READING ACHIEVEMENT IN HAUSA LANGUAGE IN SOME SELECTED JUNIOR SECONDARY SCHOOLS IN ZARIA

by

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APPROVAL

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DEDICATION

This thesis is dedicated to my beloved daughter Fauziyyat Sadiq.

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Abstract

This research is meant to examine the reading achievement in Hausa of JSS students who have Hausa as their mother tongue. Factors affecting this achievement are also identified. This research involved only those who speak Hausa as their native language.

All together 283 students were sampled from all the three arms of Junior Secondary School namely Form I, II, and III, since it is assumed that a reasonable reading to learn begins from that level.

Four types of tests were administered on the students: reading comprehension, reading speed, word -knowledge and cloze tests. Scores of these tests constitute the criterion variables of this study. In addition, a questionnaire seeking information on the background of the students was also completed by each student. Questions such as where a student lives with his parents, whether they are literate or not, occupation, number of children in the home, the frequency of father reading newspapers, availability of Hausa materials in school and home etc were asked - in order to find out whether they affect reading achievement in Hausa. Three groups of hypotheses were studied along the line of the four criterion variables. It

was found that sex differences, literacy and occupation of parents, number of children in the home, do not determine performance in this test. On the other hand class, school, location of home and readership of Hausa materials have significant impact on the student achievement.

From the finding, it is recommended that improvement could be made in two areas. The topic should further be studied for a larger population. Secondly, the classroom practices can also be improved if more suitable books that are well graded are produced in Hausa, Hausa teachers in rural areas are further encouraged, mothertongue inspectors provided, and teachers trained in the techniques of teaching reading and that government should have a more positive view on Nigerian languages.

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CHAPTER ONE

1.1. National Policy on Education and Reading.

The National policy on Education NPE (1981) contains several prescriptions on literacy and reading which will be tackled in this section. According to the policy, introduction to literacy begins with pre-primary education. At this level, it is mainly concerned with "teaching the rudiments of numbers, letters, colours shapes...."(P.10); and to achieve this Government will " ensure that the medium of instruction will be principally the mother-tongue or the language of the immediate community." (NPE P.181).

The policy goes on to state how this could be accomplished.

"to this end government will:

a) develop the orthography for many more Nigerian language

b) produce textbooks in Nigerian languages.

It should be noted that, in Nigeria, government does not run any pre-primary school. Also, as Omojuwa (1982) observes, all the pre-primary schools are for the elite and the medium of

instruction is solely English. One can then say that the above pronouncements are what government intends to do when funds become available.

At the primary school level, the policy is also concerned with "

> "the inculcation of permanent literacy and numeracy, and the ability to communicate effectively. (NPE 1981)p.10

It is clear that the foundation for permanent literacy is laid at this level

> "since the rest of the educational system is built upon it, the primary level is the key to the success or failure of the whole system

(P.12). As to the medium of instruction, it also adopts the mother -tongue at the initial state or the language of the immediate community, at a later stage English (P.13). This means that Nigerian primary school pupils read first in their mother-tongues one may wonder how effectively is the literacy/reading policy implemented in primary schools. Effective implementation depends largely on the availability of the means-in this case reading materials-by which literacy skills can be developed and sustained. In many Nigerian languages, even in most of the so-called major languages such materials are not readily available in

schools. (Omojuwa 1982). To be truly used as a full medium of instruction, a Nigerian language should have written in it materials that can be used to sustain instruction in other subjects such as Health Education, Elementary Science, Mathematics, in addition to those to be read for pleasure such as novels, newspapers and journals. There are few schools in Nigeria in which such materials can be found. This makes the literacy and post-literacy objective and its implementation with regard to Nigerian languages a largely unrealised wish. Perhaps things would change in the immediate future for, according to NPE, government will ensure that

"suitable textbooks and libraries are provided for Schools"(P.13)

Whatever is the case, pupils will be introduced to reading in not only English but also many other languages. The kur'anic schools will also be used in the teaching of reading.

> "As a means of accelerating development in primary education in certain areas, the State Governments are already considering measures by which suitable

> Kur'anic Schools and Islamiyya Schools with necessary adjustment of curricula could be absorbed into the primary school system. (NPE, P. 14).

At the post primary school level, the NPE prescribes two Nigerian languages for the pupil in Junior Secondary School.

> Students should study the language of their own area in addition to any of the three main Nigerian languages, Hausa, Igbo, and Yoruba, Subject to availability of teachers. (P.17).

This seems very adequate for literacy and reading. What is needed is the means by which this objective could be achieved. Facilities such as books appropriate in contents and subject matter, and teachers are needed for the objective to be realised.

1.2 Literacy among the Hausa Society

In the Hausa society, one could be literate in either Arabic, ajami Hausar Boko (which uses the Roman alphabet), or both.

To become a knowledgeable Muslim, one is expected to read the Holy Quran in its original form. Fafunwa

(1974) has observed that there are two types of schools where reading is taught. The first school is Makarantar allo which admits pupils generally as early as the third year of life. Muslim children are expected to learn some short verses from the Quran. The Method of instruction is that, the teacher recites to his pupils the verse to be learnt and they repeat after him. From this stage, the pupil then moves to the next stage at which he learns the alphabets of the Arabic language. This stage lasts between six to thirty six weeks. When the teacher is satisfied that the pupil has attained the standard required for reading Arabic characters, he then introduces him to the formation of syllables with vowel after which he will be allowed to read on his own. The next stage is the secondary education level and is normally handled by the muslim school. The pupil begins by learning the meaning of the verses he has committed to memory. The teacher does his best to explain the Arabic text. The teacher introduces the pupil to Hadith. The translation method is largely used and the pupil repeats what is said. Also at this stage, subjects like grammar, assarf(grammatical inflexions), annals(syntax), al-

mantiq (logic), al-hisab(mathematics) and al-fiqh(jurisprudence) are taught.

The mere ability to identify and read some short sentences will enable one to read ajami writing. The word ajami is an Arabic word meaning any language that is not Arabic. The meaning of ajami is then extended to any writing not Arabic, but which uses Arabic scripts in its writing system eg. Indian, Pakistani and Turkish languages (Munir,1989). According to Zarruk (1980), the ajami system of writing originated from Kufah, a city in Iraq. Due to the expansion of Islam, the System of writing expanded not only in North Africa but also to countries south of the Sahara e.g. Mali, Niger, Senegal and Nigeria. The earlier writing in the Hausaland was initially in Arabic. With the increasing number of makarantal allo coupled with the increasing number of Fulani Malams as well as Hausa native speakers who became well versed in Arabic, there began to emerge the ajami writing.

It was however, formally used for religious poems and for preaching purposes. There was hardly any prose writing at that time. Munir (1989) observes that most of the books introduced into the Hausa land were religious poems. Ishirinya Kurdabi and Zuhudi are some of such books. Among the earliest Hausa writers in ajami was a learned Malam from

Katsina known as Wali Danmarina who wrote both prose and poems in Hausa. According to Yahaya, (1989) one of the books he wrote was a commentary on Ishiriniya. Another well known Malam was also Wali Danmasani who composed a poem in Ajami on the war of Badr. After the Jihad of Usman Danfodio, the Ajami system of writing flourished. Many books were written and several poems composed in the Hausa Ajami.

Another significant development that affected the Hausa language is the introduction of the Roman alphabet as a means of writing. It is perhaps worthwhile to briefly see how this type of education came into Nigeria. When formal education was introduced to Nigeria, the first schools were organised by the Christian missionaries and their main objective was to use the school as a means for converting animists and muslims to Christianity. (Fanfunwa, 1974). The primary and later the secondary schools were Christianity oriented. A 'good' citizen in Nigeria between 1850-1960, meant one who was African by blood, Christian by religion and British in culture and intellect.

The Royal Niger Company was the first to represent the British interest in Northern Nigeria. Lugard, who was the then High Commissioner was able to conquer the Muslim emirates of Sokoto, Kano, Katsi-

na and some other parts. In 1898, Bishop Herbert Tugwell received permission from Lugard for the CMS to establish its missions. But events in other parts of the muslim world had made the emirs suspicious of the intentions of all white men and according to Ozigi (1981), Tugwell's party were treated as spies by the emir of Kano who ordered them out of his emirate. In 1905, Miller received permission to open a mission school in Zaria. Even though Lugard had no intention of antagonising the Muslim rulers of the north by allowing Christian missionary activities in the Muslim areas, yet he recognised the advantages of missionary educational and civilization efforts and was prepared when convinced of good intentions and circumspection of individual missionaries, to give permission on a personal basis. (Ozigi, 1981)

The only other mission allowed to work in a muslim town was the Sudan Interior Mission whose educational aim was industrial. It opened a school at Bida in 1904 for reading and writing Nupe in the Roman script. Through the co-operation of the British administration, some Malams were sent to the school and studied reading and writing in vernacular, geography, singing and English but the gospels were extensively used as textbooks. The Mallams understood the implication of the use of the gospels to teach secular subjects so that,

after a few months most of them stopped attending. According to Ozigi (1981), Miller devised an educational plan in which two schools were created - one for the selected Malams, and the other one for the sons of the chiefs and emirs from all over the Muslim areas. The schools were to be sited in major towns chosen by the administration. The aims were to teach Malams to write Hausa in the Roman script and to study English, arithmetic and geography, and furthermore to give primary education to sons of the chiefs aimed at making them patriotic, honest and loyal to the British.

After Lugard's departure, his successor did not approve of Miller's plan, but Miller went a head with it in 1907. The emirs were unwilling to send their children but the emir of Zaria sent 15 boys gathered from the towns around Zaria. No religious instruction was given to the boys, yet their Hausa reading books were the gospels of St. John and St. Mark and stories from the New Testament.

The Malam's School did not develop into a training institution supplying Malams who would open primary schools in the different emirates, neither did the boys' school develop into a boarding institution for training of the future leaders of the North. Miller's educational plan was therefore, a failure.

According to Yahaya (1988), the end of the 19th century saw the coming of the Europeans into the Hausa-land. They did not make any attempt to disrupt the literary traditions of the people. But they were comfronted with the problem of how they could introduce their own system of education which would replace the already existing Arabic language and the administrative set up of the people. In 1909, Governor General appointed Hans Vinscher (Popularly known as Dan Hausa who later became the Director of Education) to study the possibility of introducing Western type of education in Northern Nigeria. He visited countries with similar problems like Egypt, Sudan and Gold coast where he studied their systems of education and returned to the North to open Islamiyya Schools with well-educated Malams. The aim of the schools, among other things, was:-

1. To train teachers who will be posted to other schools to be opened later.
2. To train the children of Hausa traditional rulers on modern administrative set up.
3. To train civil servants on how to run the day-to-day government affairs.

The experiment became so successful that many schools were opened in different places. The colonial masters suddenly realised the problem of

shortage of reading materials and how they could be read with ease. It was in the wake of these that the Northern regional government established the Translation Bureau in 1930. The Bureau was responsible for:-

a. Translating books from other languages into Hausa

b. Producing Hausa books for children and adults

The result of all these was the production of such books as:

Dare Dubu Da Daya

Labarun Hausawa da Makwabtansu.

In 1933, the Bureau changed its name to Hukumar Talifi. In order to encourage indigenous writings and produce more reading materials, the new Hukumar Talifi devised a competition among writers. As a result of that competition, the following books were written:-

1. Ruwan Bagaja by A. Abubakar Imam
2. Gandoki by M. Bello Kagara
3. Shehu Umar by Abubakar Tafawa Belewa
4. Idon Matambayi by Mohammadu Gwarzo
5. Jiki Magayi by Dr. East and M. Tafida.

The most excellent novel was considered to be Ruwan Bagaja which drew the attention of the

promoters of that competition and its author (Abubakar Imam) was invited to the Headquarter of Hukumar Talifi. While there, he produced Magana Jarice 1-3. The Hukumar Talifi also founded a newspaper called Jaridar Najeriya ta Arewa. It was produced both in Hausa and Arabic. This was because the Hausas knew arabic more than they could read in the Roman alphabets. Later, the Newspaper changed its name to Gaskiya Ta Fi Kwabo in January 1939. Dr. Abubakar Imam was its first editor. The reasons for the establishment of the paper were:-

a. To provide reading materials and make the people aware of what was going on.

b. To educate its readers on their religion, farming methods, general hygiene etc.

c. To provide its readers with suitable thinking games and light entertainment.

Due to the difficulties involved in publishing books and a Newspaper, the Governor General of Nigeria, Sir Aurther Richards sought for help from England which resulted in the establishment of Gaskiya co-operation.

Many adults became very interested in being literate, and to provide suitable reading materials,

Sir Bryan Sharwood Smith formed what was called the Northern Regional Literacy Agency (NORLA) in 1953. This Agency was founded to

a. See to the progress of the literacy classes

b. To produce books in both Ajami and the Roman alphabets.

c. To teach English language

d. To provide suitable pedagogocal material to make teaching easy.

NORLA produced many books on history, religion, Sharia law, mathematics, language, handicrafts, poetry, drama etc. In 1959, during the independence struggle, the attention of the Northern government became preoccupied with politics resulting in the collapse of NORLA and all its activities were transferred to Gaskiya which was responsible for the production and distribution of books. It then changed its name to the Northern Nigerian Publishing Company (NNPC).

In order to safeguard Hausa language from foreign influences and at the same time to standardise its syntax, vocabulary and orthography the Hausa language board was set up in 1955 when a member in the House of Assembly at Kaduna proposed that "Government should take steps to safeguard the purity of Hausa language and to standardise it".

He further argued that so many dialects were being used in publications so much that "it seems as though Hausa orthography in these spheres depends largely on dialect of the producer" (Kirk-Green 1964). There were, for instance, so many conflicting ways of writing words like

Muhawara and Mahawara

Ilmi and Ilimi

Wato and Watau.

Because of these, he looked forward to the proposed Board doing much more than regularising the procedure of the examinations board:-

> This new Hausa Board, if formed, may wish to consider various grammars and dictionaries, and also absorb the newly formed words and idioms from English, Arabic, French etc. Hausa is a very rich and lively language and can be made to serve all our requirements in school work, law and all government business".

The Ministry of Education and the Yaki da Jahilci committee under the direction of the minister agreed in 1955.

a. To the formation of a language board with the duties of vetting of new words introduced.

b. That the Yaki da Jahilci committee with suitable co-opted members, should form the Board.

c. That its activities should not be confined to Hausa only, but should include other

major languages.

The Board's first direction was the orthography. It ruled that:-

a. Pronoun and anxiliary verb should not be linked in the present continuous e.g.

abin da su ke yi not abin da suke yi

suna yi not su na yi

b. Words with independent meaning in the context are to be written separately e.g.

abin da

alokacin da

ko yaushe

ko wane etc.

c. /k/ should not be pronounced as /k/

d. In official publications, place - names are to be spelt in the recognised Hausa way e.g.

Fatakwal (Port-Harcourt)

Faranshi (France) etc.

As regards hooked letters, the Board noticed that though the use of the hooked /b/,/d//k/ is orthodox, it was disappearing in some educational writings. These should be reinforced by Hausa examinations, university of London etc.

It also decided that grammatical terms should be described in Hausa not Arabic hence noun should be known as suna not Ismi, abin da za a yi (future tense) not fi'ili amri etc.

Apart from the Hausa language Board, there are institutions and organizations for the development of the language e.g. Bayero University, Ahmadu Bello University, Danfodio, Maiduguri and in teacher training colleges and Colleges of Education. In addition to that, there is a centre for the study of Nigerian Languages and Culture attached to Bayero University. This centre was opened in 1969 and does the following:-

a. Tapes oral poems in both Hausar Boko and Ajami which are later transcribed and published.

b. Organizes seminars on language and culture in both Hausa, Kanuri and Fulfilde.

c. Trains professional translators.

d. Publishes researches etc.

Another organization was Hikima Kulob, formed in 1963 for the purpose of singing songs for enlightenment. These were compiled into a book Wakokin Hikima published in 1975.

There was also another group, called "Hausa Fasaha", formed in 1971. They too published their book Fasaha-Akiliya in 1978. In 1973 Dr. Dalhatu Mohammed presented a paper on Hausa terminologies in Language, prose, Drama etc. which drew the attention of scholars, and some of the terminologies were accepted. The Nigeria Education Research Council (NERC) sponsored another symposium

in 1982 in which Hausa terminologies on language, literature, culture and education were deliberated upon. Later, a book titled Tsarin Kamus Na Kebabbun Kalmomi Na ilimin Harsuna Da Adabi was published. It should be noted that these terms are constantly being revised. Now attention is on finding words in science and technology. Currently UNESCO is on the lead in promoting that venture. In 1988, there was an international seminar on scientific and technical terminologies in Hausa held in Niger.

