), assemble |
| do, make | yi | yīwu | be possible |

VOCABULARY

Nominals

àsiri (pl. àsirai)	secret
bàtun	concerning (from the noun <i>bàtū</i> = conversation, matter, affair)
hàsārā/àsārā	loss due to some unlucky incident, misfortune
kwānò (pl. kwānōnī)	basin, bowl, headpan, corrugated iron sheeting
kārfè	iron
tsāmmānī	thinking, thought
wākā (f.) (pl. wākōkī)	song, poem, hymn
zūciyā (f.) (pl. zūciyōyī or zūkātā)	heart

Verbals

àuku	happen
bugà	beat
būshè	get dry
dāmu	be worried
gōgà	rub
gyārā	repair, fix
jita	(people) get along well
kafā	set up, establish, erect
kēwāyè	go around, go roundabout
kwāntā	lie down
kwāshè	collect and remove
kārè	finish
kētārè	cross over
matsā	squeeze, press
nadā	appoint (e.g. a chief), wind (e.g. a turban), fold (a cloth)
shigè	pass by (= wucè)

VERB FORMS

tabbātā	be sure
tārā	gather together (trans.)
warkè	get well (from illness)
zubā	pour, throw (a number of things)
zubar/zub (dā)	pour (out), throw away
zubè	(something) spilled

Important Phrases

bā sù jitu ba	they don't get along with each other/ 'hit it off'
(kà) gai dà shī!	greet him!
(kà) gayar mini dà shī	give him my greetings, remember me to him
kadā kà	
dāmē ni!	don't bother me!
kār kà dāmu!	don't worry (about it)!
mè ya fàru?	what has happened?
mun sàdu dà shī	I (lit. we) met him
sàukad dà shī!	let it down! lay it down!
sun tārū	they (a group) have gathered
kà zub dà shī!	throw it away!

EXERCISES

Translate into English :

1. An fīsshè tã dāgā aikin.
2. Kà sayar mini dà shī don Allā.
3. Kadā kù dāmu, bā àbīn dà ya àuku tükuna.
4. Zubā shi cikin kwānò. Bāyan hakā kù shāyar dà dōkī.
5. Dom mè bā zā kà fid dà àsirinkā dāgā 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 dāgā birnī ?
 Bālā : Ī. Nā dāwō shēkaranjiyā dā sāfē.
 Ūmarù : Tō. Āmmā 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 kè. Ābīn bāi zō kusa dā wurin dā na kè zama ba.
 Ūmarù : Mādallā ! Dā nā yi tsāmmānī kō wātākilā tā zō wurinkū nē.
 Bālā : Ā'ā. Bā tā dāmē mù ba kō kadan. Āmmā wadansu sun shā wāhalā dā yawā.
 Ūmarù : Lallē.
 Bālā : Ai, rān nan na gāmu dā ābōkinā, na tāmbyāyē shī bātun wutār. Ya cē, gidansu duk yā kōnè.
 Ūmarù : Tabdī ! Mē ka yi ?
 Bālā : Ai, dōlè nē in shiryā masā wuri ā dākīna.
 Ūmarù : Tō, āmmā mē ya fāru gā iyālīnsā ?
 Bālā : Ai sun sàuka à gidan wani.
 Ūmarù : Mādallā ! Sai yāushē kāmīn sù kafā sābon gidā ?
 Bālā : Bā zā sù dadē ba. Zā sù tārā kāyā sù fārā dā wuri.
 Ūmarù : Tō dā kyāu. Allā yā taimākē sù.
 Bālā : Āmin !

Lesson 26

The Habitual Aspect ; ' Auxiliary ' Verbs ; Exclamations

1. The habitual aspect is employed to indicate action that occurs intermittently, customarily or habitually.¹ 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	na kàn zō	mu kàn zō	we regularly come
you (m.) regularly come	ka kàn zō	ku kàn zō	you (pl.) regularly come
you (f.) regularly come	ki kàn zō		
he regularly comes	ya kàn zō	su kàn zō	they regularly come
she regularly comes	ta kàn zō		
one regularly comes	a kàn zō		

¹ 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 **yanā zuwā kōwacē rānā** than to say **ya kàn zō kōwacē rānā**, though either would be correct. Sometimes, however, a distinction is indicated by the contrast between continuative and habitual aspects, e.g. **yanā shā** = *he is a (habitual) drinker* ; **ya kàn shā** = *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 lōtò-lōtò. 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):²

Yā rigā yā tafi. He has already gone.

Nā rigāyà nā tāmàyē shì. I have already asked him.

Sun rigā sun fārà. They had already begun.

6. The verbs **rikà** and **dingà** followed by a noun or verbal noun = *regularly do . . . , keep on doing . . .*:³

² 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 tafi ba**, *he had not yet gone* (though **bai rigā bai tafi ba** is also possible).

³ They differ slightly in meaning in that **dingà** usually implies that the thing being continued is already being done, whereas **rikà** may be applied to something not yet started.

Sai kà rikà shān wannān māgānī. You must regularly drink this medicine.

Yā dingà zuwà gidammù. He kept on coming to our home.

Kadà kà rikà cín bāshì. Don't always borrow (*ci 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 ?

Bàn tafà ganinsà ba. I have never seen him.

Nā tafà cì. I have eaten it (at some time in the past/once or twice).

8. The verbs **fārà**, **dadà** and **sākè** = *repeat . . . , do . . . again* :

Bàn sākè ganinsà ba. I didn't see him again.

Yā fārà zuwà. He came again.

9. The verbs **fārà** and **dadà** = *increase . . . , add . . . to* :

Nā fārà 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 kàràmbàni. He's extremely meddlesome, a big nuisance.

Àbin yā fayè minì wùyā. The thing was too difficult for me.

Bàn cikà sô ba. I don't really like (it).

11. The verb **iyà** = *be able to do . . .* :

Yā iyà Hausà. He can speak Hausa well.

Yanà iyà aikin. He can do the work.

