

Peace Corps
Niger

Zarma Language
An Introduction



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

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Peace Corps/Niger

An Introduction to the Zarma Language

A brief History of the Zarmatarey (Nations of Zarma)

Adapted from "Le Niger aujourd'hui" by Jean Claude Klotchoff.

The Zarmas (Or Djerma in French) were originally from Mali and are close relatives of the Songhai. These sedentary people live in part of Mali and in the North of Bénin, but the majority of them are found in Niger on the Hausanche (left bank) of the river in Zarmaganda (the heart of Zarma), and around Dosso. Their history is poorly known, and it is supposed that they fled Mali to flee the pressure of the Peul (Fulani).

According to the legend, one of their chiefs, Mali Bero (Mali the Great) transported the Zarmas in a flying basket, placing them in Zarmaganda from where they radiated towards the Dallols and Dosso. This migration dates to the 17th century, or perhaps the 16th century. At the end of the 17th century, the first prince Zarma (Zarmakoy or King of the Zarmas) Tagorou succeeded in unifying into a coherent people the previously dispersed Zarmas. Many times the Zarmas lent a strong hand to their Songhai cousins, but at the same time and from very early on they affirmed their independence from them. Until the 20th century, the Zarmas has to repel numerous attacks from Tuaregs, as well as those from the Peul. Against the offensives of the latter, many heroes of Zarma independence distinguished themselves: Daoud, from Dosso, who directed the union and counterattack successfully in the 1850's, and also Issa Korombe, Zarma Chief in Boboye. During the French invasion the Zarma opposed their future colonizers courageously (1899-1906).

The Zarmakoy of Dosso, who kept a certain pre-eminence over the other notables of Zarma community, played a very important role in the political and judicial plan. He surrounded himself with a body of dignitaries who composed the government. He also formed a personal guard, the Dogari, who were horsemen in medieval costumes (armor) mounted on caparisoned (covered) horses.

Cousins of the Zarma, the Songhai are mostly settled in Mali. In Niger, they are in the valley of the River upstream from Niamey to the Mali border, and also in the Dendi around Gaya. The Songhai maintained one of the greatest kingdoms in West Africa: the Empire of Gao (Mali). Born in the bend in the river around Koukia, the small kingdom of Songhai then developed around Gao and had its zenith under the emperor Sonni Ali ber (1464-1492) or Sonni Ali the great, who had many great conquests. One of his successors, Askia Mohammed (1493-1529), a fervent Muslim, gave a solid administration and a cultural and religious radiation to the Songhai. The Moroccans of Sultan Moulay Ahmed El Dehebi caused the fall of the Songhai in 1591, at the battle of Tondibi (black rock or hill).

The Songhai were above all farmers, but also herders and artisans; at the top of the Songhai aristocracy one finds the Arma, descendants of Moroccans married to Songhai women, thus the noble Songhai were descendants of the first emigrants. Certain Songhai were fishers (the Sorko), and practiced animist rites. As for the Gabibi, they are the equivalent of the Bella captives of tuaregs. They functioned as butchers, masons, and domestics. Islam had very early on penetrated the Songhai. Such that event the first Songhai King, Kanda Dia Kossoi, converted in 1010, but it was the Askia who gave the greatest boost to the Muslim religion (notably Askias Mohammed and Daoud).

Lesson 1

Pronunciation = *Sannizey me ga ciyano*

Vowels		
a - "ah",	as in "father"	(<i>tafe</i> - cloth)
e - "ey"	as in "obey"	(<i>bene</i> - sky)
ay- "ay"	as in "mine"	(<i>kay</i> - stop)
i	sometimes as in English "big" sometimes as in English "machine"	(<i>bine</i> - heart) (<i>bi</i> - black)
o	as in "bone"	(<i>moto</i> - truck)
u	"oo" as in "food"	(<i>fu</i> - house)