There are also various associations for the development of Hausa language like

Hausa writers Association,

Hausa singers Association and the

Hausa writers and Translators Association etc.

In addition, there are states and National Hausa Newspapers and Magazines like Gaskiya Ta Fi Kwabo, Zuma, to mention only a few. There are also hundreds of books on both Grammar, literature and culture.

1.3. Motivation for this Study

A lot of researches have been conducted on reading difficulties in English as a second language in Nigeria, e.g. (Unoh, 1981, Emenyonu, 1982, Abe, 1983), but very little has been done on the difficulties encountered by these students in

reading their mother-tongue (MT), inspite of the identified reading problems always cited at WASC examinations on Nigerians languages. According to Macauley (1982), children in a bilingual learning environment have peculiar difficulties in learning to read through no fault of theirs. They acquire and speak their MT but are forced to read in the second language which, in Nigeria is English. The suggestion is that students encounter difficulties in comprehending reading materials in the second language because that is not their MT. One would, therefore, expect these students to read competently and comprehend what is written in the MT. Unfortunately, the reverse is generally the case. Mohammed (1982) observes that:

> Many students, even after completing secondary education, may be in need of small group or individual remedial work to correct specific reading disabilities in both English and the vernacular.

One, therefore, finds a situation where a Nigerian child can neither read in English nor in the MT. Research findings by Adeniran and Unoh (1975) indicated that Yoruba - English bilinguals read Yoruba less satisfactorily than they read English. This shows a persistent downward trend in Nigerian languages. Hausa is one of the languages studied at primary, secondary, and university levels. Because of the early socialization and the great exposure to the language, one would have

expected at least the native speakers to read any material written in the language with relative ease and sufficient understanding. But that is clearly not the case. Osakwe et. al. (1984) surveyed the performance pattern of secondary school students in four Nigerian languages being offered at WASC/GCE levels. Candidates consistently scored low marks in all the languages.

Furthermore, a look at the Chief Examiner's Report from 1980-86 reveals very startling observations on reading disability. The general weaknesses were listed as follows:

1. Most of the candidates lacked the necessary vocabulary to translate certain ideas from English into Hausa.
2. The inability of candidates to understand questions clearly.

It can then be seen that students reading MT in general, and Hausa in particular have problems ranging from lack of comprehending what is read and sufficient vocabulary, to putting a coherent thought into writing. According to WAEC Statistics (1986), out of 26,712 candidates who sat for Hausa examinations, only 36.9% got credits at various levels. The picture was not also very bright for the GCE 'A' level Hausa paper for the year. Out of 81 candidates, only 35.8 per cent of them passed.

In a study conducted by Unoh (1981), he detected

aspects of reading comprehension in which secondary school students are generally found wanting. More specifically, these areas are slow reading and comprehension rate, difficulty in distinguishing main ideas from relevant or irrelevant details, difficulty in reading for gist and making good summaries, inefficient recall of what is read, uncritical reading behaviour, inadequate vocabulary and a general inadequate reading interest.

1.3. Reading Achievement and Reading Problems.

Reading achievement is the level of attainment in a reading task. Teachers are always anxious to know how far their students have progressed in their reading performance. One could be an over - achiever or an under-achiever depending on the level of competence demonstrated in a reading task. The slow learner according to Robinson (1962) is an under-achiever who is making very slow progress in all learning activities at a slow rate and his reading achievement is lagging behind. On the other hand, the retarded reader with normal learning ability usually "talks better than he writes and learns more from listening than from reading". Reading achievement encompasses a number of specific skills, particularly oral reading comprehension, reading speed and breadth of word-knowledge. It is important that a pupil is competent in each of

these areas. When a student lacks all or most of these skills, he is said to have reading problem. Edwards (1978) further observes that these problems could be due to insufficient sight vocabulary, inadequate visual analysis, inability to use context clues, inadequate comprehension skills or insufficient rate of reading. Another method of assessing the competence of a pupil in reading is the so-called cloze-test which indicates whether the given material is easy, or of average difficulty level, or at the frustration level of the student.

1.4. The Statement of Problem

This study is intended to investigate the extent of competence of the students in reading of Hausa and also the specific factors that affect performance in reading.

Reading achievement of a student can be assessed by several established methods. On the one hand, there are different skills that jointly constitute competence in reading. Particular tests are designed to test performance of specific skills. In this study three such specific skills viz: comprehension skill, reading speed and breadth of word-knowledge will be examined. On the other hand, there are what can be called omnibus tests that tend to take everything together. Here, we shall use one of

such tests. The one used is the cloze test which will closely follow the pattern followed by the Canadian experiment in cloze as described later.

Scores in these tests are our criterion variables (i.e. dependent variables) for this study. The explanatory or independent variables are in three categories. Firstly, we shall consider the demographical variables. They are sex, age, class, and school correlates. Secondly, we examine variation of scores along the following home environmental factors. They are literacy of parents, fathers' occupation, number of children in the home, and environmental location of the home, i.e. whether rural or urban. The third set of correlates examined pertains to personal interest and comprises Hausa radio programmes listenership, readership of Hausa novels, and readership of religious materials.

In accordance with the above specified criterion variables, we have the following three groups of hypotheses.

Hypothesis Set H1:

There is no significant difference in the performance of the students in reading comprehension:

(a) Along the demographic variable of:

(i) Sex

(ii) Age

(iii) Class

(iv) School

(b) Along the home environmental variable of:

(i) Literacy of parents.

(ii) Father's occupation.

(iii) Number of children in the home.

(iv) Environmental location of the home.

(c) Along the personal interest variable of:

(i) Hausa radio listenership.

(ii) Readership of Hausa novels.

(iii) Readership of religious materials.

Hypothesis Set H2

There is no significant difference in the performance of the students in reading speed:

(a) Along the demographic variables of:

(i) Sex

(ii) Age

(iii) Class

(iv) School

(b) Along the home-environmental variable of:

(i) Literacy of parents.

(ii) Father's occupation.

(iii) Number of children in the home.

(iv) Environmental location of the home.

(c) Along the personal interest variables of:

(i) Hausa radio listenership.

(ii) Readership of Hausa novels.

(iii) Readership of religious materials.

Hypothesis Set H3

There is no significant difference in the performance of the students in cloze test:

(a) Along the demographic variables of:

(i) Sex

(ii) Age

(iii) Class

(iv) School

(b) Along the home-environmental variables of:

(i) Literacy of parents.

(ii) Father's occupation.

(iii) Number of children in the home.

(iv) Environmental location of the home.

(c) Along the personal interest variables of:

(i) Hausa radio listenership.

(ii) Readership of Hausa novels.

(iii) Readership of religious materials.

1.5 Significance of the Study

The importance of MT in the early educational development of the child cannot be over emphasised. The Federal Government realised this and has since made plans for that. According to the National Policy of Education (NPE 1981),

> Government will see to it that the medium of instruction in the primary school is initially the mother tongue or the language of the immediate community and at a later stage English.

At the junior secondary school level, pupils should study two Nigerian languages-the language of their area together with one of the three main Nigerian languages, Hausa, Igbo and Yoruba. Reading achievement cannot be attained without adequate reading materials in the MT. For both native speakers and learners of Hausa as a second language, well graded reading materials are essential in order to facilitate adequate reading.

Most people are able to acquire a lot of information orally and therefore a deficiency in the ability to read would not necessarily have the same effects that it would otherwise have had. The problem that remains is one of retrieval of information for those who are literate but need information that is not readily available in the media. Also, for those who have just learnt how to read, they need interesting materials to sustain their anxiety to read more and more or else they lapse back to illiteracy. There is, therefore, a need to have a study like this one to create a theoretical background for developing reading materials in Hausa.

In a study on American primers, Henry (1961) noted that they (primers) conceal the realities of American culture and avoid critical problems of life. He went on further to say that most of the

stories have predictable outcomes and that they contradict the child's experiences and offer no new knowledge, and thus do little to stimulate reading. He is of the opinion that materials produced in a language influence the reading interest of children. In line with this observation, there is a need to have a second glance at Hausa primers in terms of their content, readability, and whether or not they stimulate reading.

Reading is also very important in national development. All the skills needed for many occupations are successfully remembered if one knows how to read. The soldier can never become successful unless he knows how to read instructions on how to use the modern weapons. A trader or a farmer cannot gain much profit if he does not read new developments in his trade.

Apart from the economic importance of reading, politically too, reading enables a country to have well enlightened citizens who cannot be easily deceived and who can take better care of their health by reading and observing simple hygienic rules.

Pleasure reading is also one of the approved ways of relaxing and enjoying oneself. Because of the advantages of reading to a nation, there is a need to inculcate reading habit in our youths by

producing well graded and interesting materials not only in English but also in Nigerian languages.

It is important that the child be introduced to the literacy culture of reading in his own language. This gives him enough scope to use the great stored experience acquired in the early years. A child is believed to have developed a high degree of phonological and morphological control in his language at the time he enters the first grade (Templin 1957). Entering into reading through his first language would make for the child's natural transfer from the primary language skills of speaking and listening to the secondary skills of reading and writing. The grapheme - phomene correspondence could easily be established since the phoneme (sound) schema could easily be established while the grapheme schema are being constructed. Goodman (1965) noted:

> The language user....brings to the task of learning to read the sum total of his life's experiences and the language competence he has already acquired.

It has also been observed in psychology of reading, e.g. Elizabeth (1975),that one way to teach reading competency in the second language is to teach reading in the first language especially when the orthography are the same as in the case of Hausa and English. In other words, fluency in the first language is comparable to fluency in the second

language. They acquire reading speed and reading habit, both of which are associated with comprehension and achievement.

The present study is significant because it highlights the reading performance of the students. This is not only because of the close relationship between academic success and proficiency in reading, but also because proficiency in reading is highly desirable in a developing nation like Nigeria.

It is also hoped that this research will be of immense significance to authors and publishers of Hausa materials to enable them focus on methodologically graded books that are of interest to students. It has since been observed that most Hausa books are based on purely traditional setting. In the modern world, the child needs modern material in order to satisfy his increasing knowledge brought about by modern technology. Therefore, to restrict him to only traditional topics will be unfair. In some cases, books read at primary school are the same to be read at secondary and university levels. This dampens the enthusiasm of students and may foster complete lack of interest. The objective of this research can then be summarized as follows.

1. To diagnose the general achievement of JSS students in Hausa

2. To correlate performance with background information with the view to finding factors affecting their achievement

3. To create a theoretical background for the development of books in Hausa.

4. To find if there is any factor/s that hinders the development of Hausa.

5. To enable students acquire the ability to resolve any relative difficulty that they may encounter in a Hausa reading provided the materials being read are considered appropriate to their level.

1.6 Scope and Limitation of the Study

This research covers six selected secondary schools in Zaria and the surrounding environment. It includes only students who are native Hausa speakers in the junior secondary school. Only 283 students were involved. Due to time constraints it has not been easy to include oral reading among the selected tests namely reading comprehension, reading speed, word knowledge test and cloze tests.

1.7 Basic Assumption

It is assumed in this study that native Hausa speakers perform well in any given Hausa reading test.

1.9 Definition of Terms

Ajami:- It is a system of writing in Hausa language using the arabic alphabet.

Attainment:- The level of accomplishment reached in a given subject.

Close Test:- It is a test in which some parts of a passage are systematically deleted and students are asked to supply the missing portions.

Comprehension:- The skills of reading to extract knowledge or reading with comprehension

Concept:- An idea, usually signified by a word which has been formed by the mental classification and generalization of experience.

Correlation:- The relationship between two sets of test scores by the same group of people.

Frustration Level: If a book cannot be read and understood by a student even with the help of a teacher, it is said to be at his frustration level.

Hausar Boko:- Any piece of work written in Hausa using the Roman alphabet.

Hadith:- Sayings of Prophet Muhammad compiled by Islamic Scholars. It further explains the Holy Quran.

Islamiyya Schools: It is a more formal Islamic School with classes and teachers it follows the pattern of modern primary schools.

Illiteracy: - Inability to read and write a simple message in any language.

Literacy:- The ability to read and write in an intelligible manner in either English or mother tongue.

Mother Tongue:- One's first or native language. It can also refer to any language - acquired in early childhood and spoken with native speaker's competence.

Malam:- A learned Islamic teacher.

CHAPTER II

2.0 Review of Literature

This section deals with review of researches conducted in the area of reading achievement and reading problems generally. Factors that help or hinder reading ability such as socio-economic background of students, home environment, motivation, school environment, reading interest, personal and social adjustment, vocabulary and cultural differences and materials problems will be reviewed. The section will also review the history of Hausa literary tradition and also the performance of Nigerian students in Nigerian languages' papers in West African Examination (WAEC).

2.1 Reading Achievement

For the purpose of clarity, this sub-section will pay attention to factors that help in reading performance. Under this, there are such factors as environment, reading interest and socio-economic background of a pupil.

2.1.1 The Environmental Factors

For a child to achieve in reading, there ought to be a very stimulating environment. Interest and desire to achieve play an important part in stimulating children to learn to read. Those who find it very difficult through lack of

intelligence, linguistic ability or favourable influences in the home, may require special stimulations in the school. It is believed that free activities in the school appealing to the child's natural interest, and methods of discovery and experiment are more stimulating. Readiness to read on the part of students may depend very much on the teacher's capacity to stimulate interest. Morris (1966) maintained that reading achievement is related to the skills of the teacher, and that children taught by untrained, unexperienced and unskilful teachers tend to be specifically backward in reading. Sadiq (1988) has observed that out of the twenty Hausa teachers involved in his study on Hausa language teaching only five were trained teachers. A look at Hausa examination results in all the schools concerned showed a high percentage of failure. This, he attributed to low quality teachers. A study by Sampson (1969) showed that teachers were well aware of the importance of incentives in learning to read. Additional ways of stimulating interest were through provision of attractive books and subsidiary games e.g word matching.

The social relation between teacher and pupils is very important in teaching skills. Morris (1966) found that the junior school teachers of backward readers were less skilled in

breaking up classes into meaningfully small groups. Harvey et al. (1966) found that with teachers who were flexible in their ideas, perceptive of the children's needs and warm in their relations with them, the children were significantly more interested, active, and higher in achievement than with teachers who were rigid, authoritarian and intolerant.

2.1.2 Home Environment

In order to make progress in reading, a child must have both the ability and the desire to read. Lack of effort is probably as important as inferior ability. If a child has the drive to overcome his handicaps and succeeds in spite of them, he is likely to do so. But if he lacks energy or motivation, it will be difficult for him to succeed. Some children have no desire to read for various reasons. The child may have been too much babied by his parents and learning to read means growing up for which he is not ready.

Researchers have over the years investigated the effect of motivation in the home on learning to read. Gates (1930) has observed that about seventy five percent of children with severe reading disability also will show personality mal-adjustment and that emotional difficulty contributed to reading failure in about twenty

percent of the children with serious reading difficulty. When children are psychologically deprived, and when the relationship between parents and the children in question is not normal, it will affect their achievement in reading. (Reid, 1977). This is true in the Hausa society where the father may have many wives and children in addition to relatives both from far and near who normally come to stay with him. More often, parents may not sufficiently cater for their children due to this extended family philanthropy. The situation further deteriorates when the mother of the children is not in the home. The significance of parental encouragement was also noted by Fraser (1959) in relation to the general school achievement of 12 year old. She obtained a correlation of 0.66 between parental encouragement and school achievement. There is more evidence of family conflict in the homes of poor readers than in those children with no reading difficulty. Seigler (1960) pointed that disturbed parent child relations, marked sibling jealousy, and unfavourable attitude toward school were some of the characteristics of poor readers.

Douglas (1964) also studied the effect of parental interest and encouragement. He based his findings on teachers' assessment by asking them the frequency of visits to school paid by parents.

The degree of interest was highest in upper class parents and decreased steadily to the lower working class. Kreumer, et al. (1966) attempted to make an estimate of parental interest as objectively as possible by asking head teachers whether the parents have ever taken the initiative to discuss the progress and difficulties of their children at school. The children were classified according to whether their parents had 'approached' or 'not approached' the teachers. The percentage of 'approached' among the 11,000 seven-year old studied from 71 in class one, to 46 in class five. Fourteen per cent of the children whose parents "apporached" teachers were poor readers. 41% were medium readers and 45% were good readers. Bond (1977) has also observed that the child can only be stimulated into achieving; it cannot be forced or pressurised to achieve. Thus, if parents are themselves well educated and successful in life, the children are further stimulated to achieve by this identification. Wiseman (1964) found lack of home care to be associated with absence of superior attainment in reading. Similarly Ingram and Reid (1956) obtained a high incidence of broken homes and parental disharmony in 78 cases of severe reading disability. In another research, Fraser (1959) pointed out that

there is a high correlation between school achievement and the education of parents. This could be due to the fact that educated parents read books, magazines and newspapers which encouraged children to imitate them. Morris (1966) found very marked differences between good and poor readers in the number of adults' books and newspapers in the home. Children tend to cultivate the habit of reading when parents do read aloud to them. Durkin (1966) found that mothers of children who could already read by the time they entered school at 6 years, read aloud to their children and read much to themselves.

