AN ANALYSIS OF THETA ROLE OF VERBS IN HAUSA

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ABSTRACT

Hausa is a native language of an ethnic group who call themselves Hausawa. The Hausas are basically the dominant ethnic group in an area known as the Hausa land in Nigeria, some part of Niger, and other African countries. It is evident that various researchers have provided some extensive descriptions of the grammar of the language, but thematic relation, which is one of the important theories in syntax within Generative Grammar, appeared to be neglected, as none of the available literature discussed the theta role using Radford's theory. Theta role is precisely the semantic relationship between the verb and arguments. The study was concerned with developing a structural knowledge in the syntactical studies with special emphasis on analyzing the thematic roles in Hausa sentences. It described Hausa sentences and it constituent by examining the possibility of applying the principle of theta criteria in Hausa sentence structure with a view to better understanding of the concept of thematic role and it application. The study went further to investigate the relationship between thematic roles and arguments structure of verbs found in the language. However, the analysis involved the explanation of Hausa verb, its types and function in relation with the arguments or participants in the phrases, clauses, and sentences. The data of this study was collected through interview which has been conducted to a Hausa native speaker, Radford (2009) theory of thematic relation used as a theoretical framework as well as analytical framework. The findings show that the thematic roles provide valuable information in knowing the number of arguments that are required by a particular verb. From the analysis, the result show that the entire theta role presented in Radford (2009) and many more have been found from the data, the theta role of Agent is the most common and frequent role in the data. The analysis shows that theta role exists in some sentential constructions with zero verbs

ABSTRAK

Hausa merupakan bahasa natif bagi etnik yang dikenali sebagai etnik Hausawa. Etnik ini pada asasnya merupakan etnik yang dominan di kawasan yang dinamakan sebagai. Tanah Hausa di Nigeria, sebahagian daripada Niger dan negara-negara Afrika. Telah dibuktikan bahawa ramai pengkaji telah menjalankan kajian deskiptif tatabahasa bagi bahasa ini tetapi hubungan tematik, yakni salah satu teori yang penting dalam sintaks dalam Tatabahasa Generatif tidak dititikberatkan. Ini adalah kerana tiada kajian literator tentang "theta role" yang mengsunakan teori Radford. Theta role merupakan teori hubungan semantic antara kata kenja dan argument kajian ini adalah berkaitan dengan perkembongan pengetahuan structural dalam kajian sintaktikal dengan penekanan kepada analisis tema dalam ayat bahasa Hausa. Ia menghuraikan ayat bahasa Hausa dan bahagian-bahagiannya dengan meneliti kemungkinan untu mengaplikasikan kriteria "theta role" dalam struktur ayat bahasa Hausa agar dapat memberi gamboran yang jelas tentang koasep peranan tema "thematic role" dan aplikasinya. Kajian menumpukan kepada hubungan antara peranan tema dan struktur kata keja yang terdat dalan bahasa Hausa. Waku bagaimanapun, kajian melibatkan penjelasan tentang kata kerja bahasa Hausa, jenis-jenis dan fungsi yang berkaitan dangan argument atau penyertaan dalam frasa, klausa dan ayat. Data kajian ini dikumpul melalui temu bual yang dilakukan keatas penutur asal bahasa ini. Teori hubungan tema Radford (2009) digurakan. Sebagai kerangka teori. Dapatan menunjukkan bahawa peranan tema memberikan maklumat berguna untuk mengetahui jumlah argument yang diperlukan oleh kata kerja tertentu. Analisis ini menunjukkan bahawa keseluruhan "theta role" yang teraapat dalam Radford (2009) telah diperoleh dalam data kajian. Peranan "theta" yang berkait dengan aAgen merupakan peranan yan paling biasa dan kerap

diperoleh dalam data kajian menunjukkan juga bahawa peranan "theta" wujud dalam sesetengah

pembianaan ayat tanpa kata kerja.

ACKNOWLEDGEMENT

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LIST OF ABBREVIATIONS

1, 2, 3	first person, second person third person';
2s	disyllabic
3s	trisyllabic
AC	actor
ADJ	adjective
AJN	adjunct
AG	agent
COMN	command
BEN	beneficiary
CONT	continuous tense
COP	copular
DEF	definite, definiteness operator
DEM	demonstrative
DIM	diminutive
DO	direct object
F	feminine
FUT	future tense
H	high tone
GRD	grade
HH	high-high tone
HHH	high-high-high tone
HL	high-low tone
HLH	high-low-high tone
IMPF	imperfective
INTR.V	intransitive verb
IO	indirect object

IOM	indirect object marker
LG. DEM	long demonstrator
L	low tone
LH	low-high tone
LHL	low-high-low tone
LLH	low-low-high
L.E	link element
M	masculine
N	noun
NEG	negation
NP	nominal/noun phrase
PF	Perfective
PL	Plural
POS	possessive
PVP	pre-verbal pronoun
RL.CONT	relative continuous tense
RL	relative pronoun
S	sentence
SG	singular
SPEC	specifier
SUB	subject
SUBJ	subjunctive
TM	tense marker
TRN.V	transitive verb
VP	verbal/verb phrase

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CHAPTER 1

INTRODUCTION

1.1   Introduction

Grammar has been seen as a body of innate linguistic rules concerning a language which is possessed by a normal native speaker of that language (Chomsky, 1957). The grammar of a language is the true reflection of how its native speakers use it in concrete situations, without reference to an individual's personal feelings about how it should or should not be correct used (Radford 2009). In other words, the grammar of a language is the description of the structure of that language and the way in which the linguistic units such as words and phrases are combined to produce meaningful sentences. In describing the grammar of world languages, generative grammarians (Chomsky 1957, 1965, 1981 & 1995) came up with several theories to explain rules guiding the grammatical functions of languages in traditional Grammar. These theories are revised by many linguists; among these theories is Theta role theory also known as thematic role or participant role. Theta role is precisely the semantic relationship between the verb and arguments. As part of its inherent lexical specification, a verb or a preposition requires its arguments (which are usually nouns) to be in specific thematic roles because where there is one argument, there is one theta function; and the semantic interpretation of a particular object is the determining factor for the types of theta role the argument will be assigned (Chukuma, 2012: 164).

Therefore, this study attempts to describe the theory of Theta role in Hausa language. It is the concern of this study to investigate and discuss the application of the theory in Hausa grammar.

1.2   Statement of Problem

Considering the available literature on Hausa grammar, it is evident that various researchers have provided some extensive descriptions of the grammar of the language. For instance, Skinner (1977) described the basic Hausa grammar, just as Galadanci (1967) did, with some expansions on the sentence description. Subsequently, Yusuf (2002) provided extensive description of the Hausa tense and aspect. However, other works on syntactic aspects of the Hausa language that were explored by many researchers include: Crysmann (2010) about negation, Jaggar (2006) on aspect and focus in Hausa language, while (Amfani 2002 & 2003) discussed on pronoun and agreement patterns in Hausa nominal. In addition, Yakasai (2006) conducted his research on Hausa reduplication in the process of lexicalization and grammaticalization. However, none of these scholars or any, have to the best of my knowledge specifically commented on the application of Theta Role theory to the verb of Hausa language using Radford (2009) as a framework. Thus, an analysis of this theory with regard to Hausa language is yet to be done. No doubt, neglecting this area is a great loss to the grammar of the language, and of cause Hausa language was left behind in the area of thematic relations under the aforementioned framework. The major focus of this research is to examine the application of theta role to the verb of Hausa with the view to filling the existing gap as well as to encouraging other researchers to carry out various related research of this kind.

1.3   Purpose of the Study

The purpose of this study is to analyze the theory of theta role in respect to Hausa grammar. As said earlier, the theta theory is of the prominent syntactic theories within the Generative Grammar (GG) and its application within the Hausa sentence structure has not yet been done

using the latest theory like Radford (2009) and Carnie, (2007). It is the purpose of this study to fill this existing gap in the analysis of Hausa grammar since the existing literature did not analyze this theory in respect to Hausa sentence structure.

1.4   Research Objectives

i.   To establish the theta roles relation of verbs in Hausa Language.

ii.   To find out the most prominent and frequent theta role used in Hausa Language

iii.   To analyze argument structure of verbs found in Hausa language.

1.5   Research Questions

This research seeks to answer the following question:

i.   What are the thematic relations and structures of verbs found in Hausa language?

ii.   What is the most prominent and frequent theta role used in Hausa language?

iii.   What argument structure that could be found in Hausa language?

1.6   Significance of the Study

The success of this study means an addition to existing information on Hausa sentence structure. This is more so considering the importance of the theta role in sentence analysis and the fact that such aspect of grammar has not been analyzed. Similarly, theta role as a theory is bound to be applied to various languages, and in this study, we examine the aspect and operation of the theory in respect to Hausa sentences. In addition, it could provide useful information to teachers

and students of Hausa grammar and could serve as basis for further analysis on syntactic theories and their application in Hausa language. Similarly, other categories of linguists, students and specialists on African languages can also be part of the beneficiaries since the data will be analyzed from the native speaker point of view. Other researchers interested in grammar of different languages may find the result of this investigation useful.

1.7 Scope of the Study

Bearing in mind that are so many universal theories within the GG and several investigations have looked at how these theories are applied to various languages, this investigation is mainly focused on the application of theta role in Hausa language. Therefore, other theories are not considered for this purpose. This study is restricted to the Kano variety of Hausa, Which is closely related to acceptable and standard Hausa as recognized by several scholars. Other dialects of the language are not considered. Similarly, only the verbal constituents will be analyzed using tree diagram. The rest of the sentence constituents will be discussed.

1.8 Organization of the Dissertation

This dissertation is divided into five chapters. The first chapter contains introductory part of the research which includes: general introduction, problem statement, purpose of the research, research questions and objectives. Chapter two contains the summary of the previous researches on Hausa grammar, focuses on Hausa part of speech, specifically noun, pronoun, verb, adjective adverb and preposition. It also contains a section of previous studies on Hausa verb. Thematic role, types and thematic hierarch also discussed. The third chapter provided a detail account on the research method. Chapter four presents the data analysis and findings of the study. Lastly,

chapter five contains summary of the findings in relation to research questions and contribution of current research, limitations and recommendation for further research.

CHAPTER 2

LITERATURE REVIEW

2.1   Introduction

This chapter presents a review of the existing literature and those findings of the past researchers in the field. It consists of three major parts. The first section discusses the previous studies on Hausa grammar which mainly discusses the Hausa sentence structure (NP & VP constituents). Hausa tenses will also be discussed in detail. In addition, Hausa verbal grades, gender and number will equally be discussed. The second part of this chapter deals with a review of past studies on theta role. The last section provides a detailed account of the types of theta roles in English as discussed by Radford (2009); Carnie (2007); Van Valin and Lapolla (1997).

2.2   An Overview of the Hausa Language and Hausa People

2.2.1   The Hausa people

Hausa is a native language of an ethnic group who call themselves Hausawa and known in English as Hausa(s). The Hausas are basically the dominant ethnic group in an area known as the Hausa land in Nigeria. The geographical demarcation of the so-called Hausa land is not always clear particularly with the emergence of the colonial rule. Before settling in places such as northern Nigeria, the Hausa people were believed to come from upper Saharan regions migrating from Saudi-Arabia through Egypt and settling in northern Saharan regions of Africa.

There are many legends proposed and traditionally told about the origin of the Hausa people. One of the most popular among these stories is the legendary Bayajidda who was believed to come from the Arab nations and gave birth to seven children who are considered to be the first

speakers of Hausa language. These legends have been rejected by many Hausa scholars, Adamu (1997).

Prior to the colonial era, the Hausa land is believed to cover the whole of the areas conquered by the Shehu Usmanu bin-Fodiyo's jihad in northern Nigeria and beyond. This area includes seven legitimate Hausa states known as *Hausa bakwai* and seven non-legitimate Hausa states called *Banza bakwai*. The Hausa bakwai include Kano, Katsina, Daura, Dazzau (Zaria), Gobir, Biram and Rano, while the Banza bakwai comprise Ilorin, Nupe, Kebbi, Kwararrafa (Jukun), Kwari and Zamfara.

After Shehu Usmanu's Jihad of 1809, which hitherto over powered all the Hausa kingdoms and beyond including some parts of the neighboring Niger republic and the present day northern Cameroon, Hausa language became popular and spoken all over these areas. Though Shehu Usman and his followers were Fulani by tribe, a popular and politically influential ethnic group in West Africa, the headquarters of his Islamic government was based in Sokoto amid Hausa land giving Hausa an important role in the administration, business and other domains of language use since majority of people are Hausa speakers (Sulaiman, 1986; Trimgham, 1959; Hogben Kirk-Greene, 1966).

Hausas and the Fulani's were then bounded as a result of this defeat by the Fulani's and established one society along the line of Islamic religion and values. These two distinct ethnic groups are today referred to as Hausa-Fulani, a term used to refer to these separate but unified ethnic groups in Nigeria. For this reason and many others, one would not be surprised why a Hausa man can refer to himself as Fulani and a Fulani can identify himself as Hausa both bearing the united name Hausa-Fulani (Sulaiman, 1986 and Hogben 1966).

The religious affiliations of the Hausa-Fulani after the coming of Islam and the subsequent jihad can be said to be about 99% Muslims which also make 99% of the population of the seven north-western states of Nigeria, and 75% of the six north-eastern states with a good population of Four out of Six of the north-central states.
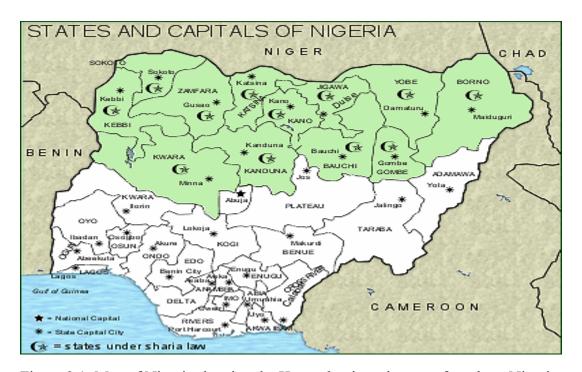
Figure 2.1: Map of Nigeria showing the Hausa dominated states of northern Nigeria.

The key of the map above shows the northern states, geographical location and religious affiliation.

2.2.2 The Hausa Language

Hausa language is one of about 130 Chadic languages of the Afro-asiatic phylum. It is spoken mainly in northern Nigeria and southern Niger. The exact number of Hausa speakers is not known, but possibly 35 million people speak Hausa as a first language, and a similar number of speakers use it as a second or third language. Established Hausa migrant communities are found as far away as Ghana, Libya, Sudan, Chad, and Cameroun Crysmann (2010, p. 270) &

Greenberg (1966). Furthermore, Bamgbose (2001, p. 2) used population and spread alongside other sociolinguistic factors to indicates that, Hausa language is one of the three languages that are spoken by about 70% of the Nigerian population, either as first or second language, (Hausa, Yoruba, and Igbo language). In his view Ejele (2003) Hausa language has been considered as Nigeria's major language with high sociolinguistic functions serving as lingua franca in the majority of the regions.

2.2.3   Hausa Dialects

The dialectology of Hausa is controversial to some extent. Abubakar (2004) identified some number of Hausa dialects which include the eastern, western, northern and southern dialects. Far-most northern dialects have also been mention by Klengenheben (2004) and Funiss (2004). The eastern dialects include the Kananchi (Kano, closer to the standard dialect), Bausanchi (Bauchi), Dauranchi (Daura, Katsina state), Guddiranchi (Katagum zone, Borno) and Hadejiyanchi. The western dialects are Sakwatnachi (Sokoto), Kutebanci (Taraba state), Katsinanci (Katsina), Arewanci (Gobi etc) and Kurweyanci. The northern dialect is referred to as the Arewanci, and Zazzaganci being the major southern dialect. Kurwayanci alongside Daragaram and Aderawa are the far-most eastern dialects of the Hausa communities. Musa (1996) cited in Babura (2008) maintained that; linguists have differed in identifying the Hausa dialects. Some held the view that there are two dialects mainly: Eastern and Western, while other added South dialects. All in all Kanaci is considered to be closer to the standard Hausa used officially across these dialects especially in written language.

2.2.4   The Hausa Writing Systems

The written Hausa began centuries before the colonial rule. Since early 17th century, Hausa has been written in Ajami, the Arabic letters that were used to represent the language in writing. There is no standard or uniform system of Ajami writing, and therefore people who are literate in Arabic read and write Hausa using the letters base on the norm suitable to them or common in the society. The current Hausa orthography is called *boko*, a Latin based alphabets introduced by the British colonial rule in 1930. This system of writing had undergone a number of changes and adjustments over the decades. The most recent changes were those affected in UNESCO (Bamako 1973) where clusters and other important changes were adopted and standardized in the Hausa orthography. Below is the chart of the Hausa standard consonants:

Table 2.1: Hausa Consonant Chart (Sani, 2005)

	Bilabial	Palatalized Bilabial	Alveolar	Retroflex	Post-Alveolar	Palatal	Velar	Labio-Velar	Labialized Velar	Palatalized Velar	Glottal	Palatalized Glottal
Stops	b		t d				k g		kw gw	kj gj	ʔ	ʔj
Implosive	ɓ			ɗ								
Ejective			Ś				Ƙ		Ƙw	Ƙj		
Nasal	m		N			ɲ	ŋ					
Fricative	Φ	Φj	s z		ʃ						h	
Affricate					tʃ dʒ							
Lateral			L									
Trill/Roll			R									
Flap				ɾ								
Approximant						j		w				

2.2.5 Hausa Structure

Structurally, there are two types of syllable in Hausa: open and closed, majority of the syllables are open, thus end with a vowel. One important aspect of Hausa phonology is its tonal structure. The fall, high and low tones are the most recognized tones in the language. Each of its five vowels (a, e, i, o, u) has these tonal structure. The word formation system in Hausa includes many processes such as affixes, derivation, compounding and many other processes. The Hausa

sentence word order is to some extent a subject-verb and object structure (SVO), with a lot of flexibility in movement of phrases and adjuncts (Cowan and Schuh, 1976).

2.2.6   Sociolinguistic Status of Hausa

Socio-linguistically, Hausa serves as a lingua franca in Nigeria (mostly north and major cities in the south), in Niger republic, Chad, Cameroon and Ghana. Hausa is spoken widely across West Africa both as native and second language. The index of Nigeria languages documented about 25 million Hausa native speakers with about 18 million more using it as a second language, totaling about 43 million speakers in Nigeria alone. This figure is believed to have multiplied over the decades. It is the largest and the most spoken among the officially recognized three major Nigerian languages across the country. Hausa enjoys some official recognition as a language spoken in legislative houses in many states in the north, language of instruction at junior primary classes and the official language of the regional media (Bamgbose, 2001).
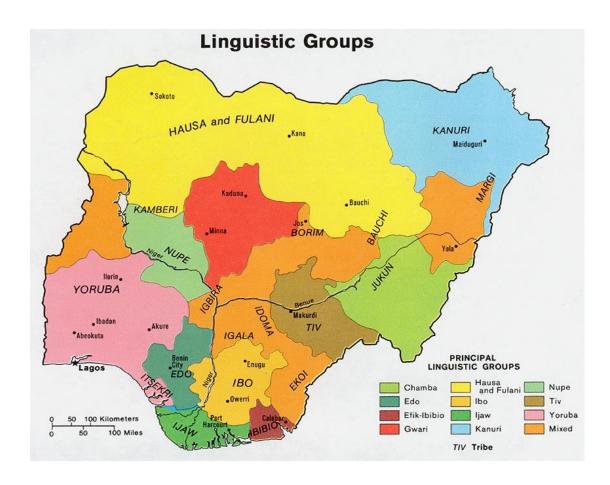
Figure 2.2: Linguistic groups of Nigerian languages

Many local and international media broadcast in Hausa. The international media broadcasting in Hausa include BBC, VOA, and Radio France international, China radio, Radio Tehran to mention but few. Nigeria entertainment industry consists of the Nollywood, a popular Nigerian English movie industry and Kannywood, a Hausa speaking movie industry. The Hausa music is also very popular at least on the African continent (Abdulmumin, 2008).

2.3   Summary of Existing Literature on Hausa Grammar

Considering the available literature on Hausa language, it is evident that several linguists provided extensive description of the various aspects of the Hausa grammar. Both early and recent studies on the grammar of Hausa cover some certain aspects of the language concentrating more on sentence structure, specifically nominal and verbal phrases, Hausa verbal grades system, gender and number, tense and aspect, word formation processes, Hausa writing system, verbal grade system, to mention but few. Such studies include: Galadanci (1969, 1972, & 1976) on Hausa nominal phrase, compound noun, and sentence structure, Adeyanju (1971) on comparative analysis of English and Hausa on sentence structure, Abubakar (1990) on Hausa verb, Ahmed & Bello (1970) on the Hausa major dialect, Amfani (1991, 2002, & 2003) discussed sentence structure with the reference to categorical grammar, agreement patterns, and pronoun. Carnochan (1951, 1992); Dangambo (1993); Bergery (1934); Newman & Newman (1979) provided detail account on Hausa orthography and some English- Hausa dictionaries. In addition, Furniss (1981, 1983, and 1991) explained the Hausa verbal grade system and Hausa writing in Hausa Grammar, Fagge (1991) on plural marking, Garba (1982) discussed the morphological aspect of Hausa verb, Jaggaar (1981, 1988, and 2006) on Hausa verb, NP–marking and tense and aspect used in focus construction.

However, the studies mentioned earlier and indeed many more of their kinds, are mostly based on some particular linguistic domains on Hausa grammar. None of these researchers for instance, was able to discuss the theta role in relation to the verb of Hausa with latest theory as the current research. Therefore, this study is concerned with the application of the theta role theory to the verb of Hausa language using the theory proposed by Radford (2009).

Thus, the grammar of the Hausa language will be discussed here based on the previous studies conducted by Hausa linguists. Specifically, Galadanci (1976); Zarruk (1984), Zaria (1991), Skinner (1977), Jinju (1980), Bunza (2002) Yusuf (2002) Sani (2011), Jaggar (2005), Junaidu & 'Yar'aduwa (2007), and Crysman (2004, 2010). These studies will serve as the reference for our discussion.

2.3.1 Hausa Lexical Items

Every word in Hausa language can be classified into parts of speech by using certain criteria. Ndimele (1993 p. 25) cited in Adeyi & Nwaugo (2009 p. 7) explains that, there are three major criteria which can be used to classify words: form, meaning, and functions. In traditional grammar, phrases and sentences are built from the different constituents (i.e. syntactic units), and each unit belongs to grammatical category and serves a specific grammatical function Radford (2009 p. 1). The explanation of the Hausa lexical items is based on the above view. Consider the illustration below:

1.   Abdu /   ya-na   karatu
       Abdu [Personal name] / 3MSG-CONT   reading
       'Abdu is reading.'

1b.
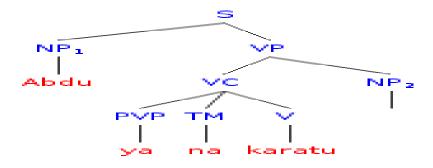
Figure: 2.3: Tree diagram of Hausa simple sentence

The above sentence (Figure 2.3) consists of two major parts or constituent (NP & VP), in sentence (1) above, the NP constituent consists a single word *Abdu* which is a noun and function as a subject of the sentence. While the VP is also divided into verbal complex (VC) and NP2. The verbal complex consists of three items: preverbal pronoun PVP *ya* indicating the third person singular masculine and also agree with its subject *Abdu*, tense marker (TM) *na* indicates contineous tense and the *karatu* as a verb, function as a predicate. But the NP2 is considered as zero morphemes constituent.

2.3.1.1 Noun (Suna)

Noun is the name of animate and inanimate things, both concrete and abstract things. Therefore, noun could be name of a person, place, insect, animal, and things. However, noun indicates gender and number in Hausa language (Zaria, 1999: 68). Migeod (2013) argued that Hausa nouns are both simple and derived. Simple nouns are those of which the origin cannot be traced beyond the present form as follows:

Gona (farm), qarfi (strength), gida (house), doki (horse), mutum (man). But derivatives are such nouns as can be traced to their primary parts. For examples:

mai (owner of) + gona (farm) = mai gona (farmer), mai + doki = mai doki (owner of the horse), mai + qarfi = mai qarfi = (strong man).

In Hausa language derivation of nouns take place by means of prefixes and suffixes, and sometimes by means of both together.

Kano name of city in Nigeria, ba + Kano = bakano, means Kano man,

ɗan Kano, native of Kano (masculine)

'yar Kano, native of Kano (feminine)

Some nouns are derived from verbs:

Verb	Gloss	affix	Derived Noun	Gloss
harbi	shoot	ma	maharbi	hunter
ƙi	hate	ma & yi	maƙiyi	hater
duba	to look	ma	madubi	mirror
ci	to eat	abin	abinci	food

However, Zaria (1999:60) stated that there are many types of noun such as Proper nouns (Abdu, Maryam, Kano, Malaysia, and University of Malaya), Common nouns (mutum (man), qwaro (insect), littafi (book), gida (house), Jami'a (university) qasa (country)), Collective nouns (garke (group of animals like caws, horses, lions, tigers, gouts, and so on)), Uncountable nouns (sikari (sugar), mai (oil), qasa (sand), gishiri (sold)), Verbal nouns (wanki (washing of clothes). The verbal nouns are derived from verb.

2.3.1.1.1   Gender (Jinsi)

Gender is a grammatical categorization of noun, it divided into two, masculine and feminine gender, and there is no neuter gender in Hausa language. The names of males are all masculine and the name of female are all feminine. All names ending with 'a' vowels are all feminine, except those represent the male sex and few others, while names ending in 'e'i'o'u' and consonants are with the few exceptions of nouns representing female sex, masculine, but no gender in plural. Consider the following examples:

Name	Gender	Gloss
mota	feminine	car
wuƙa	feminine	knife
littafi	masculine	book
teburi	masculine	table
hannu	masculine	hand

Exceptional names are those that did not judge by vowels ending, few examples are below:

Name	Gender	Gloss
bawa	masculine	slaver
nama	masculine	meat
ruwa	masculine	water
gida	masculine	house
gwamnati	feminine	government
laburare	feminine	library

Galadanci (1967:53) argued that all nouns without exception, having any of the following suffixes are feminine:

Table 2.2: Suffixes that are used for forming feminine gender from masculine

Suffixes	Examples
Iyaa	Falkiyaa from Falke
Iyaa	Baturiyaa from Bature
Niyaa	Varauniyaa from Varawo
Uwaa	Tsuntsuwaa from Tsuntsu
Uwaa	Gurguwaa from Gurgu

2.3.1.1.2.   Number (Adadi)

In Hausa language there are two numbers, the singular and plural. The plural is formed by different ways, consider the table 2.2 below:

Table 2.3: Examples of singular and plural nouns (Migeod, 2013 and Zaria, 1999)

Singular	Gloss	Plural	Gloss
iri	Kind	iri-iri	Kinds
hanya	way/road	hanyoyi	Ways/road
kofi	Cup	Kofina	Cups
ƙofa	Door	Kofofi	Doors
wata	Month	Watanni	Months
suna	Name	Sunaye	Names
gida	House	Gidaje	Houses
wuƙa	Knife	Wuƙaƙe	Knives
mota	Car	Motoci	Cars
jika	Grandchild	Jikoki	Grandchildren
yaƙi	Way	Yaƙe-yaƙe	Wars

Hauwa, (2011) claims that generally, in Hausa language plural numbers are formed by using many suffixes, among which includes: obi, odi, ofi, oga, oki, osi, oti, oshi, owi, oyi, and so on.