Bà 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. :

Yā yi aikì mài kyāu.	He did good work
An yi ruwā.	It (has) rained.
Yā yi girmā.	He's big. <i>Or</i> He grew up.
Mun yi yāwò.	We wandered about.
Abinci yā yi.	The food is ready.
Yā yi faryā.	He lied.
Yā yi barci.	He slept.
Nā yi masà maganà.⁴	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 :

ā'ā	no	Lesson 13
ai	why !, well !	Lesson 18
ālbarkā	no sale !	Lesson 15
āmin	may it be so, amen	Lesson 4
āshē	well !, is that so ?	Lesson 20
habā	nonsense, come now !	Lesson 15
ī	yes	Lesson 13
mādāllā	fine, praise God !	Lesson 4
mānā	indeed	Lesson 19
tabdi	(utter amazement)	Lesson 25
	(Dialogue)	
tô/tò	well, okay	Lesson 4
yāuwā/yāuwa	fine, okay	Lesson 4

Nominals :

kāi	wow ! Good Heavens !	Lesson 11
sānnu	greetings !	Lesson 4

⁴ Note that the -i of **yi** does not lengthen before an indirect object.

Verbal :

bābū	no ! (emphatically)	Lessons 4, 13
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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.

a'a	exclamation of (real or feigned) amazement
a'āhā	expression of concern at hearing of misfortune
af/ap	expression of surprised recognition
allā ?	really ?
allā	it is true (reply to allā ?)
m'm	expression of sympathetic concern
na'am	expression of interest or agreement (e.g. in a story or account which is being narrated)
nā'am	yes ? (in reply to one's name being called)
wāyyô	(exclamation of despair), alas !
wāyyô Allā	alas !
wāyyô nī	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 kà cī nī dà gudū ? Habā ! The thought of it ! You, you will beat me in a race ? Nonsense !

(a'āhā) In the dialogue in Lesson 25 where Ūmarù used the comparatively neutral *tabdī* to express his amazement he might alternatively have used *a'āhā*, 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 zō nè ? Barkà dà zuwà. Why, Bello ! Have you come (too) ? Greetings at (your) coming.

(allā) If a person relates a remarkable incident, it is very common for either of the two following exchanges to take place :

Person A : **Allā ?** Did that really happen ?

Person B : **Allā (kūwā)** Every word of it is true.

Or

Person A : **Hakà nè ? Or Gàskiyā nè ?** Is it a fact ?

Person B : **Allā.** 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 *tō*) to signal to the narrator continued interest in and/or agreement with what he is saying.

(nā'am) If a person is called by name, he will commonly answer by using this particle, e.g. :

Audù : **Mammàn !** Mammàn !

Mammàn : **Nā'am ?** What ?, Yes ?

Audù : **Zō nān !** Come here !

(wāyyō) 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 *wāyyō* **Allā** 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

allā	it is true, is it true ?
bāshī	debt, loan
gani	seeing (verbal noun of gani , see)
jākā (f.)	
(<i>pl. jakunkunā</i>)	(small) bag, ₦200
kàràmbānī	nuisance/putting one's nose in someone else's business
karyā (f.)	a lie
lōtò	time (= lōkaci)
mafāshī	
(<i>pl. mafāsā</i>)	highway robber

mākò	week (= sāti)
sā'ā (<i>pl. sā'ō'i</i>)	luck, good fortune ; time, hour
sabò dà/sabòdà	because of
sāti	week (= mākò)
zilyārà	visiting, a visit

Verbals

dadà	repeat . . . , do . . . again	Particles a'a (exclamation of amazement)
dingà	keep on doing . . .	a'ahā (exclamation of concern over misfortune)
fādà	fall upon, fall into (<i>cf. fādī</i>)	af/ap (exclamation of surprised recognition)
fayè	be characterized by . . .	dai (emphasis particle), on the other hand,
rigā/rigāyà	have already done . . .	m'm (exclamation of sympathetic concern)
rikà	keep on doing . . . , do regularly and repeatedly	na'am (exclamation of interest or agreement)
tafà	touch ; have ever . . .	na'am (reply to a call), yes ?, what ?
zilyartà (i/è)	visit	wāyyô (exclamation of despair), alas !

Important Phrases

Allà yà bā mù . . .	may God give us . . .
Allà yà sâ	may God bring (it) about
bakin dāji	forest (<i>lit. dark bushland</i>)
ci bāshì	incur a debt
duk dà hakà	in spite of this, nevertheless, yet

lōtò-lōtò	from time to time
zūrà dà gudū	break into a run

EXERCISES

Translate into English :

1. **Allà yà sâ mù yi sâ'ā cikin cinikimmù. In bà hakà ba dōlè nè mù ci bāshì.**
2. **Bàri in dadà fōkarinā cikin aikin nān. Af, bà kà gāji ba ? Bà zā kà bari ba tūkuna ?**
3. **Bān tafà ganin irin wannān rawār ba. Bàri in gwadā yintā. A'a ! Kāi, bà zā kà iyā ba !**
4. **Nā yi māganā dà shī mākōn dà ya wucè àmmā bāi kārā zuwā sātīn nān ba.**
5. **Dā a kàn hau dōkī àmmā yānzū an fi sōn mōtā. Allā ? Allā kùwā.**

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

Audù dà Alī⁵

Audù dà Alī sunà cikin tāfiyā. Zā su kàsuwā dà kāyā. Sai gā wani àbù à bākin hanyā. Alī ya daukà, ya dūbā. Àshē jàkar kudī cē.

Sai Audù ya cē, ' Kāi, yāu mun yi sâ'ā.'

⁵ See *Ka Kara Karatu*, page 12, and Abraham, R. C., *Hausa Literature*, page 41, for another version of this story.

Ali ya cê, 'A'a! Mû mukà yi sà'ā nē? Kō dai nī, na yi sà'ā?'

Audù ya cê, 'Tò shī kē nan, Allā yā bā mù lāfiyā.'