Consonants		
b, d, f, h, k, l, m, n, p, t, w, y, and z	are as in English	
g	is always hard as in "goose"	(<i>marge</i> - how much)
n	is sometimes like in English, but sometimes it has an "ng" sound to it.	<i>han</i> (drink) is pronounced "hang"
r	is rolled as in Italian or Spanish	(<i>kwara</i> - village)
s	is always pronounced as in "Say" but never as in "please"	(<i>safari</i> - medicine)
c & j	are very particular sounds and would best be learned by listening to and imitating a native speaker.	
c	is somewhat like the "ch" of "church"	(<i>itaci</i> - four)
j	is somewhat like the English "j" of "jug"	(<i>ji</i> - oil)

Above all, it is essential that you take advantage of the native speakers and LISTEN carefully. This is the best pronunciation guide.

Lesson 2

Vocabulary on Greetings = *sannizey kan ni ga boro fo nda*

Person	<i>Boro</i>
Teacher/trainer	<i>Cawandiko</i>
Heat	<i>Dungay</i>
Fatigue/Tiredness	<i>Farga</i>
To greet	<i>Fo</i>
Greetings!	<i>Fofo</i>
Greetings on _____	<i>Fonda</i> _____
To pass the day	<i>Foy (H)</i>
Family/home	<i>Fu (H)</i>
Body	<i>Gaham</i>
To be	<i>Go</i>
Work	<i>Goy</i>

Coldness	<i>Hargu</i>
Evening/night	<i>Hire</i>
Until, only	<i>Kala</i>
Sleep	<i>Kani</i>
All	<i>Kulu</i>
Student/trainee	<i>Lokolize</i>
How?	<i>Mate</i>
Response to “Fofu” or “Fonda _____”	<i>N’goyya</i>
Problem	<i>Tali</i>
Okay	<i>To</i>
Later, to add on	<i>Tonton</i>
Period from 10:00 to about 11:30	<i>Wete</i>
House/family	<i>Windi</i>
Period from 4:30 till about sunset	<i>Wicira</i>
Children	<i>Zankey</i>

Lesson 3

Typical Greetings = *foyaney*

Good morning did you sleep well?	<i>Mate ni kani?</i>
Yes my health is good.	<i>Bani samay walla</i>
How is your house or your family?	<i>Mate fu?</i>
Every one in my house is well.	<i>Fu kulu samay</i>
How is your tiredness?	<i>Mate farga?</i>
I am not tired.	<i>Farga si no</i>
How is your work?	<i>Mate goyo?</i>
No problem.	<i>Tali kulu si</i>
Okay, see you later.	<i>To, kala a tonton</i>

- Don't undertake anything without greeting people first.
- Don't shake hands with married women. Greet everybody in a group with appropriate gestures for the greetings.
- Make a difference between formal and informal greetings.
- Always give positive answers (in greetings) even if you are not well. (You can always thank God, it could be much worse)

Whenever someone asks (in greetings), “*Mate _____?*”
Respond, “*Bani samay walla*”

“*Walla*” is just a term that adds emphasis to any statement.

Examples: In good health *Bani samay*
In very good health *Bani samay walla*

Introducing oneself = *boro bon ka tarayyan*

My name is Ali	<i>Ay ma Ali</i>
What is your name?	<i>Mate ni ma?</i>
My name is Kimba	<i>Ay ma Kimba</i>
I am Nigerien	<i>Ay ya Niger laabu boro no</i>
And you?	<i>ni binde?</i>
I am Malian	<i>Ay ya Mali laabu boro no</i>
I am a teacher, and you?	<i>Ay ya cawandiko no, ni binde?</i>
I am a doctor/nurse	<i>Ay ya loktoro no</i>

