



Peace Corps/Niger

An Introduction to the Hausa Language

[Please note: Your success as a Peace Corps Volunteer in Niger is largely predicated on your knowledge and understanding of local languages. You will find both introductory lessons for Hausa and Zarma online. Both languages are useful in Niger, and you will surely use them as you move throughout the country, during the course of your Peace Corps service. That said, your primary language will not be decided until after a few weeks in-country. In fact, in may be another, lesser spoken language (such as Fulfulde or Tamacheq). As a result, Peace Corps/Niger encourages you to practice *both* Hausa and Zarma, but be prepared and flexible since any language could become your key to success.]

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Peace Corps/Niger

An Introduction to the Hausa Language

A Little Bit of History = Tarihi a takaice

The following history of the Hausa language has been adapted from Teach Yourself Hausa, Charles H. Kraft, Ph.D., and A. H. M. Kirk-Green, M.A., NTC Publishing Group: Chicago, 1994.

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

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

Those ancient states where Hausa was spoken, but not as a mother tongue, were known as the *Banza Bakwai*, the seven 'illegitimate' ones. They included such areas as Ilorin (Yoruba), Nupe, Yauri, Kebbi, Kwara (Jukun), Gwari and Zamfara. *Gwari* is a term still used to refer contemptuously to one who haltingly stammers out pidgin-Hausa: *Bagwari ne*. Its opposite, the flattery given to a foreigner who speaks fluent Hausa, is '*Ya iya Hausa kama jakin Kano*,' literally he speaks Hausa like a Kano donkey, as the Kano dialect is the one normally accepted as 'standard' Hausa.

Hausa is classified by J. H. Greenberg as a member of the Chadic group of the Afroasiatic family of languages. It is, therefore, more closely related genetically to Arabic, Hebrew, Berber and other members of the Afroasiatic family than are most of the rest of the languages of sub-Saharan Africa. To this extent, Hausa is not a 'typical' African language. The conceptual framework of the Hausa-speaking peoples expressed through the language is, however, definitely African and bears a close relationship to that expressed through more 'typically' African Niger-Kordofanian languages to the south of Hausa.

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

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

Lesson 1

Pronunciation = *Tishin magana*

Vowels		
a	“a” as in “father”	(<i>hanya</i> = road)
e	“ay” as in “day”	(<i>gemi</i> = beard)
i	sometimes as in English “big” and sometimes as in English “machine”	(<i>cikin</i> = in) (<i>ji</i> = to hear)
o	as in “bone”	(<i>To!</i> = Okay!)
u	“oo” as in “tooth”	(<i>kudi</i> = money)

Consonants		
b, d, n, k, l, m, n, t, w, z	are as in English	
c	is always pronounced like the “ch” of “church”	(<i>ciki</i> = stomach)
f	Varies according to region; Around Zinder it is like an English “f,” but as one continues west in Niger, it takes on more of an “hw” or “h” sound. (<i>fad'i</i> = to say, is pronounced “ <i>hwad'i</i> ” in western regions, and Filingué is pronounced “ <i>Hilingué</i> ”)	
g	is always hard, as in “goose”	(<i>gemi</i> = beard)
j	like the French “j” in “juillet”	(<i>jiya</i> = yesterday)
n	often has an “ng” quality to it, like the word “bang”	(<i>wannan</i> = this, is pronounced “ <i>wannang</i> ”)
r	is rolled as in Italian or Spanish	(<i>runfa</i> = hangar)
s	is always like the word “say;” never like in the word “please”	(<i>kasa</i> = earth, land, soil)
y	is like in the word “yes”	(<i>yau</i> = today)

Special Sounds in Hausa		
b'		(<i>kub'ewa</i> = okra)
d'		(<i>d'aki</i> = house, room)
k'		(<i>k'ak'a</i> = how)
ts	becomes a sort of implosive “ch” sound as one moves west in Niger. Listen to the way it is pronounced in your area	(<i>tsada</i> = expensive)
'y		('ya = daughter)

This last group of sounds is nearly impossible to describe on paper and are best learned by listening to and imitating a native speaker.