Sukà cigàba dà tǎfiyarsù har sukà shlga wani bakin dāji. Sai wafansu mafāsā sukà fādā musù. Audù dà Ali sukà zūrā dà gudù. Su mafāsā sukà bī sù.

An jimā sai Ali ya gāji sabōdā nauyin kāyansā. Ya cê, 'Wāyyō. Yāu mun yi hāsārā.'

Audù ya cê, 'A'a! Mû mukà yi hāsārā nē? Kō dai kai, ka yi hāsārā?'

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 tǎfi in gan shi.	I went to see him.
Zā sù jē sù hārbi nāmā.	They will go to/and shoot (some) meat.
Inā sō kā zō nān.	I want you to come here.
An cê masù sù zō.	They were told to come.
Yā yārda yā yī shi.	He agreed to do it.
Yā fi kyāu à dākātā kadan.	It would be better to wait a little.
Yā yiwu à biyā kā gòbe?	Is it possible to pay you tomorrow?
Inā jirānsā yā dāwō.	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 *kadā*), 'lest':

Yā zō (don) yā taimākē mù.	He came (in order) to help us.
Sun gudù (don) kadā à kāmā 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 kā dāwō We hope (that) you will
lāfiyā. come back safely.

An cè manà (wai) mù We were told (that) we
dākātā. should wait.

- (d) In contexts relating to seeking, denying or assuming permission :

Tô mù jē ! Well, let's go !
În shîga kô ? 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 tāshî sun rigā Before I left they had al-
sun zō. ready come.

Zā mù hūtā kāfan kāmin We will rest a little before
mù ci àbinci. we eat.

dòmin/don (see also above, section (b)), *in order to/that :*

Yā kāwō shî dòmin in gani. He brought it so I could
see it.

har, until (future) :

Bari mù 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/gwāmmā, it is better that :

Gāra mù yi hakā. It is better that we do
thus.

Dā tāfiyā banzā gwāmmā It is better to stay home
à zaunā à gidā. than to travel without
purpose.

saurā, there remain (only), all but :

Saurā minti gōmā sù isō. They will be here in ten
minutes.

Saurā kāfan yā fāfi. He nearly fell.

- (f) **În ji ...** (lit. *let me hear*) is a stylized expression employing the subjunctive which means ... *says or according to ...*¹

Zāi zō gōbe, in ji Audu. He will come tomorrow,
according to Audu.

În ji wā ? Who says so ?

Kadā kā sākè zuwā, in ji The chief says don't come
sarkī. 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 dā Ministā na Ilmī zā sù tāfi
Sakkwato, sù būdè makarantar 'yam mātā, sù
ziyārci asibitī, sù dāwō Gūsau, sù bā dā laccā dā
yāmmā.

¹ **În 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 :

Yanà zuwà kōwàcè rānā. He comes every day.
Bā yà aikì sòsai. (It is characteristic of him that) he doesn't work hard.

Aladè bā yà tāshì. 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 :

Nā gan shi yanà aikì. I saw him working.
Yā tāshì inà barci. He got up (while) I was (still) asleep.

Munà zuwà yanà ganimmu. (As) we were coming he watched us.

Inà aikì yanà ta sūrūtù. (As) I worked he chattered foolishly.

Yā dadè yanà aikì. 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 :

Dà zuwànsà zāi yī
māganà sai . . .

When he arrived he intended to say something but . . .

Mwā zō.

We intend to come.

Dā zā ni gidā . . .

I had originally planned to go home . . . I *was* going home (but . . .).

Dā mā zān kōmā, . . .

I was planning all along to return . . .

(b) To be about to :

Zā shi Ingilā sai ūbansā
ya mutū.

He was about to leave for England when his father died.

Dā na shiryā, zān hau
kēkēnā, gā shi bābū
iskā.

When I was ready, (and) was about to climb on to my bicycle, why! there was no air (in the tyre).

(c) Conditional action :

Bān sāmī wandā zāi yī
shī ba.

I didn't find anyone who would do it/to do it.²

Dā yā nūnā mini dā zān
sāyā.

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 :

Dā sukā shiryā sukā tāfi. Mākānīkī yā gyārā masū
mōtārsū.

² 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 sukà dāwō dāgā kāsūwā, ya tām̄bāyē tā, ya cē, 'Yāyā cīnikī? 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 (pl. asibitōcī)	hospital
cēwā	saying (verbal noun of cē)
dabbā (f.) (pl. dabbōbī)	animal
dāriyā (f.)	laughter
fādā	chief's residence
fīfīkē (pl. fīkāfikai)	wing
haḡōrī (pl. haḡōrā)	tooth
hannū (pl. hannāyē)	arm (including hand), hand
hārājī	tax
ilmī, ilimī	knowledge, book-learning
iskā (f. or m.) ³	wind, air
jēmāgē (pl. jēmāgū)	fruitbat
kāshēgārī	on the following day
laccā	political speech, lecture
mākānikī (pl. mākānikai)	mechanic
māmā	breast, mother, mother's milk
ministā (pl. ministōcī)	minister (of government)
ōfis/ōfishī (pl. ōfisōshī)	office
rāi (pl. rāyukā)	life
saurā	remainder
sūrūtū	(senseless) chatter

³ The plural *iskōkī* means (evil) spirits.

USES OF ASPECTS

tūnānī
tsakā/tsakiyā (f.)
tsākānī
wākīlī

Verbals

amsā
haifū (i/ē)
hārbā (i/ē)
isō
kārōā (i/ē)
kirā
kyālē
saurā

Particles

gāra
gwāmmā
mā

wai

Important Phrases

dā mā

in ji . . .

kuḡin kāsā

nan dà nan

rānkā yā dādē⁴

tsakār-tsākānī

yā fī kyāu (plus subjunctive)

yanā ta . . .

reflecting, thinking
centre
between
representative

answer
give birth to
shoot
arrive (here)
receive, accept
call, summon
not bother with, ignore
be left over, remain

it is better that
it is better that
(emphasis particle), even,
too, actually
quote, they say

it has been planned that,
it is well known that,
already
. . . says, according to . . .
taxes (*lit.* money for the land)
immediately
may you live long! (said to a chief or other social superior)
betwixt and between
it is better/best (that . . .)
he continuously . . .