2.3.1.1.3   Pronoun (Wakilin Suna)

Like English language, pronouns are words that take place of a noun; it is used to substitutes a noun or a noun phrase in a sentence. Pronouns are in many kinds in Hausa language, which includes:

i.   The personal pronoun

Galadanci (1967 pp. 24-25) called this type as Disjunctive pronouns. He also explained that these type of pronoun "show syntactically significant variation according to number, person, and gender (in 2nd and 3rd person singular)."

Table 2.4: Hausa personal pronouns (Galadanci 1967, p.25 and Sani 1999, p.64.)

	Singular		Plural
1st person:	ni (I) both gender		Mu (we)
2nd person:	kai (you)	Masculine	Ku (you)
	ke (you)	Feminine	
3rd person:	shi (he)	Masculine	Su (they)
	ita (she)	Feminine	

For examples:

2a.   Kai   ka-a   kashe   maciji-n
      you   2MSG-PAST   kill   snake-DEF
      'You (as singular) are the one who killed the snake'

2b.   Mu   za   mu   kashe   maciji
      we   will   1PL   kill   snake

'We will kill (a) snake'

ii. Demonstrative pronoun

These pronouns are used for pointing a particular person or things, also can take the place of a noun, they are:

Wanna 'this', wancan 'that', waɗanna 'these', and wanɗancan 'those.' For examples:

3a. wannan   dokin   nawa ne   3b.   wancan mutumi-n   talakka ne

    this   horse mine COP   that   man-DEF   poor COP

    'This horse (is) mine'   'that man (is) poor'

Apart from the above, there are some additional words that are used as demonstrative pronoun, they are: *nan* (here) and *can* (there), these additional demonstrative pronoun are entirely differed from the aforementioned ones, in the sense that these two pronoun: *nan and can* (here and there) did not precede a noun. For examples:

4a. gidan can   4b.   motar nan

    house there   car   here

    'That house.'   'This car.'

iii. Relative pronoun

Like in English Language, a Relative pronoun in Hausa language is a pronoun that refers to a previously used noun that has already been mentioned in the discussion or sentence. These are 'da, wanda, wadda, and waɗanda. For examples:

5a. Wanda   ka   aika Kano ya-a   dawo

    who(RP) 2MSG send Kano 3MSG-PAST   return

    'The person who you sent to Kano has returned.'

5b   Mu zabi ɗan   siyasa wanda   ya-ke   da gaskiya

        1PL. elect son.of   politician who(RP) 3MSG-REL-CONT and honest

        'We should elect a politician who is honest'

iv. Interrogative Pronoun

This type of pronoun is used for asking questions, they indicate gender and number. Zaria (1999: 65) identified the following as interrogative pronouns:

Table 2.5: Hausa Interrogative pronouns

	Singular		Plural	
General	Wa?	For human	Su wa?	For human
	Me?	For non-human	Su me da me?	For non-human
Specific	Wanne?	for masculine	Waxanne?	
	Wacce?	For feminine		

Table 2.5: Continued.

The following are some examples:

6a.   Wa ye a can?   6b.   kai   wanene?

        who (is)   there   2MSG who

        'Who is there.?'   'Who are you?'

6c.   Wa ya-a   yi wannan?   6d.   su wa ye   can?

        who 3MSG-PAST do this   3PL who (are) there

        'Who has done this?'   'Who are there?'

6e.   wa ya-a   fada miki   labarin nan?

        who 3MSG-PAST   tell   3FSG news this

        'Who has told you this news?'

V. Indefinite Pronoun

Indefinite pronouns are the pronouns that do not refer to a specific person or things and are used to indicate that, the nouns are not specific. These are:

Singular   Plural

Wani for masculine   Waɗansu both gender

Wata for feminine   Kowaɗanne both gender

Kowanne for masculine

Kowacce for feminine

Kowa   for both gender

For examples:

7a.   Wani   mutum ya-a   yi ƙarya   7b. ban   tafi wani guri ba

       Someone man   3MSG-PAST   do lie   neg-I go anywhere neg.

       'Someone has lied'   'I did not go to anywhere'

7c.   Kazar wani mutum   ta-a   mutu   7d. kowane yaro ya   tafi

       Hen (of) someone man 3FSG-PAST died   each   boy 3MSG go

       'Someone's hen died'   'Each boy should go'

7e.   wata   ta-a   zo daga Kano

       someone 3FSG-PAST   come from Kano

       'Someone has come from Kano'

v. Reflexive Pronoun

Reflexive pronouns are used to reflect the subject of the sentence and they are formed with the aid of the word 'kai' as a head. Consider the table below:

Gender	1st Person	2nd Person	3rd Person
Masculine singular	Kaina 'myself'	kanka 'yourself	kansa 'himself'
Feminine singular	kaina 'myself'	kanki 'yourself'	kanta 'herself'
Plural both gender	kanmu 'ourselves	kanku 'yourselves	kansu 'themselves'

 Examples:

8a   Ba   ya-a   kula da kansa   8b.   Su-na   cutar da kansu

      Neg 3MSG-PAST   look and himself   3PL.CONT offense themselves

      'He cares not for himself.'   'They are damaging themselves.'

vi.   Reciprocal Pronoun

There is only one reciprocal pronoun in Hausa language; it is unchanged for gender and number. It either stands alone at the end of the sentence or it is joined with the personal pronoun. This pronoun is 'juna' For examples:

9a.   Saboda girman-su   ba sa iya wuce juna

       Because size-of.3PL. neg do   pass   each other

       'They cannot pass each other on account of their size'

9b.   Ba   su   son   junan-su

       Neg. 3PL. love   each other-3PL.

       'They do not love each other.'

9c.   Su-n   yi   murna da junan-su

       3PL.-PAST   do rejoice with each other-3PL

       'They rejoiced with each other'

9d.   Mu-na   raba   kuɗi   ga junan-mu

       1PL-CONT divide   money   to   each other-1PL

'We are dividing money among ourselves'

These are the seven types of pronoun as explained by Hausa linguists (Galadanci, 1976; Sani, 1991; Bunza, 2002, and Migeod, 2013), but some Hausa linguists explained only five, some four. But, the preverbal pronoun is not included in these types, but I will discuss it while explaining the Hausa tenses.

2.3.1.2   Verb (Aikatau)

Verb is the word that expresses, denotes, or contains an action in the sentence. Verb is one of the two lexical categories that are recognized to be universal and exist in all human languages in the world (Taylan, 2002).

There are primitive and derived verbs in Hausa. The origin of the former cannot be ascertained from the language itself, among them are such verbs as 'ci' eat, 'sha', drink, 'ji' hear, 'zo' come, and so on. Derived verbs are formed in a variety of ways, always by the addition of a suffix, either with or without some modification of the stem, never by means of a prefix (Migeod, 2013: 107). For examples:

Ɗauki 'take up'   Ɗauko 'take up and give me'   Ɗauka 'take up and take away'

10a.   Ya-a   ɗauki kayan-ku   10b.   Ta-a   ɗauke   ta
        3MSG-PAST take   loads- of.2PL.   3FSG-PAST takes   3FSG
        'He took your loads'   'He took it'

Kama 'catch it and go'   kamo 'catch it and come'

11.   Na-a   kama doki
        1SG-PAST   catch   horse
        'He caught a horse'

Komo 'come back' koma 'go back'

12.   Za-i(ya)   koma   ɗakin-su

        FUT-3MSG   go back   room.of-3MSG.

        'He will return to his room'

Komo, koma being radically verbs of motion it is not possible for them to take the terminations 'e', 'e', or 'u'; and the same applies to other verbs which cannot be dissociated from any ideas of motion (Migeod, 2013).

Most of the Hausa linguists categorized the verb into two types: Transitive and intransitive verb. Sani (1999) and Hambali (1980) explained that transitive verb requires an object, while intransitive verb denotes a state, feeling, or action which terminates in the doer or agent. Consider the illustrations below:

Transitive Verb:

13a.   Ali da Fatima su-na   da gida babba

        Ali and Fatima 3Ll-CONT   and house big

        'Ali and Fatima have a big house'

13b.   Ta-a   faɗa mini

        3FSG-PAST   say   1SG

        'She told me'

13c.   Mu-n   rubuta wasiƙa

        3PL-PAST write   letter

        'We wrote a letter.'

Intransitive Verb:

14a.   ya-a   gudu

  3MSG-PAST ran

'He run!'   (Sani, 1991. P. 66)

14a.   Su-n   zo

       3PL-PAST   come

       'They came'

Ditransitive Verb:

15a.   Manomi ya-a   kashe maciji da   fatanya

       farmer   3MSG-PAST   kill   snake   with hoe

       'A farmer killed a snake with a hoe.'

15b.   Mu-n   nufi   gida daga makaranta

       1PL-PAST   headed   home from   school

       'We headed home from school.'

15c.   Malamai   su-na   ba   ɗalibai   kyaututtuka

       taechers   3PL-CONT   give   student.PL   gifts.

       'Teachers are presenting gifts to the student.'

2.3.1.3   Adjective (Sifa)

Sifa (Adjective) is a word that modifies the noun. It is used for additional information about noun. For examples: dogo 'tall', gajere 'short' kyakkyawa 'beautiful'. In Hausa language adjectives show gender and number. The feminine gender is formed from the masculine of simple adjectives by the addition of "a, ai, iya or ua and uwa, to the stem, the final vowel of the masculine form whatever it may be being dropped (Galadanci 1967). Consider the examples below:

Masculi	Feminine	Gloss	Plural
baki	baka	black	baƙaƙe
fari	fara	white	farare
ɗanye	ɗanya	fresh	ɗanyu

gajere	gajera	short	gajeru
tsoho	tsohuwa	old	tsofaffi
ƙarami	ƙarama	small	ƙanana

Considering the above examples, one can realizes that there is no indication of gender at all the plural forms, but there is a preference for the vowel 'e or u' as a termination. However, Kraft and Kirk-Greene (2013) argued that Hausa language employed the used of repetition or reduplication of simple adjectives to indicate less intensity than the original forms: baqi-baqi 'blackish, shuɗi-shuɗi 'bluish', rawaya-rawaya 'yellowish'. Consider the following examples:

16a.   Yaro   ƙarami   ya-a   zo
       boy   small   3MSG-PAST come
       'A small boy has come'.   (P.130)

16b.   Manya   sun   zo   garim-mu
       bigs   3PL-Past   come   town of-1PL.
       'Important (people) have come to our town'.   (P. 129)

Complex adjectives are made using the particle mai or mara and masu for plural as a prefix as below:

Word	Gloss	Plural
mai kyau	beautiful/ good thing	masu kyau
mai yawa	a lot	masu yawa
mai kuɗi	rich person	masu kuxi
mai amfani	useful	masu Amfani
mai hankali	prudent	masu hankali

17a.   Na-a   ga   mota   mai kyau
       1SG-PAST   see   car   beautiful
       'I saw a fine car'

17b.   Ya-na   da   kuɗi   mai yawa

3M.SG-CONT of   money a lot

'He has a lot of money'.

17c.   Akwai ɗakuna   masu girma   a cikin gida-n

there   rooms   lange   inside   house-DEF

'There are (very) large rooms in the house'

Also Hausa involves the use of the verbs fi 'surpass, and kai 'reach, arrive at' for comparison, for

examples:

18a.   Bello   ya-a   fi   Musa   girma

Bello [Personal name] 3MSG-PAST more   Musa [Personal name]   big

'Bello is bigger than Musa'.

18b.   Yaro-n   ya-a   fi   uban-sa   wayau

boy-DEF   3.MSG-PAST   more   father.of-3MSG   smart

'They boy is clever than his father'.

18c.   Wuta ta-a   kai   rana   zafi

fire   3MSG-PAST as   sunshine   hot

'Fire is as hot as sunshine'.   (Kraft and Kirk-Greene pp. 132-133).

2.3.1.4   Adverb (Bayanau)

Adverb is used for giving additional information about how an action took place in the sentence.

In other words, adverbs are part of speech that qualifies a verb, it usually supply information as

place, time, manner, affirmation, circumstances, and so on. Consider the examples below:

Adverbs	Gloss	Adverbs	Gloss	Adverbs	Gloss
baɗi	next year	nan	here	yanzu	now
bana	this year	can	there	ɗazu	a while ago
bara	last year	jiya	yesterday	haka	thus

ainun	greatly	ƙwarai	very	matuƙa	extremely
sosai	completely	sarai	beyond doubt	kullun	everyday

For Galadanci (1967 pp. 40-42), the adverbial items can be classified into four groups: Simple adverb, Adverbial compound, Adverbial complex and adverbial cluster. For the occurrence of adverbs in the sentences consider the illustrations below:

19a. Ya-a   tafi   makaranta   jiya

3MSG-Past   go   school   yesterday

He went to the school yesterday'   (Sani, 1999 p. 60)

19b. Ya-na   zuwa   wurin-mu   kullun

3MSG-PAST come   place.of-1PL. everyday

'He regularly comes to (see) us'   (Kraft and Kirk-Greene, 2013 p. 138).

19c. Mu-na   nan zaune   da   ita

1PL-CONT   here   sited   with   3FSG

'We are sitting here with her'

19d. Ka-na   kusa   da   mu

2MSG-CONT near   by   1PL.

'You are near us'

2.4   Related Studies on Hausa Verb

In previous section the Hausa lexical items with illustration has been discussed. In this section the Hausa verb and verb phrase (VP) would be discussed with reference to previous studies conducted by Hausa linguists.

Many scholars, discussed extensively on the VP constituent, for instance: Jubilado (2009) in his *doctoral dissertation* has stated that VP composed of a specifier, verbal head, and the complement and the verbal head is the obligatory as a head (verb). Linguists are in the view that

verbs basically are used to denote an action or event (Galadanci, 1976; Skinner, 2007; Carnie, 2007; Radford, 2009 and Jubilado, 2009).

For Radford (2009 p. 408), Verbal Phrase is a phrase in which the head is Verb. He also gave an example to make explicit '**They will help you**' from this example, the VP is represented below using tree diagram:
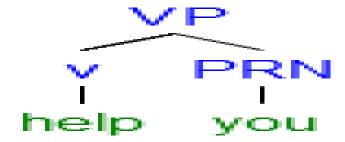
Figure 2.4: Tree diagram of VP, adopted from Radford (2009 p. 408)

According to Carnie (2007 p. 72) verb phrase is a phrase headed by the verb. He further explains that, verb can be modified by adverbs, which are optional. He further explains this meaning by given an example in which shows the nature of Verb Phrase. The clause "*he left*" consists of a two words (pronoun he and verb left). However, in the clause "*he left quickly*" the verb here also modified by an adverb (quickly). He went further to explain that verbs could operate morphologically by using different inflectional suffixes such as: -ing, -s, -en and -ed to make different in tense or to passivized, (p. 43.).
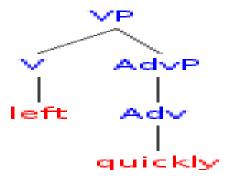
Figure 2:5 Tree diagram of the VP adopted from Carnie (2007 p. 72)

However, Robins (1952) in his paper viewed the issue of verb universality to have its basis from traditional authors of grammars who have accepted it from the antiquity of Latin and Greek. On the other hand, Greenberg (1986) cited in Evans and Levinson (2009) argues that verbs are not a universal feature in languages. Contrast to Greenberg's (1986) view, Schacter (1985) cited in Taylan (2002) argued that; verb is one of the two content or lexical categories that is recognized to be universal and exists in all human languages of the world.

In Hausa language, verb does not change to mark the tense differences; tense differences are marked by using different sets of preverbal pronoun (subject pronouns), sometimes with the pronoun combined with some additional particle, such as preceding 'za' which marks future tense. With regard to the previous studies on Hausa verbal grades, Parson (1960) argues that, there are seven verbal grades exist in Hausa language; these classifications are used as reference point for discussing Hausa verb form by Hausa linguists. Each grade is distinguished by a tonal pattern and final vowel ending. The grades are as follows:

TABLE 2.6: Grade and forms according to parsons (1960) cited in McIntyre (2006: 22)

Forms: / Grades:	A form	B form	C form	D form
1.s2: HL-aa/a	Cikàa	Cikàa	cikà	Cikàa
s3: HLH-aa/a	Karantà	Karantà	Karàntà	Karantà
2.s2: LH-aa/ee/i	Kòoraa	Kòoree	Koori	grd.1, 4, 5
s3: LH-aa/ee/i	kàrantàa	Kàrànci	Kàrànci	grd. 1, 4, 5
3.s2: LH-a	fìta	-- --	-- --	grd. 1, 5, 4
s3: LHL-a	Kàrantà	-- --	-- --	grd. 1, 5, 4
4.s2: HL-ee/e	kaatsèe	kaatsèe	kaatsè(e)	kaatsèe
s3: HLH-ee/e	karàncee	karàncee	karàncè/-ee	Karàncee
5.s2: HH-r- dà	gayar	gayar dà	gayar dà	gaya wà...dà
s3: HHH-r dà	karantar	karantar dà	karantar dà	karantar wà..dà
6.s2: HH-oo	Sayoo	Sayoo	Sayoo	Sayoo
s3: HHH-oo	karantoo	karantoo	karantoo	karantoo
7.s2: LH-u	bùgu	-- --	-- --	grd. 1, 5, 4
s3: LLH-u	Kàràntu	-- --	-- --	Grd. 1, 5, 4

Table 2.6: Continued.

Key: 2s = disyllabic, 3s = trisyllabic H/L = high/low tone syllable, "grd 1, 5, 4" means these verbs take aD form from grade 1, 5, or 4.

For Parsons (1960), any impartial verbal base should operate all of the seven grades and relevant

forms. Consider the illustration below using the impartial neutral base **nun** 'to ripen':

20a.   grd 1: Mu-n   nunà   ayaba. (C- form)

            1PL-Past   ripen   banana

'We ripened the banana'

20b.   grd 2: Ta-a   nùni   ayaba. (C- form)

               3FSG-PAST   ripen   banana

               'She ripened some/ a lot of banana'

               'She ripened banana'

20c.   grd 3: Ayaba   ta-a   nùna. (A- form)

               banana   3FSG-PAST   ripen

               'The banana is ripened'

20d.   grd 4: Ku-n   nunè   ayaba. (C- form)

               2PL-PAST   ripen   banana

               'You completely ripened the banana'

20e.   grd 5: Na-a   nunar dà   ayaba. (C- form)

               1SG-PAST   ripen   Prt.   Banana

               'I ripened that entire banana'

               'I ripened the banana'

20f.   grd 6: Ya-a   nunoo ayaba. (C- form)

               3MSG-PAST ripen   banana

               'He ripened banana and came back'

20g.   grd 7: Ayaba   ta-a   nùnu. (A- form)

               banana   3FSG-PAST   ripen

               'The banana is well ripened.'

With regard to the syntactic properties of the verbal grades system, grades 1, 4, 5, and grade 6 contain both transitive and intransitive verbs, while grade 2 is totally transitive, and finally, grade 3 and 7 are all intransitive verbs.

For Parsons (1960) Hausa verbal grades could be categorized into three groups: First category is termed as primary grades consist of grades 1, 2, and 3, the second is secondary grades consist of

grades 4 and 5 and last category which is called tertiary grades includes grades 6 and 7. However, there is morph syntactic and semantic relation between the three levels, whereas any form appearing in the secondary grades is derived from one of the primary grades, and any form appearing in the tertiary grades is derived from one of the primary or secondary grades.

However, verb that operates in both grade 1 and 2, the grade 1 form is considered to be basic in meaning. For Parson (1960 p. 250) grade 2 is multifunctional and its exact meaning depends on the basic semantics of a given verb. Grade 3 has no specific semantic meaning and all its verbs are intransitive and it is considered to express an independent process, as it was highlighted in (20c) above. In grade 4, the action expressed by the verb is completely done or undergone. Grade 5 used suffix and preposition to indicate causative meaning to a verb, by indicating that someone or something is made to undergo the action which the verb indicates. But this is not applicable in all cases as we have seen in (v) above. Grade 6 indicates an action which takes place or has its beginning at a distance from the speaker but which has its primary effect at the location of the speaker. Grade 7 indicates that the subject of the verb is affected by the action which the verb expresses. The grade 7 is sometimes characterized as a 'passive.'

Newman (1973) suggests a system for the purpose of account for all verbs without exception. He proposes six base classes based on the tone pattern and final vowel. There are three tone patterns and two final vowels that produce six phonological classes as follows:

Tone	vowels			
	-a		-i	
H	jaa	'pull'	ci	'eat'
HL	kaamà	'catch	wuni	'pass the day'
LH	fita	'go out'	sayi	'buy'

For Newman (1973), these six base classes have no semantic correlates, and verbs are lexically allocated to specific classes simply by virtue of their shape. He also holds the view that there are some of the grade 1 verbs which are not operating in grade 2, and grade 2 and 3 that are not operating in grade 1. Consider the examples below:

Grade 1 verbs not operate grade 2   grade 2 and 3 verbs not operating grade 1

Verbs	Gloss	Verbs	Gloss
keerà	forge	nèemi	search
gamà	finish	suuma	faint
kaamà	catch	cèeci	rescue
dafà	cook	fita	go out

Concerning the extension class which is almost equivalence with Parsons' secondary and tertiary grades (i.e grade 4 to 7), Newman (1973 p. 34) suggests that, the applicative extension is projected to be transitivizer, whereas the grades have some semantics associated with them.

Tuller (1986), in argued that there are some verbs that are considered to be used frequently in interaction. Such verbs include: fara 'start', daina 'stop', dada 'add' and many others. Contrary to Tuller's (1986) view, Amfani (1996) argues that, the verbs mentioned by Tuller are not exceptional, in the sense that they have no any difference with other verbs, especially when we consider Abney's (1987) view on functional classification.
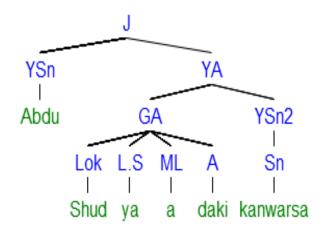
Yahaya, et al. (1992 p. 2) in their book entitled *'Darussan Hausa don Manyan makarantun Sakandare',* stated that verb is a word which contains action. In other words, any action in the sentence, the word that expressed the action is known as verb, 'Aikatau' in Hausa language. For them verb in Hausa is of two types: transitive, and intransitive.

Zarruk, (2001) in his book, discusses the verbal phrase in respect to Hausa sentences, presumed the occurrences of verb in the verbal phrase is obligatory. He went further to explain that, apart from the main verb sometime there is additional particle which is always going hand-in-hand with the verb which is 'da'.

Recently, Umma (2011), in her MA thesis, compared the Verbal phrase in Gladanci's work (1976) with that of Chomsky (1957). She found that, both works share some similarities and differences, in the sense that both works made explicit on sample sentences which are statements. She gave the following illustrations to support her argument:

21a.   Binta ta gama girki   'Binta finished cooking'

21b.   John played tennis   (Umma 2011 pp. 66-67)

However, Umar (2011) concluded that, both Galadanci (1976) and Chomsky (1957) justified the realization of the NP2 in the verbal phrase. In term of differences between the works, she stated that, Galadanci (1976) elaborated more in verbal complex (Gurbin Aiki) compare to Chomsky (1957). This is because Galadanci (1976) subdivided verbal complex into four constituents as follows:

In the above sentence adopted from Umar (2011 p. 75), *J means Jimla* (sentence) which divided into two major parts: *YSn* (NP) and *YA* (VP), *YA* is subdivided into two; *GA* (VC) Verbal complex and *YSn2* (NP2). For Galadanci *GA* (VC) is further divided into four parts mainly; *Lok* (tense), *L.S* 'PVP', ML 'TM', and finally *A* (V). But Chomsky (1957) did not consider this subdivision.

2.5   Hausa Tenses

The term tense has been defined by many scholars and authors; they claimed that tense is a set of forms taken by a verb to indicate the time of the action in relation to the time of the utterance. For instance: According to an Advance Learner's Dictionary tense is, "any of the systems of a verb that may be used to expression the time of the action or state express by the verb: the past/present/future tense". (2005 p. 1525)

This definition indicated that there are three types of tenses, which are drive from verb. The argument here is that, this definition is while aware in English language, it not necessarily to associate this definition to other languages. For instance, Hausa language has seven tenses.

Velupillai, stated that, "by tense we mean the grammatical categories which express time in order to locate an event at a particular point in time in relation to a reference point we thus make use of these grammatical categories". (2003 p. 67)

The above author expressed himself using the general term. Because in his definition no any specification, so that is easier to associate this definition with many languages due to generalization.

Bartsch, (1995 p. 128) on the other hand, stated that,

"Tenses are deictic situational determiners; they determine how the situation described in their scope is situated with respect to the time of speech. He also explained that, there are only two morphologically expressed tenses in German, that are present tense and past tense, he went further to explain that, there are three aspects used to a described situation".

"Tense in grammar is used to indicate the time of action in the sentence. It can be in present tense, past tense, or in future. For examples: he washed shirt, he is washing shirt, or he may wash shirt Sani (1997 p. 71).

This definition gives emphasis in the English system of tense, even thought, the author is from Hausa speakers, but there is need for more explanation from him, in order to cover the Hausa tenses.

Comrie (1985 p. 9) defines tense as "a grammatical expression of location in time. On the other hand, this can be viewed as purely definitional. In this way we would look at a particular form in a language, decide whether it does in fact express location in time and whether it is indeed a grammatical category, and then pronounce it to be tense or not.

The idea of locating situations in time is a purely conceptual notion, and is as such potentially independent of the range of distinctions made in any particular language. It does however; seem to be the case that all human languages have ways of locating in time. They differ from one another, however, on two parameters. First is the degree of accuracy of temporal location that is achievable in different languages. Second is the way in which situations are located in time, in particular the relative weight assigned to the lexicon and to the grammar in establishing location in time.

Clifford (1980 p. 22) says a discussion of tense would be impossible without the use of the word event or similar words. The sort of thing meant by event in the present context may be indicated by saying that, it is what would be taken as making a simple present sentence true or what is

referred to by the nominalization of such sentences. One significant element of the nature of events however, is that, by and large, they begin, go on, and end. Further, two events may overlap: Their on goings may coincide or the end or the beginning of one may coincide with the ongoing of the other. In this way a sort of ordering of events arises.

The basic binary distinction in Hausa, as in many languages with aspectual systems, is between the Perfective and Imperfective. Comrie (1976) defines "perfectivity" as viewing a situation externally, with no reference to its internal temporal shape, whereas "imperceptivity" allows the internal viewing of a situation and explicitly encodes its internal structure. The perfective thus denotes single phase completeness and encapsulates the beginning and end of the situation (=completed action), while the imperfective denotes incompleteness and concentrates on the intervening phase, leaving the endpoint unspecified (=incomplete action).