Lesson 2

Greetings = *Gaisuwa*

Vocabulary on Greetings = *kalmomin gaisuwa*

work	<i>aiki</i>
blessings	<i>barka</i>
night	<i>dare</i>
excuse	<i>gafara</i>
greetings	<i>gaisuwa</i>
tiredness	<i>gajiya</i>
house, home, family	<i>gida</i>
tomorrow	<i>gobe</i>
thanking, gratitude	<i>godiya</i>
to rest	<i>hutawa</i>
family	<i>iyali</i>
body	<i>jiki</i>
state of good health	<i>lahiya</i>
male teacher, sir	<i>malam</i>
female teacher, madam	<i>malama</i>
evening, afternoon	<i>marece</i>
in the afternoon	<i>da marece</i>
day, daytime, sun	<i>rana</i>
during the day, at midday	<i>da rana</i>
the morning	<i>sahe</i>
in the morning	<i>da sahe</i>
hello, hi	<i>sannu</i>
(expr.) that's right, bravo	<i>yawwa</i>

Lesson 3

Typical greetings = *Gaisuwar ta masamman*

Good morning, did you sleep well?	<i>Ina kwana?</i>
Yes my health is good	<i>Lahiya lau</i>
How is your house or your family?	<i>Ina gida</i>
Everyone in my house is well	<i>Gida duka lahiya</i>
How is your tiredness?	<i>Ina gajiya?</i>
I am not tired	<i>Babu gajiya</i>
How is your work?	<i>Ina aiki?</i>
No problem	<i>Aiki da godiya</i>
Okay, see you later	<i>To, sai anjima</i>

Introducing oneself = *bada sani*

My name is Mani	<i>Sunana Mani</i>
What is your name? (to male)	<i>Mi sunanka?</i>
What is your name? (to female)	<i>Mi sunanki?</i>
My name is Jemilla	<i>Sunana Jemilla</i>
I am Nigerien (for male)	<i>Ni mutumen Nijar ne</i>

I am Nigerien (for female)	<i>Ni mutumniyar Nijar ce</i>
And you? (for male)	<i>Kai Fa?</i>
And you? (for female)	<i>Ke fa?</i>
I am Malian	<i>Ni mutumen Mali ne</i>
I am Malian (for female)	<i>Ni mutumniyar Mali ce</i>
I am a teacher, and you? (for male)	<i>Ni malamin makaranta ne kai fa ?</i>
I am a teacher, and you? (for female)	<i>Ni malamar makaranta ce, Ke fa?</i>
I am a doctor/nurse (for male)	<i>Ni likita ne</i>
I am a doctor/nurse (for female)	<i>Ni likita ce</i>

Lesson 4

Greetings (Short Cuts) = *gaisuwa a takaice*

Hello!	<i>Sannu!</i>
Greetings on your work!	<i>Sannu da aiki!</i>
Greetings on your effort!	<i>Sannu da kokari!</i>
Greetings at (around) noon!	<i>Sannu da rana!</i>
Greetings on your coming! Welcome!	<i>Sannu da zuwa!</i>
Greetings on your resting!	<i>Sannu da hutawa!</i>
Greetings on your visit! Thanks for taking the time to visit!	<i>Sannu da kula!</i>
Greetings on your chat!	<i>Sannu da hira!</i>
Greetings on your intentions/plans!	<i>Sannu da niyya!</i>

All of these would be answered with “*Yawwa!*” or “*Sannu kadai!*”

Barka greetings	
Greetings on your coming!	<i>Barka da zuwa!</i>
Greetings on the early morning!	<i>Barka da asuba!</i>
Greetings in the morning!	<i>Barka da kwana!</i>
Greetings at noon!	<i>Barka da rana!</i>
Greetings in the afternoon!	<i>Barka da ini!</i>
Greetings on the market!	<i>Barka da kasuwa!</i>
Greetings on the birth!	<i>Barka da haihuwa!</i>
Greetings on the marriage!	<i>Barka da arme/aure!</i>
Greetings on the holiday!	<i>Barka da salla!</i>
Greetings on drinking water! (used during the month of Ramadan)	<i>Barka da shan ruwa!</i>
Greetings on the new year!	<i>Barka da sabuwa shekara!</i>

** For *Barka!* Greetings, in general, (or, “God bless you” after you sneeze, after you have survived an accident, after you have recovered from an illness, after you have given birth to a healthy baby, when you get married, or after you have had a stroke of good luck), people will say, “*Barka!*”