⁴ Often heard as *rānkāi dādē*.

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. Abincimmū yā fārē nē ? Ā'ā, dā ⁵ saurā kādan. Kanā sō in dafā wani ? ⁶
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 ⁷ 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

Jēmāgè Bā Yā Biyān Hārājī ⁸

Wata rānā sarkin dabbōbi ya kirā wākīlīnsā, ya cē masā, 'kā kēwāyē cikin kasātā kā jē gidājen dabbōbi dukā kā kārbi kudīn kasā ā hannun kōwānnensū.'

Wākīlī ya cē, 'Rānkā yā dadē, nā yi nan dā nan.'

⁵ In this context dā = ākwai (see Lesson 37, section 3).

⁶ In contexts such as this wani means *some more*.

⁷ Translate *what* as *the thing which* (ābīn dā . . .).

⁸ See *Littafi Na Karantawa*, page 8, for another version of this story.

Sai wākīlī ya kēwāyē cikin kasār, ya kārbi hārājī ā kōwānē gidā. Āmmā dā ya isō gidan jēmāgè, jēmāgè ya fi biyān kudīn.

'Ai, nī bā dabbā ba cē,' in ji jēmāgè. 'Kō cikin talakāwan sarkin dabbōbi ākwai mairi fikaikai kamar nī ? Ākwai wandā ya iyā tashī samā kamar nī ? Ai, bā nā biyān hārājī gā sarkin dabbōbi !'

Shi kē nan. Wākīlīn sarkin dabbōbi ya bar shi, ya kōmā fādā, ya shāidā wā sarkīnsū. Sarki dai, ya yi tūnāni, ya cē, 'Lallē, gaskiyarsā. Jēmāgè bā irimmū ba nē, ā kyālē shi.'

Kāshēgari sarkin tsuntsayē ya kirā nāsā wākīlī, ya aikē shi yā kārbi kudīn kasā ā hannun kōwānē tsuntsū. Dā wākīlīn ya isō gidan jēmāgè, ya tāmbyāyē shi kudīn kasā, sai jēmāgè ya yi masā dāriyā, yanā cēwā, 'Nī, bā nā biyānsā hārājī.'

Wai, 'Kō kā tafā ganin tsuntsū mairi hākōrā ?' 'Kō wandā ya kārbi hāfi 'yā'yansā dā rāi, yā bā sū māmā ? Kāi ! Nī bā talakān sarkin tsuntsayē ba nē !'

Dā wākīlīn ya kōmā fādā ya shāidā wā sarkin tsuntsayē, sai sukā yārda cēwā jēmāgè bā tsuntsū ba nē.

Sabōdā haka jēmāgè yanā tsakar-tsakāni, bā yā cikin dabbōbi, bā yā, kūwā, cikin tsuntsayē.

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.¹ 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	bugà	bubbùgà	keep on beating
cook	dafà	daddàfà	keep on cooking
look	dùbà	duddùbà	look everywhere

(b) Low-high verbs² become low-high-low :

go out	fita	fiffitā	keep going out
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¹ When, for example, the first syllable ends in a nasal, assimilation does not take place, e.g. *tàntàmbayà* (not *tàttàmbayà*), and it is optional where the first syllable ends in some other consonants, e.g. *fiffitā* or *firfitā*, *sàssayà* or *sàisayà*, *kakkāwō* or *kankāwō*.

² 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 nànnēmi shānunsù*, *sun nànnēmē sù*, *they looked all over for their cattle/them*.

REDUPLICATION

177

look for	nēmā	nànnēmā ³	look all over for
buy	sàyā	sàssayā	buy a variety of things

(c) Verbs with all tones high remain all high :

bring	kāwō	kakkāwō	keep on bringing
call	kirā	kikkirā	call various people
sell	sayar	sassayar	keep on selling

(d) Three-syllable verbs⁴ merely reduplicate the first syllable (tone and all)⁵ while retaining the original tone pattern on the original three syllables :

read	karāntā	kakkarāntā	read in succession
ask	tāmbayā	tāntāmbayā	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

³ 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, k**), it becomes **-ya-** and **-wa-** respectively, e.g. *kētā*, *tear*, *kyakkētā*, *tear to shreds*; *gōgā*, *rub (against)*, *gwāggōgā*, *rub vigorously (against)*.

⁴ See footnote 2 on page 176.

⁵ 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'ajiyē/a''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, ⁶ cikakkū (something) filled, complete
(dafà, cook)	dāfaffē, dāfaffiyā, dāfaffū (something) cooked
(fārà, start)	fārarrē, fārarriyā, fārarrū (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. :

(ajlyē, set aside)	ājlyayyē, ājlyayyiya, ⁶ ājlyayyū (something) set aside
(fāhimtā, understand)	fāhimtaccē, fāhimtacciyā, fāhimtattū (something) understood
(lāfiyā, ⁷ health)	lāfiyayyē, lāfiyayyiya, lāfiyayyū healthy (person or thing)
(tabbātā, be sure)	tābbātaccē, tābbātacciyā, tābbātattū (something) certain
(tāfasā, boil)	tāfāsasshē, tāfāsasshiyā, tāfāsassū (something) boiled

⁶ There is an alternative feminine form in -aCCā, which is not uncommon, especially with the longer words, e.g. tāfāsassā.

⁷ This form is derived from a noun rather than a verb. It is apparently the only such exception in the whole language.