Hausa differs from tense-dominated languages like English in that, the relevant time-reference point can be other than the actual "here and now" moment of speaking. For example, the future may be used with reference to past time, denoting an event/action projected to take place after the specified past time-point.

2.5.1. Types of Hausa Tenses

There are seven tenses in Hausa. Each tense is identified by the following:

1-   A pre-verbal pronoun (PVP)

2-   A tense –marker   (TM)

3-   A main verb (V). (Galadanci, 1967 p. 60)

These are the things to take into consideration for the explanation of Hausa tenses. However, there is need for us to explain the followings:

1-   A pre-verbal pronoun (PVP)

The pre-verbal pronouns indicate; person, gender, and number, and it is used in all the seven tenses. Consider the table below:

Table 2.7: Hausa Preverbal pronoun (Galadanci, 1976 and Sani, 1999)

Pre-verbal Pronoun	Person	Number	Gender	Abbreviations
Na	1st	Singular	Both Gender	1st P.SG
Ka	2nd	Singular	Masculine	2nd P SG.M
Ki	2nd	Singular	Feminine	2nd P S.F
Ya	3rd	Singular	Masculine	3rd P.SG.M
Ta	3rd	Singular	Feminine	3rd P. SG.F
Mu	1st	Plural	Both Gender	1st P. PL.
Ku	2nd	Plural	Both Gender	2 P. PL
Su	3rd	Plural	Both gender	3rd P. PL

The above table has five columns; the 2nd column abbreviates the pre-verbal pronoun. (P) Referring to person, (SG) is for Singular, (PL) is for plural, (M) is for Masculine gender, and (F) is for Feminine gender.

2-   A tense –marker   (TM)

Tense markers indicate the time in which an action is performed. All Hausa tenses have visible (overt) tense marker as follows:

Table 2.8: Hausa tenses and tense markers (Galadanci, 1967 p. 63)

Tense	Abbreviation	Tense Marker (TM)
General Continuous Tense	GCT	Na
Relative Continuous Tense	RCT	Ke
General Past Tense	GPT	- a and -n
Relative Past Tense	RPT	Ka
First Future Tense	FFT	Za
Second Future Tense	SFT	- à
Subjunctive	Sub	ɸ

Table 2.8: Continued.

2.5.1.1   General Continuous Tense

'**Na'** is used to indicate general continuous tense, which refers to an ongoing action (Galadanci, 1976). It takes all the subject pronouns (i.e.1st, 2nd, 3rd.plu and sing) as below:

22a   I-na   tafiya

      1MSG-CONT   walking

      'I am walking'

  b. Ka-na   karantawa

      2MSG-CONT   reading

      'You are reading'.

  c. Ki-na   rubutawa

      2FSG-CONT   writing

      'You are writing'.

  d. Ya-na   zuwa   kasuwa

      3MSG-CONT   coming   market

      'He is going to the market'.

  e. Ta-na   dafa   gwaza

3FSG-CONT   cook   cassava

'She is cooking cocoyam'.

f. Mu-na   cin   sakwara

1PL-CONT   eat   pounded yam

'We are eating pounded yam'.

g. Ku-na   ba   mu   kuɗi

2PL-CONT   give   1PL   money

'You are giving us money'.

h. Su-na   yanka   kaji

3PL-CONT   slaught   chickens

'They are slaughtering chickens'.

2.5.1.2   Relative Continuous Tense

'***Ke***' is used to indicate relative continuous tense, which refers to an ongoing action (Sani, 1999). It takes all the subject pronouns (ie.1st, 2nd, 3rd. plu and sing) as below:

23a.   Ni   ne   na-ke   fassarawa

I   COP   1SG-RL.CONT   translating

'I am the one who translate'.

b. Kai ne   ka-ke   sanarwa

You are the one   2MSG-RL.CONT   announce

'You are the one who announce it'.

c. Ki   ce   ki-ke   farawa

You COP   3FSG.-RL.CONT   starting

'You are the one who start it'.

d. Shi ne   ya-ke   ɗaukan   jakarshi

He COP   3MSG-RL.CONT   take   bag (of) 3MSG

'He is the one who take his bag'.

e. Ita ce   ta-ke   sauraran   karatu

   She COP   3FSG-RLCONT   listen   reading

   'She is the one who listen to the lecture'.

f. Su   ne   su-ke   gina   gidaje

   They COP   3PL-RLCONT   build   houses

   'They are the ones who build houses.'

2.5.1.3   First Future Tense

'**_Za_**' is used to indicate an action or event that has not taken place but will take place in the future, and it is an obligation (Bunza, 2002). It takes all the subject pronouns (ie.1st, 2nd, 3rd. plu and sing) as below:

24a.   za-n (na)   yi   aikin.

       FUT-1SG   do   work

       'I will do the work'.

  b. Za   ka   gabatar da   takadda

     FUT   2MSG present with   paper

     'You will present a paper'.

  c. Za   ki   tunatar   da   mu

     FUT   2FSG remind   woth   3PL.

     'You will remind us'.

  d. Za-i(ya)   zana   .

     FUT-3MSG   draw

     'He will draw'.

  e. Za   ta   dinka kaya-n

     FTU   3FSG sew   goods-DEF

     'She will sew the clothes'.

f. Za   mu   samar   da   kaya-n.

   FUT   1PL.   produce with goods-DEF

   'We will produce the goods'.

g. Za   ku   gama aiki-n

   FUT   2PL.   finish work-DEF

   'You will finish the work'.

h. Za   su   kashe ƙwari-n

   FUT   3PL.   kill   insect-DEF

   'They will kill the insects'.

2.5.1.4   Second Future Tense

'**à**'   is used as a future marker but with no sense of obligation as the former (Jinju, 1980). As in sentences below:

25a.   Na-à   tambaya

      1SG-FUT   ask

      'I may ask'.

  b. Ka-à   tuntuba

     2MSG-FUT   contact

     'You may contact'.

  c. Ta-à   bi   sawu

     3FSG-FUT   trace   footstep

     'She may follow up.'

2.5.1.5   General Past Tense

This tense is used to indicate that an action took place and had been completed in the past, it has '**a**' & '**n**' as tense markers (Galadanci, 1976). For examples:

25a. Na-a   saida   masa

      1SG-PAST   sell   maze

      'I sold maze'

b. Ka-a   ci   abinci

    2MSG-PAST   eat   food

     'You ate the food'

c. Ki-n   je   gona

    2FMS-PAST   go   farm

    'You went [to] the farm.

d. Ya-a   ci   abinci-n

    3MSG-Past   eat   food-DEF

    'He ate the food'

e. Ta-a   yanka   lemu

    3FSG-PAST   cut   orange

    'She sliced orange'

f. Mu-n   tattauna   batu-n

    1PL-PAST   discuss   issue-DEF

    'We discussed the issue'.

g. Ku-n   yi   karatu

    2PL-PAST   do   read

   'you read'.

h. Su-n   hau   bishiya

    3PL-PAST   climb   tree

    'They climbed a tree'.

2.5.1.6   Relative Past Tense

This is used to indicate that an action took place in the past. How this differs from the above is that, this relates the action of the verb to the subject (Galadanci, 1976). For examples:

26a.   Ni   ne   na   karanta

    I   COP   1SG.(PAST)   read

    'I am the one who read'.

  b.   Kai   ne   ka   ɗauki   taki

    You   COP   2MSG.(PAST)   take   fertilizer

    'you are the one who took the fartilizer.

  c.   Ke   ce   ki-ka   boye   kaya-n

    You   COP   2FSG-PAST   hide   goods-DEF

    'You are the one who hid the goods.'

  d.   Shi   ne   ya   buɗe   ƙofar

    He   COP   3MSG.(PAST)   open   door-DEF

    'He is the one who opened the door.'

  e.   Ita   ce   ta   shirya

    She   COP   3FSG.(PAST)   prepare

    She is the one who prepared.

  f.   Mu   ne   mu-ka   rubuta   littafi-n.

    We   COP   1PL-PAST   write   book-DEF

    'We are the people who wrote the book'.

  g.   Ku   ne   ku-ka   kawo   shinkafa

    You   COP   2PL-PAST   brought   rice

    'You are the people who brought rice.'

  h.   Su   ne   su-ka   aikawa   Sani   kuɗi.

    They   COP   3PL-PAST   send   Sani   money

'They are the people who sent money to Sani.'

2.5.1.7   Subjunctive

Subjunctive has no tense marker. It expresses command. It usually works with second person (singular and plural). This is because command requires face to face interaction between the commander and the commanded (Galadanci, 1976; Sani, 1999 and Jinju, 1980).

27a.   Tashi   ka   tafi   gida

      Stand up   2MSG.(COMN)   go   home

      You stand up and go home.

  b. Karɓi ki   karanta

    Take   2FSG (COMN)   read

    You take and read.

  c. Mu   tashi   mu   tafi

    1PL.(COM)N   stands up   1PL.   go

    Let us stand up and go.

Note, all the six tenses have tense marker, but the subjunctive tense and half of relative past have zero tense marker, as represented with the symbol in the above table (ɸ). In all cases, the preverbal pronoun precedes the tense marker, except in the first future, where the TM; za precedes the PVP, and elision of the PVP sometimes occurs with the first and third person singular in the first future i.e. zan for za na, and zay or zai for za ya.

2.6   Hausa Sentence Structure

Sentence is the most basic unit of expression in any language in terms of which the grammar of the language is organized. Sentence is a group of words containing a subject and a predicate. Galadanci (1976 p. 1) & Skinner (2007 p. 64) argued that Hausa sentence consists two main

elements: subject segment and verbal segment. In other words, Hausa sentence consists of noun phrase and verbal phrase.

2.6.1   Structure of the Hausa Noun Phrase

Noun Phrase is a piece or segment of speech containing at least one noun, or a noun accompany with many pre and post modifiers. In other words, in structure of the Hausa nominal phrase there is always a head (H) which is the pillar of the phrase and the head may or may not be accompanied by various qualifiers which can be either in pre-heard or in post-head positions, or both. For examples:

i. Mutun   ii. Wancan   mutuni-n   iii. wancan   farin   mutumi-n

    Man   Lg Dem.   Man-DEF   Lon.Dem white   man-DEF

                   'that man'   'that white man.'

iv.   Mutunin kirki   v.   wani   mutun dogo
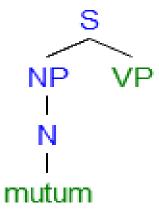
    Man   good   someone   man   tall

    'Good man'   'a tall man'

In example (i) above mutun is noun alone, but in the second example the noun is accompanied with pre-head wancan which is a long demonstrative specifier, while in example (iii) above, noun is accompanied by more than one pre-head
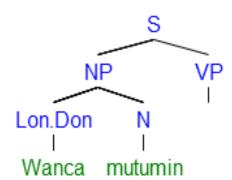
2.6.2   Representing of the Structure of Hausa Nominal Phrase Using Tree diagram

(i)

```
          S
         / \
       NP   VP
        |
        N
        |
      mutum
```
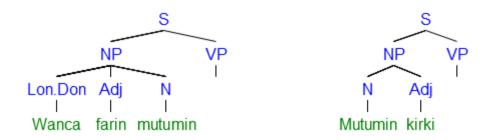
Mutun refers to man or person

(ii)

```
              S
             / \
           NP   VP
          /  \   |
     Lon.Don   N
        |       |
      Wanca  mutumin
```

In the above NP, the word *wancan* refers to 'that' while *mutumin* refers to 'the man', the the entire phrase means 'that man.'

iii)   iv)

In example (iii), *Wancan* 'that', fari 'white' and *mutumin* 'the man'. The entire NP means 'That white man', the last example (iv), the NP is branches into: *Mutumin* 'the man' and *kirki* 'kind'

In the above diagrams, in example (i), the NP has only one word *Mutum* 'man', but in the second illustration example (ii), the Np is subdivided into two: long demonstration (Lon. Dom) *wancan* 'that' and noun (N) *mutumin* 'man'. With regard to the next illustration (iii) the NP node divided into three: *wancan* 'that' which is function as a lon demonstrater, fari 'white' which is an adjective function as a qualifier to the noun *mutumin* 'man'. But in the fourth example, the NP has noun *mutumin* 'man' and adjective *kirk*i 'good'.

2.6.3   Structure of Hausa Verbal Phrase

Verb Phrase is the segment of speech or writing containing at least one verb a long or a verb accompany with another noun, preposition, and adjunct or both of them. However, in Hausa language both pre-verbal pronoun, tense-marker are analyze under verbal phrase (Galadanci, 1976). Consider the illustrations below using tree diagram:
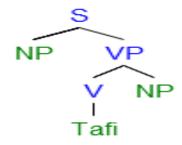
Hausa Version   English Gloss

  i) Tafi   "go"

  ii) Tafi gida   "go home"

  iii) Tafi gida yanzu   "go home now!"

iv) Ɗora a kan kujerar   " place on the chair
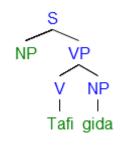
v) Ɗora littafin a kan tebirin   "place the book on the table

2.6.4. Presenting of the Structure of Hausa Verbal Phrase in Tree Diagram

i)

```
              S
          ┌───┴───┐
         NP       VP
              ┌───┴───┐
              V       NP
              │
            Tafi
```

ii)

```
        S
    ┌───┴───┐
   NP       VP
        ┌───┴──┐
        V      NP
        │      │
      Tafi   gida
```

iii)

```
          S
     ┌────┴────┐
    NP         VP
         ┌─────┼─────┐
         V     NP    ADV
         │     │     │
       Tafi  gida  yanzu
```

iv)

```
            S
        ┌───┴───┐
       NP       VP
            ┌───┴───┐
            V       PP
            │    ┌──┴──┐
          Ɗora   P     N
                 │     │
              a kan  kujerar
```
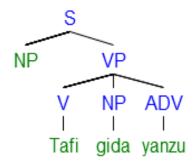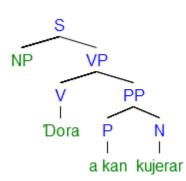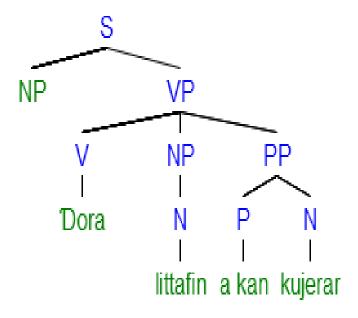
v)
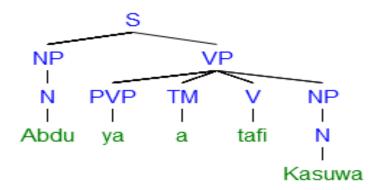
As mentioned earlier, the PV is headed by the verb, and a VP consists of a single verb. For instance in the case of example (i) above, where the VP immediately dominated the single word *tafi* 'go'. In the next illustration example (ii), the VP consists of two items: tafi 'go' function as a predicate and direct NP *gida* 'home' which function as a direct object. In the third illustration (iii) above, the word *yanzu* 'now' function as a modifier to the predicate *tafi* 'go'. With regard to the next illustration example (iv) above, the VP consists of V and PP *a kan kujera* 'on the chair' which is also branches into P and N. But the last example (v) the VP consists of V *xora* 'put', NP *littafi* 'book' and PP *a kan kujera* 'on the chair'.

For further explanation of Hausa nominal phrase and verbal phrase consider the illustration bellow:

28a.   Abdu   ya-a   tafi   kasuwa
        Abdu [Personal name]   3MSG-PAST   go   market
        'Abdu went to the market'
28b.

This sentence above tells us that *Abdu* is subject who belongs to the NP and 'yaa' is PVP&TM which belong to VP and finally, verb *tafi* 'go' and NP *littafi* 'book' also belong to the entire verb phrase.

2.7   Related Studies on Thematic Role

There are a lot of studies especially those that have to do with English language on theta roles. Other languages like German, Spanish, among others have also talked on theta role and its assignments on their languages. These Studies include: Belletti & Rizzi 1988; Fillmore (1968); Grimshaw (1990); Jackendoff (1972); Van Valin (1990); Speas (1990); Carrier-Duncan (1985); Jackendoff (1990); Larson 1988; Baker (1989, 1996); Bresnan & Kanerva 1989; Givón 1984; Fillmore 1968; Gruber 1965; Dowty 1991; Havav & Levin (1988, 2004, and 2005); Lehmann (2006); Bierwisch (2006); Wechsler (2006); Willits et   al, (2007); Davis (2009); and Okeke (2012). These researchers discussed the theta role theory with examples from different languages. Theta *role* theory is one of the generative grammar's theories which have another multidimensional look at sentence and its constituents by ascribing different roles to the arguments contained in a sentence.   Theta/Thematic role is the semantic relation between the nominal phrase(s) and the predicate. Sometimes it is referred to the relationship of morphological

settings, Syntactic realization and their overall semantic realization of a sentence. Thematic role is the underlying relationship which the participants of a sentence or arguments as they are called in theta descriptions have with the (main) verb in a clauses and sentences. The semantic roles plays by arguments in an even or state are called thematic role or theta roles (Wechsler 2006 p. 1).

The term Theta Role is often used interchangeably with the term thematic relations (particularly in mainstream generative grammar for an exception see (Carnie 2006)). The reason for this is simple: theta roles typically reference thematic relations. In the Chomskyan generative grammar especially with reference to Government and Binding theory and the Standard Theory of Transformational Grammar, a theta role or θ-theta is a recognized method for representing syntactic argument (the number and type of noun phrases) which are required to show the syntactic structure of a particular verb (argument structure of a particular predicate see (Radford 2009 p. 202)). For example, in a sentence structure, some verbs require more argument than other. A verb can take only one argument; some verbs need two arguments and some even more than two; depending on the nature of the verb in use. In English language, the verb arrive, can take one argument as in 29a, and verb arrest can take two arguments as in 29b below:

29a.   The teachers have arrived.

29b.   The teachers have arrested the late comer.   (Radford, 2009 pp. 201-202)

Some verbs can take one, two or even three arguments; like verb play, studies and put.

Theta criterion (or *θ- criterion*) is the formal device in Government and Binding Theory for enforcing the one to one match between arguments and theta roles (Radford, 2009; Carnie, 2007; Van Vanlin and Lapolla 1997). The theta criterion refers to how "each argument bears one and only one θ-role, and each θ-role is assigned to one and only one argument" Chomsky (1981 p.

36). Although it is often not explicitly stated, adjuncts are excluded from the theta criterion. One common way of thinking about theta roles is that they are bundles of thematic relations associated with a particular argument position.

2.7.1   Thematic Hierarchies

Thematic Hierarchies are by far the most widely used method to explain the mapping from semantic representation to syntax. Fillmore (1968) was the first to formulate a hierarchy of "cases" (semantic relations) to help determine subject selection. After him, most theories make use of a mapping between an ordered list of semantic roles and an ordered list of grammatical relations. Given a thematic role hierarchy (agent>theme ...) and a syntactic hierarchy (subject>object ...), the mapping usually proceeds from left to right, mapping the semantic role further to the left onto the first unoccupied position in the syntactic hierarchy. Thus, rather than having invariable correspondence relations, typical of the direct mapping approaches, the mapping is controlled by strategies relative to the hierarchies.

As was the case with thematic roles, what the appropriate thematic hierarchy should be and how it works is a quite controversial matter. There is general agreement that the agent role should be the highest ranking role, but there is no consensus about the ordering of the rest of the roles. Simply to illustrate the diversity of proposals, consider the ones collected by Levin and Rappaport (1996).

Different scholars have different perceptions and recommendations on how these roles are to be categorized sequentially. Havav & Levin (2004, pp. 452) presented different assumption and the prominent among these assumptions are:

a.   Agent > Theme/Patient > Goal/Source/Locative (Baker 1997)

b.   Agent > Experiencer > Theme (Belletti & Rizzi 1988)

c.   Agent > Benefective > Recipient/ Experiencer > Instrument > Theme/Patient > Locative

(Bresnan & Kanerva, 1989)

d.   Agent > Patient > Recipient > Benefective > Instrument > Locative > Temporal

(Dik 1978)

e.   Agent > Experiencer > Instrument > Patient > Goal/Source/Locative > Time

(Fillmore 1971)

f.   Agent > Dative/Benefactive > Patient > Locative > instrument > Associative > Manner

(Givon 1984)

g.   Actor > Patient/Benefactive > Theme > Goal/Source/Locative (Jackendoff 1990)

h.   Agent > Effector > Experiencer > Instrument > Force > Patient > Theme > Benefactive >

Recipient > Goal > Source > Location > Path (Van Valin and Lapolla, 1997)

Havav and Levin (2004) also argued that, these thematic hierarchies and many other differ along several dimensions. For instance, there is no uniformity in ranking of a certain pairs of role; for example, Jackendoff (1990) ranks theme above locative, but Van Valin does the opposite. Likewise Givon (1984) ranks patient above locative, while Van Valin does the opposite. In addition, some scholars considered roles that are associated with arguments, while others included both those associated with arguments and adjuncts. However, apart from the ranking outlined by Havav & Levin (2004), other scholars have presented other rankings that were not included in Havav & Lavin's ranking. These include:

a.   Agent > Experiencer > Goal/Source/Locative > Theme (Grimshaw 1990)

b.   Agent > Experiencer > Theme > Goal/Source/Locative Manner./Time (Speas 1990)

c.   Agent > Experiencer > Theme > Goal/Source/Locative (Carrier-Duncan 1985)

d.   Agent > Theme > Goal > Objective (Larson 1988)

e.   Agent > Benefective > Recipient/ Experiencer > Instrument > Theme > Locative (Wechsler 2005)

f.   Agent > Experiencer > Theme > Goal > Recipient > Source > Locative > Instrument > Beneficiary (Carnie 2007)

g.   Theme > Agent > Experiencer > Locative > Goal > Source > Instrument (Radford 2009).

It should be taken into account that these proposals are made from widely differing theoretical stands and that at times there are differences in what is being hierarchized. Nevertheless, most of the disagreement lies in where to locate the Theme with respect to other roles, especially the Goal and Location roles. Two reasons explain the difficulty in locating the theme. First, Theme/Patient arguments can be both subjects and objects. The second reason is that the Theme/Patient competes with the goal argument to be the first object of verbs that take double objects.

Rappaport & Levin (1988, 2004, and 2005) in dealing of thematic roles argued that thematic roles are naturally relational concepts; that label relations of arguments to pre-independents of predicators. They also highlight that the concept of hierarchy is a ranking of a set of theta roles, attempted to reflect priority relation among them. These hierarchies of theta role are espoused by proponents of Government and Binding, Functional Grammar, and Role Reference Grammar, and they figure in explanations of a significant range of linguistic phenomena in many languages, which including subject and object choosing (Havav & Levin, p. 453).

Van vanlin (1999) in his paper about semantic and theta roles, discussed the main phenomena which have encouraged the notion of generalized semantic roles and assesses censoriously certain of the specific suggestions that have been made, with special focus on the function the roles have in syntax-semantics interface. In addition to that, the paper explored on the various theories that deal with the selection of argument and syntax-semantics interface. He argued that all the theories or approaches except few are tied to monostrata theories of syntax. However, the paper explained the semantic role based on three differences ways in relation to levels of generality: firstly, is what will called 'verb–specific' semantic roles, for instance; like speaker, writer, killer, broken, etc., the second are theta relations, that has direct relations across the verb-specific roles, for examples; goal, sources, locative, agent and so on. Lastly are generalizations of the semantic relations which are across the theta relations.

Finally, in analyzing the theta roles, the researcher used the term "Actor and Undergoes" to refer to agent, patient, locative, and other theta roles. For example in Spanish:

30.   Maria   cerro   la puerta
Maria {Actor}   closed the door [Undergoes],   (Van vanlin p. 375).
In another article entitled Thematic Role and Syntactic Structure by Backer (1997), she discussed the three stages between an event and surface linguistic description of it. She argued that: the first stage is the non-linguistic stage of conceptualizing a particular event, i.e. in a situation where all the arguments or participants of the verb may be affected by the occasion in some way or another; human cognizes normally focus on one of those changes as being particularly salient or relevant to the interests. Theme or patient should be the argument of the event. Secondly, this thematic representation is associated with linguistics representation in which entity seen as the theme of the event is said to be NP i.e. direct object of the verb. Lastly, there is a possibility of

adjusting the order of representation internally to the language system. This means that, the direct object (patient) NP of the verb could be a subject if there is no agent in the clause.

In recent studies on thematic roles, Okeke, (2012) in his paper about the theta roles in Igbo language explained the various theories of meaning and also argued that as part of its inherent lexical specification, a verb or a preposition requires its arguments (which are usually nouns) to be in specific thematic roles, because where there is one argument, there is one theta function; and the semantic interpretation of a particular object is the determining factor for the types of theta role the argument will be assigned. However, the researcher's explanations of different dimension of meaning gave special emphasis on the investigation of theta role in the Igbo language. He analyzed the Igbo theta role based on the principles of theta criterion. The principles state that each theta role has a particular theta function; for instance, agent or experiencer cannot be a goal or theme at a particular material time. The findings of the study shows that in Igbo both verbs and prepositions assign roles to arguments, but the role assigning by the verb is directly, while the role assigning by the preposition is indirectly.

In a MA Dissertation, Yusuf conducted a research on Acehnese language entitled "*A Syntactic Analysis of Government and Binding Theory on Acehnese Phrase Structure*". The main focus of this research is to describe Acehnese phrase structures, specifically, Nominal phrase and Verbal Phrase (NP and VP), using the Government and Binding (GB) framework. In the analysis, he found that the syntactic structure of English and Acehnese can adopt the projection principle, and the layered projection schema discussed in the study is believed to be universal. But in Acehnese, the linear order of constituents with respect to the head projection is not universally fixed. Interestingly, the research shows that the structure of Acehnese phrases are similar with English phrase structures, and that the Acehnese phrase may contain more elements compared to

an English phrase. Conversely, the other side of the findings indicates that Acehnese language differs significantly from English and other languages, in that; it does not have number and tense agreement. More to this, the auxiliary in Acehnese language is not contained in the phrase structure, rather, it uses some words that are not inflected for tense and number agreement. Since the words do not change forms in either present, past or future tenses, tense in this language is indicated by adverbs of time.

Another work on thematic relation is the work of Willist, et   al, (2007). The focus of this work is to determine how far simple distributional statistics can go towards capturing thematic role relationships, and to contract the successes and failures of this statistic. The method used by the researchers is quantitative; the corpuses of text were obtained by the authors from the online Wikipedia (2006) encyclopedia. The corpus used consisted of 250,000 randomly chosen articles (19 of the 1.3 million). For simplicity and computational efficiency only a small subset (10,000) of the unique token were used in the analysis. The findings of this study show that several distributional statistics are sufficient not only to distinguish related from unrelated noun-verb pairs, but also more graded differences like obligatory versus non-obligatory pairs. The results provided evidence that, contrary to prior claims, some distributional statistics may be sufficient for establishing which nouns and verbs are thematically related and even to establish more specific differences like which are obligatory and which are not.