Lesson 5

Expressions for taking leave = *kalmomin ban kwana*

See you later (lit. until later)	<i>Sai anjima</i>
See you tomorrow	<i>Sai gobe</i>
See you some day/another day	<i>Sai wata rana</i>
Until your return (f./m.)	<i>Sai ka/kin dawo</i>
Happy celebration	<i>Barka da salla</i>
See you in a year	<i>Sai badi</i>
May we sleep in health (Good Night)	<i>Mu kwana lahiya</i>
May we sleep with a blessing	<i>Mu kwan da alheri</i>

Lesson 6

Dialogue on greetings = *mutane biyu suna gaisuwa*

"G"= Greeting | "R" = Response

G : Peace be with you.	G: <i>Salamu alaikum.</i>
R: And also with you.	R: <i>Amin. Alaikum salam.</i>
G: How did you sleep?	G: <i>Ina kwana?</i>
R: In health.	R: <i>Lahiya lau.</i>
G: How's the work?	G: <i>Ina aiki?</i>
R: (I'm) grateful for the work.	R: <i>Aiki da godiya.</i>
G: How's the tiredness?	G: <i>Ina gajiya?</i>
R: No tiredness.	R: <i>Babu gajiya.</i>
G: How's the family?	G: <i>Ina gida?</i>
R: The family is in health.	R: <i>Gida lahiya lau.</i>
G: How did you pass the day?	G: <i>Ina ini?</i>
R: In health.	R: <i>Lahiya lau.</i>
G: See you later.	G: <i>Sai anjima.</i>
R: Okay, see you later.	R: <i>To, sai anjima.</i>

Lesson 7

Expressions = *kalmomi*

Where are you from? (m.)	<i>Daga ina kake? (m.)</i>
Where are you from? (f.)	<i>Daga ina kike? (f.)</i>
I am from America.	<i>Daga Amerika nike.</i>
I "hear" Hausa a little. (small small)	<i>Ina jin Hausa kadan kadan.</i>
I don't understand.	<i>Ban gane ba.</i>
I don't know.	<i>Ban sani ba.</i>
Speak slowly.	<i>Fadi sannu sannu.</i>
Alright! That's great!	<i>Yawwa! Ya yi kyau!</i>
Thanks! I'm grateful!	<i>Sannu! Na gode!</i>

Lesson 8

Days of the Week = *kwanaki cikin sati*

Monday	<i>Litinin</i>
Tuesday	<i>Talata</i>
Wednesday	<i>Laraba</i>
Thursday	<i>Alhamis</i>
Friday	<i>Juma'a</i>
Saturday	<i>Subdu/Asabar</i>
Sunday	<i>Lahadi</i>

Asking for the date = *tambaya rana*

What day is it?	<i>Wace rana ce Yau?</i>
Today is Monday	<i>Yau litinin ce</i>

Months of the Year = *watanni cikin shekara*
(Christian calendar)

January	<i>Janairu</i>
February	<i>Fabarairu</i>
March	<i>Maris</i>
April	<i>Afrilu</i>
May	<i>Mayu</i>
June	<i>Yuni</i>
July	<i>Yuli</i>
August	<i>Agusta</i>
September	<i>Satumba</i>
October	<i>Oktoba</i>
November	<i>Nuwamba</i>
December	<i>Disamba</i>

Lesson 9

When? = *Yaushe*

Adverbs of Time

Today	<i>Yau</i>
Later on	<i>In an jima</i>
At noon	<i>Da marece</i>
After sunset	<i>In rana ta fadi</i>
Ago	<i>Yau da...</i>
A while ago	<i>Dazu</i>
Two weeks ago	<i>Yau da sati biyu</i>
A long time ago	<i>Da dadewa</i>
Not so long ago	<i>Ba'a dade ba</i>
Next month	<i>Watan gobe</i>
Next year	<i>Badi</i>

Soon	<i>Nan gaba kadan</i>
Yesterday	<i>Jiya</i>
The day before yesterday	<i>Shekaran jiya</i>
At that moment	<i>Lokacin nan</i>
Last year	<i>Bara</i>
The year before last	<i>Bara waccan</i>
Tomorrow	<i>Gobe</i>
The day after tomorrow	<i>Jibi</i>
Two days from now	<i>Gata</i>

Lesson 10

Numbers = *lambobi*

1	<i>daya</i>
2	<i>biyu</i>
3	<i>ukku</i>
4	<i>hudu</i>
5	<i>biyar</i>
6	<i>shidda</i>
7	<i>bakwai</i>
8	<i>takwas</i>
9	<i>tara</i>
10	<i>goma</i>

Counting from ten to twenty = *kilgo daga goma zuwa ashirin*

* The numbers between 10 and 20 are formed by saying "ten sha..."