Examples :

Mūjiyā sánanniyā cē à kasarmū.	The owl is well-known in our country.
Dāfaffen àbinci nē mu kē sō.	We want <i>cooked</i> food.
Zināriyā nēmammiyar àbā cē. ⁸	Gold is a sought after (<i>i.e.</i> valuable thing).
Mu kàn shā tāfāssasshen ruwā kawāi.	We drink only boiled water.
Tābbātaccē nē.	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 -āCā suffix) has a high-low-high pattern. The meaning is usually intensive.⁹

(karfi, strength)	kàkkarfā, karfāfā (pl.)	very strong thing/ person
(kyāu, goodness)	kyākkyāwā, kyāwāwā (pl.)	excellent (looking) thing/person

Examples :

Màcē kyākkyāwā cē.	The woman is beautiful.
Sū karfāfā nē.	They are very strong.
Kyāwāwā na sàyā.	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).

⁸ Where the noun to which it refers is feminine àbū, thing, has a feminine form àbā. Many Hausa, however, would say Zināriyā nēmammen àbū nē.

⁹ I.e. more so than a simple mài compound, e.g. mài 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.
(sànnu, slowness)	Yanà táfiyà sànnu-sànnu.	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.¹⁰

(fari, white)	Nā sàyi fari-fari.	I bought the whitish one.
(baki, black)	Baki-baki 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'.¹¹

Sīsī sīsī nē.	They are 5 kobos each.
Bā su gōmā gōmā.	Give them each ten.
Nawā nawā nē wadānnān?	How much apiece are these?
Māsu kafā huḍu huḍu.	Quadrupeds.

¹⁰ 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)*.

¹¹ If the quantifier is a compound only the last word is repeated, e.g. *yā bā sū nairā shā ɗaya ɗa si-sisi*, *he gave them ₦11.6 each*; *kuɗinsu 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
ākāwū, pl. ākāwū-ākāwū	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	→ tsälle-tsälle, (various kinds of) jumping ¹²
tādī, chatting	→ tādē-tādē, (various) chattings
shāwārā, advising	→ shāwārce-shāwārce, 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)
gāri-gāri	powdery (i.e. flour-like)
gishiri-gishiri	salty (in taste)

VOCABULARY

Nominals

ākāwū (pl. akāwunā or ākāwū-ākāwū)	clerk
danyē (f. danyā, pl. dānyū)	raw, uncooked, unripe
fīrāmārē	primary school

¹² Thus the term for track and field competition is *gùje-gùje ɗa tsälle-tsälle*.

giyà (f.)	beer (local brew)
gwanwan (pl. gwanwàye)	tin can
jarràbāwā (f.)	test, examination
kwalabā/kwalbā (f.) (pl. kwalābē)	glass bottle
kyàkkyāwā (pl. kyawāwā)	excellent (looking), handsome, beautiful
kārā (f.)	a complaint (e.g. in court), cry, noise
ragi	reduction (as in trading)
sakandārē	secondary school
simintī/sumuntī	cement
tābbātaccē	(something) certain
takārdā (f.) (pl. takārdū)	paper, letter
Tūrai	Europe
yādi	European cloth, a yard (measurement)
zīnāriyā (f.)	gold

Verbals

ajiyē	put (thing) down, set (aside), give (thing to someone else to keep for you)
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fāhimtā (i/ē)	understand
tāfasā	boil (intransitive)

Particles

cā	thinking (from cēwā; see <i>Important Phrases</i> below)
shirū	silence (ideophone)

Important Phrases

ābin māmākī	an amazing thing
ābin shā	something to drink, a drink
ābin shā na kwalabā	bottled drink

bā ragi	no reduction (of price—in trading)
bābban ākàwū	head clerk
bā dà māmākī	cause amazement, wonder
cā na kē	I thought (<i>lit.</i> thinking I was)
ci jarrābāwā	pass an examination
nan kasā	(in) this country
yi jarrābāwā	take an examination

EXERCISES

Translate into English :

1. Ai, nā mātā in kāwō ābinci dāfaffē. Nā kāwō shi danyē.
2. Gwāmmā kā dākātā nān tūkūn. Kāfin kā sākē dāwōwā lōkacin ābinci yā yi.
3. Mun tātāmbayā kō'inā cikin gārī āmmā bā mù sāmī lābārinsā ba.
4. Kāi! Wani ābin māmākī yā fāru jiyā—kārār jirgin samā tā bā ni tsōrō har saurā kādan in gudū!
5. Zā ni kanti in sāyi ābincin gwanwan dà giyā ta kwalabā dà sauran abūbuwān dà na kē bukātā.

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 : Daudā!
Daudā : Nā'am.

- Talle : Inā zā ka ?
 Daudā : Zā ni gidā. Yānzū nè na tāsō dāgā aiki.
 Talle : Tò bā láifi. A inā nè ka kè aiki ?
 Daudā : Ai, nī àkàwū nè à kànti.
 Talle : Àshē ? Cā na kè kanà makarantā.
 Daudā : A'ā. Bàra nè na fita firāmàrè. Bàn sàmi shigar sakandàrè ba.
 Talle : Bà kà ci jarrábāwā ba nè ?
 Daudā : I, tā yi mini wūyā ainūn. Àmmā bā kōmē, tun dà na sàmi aiki.
 Talle : Tò dà kyāu. Wānè irin aiki nè ka kè yi ?
 Daudā : Ai, inā dà ayyukā iri-iri : wani sà'i na kàn shishshiryā kāyā, wani sà'i na kàn sayad dà kāyā, wani sà'i mā, bàbban àkàwū yanā bā ni aikin takardā in yi.
 Talle : Tō. Yawancin kāyankū dāgā kasàshen Tūrai nè a kè kàwō sū ?
 Daudā : I. Àmmā yānzū an fārā yin wadansu abūbuwā nan kasā—kamar su tākalmā, dà yādī, dà simintī, dà àbin shā na kwalabā.
 Talle : Mādāllā ! Gāskiyā nè sai dà táfāsashen ruwā a kè yin àbin shā na kwalabā ?
 Daudā : Sōsai ! Bà kamar irin tāmū giyar ba !
 Talle : Àbincin gwangwan fā—dukānsā dāfaffē nè ?
 Daudā : Hakā nè. Wai, sà'an dà a kè shirinsā anā daddāfāwā.¹³
 Talle : Tabdi. Àbin māmākī nè yaddā yā yīwu à dafā àbinci dà yawā à rufē shi cikin gwangwan à ajilyē shi har shēkarā biyar !
 Daudā : Gāskiyarkā. Ai, hakā nè dūniyā yānzū—cike ta kè dà abūbuwā māsū ban¹⁴ māmākī.
 Talle : Lallē, hakā nè.