Lesson 4

Greeting short cuts and general = *foyaney nda tuyaney*

Traveling	<i>Naruyan</i>
May God protect you	<i>Irikoy m'in halessi</i>
May God let you get off in health	<i>Irikoy m'in zumandi bani</i>
May God show us each other	<i>Irikoy m'iri cabe cere.</i>
May God take you in health	<i>Irikoy ma kwande nin bani</i>
Comforting sick folks	<i>Jantekom kumfayan</i>
May God bring betterness	<i>Irikoy ma kande dama</i>
May God add to your betterness	<i>Irikoy ma dama tonton</i>
May God bring health	<i>Irikoy ma kanda bani</i>
Fêtes	<i>Jingarowaate</i>
May God show us next year	<i>Irikoy ma m'iri cabe yesi</i>
May God show us next year in health	<i>Irikoy m'iri cabe yesi bani</i>
Weddings	<i>Hijay</i>
May God give them long life	<i>Irikoy m'i no alomar kuku</i>
May God bring them children	<i>Irikoy ma hayan dañ</i>
Baptisms	<i>Boncabay</i>
May God make the child live	<i>Irikoy m'a funandi</i>
May God give the child long life	<i>Irikoy m'a no alomar kuku</i>
May God meet the child	<i>Irikoy ma to r'a</i>
Funerals	<i>Buyan</i>
May God pardon them	<i>Irikoy ma yaffa</i>
May God bless them	<i>Irikoy ma suji</i>
May God bring heaven to earth for him	<i>Irikoy ma nodin bisandi a se ne</i>
	<i>Barka</i>
General	
Congratulations on your coming from a trip	<i>Barka nda kayan</i>
Annual fêtes	<i>Jiri bareyan</i>

Congratulation on the changing year	<i>Barka nda jiri bareyan</i>
Congratulations on the fête	<i>Barka nda jingaro</i>
Congratulations on drinking water (Ramadan)	<i>Barka nda hari hanyan</i>
Weddings/Baptisms	<i>Hijay nda hayyan</i>
Congratulations on the wedding	<i>Barka nda hija</i>
Congratulations in general	<i>Barka</i>
Congratulations on giving birth (baptism)	<i>Barka nda hayyan</i>
Escaping death/misfortune**	
Congratulations in general	<i>Barka</i>

* On certain occasions, you may use “to *barka*” or, literally, reach congratulating.

** If you have a near death experience and survive, you have reached “*Barka*”.

Lesson 5

Expressions for taking leave = *nda boro ga dira foyaney*

See you later (lit. until later)	<i>Kala tonton</i>
See you tomorrow (lit. until tomorrow)	<i>Kala suba</i>
See you some day/another day	<i>Kala han fo</i>
Until your return	<i>Kala ni kayan</i>
See you in a year	<i>Kala yesi</i>
May we sleep in health (Good Night)	<i>Iri ma kani bani</i>
May we sleep with a blessing	<i>Iri ma kani nda gomni</i>

* Any greeting starting with “*Irkoy ma...*” is answered with “*Amin*”

Lesson 6

Dialogue on greetings = *fakaray kayna foyaney bon*

Abdou: Peace be with you.	Abdou: <i>Salaam aleikum</i>
Souley: Amen, and also with you.	Souley: <i>Amin, aleikum salaam</i>
A: Did you sleep well?	A: <i>Ni kani bani?</i>
S: Fine, thank you.	S: <i>Bani samay walla</i>
A: How is the family?	A: <i>Mate fu?</i>
S: They are all fine.	S: <i>Fu kulu samay</i>
A: How is your work?	A: <i>Mate goyo?</i>
S: No problems at all.	S: <i>Tali kulu si</i>
A: Are you tired? How is the tiredness?	A: <i>Mate farga?</i>
S: I'm not tired. (lit. there's no fatigue)	S: <i>Farga si no</i>
A: Good. How's your wife?	A: <i>To madalla, mate ni wando?</i>
S: She is thankful. And yours?	S: <i>A ga sabu, ni binde?</i>
A: Fine she is.	A: <i>Samay n'a go</i>

S: Okay, See you later.	<i>S: To, kala tonton</i>
A: OK, with blessings.	<i>A: To, nda gomni</i>