2.2 Reading Problem

Under this section, problems identified as causes of reading failure will be reviewed.

2.2.1 Personal and Social Adjustment Problem

Children who are failing to learn to read well are more likely to show signs of emotional and social mal-adjustment. When group of poor readers are compared to good readers, the results usually show a large percentage of pupils with signs of personality mal-adjustment among poor readers. According to Sornson (1950), children who became "reading-disabled" in the primary school, develop feeling of insecurity and show less satisfactory forms of personal and social adjustment than do their more successful peers. Studying children at

the upper primary level, Zimmerman et al (1965) found that in contrast to good readers, poor readers willingly admitted feelings of discouragement, inadequacy and nervousness. Stevens (1971) found that fourth - grade students identified as remedial readers were less accepted than others in their classrooms, and that they had poor self - concept. There is some evidence that certain types of disabled readers exhibit more unfavourable traits than others. Karlsen (1954) found that word-by-word readers rated low in attention, motivation, and social confidence, while context readers rated high on these characteristics. Studies have been concerned with the possible effect of adjustment difficulties on progress in reading. Feldhusen et al (1970) identified a group of aggressive disruptive children and another who behaved more appropriately. When the school achievement of the two groups was compared five years later, the school grades of the mal-adjusted group were found to be significantly lower than those of the normally adjusted children. Black (1974) confirmed that children with reading difficulty tend to have a negative view of themselves. He also noted that older children with reading problems felt more negatively toward themselves than did younger

children who had no reading problems.

Successful reading requires application and sustained concentration. Whatever emotional problems prevent a pupil from paying attention and concentrating also interfere with his learning to read. Harris et al (1975) outlined several types of emotional problems that may contribute to reading disability which includes conscious refusal to learn, overt hostility, resistance to pressure, clinging to dependency, quick discouragement, extreme distraction or restlessness and day dreaming. The effect of these problems on children are numerous. Adeyanju (1986) lists them as language graphomorphophonemics, syntax, etc. They also lack auditory segmenting ability necessary for beginning reading. "All these",he notes, "have marked effects on their academic success, particulary:

> Such language - disabled children display perceptual reasoning deficiencies, failure to grasp concept or word meanings, substitution of inaccurate words in context

...." Adeyanju (1986).

Unoh (1984) has also observed that a stimulating linguistic and cultural environment is necessary for positive attitude towards reading. He laments that Nigerian environment is linguistically and culturally non-stimulating in

the sense that the opportunities it offers for the kind of linguistic cultural experiences that stimulate reading interest are extremely limited. Nigerian homes (he continuous) where reading materials for all age grades are abundant, where reading is an important leisure time activity of family members, where parents regularly read to their children and where children acquire language experiences or linguistic facilities that are significantly related to the materials they read in school, are estimated to be less than 10% of all Nigerian homes. In this situation, it will be difficult to cultivate the reading tradition. A reading tradition is, by definition, a tradition that is backed up by a well-developed linguistic cultural background, and established orthography, written literary works and largely literate population which appreciates the value and significance of written communication. But unfortunately, Nigerian culture is still based essentially on oral tradition.

2.2.2 Socio-Economic Background

The socio-economic background of a child is a factor that is believed to affect his reading ability.

A child from a very poor background may not be able to buy the necessary materials to help him

read well.

The term socio-economic status has been defined by Chapin (1928) as the position that an individual or family occupies with reference to the prevailing average standards of cultural possession, effective income, material possessions and participation in group activity of the community.

Researches have also been conducted to find if there is a relationship between reading ability and the socio-economic circumstances of children. Atherton (1975) conducted a research in which stage II of the Edinburg reading test was completed by 2517 pupils in primary 7 classes of whom 477 were classified as good readers and 424 as poor readers. By the time the same pupils were retested three years later, more than 56% of the good readers had deteriorated, and only 25% of poor ones had improved between test sessions. He also found that good readers who had attended a primary school of low-socio-economic status, or whose fathers were employed in semi or unskilled occupations showed far more relative deterioration compared with good readers from higher social background. Only 12% of poor readers from homes judged as unsatisfactory showed some improvement in their reading by the time they reached secondary three. Consideration was also given by the amount of reading children

did out of school hours and its relation to reading progress between test sessions. Surprisingly the number of books mentioned was not a particularly important predictor of progress between primary seven and secondary three.

In an attempt to find whether there is a relationship between reading interest and reading achievement among form three students, Etim (1984) randomly selected 100 secondary students. There were fifty boys and fifty girls in each group. Each student was given a questionnaire to fill and test items were taken from the stanford achievement test intermediate/form Y, 1965. The items from the test consisted of word meaning, paragraph meaning and understanding of ideas. He found that females performed better than males. There were positive correlations between reading score and socio-economic strata. The socio-economic strata of the girls were a little bit higher and hence they performed better. He therefore concluded that the teacher should encourage extensive reading outside class texts and that students should be guided in their reading selection.

Aliyu (1987) conducted a research which was prompted by the apparent poor achievement in word recognition, oral reading and correct interpretation of students in secondary schools. A

group of 40 form three students was selected for the study. After seeking the students' personal data on ethnic background, number of years spent in Kano and the general socio-economic standing of the pupils, a pre-test based on cloze procedure was administered on three arms including the target student. The results found then correlated with terminal test. The result (0.85) was considered high enough for the proposed study. Then space readability formula was employed on the reading passage which gave grade 6.6.

The performance in multiple choice questions was significantly higher at group level than performance in the free-response questions. He concluded that lack of confidence on the part of the subjects, e.g. high rate of cancellations throughout their answer sheets, was responsible. As regards the multiple choice questions, the students seemed to lack the knowledge of how language works. They did not know how to choose graphic cues in predicting how language structures work. A correlation analysis of the final result and the earlier cloze test showed that they correlated very highly and it further emphasised the role of vocabulary and general language level in speeding up comprehension. He finally concluded that most Nigerian secondary school classes have students of wide ability range and that graded

materials are recommended with class grouping, that the level of reading is generally weak among the secondary school students.

2.2.3 General Reading Problems in Nigeria

Researches conducted in Nigeria on reading problems are based on reading English as a second language. In a study titled 'survey of reading problems in selected Nigerian Secondary Schools, Unoh (1981) found that most students are incapable of skimming, slow in their reading rate, comprehend very slowly, have difficulty in distinguishing ideas from relevant or irrelevant details ineffective recall of what is read, uncritical reading behaviour, difficulty with intensive reading, and most of them have inadequate vocabulary and generally have inadequate reading interest. After surveying the constant failure in all subjects, he concluded that Nigerians have reluctant reading and learning syndrome. They only limit their reading and learning to what is specifically required for the achievement of their limited objectives, e.g. passing examinations and getting jobs or promotion.

Abe (1983) was of the view that lack of interest in reading generally was as a result of several factors. In a situation where there is a gross inadequacy of trained personnel, it will be very diffi-

cult for students to cultivate the habit of reading. Earlier on (1977), he had looked at students' performance at the West African School Certificate Examination in the English language, and found that poor performance was due to deficiency in their reading ability. The teacher trainees are themselves not adequately prepared to assume the responsibility of teaching reading or improving the status of reading in their respective schools. Another problem he found out was that of lack of inservice education for the teachers who are already in the field. There was also the problem of providing appropriate reading materials for children. Most of the books cannot be got easily and where they are found, most of them are culturally foreign to the students. As a result of lack of motivation and interest, children seldom read anything besides their assigned texts.

Another factor within the school is that reading is given a low priority in schools. Little or no time is allotted for it and often 'reading time' is merely for the teacher to relax or to mark assignment. He observes that the problem is further compounded by the fact that there is almost no out-of-school reading time for most Nigerian children.

They have little exposure to reading materials

coupled with lack of library facilities and the fact that most of their parents are poor and illiterate worsens the situation.

Emeryonu (1982) draws attention to the fact that students are actually interested in self-chosen literature like Hadley Chase, Denis Robbins and allied materials. Despite the foreign origin of these materials, they are still very much read by students. He concluded that the secondary school students' refusal to read is a protest against the imposition(by teachers) of unwanted materials on them. Unfortunately, most of these readings students do are very inefficient and many of them who engage in it are near total illiterates. In some cases, the issue is not so much inefficient reading as it is one of total inability to read in English or Nigeria Language. Omojuwa (1984).

This point is supported by the constant failure of secondary school students not only in English but also in Nigerian language. Osakwe et al (1984) investigated the causes of poor performance of students in Nigerian languages in the West African Examinations 1980 - 1983. They reviewed the grades obtained in all the four Nigerian languages being offered at WASC level - namely Hausa, Yoruba, Igbo and Efik. The students performed far below expectation in all the papers. On investigating possible causes, it was found out that materials for

teaching the said languages were inadequate and that teachers were very scarce and in most cases, the few that were available were either overworked or not trained to teach Nigerian languages.

2.3 A CRITICAL REVIEW OF HAUSA SYLLABUS AT VARIOUS LEVELS WITH EMPHASIS ON READING

This section will critically look at all the reading materials provided in both the primary, junior secondary (JSS), and senior secondary schools (SSS) syllabuses with the view to making suggestions later.

2.3.1 Primary School Hausa Syllabus

Most of the reading materials provided in class one are about introductory alphabet and how to write them. At this level there are good and well graded books to accompany the reading. There are books like ka koyi karatu, ka fara karatu, Da koyo Akan Iya, and Koyo da Hoto. All these books are quite adequate at this level.

Books suggested in class two include ka kara karatu, karamin Sani I, Mu fara karatu II. These books are more advanced than those found in class one. At this level, emphasis is laid more on simple reading of short stories.

In class three, emphasis is laid more on oral work, reading and Handicraft. Unfortunately, only one class period is recommended for reading everyday. Books recommended at this level are, Karamin Sani I, II, Bala da Babiya, Zaman Mutum da Sana'arsa, Mu fara karatu III. With the exception of Zaman Mutum da Sanarsa, all the other books are to the level of the students.

In class four, books suggested are, Zaman Mutum da Sana'arsa, Tarihin Annabi, Hali zanen Dutse, Zuwan Turawa Najeriya Ta Arewa, and Mu fara karatu IV. It should be noted that the students at this level are supposed to have started reading more advanced readers - and are more eager to read. That is why supplementary readers like Ruwan Bagaja, Illiya Dan Maikarfi and Gandoki were added. Books like Gandoki and Ruwan Bagaja should be delayed due to their high grammatical constructions and their neomg loaded with heavy proverbs.

The prescribed readings in class five are, Zuwan Turawa Najeriya Ta Arewa, Magana Jari ce I, Gandoki and Shehu Umar, and mu fara karatu. Supplementary readers include Ruwan Bagaja, Al'Adu na Da da na Yanzu, and Jiki Magayi. These materials are adequate but the teacher has to supplement with Newspapers and Journals like Gaskiya Ta Fi Kwabo, Fitila, Haske etc.

In class six there are books like, Magana Jari ce I, II, III, Nagari Na Kowa, and Mu fara karatu. Supplementary readers are Dare dubu da Daya and Jaridu.

2.3.2 Junior Secondary School Hausa Syllabus

In form one, up to unit four, there is no any book suggested for reading so as to help students

cultivate the habit of reading from the beginning. Most of the readings provided such as Dangantakar Adabin Baka da Al'adun Gargajiya, Adabin Hausawa da Muhimmancinsa Ga rayuwar Bahaushe, are very much above the level of the students. One cannot expect students fresh from primary school to handle such materials. There is, instead a provision for memorizing the places and manner of articulation.

In the unit that deals with the art of speaking, there is a provision for reading Hausa a Dunkule and Hausa Ba Dabo ba ne. These books are for proverbs and idioms only. They have not contextualised them but rather gave series of proverbs and their meanings. Students must know the context in which proverbs and idioms are used.

In the unit that deals with folklore and Traditional stories, there is a provision for reading Labaru Na Da da Na Yanzu. One may wonder whether that book is suitable for the topic in question. The book deals with tatsuniya and tongue twisters often called Gagara Gwari.

In form two, books already read like Labaru Na Da da Na Yanzu, Hausa Customs are again suggested as reading materials. As was earlier noted, the same books are often repeated over and over which will dampen the enthusiasms of students. Most of these books are purely traditional based on oral folktales without any

trace of modernity. To make a book interesting, it must treat topics that deal with what obtains in the society. It should be noted that society is always changing so also its priorities. No any book is suggested on the coming of Islam and that of Western civilization to the Hausa land.

In another topic dealing with dialectical variations, the syllabus prescribed that students should read books written by people like Tafawa Balewa (Bauchi dialect), Nuhu Bamalli (Zazzaganci), Na'ibi Wali (kananci), Abubakar Tunau (Sakkwatanci) and Jabirn Abdullahi (Katsinanci). This emphasised the earlier claim made by the writer that everybody is adopting his dialect in writing. It is educationally wise to restrict students to the standard one. In the literature section books like Ruwan Bagaja, Gandoki, Nagari Na Kowa, Sihirtaccen Gari, Kitsen Rogo and Wakokin Basirori are suggested. It will still be good to lay more emphasis on writing etc. There are no books on Hausa social setting. One would have expected books dealing with ceremonies, customs etc of the Hausa people in context not the type one gets in Hausa customs etc but that the whole things should be properly knitted in story form in novel.

In form three, there is a topic on oral arts e.g. Zambo, Habaici, Yabo etc and the books

suggested e.g. Rabe-Raben Adabi da Muhimmancinsa ga Rayuwar Bahaushe, Dangantkar Adabin Baka da Al'adun Gargajiya - are not in essence academic in nature. In other words, they are materials in which most of the oral are fished out. What the students need is not this kind of 'cooked' materials but to fish them by themselves - so that they will meet the oral arts in context and discern the meaning. Presently, there are no materials dealing with that in Hausa. There is also a need to emphasise more on all the components of language namely reading, listening, writing and speaking skills.

2.3.3 Senior Secondary School Hausa Syllabus

In SSI students are introduced to various aspects of grammar. Things like Suna iri-iri, sifa, mafayyata, nunau, ma'auni etc were touched. No any reading is prescribed in this topic. Topics on Literature were also emphasised but emphasis was more on WAEC recommended textbooks. This is one of the loopholes of examination centred curriculum.

In the SS II, the unit Hausa culture and civilization was accompanied by Labaru Na da Da Na Yanzu. It should be noted that this book was read times without number in both primary and junior secondary school levels. Also, books, in prose, Drama, and poetry were the main reading list.

In SS III, translation is the first topic;

this should have been introduced even at the JSS level. Apart from the recommended texts, no any supplementary reading is prescribed. This year is actually meant for revision and discussions. But unfortunately, new topics were introduced. This will not allow students to discuss problem areas.

2.4 Theory of Material Development in the MT

McCullough (1965) proposed some theoretical aspects of material development in the Mother Tongue which will be reviewed in this section. He started by examining the relevance of co-operative efforts of various groups in the development of a reader. One must consider the expert knowledge of many fields e.g. sociologists linguist, oculists, artists etc.

It would be easy enough if it were not for three unfortunate facts:- (1) Usually it is impossible to obtain expert opinion in all of these fields. (2) All experts in a given field do not agree (3) A person may please one expert and outrage all the others. A compromise must be made. A reader series is a result of many decisions to reconcile differences. In all readers, the following must be considered.

2.4.1 Values

The ideas received in a reader designed for children in a nation should be in consonant with the ideals of that nation. How can those ideals be determined? The various peoples of a country may have various sets of values - principles by which they live. The problem is to identify those values which are best for the achievement of the good of the nation. Some of the values gathered from contemporary writings are as follows:-

habits of work

- Ambition
- Working directly towards a goal
- Having a challenging objectives
- Acceptance of hardwork as consonant with education

Habits of Thought

- Thinking for oneself
- Reasoning things through
- Experimenting
- Investigating
- Hoping for a better life.

Social Attitudes and Behaviours

- Sharing
- Co-operating
- Feeling responsibility for the welfare of others

- Respecting the property of others.
- Respecting parents

  Respecting work and laws
- Mutual understanding and trust.