¹³ Verbal noun from daddāfā.

¹⁴ 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. : ¹

In nā tās̄hi dà sáfē sai in shā tī	When I get up in the morning I (always) have a cup of tea.
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In bà kà bā ganyēn nan ruwā ba, sai yā mutū	If you don't water that plant, it will surely die.
Idan yā zō, sai mù 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 kà tafi.	You ought to go, or Get away !
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¹ See Lesson 24, dialogue (footnoted phrases), for two additional examples.

Bàì zō ba tū̀kù̀na. Sai mù kirā shì. 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 bai iyā ba. His work (is) as if he doesn't know how.

Wannān àbù, sai kà ganī, àbin māmākì 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 sāmùn ilmi sai dà kòfari. One doesn't get knowledge without (a lot of) effort.

Nī kām, sai àbìn dà ka cē. As for me (I'll do) only what you say.

5. **Sai** meaning *until* often introduces clauses in the comparative, sometimes in the continuative.²

Bā zān tāfi ba sai nā gamā. I won't go until I finish.

Bā 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.

² 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 shiryā tū̀kù̀na. (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.:

Bā zān tāfi ba sai gòbe. I won't go until tomorrow.

Bā zān tāfi ba har gòbe. I won't go (at least) until tomorrow (has come).

Bān yi barci ba sai dà gārī ya wāyē. I didn't get to sleep until dawn.

Bān yi barci ba har gārī ya wāyē. 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 mukā gaishē shi.

We saw him immediately. Then/so we greeted him.

Sun zō. Sai sukā zaunā. Sai sukā hū̀tā sōsai.

They came. (Then) they sat down. (Then) they rested well.

8. **Dā** . . . **sai** is commonly used for *when* . . . *then*, with reference to events in the past.

Dā na gan shi (sai) nā jē wurinsā. When I saw him (then) I went to him.

Dā zuwānsā³ sai aikī. When he comes (then) (there's a lot of) work.

³ **Dā zuwānsā**, *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 gani
lòkàcìn dà zài tafi

the thing that I see
when (= the time that) he will go

an kòrì mùtumin dà akà aikò

they chased away the man that was sent

yārō wandà bā shi dà hankāli

a boy who has no sense

11. **Dà** is employed as an auxiliary with certain other relaters.

Tun dà bai bā mù ba bā kōmē.

Since he didn't give it to us it doesn't matter.

Kō dà bai 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

àlmakāshi (pl. **àlmakāsai**)

(pair of) scissors

awà (f.)

hour

bukkà (f.) (pl. **bukkōkī**)

grass hut ; market stall

ciyāwà (f.) (pl. **ciyāyī**)

grass

dīnkī

sewing

hūtū

vacation, rest

kàkī

khaki cloth

kirkī

excellence of character or quality

maḍinkī (pl. **maḍinkā**)

tailor

sāna'ā (f.) (pl. **sana'ō'ī**)

trade, occupation, profession

tufāfi (sing. **tufā**)

garments, clothes

wāhalà (f.)

trouble, difficulty

wāndō (pl. **wandunà**)

trousers

Verbals

dīnkā

sew, make by sewing

hanà ⁴

prevent, hinder, keep from, refuse, forbid

jirā

wait for

kau/kawad (dà)

move to another place, alter position of

nūnà ⁵

point out, show

tāimakà (i/ē)

help, assist

yankà

cut (up), slaughter

Particles

kām

(emphasis particle) at least, at any rate, as for . . .

⁴ Typical examples of the way **hanà** is employed are : **yā hanà ni/mini aikī** = he kept me from working or he kept me from getting a job ; **kaḍà kà hanà masà àbinci** = don't refuse him food ; **an hanà shān giyā** = beer drinking is proscribed.

⁵ An indirect object is very frequent with **nūnà**, e.g. **yā nūnà mini** = he showed me ; **nā nūnà masà hanyā** = I showed him the road ; **tā nūnà wā yārō àbincinsā** = she showed the boy his food ; but **yā nūnà kārḥinsā** = he showed his strength.

wàtò

that is, . . . (the preceding statement is then re-phrased to clarify it), namely, viz.

Important Phrases

kèken dinkì	sewing machine
sai kà cè	like, as if
sai kà gani	you have to see it (to believe it)
shā wàhalà	have (<i>lit.</i> drink) difficulty, suffer

EXERCISES

Translate into English :

1. Yā kāmātā in yankā wannān yādì. Dāuki ālmakāshì kà taimākē ni.
2. Shì bà mùtumin kirkì ba nè. Yanà sô yā hanà àbòkinā aikì.
3. Dà ya shìga bukkarsà sai ya zaunà, ya fārà dinkì.
4. Zān jirā shì. Wàtò, zān dākātā nān sai yā dāwō.
5. Ākwai ālāmā zā kà shā wàhalà nān idan bà kà kawad dà kāyankà dà 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

Hārūnà : Sānnu madīnkī !

Gāmbo : Af Hārūnà ! Barkà dà yāmmā.

Hārūnà : Barkà kādai. Inā aikì yāu ?

Gāmbo : Aikì, ai bà yā fārèwā.

Hārūnà : Mādallā. Hakà a kè sô.

Gāmbo : Gāskiyarkā. Kanà yāwò à kāsūwā nè ?

Hārūnà : A'ā. Dā mā inā nēman bukkārka.*

Gāmbo : Tō. Rān nan na kau dà kāyānā zuwā nān.

Hārūnà : Dà kyāu. Dā kanà cikin bukkā ta ciyāwā àmmā wannān ta kwānò⁷ cē.