Lesson 7

Expressions = *sannizeyan*

I'm fine	<i>Bani samay walla</i>
See you later (lit. until later)	<i>Kala tonton</i>
See you tomorrow (lit. until tomorrow)	<i>Kala suba</i>
See you some day/another day	<i>Kala han fo</i>
Until your return	<i>Kala ni kayan</i>
May we sleep in health (Good Night)	<i>Iri ma kani bani</i>
May we sleep with a blessing (Response to IMKB)	<i>Iri ma kani nda gomni</i>
Happy new year	<i>Kay yesi</i>
Response to <i>Kay yesi</i> (lit. same time next year)	<i>Yesi mansan cine</i>

Greetings according to different moments of the day = *alwatey nda ingey foyanne*

How did you sleep? (i.e. How is your morning)	<i>Mate ni kani?</i>
How's the morning? (10:30-11:30)	<i>Mate ni wete?</i>
How's the day going by? (11:00-5:30)	<i>Mate ni foy?</i>
How's the late afternoon (just around sunset)?	<i>Mate ni wicira?</i>
How's the evening?	<i>Mate ni hire?</i>
How are you?	<i>Mate ni go?</i>
How's the body? (i.e. your health)	<i>Mate gaham?</i>
How's the homestead?	<i>Mate fu?</i>
How's the concession?	<i>Mate windo?</i>
How's the place?	<i>Mate kwara?</i>
How's work?	<i>Mate goyo?</i>
How are affairs (business)?	<i>Mate harakey?</i>
How's life in the world?	<i>Mate n'dunya gorey?</i>

- *Mate* in Zarma means "How." Also note, *Mate ni ma* is not a greeting; it means, "What is your name?"
- Remember to answer with *Bani Samay* to each of the above greetings
- Out of the first six sentences for greetings, the three important times are *kani* in the morning, *foy* in the afternoon, and *hire* in the evening.

Lesson 8

Days of the week / Months of the year = *Habo nda zarey / Jiro nda handey*

Days of the Week = *zarey kan go habo ra*

Monday	<i>atinni</i>
Tuesday	<i>atalata</i>
Wednesday	<i>alarba</i>
Thursday	<i>Alamisi</i>
Friday	<i>alzuma</i>
Saturday	<i>asibti</i>
Sunday	<i>alhadi</i>

Asking for the date = *hann hayan*

What day is it?	<i>Han fo no hunkuna?</i>
Today is Monday	<i>Hunkuna atini no</i>

Lesson 9

Time = *Alwati*

When? = *wati fo?*

Adverbs of Time

Today	<i>Hunkuna</i>
Later on	<i>Nda tonton</i>
At noon	<i>Zari</i>
After sunset	<i>Alhasar</i>
Ago	<i>A te</i>
A while ago	<i>A tonton kayna</i>
Two weeks ago	<i>A te habu hinka</i>
A long time ago	<i>A gay</i>
Not so long ago	<i>A man gay gumo</i>
Next month	<i>Bene hando</i>
Next year	<i>Yesi</i>
Soon	<i>Ne ga koy kayna</i>
Yesterday	<i>Bi</i>
The day before yesterday	<i>Bifo</i>
At that moment	<i>Watidin</i>
Last year	<i>Mannan</i>
The year before last	<i>Mannan fo</i>
Tomorrow	<i>Suba</i>
The day after tomorrow	<i>Suba si</i>
Two days from now	<i>Ne ga koy jirbi hinka</i>

Lesson 10

Numbers = *lambey*

When numbers are used by themselves, they are preceded by personal pronouns (a or i) (except for 8, go figure). Also note that when a number is one or two ahead of a “ten”, one may say “*Waranka ihinka si*”, 20-2=18, or “*Waranka afo si*”, 20-1=19.