Values have to do not only with behaviours and attitudes within the nation but with the relation of the nation to the rest of the world. Men of world experience who have also held responsible positions in the government have written on topics like national integrity, non-violence, arbitration of differences and the blocking of aggression consultation of their works should be productive of a list of values subscribed by them.

2.4.2 Vocabulary

In learning to read, everything should be made easy for the hard job of reading. A reader always start with words whose meanings the child knows well. Later, when the child has learned to read materials of this sort and now knows many words, words that he has never himself used and words which he has never heard or seen may be used in sentences which employ the words he knows.

If each unknown word is surrounded with words he knows and is used in such a way as to reveal the meaning of the unknown word, the child can learn the new word easily. In this way, the reader can advance from the child's spoken vocabulary to a broader vocabulary. In order to satisfy the

vocabulary demands of the curriculum at successive levels, the author needs to sample the children's textbooks e.g. in social studies, health, science etc to see what children are required to read in those fields in the different standard.

The next thing for the author is to make the reader think with him. Fact reading and the answering of questions by repeating what has been read foster accurate reading but militate against thoughtful reading. People in a dynamic society must read both thoughtfully and evaluatively. Teachers can encourage such reading habits with questions and tasks which require different types of thinking about what has been read or about to be read. Therefore, the author of a reader series must plan the kind of thinking to be fostered in the MT.

A reading programme is a failure if the child who is taught to read never reads or thinks of reading as only word-calling and imitation of a teacher. It is also a failure if the child does not learn to value his culture and to appreciate well written material in his language. Therefore, it is important to consider what attitudes towards reading should be fostered. Is it reading as entertainment, as information, as provocative of

thought and action, as communion with the best artists, etc. Once these attitudes are determined, the author of a reader series must plan ways in which these attitudes are to be fostered.

Children learn to read more easily if the material is meaningful to them and if they are interested in the ideas and/or the way the ideas are expressed. Therefore, books which deal with ideas familiar and interesting to children will be more successful teaching tools than books which deal with ideas unfamiliar and uninteresting from the children's point of view. Children's interests are determined partly by the environment and partly by biological of instructional materials for primary education.

1. The principles and manner of providing instructional materials for primary education.
2. The kind of administrative set up necessary for the successful provision of such books.

3. Experience gained in respect of technical terms.
4. The accumulated information in respect of the type of orthography most suitable.

2.4.3 Ife Project

The Ife experiment is one of the biggest projects embarked upon by the then Western Region in order to see the effectiveness of Yoruba language as a medium of instruction. It assumed

that the current primary school education is neither rich nor meaningful enough and that the provision for well designed courses will make primary education richer and that the giving of such improved primary education through the medium of the children's own language (which is Yoruba) while at the same time teaching English as a second language through a few qualified teachers will make the education more meaningful and more viable.

The project had the following aims:

(1) To develop primary education curriculum for the Nigerian children.

(2) To develop materials together with appropriate methodologies for teaching the prepared curriculum.

(3) Yoruba language will be used as the medium of instruction throughout, inorder to demonstrate that primary education when given in the child's MT rather than in second language is more effective and meaningful.

(4) Finally, it will strive to teach English as a second language.

Three major results are envisaged: first, the project will make it possible to test the validity of the claim that the primary education recieved in the MT is richer and more meaningful than that recieved in a second language.

Secondly, solutions to the problems accompanying

the adoption of a Nigerian language as the medium of instruction will be stimulated. Thirdly, it is hoped that the experiment will suggest a solution to the perenial problem of how to teach English effectively to Nigerian children.

The provision of books for the project was due to the dedication and commitment of the staff who believed that:-

1. Books should be numerous, simple and inexpensive.
2. Books are adequate when they are co-operatively produced.
3. The co-operative efforts can best be pooled through writing workshops.
4. Books must be initially experimented before they become most effective.
5. Books should be attractive and most suitable for the children.

The executive committee and the project originators directed all its efforts to the achievement of these goals. They consisted of people from all works of life language specialists, production managers, classroom teachers, principals of grade Two, Ministry Officials, etc. All of them split into various panels and committees and were assigned a particular job. In addition workshops were arranged in which books for the

first, second and the third year were written including the teacher's copy.

Another workshop was organized in order to assess and revise the six year syllabus and the teaching materials so far produced. With the help of the Ford Foundation and the University Fine Arts students, they were able to produce well illustrated, attractive and inexpensive materials. All these resulted in the development of the Yoruba language. As regards technical terms, there are three methods employed:-

1. The creation of new items
2. A change in the totality of the referential coverage of an existing item.
3. Borrowing of items from other languages.

2.4.4 Materials Development in the Rivers Readers Project.

According to Kay Williamson (1976) the aim of the project was to produce readers and teaching materials in the languages and major dialects, so that the children of Rivers could begin to learn to read in their languages before going on to English. The project formally started in 1970 when money was made available to it by the state government. A committee was formed which later solicited for support and co-operation from other linguistic communities who wish to have readers for use in schools in their area. Later on various sub-

committees were formed in all the participating committees.

In writing the actual text, an individual would be invited by the language committee to produce a draft using the agreed orthography. The committee checked it to see if it was acceptable.

The Rivers Readers committee feels that the language of the text should be simple, natural and close to what six-year old children would read and comprehend. Teachers' note is written to accompany each text.

The book distribution is undertaken by the Ministry of Education which sells them at a much more reduced cost.

The readers were intended to be produced one for each year of primary school and perhaps two or more in some languages. Reading should first be taught in the lower classes through the Reader until English is introduced then the Readers would only be read during 'vernacular reading.

The pictures used in the first Reader represent simple every day activities familiar to the Rivers children e.g. fishing, eating, going to school etc. The ;pictures normally represented the key vocabulary items and are also varied to cut across the various cultural groups in the state.

The initial Readers made use of look and say method so that children would be encouraged to read for meaning with the help of the pictures. But some practising teachers complained that the look and say method will only lead the children to memorise without recognizing any word. In order to avoid this situation, the look and say and phonic methods were combined.

There was an attempt to introduce new letters and words gradually although the general pace of introduction was too fast in most Readers. Revision lessons have been introduced at intervals throughout to encourage assimilation through repetition of new materials.

The project has so far produced 15 readers in 15 languages, teachers notes in 14 languages, booklets on orthography of 11 languages and an occasional publication.

2.5 Test of Reading

The most common image of a diagnostic reading test is a formal, standardized, and individually administered examination. It attempts to compare a student's performance on test items with the performance of ;peers as represented by the normative population. The performance is normally expressed in scores that represent age or grade level, percentile, ranks, or stanines. In general,

however, diagnostic reading tests most often include all or partial selection of

Oral reading

Word analysis

Word attack skills

Word recognition

Word meaning

Reading speed

2.5.1 Oral Reading

The value of oral reading as a measure of reading ability is debatable,a especially if comprehension or written material is the focus of testing. Yet mastery of oral reading has been a skill area traditionally deemed important to "reading development' in children and it has been considered important to evaluate. The ;procedure of oral reading test requires the student to read aloud passages that are arranged in graduated order of difficulty. This order of difficulty coincides with a grade level or reading level mastery. Errors in oral reading are recorded by the examiner as well as associated reading activity behaviours, such as pointing to words, word so on.

Oral reading ;poses an interesting dilemma for evaluation when reading is viewed as based in a 'linguistic foundation' rather than a 'skill mastery' perspective. Reading is part of written

language. Written language is a visual form of communication. When a child sees words on a page, the impart signal or stimulus is visual in nature. It is received and processed within the visual modality. Processing analysis of incoming data and subsequent comprehension require time.

In oral reading, the reader is required to receive, process, and comprehend a visual stimulus. However, he is then required to cross to the auditory-oral modality for expressive behaviour via speech. This is frequently a difficult, or in some cases impossible, undertaking for beginning readers or children with a city or processing modality deficits because oral reading uses both written and spoken communication avenues. Oral reading is actually a recording process of a visual code to an auditory code (Smith, 1973). The reader functions much as an interpreter taking the visual representation per se is not requisite, only a matching between the two codes. Infact, taking time to comprehend in the true sense of meaningful communication through written text actually slows down or otherwise interferes with precise oral reading. The process of oral reading can be influenced by two aspects meaning the surface structure code.

2.5.2 Word Analysis and Word Attack Skills

The emphasis on manyaspects of word analysis and word attack techniques or skills emerges in part from the perspective that words are best understood if they can be recorded from their graphic form into their auditory representation. Word analysis is the aspect associated with the lability to determine a word based on structural or contextual aspects. Such aspects relate to letter - sound representation, sequence of letter patterns, syllable boundaries, syllabic emphasis etc.

Heilman (1968) summarizes word attack and word analysis domains across. This aspect of word analysis is most often emphasised in diagnostic tests and is frequently interpreted to be at the summit of word attack strategies. In reality evaluation of a child's phonics skills determines how well he or she can records from visual to auditory representation. The underlying skill principle is that of oral reading except that ;phonics subtests or components in diagnostic evaluation concentrate on letters, syllables, pseudowords and the child's ability to pronounce them in accordance with visual to auditory exchange rules. Knowing 'sounds' and blending them to articulate a word does not automatically ensure

that the child comprehends the word. Therefore, phonietic analysis should be seen for what they are related skills but not an aspect of reading by themselves. They represent a low level entry in the attempt to achieve comprehension of written text and are probably more useful to successful readers than those with language or reading deficits.

Heilman's next category is structural analysis and concerns the student's comprehension of specific morphemes and the manner in which they modulate the meaning of a root or basic word. A child's ability to determine the effect of morphological markers on total meaning of a phrase, sentence or passage also contributes to sementicity and syntactic expansion. Understanding of morphological alterations of words or variations of sentences therefore, contributes to meaning and subsequent comprehension and can allow entry at graphonophophonemic (GMP), syntactic, and semantic level. In addition to prefix and suffix morphemes, other morphological features or their effect or phrase, sentence or passage meaning merit evaluation. Such features might include negative markers, aspects of the auxiliary tense, adverbial and adjectival markers etc. Use of contextual cues may be defined as the ability to determine a word,

proficiency with spoken and written language can balance these aspects, but children just beginning to develop written language or those with deficit cannot. Children who read orally and attend to meaning and interpretation based on their knowledge frequently fail to produce accuracy, in oral reading, yet understand the passage content. According to Bettelheim and Zelan (1981) "error free, smooth reading aloud is unfortunately no proof that all is well". The reader may operate only in the arena of the code itself, merely exchanging grapheme-representation for phonemic counterparts. There is no assimilation relevance, meaning or purpose ascribed to the printed text.

2.5.4 Reading Speed

Reading rate is usually concerned with the reader's ability to accurately and quickly read printed material that is conceptually familiar and structurally easy. Reading rate, or more accurately, a person's ability to vary rate for different format and purposes in reading is an area of reading mastery noted in successful readers. But it involves more than how quickly a reader can interfere equally with comprehension of the text.

Flexibility in reading rate is governed by three primary considerations. ?The first relates

to the text itself. Aspects such as technical or elaborate vocabulary, complex syntactic structures, novel content, or involved conceptual presentation can singly or in combination require a reader to alter speed in reading to attain comprehension. Format of a particular book can also assist or interfere with reading rate. These factors would include print size and type, spacing of words or times etc.

2.6 Review of Research Designs In Reading Achievement

This section will examine a series of research designs in reading achievement with the view to establishing a model which will later be used in this study.

2.6.1 Reading in the Primary School. (Morris 1959).

The research was concerned with conducting a series of inquiries into the abilities and attainment of children attending their primary school in Kent. It had four main aims:-

1. To compare the standard of reading attainment reached by Kent children in their last year of primary education.

2. To study the association between nine school characteristics and reading achievement.

3. To observe and record these conditions of learning and teaching reading in Kent Primary Schools as a reference for future study.

4. To select for further intensive study, a small sample of schools where reading test results deviate significantly from those in a random sample primary schools.

2.6.2 Description of the Sample

Only schools that catered for seven - year age-group were included in the study. All together, 590 schools were included. One in ten sample was considered adequate for the investigation. The schools were then divided into groups according to whether they were situated in rural or urban areas. The seventeen education divisions were then grouped into five geographical regions. Then one-in ten sample was chosen by using random numbers so that each school had an equal chance of appearing in the final sample.

2.6.3 Materials

In this test only reading comprehension tests were used:-

1. The Watts - vernon reading tests. This 35-items silent reading test of incomplete - sentence type

with a time limit of 10 - minutes was given. The test - relest reliability for the 11 year - old test was found to be 0.89.

2. Sentence Reading Test I: A.F. Watts (SR1) which was meant to assess the reading standard reached by all the children aged 7-11 attending primary schools in the sample was also given. It consists of 35 items and is of incomplete sentence type. Children were asked to underline the one word from 5 - alternatives which will best complete the sentence given. Time limit was 15 minutes. The test retest reliability was 0.94.

There was also the ability test consisting of general ability test in order that differences in reading attainment could be examined.

2.6.4 Questionnaire on Reading

The questionnaire on reading was prepared to form the basis of an interview with the head teacher in order to secure factual information on all aspects of the teaching of reading.

2.6.5 The Variables Considered

Reading attainment may be determined by two main but independent groups of factors those inherent in the child and those present in the environment. The first group consists of the psychological and

physical characteristics of the individual children. The second comprises the variables associated with particular schools and with influences in the home background and school neighbourhood.

The sampling design had taken account of two environmental variables to be studied, namely the classification of schools as urban or rural, and the type of school organization. Other environmental characteristics assessed in 60 schools were the Socio-economic status of the school catchment area, size, of school, type of buildings, size of classes and methods of teaching reading to infants.

2. Abe (1981) conducted a research in which he wanted to determine whether or not Nigerian students abilities in word identification are related to the 'total' comprehension of a text and whether or not variables such as first language, sex, parents education and occupation and the type and location of the school affect students reading abilities.

2.6.6 Design and procedures

The population of the study includes all the class III students in 20 secondary schools in the Zaria area - out of which six randomly selected

schools were involved.

Sample:- 25 students in each of the six schools were selected at random for the purpose of the study.

2.6.7 Measurement Used.

Instruments were prepared by the investigator based on the following:-

(a) A review of literature on teaching and diagnosing word identification skills, reading comprehension skill and listening comprehension skills.

(b) A study of the textbooks currently in use in the schools in Kaduna State.

2.6.8 The Tests

1. Word identification skills Tests.

To investigate the relationship of the component of word-identification as measured by the present study in terms of the present study in terms of the phonics, structural, contextual analysis of words and vocabulary in context.

It consisted of:-

(a) 40 - item test on phonics analysis skills involving phonetic discrimination on consonants, vowels and syllabication.

(b) A 40 - item test on structural analysis skills involving plurals, possessives, compound and affixes.

(c) a 40 - item test on contextual analysis skills. the test included close tests and vocabulary tests considered to be comparable to the subjects' level.

2. Reading comprehension test.

3. Listening comprehension test.

2.6.9 Reliability of the Measures

A class of boys was given the test at two weeks interval. A test - retest reliability coefficient using the Pearson correlation formula was obtained.

2.7 Pilot Study

This pilot study was conducted on two schools in order to determine the effectiveness of the test. In addition, three teachers were asked to read the test and ascertain whether the questions were too difficult or not.

2.7.1 Variables

Two variables were used in the study - namely dependent and independent variables.

The dependent variables consisted of the word identification, reading comprehension and listening comprehension tests.

The independent variable whose effects were

considered possible to operate in the study were sex, home background, students first language background and the location of school.

2.7.2 Statistical Analysis

The dependent variables were assessed by using the investigator's own designed non-standardized tests in word identification, listening comprehension and reading comprehension tests. The data were analysed using the SPSS statistical programme.

- Descriptive statistics (means, standard deviation, and - t - tests) were computed on the 150 students.
- Intercorrelations of the variables were computed on the 150 students using the Pearson product moment correlation.

3. Melaren (1950) reported a study in which he attempted to determine the effect of the Socio-economic status of the home on reading attainment at the beginning stages, that is from five to eight years and to compare the most popular methods or systems of teaching reading in the infant division of the Glasgow primary schools.

2.7.3 Plan of the Investigation

To carry out the research, it was necessary to test a random sample of children falling within the age range from 5-8 years. The number of boys and girls was equal. Then to test an equal number of children taught by each method - to compare with the results those obtained from an equal number of children taught by other methods.

2.7.4 Selection of Sample

The primary schools in Glasgow were grouped according to percentage necessity and were divided into eight groups.

2.7.5 Choice of Schools

Next was the ascertainment of the method used in teaching reading to beginners and of the name of the reader used throughout the infant divisions in each school. The two principal methods were referred to as method X and method y. All other methods are method Z.