2.7.2   Types of Theta Roles

Several linguists provided extensive description and explanation of thematic roles in details as was highlighted above. Thus, in this part the types of theta role have been discussed with the reference to the work of Radford (2009). Carnie (2007), and Van Valin & Lapolla (1997).

With regard to the thematic relation, Radford (2009) stated that, it essential in the begging to know predicates and arguments. In his view defined **Predicate** as an expression denoting an action or event, while **Argument** is an expression denoting a participant in the relevant activity or event. Hence the participants of a verb are usually its subject and complement(s), complement here can be direct object or both direct and indirect object (p. 210). He also featured some of the theta roles which are universally considered by most of the linguists. These roles are:

2.7.2.1   Agent

An agent is the entity who initiates or performs the action expressed by the verb. This also denotes the thematic relation which the argument causes the action with deliberation and volition. Napoli (1996) quoted by Okeke (2012) says that one quality of an agent is the ability to curry its function voluntarily" pp.174. Examples:

    i.   John slapped Sue.

In the above sentence, the argument **John** has the theta role of agent who acted on his volitional to eat the rice.

2.7.2.2   Theme

 The theme is the person or thing which undergoes the action expressed by the verb. A theme can be either animate or inanimate. Here the action expressed by the verb goes directly to the patient, because nothing comes in between the verb and the arguments. In the preceding example, **John slapped Sue;** the argument **Sue** has the theta role of patient, because she receives the effect of the action performed by John.

2.7.2.3   Experiencer

The experiencer is the entity that experiences some psychological state expressed by the verb. The experiencer receives emotional or sensory, and experiencer can be a human being or non-human. For example;

   i.   Sumsur loves Sue.

Sumsur as subject of the above sentence is the entity that experienced some emotional input. Thus, Sumsur as the experiencer in the sentence has the ability not to love Sue.

2.7.2.4   Goal

The goal is the entity towards which something moves. In other words, goal is the entity towards which the activity expressed by the verb is directed. However, the goal can be animate or inanimate. For example:

   i.   Lee sent a letter to Sue.

The argument **Sue** has the theta role of goal, because the termination point of the letter sent by the Lee is her.

2.7.2.5   Source

The source is the entity from which something is moved as a result of the activity expressed by the verb. Here we can say that, most of the time source and goal are going together in the sentences. Consider the following examples:

   i.   Sabri ran from the police station.

In the preceding **Lee sent a letter to Sue.** The argument **Lee** is the source, while in the above sentence; the argument **police station** is the source.

2.7.2.6   Locative

Locative is the place in which something is situated or takes place. In other words, it is an entity where another may be found or where the action occurs.

For examples:

i.   Yusuf is currently leaving in Petaling Jaya.

ii. The book is in the bag.

Here, the arguments **Petaling Jaya** and **bag** have the theta roles of locative.

2.7.2.7   Instrument

Instrument is the entity used for the accomplishment of the action expressed by the verb or is the means by which an action is performed or something comes about. For instance:

i.   Ali opened the door with a key.

In the above sentence, the argument **key** has the theta role of instrument.

These are the seven theta roles discussed by Radford (2009). On the other hand, Carnie (2007 pp. 221-222) provides two additional roles apart from the seven proposed by Radford. These are:

2.7.2.8   Beneficiary

Beneficiary is the entity for whose benefit from the action expressed by the verb. For examples:

i.   Mary studies hard for her mother.

ii. She cooked Matt dinner.

In the above examples, the argument mother has the theta role of beneficiary, while in example ii Matt has the role of beneficiary.

2.7.2.9 Recipient

Carnie (2007 pp. 221-222) argues that there is a special kind of goal which is called recipient which occur only with predicates that denote a change of possession. Consider the examples bellow:

    i.   Mikaela gave Jessica the book

    ii. Daniel received a scolding from Hanna.

In the above sentence (i) above there are three arguments (Mikaela, Jessica, and book), the argument **Jessica** has the theta function of recipient. While in example (ii) **Daniel** has the theta role of recipient.

However, for Van Valin and LaPolla (1997: 85-86), the explanation of the type role is to complex as compare to previous scholars. In the first place, they distinguish between agents and effectors and between patients and themes. Secondly, they also included force and path as follows:

2.7.2.10 Effector

 Effector is the doer of an action, which may or may not be willful or purposeful as in:

    i.   Max breaking the clock accidentally.

    ii. A puppy chewing up Maria's new shoes. (p. 85)

In example (i) above **Max** has the theta function of effector, while in the second sentence (ii), the effector is **Puppy.**

2.7.2.11   Force

For Van Valin and Lapolla, force "somewhat like instruments, but they cannot be manipulated. They can include things like tornados, storms and acts of God", as in

   i.   A flood washing away a village. (p. 85). Here **flood** has the theta role of force.

2.7.2.12   Patient/theme

Although many scholars used patient and theme interchangeably, but for Van Valin and LaPolla; *Patient* is a "things that are in a state or condition, or undergo a change of state or condition", while *theme* is a "things which are located or are undergoing a change of location (motion)". Consider the examples below:

   i.   A wind breaking, (wind as a patient).

   ii. Sue being tall, sick or dying, (Sue as a patient).

   iii. A book being on the table, (book as a theme).

   iv. Carl putting a book on the table, (book as a theme)

2.8   Summary

In the beginning of this chapter, I began with the summary of Hausa grammar as discussed by several scholars, especially noun, pronoun, gender and number, verb and verbal grades, Hausa tenses, and nominal and verbal phrases. Secondly, I also reviewed previous studies conducted on

theta role, hierarchy of the roles and the types of theta roles with emphases on Radford (2009),

Carnie (2007), and Van Valin and Lapolla (1997) classifications of the roles.

CHAPTER 3

METHODOLOGY

3.1   Introduction

Research methodology is defined as a highly intellectual human activity used in the investigation of nature and matter. And also deals specifically with the manner in which data is collected, analyzed and interpreted, (Ozazi 2010). Thus, this chapter portrays how the research will be carried out in terms of research approach, the participants' background, instrument and material that were used for data collection and the type of data, as well as the theme and length respectively. Finally, the last part of this section explained the procedure of data analysis and theory used for the research.

3.2   Research Approach

This study used a qualitative approach, due to the fact that Qualitative research takes an inductive approach in which theory is generated from research, as opposed to the deductive approach in quantitative research, in which research is used to test theory. The two strategies represent differing epistemological positions. Qualitative research comes from an interpretivist perspective and is therefore concerned with the interpreting and understanding phenomena through the meanings that people attach to them, (Greenhalgh 2001). In contrast, quantitative research is associated with the positive approach. Giving these considerations, a qualitative research strategy was selected for this study approach since this study focused on the analysis of theta role to the verb of Hausa language. There are so many techniques for data collection in qualitative research, but the current study used interview for obtaining the data. Creswell (2009), cited in Maisarah Muhammad Rais (2013) highlighted that the principal aim of qualitative

research is to understand a specific social setting, beliefs, happening, role, group or interaction. Based on this, the current research at aim to understand the specific types and structure of Hausa verbs in relation to the role plays by argument.

3.3   Participant Background

Three participants were selected for the purpose of the current study; they are all native speakers of Hausa language. The Three participants were selected due to the fact that they can represent the entire dialect as it was argued by the proponent of Generative Grammar (Chomsky, 1957). The researcher identify the participants and sites based on places and people that can best help him to achieve the research objectives and provide answer for the research questions (Creswell 2012 p. 205). These participants were selected based on the number of reasons and guidelines highlighted by previous work as explained by syntacticians. These guidelines include: age, knowledge, job, willingness of participation, and place of living (Maisarah Muhammad Rais, 2013).

Table 3.1: Background of the Participants

Participants	Sex	Age	Native Language
A	Male	44	Hausa
B	Male	42	Hausa
C	Male	45	Hausa

From the above table, the participant A of the current research is 44 years old, B is 42 and the last participant is 45 years old. They were selected because they fulfilled the age requiment needed for them to participate in this study as was explained by some researchers. For instance; Asmah Hajji Omar (2009) cited in Maisarah Muhammad Rais (2013 p. 62) argued that in any

study that deals with syntactic knowledge, the participant to be selected should attain the age is 40 and above. Thus, in line with Asmah's view on the participant selection, three participants were selected as interviewees for the current study.

Another aspect which is vital for this study is the understanding of the language by the participants. All the participants fit this principle due to the fact that they are native speakers of Hausa language and they have been using the language right from childhood, and have the knowledge that possessed by any native speaker that enable him to judge the grammatical aspect of the language as argued by the proponent of Universal Grammar (UG) (Chomsky, 1965). Moreover, these participants were selected because of thier willingness to respond the interview questions.

3.4   Instrument and Material

Interview was used as an instrument for this study. Participants were asked to answer the interview questions based on thier daily activities. In addition, a recorder and handset were used for recording the interview. Unstructured open-ended interview was used for data collection. This is because it will allow the participants to give more explanation which will provide more data for analysis. However, Creswell, (2012: 217) stated that "A qualitative interview occurs when researcher ask one or more participants general, open-ended questions and record their answers." The researcher then transcribes and types the data into a computer file for analysis".

3.5   Data Collection Procedure

Three Hausa native speakers were interviewed from which suitable sentences similar to those selected from the literature has been extracted to provide a primary data which was used to substantiate the analysis and the findings of the study. The length of the interview is about 80

minutes; it was took place at the farm, around 12 noon for participant A, but for the remaining two particiapnts the interview took place at International Students House, University Malaya P.J Selongo. The interview topics are in different themes namely: i) farming activities: The respondent was asked on how he carries his activities as a farmer, and all the he encountered ii) natural disasters such as: earthquake and the condition that the victims found themselves, flood, and the disaster caused by the heavy wind iii) lastly, is about teaching and learning activities, and interaction between teachers and students. At the end of the interview, the respondents were asked to explain the role of government played toward preventing such disaster, and assistance given to the victims. This data was selected because it is natural speech, and it would bring new discoveries to the verb usage in Hausa language. By so doing, it will allow this study to discover new theta roles from the data. The interview questions were started with the participants' personal details, such as: name, age, job and etc.

3.6 Coding of Categories

In this section, there many morphemes that are used in the analysis which need to be coded in order to provide explicit to non- Hausa native reader. These morphemes are presented below with their meaning:

Table 3.2: Person, number, gender and preverbal pronoun with their meaning

	Word	Meaning
1	1SG	First person singular (both gender)
2	2M.SG	Second person singular masculine
3	2F.SG	Second person singular feminine

5	3.M.SG	Third person singular masculine
5	3F.SG	Third person singular feminine
6	1PL	First person plural
7	2PL	Second person plural
8	3PL	Third person plural
9	Na	Agreement marker always going with first person singular [I]
10	Ka	Agreement marker always going with second person singular masculine, when there is no nominal subject it means [you]
11	Ki	Agreement marker always going with second person singular feminine, when there is no nominal subject it means [you]
12	Ya	Agreement marker always going with third person singular masculine, when there is no nominal subject it means [he]
13	Ta	Agreement marker always going with third person singular feminine, when there is no nominal subject it means (she)
14	Mu	Agreement marker always going with person plural, when the nominal is omitted it referring to [we]
15	Ku	Agreement marker always going with second plural, when the is no nominal it means [you]
16	Su	Agreement marker always going with third person plural, when there is no nominal it means [they]

Table 3.2: Continued

Table 3.3: Word that indicating tenses in Hausa (tense markers)

	Words	Meaning
1	Na and ke	Indicating progressive action (Imperfective)
2	a/n and ka	Indicating completed action (Perfective)
3	-à and za	Indicating future action

3.7 Procedure of Data Analysis

The interview was transcribed from which suitable sentences was selected and analyzed in relation to the role played by the argument in respect to the verb of Hausa. Secondly, the analysis of theta role is based on the principles of theta criterion. The principles stated that each theta role has a particular theta function, and each argument is assigned one and only theta role and vice-vice; experiencer for instance cannot be a goal or a theme (Okeke, 2012 p. 173, and Carnie, 2007 p. 225). Thirdly, the structure of the Hausa verbal phrase was represented in tree diagram using projection principle. Finally, the data was analyzed using the analytical framework proposed by Radford, 2009.

Radford (2009:202) in his book *An Introduction to English Sentence Structure* explained seven thematic roles. To understand the concept of this study, Radford theory or method of analysis of the theta role has been used as the theoretical framework in this study.

Table 3.4: Radford's list of theta role played by argument Radford, (2009:202)**.**

Theta Role	Meaning	Example
THEME	Entity undergoing the effect of some action	Mary fell over
AGENT	Entity instigating some action	Debbie killed Henry
EXPERIENCER	Entity experiencing some psychological state	I like syntax
LOCATIVE	Place in which something is	He hid it under the bed

	situated or takes place	
GOAL	Entity representing the destination of some other entity	John went home
SOURSE	Entity from which something is moves	He returned from Paris
INSTRUMENT	Means used to perform some action	He hit it with a hammer

Table 3.4 : Continued

3.8. Summary

In this chapter, a comprehensive discussion on research methodology used in the current research was presented in order to achieve the research objectives through answering the research questions. This section however, discussed research approach, participant and his brief background, instrument used for data collection, (i.e. interview), procedure for data collection, and procedure for data analysis. It also discussed the theoretical and analytical framework of the study (i.e. Radford, 2009).

CHAPTER 4

PRESANTATION AND ANALYSIS OF DATA

4.1   Introduction

This chapter presents the data analysis and findings of the study in line with the researcher objectives and research questions. Thus, this analysis covers the explanation of thematic relation in respect to the verb of Hausa. Secondly, it deals with the syntactic analysis of the Hausa verbal phrase structure using the projection principle. The data analysis used for this research consists of selected verbs and sentences from the interview conducted on February 2014. Furthermore, the findings shed more light on (1) the way in which Hausa verbs take their arguments. (2) The argument structures of verb in Hausa language

4.2   Thematic Relation in the Hausa Language

In this section, the numerous thematic roles found from the data were discussed. The roles performed by different arguments include: patients, agents, locatives, goals, sources, experiencer, beneficiaries, forces, maleficiary and many more. Thematic role, Theta role and Participant role have been used interchangeably to mean the same things; also the current study used these different terms to refer to the role performed by argument in relation to the predicate in the clauses and sentences. From the analysis, the result shown that, the entire theta role presented in Radford (2009) and many more have been found from the data. Moreover, the result of the analysis validates the findings of many researchers such as: (Hovav & Levi 2004; Van valin & Lapolla 1997; and Carnie 2007) on the issue of theta criterion and thematic hierarch, which will be explain in the previous chapter.

However, the research found that Hausa verbs are not inflected for tense aspect and mood (TAM) as compared with English language. The conjugation base is also free functional morpheme that occurs independently from the verb (person aspect complex, like *ya* 'he' for 3 person singular masculine, *ta* 'she' for 3 person singular feminine. For more detail see table 2.6 preverbal pronouns in chapter 2, plus tense marker (TM) except in the case of subjective and half of relative past. And the person aspect complex can co-occur with nominal, pronoun and or null subject which has been shown in the analysis (Crysmann, 2010:270).

With regard to the projection principle of Hausa verb, the findings show that the V' is divided into two branches: verbal complex (CV) and NP, the CV is further branches into three layers: Preverbal pronoun (PVP), tense marker (TM) and the main verb (V). However, the research found that the lass prominent argument is proceeded the most prominent argument in order to give emphasis or focus on the particular argument. Thus, discussion of the role performs by arguments in respect to the verbs of Hausa are as follows:

4.2.1   Agent

An agent is the entity who initiates or performs the action expressed by the verb. This also denotes the thematic relation which the argument causes the action with deliberation and volition (Radford, 2009). In this section, the agentive role is discussed with reference to different selected verbs from the data. These verbs are: 1) *tafi* 'go', 2) *kama* 'catch', 3) *dafa* 'cook', 4) *nema* 'search', 5) *fara* 'star', 6) *qera* 'forge', 7) *ci* 'eat', 8) *noma* 'cultivate' 9) *ruga* 'run, 10) *cika* 'fill', 11) *shuka* 'planting' 12) *gina* 'build' and 13) *tambayi* 'ask'.

4.2.1.1 Theta function of Agentive Argument in Relation to the Verb *Tafi* (go)

    1a)   Musa   ya-a   tafi yanzu

           Musa [Personal name]   3MSG-PAST   go now

           'Musa has gone now.'

     b) Musa   ya-na   tafiya   da   sauri

           Musa [Personal name]   3MSG-CONT   go   with   fast

           'Musa is going very fast.'

     c) Manomin   ya-a   tafi gona da safe

           Farmer-DEF   3MSG-PAST   go   farm   at   morning

           'The farmer went to the farm in the morning'

     d) Za-n   tafi   da yamma

           FUT-1SG   go   at   evening

           'I will go in the evening.'

     e)   Tafi   yanzu

           SUBJ. go   now

           'Go now!'

From sentence (a-e) above, the verb *tafi* 'go' features the theta function of agent. Thus, in the sentence (1a & b), the existence of NP *Musa* is required by the argument structure of the verb *fati* 'go' *Musa* as the agent in sentence (a & b) above. In sentence 1c above, the presence NPs *manomi* 'farmer' and *gona* 'farm' is required by the argument structure of the predicate *tafi* 'go' as compare with sentence (a & b) which have one argument. In the sentence (1c) above, the two arguments: *manomi* and *gona* are obviously in different semantic relationship with the verb *tafi*. The argument *manomi* in the subject position has the theta role of agent. The argument *gona* as the direct object has the theta role of locative which will be discuss later. But in the next sentence, example (1d) expresses the future tense, and the agentive role is yet to be performed,

but it will be perform in the near future as expressed by the future marker *za* 'will'. Thus, the pronoun **n (ni)** has the theta function of agent.

However, in the last sentence (1e) above, the clause is imperative, which has nothing to do with TM, in Hausa, but the agentive role is still feature; because it assumes that the agent of the imperative clause is a Null subject-NP. Thus, the agent of sentence (1e) is could be 2nd person singular (both masculine and feminine) or plural. To make sentence (1e) obvious and understandable to non-native consider the illustrations below:

f) Ka   tafi   yanzu

2MSG-SUBJ   go   now

'You (singular) can go now!'

g) Ki   tafi

2FSG-SUBJ   go

'You go'

h) Ku   tafi

2PL-SUBJ   go

'You (plural) go!'

Sentences (1f-h) above indicate that the agentive role expressed in sentence (1e) above is correct and grammatically accepted by the Hausa natives, the only different between them is that the agentive role in (1e) is not specific compare to (f to h), and the role is realized in null subject of the NP agent in (1e).

4.2.1.2 Theta function of Agentive Argument in Relation to the Verb *Kama* (catch)

2a) Malami ya-a   kama makararru

    teacher 3MSG-PAST   catch late comer.PL

    'The teacher arrested the late comers.'

b) na-a   kama akuya a   gona-ta

    1SG-PAST   catch   goat   at   farm.of-3FSG

    'I grabbed a goat in my farm'

c) kama

    SUBJ.catch

    'Grab (it).'

In sentence (2a) above, the noun *malami* 'teacher' has the agentive role, due to the fact that 'he' is the one who arrested the student who came late. But in sentence (2b) there are three arguments mainly: *na* 'I', *akuya* 'goat', and *gona* 'farm'. Hence, the preverbal pronoun *na* 'I' has the agentive role. Moreover, the other arguments in (2b) are not considered to be agents in the sentence, rather than theme for *(akuya)* and locative for *(gona)* as argued by Huang (1997 p. 49) that "the argument that bears the thematic role of Agent will appear in the highest argument position of a sentence at D-structure, the argument that bears theme will appear in a lower position, and the location argument will appear even lower." For instance:

i. He put the book on the table

As argue by Huang (1997), in the above sentence, the pronoun argument 'he' has the theta role of agent by the virtue of appears at the subject position. The direct object NP argument book has the role of theme, while the location argument table being the complement of the sentence has the theta function of goal argument.

The agentive function in the sentence (2c) is similar to the sentence (1e) above; the Null subject which is missing is referring to agent of the clause, which could be either *ka* 'you' indicating second person singular masculine, *ki* 'you' indicating second person singular feminine, and or *ku* 'you' which is the second person plural.

4.2.1.3 Theta function of Agentive Argument in Relation to the Verb *Dafa* (cook)

3a) Larai   ta-na   dafa   wake

     Larai [Personal name] 3FSG-CONT   cook   beans

     'Larai is cooking some beans.'

b) Larai   naa   can   suna   dafa   wake   da   mahaifiyart-a

     larai   be   there 3PL-CONT cook   bean   with   mother.of-3FSG

     'Larai is there cooking beans with her mother.'

c) ana   dafa   wake

     IMPS-CONT   cook   beans

     'Some beans are being cooked.'

From sentence (3a), the argument-NP *Larai* in the subject position is the agent in the sentence, because 'she' is the doer of the action expressed by the verb *dafa* 'cook'. But in sample sentence (3b) in the original data, the agentive role is not limited to *Larai* alone, due to the appearance of PVP *su* (third person plural) which indicates that the cooking is not doing alone by the noun agent Larai, but rather she was considered to be a core-agent of the activity of the verb cook. Interestingly, in sentence (3c) to point out that the agentive role of the verb *dafa* 'cook' is attached with the impersonal marker (*a*) which could refer to either masculine or feminine, singular or plural agentive(s) noun.

4.2.1.4 Theta function of Agentive Argument in Relation to the *Nema* (search)

4a) mutane   su-na   neman   aiki   bayan   damina

       people   3PL-CONT   search.of   work   after   rain season

       'People are searching/looking job after the rain season.'

b)   mutana-n   da   gidajen-su   suka   ruguje   suna   neman

       people-DEF   and   houses.of-3PL.   3PL-PAST   collapse   3PL-CONT   search.of

       tallafi   a wajen   al'umma

       assistance   from   community

       'The people whose their houses collapsed are asking assistance from the society.'

c)   Ana   neman   taimako

       IMPS-.CONT   search.of   help

       'Assistance is needed.'

The sentential construction of sentence (4a) above, shows that the common plural *mutane* 'people' has the theta role of agent, because they are doers of the activity that is expressing by the verb *nema* 'searching'. While in example (4b), the agentive role is more specific compare to (4a), because the people who performing the action are those who affected by the flood. However, in the last sentence (4c), the agent of the sentence is not specifying, due the behavior of Hausa language and accepting of sentences with omitted subject-NP. In other word, the agentive role in sentence (4c) above is represented with the impersonal marker '*a*' which indicates that the entity that looking for assistance can either be singular masculine, feminine, and or plural. To make sentence (4c) more understandable refer to illustration below:

d)   Ya/Ta/Su-na   neman   taimako

       3MSG/3FSG/3PL-CONT   search.of   help

       'He/She needs assistance/ They need assistance.'

4.2.1.5 Theta function of Agentive Argument in Relation to the Verb *Zo* (come)

5a) Daga ruwa   ya-a   zo   sai   mu   fara noma

     from Water (rain)   3MSG-PAST come but   1PL start farming

     'We are start farming when rain starts falling.'

b) Ya-na   zuwa daga watan   uku ko huɗu

     3MSG-CONT come from month.of three or   four

     'Rain season (normally) started from March or April.'

Considering the sentence (5a) above, the verb *zo* 'come' appear together with another verb *fara* 'start' to feature the agentive role which goes to first person plural pronoun *Mu* 'We'. Thus, the action of the agents here is depend on the verb *'zo'*, because *noma* will not be started by the agent pronoun *Mu* (farmers), until if the rain season start. But in (5b), *ruwa* 'rain' has the theta role of agent as it was featured using the pronoun *ya*, which indicating third person, singular masculine. The sample of sentence (5b) was uttered by the interviewee when he was asked to give more information about the raining season.

4.2.2.6 Other examples of agentive roles are:

a) Masara da garo kawai   na-a   noma   bana

     Maize and millet only   1SG-PAST   cultivate   this year

     'I cultivated maize and millet this year.'

b) Su-n   ƙera gatari da   fatanya

     3PL-CONT   forge axe   and   hoe

     'They forged axe and hoe.'

c) Ɗalibai   su-n   cika tukunya

     Student.PL 3PL-PAST   fill   pot

     'The students filled up the pot.'

d) Ruwa   ya-a   janye

   Water   3M-SG.PAST   pull

   'The water (flood) has withdrawn.'

Referring to the sentences above, the agentive roles are featured by using different verbs. Thus, the pronoun *na* 'I' in sentences (6a) has agentive role, while *Masara da Gero* 'maize and millet' are not considered to be a nouns agents, even though, they occurred in subject position which is done to indicates focus construction. This phenomenon which occurred in sentence (6a) above is term as 'Topicalization or Focus' by many linguists as the emphasis which is placed on the topic or focus of a clause or sentence by introducing it in the front of the clause or sentence (see: Radford, 2009; Gundel & Fretheim, 2004; and Prince, 1981). Moreover, in sentence (6b), the verb qera 'forge' considered as two place arguments, due to the fact that, the pronoun *Su* 'they' has the agentive role and the direct object *Fatanya da gatari* are themes. But in sentence (6c) above, the existence of NPs *Dalibai* 'students' and *tukunya* 'pot' is required by the argument structure of the verb *cika* 'fill'. Thus, the doer of the action of the verb *cika* is in plural form *Xalibai* 'students'. Lastly, in example (6d) the *Ruwa* 'water' has the theta function of agent respectively.

4.2.2   Theme

The theme is the person or thing which undergoes the action expressed by the verb. A theme can be either animate or inanimate. Here the action expressed by the verb goes directly to the theme, because nothing comes in between the verb and the arguments (Radford, 2009). In this subsection, the term theme and patient are used interchangeable to refer to one thing. As found from the data, theme is frequently used closely with agentive role in day to day speech and

writing. Thus, the discussion of theme/patient role is discussed here based on the selected verbs and sentences from the interview. Consider the illustrations below:

4.2.2.1 Theta function of Theme Argument in Relation to the Verb *Gina* (build)

1a) Gwamnati   ta-a   gina   rijiyoyi bara

Government   3FSG-PAST   build   well.PL   last year

'Government built some wells last year.'

b)   A gonaki   a-ka   gina   saboda   manoma

In farm.PL   IMP-PAST   build   because   farmer.PL

'The (well) were built in the farms because of the farmers.'

c)   wanna   shekarar   za   a   gina   wasu   rijiyoyin

this   year   FUT   IMPS   build   some   well.PL

'Other wells will be built this year.'

d)   Gwamnati   na   temaka-wa   mutane   wajan   gina   gidajen-su

Government   CONT   help-IOM   people   place.of   build   house.of-3PL

'Government is helping people in re-building their houses.'

Considering the sentences above, it is evident that the verb *Gina* 'build' is used with common noun *Gwamnati* 'government' and *Rijiyoyi* 'Wells' in sentence (1a), but the direct object *Rijiyoyi* have the thematic function of theme. The understanding of theme role is also clear in sentence (1c), because *rijiyoyi* is still the direct object as well as theme in (1c). But in sentence (1b) above, the theme is omitted from the discussion in order to save time as behave by Hausa speakers, as compared with (1a) and (1c) above, but still the sentence is grammatically accepted and understandable, because it make the interaction understandable. Hence, the sample sentence of (1b) was uttered by the interviewee when he was asked to make further explanation about the place where the *Rijiyoyi* 'wells' built by the government. In short, the theme roles of the sentence

(1a, b, and c) are all the same, which is *(Rijiyoyi)*. Thus, in sentence (1d) above, the argument-NP *gidaje* 'houses' have the thematic relation of the theme, due to the fact that, they undergo the action expressed by the verb *Gina* 'build'.