11	<i>goma sha daya</i>
12	<i>goma sha biyu</i>
13	<i>goma sha ukku</i>
14	<i>goma sha hudu</i>
15	<i>goma sha biyar</i>
16	<i>goma sha shida</i>
17	<i>goma sha bakwai</i>
18	<i>goma sha takwas</i>
19	<i>goma sha tara</i>
20	<i>ashirin</i>

Lesson 11

Numbers (21 through one million)

* For numbers after twenty, *da* is placed between the tens digit and the ones digit.

21	<i>ashirin da daya</i>
22	<i>ashirin da biyu</i>
23	<i>ashirin da ukku</i>
24	<i>ashirin da hudu</i>
25	<i>ashirin da biyar</i>

26	<i>ashirin da shida</i>
27	<i>ashirin da bakwai</i>
28	<i>ashirin da takwas</i>
29	<i>ashirin da tara</i>
30	<i>talatin</i>
40	<i>arba'in</i>
50	<i>hamsin</i>
60	<i>sittin</i>
70	<i>saba'in</i>
80	<i>tamanin</i>
90	<i>gomiya tara</i>
100	<i>dari</i>
200	<i>dari biyu</i>
300	<i>dari ukku</i>
1,000	<i>dubu</i>
2,000	<i>dubu biyu</i>
10,000	<i>dubu goma</i>
999,999	<i>dubu dari tara da gomiya tara da tara da dari tara da gomiya tara da tara</i>
1,000,000	<i>miliyon guda</i>

Lesson 12

Money = *kudi*

The money system in Hausa is not at all difficult if you have learned the regular numbers, and if you keep in mind that where the French count by 5's (5 francs, 10 francs, etc), the Hausas count by 1's. The name for the 5-franc piece in Hausa is *dala*.

At a certain point, however, it is almost easier to abandon mathematics altogether and to simply start seeing certain coins and bills as a name rather than as a multiple of 5. For instance, you see a 100 cfa coin and think, "*dala ashirin*" or a 500 cfa coin and say, "*dala dari*."

5 francs	<i>dala</i>
10 francs	<i>dala biyu</i>
15 francs	<i>dala ukku</i>
20 francs	<i>dala hudu</i>
25 francs	<i>dala biyar</i>
30 francs	<i>dala shidda</i>
35 francs	<i>dala bakwai</i>
40 francs	<i>dala takwas</i>
45 francs	<i>dala tara</i>
50 francs	<i>dala goma</i>
55 francs	<i>dala goma sha daya</i>
60 francs	<i>dala goma sha biyu</i>
65 francs	<i>dala goma sha ukku</i>
70 francs	<i>dala goma sha hudu</i>
75 francs	<i>dala goma sha biyar</i>
80 francs	<i>dala goma sha shidda</i>

85 francs	<i>dala goma sha bakwai</i>
90 francs	<i>dala goma sha takwas</i>
95 francs	<i>dala goma sha tara</i>
100 francs	<i>dala ashirin</i>
110 francs	<i>dala ashirin da biyu</i>
150 francs	<i>dala talatin</i>
200 francs	<i>dala arba'in</i>
250 francs	<i>dala hamsin</i>
275 francs	<i>dala hamsin da biyar</i>
300 francs	<i>dala sittin</i>
350 francs	<i>dala saba'in</i>
400 francs	<i>dala tamanin</i>
450 francs	<i>dala tasa'in</i>
500 francs	<i>dala dari</i>
1,000 francs	<i>jikka</i>
1,500 francs	<i>(dala) dari ukku</i>
2,000 francs	<i>jikka biyu</i>
5,000 francs	<i>jikka biyar</i>
10,000 francs	<i>jikka goma</i>