Number to be Tested.

In group I, it was decided to test 72 pupils, that 3 groups of 24 pupils - one x group, one Y - group and one - 2 - group.

In Group II - VII, 144 testees were to be tested in each socio-economic group, that is, 48 pupils in

each method group.

2.7.6 Sex Difference

It was decided to test an equal number of boys and girls throughout to see if there was any significant difference in reading attainment at this age.

2.7.7 Selection of Testees

Children between 5-8 years were selected by random. 24 testees - 12 boys and 12 girls were selected.

2.7.8 The Test

Due to the fact that there were no standardized tests suitable for Scottish children from 5-7 years of age, an attempt was made to compile a simple group test. It was therefore decided to test not only word recognition but also of comprehending what was read.

2.7.9 Validation of the Test

To determine the validity and reliability of the text, 100 children were tested from 5 - schools on the test. The correlation coefficient was found to be 0.83 and 0.021 indicating that there is a close relationship between ability in reading as judged by the test.

2.8 Reading Comprehension in Fifteen Countries by Thorndike (1973)

This was an attempt by the International Association for the Evaluation of Educational Achievement to undertake a research on reading achievement in fifteen countries. The variables studied as predictors of accomplishment in reading included the following:-

1. Out - of - school environment, including home environment, exposure to mass media, compatibility between home language and the language of instruction.
2. Availability of reading materials in schools, home and the surrounding community.
3. Availability of reading materials in Schools, home and the surrounding community.
3. Educational practices and background including instructional practices and emphasis in the teaching of reading, resources and procedures, size and type of school.
4. The interests and attitudes of the child in relation to reading and to school generally.
5. Acquired study and reading habit.
6. Presence of or freedom from physical defects.

2.8.1 Development of Instruments

Reading Tests:- It included 3 components.

(a) A reading comprehension tests

(b) a reading speed tests.

(c) A test of word knowledge.

The Reading comprehension test was of the conventional type in which a passage is presented to the pupil together with multiple choice questions based on the passage. The passages were selected and sorted into seven levels of judged difficulties.

2.8.2 Tryout Test

6-try-out tests were prepared for each population to be included namely 10 - year old, 14 - year - old, and students in the final year of secondary Education.

2.8.3 The Final Test

Population I(10-year-Olds) were tested on 2 - tests of 25 minutes each - and composing of 4 passages and including jointly a total of 45 items.

Population II (14 year - Olds) were tested on 2 - tests each planned to have 45 minutes including jointly eight passages of 52 items.

Population III (end of Secondary) received 2 tests of 50 minutes, each including jointly either passages of a total of 54 items.

In general, the items discriminated satisfactorily between good and poor readers. the overall median percentage of correct responses fell only slightly above what might have been expected for the 4 multiple-choice items. It correlates

between item and total test which was 0.38 population I, 0.34 population II, 0.29 population VI.

2.8.4 Questionnaires

They were given questionnaires to be filled by students, teachers and administrators of schools.

5. The effect of Socio- Economic Background on Achievement in Reading.

The study was carried out with secondary school pupils in 14 secondary schools of Bendel and Oyo States. All together, 420 form iv students and 420 form I students were randomly selected. 30 form IV and 30 form I students were then selected from each school bringing the total to 840.

Instruments used.

a. Questionnaire on subjects home background

b^1. - Achievement test (Form TV students)

b^2 - Achievement test (Form I students).

2.8.5 Face Validity

The tests were examined by three members of staff from Ibadan University to see whether they were suitable. It was also pretested during a trial run so as to get rid of ambiguous items.

2.8.6 Tests

200 multiple choice objective questions which had 3 or four options were constructed for each group of students. Of this number, 100 were eventually selected for use. It covers various areas of reading ability e.g. comprehension, translation interpretation and extrapolation.

Vocabulary items were selected from both the text books in use in schools as well as from books available in the class library.

Comprehension passages were all to the level of the students. Heads of English in each school was consulted and about 92% of the teachers agreed that the tests were both suitable for the intended classes.

Vocabulary -	30 items
Comprehension	
(a) Knowledge	24
(b) Translation	20
(c) Interpretation	18
(d) Extrapolation	8
	100 items.

2.8.7 Procedure

The questionnaire on Socio-Economic background was distributed and filled and collected before the test was distributed.

The questionnaire scores 18 points. Those who

scored 16 points were considered as those who come from high socio-economic background. 12 and below are classified as having come from low socio-economic background. 13 and 15 were from average socio-economic background.

For the test scripts, those who score 65% were high achievers, 45% - 64% were average achievers, 0 - 45% were low achievers.

The hypothesis of the study which sought to find out the relationship between two variables socio-economic background and achievement were analyzed using Pearson product Moment Correlation, coefficient was calculated for raw scores between variables. 0.05 probability level was set for purposes of testing for significance.

6. Levels of attainment in Swahili and English.

In this study Gorman was interest in investigating the language attainment of children entering secondary schools. For each child, variables like whether the child is from rural or urban dweller, age, sex, age of entry into primary school, initial medium of instruction, father's education and the general socio-economic background of the child were recorded.

2.8.8 The Subjects

4 form one classes of children in two schools in

Nairobi were involved. Children in Schools in rural areas were also asked to complete some tests and exercises for purposes of comparison. 16 schools were selected in the rural area on the basis past results which showed that the classes are linguistically homogeneous. 138 children particpated in Nairobi - half boys and half girls.

2.8.9 Instruments Used.

Exercise 1 - Swahili Grammatical Structure

Exercise 2 - Swahilli Vocabulary (receptive).

Exercise 3 - Swahili Vocabulary (productive)

Exercise 4a/b - Reading comprehension (Swahili & English)

Exercise 5a/b - Reading Comprehension (Swahili & English)

Exercise 6a/b - Listening comprehension B (Swahili & English)

Exercise 7 - Written exercise (Swahili)

Exercise 8 - Written Exercise (English)

Exercise 9 - Reading comprehension A (English)

Exercise 10 - Reading comprehension B (English)

Exercise 11 - Listening comprehension A (English)

Exercise 12 - Verbal meaning sub-test.

Exercise 13 - Verbal meaning, fluency and reasoning sub-tests.

Exercise 14 - Productive vocabulary (Swahili, English MT).

All the test were given to Nairobi sample. Children in the rural sample took five tests. The listening comprehension test consisted of a five minute recording extract from a news broadcast in Swahili and an English version of the same broadcast. Half of the children answered questions on Swahili and half answered the English version.

For the written exercises in Swahili and English, children in girls' schools were asked to write short essay in Swahili and later on English. The score was expressed as a percentage.

The comprehension tests have seven passages selected from textbooks in common use. Five questions tested knowledge of significant lelixal items, and five tested the children's knowledge and understanding of the general import of the passage. The results on the seven texts were combined to give a single raw score of reading comprehension for each child in the urban sample. The mean score of the children on the test was 37.0 (S.D.12.81) i.e. 53 percent.

Chapter 3

3.0 Design of the Study

In this section, an attempt will be made to explain how the data for this study was gathered, which hypotheses were tested, what the test consist of and how the results were computed. The design closely follows the pattern followed by Thorndike (1973) in which the International Committee for the Evaluation of Education Achievement (IEA) investigated the reading achievement of Students in fifteen countries. The sample was selected from three levels; Form I, II and III. The research instruments were critically reviewed in section for review of research designs. For the present study, the Hausa version of the instrument used in Thorndike (1973) was used to examine the reading achievement of native Hausa students at Junior Secondary school level in reading Hausa materials.

3.1 Description of the Sample

There are twenty secondary schools in Zaria and the surrounding environments. All of them are conveniently grouped into three in order to have an equal representation, so that each school will have an equal chance of being selected.

Group A = 12 schools for boys only

Group B = 5 schools for girls only

Group C = 3 schools private and mixed.

Names of schools were written on pieces of paper in groups, and three schools were picked randomly from boys' schools and three from girls' schools and one from private school which also mixed.

The following schools were finally selected.

Boys' Schools	Girls' School	Private Schools (Mixed)
1. Huda-Huda Colleage Zaria		D.S.S (A.B.U)
2. G.D.S.S. Zaria	G.G.D.S.S Zaria	
3. Basawa Teachers College	G.G.D.S.S Samaru	

Out of these six schools, Basawa Teachers College is located in rural area, while G.D.S.S. Zaria and G.G.D.S.S. Zaria are within the City. Huda-Huda College is an old school attracting pupils from parts of the Federation and located not far away from the city walls. G.G.D.S.S. Samaru is in semi-urban area. Demonstration Secondary School is privately owned by A.B.U. and it consists of both boys and girls.

3.1.1 The Sample

The study involves only students whose mother tongue is Hausa. The sample consisted of 75 randomly selected students in each of the chosen schools only. Classes I, II, III all were involved.

The general age for entry to primary school is six years and a child spends another six years before he goes to secondary school. This study is therefore concerned with 12 year-old (form one), 13 year-old (form two) and 14 year -old (form three). Twenty-five students were randomly selected from each class. All together 278 students were involved in the six chosen schools.Form One were given four types of test in the following areas:

Reading comprehension test - three passages.

Passage I = Mallakin Zuciyata by Sulaiman Ibrahim Katsina. (nine items)

Passage II = Tsumangiyar kan Hanya (10 items)

Passage III = Ka yi ta karatu (taken from A school Certificate Hausa Course by Umaru B. Ahmed.

Reading Speed Test consisting of 20 items.

The passage was taken from Magana Jari ce Littafi na daya by Word-Knowledge test consisting of 40 items. Cloze-test passage I from Hikayoyin Kaifafa Zukata by Malam Amina Kano

Passage II from Labarin Gimbiya Sakinatu by Alhaji Ibrahim Yaro Muhammad.

Form Two had four type of tests

Reading Comprehension test. Three passages

Passage I = from Nagari Na kowa by Jibiru Abdullahi (9items)

Passage II: Zaman Mutum da sanarsa (10 items)

Passage III: Hikayoyin kaifafa zukata

Reading speed test consisting of 20 items word -

knowledge test consisting of 40 items

Cloze test: Passage I Mallakin Zuciyata

: Passage II tsumangiyar kan hanya

Form three also took four tests

Reading comprehension test. Three passages:

Passage I: Magana Jari ce book 3 (10 items)

Passage II: Nagari Na kowa (5 iItems)

Passage III Nagari Na Kowa (7 items)

Cloze test: Passage I: Nagari Na kowa

Passage II: Magana ljari ce.

3.1.2 Choice of Class

Like Thorndike's classification, the population for this study consists of classes I,II,III students of Junior Secondary Schools in the selected sample. It is assumed that meaningful 'reading to learn' starts from this stage.

Efficiency on one hand and the need to have an adequately reliable measure of performance within a given school on the other hand, dictated that a sample of moderate size be tested in each school that became a part of the sample for this study. A reasonable size sample per class is considered to

be about 25 pupils, and per school about 75.

3.2 Tests to be Used

The study consists of four testing components:-

(1) A reading comprehension test

(2) A reading speed test

(3) A test of word knowledge

(4) Cloze test.

3.2.1 Reading Comprehension Test

Reading Tests was be constructed for all the three levels chosen. These tests were taken from Hausa reading texts. The readability of each book was determined by using Fry readability formula (1968). Attempt is made to include items covering as wide a range of reading skills as possible, i.e items dealing with the factual details, with inference beyond the literal content of the passage and with author's point of view and purpose.

The method followed is an adaptation of Thorndike (1973). Population I (form one) had two tests of 25 minutes each composing of 4 passages.

3.2.2 Reading Speed Test

Thorndike (1973) observes that reading speed and its assessment has always presented a number of problems because three things are normally wanted. One wishes to retain a natural reading situation and also a guarantee that the material has indeed

been read and understood. At the same time, one wishes to assess maximum speed of comprehension.

The procedure used for this study closely follows that used by Thorndike (1973) which involves providing a series of relatively short paragraphs each of which ends with a question and is followed by four multiple choice answers and one of which is to be underlined as answering the question. The paragraphs will be constructed in such away that the most economical and efficient way of answering is to read the whole paragraph rather than reading merely the question. For this study, the sequence of paragraphs constitutes a single continuous story.

One fairly long story was prepared with the instruction that each child read as rapidly as possible, while still getting the information needed to answer the questions. The child was instructed to mark clearly where he is after 2 minutes and also after 4 minutes. A time limit of 4 minutes was set for the passage.

3.2.3 A word Knowledge Test

Before this test was prepared, the researcher observed J.S.S. students-at various levels - on the field, in the class-room and a record of words known to them was taken. Some of the students were also interviewed on the meaning of some word gathered from their Hausa textbooks and the most

familiar ones were chosen. On the basis of that, a test consisting of word pairs, plurality, prefix, opposite etc consisting of 40 items was prepared for each of the three levels.

3.3 Variables

For the purpose of the present study, the following variables that are considered as predictors of accomplishment in reading were particularly scrutinised.

(a) Socio-economic background of the students, including exposure to mass media, and language background.

(b) Availability of Hausa reading materials in schools, home, and the surrounding community.

(c) Educational practices including the teaching of Hausa reading in schools.

(d) The interest and attitudes of the child in relation to Hausa books.

(e) Acquired study and reading habits of Hausa materials.

(f) Presence of or freedom from ;physical defects.

All the above is seeking the personal background information of the pupil. In addition to that, there will also be a questionnaire for the Hausa teachers.

3.4. Validity of the Tests

The tests items were critically reviewed by three

Hausa teachers in order to eliminate items that are too difficult or too simple. In addition to that, 50 students at the JSS level were used to pilot test the instruments.

CHAPTER IV:

ANALYSIS OF DATA

Table 1 - *Meaning of Reading comprehension Tests Across schools*

S/No	Schools	Reading I	Reading II	Reading III
	All Schools Together	6.66	5.55	5.27
1.	Govt.Girls Day Sec.Sch. K/Gayan	6.62	5.35	5.69
2.	Demonstration Sec.Sch. A.B.U.	6.72	6.36	5.65
3.	Bassawa Teachers Col.	6.93	5.95	5.22
4.	Govt.Day Wec.Sch. Zaria.	5.76	3.53	3.38
5.	Huda=Huda College Zaria	8.08	7.25	6.53
6.	Govt. Girls Sec.Sch. Samaru	5.16	4.68	5.46
	Anova F with (5,278)dF	6.469	9.361	5.912
	Probability of Signi-ficance	0.000	0.000	0.000
	Test Conclusion	Diff.is Sig.	Diff.is Sig.	Diff.is Sig.

School five which is located within Zaria city and the oldest has the highest mean score than the rest of the schools. Schoool four is located within the city and is a girls school and has the lowest mean score in reading comprehension II and III.

Class	Reading I	Reading II	Reading III
All Class	6.66	5.55	5.27
1	6.56	5.55	5.27
2	6.64	4.09	3.72
3	6.76	6.63	5.73
Anova F with (2,281)dF	0.157	16.159	15.693
Prob.of Sig.	0.855	0.000	0.000
Test Conclusion	Diff not sig.	Diff is sig.	Diff is sig.

There is no variation in Reading Comprehension I for all the three classes. But in reading II and III there is a high variation between the means. In each case the mean score for class 2 being lower than that for each of the other two classes.

Table 3: Mean of Reading Comprehension According to Age level

Class	Reading I	Reading II	Reading III
All Class	6.68	5.55	5.28
10-15	6.58	5.52	4.98
16-20	6.90	5.65	6.06
Anova F with (2,281)dF	0.931	0.094	6.111
Prob.of Sig.	0.336	0.759	0.014
Test Conclusion	Diff not	Diff not	Diff is

	sig.	sig.	sig.

There is a variation in the mean for both the two age groups in reading three - with the mean score for the older children being higher.

Variation for sex difference is very small.

Table 4: Mean of Reading Compression According to Number of children in the Home

Class	Reading I	Reading II	Reading III
All Class	6.68	5.55	5.28
Nil	2.50	2.00	2.08
1-5	6.86	6.34	5.76
6-10	6.54	5.46	5.12
11-15	6.75	4.89	4.41
16-20	6.91	6.68	6.12
20+	6.84	5.11	6.91
3	6.76	6.63	5.73
Anova F with (4,277)dF	0.246	2.111	2.857
Prob.of Sig.	0.912	0.080	0.024
Test Conclusion	Diff not sig.	Diff not sig.	Diff is sig.

It is remarkable that children who are loners at home i.e who have no other children with them in the family performed very poorly in each of the three tests. The difference between the means is highly significant in reading III. Children who come from

homes with between 11-15 children score lower than the other group of children except the loners.