4.2.2.2 Theta function of Theme Argument in Relation to the Verb *Karanta* (Read)

2a) Malami ya-na   karanta littafi a   aji

teacher 3MSG-CONT read   book   in   class

'The teacher is reading a book in the class.'

b) Gidajen   rediyo su-na   karanta labarin   ambaliyar ruwan da

House.PL.of radio   3PL-CONT   read   news.of   flood.of   water   with

a-ka   yi   a   ƙaramar   hukumar   Kura

IMPS-PAST   do at   small.of   government Kura [name of place]

'The radio stations are broadcasting the news on the flood that occurred in Kura   local government.'

c) Ku   karanta yanzu

2PL-SUBJ   read   yanzu

'You (plural) read now!'

In the sentence above, the existence of more than one argument is necessary as required by the argument structure of the verb *karanta* 'read', because there is need of the reader and the thing to be read. Thus, the theme of the sentence (2a) above is *Littafi* 'book', because it receiving the action performing by the argument-NP *Malami* 'teacher' (the reader). But in sentence (2b), as gathered from the data, *Labarai* 'news' has the thematic relation of theme. However sentence (2c) is not statement rather than is imperative. This sentence was said to the students by the teacher during the lesson in the classroom. So that the student already knew what to read, that is why the theme is omitted or is in null from the sentence. But when I asked the participant of this study, *Me za su karanta* 'what should they read', he replies *"littatafansu"* 'their books'. To

summarize everything here, the theme of the sentence (2c) above is *Rubutu* 'writing'. For more explicit consider the illustration below:

d) Malami ya-a   ce da ɗalibai   ku   karanta littatafan-ku

Teacher 3MSG-PAST   say with student.PL 2PL read   book.of-3PL.

'The teacher told the students to read their books.'

4.2.2.3 Theta function of Theme Argument in Relation to the Verb *yanka / yanke* (Cut)

3a) Amma yara   su-na   yanke ciyayi

but   children 3PL-CONT cut   grass.PL

'But the children are cutting grasses (at the farm).'

b) Bayan wanna su-kan   yayyakan igiya da zuba taki

After   this   3PL-PROG   cut   rope and pour fertilizer

'They also cutting rope and put fertilizer (at the farm).'

In sentence (3a), the existence of the arguments *yara* 'children' and ciyayi 'grasses' is required by the predicate yanke 'cut'. The arguments are naturally in different semantic relationship with regard to the aforementioned verb. The direct object NP *Ciyayi* 'grasses' in (3a) and *Igiya* 'rope' in (3b) have the theta role of theme. As mentioned earlier the theta role theme is the participant or argument undergoes or affected by the action that expressed by the verb. Thus in sentence 3a and 3b above, *Ciyayi* and *Igiya* are affected by the action of verb *yanka/yanyanka* 'cut' respectively.

4.2.2.4 Theta function of Theme Argument in Relation to the Verb *Kashe* (Kill)

4a) Girgizar-ƙasa ta-a   kashe mutane da   yawa

Earthquake   3MSG-PAST kill   people with   many

'Earthquake has killed many people.'

b) Ambaliyar ruma ta-a   kashe mutane fiye da   hamsin

flood.of water   3FSG-PAST   kill   people   more   than   fifty

'The flood killed more than fifty people.'

c) Manoma   su-na   kashe   macizai

Farmer.PL   3PL-CONT   kill   snake.PL

'Farmers are killing snakes.'

d) Ku   kashe   maciji-n   can

2PL-SUBJ   kill   snake-DEF   there

'You (plural) kill that snake.'

Like previous illustrations, the verb *kashe* 'kill' is used from sentence (4a to 4d) to feature the thematic relation of theme. In sentence (4a and 4b), the common noun *mutane* 'people' are affected by the action of NP *Girgizar-qasa* 'earthquake' in (4a), and *Ambaliyar ruwa* in (4b). For sentence (4c and 4d), the direct object *Maciji* 'snake' has the theta function of theme, because in (4c), as indicated by the continues marker '*na*' the farmers are continuously killing snakes in the farm. With regard to last example, the action of *kashe* 'kill' yet to be perform, it is command given to someone to kill the snake. Therefore, the argument-NP *macji* 'snake' has the thematic role of theme argument to be.

4.2.3   Experiencer

The experiencer is the entity that experiences some psychological state expressed by the verb. The experiencer receives emotional or sensory, and experiencer can be a human being or non-human (Radford, 2009). In previous section the thematic relation of the theme and agent arguments that are found from the data has been discussed. In this section the thematic relation of Experience will be discussed in relation to the data obtained from the interview. Thus, the illustrations below are the examples of experiencer role from the data:

4.2.3.1 Theta function of Experiencer Argument in Relation to the Verb *So* (like)

   1a) Mutane   su-na   son   noma

        people   3PL-CONT like.of   farming

        'People like agriculture.'

   b) Malamai   suna   son   ɗalibi   mai   ƙoƙari

        teacher.PL   3PL-CONT   like.of student owner intelligent

        'Teachers like intelligent student.'

   c)   Amma ko na   ba   na-a   son   mara   ƙoƙari

         But   even me   NEG. 1SG-PAST   like.of   No.owner   intelligent

        'I also hate dull student.'

From sentence (1a to 1c), the thematic relation of experiencer is discussed with reference to verb *So* 'like' in relation to various arguments. In sentence (1a) above, the subject noun *Mutane* 'people' experienced the action of the verb *So*, therefore they have the theta role of experiencer. With regard to example (1b) above, the NP argument *Malamai* 'teachers' has the role of experiencer. But in sentence (1c), the experiencer role is attached to the preverbal pronoun *'na'* which experienced the action of the verb *so* 'like'. However, example (1c) indicates the negative connotation by introducing the word *ba* which is term as negation in Hausa language.

4.2.3.2 Theta function of Experiencer Argument in Relation to the Verb *Tunani*   (Think)

   2a) Musa   ya-a   yi tunani mai   kyau

        Musa [personal name] 3MSG-PAST do think   owner beautiful

        'Musa thought well or Musa had a good think.'

   b) Gwamnati   ta-na   tunatar da   muatane illar   ambaliyar ruwa

        Government   3FSG-CONT remind with people damage.of flood.of   water

        'Government reminds people about the consequence of flood.'

c) I-na   tunanin   dalibai-na

   1SG-CONT   think.of   student-1SG

   'I am thinking of my students.'

From the sentence (2a to 2c), the discussion of the first example sentence (2a), the verb *tunani* 'think' is appear to be one-place argument predicate. Thus, in (2a) the subject NP argument *Musa* has the role of experiencer argument. But in sentence (2b) above, the noun experiencer *Gwamnati* 'government' is undergoing the activity of the of the verb *tunani* 'think'. While in sentence (2c), the NP argument that bearing the theta role of experiencer is the pronoun I (*na*) which representing first person singular.

4.2.3.3 Theta function of Experiencer Argument in Relation to the Verb *Ga / gani* (see)

3a) Ganin   Musa   ya-a   kamata

   see.of   Musa [Personal name]   3MSG-PAST   fit

   'Seeing Musa is appropriate.'

b) Mu-n   gani   da   idon-mu

   1PL-PAST   see   with   eye.of 1PL

   'We saw (it) by ourselves,'

c) Ku   gani

   2PL-SUBJ   see

   'You (plural) look!'

d) Ku-n   ga   gona-ta

   2PL-PAST   see   farm-3FSG

   'You (plural) have seen my farm.'

Starting from sentence (3a to 3d), the verb *gani* or shorting form *ga* 'see' is used to feature the thematic relation of experiencer. In sample sentence of (3b, 3c, and 3d) the experiencer role is clear as compare to sentence (3a). In sentence (3b), the pronoun *Mu* 'we' has the theta role of

experiencer, but with regard to example (3c and 3d) the pronoun *Ku* 'you' indicating second person plural has the thematic relation of experiencer respectively. However, in sentence (3a), the verb *ganin* 'see' would seem to has no noun experience in reality. But, closer examination would suggest that the argument that bearing the theta functions of experiencer is implied in a Null subject position.

4.2.3.3 Theta function of Experiencer Argument in Relation to the Verb *Sani* (know) and *Ji* (hear)

4a) Kowa   ya-a   san ruwa ya-a   ɗauke

Everybody   3MSG-PAST know water 3MSG-PAST stop

'Everybody knows the rain has stopped.'

b) Ya-a   san   hanyar   zuwa gona

3MSG-PAST know road.of   go   farm

'He knows a way to the farm.'

c) Mu-n   ji   gwamnati   na   bada taimako

1PL-PAST hear government   CONT give assistance

'We heard that government is giving assistance (to those who lost their farms)

The explanation of sentence (4a) is very interesting, because the verb *san* 'know' shorting form of *sani* is used to feature thematic role of experiencer by the indefinite pronoun *kowa* 'Everybody'. But in sentence (4c), the subject plural pronoun *Mu* 'We' has the theta role of experiencer. However, in sentence (4b), the thematic relation of experiencer is indicated by the preverbal pronoun Ya 'He' which indicating third person singular and masculine gender.

4.2.4 Benefactive

Beneficiary is the entity for whose benefit from the action expressed by the verb. In other word, beneficiary is the one whose benefit an event that took place (Carnie 2007; Van valin & Lapolla, 1997). In this section, due consideration is given to the thematic role of Benefactor or beneficiary that gathered from the data of the current study. In discussing the theta role of beneficiary the selected verbs from the data to be consider are: Yi 'do', Ba / Bada 'give', Dafa 'cook' and Wanke 'wash'.

4.2.4.1 Theta function of Beneficiary Argument in Relation to the Verb *Yi* (do)

1a) Za-n (na) ƙara   yin   noma   don   iyali-na

   FUT-1SG   more   do   farming   for   family.1SG

   'I will plant crops again for (the sake) of my family

 b) M-una   yin karatu saboda   iyayen-mu

   1PL-CONT   do   read   because   parent.PL.of-1PL.

   'We are studying for our parents.'

 c) Mu-na   yin karatu   sosai   don baban-mu

   1PL-CONT   do   read   much   for   father.of-1PL.

   'We are studying hard for our father.'

From sentence (1a to 1c) above, the thematic relation of benefactor is discussed in relation to the family issues. In sentence (1a), the pronoun *iyalina* 'my family' has the thematic relation of Benefective. Because the act of cultivating crops is to benefit the NP argument *iyali* 'family'. With regard to sentence (1b and 1c,) the argument-NP *iyaye* 'parents' has the thematic relation of beneficiary (1b), while in example (1c) the verb *Yi* 'do' and *karatu* 'study' appear to be beneficial for the direct object argument *baba* 'father' which has the role of beneficiary.

4.2.4.2 Theta function of Beneficiary Argument in Relation to the Verb *Ba / Bada* (give)

2a) Gwamnati   ta-na   bada tallafi   ga wadanda su-ka   rasa

     Government   3FSG-CONT give assistance for who   3PL-PAST lose

     Gonakin-su   da   gidajen-su

     Farm.PL.of-3PL   and   housePL.of-3PL

     'Government is giving assistance to those who lost their farms and houses.'

b)   Malamai   su-na   ba   dalibai   kyaututtuka

     teacher.PL 3PL-.CONT give   student.PL gift.PL

     'Teachers are presenting gifts to the students.'

In sentences (2a and b), the verb Bada or shortened form Ba 'give' is use here to feature the theta role of beneficiary. In sentence (2a), the occurrence of the arguments gwamnati 'government', the pronoun *Waxanda* 'who' and *gonaki da gidaje* 'farms and houses' required by the argument structure of the verb bada 'give' which is the three-place predicate. Thus, the pronoun *Waxanda* 'who' has the theta functions of beneficiary. Similarly, in sentence (2b) the argument-NP Xalibai 'students' has the role of benefactor.

4.2.4.3 Theta function of Beneficiary Argument in Relation to the Verb *Dafa* (cook)

3a) Talatu ta-na   can   ta-na   dafa-**wa**   manoma   abinci

     Talatu 3FSG-CONT   there 3FSG-CONT cook-IOM   farmer.PL food

     'Talatu is there cooking food for the farmers.'

b)   Ki   dafa mu-su   abinci

     2FSG-SUBJ cook for-3PL. food

     'You (singular) cook food for them.'

In sentence (3a), the verb Dafa 'cook' is used with a suffix wa which changed the base form from verb to the verbal noun in order to signified the benefictive role to the NP- argument

manoma 'farmers'. This is because the food to be cooked the agent argument *Ladi* is not for her own consumption but for the noun argument *manoma* 'farmers' who has the theta role of beneficiary in sentence (3a) above. With regard to sentence (3b) above, pronoun Su 'them' has the theta role of benefactor, because the food to be cooked by agent argument which is encoded in the subject pronoun *Ki* 'you' (second person singular feminine) is for *Su* 'them' not for herself.

4.2.4.4 Theta function of Beneficiary Argument in Relation to the Verb *Wanke* (wash)

4a) Yara   su-n   wanke motar Nura

Children   3PL-PAST   wash   car.of Nura [Personal name]

'The children washed Nura's car.'

b) Binta ce   ta-ke   wanke kayan   'yan   makaranta

Binta COP 3FSG-REL CONT   wash   cloth.of   son.of school

'It is Binta that washes the students' cloth.'

Considering the sentence (4a,) the argument-NP *Yara* 'children' in the subject position and the doers of the action expressed by the verb *wanke* 'wash' which benefited by object argument-NP *Nura*. Thus, the argument *Nura* has the theta role of beneficiary in the sample sentence of (4a). For sentence (4b) above, the predicate wanke 'wash' is also used to feature the thematic relation of the beneficiary argument. In (4b) the NP-argument *'Yan makaranta* 'students' has the theta role of beneficiary, in the sense that they are benefiting from the activity of *wanke* 'wash' which signified the role of agent to the nominal argument *Binta*.

4.2.5 Source

The source is the entity from which something is moved as a result of the activity expressed by the verb (Radford, 2009). In previous sections, the thematic relations that found from the data in

relation to the roles of Agents, Theme, Experiencer, and Benefactive have been discussed. In this section, the theta role of Source would be discussed in relation to some selected verbs from the data. Thus, the explanations of the Source arguments in relation to the predicates are illustrated below:

4.2.5.1 Theta function of Source Argument in Relation to the Verb *Aika* (Send)

1a) Gwamnati   ta-a   aika katifu   Kura

     Government   3FSG-PAST send mattress.PL Kura [Name of place]

     'Government sent (some) mattresses to Kura.'

b) Ciyaman ya-a   aika takaddun gayyata ga waɗanda su-ka   rasa

    Chairman 3MSG-PAST send paper.of   invite   for who.PL 3Pl.PAST lose

    Gidajen-su

    house.PL.of-3PL

    'The chairman (of Fagge) sent invitation latters to those who lost their houses during the flood.'

c) Mu-n   aika wasiƙa gidan   gwamnati

    1PL-PAST   send latter   house.of government

    'We sent a letter to government house.'

From sentence (1a to 1c) avobe, the predicate *aika* 'send' is used in each example to feature the thematic role of source argument. In sentence (1a), the argument-NP *Gwamnati* 'government' has the theta role of Source, because the mattresses that sent to *Kura* are from *Gwamnati*. With regard to sentence (1b), the *Ciyaman* 'Chainman' has the thematic relation of Source argument. In the last example, sentence (1c), subject pronoun *Mu* 'we' indicating first person plural has the thematic role of source argument.

4.2.5.2 Theta function of Source Argument in Relation to the Verb *Tafi* (go)

2a) Ya-a   tafi   daga   nan

     3MSG-PAST   go   from   here

     'He went from here.'

b) Ya-a   tafi   daga   makaranta

     3MSG-PAST   go   from   school

     'He went from school.'

c) Musa   ya-a   tafi   gona   daga   gida

     Musa [Personal name]   3M.SG-PAST   go   farm   from   gida

     'Musa went to the farm from the house.'

With regards to the verb *Tafi* 'go' which is used from sentence (2a to 2c) to feature the thematic role of source. In sentence (2a), the verb *tafi* is considered as two-place arguments: the preverbal pronoun *Ya* 'he' and the demonstrative pronoun *Nan* 'here'. The pronoun *Nan* has the theta function of source argument. In sentence (2b), the direct object *Makaranta* 'school' has the thematic relation of Source. But in the last example, sentence (2c), the existence of the NPs Musa (proper noun), *gona* 'farm', and *gida* 'house' are required by the argument structure of the predicate *tafi*. But the source argument in the sentence is *gida* 'house'.

4.2.5.3 Theta function of Source Argument in Relation to the Verb *Gudu* (run)

3a) Ɗalibi   ya-a   gudu   daga   makaranta

     student   3M.SG-PAST   run   from   school

     'The student ran away from the school.'

b) Ka   gudu   daga   ƙauyen   nan

     2MSG-SUBJ   run   from   village   here

     'You have to run away from this village!.'

Concerning sentence (3a and 3b) above, the verb *Gudu* 'run' is used to indicates the theta role of source argument. In sentence (3a), *Makaranta* 'school' has the theta role of source, but in the second example, sentence (3b), the command is given to subject pronoun *Ka* 'You' to leave the village for the purpose which has not been mentioned in the sentence. Thus, the NP-argument *Qauyen* 'village' has the theta role of Source in sentence (3b) above.

4.2.6   Goal

Goal is the entity towards which the activity expressed by the verb is directed or it is the location towards which the entity moves or where the action is directed, whether the entity reaches the position or not is irrelevant (Radford, 2009; & Carnie, 2007). In the subsequent section, we discussed the theta role of Source in relation to the some selected verbs. In this section the thematic relation of Goal would be discussed in relation to the following verbs: 1) *Tafi* 'go' 2) *Nufi* 'headed' 3) *Aika* 'send' and 4) . Thus, the discussion of the theta role of Goal is illustrated below:

4.2.6.1 Theta function of Goal Argument in Relation to the Verb *Tafi* (go)

1a) Yara   su-n   tafi   makaranta da   safe

children 3PL-PAST go   school   with   morning

'The children went to school in the morning.'

b) Gwamna ya-a   tafi   ƙaramar hukumar   Fagge

governor 3MSG-PAST go   small.of government   Fagge [Name of place]

'The governor (of Kano state) went to Fagge local government area.'

c) Musa   za-i (ya)   tafi Gona daga   makaranta

Musa [Personal name] FUT-3MSG   go   farm   from   school

'Musa will go to the farm from the school.'

From sentence (1a to 1c) above, the verb *Tafi* 'go' is used in all cases to features theta role of Goal argument from the data. In sentence (1b), the existence of NPs *gwamna* 'governor' and *Fagge* (name of place) is needed by the argument structure of the predicate *tafi* 'go'. Thus, the NP-argument *Fagge* signified the thematic role of Goal, because is the final destination of the subject argument *Gwamna*. In sentence (1a), the verb *tafi* is used to indicate distance from where the noun agentive *Yara* 'children move towards the noun Goal *Makaranta* 'school'. With regards to the last example, sentence (1c), *Makaranta* is the starting point where the noun subject *Musa* moves toward the termination point which is *Gona* 'farm. Hence, in sentence (1c), the location argument *Gona* 'farm' has the theta role of Goal.

4.2.6.2 Theta function of Goal Argument in Relation to the Verb *Nufi* (headed)

2a) Mu-n   nufi   gida   daga   makaranta

     1PL-PAST   headed home   from   school

     'We headed home from School.'

b) Malami ya-a   nufi   aji   da   sanyin safiya

     teacher 3M.SG-PAST headed class with cold.of morning

     'The teacher headed to class early in the morning.'

Like previous sentences, in sentence (2a and 2b), the verb *Nufi* 'headed' is used to explain the thematic role of Goal argument. In sentence (2a) there are three arguments: *Mu* 'we', which is the agent, *Makaranta* 'school' which is the source, and the last one is *Gida* 'house' which has the theta role of Goal. For the explanation of sentence (2b), there are two arguments: *Malami* 'teacher' and *Aji* 'class'. Thus, the direct object NP *Aji* has the theta role of Goal in (2b) above.

4.2.6.3 Theta function of Goal Argument in Relation to the Verb *Aika* (send)

3a) Na-a   aika   mu-su   kayan   abinci

1SG-PAST   send   for-3PL   goods.of   food

'I sent them foodstuffs.'

b) Ku   aika   da   kaya-n

2PL-SUBJ   send   with   goods. DEF

'You (Plural) send the goods.'

c) Gwamnati   za   ta   aika   kaya   Kura

Government   FUT   3FSG   send   goods   Kura [Name of place]

'Government will send foods to Kura (local government).'

In sentence (3a), the pronoun *Su* 'them' has the theta role of Goal, because the foodstuff sent by subject pronoun argument *Na* 'I' is moving toward *Su* 'them'. However, in the case of sentence (3b), the termination point is considered as a null, because the argument Goal is not mentioned in the sentence. For this case, when the researcher asked the participant of this study, he said that, the sentence is imperative, and the person who has the responsibility of sending goods already knows the place where the goods are taking for. For the discussion of the last example, sentence (3c), the argument *Kura* (name of place) has the theta role of Goal.

4.2.7   Locative

The thematic relation of the argument locative is the place in which the action or state expressed by the verb is situated. In other words, locative is the place in which something is situated or takes place or another entity may be found (Radford, 2009). Thus, in this section the theta role of locative would discussed in relation to verbs found from the data. The related verbs in this section include: 1) *Gina* 'build' 2) *Karatu* 'read' 3) *Kama* 'catch'.

4.2.7.1 Theta function of Locative Argument in Relation to the Verb *Gina* (build)

1a) Mu-n   gina   rijiya a gona

     1PL-PAST   build   well   in farm

     'We built a well in the farm.'

b) Gwamnati   ta-na   gina sababbin   gidaje   a Kura

     Government   3FSG-CONT   build new.PL.of house.PL in Kura [Name of place]

     'Government is building new houses in Kura.'

c) Akwai rijiya a cikin   gona-r

     there   well   in side.of   farm-DEF

     'There is a well in the farm.'

In sentence (1a), there are three arguments: pronoun *Mu* 'we', *rijiya* 'well', and *gona*

'farm' which their presence is required by the argument structure of the predicate *gina* 'build' in

the sentence (1a) above. The three arguments are naturally in different semantic relationship with

the verb *gina* 'build'. The pronoun *Mu* 'we' in the subject position signified the doer of the

activity of *gina*, the NP *rijiya* received the activity expressed by the verb *gina*, and the object

argument *Gona* 'farm' has the theta role of locative. In the second example, sentence (1b), the

noun *Kura* denotes the theta role of locative argument. The sentence (1c) above is different as

compare to previous sentences, because the previous sentences contained verbs, but the (1c)

seem to have no verb from the original text. Thus, still has the locative argument which is *Gonar*

'the farm', and the 'r' attached to the noun *gona* indicates that, both the speaker and the hearer

are referring to a specific farm in their minds (to indicates definiteness).

4.2.7.2 Theta function of Locative Argument in Relation to the Verb *Karatu* (read)

2a) Su-na   karatu a aji

    3PL-CONT   read   in class

    'They are reading in the class.'

b) Abdu   ya-na   gida   ya-na   karatu

    Abdu [Personal name] 3M.SG-CONT   home   3MSG-CONT read

    'Abdu is reading at home.'

c) Karatu a   gona ba-i (ba ya)   kamata

    read   in   farm   Neg-3MSG   fit

    'Reading / study in the farm is inappropriate.'

Starting from sentence (2a) to sentence (2c), the verb *karatu* 'reading' is used in all examples to feature the thematic relation of locative from the data. In sentence (2a), there are two arguments which are in different sematic relation with the aforementioned verb, but the object NP *Aji* 'class' denotes the location of the activity of *karatu*. Similarly, in sentence (2b), the argument *Gida* 'home' denotes the theta role of locative argument. In the last sentence (2c), the argument *Gona* 'farm' signifies the thematic role of locative.

4.2.7.3 Theta function of Locative Argument in Relation to the Verb *Kama* (catch)

3a) Mu-n   kama   zomo   a gona

    1PL-PAST   catch   rabbit in farm

    'We grabbed rabbit in the farm.'

b) Ɗalibai   su-na   kama fara   a   makaranta

    student.PL   3PL-CONT   catch grasshopper   in   school

    'Students are catching grasshopper in the school.'

c) Mu-na   kama   ɓarayi   a gona

    1PL-CONT   catch   thief.PL in farm

'We are arresting thieves in the farm.'

In sentence (3a) to (3c) above, the verb *Kama* 'catch' is considered as three place arguments predicate. This is to say that, its argument structure require the occurrence of the NPs *zomo* 'rabbit', gona 'farm', and pronoun *Mu* 'we' which are naturally in different relationship with the predicate *kama,* in sentence (3a) above. The verb *kama* in (3a) is considered as three-place argument. Thus, the pronoun argument *Mu* donates the doer of the action expressed by the verb *kama* 'catch'. The NP-argument Zomo 'rabbit' which undergoes the activity of the verb, *kama*, and the third NP-argument is *Gona* 'farm' which denotes the thematic relation of locative argument. In the sentence (3b) above, the NP *Makaranta* 'school' has the theta role of locative argument. Similarly, in the last example, sentence (3c), the NP *Gona* 'farm' denotes the theta role of locative argument.

4.2.8   Instrument

The theta role of instrument denotes the entity used for the accomplishment of the action expressed by the verb (Radford, 2009). The arguments instrument found from the data are very few as compare with the aforementioned thematic roles. Thus, the verb used to denote the thematic roles of instrument are: Sare 'cut', Kashe 'kill', Jefi 'throw', Buɗe 'open', Banki 'hit' and Yanka 'cut'.

4.2.8.1 Theta function of Instrument Argument in Relation to the Verb *Sare* (cut)

1a) Mu-na   sare bishiyoyi da   gatari
    1PL-CONT   cut   tree.PL   with   axe
    'We are cutting trees with axe.'.'

4.2.8.2 Theta function of Instrument Argument in Relation to the Verb *Kashe* (kill)

2a) Manomi ya-a   kashe maciji da   fatanya

       farmer   3MSG-PAST kill   snake with hoe

       'A farmer killed a snake with hoe.'

4.2.8.3 Theta function of Instrument Argument in Relation to the Verb *Jefa* (throw)

3a) Ya-a   jefi   maciji da   dutse

       3MSG-PAST throw snake with   stone

       'He threw a snake with stone.'

4.2.8.4 Theta function of Instrument Argument in Relation to the Verb Banka (hit)

4a) Musa   ya-a   banki yaro da   kike

       Musa [Personal name]   3MSG-PAST hit   boy   with   bicycle

       'Musa hit a boy with bicycle.'

4.2.8.5 Theta function of Instrument Argument in Relation to the Verb Buxe (open)

5a) Malami-n   yaa   buɗe aji   da   guduma

       Teacher-DEF   3MSG-PAST open   class with   hammer

       'The teacher opened the class with a hammer.'