Lesson 13

Vocabulary / food items = *kalmomi bisa abinci*

Pineapple	<i>Abarba</i>	Fried bean cake	<i>Kosai</i>
Food	<i>Abinci</i>	Okra	<i>Kubewa</i>
Beverage	<i>Abinsha</i>	Ginger (literally "the pepper w/ leprosy")	<i>Kuturun yaji</i>
Candy	<i>Alawa</i>	Eggs	<i>Kwai</i>
Onion	<i>Albasa</i>	Orange	<i>Lemu</i>
Banana, Plantain	<i>Ayaba</i>	Lemon	<i>Lemun tsami</i>
Hot Pepper	<i>Barkono</i>	Oil	<i>Mai</i>
Peanut resin (w/ oil removed)	<i>Kuli kuli</i>	Peanut Oil	<i>Man gujiya</i>
Bread	<i>Burodi</i>	Cow butter	<i>Man shanu</i>
Dates	<i>Dabino</i>	Melon	<i>Malo</i>
Sweet Potato	<i>Dankali</i>	Mango	<i>Mangwaro</i>
Irish Potato	<i>Dankalin turawa</i>	Fried millet-flour cake	<i>Masa</i>
Sorghum	<i>Dawa</i>	Sauce, soup, stew	<i>Miya</i>
Yam	<i>Doya</i>	Potato	<i>Kwambitar</i>
Fried Wheat-Flour Cake	<i>Hwanke</i>	Cassava ("manioc")	<i>Rogo</i>
Wheat Flour	<i>Hulawa</i>	Salad, lettuce	<i>Salati</i>
Powder	<i>Gari</i>	Chewing gum	<i>Shingwam</i>
Wheat Flour Powder	<i>Garin hulawa</i>	Rice	<i>Shinkahwa</i>
Millet Flour Powder	<i>Garin hatsi</i>	Cabbage ("chou")	<i>Shu</i>
Corn/Maize Powder	<i>Garin masara</i>	Sugar	<i>Sukari</i>
Cassava Flour	<i>Garin rogo</i>	Garlic	<i>Tafarnuwa</i>

Salt	<i>Gishiri</i>	Hot pepper	<i>Barkono</i>
Kola nut	<i>Goro</i>	Peanut Butter	<i>Tigadige</i>
Peanuts	<i>Gujiya</i>	Tomato	<i>Tomati</i>
Millet	<i>Hatsi</i>	Hot pepper (var.)	<i>Tonka</i>
Squash	<i>Kabewa</i>	Beans	<i>Wake</i>
Cloves	<i>Karamfani</i>	Local eggplant, bitter tomato	<i>Yalo</i>
Carrot	<i>Karoti</i>	Spice mixture used on foods/sauce	<i>Yaji</i>
Condiments for soup/sauce	<i>Kayan miya</i>	Honey	<i>Zuma</i>
Fish	<i>Kihi</i>		

Lesson 14

Measurements = *awo*

Plastic jug	<i>Bido</i>
Sack	<i>Buhu</i>
Large 40 liter bottle	<i>Bumburutu</i>
Bottle	<i>Butali</i>
Bundle of grain	<i>Dami</i>
Gram	<i>Garam</i>
A little, a few	<i>Kadan</i>
Measured pile	<i>Kashi</i>
Kilogram	<i>Kilo</i>
Cup	<i>Kwap</i>
Enamelware bowl	<i>Kwano</i>
Liter	<i>Litar</i>
Meter	<i>Metir</i>
40 liter plastic receptacle	<i>Ruduwa</i>
Packet	<i>Pake</i>
Bowl used for measuring quantities of cereal, grains, etc.	<i>Tiya</i>
Ton	<i>Tan</i>
Oil drum	<i>Tano</i>
Yard	<i>Yadi</i>

Lesson 15

Asking for prices = *tambaya farashi*

How much is it?	<i>Nawa ne?</i>
It is twenty francs.	<i>Dala ashirin ne.</i>
How much is each?	<i>Nawa nawa ne?</i>
They are twenty-five francs each.	<i>Dala biyar biyar ne.</i>
How much are the matches?	<i>Nawa ne kudin ashana?</i>
How much is a pile of potatoes?	<i>Nawa ne kashin dankalin turawa?</i>

Question words = *kalmomin tambayoyi*

How much/how many?	<i>Nawa?</i>
When?	<i>Yaushe?</i>
How?	<i>Kaka/yaya?</i>
What?	<i>Mi?</i>
Where?	<i>Ina?</i>
Why/for what reason?	<i>Dommi/saboda mi?</i>
Who?	<i>Wa?</i>
Which? (Fem.)	<i>Wace?</i>
Which? (Masc.)	<i>Wane?</i>