1	<i>Afo</i>
2	<i>Ihinka</i>
3	<i>Ihinza</i>
4	<i>Itaci</i>
5	<i>Igu</i>
6	<i>Iddu</i>
7	<i>Iyye</i>
8	<i>Ahaku (haku)</i>
9	<i>Iyega</i>
10	<i>Iwey</i>
11	<i>Iwey cindi fo</i>
12	<i>Iwey cindi hinka</i>
13	<i>Iwey cindi hinza</i>
14	<i>Iwey cindi taci</i>
15	<i>Iwey cindi gu</i>
16	<i>Iwey cindi iddu</i>
17	<i>Iwey cindi iyye</i>
18	<i>Iwey cindi haku</i>
19	<i>Iwey cindi yega</i>
20	<i>Waranka</i>

Lesson 11

Numbers: 20-1,000,000

20	<i>Waranka</i>
21	<i>Waranka cindi fo</i>
22	<i>Waranka cindi hinka</i>
30	<i>Waranza</i>
40	<i>Waytaci</i>
50	<i>Waygu</i>
60	<i>Wayiddu</i>
70	<i>Wayiyye</i>
80	<i>Wayhakku</i>
90	<i>Wayyegga</i>
100	<i>Zangu</i>
101	<i>Zangu nda afo</i>
102	<i>Zangu nd' ihinka</i>
110	<i>Zangu nd' iway</i>
111	<i>Zangu nd'iway cindi fo</i>
120	<i>Zangu nda waranka</i>
200	<i>Zangu hinka</i>

250	<i>Zangu hinka nda waygu</i>
1000	<i>Zambar fo</i>
1001	<i>Zambar fo cindi fo</i>
1200	<i>Zambar fo nda zangu hinka</i>
2001	<i>Zambar hinka nda afo</i>
2010	<i>Zambar hinka nd'iway</i>
999,999	<i>Zambar zangu yegga nda wayegga cindi yegga nda zangu yegga nda wayegga cindi yegga</i>
1,000,000	<i>miliyo</i>

* Between tens and ones, put a “*cindi*”, between hundreds and tens, a “*nda*”, as well as between thousands and hundreds.

Lesson 12

Money = Nooru

Change	<i>Barmey</i>
To buy	<i>Dey</i>
To sell	<i>Nera</i>
Money	<i>Noru</i>
Rich person	<i>Norukoni</i>
Poor person	<i>Talaka</i>
To spend	<i>Wi</i>
Coins	<i>Zoto</i>

The money system in Zarma is not at all difficult if you have learned the regular numbers, and if you keep in mind that where the French count by 5's (5 francs, 10 francs, etc.), the Zarmas count by 1's. The name for the 5 franc piece in Zarma is *dala*: Actually, the best way to get it straight is to avoid mathematics and think only of the Zarma system. If you see a 100F coin, think “*Waranka!*” It may seem difficult but it will come in time. *Kala suuru*.

5 fr.	<i>dala</i>	100 fr.	<i>(dala) waranka</i>
10 fr.	<i>dala hinka</i>	105 fr.	<i>waranka cindi fo</i>
15 fr.	<i>dala hinza</i>	110 fr.	<i>waranka cindi hinka</i>
20 fr.	<i>dala taci</i>	125 fr.	<i>waranka cindi gu</i>
25 fr.	<i>dala gu</i>	90 fr.	<i>(dala) waranka ihinka si</i>
30 fr.	<i>dala iddu</i>	95 fr.	<i>(dala) waranka afo si</i>
35 fr.	<i>dala iyye</i>	150 fr.	<i>waranza</i>
40 fr.	<i>dala haku</i>	175 fr.	<i>waranza cindi gu</i>
45 fr.	<i>dala yegga</i>	200 fr.	<i>wey taci</i>
50 fr.	<i>dala wey*</i>	250 fr.	<i>wey gu</i>
55 fr.	<i>(dala) wey cindi fo</i>	300 fr.	<i>wey du</i>
60 fr.	<i>(dala) wey cindi hinka</i>	350 fr.	<i>weyiyye</i>
65 fr.	<i>(dala) wey cindi hinza</i>	400 fr.	<i>wahaku</i>
70 fr.	<i>(dala) wey cindi taci</i>	450 fr.	<i>wayegga</i>
75 fr.	<i>(dala) wey cindi gu</i>	500 fr.	<i>zangu</i>

80 fr.	<i>(dala) wey cindi iddu</i>	1000 fr.	<i>zangu hinka</i>
85 fr.	<i>(dala) wey cindi iyye</i>	5000 fr.	<i>zambar fo</i>

* After *dala wey*, the word *dala* is often dropped from the expression.