4.2.8.6 Theta function of Instrument Argument in Relation to the Verb *Yanka* (cut)

6a) Manomi ya-na   yanka igiya da   wuƙa

       farmer   3M.SG-CONT cut   rope   with knife

       'A farmer is cutting rope with a knife.'

The thematic relation of Instrument highlighted in the above sentences using different verbs found from the data. With closely look, we can realized that, in all the examples, the arguments bearing the theta roles of Instruments are introduce immediately next to the preposition *da* 'with'. In sentence (1a), there are three arguments: *Mu* 'we', *Bishiyoyi* 'trees', and noun *Gatari* 'axe'. These arguments are required by the argument structure of the predicate *sare* 'cut'. But the

NP *gatari* 'axe' has the theta function of instrument argument in sentence (1) above. In sentence (2a), the NP *Manomi* 'farmer' used *Fatanya* 'hoe' as an instrument to killed the snake. Thus, the predicate *kashe* 'kill' in (2a) above required three arguments: the doer of the action *(manomi)*, the theme *(maciji)* and the argument which bearing the instrument role in the sentence *(fatanya)*. Concerning example (3a), the pronoun argument *ya* 'he' indicating third person singular and masculine used the NP *Dutse* 'stone' as an instrument to throw the direct object *maciji* 'snake'. From sentence (4a), the NP *Keke* 'bicycle' has the thematic role of Instrument. The NP *Makulli* 'key' is used as an instrument by the subject noun *Malami* 'teacher' to opening the NP *Aji* 'class' in sentence (5a), and in the last example, sentence (6a), the noun *Wuqa* 'knife' has the thematic role of Instrument.

However, from the above sentences, as extracted from the data, it is clearly indicates that, is not possible to have Instrument argument without the use of preposition *da* 'with' as shown in the above sentences.

4.2.9   Maleficiary

The argument bearing the role of Maleficiary is the entity that suffers the action performed by the agent. Maleficiary and theme are two different things; because the action of the agent argument on patient is directly where on Maleficiary is indirectly. The action of the agent is indirect and must be negative to the recipient (Okeke, 2012). In this section, the theta role of Maleficiary found from the collected data will be discussed here. Consider the illustrations below:

4.2.9.1 Theta function of Maleficiary Argument in Relation to the Verb *Tafi* (go)

1a) Iska   ta-a   tafi da gonar   baban-sa   jiya

     wind   3FSG-PAST go with farm.of father.3MSG   yesterday

     'Wind damaged his father's farm yesterday.'

4.2.9.2 Theta function of Maleficiary Argument in Relation to the Verb *Ruguza*

(destroy)

2a) Ambaliyar ruwa ta-a   ruguza gidajen   kaka-na   a   Fagge

     Flood.of   water 3FSG-PAST destroy house.PL.of grandfather.1SG in   Fagge

     'Flood destroyed my grandfather's houses at Fagge.'

Discussion of the sentence (1a) and (2a) above, the arguments *Babansa* 'his father' and *Kakana* 'my grandfather' have the thematic role of Maleficiary. In sentence (1a), *Babansa* is left without a *gona* 'farmer' as a result of the activity of *Iska* 'wind'. Similarly, in sentence (2a), the noun *Kakana* is also left without *Gona* as a result of the activity of *Ambaliyar ruwa*. Hence, the actions of the agentives in the sentence (1a) and (2a) are all indirect and negative to affected entities.

4.2.10 Force

Thematic relation of Force is like instrument, but it cannot be manipulated; because it can include things like earthquake, flood and so on. In other words, Force is an unconscious participant which is causal and cannot be manipulated (Van Valin and LaPolla, 1997). Consider the examples below:

4.2.10.1   Theta function of Force Argument in Relation to the Verb *Tafi* (go)

1a) Ruwa   ya-a   tafi   da   motoci

    Water   3MSG-PAST   go   with   car.PL

    'Rain took away the cars.'

b)   Ruwa   ya-a   tafi   da   gona

    water   3.MSG-PAST   go   with   farm

    'A flood washed away a farm.'

4.2.10.2   Theta function of Force Argument in Relation to the Verb Ƙona (burn)

2a) Wuta   ta-a   ƙona   gonaki

    Fare   3FSG-PAST   burn   house.PL

    'Fare razed houses.'

In sentence (1a), the direct object *Motoci* 'cars' are affected by the action of the *Ruwa* 'rain' which has the theta role of Force. Similarly, in sentence (1b), still the noun subject *Ruwa* has the theta role of Force, and the noun *Gonaki* is the direct object in the sentence. In the last example, sentence (2a), the NP *Wuta* 'fare' has the theta role of Force.

4.3.   Discussion of Sentences with Zero Verbs

Several scholars maintained that thematic role is the underlying relationship which the participants of a sentence or arguments − as they are called in theta descriptions - have with the (main) verb in a clause. The semantic roles played by the arguments in an event or state are called thematic roles or theta roles (Wechsler, 2006; Radford, 2009, Carnie, 2007; and Van valin and Lapolla 1997). In line with the above view, for any phrase or sentence to be analyzed under the theta role analysis, it must contain predicate and argument. But from the data collected in the current research, it is found that there are some sentences with zero verbs, but still features the

thematic role. However, the sentences are also grammatically accepted in Hausa language. Below are the illustrations of such constructions with zero verbs:

a) Akwai rijiya a cikin gona

   there   well in side   farm

   'There (is) well in the farm'

b) A karamar   hukumar Fagge da Kura   ne

   At small.of   local.of   Fagge and Kura [Name of place] COP

   'At Fagge and Kura local Goverments.'

c) A sababbin   gidajen   manoma ne

   in new.PL.of   house.PL.of   farm.PL COP

   'In the farmer' new houses.'

d) Illar ambaliyar ruwa ta-na   da   yawa

   harm Flood.of   water 3FSG-CONT with many

   'Flood (has) so many harmful.'

For the explanation of sentence (a) above, there is no indication of any predicate in the construction, but the sentence is correct and grammatically accepted. It also conveyed the message that intended to communicate by the speaker. Thus, the NP-argument *gona* 'farm' has the theta role of locative in sentence (a) above. With regard to second example, sentence (b) above, there is no any indication of verb in the sentence, but still the theta role of locative is featured by the NP-argument *Fagge* and *Kura.* For the explanation of the sentential construction of the example (c) above, like previous illustrations (sentence a and b above), there is no predicate in the sentence, but still feature the theta role of locative argument by NP-argument *gidaje 'houses'.* Concerning the last illustration, sentence (d), the nominal argument *Ambaliyar ruwa* the theta role of force, because it is action cannot be control when it has started.

e) Suna   na   Musa Shehu

   name   1SG Musa Shehu [personal names]

   'My name (is) Musa Shehu.'

From the sample of phrases above (a, b, c and d), there is no indication of any verb in the construction of each phrases but the theta role is still featured in the above examples.

Concerning the example (e) above, the participant of this this study was asked about his name, than he replied that "*suna na Musa Shehu*." (my name is Musa Shehu). Thus, both nouns *Musa* and *Shehu* here are not assigned to any theta role.

However, many scholars argued that, there are in English some words which occupied subject position which does not assigned to any theta role. For instance, Carnie (2007 p. 228) claims that, the pronoun **it** does not assigned to any theta role in the following phrases:

a)   It rained.

b)   It snowed.

c)   It hailed.

For Carnie (2007), this pronoun is called expletive. Expletives are placed in the subject position of a sentence. There are some NPs that are place in the subject position which are not arguments of the predicate. For this reason they are not assigned to any thematic relation. They are **it** and **there**, Haegeman (1994 p. 60).

4.4   The Syntactic Structure of Hausa Verb

From section 4.2 to 4.3, we discussed the thematic relation found from the data with regard to the verb of Hausa language. The sentences with zero verbs also highlighted. In this section, the
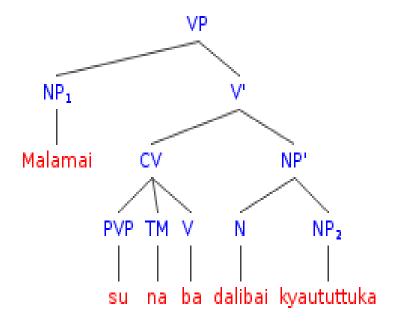
selected sentences from the interview would be presented and discussed. The researcher will begin to look the structural properties of the Hausa verbal phrase. By so doing, it would pave away to discuss the thematic relation of different constituents using tree diagram. Many linguists claimed that each verb can be identified and characterized by the number of argument that is required by a particular predicate. And this notion is referring to transitive, ditransitive and intransitive, Radford (2009); Carnie (2007) and Haegeman (1994). Thus, based on the above view, the researcher in this section would examine and discuss in more detail the syntactic structural properties of Hausa verbs in relation to their arguments structure using tree diagram.

4.4.1   Representation of the Argument structure of the verb *Bada/Ba* (give)

In this section the argument structure will be explain in relation to the verb *Bada/Ba* 'give', consider the illustration below.

(1a)   Malamai   su-na   ba   ɗalibai   kyaututtuka
         teacher.PL   3PL-.CONT   give   student.PL   gift.PL
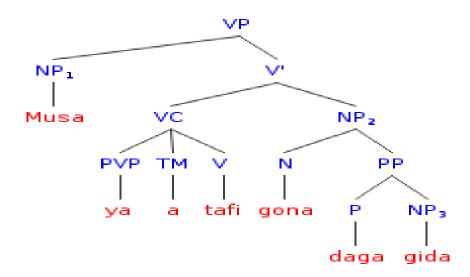   'Teachers are presenting gifts to the students.'

(1b)

In sentence (1b) above, the three NPs-arguments signified the argument structure of the predicate *ba* 'give' which is consider as ditransitive verb (three-place predicate). The three arguments in sentence (1b) performed different thematic role in relationship to the verb, *ba* 'give'. The argument *Malamai* 'teachers' in the subject position and the doer of the action signified by the aforementioned predicate, thus has the thematic role of agent, but the NP-argument *ɗalibai* 'students' which received the gifts from teachers, has the theta role of beneficiary argument. While the last argument *kyaututtuka* 'gifts' has the role of patient argument in (1b) respectively. Thus, the argument structure of the verb *ba* 'give' in (1b) above is summarized in (1c) below:

(1c)   *ba* 'give'   verb;   1   2   3

                                    NP (Agent)   NP (Beneficiary)   NP (Patient)

                                    Malamai   *Ɗalibai*   *Kyaututtuka*

4.4.2   Representation of the Argument structure of the verb *Tafi* (go)

(2.ia) Musa   ya-a   tafi gona daga gida

Musa [Personal name]   3MSG-PAST   go   farm   from   home

'Musa went to the farm from the house.'

(2,ib)

The computational analysis of VP (2.ib) above shows that the predicate *tafi* 'go' is ditransitive

verb; this is to say that its argument structure based on the syntactic tree in (2.ib) above requires

three arguments. The three arguments are naturally in different semantic relationship with the

verb, *tafi*. The layer of NP1 has nominal argument *Musa* with agentive role, while NP2 layer

constituted small NP1 which is immediately dominated by the noun argument *gona* 'farm' which

signified the thematic role of goal argument. But the last NP-argument which is generated under

the prepositional phrase (PP) immediately dominated the NP-argument *gida* 'home' which has

the theta role of source argument. However, the above syntactic tree shows that the preposition

daga 'from' and noun *gona* 'farmer' are sisters of the same mother (PP). This indicates that the

preposition assigned the role to argument but indirectly, (Okeke, 2012). For more elaboration on

the argument structure of the predicate *tafi* in the (2.1b), consider the summary below in (2.ic):
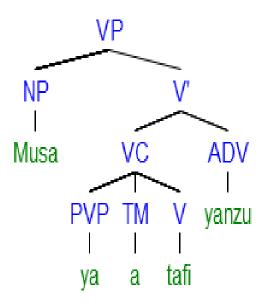
(1ic)   *tafi* 'go'   verb;   1   2   3

                                    NP (Agent)   NP (Goal)   PP (source)

(2.iia) Musa   ya-a   tafi   yanzu

         Musa [Personal name]   3MSG-PAST   go   now
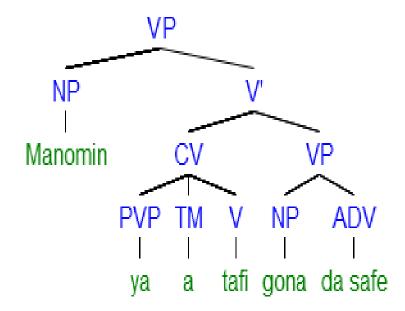
         'Musa has gone now.'

(2.iib)

From the sentence (2.iib) above, the syntactic tree of the predicate *tafi* 'go' indicates that the verb is one-place predicate; this means that the verb, *tafi* 'go' takes only one NP-argument which signified the movement of the NP-argument *Musa.* The argument structure of the verb *taf*i here is considered as intransitive verb, due to the fact that it takes only one argument-NP *Musa.* Moreover, the VP shell in the above diagram has [PN & V'] which are sisters and daughters of the big VP. But the small V' is also divided into verbal complex and adverb, which are also sisters. However in another example, the verb tafi would be considered as transitive verb. Thus, see the illustration below:

(2.iic) Manomi-n   ya-a   tafi   gona   da   safe

Farmer-DEF   3MSG-PAST   go   farm   at   morning

'The farmer went to the farm in the morning'

(2.iid)

```
                          VP
               ┌──────────┴──────────┐
              NP                      V'
               │              ┌───────┴───────┐
            Manomin          CV              VP
                        ┌─────┼─────┐     ┌───┴───┐
                       PVP   TM    V     NP     ADV
                        │     │    │      │       │
                       ya     a   tafi  gona   da safe
```

From the above illustration, the argument structure of the verb *tafi* 'go' here is highlighted in relation to the theta role of agent, the syntactic tree show that the very *tafi* 'go' in (2.iid) is two-place predicate unlike in (2.iib) above, why the aforementioned verb takes only one NP-argument. The two NPs- arguments in figure (2.iid), are naturally in different relation with the verb *tafi*. The NP-argument *manomin* 'the farmer' in the subject position has the theta role of agent, but the NP-argument *gona* 'farm' in the locative position donates the theta role of goal argument. However, the syntactic analyses shows that the tree diagram is used to discuss the argument structure of a particular verb using thematic relation as argued by Haegeman, (1994) and Baker (1996) that the relationship between verb and argument in term of argument structure are referred to thematic relation.
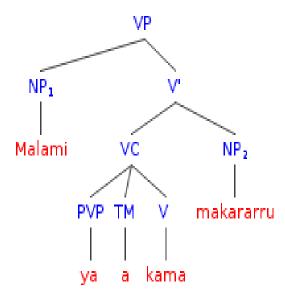
Note, based on the syntactic trees of the predicate *tafi* 'go' in the above illustrations, we can realized that the predicate *tafi* is appears with one argument, two arguments and three arguments. Thus, the verb *tafi* is operating in transitive, intransitive and ditransitive respectively.

4.4.3   Representation of the Argument structure of the verb *Kama* (catch)

In the previous discussions, the argument structure of the predicate *tafi* 'go' and *ba* 'give' in relation to the theta role has been highlighted. In this section the argument structure of the verb *Kama* 'catch' would be represented using tree diagram. Consider the following example in (3a), which it is represented in a tree diagram in (3b) below.

(3a) Malami   ya-a   kama   makararru

      teacher   3MSG-PAST   catch   late comer.PL

      'The teacher arrested the late comers.'

(3b)

The explanation of the above tree diagram indicates that, the existence of nouns *Malami* 'teacher' and *Makararru* 'late comers' is required by the argument structure of the verb *kama* 'catch'. The verb *kama* in the sentence (3b) above is considered as two-place argument, and the two arguments are naturally in different sematic relationship with the verb, *kama*. The noun *Malami* in subject position has the role of agent, while the direct object *Makararru* 'late comers' possesses the thematic role of theme argument. However, the above diagram indicates that the maximal projection of the Hausa V is also the VP, the NP combines with V' which are the sisters and daughters to VP, and the V' shell is further branches into: verbal complex (VC) and NP2. The layer of the VC is also branches into preverbal pronoun (PVP) *'ya'* indicating third person singular masculine, tense marker (TM) *'–a'* which indicating the past tense, and verb (V) *kama* *'catch'*. Thus, the argument structure of the verb *kama* in sentence (3b) above is summarized in (3c) below.

(3c)   *kama* 'catch'   verb;   1   2

                                      NP (Agent)   NP (Patient)

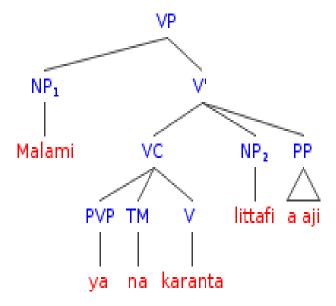   Malami   Makararru

4.4.4   Representation of the Argument structure of the verb *Karanta* (read)

In this section the argument structure of Hausa verb would be discuss in relation to the predicate *Karanta* 'read', consider the illustration below:

(4a)   Malami   ya-na   karanta   littafi   a   aji-n

       teacher   3MSG-CONT   read   book   in   class-DEF

       'The teacher is reading a book in the class.'

The sentence (4a) is represented in (4b) below.

(4b)

In the sentence above, the verb *kanrata* 'read' is used with three bracketed arguments. It is three-place predicate as claims by Radford (2009:202) about the argument structure of a particular verb. The NPs arguments *Malami* 'teacher', *littafi* 'book', and *aji* 'class' are required by the argument structure of the verb *karanta*. Thus, the three arguments are naturally in different sematic relationship with verb *karanta*, the NP argument *Malami* appears in the subject position has the theta role of agent. The noun *Littafi*, in the object position has the theta role of theme, while the noun *aji*, in the complement position has the theta function of locative argument. However, the syntactic analysis of the Hausa verb *kanranta* 'read' is also validates the claim made by Huang (1997 p. 59) which stated that concerning the argument structure, "the argument that bears the thematic role of Agent will appear in the highest argument position of the sentence at D-structure, the argument that bears theme will appear in a lower position, and the location argument will appear even lower." The NP-argument *Malami* 'teacher' is the most superior argument in the sentence, followed by theme argument *Littafi* and the lowest argument is the locative *aji*. Thus, the argument structure of the verb, *karanta* is summarize in (4c) below.

(4c)   *karanta* 'read'   verb;   1   2   3

                                  NP (Agent)   NP (Theme)   PP (Locative)

                                  Malami   *Littafi*   *a aji*

4.4.5   Representation of the Argument structure of the verb *Noma* (cultivate)

In previous sections, the argument structure of Hausa verbs in relation to the verb *kama* 'catch',

karatu 'read', and *tafi* 'go' were discussed and represented in tree diagram. In this part, the

arguments structure of the verb *noma* 'cultivate' will be discuss and represent in the following

illustration:
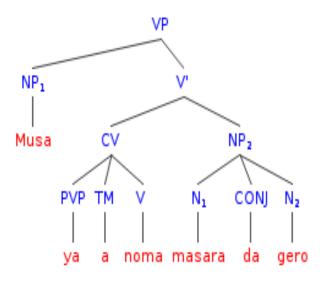
(5a)   Musa   ya-a   noma   masara   da   gero

       Musa [Personal name]   3MSG-PAST   cultivate   maize   and   millet

       'Masa cultivated maize and millet.'

The sentential construction of sentence (5a) above shows that the verb *noma* 'cultivate' is

transitive verb, it is tree diagram is represented in (5b) below.

(5b)

From the tree diagram represented in (5b) above, the presence of NPs- arguments *Musa* and *masara da gero* 'maize and millet' is required by the argument structure of the predicate *noma*. The two NPs-arguments are obviously in different sematic relationship with the aforementioned verb. The NP-argument *Musa* in the subject position has the thematic role of agent, while the direct object argument *masara da gero* have the thematic role of theme argument respectively. In the syntactic tree of (5b), the two nouns (*masara da gero*) are considered as one argument that bears the role of theme. The two nouns are combined together with the conjunction; this phenomenon is called co-ordinate structure of the NP.   The summary of the argument structure of the verb *noma* 'cultivate' is given below.

(5c)   *noma* 'cultivate'   verb;   1   2
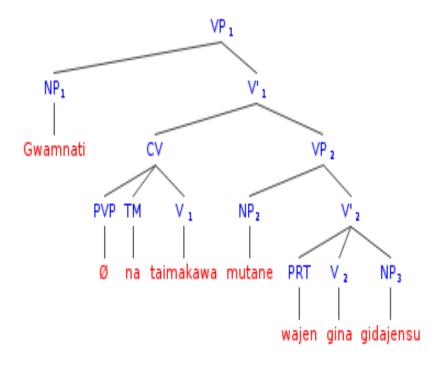
                                NP (Agent)   NP (Patient)

                                Musa   *Masara da Gero*

4.4.6   Representation of the Argument structure of the verb *Temaka* (assist)

(6a)   Gwamnati   na   temaka-wa   mutane   wajan   gina   gidajen-su

       Government   CONT   assist-IOM   people   place.of   build   house.of-3PL

       'Government is assisting people in re-building their houses.'

The projection principle of the predicate *temaka* 'assist' used in sentence (6a) above is represented using tree diagram in (6b) below.
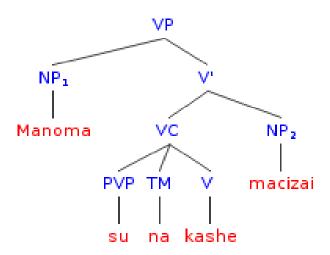
(6b)

In the above diagram, the existence of the NPs- arguments *Gwamnati* 'government' and *Mutane* 'people' is needed by the argument structure of the predicate *temaka* 'assist'. Moreover, the inserting of the particle *wajen* 'processes' introduced the verb *gina* 'build' and NP *gidajensu* 'their houses'. Thus, the argument *gwamnati* in the tree diagram above has the role of agent, while the direct object NP *mutane* has the theta role of beneficiary. But the last noun *gidaje* has the role of theme argument in (6b) above. However, the syntactic analysis of (6b) shows that, the NP1 and V'1 are daughters of the VP1, and NP2 and V'2 are also the daughters of the VP2. And the different shells show the sisterhood relationship among the various constituents.

4.4.7   Representation of the Argument structure of the verb *kashe* (kill)

(7a)   Manoma   su-na   kashe   macizai

       Farmer.PL   3PL-CONT   kill   snake.PL

       'Farmers are killing snakes.'

In sentence (7a), the two NPs-arguments signified the argument structure of the verb *kashe* 'kill'
which is consider as transitive verb, or two-place predicate. The two arguments in sentence (7a)
performed different thematic role in relation to the verb *kashe*. The argument-NP *Manomi*
'farmer' being in the subject position and the doer of the action signified by the aforementioned
predicate has the thematic role of agent. While the NP-argument *Maciji* 'snake' which undergo
the activity of the verb *kashe* has the theta role of theme argument. The sentence (7a) is
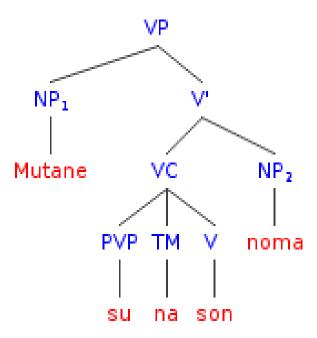represented in (7b) below.

(7b)

The syntactic analysis of the predicate *kashe* 'kill' in (7b) above shows that the VP shell
branches into NP1 and V'. It is understood that the NP-argument *Manomi* 'farmer' under the NP
and V' are sisters (daughters of the VP). The NP-argument *Manomi* is generated under the
specifier of VP and syntactically occupied the high position in the sentence, thus, it has the theta
role of agent argument. While the direct object, NP- argument *macizai* 'snakes' which generated
under the specifier of the lower V' has the role of theme. This analysis corresponded with the
claim made by Huang (1997) on the thematic hierarchy. The argument structure of the verb
kashe is summarize in (7c) below.

(7c)　　*kashe* 'kill'　　　　　　verb;　1　　　　　　　　2

　　　　　　　　　　　　　　　　　　　NP (Agent)　　NP (Patient)

　　　　　　　　　　　　　　　　　　　Manoma　　　*Macizai*

4.4.8　Representation of the Argument structure of the verb *So* (like)

In previous sections, different verbs have been used to indicate the argument structure of Hausa verbs using tree diagram. Thus, here the argument structure of the verb So 'like/love' will be discuss and represent in tree diagram. Consider the following example:

(8a)　　Mutane　su-na　　　　son　　　noma

　　　　　people　3PL-CONT　like.of　farming

　　　　　'People like agriculture.'

(8b)

The existence of the two NPs-arguments in the (8b) above is required by the argument structure of the verb *so* 'like'. The verb *So* 'like' has the same argument structure with the English verb

'like' as it used by linguists to feature thematic role of experiencer, (see Radford, 2009 p. 202). The two NPs-arguments in sentence (8b) are naturally in different semantic relationship with the verb *so* 'like'. The external argument *Mutane* 'people' has the theta role of experiencer, while the internal argument *noma* 'agriculture' has the theta role of goal argument. However, the predicate *So* in the above sentence is two-place predicate, and its argument structure is summarized in (8c) below.

(8c)   *so* 'like'   verb;   1   2

                                        NP (Agent)   NP (Patient)

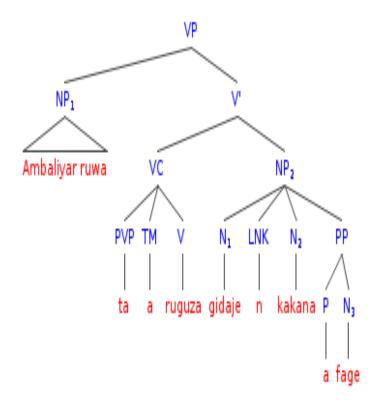   *Mutane*   *Noma*

4.4.9   Representation of the Argument structure of the Verb *Ruguza* (destroy)

In previous sections, the argument structure of Hausa verb has been discussed in relation to different verbs. In this section, the argument structure of the predicate *Ruguza* 'destroy' will be discussed in relation to the thematic role of force, Maleficiary and locative arguments. Consider the illustration below:

(9a)   Ambaliyar   ruwa   ta-a   ruguza   gidaje-n   kaka-na   a   Fagge

        Flood.of   water   3FSG-PAST   destroy   house.PL.of   grandfather.1SG   in   Fagge

        'Flood destroyed my grandfather's houses at Fagge.'

The syntactic tree of (9a) above, is represented in (9b) below.

(9b)

The syntactic tree of VP '*Ambaliyar ruwa taa ruguza gidajen kakana a Fagge*' which analyzed and presented in (9b). The VP shell is branches into NP1 and V', the compound noun *Ambaliyar ruwa* 'flood' immediately dominates the NP1 node. But the V' node is further branches into: VC and NP2. Under the (CV) verbal complex it is understood that the preverbal pronoun *ta* (indicating third person singular feminine), tense marker (TM) *–a,* which indicating the past tense and verb *ruguza* 'destroy' are sisters. For the layer of NP2 it branches into: N1 which is immediately dominates by the noun *gidaje* 'houses', LNK dominated by the linker *n* which is the possession marker showing the possession of the noun *gidaje* 'houses' to the noun *Kakana* 'my grandfather' under the N2. And the last node under the daughters of NP2 is PP which is further branches into P *a,* and noun argument *Fagge* (name of place).