Lesson 16

Expressing needs = *kalmomi bisa bukatu*

What do you want?	<i>Mi kake so?</i>
I want a soda.	<i>Ina son lemon kwalba.</i>
What do you need?	<i>Mi kike bukata?</i>
I need money.	<i>Ina bukata kudi.</i>
Where do you want to go?	<i>Ina kuke so ku tahi?</i>
We want to go to the market.	<i>Muna so mu tahi kasuwa.</i>
What do you want to do?	<i>Mi kake so ka yi?</i>
I want to study.	<i>Ina so in yi karatu.</i>
What do you want?	<i>Mi kuke so?</i>
We want water.	<i>Muna son ruwa.</i>
What do you want?	<i>Mi kake so?</i>
Please, I'd like some change.	<i>Don Allah, ina son canji.</i>
What do you want?	<i>Mi kike so?</i>
I want food.	<i>Ina son abinci.</i>
Do you like coffee?	<i>Kina son kafe?</i>
No. I don't like coffee.	<i>A'a. Ba ni son kafe.</i>
What do you want to eat?	<i>Mi kake so ka ci?</i>
I want to eat rice and sauce	<i>Ina so in ci shinkafa da miya</i>
Is she hungry?	<i>Tana jin yunwa?</i>
She's not hungry.	<i>Ba ta jin yunwa.</i>
Why does she need money?	<i>Dommi take buk'ata kud'i?</i>
She needs money because she wants to buy a pagne.	<i>Tana bukata kud'i saboda tana so ta sayi zane.</i>
Where are you going?	<i>Ina za ka?</i>
I want to go to the toilet.	<i>Ina so in je makewayaya.</i>
What does he feel?	<i>Mi yake ji?</i>
He is thirsty.	<i>Yana jin kishirwa.</i>
What is it? What's up?	<i>Mine ne?</i>
It's nothing.	<i>Babu komi.</i>
How do you feel?	<i>Kaka kike ji?</i>
I'm sleepy.	<i>Ina jin kwana.</i>
They are not sleepy.	<i>Ba su jin barci.</i>
What do you need?	<i>Mi kike bukata?</i>
I need letters from home!!	<i>Ina bukata wasik'u daga gida!!</i>

Lesson 17

Dialogue on Bargaining = *ciniki*

A:	Good morning shopkeeper.	<i>Ina kwana mai kanti.</i>
B:	Good morning Binta, what do you want?	<i>Lahiya lau Binta, mi kike so?</i>
A:	I want soap, how much is it?	<i>Ina son sabuli, nawa ne kudin?</i>
B:	Hundred and fifty francs	<i>Dala talatin ne.</i>
A:	OK, here are two-hundred francs, give me change.	<i>To, ga dala arba'in, bani canji.</i>
B:	There is your change.	<i>To, ga canji.</i>
A:	See you later.	<i>Sai an jima.</i>
B:	See you later.	<i>To, mu jima dayawa.</i>

Lesson 18

Weather = *yanayi*

Useful expressions = *kalmomi masu anfani*

Today it's hot and humid.	<i>Yau ana gumi.</i>
Today it's hot.	<i>Yau ana zahi.</i>
Today it's cold.	<i>Yau ana sanyi.</i>
Today it's sunny.	<i>Yau ana rana.</i>
Today it's windy.	<i>Yau ana iska.</i>
Today it's stormy.	<i>Yau akwai hadari.</i>

Seasons = *lokutan shekara*

Rainy season	<i>Damana</i>
Dry season	<i>Rani</i>
Harvest season	<i>Kaka</i>
Hot muggy season before the rains come	<i>Bazara</i>

Lesson 19

The Verb "to be" (in three parts)

Part 1: The *Ne/Ce* Sandwich

The particles *ne* (masculine) and *ce* (feminine) are used with the following pronouns when talking about something you "are" (such as a teacher, a woman, an American, etc.).

I am	<i>ni...ne/ce</i>	We are	<i>mu...ne*</i>
You are (f.)	<i>ke...ce</i>	You are (pl.)	<i>ku...ne*</i>
You are (m.)	<i>kai...ne</i>		
She is	<i>ita...ce</i>	They are	<i>su...ne*</i>
He is	<i>shi...ne</i>		

**Note: The plural pronouns (*mu, ku, su*) always take a "ne," regardless of whether the subjects are masculine or feminine. Example: *Su mata ne*. They are women.