Gāmbo : Hakà nè. Nā yi sà'ā kè nan.

Hārūnà : Mādallā. Zā kà iyā kà dīnkā minī wadānsu tufāfi nè ?

Gāmbo : Ai sàna'atā cē. Wānè irī nè ka kè sô ?

Hārūnà : Inā bukkātār gājēren wāndō gūdā biyu dà bābbar rigā kumā.

Gāmbo : Tō bà lāifi. Kā zō dà yādì nè ?

Hārūnà : I. Gā kākī na yīn wāndūnā dà farīn yādì na yīn rigā. Nawā nè kuḍin dīnkī ?

Gāmbo : Dukā zāi kai sulè ārbā'in dà biyar—wàtò, nairā huḍu dà sulè biyar kè nan.

Hārūnà : Kāi, yā yi yawā ! In bà kà yārda dà nairā huḍu ba, sai in nēmi wani.

Gāmbo : Tō nā yārda. Ajiyē yādin cān.

Hārūnà : Dà kyāu. Sai yāushē zān zō in kārḡā ?

Gāmbo : Sai gòbe ai. Bà zān iyā gamā dīnkīnsh dukā yāu ba.

Hārūnà : Tō, sai gòbe kè nan.

Gāmbo : Yāuwā, sai gòbe.

* The addition of mā to dā completely alters the meaning from formerly (but no longer) to formerly too, i.e. anyway, in any case, all along.

⁷ 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)	Bàkanè/Bàkanò, Bàkanùwā, Kanāwā	Kano person
(Hausā)	Bàhaushè, Bàhaushiya, Hausāwā	Hausa person
(Tūrai)	Bātūrè, Bātūriyā, Tūrāwā/ Tūrāwā	European person
	Bāfārānsī, Bāfārānsiyā, Fārānsāi	Frenchman
	Bāfilācè, Bāfilātā, Filānī	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

PREFIXES AND SUFFIXES

193

varies. Feminine forms are not common (nor are women who have these occupations).

	bādūkù, dūkāwā ¹	leatherworker
(fādā, chief's palace, court)	bāfādā/bāfādè, fādāwā	courtier
(sarkī, chief)	bāsarakè, sarākunā/ sarakai ²	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* :

dan Kanò, 'yar Kanò, 'yan Kanò	Kano person
dan kasā, 'yan kasā	local inhabitant(s) of a country, son(s) of the soil

(b) To indicate *occupation* :

dan kàsuwā, 'yar kàsuwā, 'yan kàsuwā	market trader
dan tèbùr, etc.	petty market trader (who displays his goods on a table)

(c) As a *diminutive* :

dan yārò	little boy
'yar kàsuwā	small market
'yan kàyā	small belongings
cikin dan lōkaci	in a short time

¹ These may have originated from a place called **Dūkù**.

² These plurals are also employed for **sarkī**, but there is seldom any confusion of meaning since any given town or region has only one **sarkī**.

(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 **kādan**) signifying a little (bit) :

Nā ɗan dākātā (kādan).	I waited a bit.
Yā ɗan tūrē shi.	He pushed it a little.
Sai kā ɗan ragē kudinsā.	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. **masōyin Sārātū, masōyinkā**; the others do not, e.g. **majī dādī**.

(fi, surpass)	mafi/mafiyī, pl. mafiya surpassing, exceeding, e.g. : Wannan mafi kyāu nē. This is the best one. mafi tsādā more expensive
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(sō, want, love)	masō³/masōyī, masōyiyā, masōyā one who likes or loves, e.g. : Masōyinkā bā yā Your close friend ganin aibunkā. doesn't see your faults.
(ji, hear, feel)	masōyin Sārātū one who loves Sarah masōyin shinkāfā one who likes rice majī/majiyī, majiyiyā, majiyā hearer, feeler, e.g. : majī dādī happy person
(rasā, lack)	marās/marāshī, marashiyā, marāsā lacking in . . . , e.g. : marāshin hankālī, senseless (See also Lesson 23, section 6.)
(aikā, send)	ma'āikī, ma'āikā messenger ⁴
(aikātā, do work)	ma'āikācī, ma'āikaciya, ma'āikātā worker
(dīnkā, sew)	maḍinkī, maḍinkiyā, maḍinkā tailor
(fāutā, cut up meat)	mahāuci, mahāutā butcher, meat-seller
(haifū, give birth)	mahāifi, mahāifiyā, mahāifā parent
(haukēcē, go mad)	mahāukācī, mahaukaciya, mahāukātā madman
(kērā, forge)	maḳērī, maḳērā blacksmith

³ The short form **masō** is regularly employed with the meaning *tending toward* to denote the intermediate points of the compass, e.g. **arēwā masō gabās** = north-east, **kudū masō yamma** = south-west, etc.

⁴ The meaning here is passive, i.e. one who is sent (compare **maḳiyī** = (i) *glutton*, (ii) *dependent* (i.e. *one fed by you*)). The word is mainly used of the Prophet in the expression **Ma'āikin Allā, God's Messenger**.

- (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 **-ī**. The tones on the singular form are all high.

(aunā, measure, weigh)	ma'aunā, mā'āunai	place where corn is sold
(ajlyē, set aside)	ma'aji, mā'ajiyai	storehouse
(dafā, cook)	madafā/madafī, mādāfai	kitchen, cooking-place
(fautā, cut up meat)	mahautā, māhāutai	place where meat is sold
(karantā, read)	makarantā, mākārāntū	school
(sallātā, perform a sallā)	masallācī, māsallātai	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 **-ī**. The tones on the masculine form are all high.

(aunā, measure, weigh)	ma'aunī, mā'āunai	any measure, scales
(būdē, open)	mabūdī, mābūdai	key
(girbā, reap)	magirbī, māgirbai	type of harvesting tool
(gwadā, measure)	magwajī, māgwādai	measuring rod
(kadā, beat a drum)	makadī, mākadai	drum stick

5. A **-ancī** (sometimes **-cī**) suffix is employed with ethnic terms to indicate the *language (and customs)* of All tones are high.