However, all the NPs-arguments mentioned in (9b) are in different semantic relationship with the predicate *ruguza.* The nominal argument *Ambaliyar ruwa* 'flood' has the theta role of force,

while the noun *gidaje* 'houses' undergo the activity of the verb *ruguza*, thus has the thematic role of patient. But the argument *kakana* 'my grandfather' has the role of Maleficiary argument; this is because the action of the verb is indirectly affected the NP-argument *kakana*. Finally, the noun *Fagge* donates the place where the action took place. The argument *Fagge* has the theta role of locative argument. To make everything clear about the argument structure of the verb *ruguza* in sentence (9a) above, consider the summary in (9c) below.

(9c) *Ruguza* 'destroy' verb: 1   2   3

NP (Agent)   NP (Patient)   NP(Maleficiary)

Ambaliyar ruwa   *gidaje*   *kakana*

4 PP (Locative) *A Fagge*

4.5. Summary

The current chapter presents the analysis and findings of the research based on the data collected through interview. The data analysis focuses on two important aspects of the research namely: (1) the analysis of theta roles in relation to verbs of Hausa. (2) The argument structure in Hausa language and representing of VP using tree diagram. Based on these two aspects, the most prominent and frequent theta role in the Hausa language is also highlighted. In this chapter the analysis applied for the research data are sentences and verbs which are selected from the interview conducted on February 2014. However, it is found that all the theta roles proposed by Radford (2009) and many other are present in Hausa language. These theta roles include: Agent, theme, experiencer, beneficiary, goal, source, instrument, locative, force, and Maleficiary. In addition, the present chapter discusses and represents the Hausa verbal phrase using tree

diagram. Finally, the research objectives posed in chapter 1 of this study are achieved in this chapter.

CHAPTER 5

CONCLUSION

5.1   Introduction

The present chapter provides the summary of the research findings in relation to the research questions posed in chapter one. It also contains a section on the contributions and limitations of the study. The last part of this chapter contains the implication of the current study to future research.

5.2   Discussion of Findings in Relation to Research Questions

The aim of this study is to apply the theory of thematic roles to the verb of Hausa language using the Radford's (2009) theory. With this theory, this research discusses and represents Hausa sentences in relation to the role performed by different arguments. However, a number of key findings found from the analysis of the data collected through interview. These findings will be discussed in relation to the three research questions which reflect the objects that set to achieve in this research.

5.2.1   Discussion of Findings in Relation to Research Question number 1. What are the thematic relations and structures of verbs found in Hausa language?

The current study found that all types of thematic role proposed by Radford (2009) and many other exist in Hausa language. From the data obtained through interview, the result of the analysis shows that in Hausa language there are sentential constructions with zero verbs which are grammatically accepted, but still the theta role was featured in such construction. And in some sentential construction the result of the analysis shows that there are some NPs with zero

argument, see the analysis of such construction in section **4.3** under the chapter **4.** Conversely, the other side of the findings indicates that Hausa language differs significantly from English and other languages in that, verbs are not inflected for tense, tense-aspect-mood are indicate by using free morpheme. This validate the results of previous researchers (Parson, 1960; Newman, 1973; Mclntyre, 2006 and Crysmann, 2010) who argued that in Hausa, verb did not change to make the tense differences; the tense difference is made using free morpheme that is attached next to preverbal pronoun in all the Hausa tenses with the exception of First future tense where the tense marker (TM) preceded preverbal pronoun (PVP). However, the analyses from the data show that, Hausa verb and preposition assigned thematic role to argument. Thus, the role assignment by the verb is both directly and indirectly. The role assigned by the verb to the argument is called directly, and the indirect role is assigned with the preposition in between the verb and argument, especially in the case of Locative, Instrument, and Maleficiary roles.

5.2.2   Discussion of Findings in Relation to Research Question number 2. What is the Most Prominent and Frequent Theta Role Used in Hausa Language?

Figure 5.1 below shows the appearance of different theta roles in the analysis of the data in chapter four using frequency and percentage. It is found that the most prominent and frequent thematic role that exists in Hausa language based on the analysed data is the theta role of agent argument.
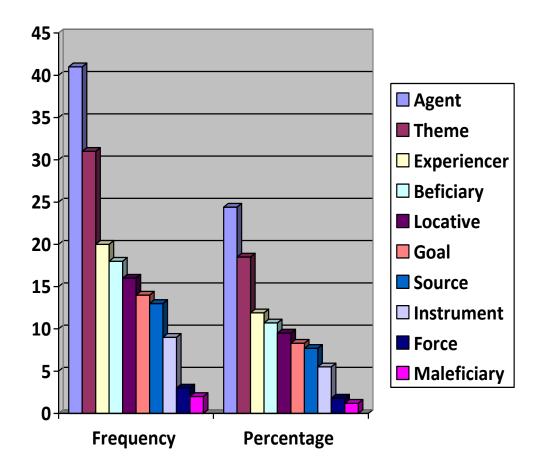
Figure: 5.1: Bar chart showing the Ferquency and Percentage of the Theta Roles

The results of the analysis show that, the most prominent and frequent theta role that appear from the data is the theta role of Agent, which has the 41 appearance (24.4%). Next is the role of Theme which appears 31 times with (18.5%). With regard to the third theta role in term of appearance is the theta role of Experiencer which appears 20 times representing (11.9%) and Locative argument appears 18 times, which represents (10.7%). The argument bearing the theta role Beneficiary is found next after Experiencer and Locative in term of appearance with 16 appearances which is equivalency to (9.5%). The thematic role of Goal argument which is found in 14 sentences equivalency to (8.3%). Closely observation shows that the theta role of Source exists in 13 sentences which is equivalency to (7.7%) Theta role of Instrument found to be next

to Source which appears in 9 places equivalency to (6%). The Force argument found to be second to the last in term of appearance, because it appears in 3 place equivalency to (1.8%). The theta role that has the less frequency in the data is the theta role of Maleficiary with 2 appearances representing (1.2%) only. Based on the percentage and frequency the most prominent and frequent in appearance is the theta role of agent. Next agentive role is the theta role of theme. The third theta role in term of prominent and frequency from the data is the theta role of experiencer and locative respectively. Other theta roles include: the theta role of beneficiary, goal, source, force and the theta role of maleficiary.

5.2.3   Discussion of Findings in Relation to Research Question number 3. What argument structure that could be found in Hausa language?

With regard to the last question, research question number three. The result of analysis shows that the argument structure in Hausa is determined by the verbs, and in some cases morphology, specifically suffixation plays a vital role in the structure of Hausa verbs, where the indirect object marker is attaches to the verb base for introducing new theta role in some sentential constructions, for examples see the analysis under 4.2.4.4 and 4.2.4.5 in chapter four above. Although an argument of a verb must be its syntactic sister, but the arguments bearing the role of Instrument and Locative in most of the cases are not verb's sister, but are the sisters of preposition when analyzed in tree diagram. In other word, Hausa is like English, the argument structure of a giving thematic role is determined by the types of verb, and the direct internal argument is the argument that receives its theta role directly from the verb, while the so called indirect internal argument is an argument that assigned its theta role not by the verb directly but by a governing preposition as shown previously in chapter four. However, concerning the projection and computational analysis of the Hausa VP, the syntactic analyses of the selected

sentences from the data indicates that VP in Hausa is divided into two branches: NP and V', while the V' shell is further branches into VC (verbal complex), NP2 and PP in the case of transitive and ditransitive verbs. The result found from the analysis shows that is possible in Hausa language to generate VP shell under the V' as it shown in figure (6b) in 4.4.6 above. However, the analysis found that some arguments possessed dual role in a sentence. For instance, the NP-argument *Malamai* 'teachers' in 4.2.4.2 under the chapter 4 can be either Agent or Source argument. Similarly, the NP-argument *Ɗaliba* 'students' can be either Beneficiary or Goal argument.

5.3   Contribution

The primary aim of this study is to apply the theta role theory on Hausa data using the framework proposed by Radford (2009). This study has successfully applied the theory on Hausa language. As thematic roles are not yet investigation using the theory applied to the current study. Thus, this study serves as a preliminary in the area; it gives way for conducting similar research on the area. Moreover, the research has contributed to the preservation of the language with the current up today in the field of syntax. Finally, this research to the best of its capacity contributes toward the syntactic analysis of Hausa VP and sentences using the projection principle.

5.4.   Limitations of the Study

The aim of this study is to apply the theta role theory on Hausa verb structure. Just as it usual and true that any study or research has some limitations while conducted. The current study is not exceptional. In the begging the idea of the researcher is to investigate the theory of theta role in Hausa and compare it with that of English. Unfortunately, this idea did not come to reality due to

some unexpected problems. Secondly, the researcher intended to interview two participants, but due to the limited time and other problems this idea was not fulfill, only one participant was able to locate by the researcher.

5.5.   Implication for Further Study

Many studies has been conducted in the field of syntax, but studies that are related to thematic role in relation to Hausa verb using the framework of scholars such as: Radford (2009); Carnie, (2007); Van Valin & Lapolla, (1997), and many other are yet to be investigated. Thus, the current research applied the Radford's theory for the analysis of Hausa sentences. Similarly, further researchers might investigate the theory in Hausa and compare with English. Secondly, other researchers might investigate the theory using one of the aforementioned frameworks. Finally, this study focuses only on theta role other researchers should look other syntactic feature of the language, like topic, wh-question NP and V movement to mentioned but few.

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APPENDIX A: INTERVIEW QUESTIONS IN DEFFERENT THEMES

FARMING THEME

1- Kamar yadda ka sani wanna tambayoyi ne zan ma a kan noma
Translation: Like you know that I am going to ask you on farming.

2- To ina so kai dan yi min bayanin kanka da kuma yadda akai ka fara yin noma.

Translation: I want to know about you and how you engaged on farming profession.

3- Ya za ka iya bayyana nama a takaice?

Translation: How can you briefly describe farming?

4- To, kenan ana yin noma ne dan a ci da kuma a saida?

Translation: So you mean the essence of farming is for food and business?

5- Ana cewa noma yana da ire-ire, za ka iya yi mana bayanin su?

Translation: It has been said that farming has classification, can you explain in detail?

6- To wadanne irin abubuwa aka fi shukawa a lokacin noman damina da kuma lokacin noman rani?

Translation: What are the major crops planting in both rainy and dry seasons?

7- To, noman rani fa, me aka fi shukawa?

Translation: What are the major crops planting the dry season

8- Zai zo babu adadi kamar ya?

Translation: It will come immeasurable as how?

9- Wadanne kayyayyaki ake amfani da su wajen yin noma?

Translation: What are the equipments used for farming?

10- Me ye huda, wane irin karin bayani za kai mana dan gane da ita?

Translation: What is harrowing, can you explain it in detail?

11- To, ko ita ce ake kira da turanci (harrow)?

Translation: Well, or it is the one called harrow?

12- Kamar me da me aka fi shukawa a arewacin Nigeria?

Translation: What are the major crops planting in northern Nigeria?

13- ta ya ya al'umma suke gane cewa, ko kuma wadanne hanyoyi ake bi wajen renon shuka har ta girma?

Translation: How people understand, or in which ways they take care their young plants up to the ripe stage?

14- Me ya babbanta takin zamani da kuma na gida ko na gargajiya?

Translation: What are the differences between local manure and fertilizer?

15- To, ta wacce hanya ake bi a samu wannan takin har a tara shi, shi na kajin?

Translation: In what ways the manure produce by chicken excreta is been obtained?

16- To, da shi da kuma na zamanin wanne ne ya fi sauki ga manoma?

Translation: Which one is chief between manure and fertilizer?

17- To, wacce irin gudummawa gwannati take ba wa manoma?

Translation: What contribution the government is giving to the farmers?

18- Ana hakar kamar kasuwanci kenan?

Translation: It is like business transaction?

19- To, wane irin tsari gwannati take bi wajen bada takin nan?

Translation: What are the procedures followed by the government for distributing fertilizer?

20- To, amma akwai wani suna da manoma suke kiran wanna abin da ake yi, za ka kara mana bayani a kai?

Translation: But there is a name given to this by the farmers, can you tell us more about it?

21- To, kuma idan aka daure su waje daya ya sunansu kenan?

Translation: So if they are tied in collectively one place, what is a name given to it?

22- To, akwai wani karin bayani da za kai mana wanda ba mu tambaya ba?

Translation: Do you have any additional explanation that is not been asked?

23- Wane abubuwa ne aka fi samun riba idan aka noma su?

Translation: What are the crops that bring more profit when planting?

24- To, me yake kawo riba?

Translation: So what bring more profit?

25- Shi yawa ya fi fitowa idan ka shuka, ko kuma lokacin da kake shuka shi ne ya fi sauki, ko kayan yadda ake kula da shi ne ya fi sauki a kan su masara da su gero da su dawa?

Translation: Is it growing much when planting, or it is easier for planting, or it is easier for taking care unlike maize and corn?

26- Za mu iya samun bayanin me ya sa su kwarin suka fi mai da hankali wajen kama wake?

Translation: Can we get a detail on why the insects destroy bean?

27- To, ba wasu kwarin su kuma da suke iya takurawa gero da dawa, ko da ba ta kai ta gyada ba da wake?

Translation: Are there some insects that can destroy millet and corn, even as less damage as that of groundnut and bean?

28- Za a iya mana bayani a kai abin da ake nufi da fari?

Translation: Can you tell us more about the draught?

29- Kenan kamar yadda na fahinta shi fari a kan iya rashin samun yalwataccen kayan amfanin gona kenan?

Translation: If I understand you well, you mean draught causes in sufficient of farm product?

30- To 'yan'uwanmu na kudu su kan noma wasu abubuwan su ma?

Translation: So our brothers leaving in the southern part of the country, are they farming anything?

NATURAL DESESTERS THEME

1- Wanne irin hali al'umar da girgizar kasar da ta shafa suke samun kan su a ciki?

Translation: What condition the victims of earthquake normally find themselves?

2- Sannan wace irin gudummawa gwannati jihar kano take bayarwa a hukumance?

Translation: What contribution does the Kano state government gives to the victims?

3- Me za ka iya cewa dangane da yadda mutane su ke samun kansu idan har wannan ambaliyar ruwa ta afku?

Translation: What can you say with regard to the situation the victims of flood find themselves?

4- Wadanne al'uma ambaliyar ruya ta taba shafa a lokacin damina?

Translation: What are the communities that suffered from water flood during the rainy season?

5- A wadanne kananan hukumomi ka ce ta taba faruwa?

Translation: In which local government areas the flood disaster had ever occurred?

6- za ka iya yin cikakken bayanin dagane da yadda gwamnati take taimaka musu?

Translation: Can you explain in details the ways in which government assist the victims?

7- Wanne irin matakai gwam, nati take dauka?

Translation: What measures the government normally takes?

8- Wacce gwamnati ce ke shigowa ta taimakawa wadanda annobar ta afkawa?

Translation: What category of government usually assists the victims?

9- Menene musabbabin wannan annoba ta ambaliyar ruwa?

Translation: What is the primary cause of the water flood disaster?

10- Ko za ka gaya mana wanne irin hali al'uma sukan samu kansu cikin annoba da ke faruwa a sakamokon iska da guguwa musamman ma lokacin wunturu (sanyi)?

Translation: Can you tell us more about the condition the victims of the disaster cause by the powerful air and wing find themselves especially in the dry season?

11- Wadanne irin kayyayyiki aka fi taimaka musu da shi?

Translation: What are the types of goods normally being donated to the victims?

12- Ina gwamna ya tafi?

Translation:Where the governor has gone?

13- Me ya sa wasu yaran suke fara zuwa gona kafin su tawo makaranta?

Translation: Why some children go to the farm before the go to school?

14- Wane mataki da gwamnati ta dauka don kare afkuwar wannan annoba ta ambaliyar ruwa?

Translation: What plan of action does the government take to stop reoccurrence of the flood disaster?

15- Shin ko kwalliya ta biya kudin sabulu dangane da matakin da gwamnati ta dauka?

Translation: Are the measures taken by government really paying the price?

TEACHING AND LEARNING THEME

1- Me ya sa wasu yaran suke fara zuwa gona kafin su tawo makaranta?

Translation: Why some children go to the farm before the go to school?

2- Ka ce su yi karatu, me kake nufi, ko me za su karanta?

Translation: You said they should read, so what they did read?

3- A ina suke yin karatun?

Translation: Where do they study?

4- Me ya sa suke yin karatun a gona?

Translation: Why do they study in the farm?

5- A ina aka gina rijiyoyin?

Translation: Where did the wells been built?

6- To an ce wani lokaci Malamai suna sa yara aiki, ya gaskiyar maganar take?

Translation: It has been said that, the teachers in the school directed children to work for them, how true it is?

7- Na tambayi wani yaro kan me yasa suke yin kara? Sai ya ce "muna yin karatu ne saboda iyayenmu. Me z aka iya cewa a kan wannan bayanin da ya yi?

Translation: I asked one of the children on why they went to school. He then said "we go to school because of our parent" what can you say with regard to his   statement?

8- Me ya sa wani lokacin idan a ka zo makarantar an kusa tashi sai ka ga ba dalibai sosai?

Translation: Why sometimes you can see the schools are being deserted towards closing hours?

9- Amma kuma na ji an ce daliban suna zuwa makaranta da wuri?

Translation: But I heard that the students use to come to school as early as possible?

10- To me kuke yi wa dalibai, don su mai da hankali sosai da sosai wajen yin karatu?

Translation: What to do you do to your students to enable them concentrate on their study?

11- Da na je gona na tarar da wani yaro yana karatu, me ye ra'ayinka akan karatu a gona?

Translation: When I visited a farm, I found a boy reading, what is your opinion with regard to reading in the farm?

12- To, me ya sa a wasu gonakin nake ganin mata?

Translation: Why I saw women in some farms?

13- Yara kuma mai suke yi a gonaki?

   Translation: What small children are doing in the farm?

14- Da me suke yanke ciyayin a gona. Kuma ba sa jin tsoron maciji?

   Translation: With what do they cut the grasses in the farm, and don't they fear

   snakes?

15- To ya naga wasu daliban suna dauke da gatari wasu kuma da fatanwoyi?

   Translation: Why I saw some students holding hoes and some cutlasses?

APPENDIX B: INTERVIEW IN HAUSA VERSION

Interviewer	Kamar yadda ka sani wanna tambayoyi ne zan ma a kan noma. To amma kafin mu shiga kan aikin ka tsaye, iana so ka dan yi min bayanin kanka da kuma yadda akai ka fara yin noma, ko ka tsinci kanka a matsayin manomi?
Interviewee	Salamu alaikum, ni dai sunana Musa Shehu, kuma ina san'ar aikin koyarwa ne a inda na tsinci kaina wani gari, wanda garin nan ana harkar noma sosai da sosai. To daga nan nima na samu sha'awar na shiga wannan harkar. To na tsinci kaina ne ta hanyar amfani da malamai abokan aikina, wanda suke yin noma, nima suka nuna min cewa ga amfaninsa nima na shiga na fara yi. Nai na farko naga na dan samu, kuma daga baya na zo na ci gaba.
Interviewer	To mai za ka iya ce mana dan gane da noma, ya za ka iya bayyana nama a takaice?
Interviewee	Gaskiya noma wani abu ne mai albarka, wanda gabaki daya idan mutun ya zo yana yin shi ya saba ba zai iya barin sa ba. Saboda wata hanya ce wanda idan mutum ya yi ta, zai zo ya samu abincin da zai ci kuma a karshe kuma ya sayar da shi. Sannan kuma bayan haka yana taimakawa mutum wajen ajiye kudi, ta bangaren idan ka noma abu ka ajiye shi sai ya yi daraja ka sayar da shi.
Interviewer	Me ya sa ake yin noma ne?
Interviewee	Gaskiya ne wanna, ana yin sa ne dan a ci a kuma sayar. Bayan mutum ya ci sanna kuma ragowar abin da ya rage ya sayar da shi, ya samu wani abu, wanda zai iya amfani da shi idan Allah ya kai mu wata daminar ya sayo taki da ragowar kayyayyakin aiki, da kuma kudin ma su aiki idan ba da kansa zai yi ba.
Interviewer	Ana cewa noma yana da ire-ire, za ka iya yi mana bayanin su?
Interviewee	Gaskiya noma ya kasu kashi biyu akwai na rani akwai na damuna. Shi na damuna shi ne wanda lokacin da ruwan sama ya zo ake fara yin shi. Yawanci an fi fara shi daga watan shida (6) abin da ya kai har wajen watan tara (9) zuwa goma (10), ana yin shi sannan kuma daga baya sai na rani, ana yin sa lokacin daga baki daya babu ruwa.
Interviewer	To wadanne irin abubuwa aka fi shukawa a lokacin noman damina da kuma lokacin noman rani?
Interviewee	Shi noman damina gaskiya amfi noma abubuwan da suka danganci irin su: gero, dawa, masara, wake, gyada, wadannan su ne abubuwa da yawa daga gonakin da za ka je a kauyuka, za ka ga duk gonar da za ka tarar za ka ga yawanci gero, dawa, da kuma gyada da kuma wake. Amfi noma su da damuna wadannan.

Interviewer	To, noman rani fa, me aka fi shukawa?
Interviewee	Shi noman rani gaskiya noma ne wanda gaba ki daya amfi yin noman: tumatur, tattasai, albasa, wadannan su ne abubuwa gabaki daya. Sai kuma masara ita ma akwai 'yar noman rani. Wanda su abubuwa ne wanda ba sa son ruwa yai musu yawa. Shi kuma noman rani ruwa ne wanda ake kafe shi ake kayar da shi kamar yadda ake bukata, ba kamar na sama ba, wanda idan ya tashi zuwa, zai zo ne babu adadi.
Interviewer	Zai zo babu adadi kamar ya?
Intervierwee	Abin da ya sa zai zo babu adadi , saboda ruwa ne runda ba za ai mai iyaka ba, iko ne na Allah. Amma shi kuma noman rani daga dan adam ne ake sako ruwan, zai zo iya yadda ake so, iya nan za ka bassa ya shiga cikin gonar za ka iya datse shi.
Interviewer	To kamar yadda kai bayani wadnne kayyayyaki ake amfani da su wajen yin noma?
Interviewee	To, kamar dai noma na damuna idan an tashi, tashin farko mutum abin da zai fara amfani da shi, zai kawo taki na gida wanda kafin ma damina ta zo zai zo zai zuzzuba shi a cikin gonarsa. Sanna bacin haka dag an yi ruwan farko mutun zai amfani da fatanya wajan sassara gonar, ya sassara ta yai rami, yai rami, yai rami yadda in kasa ta sha ruwa, zai zo kuma a fara yin shuka ana bi ana birbirnewa, kayyanyakin da aka fi yin amfani da su, amfi yin amfani da: galma da fatanya, sannan kuma wasu suna amfani da shanu da garma wajen yin huda. Huda kala biyu ce, akwai wacce ake yi da galma ta hannu, akwaita shanu, wadda za a kada shanun suna tafiya suna jan ta. Wadannan su ne kayayyakin da aka fi amfani da su dai a nomanmu wanda ake yin sa da hannu.
Interviewer	Me ye huda, wane irin karin bayani za kai mana dan gane da ita?
Interviewee	Huda ita wata aba ce, wacce wadda gabaki daya kafin ai noma ake tattara kasa tai kamar kunya-kunya, wadda shanu na yin ta, kuma sannan mutum zai iya yin ta da hannu. Wannan kunya-kunyar da ake gani a cikin gona to idan fili yana share, idan an tashi dole wannan hudar ita ce za ta mai da wannan filin ya zama an yi mai kunya-kunya. Yin wannan kunya-kunyar shi ne huda, ta hanyar yin amfani da shanu ko kuma amfani da garma wanda ake yi da hannu.
Interviewer	To, ko ita ce ake kira da turanci harrow?
Interviewee	Ita ce ake kira da turanci harrow.