Table 5: Mean of Reading Comprehension According to Environment.

Environment	Reading I	Reading II	Reading III
All Together	6.70	5.37	5.34
Rural	5.35	3.30	4.82
Urban	6.82	5.86	5.34
Semi-urban	6.83	5.32	5.49
Anova F with (2,276)dF	3.691	6,795	0.330
Prob.of Sig.	0.026	0.001	0.719
Test Conclusion	Diff is sig.	Diff is sig.	Diff is sig.

The difference between the means in both reading I and II is very significant with children from the rural areas being lower than those from the semi-urban or the urban areas.

Table 6: Means of Reading Comprehension According to Hausa Radio Programmes listernership

	Reading I	Reading II	Reading III
All Together	6.45	5.57	5.32
I Listen to Hausa Radio programmes	6.74	5.65	5.48
I don't listen to Hausa Radio programmes	5.97	4.93	4.04
Anova F with (1,275)dF	2.478	1.279	5.032

Prob.of Sig.	0.117	0.259	0.026
Test Conclusion	Diff is sig.	Diff is sig.	Diff not sig.

Those who listen to Hausa radio programmes have higher mean score than those who do not.

Table 7: Means of Reading Comprehension According to Religious Materials

	Reading I	Reading II	Reading III
All Together	6.72	5.60	5.29
I do read religious materials	6.78	5.61	5.30
I don't read Religious materials	5.68	5.20	5.13
Anova F with (1,278)dF	2.846	0.229	0.038
Prob.of Sig.	0.093	0.633	0.845
Test Conclusion	Diff not sig.	Diff not sig.	Diff not sig.

Those who read religious materials have higher mean score than those who do not.

Table 8: Means of Reading Comprehension According to Readership of Hausa Novels

	Reading I	Reading II	Reading III
All Together	6.75	5.60	5.27
I do read Hausa Novels	6.90	5.67	5.32
I don't read Hausa Novels	5.97	4.93	4.04

Anova F with (1,275)dF	2.478	1.279	5.032
Prob.of Sig.	0.117	0.259	0.026
Test Conclusion	Diff not sig.	Diff not sig.	Diff not sig.

Table 9: Mean of Reading Compression According to Number of Hausa books read Last year

	Reading I	Reading II	Reading III
All Class	6.66	5.55	5.27
Nil	4.57	2.64	3.85
1-5	6.66	5.58	5.27
6-10	6.99	6.06	5.34
11-15	6.78	5.48	5.64
16-20	8.00	4.00	0.00
20+	5.00	7.00	20.00
Anova F with (5,278)dF	2.359	2.771	1.519
Prob.of Sig.	0.041	0.018	0.184
Test Conclusion	Diff not sig.	Diff not sig.	Diff not sig.

The table shows the greater the number of books read the higher the mean score.

Table 10: Means of Reading Speed Across Schools

Schools	Mean
All Schools	6.76
1. Govt.Girls Day Sec.K/Gayan	6.86
2. Demonstration Sec.Sch.ABU	6.57
3. Nasawa Teachers College	6.38
4. Govt.Day Sec.School Zaria	5.41
5. Huda-Huda College	8.64
6. Govt.Girls Sec.Sch. Samaru	7.21
Anova F with (5,278)dF	8.042
Prob.of Sig.	0.000
Test Conclusion	Difference is Sign.

Huda-Huda college has the highest mean score and is closely followed by school six which is a girls' school.

Table 11: Means of Reading Speed Across classes.

Class	Mean
	6.76
1	6.84
2	6.19
3	7.16

Anova F with (2,281)

dF	2.880
Prob.of Sign.	0.058
Test Conclusion	Diff.is Sig.

The table shows that class III has the highest mean score. Class I maintains the second position followed by class II.

Table 12: Mean of Reading speed according to Fathers Queslification

Qualifications	Mean
All Together	6.74
NON	7.72
Primary	7.05
Secondary	5.78
Grade II	6.74
NCE	7.05
Degree	6.67
Others	7.33
Anova F with (7,275)dF	0.476
Prob.of Sign.	0.057
Test Conclusion	Diff. is Sign.

The table shows that fathers with no education have the highest mean score surprisingly, children of degree holders score a low mean.

Table 13: Means of Reading Speed According to Environment

Environment	Mean
All Together	6.77
Urban	5.11
Rural	6.83
Semi-Urban	7.41
Anova F with (7,276)dF	5.183
Prob.of Sign.	0.006
Test Conclusion	Diff. is Sign.

Children from semi-urban areas have a higher mean score than those from the rural or urban areas.

Table 14: Means of Reading Speed According to Hausa Radio Programmes Listenership

	Mean
All Together	6.81
Listen to Hausa Radio prog.	6.94
Don't listen to Hausa Radio Prog.	5.80
Anova F with (7,275)dF	4.383
Prob.of Sign.	0.037
Test Conclusion	Diff. is Sign.

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It shows that those who do listen to Hausa radio programmes performed better than those who do not.

Table 15: Means of Reading Speed Test According to Readership of Religious materials

	Mean
All Together	6.81
Read Religious Materials	6.89
Don't read Religious Materials	5.47
Anova F with (7,278)dF	3.651
Prob.of Sign.	0.057
Test Conclusion	Diff. is Sign.

Those who read religious materials performed better than those who do not.

Table 16: Means of Reading Speed Test According to the Readership of Hausa Novels

	Mean
All Together	6.82
I do Read Hausa Novels	6.90
Don't Read Haousa Novels	5.56
Anova F with (1,275)dF	3.478
Prob.of Sign.	0.063

Test Conclusion	Diff.Not Sign.

The table shows that those who normally read Hausa Novels gained a higher mean score more than those who do not.

Table 17: Means of Word-Knwoledge Test Across Schools

Schools	Mean
All Together	4.94
1. Govt.Girls Day Sec.Sch.K/Gayan	4.70
2. Demonstration Sec.Sch.ABU	5.40
3. Basawa Teachers College	4.75
4. Govt.Day Sec.Sch. Zaria	4.35
5. Huda-Huda College	5.67
6. Govt.Girls Sec.Sch. Samaru	4.71
Anova F with (5,278)dF	2.596
Prob.of Sign.	0.026
Test Conclusion	Diff. is Sign.

The table shows that school five has the highest mean score. It is surprisingly followed by school two which is a private school where English is more emphasised.

Table 18: Means of Word-Knowledge Test Across Classes

Class	Mean
	4.97
1	4.61
2	4.12
3	5.93

Anova F with (2,281) dF	19.200
Prob.of Sign.	0.000
Test Conclusion	Diff.is Sig.

It shows that class three has the highest mean score followed by class one and two respectively. Class one still maintains the second position.

Table 19: Means of Word-Knowledge Test According to Environment

Environment	Mean
All Together	4.98
Rural	4.49
Urban	5.08
Semi-Urban	5.32
Anova F with (2,276)dF	6.077
Prob.of Sign.	0.003
Test Conclusion	Diff. is Sign.

Students from rural areas tend to have a lower mean score than their counterparts in either urban or semi-urban areas.

Table 20: Means of Word-Knowledge Test According to the Frequency of Reading Hausa Newspapers per week

	Mean
	4.94
0	3.57
1	5.25
2	4.73
3	4.99
4	5.01

Anova F with (4,279)

dF	2.256
Prob.of Sign.	0.063
Test Conclusion	Diff.Not Sig.

Those who read Newspapers once a week have a higher mean score - closely followed by those who read four times a week. Those who do not read at all have the lowest score.

Table 21: Mean of Word-Knowledge Test According to Number Hausa Books Read Last Year

No. of Books Read	Mean
All Together	4.94
NIL	3.45

1-5	4.86
6-10	5.23
11-15	5.32
16-20	4.75
20+	1.25
Anova F with (5,278)dF	2.366
Prob.of Sign.	0.040
Test Conclusion	Diff. is Sign.

Those who read Hausa books 6-10 and 11-15 have the highest mean score over those who read more than twenty times.

Table 22: Means of Cloze-Text Across Schools

Schools	Test I	Test II
All Together	1.87	2.07
1. Govt.Girls Sec.Sch.K/Gayan	0.98	2.01
2. Demonstration Sec.Sch. ABU	1.81	1.87
3. Basawa Teachers College	1.73	1.42
4. Govt.Day Sec.Sch. Zaria	1.33	1.83
5. Huda-Huda College	3.52	2.85
6. Govt.Girls Sec.Sch.Samaru	2.69	2.81
Anova F with (5,173)dF	2.688	1.830
Probability of Significance	0.000	0.109
Test Conclusion	Diff is Sign.	Diff Not Sign.

In test I only Huda-Huda scored the highest mean followed by a girls' school in Samaru. In test II Huda-Huda still maintained the lead.

Table 23: Means of Cloze-Test According to Sex

Sex	Test I	Test II
Male	2.18	2.04
Female	1.35	2.11
Anova F with (1,177)DF	6.119	0.045
Prob.of Sign.	0.014	0.109
Test Conclusion	Diff is Sign.	Diff Not Sign.

Table 24: Means of Cloze-Test According to Age

Age level	Test I	Test II
All together	1.87	2.07
10-15	1.68	1.96
16-20	2.52	2.46
Anova F with (1,176)DF	4.810	4.810
Prob.of Sign.	0.030	0.188
Test Conclusion	Diff is Sign.	Diff Not Sign.

Those between 10-15 years found the two tests difficult than those in the 16-20 bracket.

Table 25: Means of Cloze-Test According to Father Qualifications

Qualifications	Test I	Test II
All Together	1.85	2.08
NON	2.54	2.49
Primary	2.5i	2.39
Secondary	1.30	1.74
Grade II	2.26	2.10
NCE	1.56	2.66
Degree	1.39	1.62
Others	3.24	3.96
Anova F with (6,170)dF	2.110	1.486
Prob.of Sign.	0.055	0.186
Test Conclusion	Diff. is Sig.	Not

Those whose fathers have lower education scored higher mean than those whose parents are highly education.

Table 26: Means of Cloze-Test According to Father Occupation

Occupation	Test I	Test II
Nil	1.36	1.57
Farming	2.14	2.74
Academic	1.59	2.09
Business	2.15	2.46
Professional	1.38	1.51
Civil Servant	1.67	1.53
Craft	5.00	4.31
Jobless	2.10	1.60
Anova F with (6,170)dF	0.779	1.854
Prob.of Sign.	0.606	0.080
Test Conclusion	Diff.Not Sign.	Diff Not Sig

Children of craftsmen have higher score in both the two tests than the children of academicians.

Table 27: Means of Cloze-Test According to the Number of Hausa Books in the Homes

	Test I	Test II
Nil	1.17	1.46
3 - 10	1.65	1.75
11-20	2.59	2.87
21-40	2.23	2.03
41-100	1.07	3.76
Civil Servant	1.67	1.53
Craft	5.00	4.31
Jobless	2.10	1.60
Anova F with		

(4,174)dF	1.917	3.187
Prob.of Sign.	0.110	0.015
Test Conclusion	Diff.Not Sign.	Diff is Sig.

Test I does not appear challenging to those who read many Hausa books or no Hausa books at all. But test II proved difficult to those who read fewer books in the Home.

Table 28: Means of Cloze-Test According to Fathers Frequency of Reading Hausa Newspapers

	Test I	Test II
Nil	1.54	1.38
Gaskiya Tafi Kwobo	2.06	2.33
Amana	1.52	1.53
Zuma	2.38	3.10
Albishir	1.22	1.11
Anova F with (4,174)dF	0.911	2.732
Prob.of Sign.	0.459	0.031
Test Conclusion	Diff.Not Sign.	Diff is Sig.

Test I shows no significant relationship between the scores - all of them are on the same level. Unit II shows those whose fathers read Zuma have the highest mean score over the others.

Table 29: Means of Cloze-Test According to the Frequency of Reading Hausa Newspapers in a week

	Test I	Test II
All Together	1.87	2.07
Nil	0.20	1.47
1	1.85	1.81
2	1.62	2.02
3	2.25	2.40
4	2.26	2.30
Anova F with (4,174)dF	2.242	0.722
Prob.of Sign.	0.066	0.578
Test Conclusion	Diff. Not Sign.	Diff is Sig.

CHAPTER FIVE

5.0 DISCUSSION OF RESULTS

The purpose of this study was to investigate the reading achievement of junior secondary school students in Hausa in some selected schools in Kaduna State. Tests used are reading - comprehension, word speed, word knowledge and close tests. The research also wanted to find if the historical background of the child like sex, home background, environmental influence, age, availability of books in both school and home will in one way or the other, affect his performance in a given Hausa test. For the purpose of this study only those items that are significant will be extensively dealt with. Those items that are not related will be mentioned in passing.

Reading Comprehension, Reading Speed and Work knowledge across schools

As can be seen in table I, there are six schools involved in this study. Huda-Huda College located in Zaria city has the highest mean score in all the three comprehension passages with the mean of 8.08, 7.25 and 6.53 respectively. It should be remembered that this is an old school - meaning it has qualified teachers and many books in addition to being located in a Hausa environment where the

children are exposed to the use of the language. Comparatively Demonstration Secondary School located within A.B.U. lacks that exposure to the use of Hausa due to their earlier exposure to English even though their teachers are also qualified. Exposure alone may not be the determining factor for performance when one looks at the performance of Government Day Secondary school Zaria. That school even though located within Zaria city records the lowest mean in all the three comprehension passages with the mean of 5.76, 3.53, and 3.38 respectively. The school is relatively new with few Hausa books and qualified teachers.

Reading Speed across schools

The main purpose for this test is to examine how fast a student can read and comprehend. Faster reading as has been observed is one way of making a child very successful in reading. The faster one reads and comprehend, the more successful one becomes academically.

In this test too, Huda-Huda College scores the highest mean of 8.64. No wonder then that they performed well in the comprehension test. The school is closely followed by Government Girls Day Secondary School Samaru - with the mean score of 7.21. Again Government Day Secondary school scored

the lowest mean of 5.41. It should be remembered that the speed test passage is taken from Magana Jari ce book I page one. This book is even being read in some primary schools.

Word-knowledge test across schools.

The purpose of this test is mainly to find out how far students are familiar with common Hausa words of things around them and how they can recognize or use them in sentences. Again, Huda-Huda College has the highest mean of 5.67. Even though the mean score generally is considered very low as compared to other tests, it still maintains its lead out of the six schools. Although exposure to the use of Hausa could be useful in this test, one may hesitate to say that if one looks at the score of Demonstration Secondary School located within the University. That school has the mean score of 5.40. One can easily then assert that exposure to the use of a language is different from meeting it in a written form. One may know many Hausa words but he may not know how to write good sentences with them. Again Government Day Secondary School Zaria (GDSS Zaria) has the lowest mean of 4.35. Therefore, performance in this test could be attributed to the degree of seriousness on the part of a student and the level of his enthusiasms.

Reading Comprehension, Reading Speed and Word-Knowledge Across Classes

Three classes were involved in each school namely classes I, II, III at the junior secondary level.

Reading Comprehension Across classes

All the passages taken were very much suitable to each class readability level. As can be expected, JSS III has the highest mean of 6.76 6.63 and 5.73 respectively as can be seen in Table 2 above. Reading III shows a probable significance of 0.000. JSS I records the highest mean score of 6.23. One would have expected JSS III to perform far better due to their long stay in school. JSS II scores the lowest mean of 3.72. The test was administered just before the 6-3-3-4 final examination. One can easily say the students were at that time busy revising for the exams and did not concentrate much on the test.

Reading Speed Across Classes

As shown in Table I, JSS III has the highest mean score of 7.16 in speed test. This could be attributed to their long exposure to reading generally - because they have been practising the act of reading for three years now. JSS I still maintains the second ;position with the mean score of 6.84. This is considered impressive since they

are 'new comers' to school or what one can consider 'fresh graduates' from ;primary schools. It further shows most of the schools emphasise fast reading right from class I.

Word-knowledge Across Classes

Table 18 shows that JSS III still holds the first place with the mean score of 5.93. One can easily see the relationship between age and the amount of Hausa vocabulary one has accumulated. JSS I still holds the second position with 4.61 mean score. JSS II is consistently lower with

Reading Comprehension according to age

The purpose of this slot is to find whether age is a contributory factor to performance in a Hausa given test. As far as the reading comprehension test is concerned only reading III shows any significant relationship between age and performance. The age range as shown in table 3 is 10-15, 16-20. The older students (16-20) did well in reading III with a mean score of 6.06. As already noted the older the students the better able he is in comprehending day to day experiences and exposure to language. The level of significance at reading III is 0.014.