They are Americans.	<i>Su Amerikawa ne.</i>
She is a student. (Literally "a daughter of the school")	<i>Ita d'iya lakwol ce.</i>
I am a woman.	<i>Ni mace ce.</i>
You are guardians.	<i>Ku masu gadi ne.</i>
We are Hausas.	<i>Mu Hausawa ne.</i>
He is a man.	<i>Shi namiji ne.</i>

You can also use the pronoun with the *ne* (masculine) or *ce* (feminine) to say, "It is I..."

It is I. (f./m.)	<i>Ni ce. Ni ne.</i>	It is we.	<i>Mu ne.</i>
It is you. (f.)	<i>Ke ce.</i>	It is you. (pl.)	<i>Ku ne.</i>
It is you. (m.)	<i>Kai ne.</i>		
It is she.	<i>Ita ce.</i>	It is they.	<i>Su ne.</i>
It is he.	<i>Shi ne.</i>		

Lesson 20

Part 2: Negation = *kalmar gardama*

To negate the *ne/ce* form, put one "ba" after the pronoun and one "ba" either before or after the *ne/ce*.

They are not Americans.	<i>Su ba Amerikawa ba ne.</i>
They are not Americans.	<i>Su ba Amerikawa ne ba.</i>

Negating the simple pronoun plus *ne/ce* is as follows:

It is not I. (f.)	<i>Ba ni ba ce.</i>
It is not they.	<i>Ba su ba ne.</i>
It is not he.	<i>Ba shi ba ne.</i>

The *ne/ce* particles are also used to express the verb "to be" without the pronouns, for example: "It is..." or "They are..." Masculine nouns can end in any letter.

It's a notebook.	<i>Littahi ne.</i>
They are pants.	<i>Wando ne.</i>
It's a camel.	<i>Rak'umi ne.</i>
It's Abdou.	<i>Abdou ne.</i>
They are women.	<i>Mata ne.</i>

Most feminine nouns in Hausa will end in *-a*, with a couple of masculine exceptions:

Name	<i>Suna</i>	House	<i>Gida</i>
Meat	<i>Nama</i>	Water	<i>Ruwa</i>
Moon	<i>Wata</i>	Rooster	<i>Zakara</i>

For feminine nouns, the *ce* particle is used for expressing "to be."

It's Haoua.	<i>Haoua ce.</i>
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It's a hat.	<i>Hula ce.</i>
It's a paper.	<i>Takarda ce.</i>

Ne is used for masculine and plural nouns, as all plurals are treated as masculine regardless of whether the singular is masculine or feminine.

It's a woman.	<i>Mace ce.</i>	They are women.	<i>Mata ne.</i>
It's a man.	<i>Namiji ne.</i>	They are men.	<i>Maza ne.</i>
It's a chair.	<i>Kujera ce.</i>	They are chairs.	<i>Kujeru ne.</i>

Lesson 21

Part 3: *-na* Form

I/I am	<i>ina</i>	We/we are	<i>muna</i>
You/you are (f.)	<i>kina</i>	You/you are (pl.)	<i>kuna</i>
You/you are (m.)	<i>kana</i>		
She/she is	<i>tana</i>	They/they are	<i>suna</i>
He/he is	<i>shina/yana*</i>		
One/one is	<i>ana</i>		

* *Shina* is mostly used in the west. *Yana* is mostly used in the east, but they are COMPLETELY interchangeable.

The second form of the verb “to be” is the *-na* form. It is also referred to as the locative form, and it can be used in four ways.

1. It can locate the pronoun or subject in a particular place.

I am at home.	<i>Ina gida.</i>
They are at the market.	<i>Suna kasuwa.</i>
You are here.	<i>Kuna nan.</i>

2. It can express a particular state, especially used in greetings such as:

Are you in health?	<i>Kuna lahiya?</i>
Are they in health?	<i>Suna lahiya?</i>
Are we in health?	<i>Muna lahiya?</i>

3. Used with the word “*da*” meaning “with,” it can act as the verb “to have,” literally to be “with something.”

She has (is with) money.	<i>Tana da kudi.</i>
They have (are with) children.	<i>Suna da yara.</i>
I have (am with) fever.	<i>Ina da masassara.</i>

4. The use of the *-na* form can also express a verbal action.

You go/you are going.	<i>Kuna tahiya.</i>
She speaks (is speaking) Hausa.	<i>Tana magana Hausa.</i>
We feel (are) hungry.	<i>Muna jin yunwa.</i>

Lesson 22

The Future Tense = *maganar lokaci mai zuwa*

The future tense is formed easily by putting the word “*za*” before the pronoun to mean “going” as in “going” to do something.