* **Note:** The “each” or “a piece”, as in "five francs each" is expressed in Zarma by repeating the number twice:

How much a piece?	<i>Marje marje no?</i>
5 fr. each	<i>dal' dala</i>
10 fr. each	<i>dala hinka hinka</i>
15 fr. each	<i>dala hinza hinza</i>
et cetera ad infinitum	

Lesson 13

Vocabulary = *sannizey*

Things = *Jiney*

Woman's headscarf	<i>Adiko/masoro</i>
Matches	<i>Almeti</i>
Beggar	<i>Barkarko</i>
Hat	<i>Fula</i>
"Canari" (clay water jug)	<i>Gula</i>
Market	<i>Habu</i>
Rope	<i>Korfo</i>
Shirt	<i>Kwayi</i>
Pants/underwear	<i>Mudun</i>
Batteries (fr. <i>pile</i>)	<i>Pil, tondi</i>
Soap (fr. <i>savon</i>)	<i>Safun</i>
Shoes	<i>Tamu</i>
Perfume	<i>Turare</i>

Food and ingredients = *Nwari nda foyjiney*

Onions	<i>Albasan</i>
Candy	<i>Bonbon</i>
Bread	<i>Buru</i>
Fried bean balls, bean flour beignets	<i>Cecena</i>
Salt	<i>Ciri</i>
Dates	<i>Dabina</i>
Peanuts	<i>Damsi</i>
White yam	<i>Dundu</i>
Beans	<i>Dunguri</i>
Fritters, wheat flour beignets	<i>Farimasa</i>
Manioc flour	<i>Gari</i>
Calabash	<i>Gasu</i>
Kola nut	<i>Goro</i>

Egg	<i>Gunguri, guri</i>
Meat	<i>Ham</i>
Fish	<i>Hamissa</i>
Millet	<i>Hayni</i>
Water	<i>Hari</i>
Oil	<i>Ji</i>
Corn	<i>Kolkoti</i>
Sweet potato	<i>Kudaku</i>
Okra	<i>La, lafoy (H)</i>
Orange	<i>Lemu</i>
Lemon	<i>Lemu kayna</i>
Mango	<i>Mangu</i>
Pancakes, millet flour beignets or galettes	<i>Masa</i>
Rice	<i>Mo, shinkafa</i>
Manioc	<i>Rogo (L)</i>
Lettuce	<i>Salati</i>
Bigger fried millet beignets	<i>Salla</i>
Sugar	<i>Sukar</i>
Tomatoes	<i>Tomati</i>
Hot pepper	<i>Tonko</i>
Milk	<i>Wa</i>
Honey	<i>Yu</i>

Lesson 14

Measurements = *nesiyan*

Qualities

Expensive	<i>Cada</i>
Nice	<i>Ihanno</i>
New	<i>Itagi</i>
Old	<i>Izenu</i>
Shining	<i>Nyalante</i>

Quantities

HUGE!!!	<i>Ibambata</i>
Big	<i>Iberi</i>
A lot	<i>Ibobo</i>
A little/small	<i>Ikayna</i>
Thin	<i>Imaryo</i>
Medium	<i>Isasabante</i>

Lesson 15

Asking for prices / Expressing want = *jinay hay hayan*

I don't want anything	<i>Ay si ba haykulu</i>
I am having a look	<i>Ay go ga guna no</i>

How much is this one?	<i>Marje no wone?</i>
How much is...?	<i>Marje no...?</i>
How much really?	<i>Marje no cimo?</i>
It's expensive	<i>A ga cada</i>
It's cheap (price, not quality)	<i>A ga fala</i>
Gimme some more (lit. fix it for me)	<i>Hanse ay se</i>
Cash (lit. white money)	<i>Noru kwarey</i>
Reduce the price please	<i>Zab' ay se</i>
I agree	<i>Ay yarda</i>
Here is the money	<i>Noro ne</i>
I am penniless (lit. I don't even have 5 F)	<i>Ay sinda ba dala</i>
It is strong (or expensive)	<i>A gonda gabi</i>
Where?	<i>Man hare</i>
I can't afford it (lit. I am unable)	<i>Ay si hina</i>
I can afford it (lit I am able)	<i>Ay ga hina</i>
Go and come back	<i>Koy ga ye ga ka</i>
Different types	<i>Dumi - dumi</i>