Number of children in the Home and Reading comprehension

The intention is to see whether there is a relationship between the number of children in the home and the level of achievement in a Hausa test. As can be seen in table 4, there is no correlation between performance and number of children the father has. The table shows that the more children a father has, the higher the mean score. Reading III clearly shows that the higher the number of children the higher the performance . Children from 20+ have the mean of 6.91 closely followed by16-20 with the mean score of 6.12. This could be attributed to the fact that the greater the number of children the higher the level of competition between the children. Those with no children have the least score of 2.08. It is generally believed that parents with one child tend to over protect him and give him all the good things of life that they don't want to concentrate on their studies. This could even be true when the parents are illiterate.

Reading Achievement and the effect of the environment

The purpose of this section is to find whether environment affects the performance of the students in Hausa test. Reading I &II significantly shows this. Table 5 shows that those

in semi-urban area like Samaru have a higher score of 6.83 closely followed by those in the urban area with a score of 6.82. Those whose parents are in rural areas have 5.35. This is contrary to the general belief that those in urban areas perform significantly better than those in semi-urban areas. In fact reading III further shows that those in rural areas have the least score of 3.30.

Reading speed and environment

As far as reading speed is concerned, those from semi-urban areas hold the lead with 7.41 mean score. Table 13 clearly shows that students from rural areas have the least score of 5.11. This further confirms the earlier belief that rural areas are always neglected in terms of facilities and qualified teachers. Unlike their counterparts in the urban areas, students in the semi-urban areas face increasing competition and are more enlightened in terms of modern education. Students from urban areas are perhaps faced with an increase awareness of modern opportunities in other areas e.g. sciences etc. with the result that mother tongue is neglected.

Word-knowledge and Environment

Students from semi-urban areas still maintain the lead with the mean score of 5.32. This confirms the earlier statement and further shows students from the rural areas to have the least

score of 3.49. One would have expected the rural areas to be a place where Hausa language is not adulterated and the students will be given the opportunity to know as many new words as possible. ?As table 19 shows, urban areas score 5.08 to become second.

Hausa Radio program. Listenership and Reading Comprehension

As table 6 shows, reading III shows that those who listen to Hausa radio programmes have a mean score of 5.48 over those who do not. This question was asked in order to see how exposure to Hausa over the radio will improve on the achievement of students in Hausa tests. There are very many programmes that are educative e.g. Hausa rigar siliki, wasan kwaikwayo, zauren hira to mention a few. These will improve students' understanding of the language and how to use words in the appropriate context. The difference between those who listen and those who do not listen to Hausa radio programmes is at the level of 0.026.

Hausa Radio listenership and Reading Speed

One may wonder how listening to radio programmes will facilitate reading speed. It is only when one thinks of being familiar with words can make one read it easily that this question is answered. k In other words, there is in this case a

connection between being familiar with words and reading them very fast. k New words are always read very slowly. Table 17 shows that those who do not lack many words and possibly the technicalities of the language that they have a lower mean score of 5.80.

Readership of Religious materials and Reading Speed

Table 18shows that there is a significant difference (0.057) between readers of religious materials and those who do not. This question was purposefully asked because it was thought reading religious books, magazines and articles in Hausa language will enhance the performance of students in a Hausa reading speed, test These materials could either be the Quran, Bible and their translations. When a child is used to reading those materials he will have little or no difficulties in his readings. Those who engage in reading those materials have a mean score of 6.89. Those who do not read these materials have the least mean of 5.47.

Number of Books read last year and word knowledge

As table 21 shows, there is no any relationship between the number of books read last and the amount of words one has acquired. The results shows that those who read twenty and above

(B) along the home-environmental variables of

i) literacy of parents

ii) father's occupation

iii) number of children in the home

iv) environmental location of the home

(C) along the personal-interest variable of

i) Radio listenership

ii) Readership of Hausa Novels

iii) Readership of religious materials.

As far as reading speed is concerned, sex, does not constitute a factor of performance. There is no difference between the performance of male and female students. The hypothesis is therefore accepted. In the same vein, age did not contribute much in this test. Both the younger and the older students performed at the same level. The hypothesis is also accepted.

Types of schools here contributed to performance. There are lot of variations from school to school. This variable, therefore,shows a significant variation. The hypothesis is rejected.

Class also contributes to performance. Those in form III performed far better than those in form II. The hypothesis is rejected.

As for the home-environmental variable literacy of the parents did not help the children in this test. The highest score was obtained by students whose parents have never been to

school. The hypothesis is here confirmed.

The occupations of parents did not help in the performance of the students. The hypothesis is therefore confirmed to be true. In the same vein, the number of children a parent has did not help in the speed test. The hypothesis is also tenable.

For the environmental location of the home, children from the semi-urban areas performed far better than either those from urban or rural areas. The hypothesis is therefore rejected.

For the personal-interest variable, listenership of Hausa radio programmes shows a significant difference between those who listen and those who do not. The hypothesis is rejected.

Readership of Hausa novels and religious materials contributed too to performance. Students who engage in either reading novels or religious materials obtained higher scores and the hypothesis is rejected.

Hypothesis III:

There is no significant difference in the performance of the students in the breadth of word-knowledge along the (A) demographic variables of:

i) sex

ii) age

iii) class

iv) school

(B) along the home-environmental variables of

i) literacy of parents

ii) father's occupation

iii) number of children in the home

iv) environmental location of the home

(C) along the personal-interest variables of

i) Radio listenership

ii) Readership of Hausa Novels

iii) Readership of religious materials.

For the demographic variables, age does not become a criteria for measuring performance in this test. The hypothesis is therefore confirmed to be true.

Both male and female students performed equally too. Therefore sex did not help much. The hypothesis is true.

There are differences between scores obtained by those who are in various classes. The hypothesis is rejected here.

For performance on school basis, there are many variations in the results obtained. The hypothesis is tenable here.

For performance along the line of home environmental variables, literacy of the parents did not help the students much in their breadth of their vocabulary. The hypothesis is here

confirmed.

In the same way, no matter what occupation parents engage in, did not help the students. The hypothesis is also true here. The number of children a parent has did not also help the students in their breadth of words. The hypothesis is also true. The environmental location of the home helped in the breadth of words students have acquired Students from semi-urban areas performed better than those from either urban or rural areas. The hypothesis is rejected.

For the personal interest variables, listenership did not help the students much in acquiring new words. The hypothesis is therefore confirmed.

Students who read especially Hausa novels and Newspapers have an upper hand in the test. The hypothesis is rejected here.

CHAPTER VI

6.0. CONCLUSION

This section deals with the general summary of the research from data preparation to the analysis section. The research was meant to analyse the reading achievement of JSS students in Hausa language. All together 282 students were involved in the three levels of JSS namely JSS I, II, III. Four types of tests were administered on the students; reading comprehension test, reading speed test, word-knowledge test, and close test. The test closely followed the pattern followed by Thorndike (1975). The students background information questionnaire was also administered on those students. It was on the basis of this that the researcher correlated the result of the test (dependent variable) and the independent variable (background information questionnaire). Results obtained were calculated using analysis of variance. Variables like sex, educational qualification of parents, schools facilities, adequate teachers, availability of reading materials in the home and the frequency of reading these materials were compared with the actual Hausa test and a correlation matrix was obtained.

6.1. Implications for Further Research

There are two types of implications to be drawn in this research. Implications for future research and implications for instructional purposes.

1. The research instruments used in this study should be refined and validated through additional research in order to produce a more reliable battery which would examine more precisely other components of achievement in Hausa. As has been observed, there is apparent lack of tests (reliable) in Hausa language.

2. The research was conducted on six junior secondary schools in Kaduna State. It would be interesting to find what the situation would be like in the eleven northern states.

6.2. Implications for Classroom Practices.

It has been observed that age correlates with performance. Teachers should therefore try to choose books that are not above the students. Bormuth 1975 found that when a book cannot be read and understood by a student even with the help of a teacher, it is said to be at his frustration level. But when he can understand the content with a little help from the teacher, it is at his dependent level. When he can read and understand it with no help, the book is at his independent level. The study also found out that students from urban

areas performed far better than those in rural areas. One would have thought that rural areas are where there is a lot of exposure in using Hausa. This could be attributed to many qualified teachers with many books in those areas. In Nigeria, most of the qualified teachers prefer to teach in urban centres. When a teacher therefore finds himself in one of the rural centres he should try to make the best use of his intellect by employing methods suitable for his classroom. The school should try to have a radio so that the Hausa teacher could select programmes for students to listen to. This is suggested because there is a high correlation between those who listen to radio and performance. It should be noted that most of the Hausa Programmes over the radio are very poor in terms of improving reading achievement. But still Programmes like 'Lokacin Hira', `Hausa Rigar Siliki', Hausa drama, etc. should be sources of teaching materials.

Since those who read religious materials performed better then those who do not, there is a need to cultivate this habit from the start. The method employed in teaching, in makarantar Allo greatly helped these children in performing well. More suitable books could be procured by the school authority with the help of Hausa teacher. Hausa novels should also be read by the students. As was

observed in Chapter I, Nigerians do not want to read for pleasure. This 'illiteracy syndrome' should not be allowed to stay with the youths. Books should be read by students and each week a certain group should be responsible for narrating what has been read in the last week. If this is maintained, students will unconsciously cultivate the habit of not only reading Hausa books but other books also.

It is observed too that male students performed better than the females. If the Hausa teacher should employ the method used above, everybody will feel involved. In addition, writers should employ more girls' characters in their stories so that they will also feel they are part and parcel of the story.

Finally, it has been found that the highly educated parents do not encourage their children to read mother tongue. This is due to the fact that emphasis is now placed on science and technology. Everybody wants to be an engineer, medical doctor, etc.

There should be a change of attitude regarding Nigerian languages. It should be noted that all the so called sciences could also be learnt through the medium of mother tongue. Government should create more employment opportunities for those who

study mother tongue and if possible should give them all the incentives necessary. The importance of mother tongue should be demonstrated at all education levels. Mother tongue inspectors should be provided so as to gear and monitor the teaching of Nigerian languages. Workshops and seminars should be arranged by this body to renew the knowledge of MT teachers and to enable them know any new development in their areas.

Finally, authors should try to include some of the theoretical background examined as regard book writing in Hausa. It is not enough to write any text in order to make money. The National Language Centre should provide guideline for books production in Nigerian languages. Text for both children and adults must be written in such away that they make them functionally literate. At any rate, functional literacy must be properly emphasised.

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c. Uku

d. Hudu.

10. Ya'ya nawa Babanka yake da su?

a. Daya.

b. Biyu

c. Uku

d. Fiye da uku.

11. A ina iyayenka suke zaune?

a. Birni.

b. Kauye

c. Bariki.

12. Shin kamar littafan Hausa nawa kake da su?

a. 3 - 10

b. 10 - 20

c. 20 - 40

d. 40 - 100

13. Cikin jerun jaridun nan wadanne Babanka ya kan karanta?

a. Gaskiya ta fi kwabo.

b. Amana

c. Zuma

d. Albishir.

14. Kai da kanka kana karanta jaridun Hausa?

a. E

b. A'a.

15. A cikin sati kamar sau nawa kake karanta jaridum Hausa.

a. Daya

b. Biyu

c. Uku

d. Fiye da hudu.

16. Shin a gidanku kuna da Radiyo.

a. E

b. A'a.

17. Ka kan saurari shirye - shiryen Hausa.

a. E.

b. A'a.

18. Kamar littafai nawa ka karanta na Hausa.

a. 1 - 10

b. 10 - 20

c. 20 - 40

d. 40 - 100.

APPENDIX II

TEACHERS' QUESTIONNAIRES

Tambayoyin Malami.

Ana bukatarka da ka amsa wadannan tambayoyi don inganta karatun Hausa a makarantun gaba da firamare. Ka kewaye amsar da tayi dai-dai.

1. A cikin shekaru biyar da suka shige, ka taba halarta wani kos dangane da dabarun koyar da karatu?
   (a) E
   (b) A'a
2. Shin ka kan ware wani lokaci don dalibanka su karante duk littafin Hausa da suka ga dama?
   (a) E
   (b) A'a
3. Yaya dalibanka sukan samu littafan Hausa?
   (a) Sukan saya da kudinsu
   (b) Sukan ara
   (c) Ba su da ko guda.
4. Shin kowane dalibi yana da kamus na Hausa?
   (a) E
   (b) A'a
5. Kuna da dakin karatu a makarantarku?
   (a) E
   (b) A'a
6. Idan kuna da dakin karatu, kamar littafai nawa na Hausa kuke da su?

(a) Ba su kai goma ba

(b) Tsakanin goma zuwa ashirin

(c) Ashirin zuwa hamsin

(d) Fiye da hamsin.

7. Kamar awa nawa ka kan ware don koyar da karatun Hausa a aji guda?

(a) Daya a sati

(b) Biyu a sati

(c) Tsakanin biyu zuwa uku

(d) Sama da hudu.

8. Shin ka kan bi dalibanka da daidai don koya musu karatu?

(a) E

(b) A'a

9. Ka kan raba ajin Hausa kungiya-kungiya don koya musu karatu ne?

(a) E

(b) A'a

10. Ka kan umarci kowace kungiya ta yi karatu a fili ne?

(a) E

(b) A'a

11. Ka kan karata littafi ne dalibai suna saurararka?

(a) E

(b) A'a

12. Ka kan bi wasu dabaru ne musamman don koyar da

karatun Hausa?

(a) E

(b) A'a

13. Ka gamsu da kwazon dalibanka a darasin Hausa da fahimtar abubuwan da suka karanta?

(a) Suna kakari sosai

(b) Ba su da kokari

(c) Sun fiye wasa

(d) Ba sa son yi.

14. Ka na tsammani Hausa an ba ta muhimmancin da ya cancenceta?

(a) E

(b) A'a

15. Kana ganin a wane fanni ne dalibai suka fi kwazo?

(a) Nahawa

(b) Zuba

(c) Wake

(d) Wasan kwaikwayo.

16. Wace irin takarda shaidar ilmi kake da shi.

(a) Grade II

(b) N.C.E.

(c) B.A. (Hausa)

(d) B.Ed (Hausa).

17. Kana jin za ka ci gaba da koyar da Hausa nan gaba.

(a) E

(b) A'a

have the least score of 1.25. The highest score was recorded by students who read 11-15 books and got a mean score of 5.32. Surprisingly, those who did not read any book last year got 3.45 over those who read 16-20 books.

Readership by father's qualification and Reading speed.

The purpose of this question is to find out if there is any relationship between the qualification of the father and the level of achievement in Hausa examinations. As table 12 shows, the highest mean of 7.72 was scored by children whose father's have not had any certificate. They were perhaps motivated by the fact that they will not like to suffer like the father. Many a times the son of a labourer my aspire to read so that he could become a helper to the father. They were followed by those whose fathers are primary school and NCE holders with the mean score of 7.05. Surprisingly, parents with degrees have 6.67. One may ask why should the son of a degree holder get a lower score. The answer is not far fetched. In Nigeria nowadays, emphasis is on English language not the indigenous languages. In order to have a better chance one studies the sciences to become a doctor, an engineer and such 'rewarding professions.

Close Tests Across Schools

Table 22 shows the mean for the two close tests given in each school. Huda-Huda College maintains its lead in both the two tests with 3.52 in the first test and 2.85 in the second test. The purpose for this test is to find whether the passages are difficult for the students or not. k In this test exposure to new words in Hausa coupled with availability of books may be the contributory factor. For test I GG DSS Kofar Gayan has the least score of 0.98. This could be due to the fact that students were not fully familiar with close techniques because teachers have not been employing the method on them. The result for the whole schools is generally considered very low especially when one knows that these passages were taken from some of the books they read in schools.

Close Tests and Sex differences

As table 23 shows, for the two close tests, male students performed significantly higher than the females (0.014). This shows that despite the fact that they found the test difficult boys' schools performed better.

Close Test and Age Differences

Table 24 clearly shows that students between 16-20 obtained the mean score of 2.52 and 2.46 respectably in all the tests. Familiarity with the

test coupled with their predictive power in filling the gaps could be responsible for that.

Close Test and Fathers' qualification

Table 25 shows the various qualifications enumerated and the mean obtained. Here again, the highest mean score was obtained by students whose parents have other qualifications not the ones listed e.g. professional ones. Those whose parents have no any qualification scored 2.54 over those whose parents have degree (with 1.39). This low performance as already said is due to the fact that parents with degrees tend to go for the sciences because of the many opportunities in that. As a result, Nigerian languages in general, and Hausa in particular is not given the importance it deserves.