I am going...	<i>za ni/zan</i>	We are going...	<i>za mu</i>
You (f.) are going...	<i>za ki</i>	You are going... (pl.)	<i>za ku</i>
You (m.) are going...	<i>za ka</i>		
She is going...	<i>za ta</i>	They are going...	<i>za su</i>
He is going...	<i>za shi/zai</i>		
One is going...	<i>za a</i>		

We are going to eat food now.	<i>Za mu cin abinci yanzu.</i>
I am going to give you 100 cfa.	<i>Za ni ba ka dala ashirin.</i>
When is he going?	<i>Yaushe za shi tahi?</i>
I am going to go to Agadez.	<i>Zan tahi Agadez.</i>

To negate the future tense, put one *ba* at the beginning of the sentence and one *ba* either after the verb or towards the end of the sentence.

We are not going to eat food.	<i>Ba za mu cin abinci ba.</i>
I am not going to give you 100 cfa.	<i>Ba za ni ba ka ba dala ashirin.</i>
He is not going.	<i>Ba za shi tahi ba.</i>

Lesson 23

The Past Tense = *wucecciyar magana*

The past tense pronouns, also called the completed form, are what set the tense in sentences, as opposed to verbs in English.

I was/I did	<i>na</i>	We were/we did	<i>mun</i>
You were/you did (f.)	<i>kin</i>	You were/you did (pl.)	<i>kun</i>
You were/you did (m.)	<i>ka</i>		
She was/she did	<i>ta</i>	They were/they did	<i>sun</i>
He was/he did	<i>ya*</i>		

* Note the present forms *shina* and *yana* always become *ya* in the past tense.

I sat on the chair.	<i>Na zamna bisa kujera.</i>
I have sat on the chair.	
I was sitting on the chair.	
You came from Zinder.	<i>Kun taho daga Zinder.</i>
You have come from Zinder.	
You were coming from Zinder.	
He went (together) with Issaka.	<i>Ya tahi tare da Issaka.</i>
He has gone (together) with Issaka.	
He was going (together) with Issaka.	

Lesson 24

Past Tense Negative = *wucecciyar magana ta gardama*

The past tense negative **ALWAYS** takes two *ba*'s, which is how you can tell the difference from the present tense. One *ba* goes at the beginning and one goes either after the verb or at the end of the sentence.

I wasn't/I didn't	<i>ban...ba</i>	We weren't/we didn't	<i>ba mu...ba</i>
You weren't/you didn't (f.)	<i>ba ki...ba</i>	You weren't/you didn't (pl.)	<i>ba ku...ba</i>
You weren't/you didn't (m.)	<i>ba ka...ba</i>		
She wasn't/she didn't	<i>ba ta...ba</i>	They weren't/they didn't	<i>ba su...ba</i>
He wasn't/he didn't	<i>bai...ba</i>		

* Note the past tense *ya* is contracted to *bai...ba* in the past tense.

I didn't sit on the chair.	<i>Ban zamna bisa kujera ba.</i>
I haven't sat on the chair.	
I hadn't sat on the chair.	
You didn't come from Zinder.	<i>Ba ku taho daga Zinder ba.</i>
You haven't come from Zinder.	
You hadn't come from Zinder.	
He didn't go (together) with Issa.	<i>Bai tahi tare da Issa ba.</i>
He hasn't gone (together) with Issa.	
He hadn't gone (together) with Issa.	

You can see how the pronouns set the tense in Hausa in the following examples:

She doesn't come in here.	<i>Ba ta shigo nan.</i>
She didn't come in here.	<i>Ba ta shigo nan ba.</i>
We don't give money.	<i>Ba mu bada kudi.</i>
We didn't give money.	<i>Ba mu bada kudi ba.</i>

Congratulations! *Barka!* You are now well on your way to speaking Hausa and your training will be all that much easier because of it. We look forward to seeing you in Niger!

Barka! Yanzu kuna bisa hanya ta koyar Hausa, horonku kuma zai zamana mai sauki. Muna jiran isowarku Niger.