Lesson 16

Expressing needs = *jinay muradu*

I want...../I'd like.....	<i>Ay ga ba.....</i>
I don't want...../I wouldn't like....	<i>Ay si ba.....</i>
I need.....	<i>Ay gonda...muradu</i>
I want to.....	<i>Ay ga b'ay ma</i>
Give me.	<i>Ay no/no ay se</i>
Give me (lit., "let's see").	<i>Iri ma di</i>
To be happy (lit. feel happiness)	<i>Ma kani</i>
To be uncomfortable/unhappy	<i>Si ga ma kani</i>
Kind person	<i>Boro hanno</i>
Bad person	<i>Boro lalo</i>
Childish	<i>Ga zanka</i>
Happiness	<i>Bina kani</i>
Unhappiness/anger	<i>Bina hasaraw</i>
Good for nothing	<i>Boro yamo</i>
To be intelligent/clever	<i>Gonda lakkal</i>
Unhappiness/sorrow	<i>Bina sara</i>
Happiness/joy	<i>Bina kanay</i>
You are right	<i>Ni gonda cimi/ni ga cim</i>
You are wrong	<i>Ni sinda cimi</i>
I am angry with you	<i>Ay futu (H) ni se</i>
He is the strongest	<i>A gabu nda boro kulu</i>
He is charismatic	<i>A gonda ga kuri</i>
He is not charismatic	<i>A sinda ga kuri</i>
I have recovered	<i>Ay du bani</i>

Lesson 17

Dialogue on Bargaining = *Hayciyan*

A:	Good morning, shopkeeper.	<i>Mate ni kani Fadikoyo?</i>
B:	Good morning Bintu, what do you want?	<i>Bani samay walla Bintu, ifo no ni ga ba?</i>
A:	I want soap, how much is it?	<i>Safun no ay ga ba, marje no?</i>
B:	Hundred and fifty francs	<i>Dala waranza no.</i>
A:	OK, here are two-hundred francs, give me change.	<i>To, di waytaci kande barmay.</i>
B:	There is your change.	<i>To, ni barma ne.</i>
A:	See you later.	<i>Kala tonton.</i>
B:	See you later.	<i>To, kala tonton.</i>

Lesson 18

Weather = *alwatey*

Useful expressions = *sannizey kan aran ga hin ga nafa nda*

Today it's hot and humid.	<i>Hunkuna dungay nda fufule go no.</i>
Today it's hot.	<i>Hunkuna dungay go no.</i>
Today it's cold.	<i>Hunkuna hargu go no.</i>
Today it's sunny.	<i>Hunkuna wayno go no.</i>
Today it's windy.	<i>Hunkuna haw go no.</i>
Today it's stormy.	<i>Hunkuna hirriyan go no.</i>

Seasons = *jiro ra alwatey*

Rainy season	<i>kaydiya</i>
Dry season	<i>jaw</i>
Harvest season	<i>hemar</i>
Hot muggy season before the rains come	<i>dungay</i>

Lesson 19

The Verb "to be"

I am a Volunteer	<i>Ay ya volonter no</i>
You are a teacher	<i>Ni ya cawandiko no</i>
I am a forester	<i>Ay ya gardifore no</i>
I am American	<i>Ay ya Amerik laabu boro no</i>
I am Nigerien	<i>Ay ya Niger laabu boro no</i>
Hamsa is a nice person	<i>Hamsa ya boro hanno no</i>
Ali is a short person	<i>Ali ya boro dungurio no</i>
Adamou is a tall person	<i>Adamou ya boro kuku no</i>
Sara is at home	<i>Sara go fu</i>
I am at the office	<i>Ay go buro</i>

You are at New York	<i>Ni go New York</i>
Aissa is in the house	<i>Aissa go fuo ra</i>
The children are at school	<i>Zankay go lokol</i>
We are in the car	<i>Ir go mota ra</i>
They are on motobike	<i>I go porpora bon</i>
There is money	<i>Noru go no</i>
Kimberly is there	<i>Kimberly go no</i>
There are Volunteers in Niamey	<i>Volonteryan go no Niamey</i>

The different forms of the verb to be are:

ya..... no which is used when you speak of your nationality, your profession, or character or description.