Interviewer	To, kamar yadda kai mana bayani, to idan muka duba Nigeria, a matsayinka na manomi, wanda kake cikin kasar Nigeria, za ka ga akwai arewa akwai kudanci. Kamar me da me aka fi shukawa a arewacin Nigeria?
Interviewee	Gaskiya a arewacin Nigeria amfi shuka dawa, gero, masara, wake, gyada, duk wadannan abubuwa gabaki daya a arewacin Nigeria amfi ba da muhimmanci a kansu da kuma auduga. Su ne abubuwan da aka fi ba da muhimmanci a kan su a arewacin Nigeria.
Interviewer	Wake, gero, gyada, auduga da sauransu?
Inteviewee	Da dawa ba.
Interviewer	To, kamar yadda kai mana bayani, to ta ya ya al'umma suke gane cewa, ko kuma wadanne hanyoyi ake bi wajen renon shuka har ta girma?
Interviewee	Hanyoyin da ake bi wajen renon shuka har ta girma shi ne na farko idan an yi shukar nan ta yi kamar sati 4, za a zo a yi mata noman farko. Wannan noman farkon duk za a share ciyawar da ta fito ta addabi ita wannan shukar, saboda akwai gasa tsakanin shukar da ciyawar, za su dinga cin abinci tare, amma gada sati 4 nan aka nome wannan ciyawar za ta ba wa shukar nan dama ta fara habaka. A wannan sati hudun bayan an yi wannan noman gabaki daya za a debo taki ko na zamani ko na gida a barbada a gindin shukar gabaki daya gonar. To, wannan gabaki daya zai zaburar da wannan gonar, idan gero ne, ko dawa ko masara nan da nan cikin gaggawa aga ya fara tashi yana girma sosai.
Interviewer	Me ya babbanta takin zamani da kuma na gida ko na gargajiya tunda wancan an ce zammani?
Interviewee	Abin da ya bambanta su shi ne, shi takin gida akwai wanda ya fi karfi kamar wani fannin ma fiye da takin zamani, kamar takin kaji, na kashin kaji. Idan aka zo aka zuba shi a gona wani fannin ma yana fin na zamanin ma tasiri, sannan kuma shi ma yana da tasiri fiye da na dabbobi da na shanu shi na zamanin.
Interviewer	To kenan, shi kashin kaji ana amfani da shi wajen taki wanda wanda shi har ya fi wanda ake sarrafawa a yi shi wanda ake kira na zamani, amma idan kuma kashin tumaki ne da na shanu ba su kai wannan na zamanin ba (haka ne). To, ta wacce hanya ake amfani a samu wannan takin har a tara shi, shi na kajin?
Interviewee	Hanyoyin da ake bi a samu wannan takin kajin, ana bin gidajen gona wanda ake kiwon kajin gidan gona, idan sun share kejinan kajinsu . Anan ake samo shi ta bangaren siyansa a hannun masu wannan gidan gonar, idan sun fitar da shi manomi sai ya zo ya siya a hannunsu ya biya su. Shi kuma yana tarawa da kadan da kadan da kadan har kafin damina ta zo zai tara adadin da zan ishi gonarsa idan ya tashi ya shuka sai ya bi ya barbada bayan ya neme

	gonarsa.
Interviewer	To, da shi da kuma na zamanin wanne ne ya fi sauki ga manoma?
Inteviewee	Wanda ya fi sauki ga manoma shi wannan na gajin ya fi sauki ga manoma a kan wannan na zamanin.
Interviewer	To, idan haka ne ya kamata manoma ace sun maida hankali wajen na kajin, tunda riba biyu ne, ga sauki ga fin amfani.
Interviewee	Gaskiya ne da dama dama a yanzu haka amfi maida hankali a sai ma na kajin saboda gaba ki bacin arha kuma bacin haka yana da karfi wanda zai sa shukar ya zaburar da ita ta girma cikin gaggawa.
Interviewer	To, wacce irin gudummawa gwannati take ba wa manoma?
Interviewee	Gudummawar da gwamnati take bawa tana ba da gudummawa ne ta bangaren ba da taki. To, amma kuma wannan takin da ake badawa ba soasai yake zuwa

NATURAL DESESTERS THEME

Interviewer	Idan za ka iya tunawa mun gana da kai a ranar 03/09/2013 a kan harkokinka na noma, to a wannan lokaci ina ganin yanzu lokaci ya yi zam ci gaba da ganawar, amma a wannan lokacin za mu gana ne a kan abubuwan da suke faruwa a rayuwar al'umma kamar Annoba da ta ke afkuwa iri-iri da suke fruwa. Dangane da wannan zan so in ji ra'ayinka dangane da girgizar kasa. Wanne irin hali al'umar da girgizar kasar da ta shafa suke samun kan su a ciki? Sannan wace irin gudummawa gwannati jihar kano take bayarwa a hukumance dangane da ceto rayukan da kyautata rayukan al'umar da annobar ta shafa?.
Interviewee	A'uzubillahi Minasshadanirrajin, Bismillahi Rahamanirrahim. Kamar yadda ka tambaye ni illar girgizar kasa, girgizar kasa tana da illoli da yawa ga mutane, yawanci idan aka ce an samu girgizar kasa (G/K) akan samu asarar muhalli, gidajansu kan ruguje su rasa makoma kwata-kwata. Illar ta biyu da take shafar al'umma dangane da girgizar kasa, za ka ga idan har akwai gonaki a inda girgizar kasar ta afku za ka ga idan a lokacin damuna ne duk amfanin gona an yi asararsa, ita kan ta wannan gonar za a yi asararta. Sannan mazauna gurun ba za su kara amfanuwa da wadannan gonakai ba. Sannan bayan haka idan har ta kai ta kawo da tsautsayi bayan an yi asarar gidaje da gonaki akan iya samun ma asarar rayuka. A bangaren gwamnati taimakon da take bai wa masu girgizar kasa, ta kan ba su taimako idan girgizar kasa ta faru ta hanyar gina musu wasu gidajan domin su ci gaba da gudanar da rayuwarsu. Haka kuma, gwamnati kan ba su wasu gonakin bayan sun yi asarar nasu, don su ci gaba da nomawa ta yadda za su ci gaba da samun abinci. To, wannan shi ne takaitaccen bayani game da girgizar kasa yadda

	take shafar jama'a da kuma yadda gwamnati take tallafa musu.
Interviewer	Kamar yadda ka sani akwai kuma annoba ta ambaliyar ruwa da take faruwa yau da kullum. Me za ka iya cewa dangane da yadda mutane su ke samun kansu idan har wannan ambaliyar ruwa ta afku, kuma za mu so ka ba da misalin irin al'umar da ambaliyar ruwa ta shafa, musamman ma al'umar da take kusa da kai.
Interviewee	Ambaliyar ruwa ita ma wata babbar illa ce wadda take samun al'uma musamman lokacin damina, a sakamakon toshewar magudanan ruwa. Wannan toshewar magunanan ruwan kan jawo afkuwar ambaliyar ruwa wanda kan haifar da rugujewar gidajen al'umma da makarantu. Mafi yawancin lokuta za ka ga wadanda suka tsinci kansu a cikin wannan ambaliyar ruwa su kan rasa muhallinsu. Misali za ka ga akwai garuruwa da kuma unguwanni da ambaliyar ruwa ta same su suka shiga cikin wani yanayi. Misali kamar mu a Kano akwai wata shekara da karamar hukumar fagge ta tsinci kanta a cikin wani yanayi a sakamakon ambaliyar ruwa, inda gidaje suka a ka samu asarar ruyuka, dukiya da kadarori inda aka yi asararsu kamar a wata karamar hukuma , wato karamar hukumar kura, inda ruwa ya mamaye gonakin mutane inda a kai asarar amfanin gona na miliyoyin naira, wasuma suka yi asarar hanyoyin neman abincinsu ta hanyar da ambaliyar ruwa ta yi awon gaba da rumfunan kasuwanni ta yadda wadannan mutanan suka dawo ba su da makoma. Sannan kuma daga baya gwamnati ta shigo lamarin inda ta taimaka musu ta sama musu mahalli dan su zauna, wanda tun kafin gwamnati ta shigo al'umar da abin ya shafa sun tsinci kansu a cikin makarantun gwamnati inda suka samu suka rabe suka zauna kafin gwamnati ta tanadar musu da mahalli sannan kuma a gyara na gyarawa. Kamar kuma wanda suka samu matsalar ambaliyar ruwa (A/R) ta shafi irin karamar hukumar kiru da na bada misali a baya, wadanda suka samu asara ta dukiyoyi. Suma gwamnati ta shiga wannan lamari inda ta dukufa wajen taimakonsu da kayayyakin da za su dauke musu radadin abin da ya same su na basu irin shuka da sauran kayayyakin noma inda nan gaba in wata daminar ta zo ko kuma noman rani za su samu su ga sun maida wannan amfanin masu da suka rasa a sakamakon ambaliyar ruwa da kuma yadda gwamnati ta.
Interviewer	A nan ka nuna ceawa gwamnati tana taimakawa musu ko za ka iya yin cikakken bayanin dagane da yadda gwamnati take taimakoa musu. Wanne irin matakai gwamnati take dauka?
Interviewee	Gwamnati tana bin matakai iri-iri kamar samun mutanen da abin ya shafa ta hanyar sa su su yi kungiyoyi ta yadda za a iya gane wadanda abin ya shafa don kar bara gurbi su shigo ciki su ci moriyar abin da za a bada. Sannan daga baya za ta tanadi abubuwan da za ta raba musu in da za a zo a tarar da su a inda aka aji ye su a rarraba musu kayayyakin da suka shafi abubuwan amfanin yau da kullum, irin su: bokitan roba, kayan abinci, dama duk sun yi asarar kayan abincinsu duk ruwa ya tafi da su. Tun kafin gwamnati ta samar musu da mahalli, takan samar musu da kayayyakin irin su robobi, tukwanan dafa abinci, man girki duk wadannan su ne irin abubuwan da gwamnati takan samar musu kafin a samar musu mahalli daga baya.

Interviewer	Wacce gwamnati ce ke shigowa ta taimakawa wadanda annabar ta afkawa, gwamnatin tarayya, ta jiha ko kuma karamar hukuma?
Interviewee	Duk wadannan gwamnatocin da ka lissafa sukan shigo ciki, babu wacce ba ta kawo tallafinta tun da ga kan kananan hukumar da abin ya faru zuwa gwamnatin jaha da ta tarayya, akan yin amfani da ciyarwa na kananan hukumaomin da abin ya shafa sannan 'yan majalisa su kan kai wannan kudirin ga majalisa inda akan gabatar da al'amarin ga gwamnati ta haka ne hukumar bada agajin gaggawa ta wannan jihar za ta kawo tallafi ta ba su. Shi kuma dan majalisar tarayya na wannan yanki ya kai kudiri ga majalisar tarayya daga nan a tura shi zuwa fadar shugaban kasa daga nan kuma ya wuce kai tsaye zuwa hukumar ba da agajin gaggawa ta kasa a inda za ta ba su tallafi domin rage radadin abin da ya same su.
Interviewer	Ko za ka gaya mana wanne irin hali al'uma sukan samu kansu cikin annoba da ke faruwa a sakamokon iska da guguwa musamman ma lokacin wunturu (sanyi)?
Interviewee	A lokacin hunturu iska da guguwa na daya daga cikin manyan annaba da ke damun al'umma. Babbar illar da take janyowa shi ne iskar da guguwar takan yi awon gaba da kasar gonakin al'umma mai dauke da taki, wanda hakan kan haifar da matsala ga manoma. Sannan bayan haka, wannan iskar ta hunturu ta kan janyo matsala ga al'umma ta kan dauki wuta ta yi gaba da ita inda takan haddasa gobara musamman a yankunan karkara sai ka ga an yi asarar daruruwan gidaje a yankunan karkara a sakamakon iskar da ta ke dauko wuta ta kuma kone gidajan mutane. Kuma bayan haka wannan iskar takan janyo cututtuka ga irin su cutar Asima, masu wannan cutar a lokacin hunturu gaba daya rayuwarsu na cikin garari, da zarar mai wannan cuta ya shaki wannan iskar cutarsa za ta iya tashi idan kuma ajali ya zo a kan iya rasa rayuka baki daya. Haka kuma wannan iskar ta kan haifar da sauran matsaloli ga al'umma wasu sukan kamu da ciwon idanu to wannan su ne matsalolin da sukan shafi mutane a lokacin hunturu.
Interviewer	Menene musabbabin wannan annoba ta ambaliyar ruwa?
Interviewee	Kamar yadda muka yi bayani a kan ambaliyar ruwa, babban abin da yake janyo ambaliyar ruwa a wasu kananan hukumomin da kuma wasu garuruwan shi ne yadda ake cunkushe magudanan ruwa da shara. Idan an turo yara su zubar da shara a muhallinta, to sai su zuba a mugudanan ruwa, idan magudanan ruwan suka toshe sukan yi sanadiyar afkuwar ambaliyar ruwa a lokacin damuna. A shekara ta 2012 a jihar Kano matsalar ambaliyar ruwa ta faru a karamar hukumar Fagge a sakamakon yadda ake zubar da shara a cikin mugudanar ruwa, wannan shi ya jawo ambaliyar ruwa ya faru a wannan shekara, a inda gidaje da dama suka ruguje na muta har ma da asarar rayukan al'umma su salwanta a inda aka tattara wadanda gidajansu suka rushe aka tsugunar da su a makarantun gwamnati, a inda suka zauna gwamnati ta zo ta ba su tallafin da suka shafi kayayyakin wanka, kayan kwanciya, kayayyakin abinci da sauran abubuwa na tallafi wanda za su rage musu radadin abin da ya faru. Haka dai a wannan shekarar ta 2012 a dai jahar Kano wannan matsalar ta ambaliyar ruwa ta faru a karamar hukumar Kura a inda mugudanan ruwa suka cuccushe, inda suka haifar da wannan ambaliyar ruwa a garin inda mutane suka yi asarar kadarorinsu da dukiyoyinsu, suma sai tsugunar da su aka yi a gine-ginen

	gwamnati, inda gwamnati ta zo ta tallafa musu da da kayan abinci, katifu da sauransu kafin kuma daga baya hukumar bada agajin gaggawa ta shigo ciki ta same su ta ba su tallafin abin da za su samu su ga sun mai da gidajen nan nasu da suka rasa ko kuma a canza musu wasu. Wannan a takaice shi ne abin da ya faru dangane da ambaliyar ruwa, musabbabinta da kuma yadda al'umma suka tsinci kansu a cikin da kuma yadda gwamnati ta tallafa.
Interviewer	I zuwa yanzu akwai wani mataki da gwamnati ta dauka don kare afkuwar wannan annoba ta ambaliyar ruwa?
Interviewee	A gaskiya bayan faruwar wannan abu na ambaliyar ruwa gwamnati ta dau matakai iri daban-daban ta hanyar amfani da hukumar tsaftar muhalli a inda gwamnati ta yi umarnin a tsaftace dukkan mugudanan ruwa na yankunan da annbar ta shafa. Haka kuma inda aka samu karancin magudanan ruwan gwamnati ta bayar da umarnin gina sababbin magudanan ruwa domin ruwan ya samu ya dinga wucewa a duk lokacin damuna, wannan yana daga cikin matakan da gwamnati ta dauka. Haka kuma gwamnati ta shirya furogiran na wayar da kan al'umma a kafafen yada labarai a wannan jahar ta hanyar wayar wa da iyaye kai su ja wa 'ya'yansu kunne su guji zibar da shara ba a muhallinta ba, su kuma kai ta inda aka tanada domin zubar da shara. Daganan hukumar tsaftar muhalli ta zo ta kwashe. Wannan shi ne matakin da gwamnati ta dauka don kare faruwar ambaliyar ruwa a nan gaba.
Interviewer	Shin ko kwalliya ta biya kudin sabulu dangane da matakin da gwamnati ta dauka?
Interviewee	Hakika kwalliya ta biya kudin sabulu musamman a kananan hukumomin nan na Kura da Fagge da na bada misali tun daga 2012 zuwa yau ba a kara samun annobar ambaliyar ruwa ba.

TEACHING AND LEARNING THEME

Interviewer	Idan za ka iya tunawa, mun yi ma gana a kan sana'arka ta noma, sannan mun yi magana a kan annoba iri daban-daban da take faruwa a cikin al'umma. Kamar yadda ka fada mana a baya cewa a sanadiyar sana'arka ta koyarwa ce ka shiga harkar noma. Muna so ka yi mana bayini a kan yadda kuke gudanar da ayyukanku na koyarwa.
Interviewee	Haka ne tabbas na samu kai nane a matsayin manomi ta sanadiyar samun kai na da na yi a wani kauye, wanda yawancin malaman da muke aiki da su suna sana'ar noma. To nima sai suka nuna min daga nan kuma na shiga yin sa ka'in da na in. Dan gane da harkokinmu na koyarwa kuwa, aiki ne wanda sai an yi hakuri. Saboda Malami wani lokacin sai ya fita har bakin kofa domin ya tare makararru. Wani lokacin kuma za ka tadda yara suna ta surutu a aji ba za su yi shuru ba har sai ka ce musu su yi karatu.

Interviewer	Ka ce su yi karatu. Me kake nufi, ko me za su karanta?
Interviewee	Kasan idan suna surutu kuma ba malami, san Malamai su ce musu su karanta littattafansu. Ka ga sai a samu su yi shuru.
Interviewer	To ance wani lokaci Malamai suna sa yara aiki, ya gaskiyar maganar take?
Interviewee	E haka ne, idan aka fito tara, muna sa su debo ruwa, kuma wani lokacin malam Nura yana sa yara su wanke masa motarsa.
Interviewer	Na tambayi wani yaro kan me yasa suke yin kara? Sai ya ce "muna yin karatu ne saboda iyayenmu. Me za ka iya cewa a kan wannan bayanin da ya yi?
Interviewee	Gaskiya haka ne, domin nima akwai lokacin da na tambayi wadansu dalibai sai suka ce "Muna yin karatu sosai da sosai saboda babanmu."
Interviewer	Me ya sa wani lokacin idan a ka zo makarantar, idan an kusa tashi sai ka ga ba dalibai sosai?
Interviewee	Ka san yan zu lokacin damuna ne, kuma yarannan duk iyayensu manoma ne, to shi ya sa za ka ga dalibai suna guduwa daga makaranta,
Interviewer	Amma kuma na ji an ce daliban suna zuwa makaranta da wuri?
Interviewee	E haka ne akwai daliban da suke tafiya makaranta tun da sassafe. Saboda na taba zuwa makaranta da kamar karfe bakwai na safe, sai na tarar da wasu daliban a kofar aji, da na tambaye su ya ba a bude ajin ba. Sai suka ce "ba a ga mukillin ba." Sai n ace su dankomin guduma a wani daki, nai Amfani da ita na bude ajin.

Interviewer	To me kuke yi wa dalibai, don su mai da hankali sosai da sosai wajen yin karatu?
Interviewee	Akwai hanyoyi da dama, daga ciki Malamai su kan ba dalibai kyaututtuka, musamman ma wadanda suka yi kwazo.
Interviewer	Da na je gona na tarar da wani yaro yana karatu, me ye ra'ayinka akan karatu a gona?
Interviewee	A gaskiya muna sanar da yara cewa karatu a gona bai kamata ba, sai dai a makaranta ko a gida. Shi ya sa z aka ga wasu suna tafiya makaranta daga gona ko kuma su tafi gona daga makaranta. Amma ka ga ina da wani dalibi mai suna Abdu, duk sanda zan i gona idan na hadu da abokansa, na tambaye su yana ina sai su ce Abdu yana gida yana karatu.
Interviewer	To, me ya sa a wasu gonakin nake ganin mata?
Interviewee	E wasu suna dafa abinci ne. Ka ga kamar a gona ta ina da wata da ake kira ladi tana dafawa manoma abinci, kamar wake da shinkafa da sauransu.
Interviewer	Yara kuma mai suke yi a gonaki
Interviewee	Wasu su kan yi farauta ne, kamar kama zoma ye da kashe macijai. Wasu yaran kuma suna yanke ciyayi.

\APPENDIX C: INTERVIEW IN ENGLISH VERSION

Interviewer: you already aware that I'm going to ask you about farming which is your profession, but before we go into it, may I know about you as a farmer?

Answer : My name is musa shesu, I'm a teacher by profession, I was posted to teach at a village in which the majority of people dwelling in that village are the farmers, this enable me to developed an interest in the farming profession especially raining season farming. I ushered to the faming profession through my colleagues that farm in that village those good colleagues gave me details about the farming with the information given to me I joined the profession in addition to my teaching profession, and I'm now a successful farmer.

Interviewer: What can you say about farming and how can you describe farming y?

Answer: Honestly speaking, farming is an important business, let me tell you, the moment you join the farming profession you may hardly leave it due to its dual advantages when you farm you will get food and as well to get money for selling the farm product. farming also enable one to save money you can store the product and to sell it latter when the price is reasonably good.

Interviewer: if I get you right you mean the farming has dual advantage, it brings food and money.

Answer: Exactly, farming brings both food and income; a local farmer can use the farm product for personal consumption and sell the left over after storing the one to be used as a seeds in another raining season.

A farmer can use the money to buy fertilizer and other needed materials for the next seasonal farming as well as paying working's wages.

Interviewer: It is said that farming is categorized into Dry season and raining season farming, can you give the details of them?

Answer: Certainly, farming is divided into two there is dry season farming and the rainy season farming respectively the raining season farming is carried on during the commencement of the

raining season usually is started on June when the rain started falling up to the month of September towards October.

Interviewer: What are the major crops for the Dry season farming?

Answer: Dry season farming basically pays more attention to the farming of tomato, onion and pepper Apart from the aforementioned there is a " dry season maize popularly known as " masara 'yar rani" this type of maize does not require much wate,r Dry season farmers defend heavily on water from rivers in which they create an artificial reservoirs and canals which enable the dry season farmers to control the water supply to their farmers unlike raining season farming in which the water flow to the farm cannot be controlled.

Interviewer: Cannot be controlled as how?

Answer: cannot be controlled in the sense that when the rain started falling no one can be able to stop it unlike the water from the rivers and reservoirs that can easily be controlled by man.

Interviewer: What are the major equipments and materials to be used for farming?

Answer: In the area of raining season farming, first of all a farmer will supply a local manure to the farm shortly before the raining season when the rain started falling a farmer expected to dig ridges on the farm to enable the frequent flow of the water through the farm, he will them started planting the seeds on the ground The major simple farm tools required to be used include, the harrow, cutlass and tractor some farmer use animal like cows and horses for harrowing their farms. Here are the major simple farm tools use in our local manual farming.

Interviewer: What do you mean by Huda, can you shade more light on it?

Answer: It is generally known as Harrowing in English language.

Interviewer: As you stated earlier, considering the nature of the Nigeria in which it polarized into Northern and southern part respectively what are the major plating crops in the Northern part of Nigeria?

Answer: Certainly, the major plating crops in the Northern Nigeria comprise millet, corn, maize bean, groundnut and Cotton wool the farmers in the northern part of Nigeria pay more attention to the farming of the above mentioned crops

Interviewer: You mean bean, millet, groundnut and cotton?

Answer: Yes including corn.

Interviewer: What ways do the farmers use to take care and bringing up their crops?

Answer: The procedures of taking care the plants as well as to make sure the plants grow up successfully include the removal of unwanted grasses which is usually taking place the first Four weeks after sowing the seed, this enables the young plants to grow rapidly. Immediately after the removal of unwanted grasses (Noman farko) the fertilizer or local manure as the case may be, will be spread on the young and non-matured plants, this will enable the plants to start growing rapidly.

Interviewer: What are the differences between fertilizer and local manure?

Answer: The differences between fertilizer and manure are that, you can get powerful manure like the one produce by chickens (chickens fresh crap) this type of manure usually works more than fertilizer. Apart from the chickens manure the fertilize work assiduously and better that the manure produce by an animals like cows sheep's and rams. Usually the farmers buy the chickens excreta and to use it in the farm.

Interviewer: Between manure and fertilizer which one is very cheap to the farmers?

Answer: The local manure is cheaper than fertilizer.

Interviewer: If this is the case, why not the farmers should pay more attention to the chicken manure since it is too cheap and it help in growing up plant well?

Answer: You are right; currently the local farmers prefer to patronize chicken excreta (manure) because it is too cheap in addition to its advantage to make plant to grow well.

Interviewer: Are there any contribution giving to farmers by the government?

Answer: Government contribute in the area of selling fertilizer to the farmers in the affordable and subsidize price unfortunately the local farms do not always get the subsidized fertilizer usually some individual who are not farmers will buy it and letter to sell it in an exorbitant price.

Interviewer: Is this happening like transaction?

Answer: of course yes, it is like business transaction the fertilizer will go directly to those that are not farmers who do not have any farming idea.

Interviewer: What is the policy of government with regard to the fertilizer distribution?

Answer: Some government allocate fertilizer through its agents who will distribute the fertilizer in each and every wards and localities while other level of government distribute fertilizer using G.S.M Messages in which the Message is to be sent to the potential buyers who will then pay the money of fertilizer. Those are the two ways in which government distribute fertilizer.

Interviewer: How do you take care of them?

Answer: Yes of course, when the planted crops are matured and ripped the farmers usually use hoe and cutlass, to cut down the ripe farm product and tie it up collectively in bulk.

Interviewer: Can you tell me the name given to the each collective product tied up.

Answer: It is called "Dami" (a collective of tied crops).

Interviewer: is there any additional information apart from what you are asked?

Answer: Of course there is additional information, in the area of bean and groundnuts farming the farmers encounter the problem of a destructive insects that are called pest, this pest contribute immensely towards killing the crops even before they reach to the ripe stage. The farmers usually spread some chemical in their farms as a protection from pest although the groundnut and bean are the major vulnerable to pest damage

Interviewer: Since there are numerous crops for farming can you tell us the crops that generate more money and profit to the farmers?

Answer: The local farmers get more profit in bean farming because there is a type of bean that grow up and ripe within 40 to 50 days and farmer can plant this type of seed Twice in the raining season and a bean has value in the market compare to maize, corn or millet, Bean farming brings more profit to the farmers.

Interviewer: Why the bean farming brings more profit it is due to the nature of its work or it brings more crops than other plant?

Answer: One of the recons why the bean's farming brings more probity it require little fertilizer or manure compare to other crops like groundnut additionally the aforementioned crops grow short underground and they require little fertilizer and also vulnerable to pest's attack unlike millet corn and maize that grow very long away from the ground this of course give them a protection from the pest's attack.

Interviewer: Apart from the aforementioned pest is there any insect that damage crops like maize Corn and millet?

Answer: The insects that normally disturb the about mentioned crops include grasshopper and other birds that can fly up on those crops. Those are the major problems that lead to the destruction of those categories of plants with long stem

Interviewer: In the farming profession there is what is called drought, can you shade more light on it ?

Answer: of course there is drought it means a long period of little or no rainfall in the rainy season after the farmers plant their crops this is what is called drought.

Interviewer: If I got you right you mean drought causes insufficient of farm product?

Answer: Yes, where ever draught occurs, there must to be the scarcity of farm product in that year unlike the farm product harvested in the normal rainy season.

Interviewer :So the explanation you made referred solely to the Northern part of Nigeria. What about our brothers living in the Southern part of the country, are they farming any crops?

ANSWER: Yes, they are farming but I cannot tell you detail about what they farm because I'm not leaving in that part of the country. But I know the pay attention in the farming of cocoa, orange, rubber, banana and the rest of them.I may not know all the crops they plant in that part of the country because I'm dwelling in Northan Nigeria.

Interviewer: I Thank you very much Malam Musa, for sparing you precious time for this interview. I'm very grateful.

ANSWER: Thank you.

Interviewer: If you can remember we have discussed on the issue of farming which is your profession and indeed we have discussed on the issue concerning the disasters and calamities that occur in our environments.You have already told me in the previous interview that you joined the farming profession as a result posting you to teach in a rural area, now I want to you to shade more light on you are carrying out the activities of teaching profession?

Interviewee: Yes of course, I found myself as a farmer as a result of posting me to teach in a village, most of the teachers that school take farming as second profession after teaching. For this reason I engaged on the farming profession. With regard to our teaching profession, it is important to know that the teaching profession requires patience and perseverance, sometimes a teacher use to go to the school gate to monitor the late comers. Sometimes you can find children making noise in the class and you must tell them to keep quiet.

Interviewer: It has been said that, the teachers in the school directed children to work for them,how true it is?

Interviewee: E haka ne, idan aka fito tara, muna sa su su debo ruwa, kuma wani lokacin Malam Nura yana sa yara su wanke masa motarsa.

Interviewee:Yes it is true, we usually send children to fetch water during break, and sometimes they wash Mr. Nura's car.

Interviewer: I asked one of the children on why did they go to school ? He then said " we go to school because of our parent" what can you say with regard to his statement?

Interviewer: It is true, there was a time I asked some pupils and they said "we are studying very hard because of our parent"

Interviewer: Why sometimes you can see the schools are being deserted towards closing hours?

Interviewee: You know it is rainy season now and majority of the children's parent are farmers?

Interviewee: But I heard that the students use to come to school as early as possible?

Interviewee:Yes of course there are some students that go to school as early as possible. There was a time I went to school early in the morning and I found some students near the class's door, and I asked why the class was not opened, and they said "the key was lost" I directed them to bring hammer   and I used it to open the class.

Interviewer: What you do to the students to enable them concentrate on their study?

Interviewee:There are several ways, the teachers usually gave a gift to the students particularly those that are brilliants and serious.

Interviewer: When I visited a farm, I found a boy reading, what is your opinion with regard to reading in the farm?

Interviewee:Honestly speaking we use to tell the children it is not proper to read in the farm but in the school or in the house. But you see I have a student who is called Abdu whenever I 'm on my way to the farm, if I ask his colleagues where is Abdu, they used to say he is reading at home.

Interviewee: Why I saw women in some farms?

Interviewee: Yes, some of them cook food, you see like in my farm there is a lady called Ladi, She cooks the food for farmers such as bean, rice and so on.