(Tūrai, Europe)	Tūrancī	European language (in Nigeria this usually means English)
(Kanò, Kano)	Kanancī	language (dialect) of Kano
(Zazzāu, Zaria)	Zazzagancī	language (dialect) of Zaria
(Bālārabē, Arab)	Lārabcī	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 :

mālamancī (from **mālām**, *educated person*)

So, too :

bībīlancī (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) **-ntakā**, **-antakā** = *the quality of being* The tones are low-low-high-low :

(bēbē, deaf mute)	bēbāntakā	deaf-muteness
(mūtūm, person)	mūtūntakā	human nature (with its frailties)
(gwaurō, wifeless man)	gwaurāntakā	state of wifelessness

(shēgè, <i>bastard</i>) ⁵	shēgàntakà	impudence, rascality
(yārò, <i>boy</i>)	yāràntakà	childishness
(b) -ntà, -ncì, -tā, -ntā = <i>that possessed by . . .</i> :		
(gwàni, <i>expert</i>)	gwànintà	skill
(kankanè, <i>a little</i>)	kankantà	smallness
(mùtùm, <i>man</i>)	mutuncì	manliness, self-respect, integrity
(bāwà, <i>slave</i>)	bautā	slavery
(gàjērè, <i>a short thing</i>)	gajartà	shortness
(angò, <i>bridegroom</i>)	angwancì	state of being a bridegroom
(ādāli, <i>just person</i>)	ādalci	justness, righteousness
(mūgù, <i>evil thing</i>)	mùguntā ⁶	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
(àurā, <i>marry</i>)	àurātayyà	intermarriage
(ki, <i>hate</i>)	kīyayyà	mutual hatred
(bi, <i>follow, obey</i>)	biyayyà	obedience, loyalty

(b) -au = *person or thing characterized by*:

(māntā, <i>forget</i>)	māntau	forgetful person
(mākarā, <i>be late</i>)	mākarau	dilatory person

⁵ 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.

⁶ Note the shortening of the first -u- here.

VOCABULARY

Nominals

dilā (pl. dilōli)

gindī

girbī

guntū (f. guntuwā, pl.

guntāyē)

gwāni (f. gwānā, pl.

gwanāyē)

gwànintà

hànkākā (m.) (pl. hānkāki)

kallō

kūnnē (pl. kunnuwā)

mabūdī (pl. mabūdai)

maciji (pl. macizai)⁷

mahāuci (pl. mahautā)

mahāukaci (pl. mahāukātā)

māimakon

makādi (pl. makādā)

makēri (pl. makērā)

sandā (pl. sandunā)

shinkāfā (f.)

Verbals

aunā

cizā (i/ē)

dōkā (v.n. dūkā)

fādō

girbā (i/ē)

kasā

mākarā

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 māimakō, *substitute*)

drummer

blacksmith

stick, force

rice

measure, weigh

bite

beat, strike, thrash

fall down (here)

reap, harvest

arrange in heaps, dispose

(with kūnnē = *listen*)

be late

⁷ This plural, note, is irregular (it should be macizā). Also the verb used of a snake biting is usually sārā, not cizā.

rasà	lack, be short of, lose
rèrà	(with wāfà = compose and sing)
sàrà (i/è)	chop down (a tree), (snake) bite
tūrè	push, knock over

Particles

kafai	only
fūrunkus	the story is over!
shègè!	damn it! (very strong swear-word, lit. 'bastard')

Important Phrases

arèwā masò yāmmā	north-west
ɗan sàndā (pl. 'yan sàndā)	Government policeman
kasà kunnè	prick up one's ears, dispose one's ears to listen
nā rasà yaddà zān yi	I don't know what to do
rèrà wāfà	(compose and) sing a song
'yan kasà	'sons of the soil'

EXERCISES

Translate into English :

1. Maciji yā sàri ma'āiki àmmā likitā yā bā shi māgani har yā warkè.
2. Shi bà Bàhaushè ba nè, Bāflācè nè. Àmmā duk dà hakà yā iyà Kananci.
3. Zāriyā kudù masò yāmmā ta kè dà Kanò. Kātsinā, arèwā masò yāmmā ta kè dà ita.
4. Dā zā mù yi aikimmu tare àmmā shi yā makarā. Sabodā hakà nā rasà àbìn dà zān sayar à kāsuwā.
5. Mūsā gwani nè. Bā wandā ya iyà irin wannan aiki sai shi kadai. Yā kāmātā mù nēmē shi maimakon Audu.

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 Dābārā⁸

Wata rānā wani hānkākā yanā yāwò. Yanā nēman àbìn dà zāi ci. Sai ya ga wani guntun nāmā à kasà kusa dà wani dūtšè. Ya sàuka, ya sà bāki ya ɗaukà. Ya tashi samà dà nāmān à bākinsà ya sàuka bisà wani itācè.

Ashè dilā yanā kallonsà—yā ga duk àbìn dà hānkākā ya yi. Dilā, kumā, yanā jīn yunwā. Yanā sō yā sāmī nāmān. Sai ya yi dābārār dà zāi sāmū.⁹

Sai dilā ya tafi gindin itācè, ya gai dà hānkākā. Ya cè masà, 'Kāi, rān nan na ji kanà rèrà wāfà. Muryārka, kūwā, dà dādī ta kè ainun. Sai yāushè zān sākè jīn wāfà irin tākā kumā?'

Hānkākā, dai, ya kasà kunnè. Àbìn dà dilā ya fādā ya yi masà dādī. Dà ya ji hakà sai ya mātā dà àbìn dà kè cikin bākinsà. Ya būdè bākinsà. Zāi rèrà wāfà kè nan.

Shi kè nan! Sai nāmān ya fādō. Dilā ya ɗaukà, ya cè, 'Mādallā'. Ya tafi dà shi. Kūrunkus!

⁸ See *Ka Koyi Karatu*, page 9, for another version of this story.

⁹ 'He made a plan to get it.'