The second form of the verb to be is *go* it is used for location.

The third form of the verb to be is *go no*, which means there is.

Lesson 20

The Verb "to have"

The Zarma equivalent of the verb "to have" is "*gonda*" for its affirmative form. It has the same conjugation for all the nominative pronouns.

I have a book	<i>Ay gonda tira</i>
You have a car	<i>Ni gonda moto</i>
He/She has a house	<i>Agonda fu</i>
I have money	<i>Ay gonda noru</i>
He has a horse and a donkey	<i>A gonda bari da farkay</i>

The negative form of the verb to have is "*sinda*" and it has the same conjugation for all the nominative pronouns.

I haven't money	<i>Ay sinda nooru</i>
They haven't a car	<i>I sinda moto</i>
You lack strength	<i>Ni sinda gaabi</i>
I have no money	<i>Ay sinda noru</i>
He has not a horse	<i>A sinda bari</i>

Some useful structures:

I would like to...	<i>Ay ga ba ay ma...</i>
I would like to go to Niamey	<i>Ay ga ba ay ma koy Niamey</i>
I would like you to eat banana	<i>Ay ga ba ni ma nwa banana</i>
I would like to see you	<i>Ay ga ba ay ma di ni</i>
I would like to rest	<i>Ay ga ba ay ma fulanzam</i>
Negation	
I don't want to go to Dosso	<i>Ay si ba ay ma koy dosso</i>
You don't want to rest	<i>Ni si ba ni ma fulanzam</i>

I don't want to leave	<i>Ay si ba ay ma dira</i>
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The negative form of *ga ba* is *si ba*.

Expressing needs:

John needs to study	<i>John gonda cawyan muradu</i>
We need to sleep	<i>Ir gonda jirbi muradu</i>
You need a Coke	<i>Ni gonda Coca muradu</i>
He needs to rest	<i>A gonda fulanzam muradu</i>
Negation	
I don't need to play	<i>Ay sinda fori muradu</i>
Omar doesn't need a beer	<i>Omar sinda bagi muradu</i>
Amina doesn't need a book	<i>Amina sinda tira muradu</i>
You don't need a cigarette	<i>Ni sinda sigari muradu</i>

The form of "Gonda muradu":

"*Gonda muradu*" is a form that is used to express need. It is *gonda/sinda* (to have) plus something, plus *muradu*, which is "a need" (noun). The needed thing is always sandwiched between *gonda* and *muradu*

Lesson 21

Past tense

The past tense is not difficult in Zarma. You simply add the verb to the nominative pronouns.

Joe bought a hat in the market	<i>Joe day fuula habo ra</i>
Djibo fell into a hole	<i>Djibo kan guso ra</i>
Jennifer went to Zinder yesterday	<i>Jennifer koy Zinder bi</i>
The kids entered the concession	<i>Zankay furo windo ra</i>

The negative form of past tense is: *man* + verb:

Yesterday, I didn't go to the market	<i>Bi ay man koy habu.</i>
Fred didn't go into the class	<i>Fred man koy klasso ra</i>
Jennifer did not go to Zinder yesterday	<i>Jennifer man koy Zinder bi</i>
The kids did not enter the concession	<i>Zankay man furo windo ra</i>

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

Barka! sohon aran go zarma ciine dondonyano fonda bon. Dondonyano kan aran te sohon ga cawandiyo faalandi aran se. Kala aran kayan, iri go ga aran batu Niger.