Table 26 also shows how the various occupations of the father determine performance especially in test II. The sons of craftsmen obtained the mean score of 4.31 over the rest. The lowest mean of 1.51 was recorded by the children of professionals like medical doctors, lawyers etc. This may be due to the fact that children normally like to be like fathers.

Close Test and Number of Hausa Book in the Home

Test II in table 27 shows that children with 41-100 books (Hausa) in the home scored the highest mean of 3.76. Although one may consider this score to be low, it still shows the effect of availability of books and performance even when these books are not properly utilized. Those who do not have Hausa books have the least score:

Hypothesis and Analysis of Data

In this section hypothesis generated will be tested against the results obtained to see whether they can still be maintained or rejected. The three groups of hypothesis have been grouped for discussion purposes. The first group is called demographic variables and constitute sex, school class, and age variables.

There is no significant difference in the performance of the student in reading comprehension along (a) the demographic variables of

i) sex

ii) age

iii) class

iv) school.

(B) along the home-environmental variables of

i) literacy of parents

ii) fathers' occupation

iii) number of children in the home

iv) environmental location of the home

c) along the personal-interest variable of

ii) Readership of Hausa Novels

iii) Readership of religious materials.

For the demographic factors there is no difference between the score of males and females. The overall mean is 6.66, 5.53, and 5.25 for reading I, II and III respectably. The hypothesis is upheld.

For age variable, there is no significant difference between the older students and the younger ones in this test. The hypothesis is therefore tenable.

Class is the next variable under this category and is found to be significant in the results of reading II and III.

School too is a factor that contributes to the performance of students with the result that one gets differences between the means of different schools. The hypothesis is therefore upheld too.

The second group is called home-environmental variables. Literacy of parents is one of them. For the comprehension test, literacy of parents does not constitute a factor in the performance of student.s This includes not only the qualification of the mother or father, but also

their ability to read either arabic or Roman characters. Father's occupation is not a factor of performance in this test too. The hypothesis is confirmed to be true and accepted.

The number of children in the home is alo significant factor for reading III only. The overall mean for that test is 5.57.

For the environmental home factors, reading I and II have variations in the mean score. Those from the urban area are consistently higher. The hypothesis is here rejected.

For the personal-interest variable those who listen to Hausa radio programmes performed well above their counterparts who do not. The hypothesis is here rejected.

Those who read Hausa novels or religious materials scored higher marks over those who do not. The hypothesis is also rejected.

Hypothesis II

There is no significant difference in the reading performance of the students in reading speed along the demographic variable of

i) sex

ii) age

iii) class

iv) school

Ka karanta wannan labarin ka kuma zabi amsar da ta dace da tambayoyin da tambayoyin da ke tape.

Barira ta ci gaba da wanka da ruwan zafi da shan kunun jego da kuma wanke jikinta da ruwan zafi, safe da maraice, har kwana arbain. Haka kuma ga zuma tana sha, kuma tana lasa ma danta. Ake ki ta yin wanka da ruwan zafi kuma ta yi ta shan da zuma har suka kare wanka, a ranar kuma Barira ta tafi yawon arbain gidan kakar yaro. Kakar ta sa ma yaro albarka, tana cewa ta sami sabon miji. Har ma sai da ta yi masa tawai. Kona ta kawo dandana ta ba uwar ta ce ta jika ta ba jinjinin ya sha, domin gudun tsamin baki in bakinsa ya budu. Ta kuma ba da dauri, domin a dinga dafawa, ana ba yaron ruwan yana sha. Wannan shi zai ba yaron kasusuwa masu kwari da kwazo da karfin hali. Bayan da ta bar gidan kakar yaro, sai ta nufi gidajen sauran dangi suka ga yaro, suka kuma ba shi kyaututtuka masu yawa da ban sha'awa. Barira ta dawo gida haje-haje.

1. Me ya sa Barira take wanka safe da yamma?
   (a) Saboda ba ta da lafiya
   (b) Saboda tsaftar jiki
   (c) Saboda ana zafi
   (d) Saboda haifuwar da ta yi.
2. Bayan ta yi arbain, mai ta yi kuma?
   (a) Yawon zuwa asibiti
   (b) Yawon nuna jariri ga 'yan'uwa
   (c) Ta yi zamanta har saɓ da jariri ya yi kwari
   (d) Ta matsawa mijinta da su bar garin da suke.
3. Menene ma'anar "ta sami sabon miji"?
   (a) ta yi sabon aure
   (b) Barira ta haifi namiji
   (c) An haifa mata sabon jika
   (d) Sabon jariri karami

4. Menene ma'anar 'tawai?

   (a) Rawa

   (b) Kida

   (c) Wasa

   (d) Cakulkul.

5. Wane irin amfani 'dandana' kan yi ga yaro?

   (a) Yana hana shi zawo

   (b) Yana fidda hakori ba laulayi

   (c) Maganin tsamin baki

   (d) Maganin bakin mutane.

6. Yaya sunan jaririn?

   (a) Barira

   (b) Usman

   (c) jinjiri

   (d) Abubakar.

7. Me yaro zai sha don ya yi kwazo da jan-hali?

   (a) Dandana

   (b) Dauri

   (c) Zuma

   (d) Magani.

8. Menene ma'anar jego?

   (a) Yaye

   (b) Sabuwar haifuwa da wanka

   (c) Shon zuma

   (d) Suna.

9. Me ake nufi da 'haje-haje?

   (a) kaya da yawa

   (b) kaya irin na Haji

(c) Haja

(d) Murmishi.

10. Saboda me ake wankan jego?

(a) saboda wanke jini

(b) Saboda gasa jiki

(c) Saboda kar ta ji sanyi

(d) Saboda kar zufa ta dame ta.

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabi cikakkiyar amsar da ta dace cikin amsoshin da aka bayar.

Dole a zo, daki ya fada wa gurguwa da dan masu gida, kafin Baturen gonan ya sauka a Kaduna an rigaye an tanadi zuwansa, ma'ana shi ne gidan da zai zauna a share yake, haka na boyi boyinsa, zancen ofis wannan ba'a magana domin kome runtsin gado, a bar wa mai tunjere wurinsa. Sambo kuwa da uwar-gidansa akan sauke su a dakin da ke daura da na boyi-boyi, anan ne aka sama musu matsuguni kafin su sami gidan haya a cikin gari. A wannan waje suka zauna na kimanin watanni shida. Dalilin karen gidanka ka kanga na wani zama dai a Kaduna ya zamo mai albarka kwarai domin Sambo ya san mutane da yawa a cikin dan lokaci kadan musamman abokan aikinsa direbobin gidan gona kuma a hankali ya san wasu dabam wadanda ba'a wannan ma'aikata suke ba ta hanyar 'yan garin. Sanin jama'a ya sa ya fara fita daga bakunci, ya tsoma kafarsa cikin 'yan gari. A cikin irin wadannan mutane wani aboki da ya yi wanda ake kira Wasakalaini ya sama musu gidan haya mai kyau mai kuma rahusa.

Duniya juyi-juyi kwado ya fada ruwan zafi, Hafsi ta koma 'yan cinikinta da ta saba a Nasarawa domin mijinta ya bata jari akan alkawarin idan ta sami kasuwa za ta mayar masa. Kwanci tashi sai Sambo ya tara kudi a nan garin haka sai ya fara tunanin bari dai ya nemi aure. Ta hanyar su Wasakalaini ya kuwa dace aka sama masa mata ya aura. Bayan an yi al'adu da aka saba sai Zinaru amaryarsa ta tare sai dai fa babban kaya babban gammo, karin mace karin wahalu kuma karin fitinu kamar karin kudin haya da sauran wahalu na cikin gida. Wannan aure ya yi karko domin ta sami zama a gidan Sambo na tsawon watanni takwas.

Abin da ya kawo sabawar Sambo da Zinaru shi ne ita ta tayar da kayar baya a kan cewa ba za ta zauna da kishiya ba domin ba ta jin hakan ko da yake ba wani tashin hankali suke yi ba. Ganin cewa Hafsi ta yi irin wannan babatun da fari amma da ta ga shure-shure ba ya hana mutuwa ta hakura ta rungumi kaddara sai ya yi wa Zinaru irin wannan rikon sakainar kashin, ita kuwa ba ta

dauki hakan ba. Wannan ba shi ne kukan Zinaru kurum ba a'a sai kuma ya nema mata nata gidan haya daban, sannan ya ɗauki wani mataki na dabam dangane da iri abincin gidan domin ta gaji da cin tuwon dawa kusan kullum, Zinaru kuma a ra'ayinta ba ta amince da irin kuɗin cefanen da yake ba su ba domin sun yi kaɗan ta ce ashe daman duk barazana ce kurum yake yi mata lokacin da yake nemanta da aure, to Ita ta fa gaji da ƙaskanci. Yin wannan fa ya sa hankalin Sambo ya tashi ƙwarai domin cika waɗannan abubuwa a wajensa tarar aradu ne da ke, ga shi ba shi da halin yin hakan. Domin ya yi maganin abin sai ya shiga ba ta hakuri kamar yadda ya saba yi wa Hafsi ya kuma sha alwashin lallai zai yi mata waɗannan abubuwa.

1. Wanene ya koma Kaduna da zamma?
   (a) Sambo
   (b) Amarya
   (c) Bature da mai masa hidima
   (d) Zinaru.
2. Kamar wata nawa Sambo ya zauna a ɗakin boyi-boyi?
   (a) Kamar wata tara
   (b) Wata biyar
   (c) Kwana shida
   (d) Wata shida,
3. To hanyar wa Sambo ya samu mata?
   (a) Ta hanyar Zinaru
   (b) Ta hanyar wasakalaini
   (c) Ta hanyar Bature
   (d) Ta hanyar iyayensa.
4. Kamar wata nawa Sambo ya zauna da a maryarsa?
   (a) Wata bakwai
   (b) Wata takwas

(c) Wata goma

(d) Shekara bakwai.

5. Menene ma'anar 'Duniya juyi-juyi kwaɗo ya faɗa ruwan zafi?

(a) Duniya ta juya da ƙwado

(b) Ba kullum ake kwana a gado ba

(c) Kwado ba zai taba shiga ruwan zafi ba

(d) A kullum kwado ya fi son ruwan sanyi.

6. Me yasa auren Zinaru da Sambo ya mutu?

(a) Don ta raina shi

(b) Don ya ƙi ba ta kuɗi

(c) Don tana son fita

(d) Don ba ta son zama da kishiya.

7. Wanene ba abin da Zinaru ta zana a yi mata ba?

(a) Ba ta son zama da kishiya

(b) Kuɗin cefane ya yi kadan

(c) Ta gaji da ƙaskanci

(d) Sai Sambo ya kaita garinsu.

8. Me ake nufi da rahusa?

(a) Kato

(b) Mai saukin kuɗi

(c) Mai tsada

(d) Mai kyau.

9. Menene ma'anar alwashi?

(a) Alkawari

(b) Rantsuwa

(c) Fankama

(d) Karya.

10. Yaya sunan babban abokin Sambo?

(a) Zinaru

(b) Wasakalaini

(c) Bature

(d) Babban manaja.

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabi cikakkaiyar amsa da dace cikin amsoshin da aka bayar.

Farke ya ce, "I, halalina kuwa, ranka ya dade. "Yakwashe yadda damisa ta kashe barayi, ta ba shi abin wuya. Ya gaya wa Sarki, ya ce akwai ma wadansu kaya da yawa na barayin, suna can ya kasa kwasowa. Da, niyyarsa Sarkin makera ya kawo shi ga Sarki ya gaya masa labarinsu. Ya fara gaya wa Sarki yadda ya Kubutad da su damisa da maciji daga cikin rijiya, sai Sarkin makera ya ce, "Kai, kar ka yi wa Sarki karya' Ba irin sarakunan ku ne ba can na kauye".

Sarki ya cika, ya ce, "Ko ba a fadi ba, ai wannan ya wuce karya, raini ne. Watau ni za ka mayar wawa? Ku wanke masa ido'". Dogarawa suka sami farke da duka. Sarki ya ce, "Ku tafi da shi, ku jefa wa Kogin Katunga, goronsu ke nan na Salla".

Dogarawa suka ja farke zuwa bakin rafi. Suka bankare shi za su jefa, sai ga maciji ya taso musu fuu. Suka ja da baya. Duk inda suka fito wa maciji don su cika aikin Sarki, sai ya hana.

Suna can suna cikin haka, sai ga wani maharbi ya zo fada. Ya fadi gaban sarki, ya ce, "Yanzun nan ina yawo cikin dawa, sai na iske wani mutum wani naman jeji ya kashe shi, ina tsammani kuwa damisa ce. Kewaye da shi duk ga kaya iri iri". Aka tambaye shi wurin, ya baiyana labarin duk yadda farko ya fadi.

Sai Sarki ya tashi tsaye, ya ce maza dawo da farke. Nan da nan wadansu suka ruga, sai bakin kogi, suna cewa, "Ku tsaya, ku tsaya'. Sarki ya ce a kwance farken nan, a komo da shi". Da fadin haka sai suka ga maciji ya koma waje daya, ya nannade. Suka tafi wajen Sarki, suna mamakin wannan al'amari.

Sarki ya ce, "Ashe da za mu kashe ka da alhaki. Ina so ka sake gaya mani yadda abin nanya faru".

Farke ya kwashe labari duk, tun daga farko, ya gaya wa Sarki. Dogarawa

kuma suka fadi masu labari na game da maciji. Kowa ya yi mamaki. Sarki ya yi wa farke goma, sha biyu na arziki. Sarkin makera kuwa daga nan bai koma gida ba, sai aka sa yara suka bi shi da jifa, ya ruga, rabonsa da garin ke nan.

Farke ya yi godiya. Ya tafi yana cewa, "Lalle abin nan da su maciji suka fada mini gaskiya ne. Aikata alheri ga kowa, sakayyarka tana wurin Allah".

1. Me ya sa farke ya zo wajen sarki?
   (a) Don ya gayawa sarkin labarin barayin
   (b) Don ya ga sarki
   (c) Don ya kawo masa tsaraba
   (d) Don ya sayar masa sarka.
2. Wanene ya zuga sarki har aka daki farke?
   (a) Dogari
   (b) Sarkin fada
   (c) Sarkin makera
   (d) Farke
3. Ina sarki ya ce a jefa farke?
   (a) Kogin katanga
   (b) Kogin gangare
   (c) Kogin katunga
   (d) Rijiya.
4. Me ya sa dogarawa ba su jefa farke a rafi ba?
   (a) Saboda ya fi su karfi
   (b) Saboda ya ki tafiya
   (c) Saboda maciji ya taso musu.
   (d) Saboda ba sa so su kashi shi.
5. Wa ya kawo labarin cewa ya ga gawa a dawa?
   (a) Bamaguje

(b) Sarkin maharba

(c) Maharbi

(d) Dogari

6. Shin kana jin farke karya yake fadi?

(a) Farke ya fadi abin da ya gani ne

(b) Farke bai lura sosai ba

(c) Sarkin maharba shi ya ke da gaskiya

(d) Ba mai gaskiya a cikinsu.

7. Me ya sa macijinnan ya koma ya nannade?

(a) Don ya ji an ce kar a kashe farke

(b) Don ya gaji da gudu

(c) Don ya lura dogarawan sun gaji

(d) Don sun kashe shi.

8. Me ake nufi da "wanke ido" a wannan labarin?

(a) Shafa ruwa a ido

(b) Mari

(c) Shakewa

(d) Kullewa.

9. Wane irin aiki farke ya ke yi?

(a) Harbi

(b) Saye da sayarwa

(c) Noma

(d) Malami ne.

10. Me ake yi wa sarkin makera daga bisani?

(a) An yi masa goma ta arziki

(b) An kore shi daga garin

(c) An jefa shi cikin kogi

(d) Ba a yi masa komai ba.

11. Wanene makiyin farke a wannan labarin?

(a) Sarki

(b) Sarkin makera

(c) Dogari

(d) Maciji

TEST B

Ka karanta wannan labarin mai zuwa tare da zaɓar ansar da ta fi dacewa daga cikin amsoshi masu zuwa.

A wani gari a kasashen gabas, an yi wani babban sarki wanda ake kira Abdurahman-Dan Alhaji. Rabonka da samun labarin mai arziki irinsa tun Dankaruna.

1. Yaya sunan mai arzikin Sarkinnan?

   (a) Abdullahi

   (b) Sarki

   (c) Abdurahman Dan Alhaji

   (d) Dan Alhaji

Mutum, ko gidansa ya shiga, ya ga yadda aka ƙawata shi ya ga, kuma irin kayayyakin da ke ciki, sai ya rike baki kawai, don abin ya fi gaban mamaki.

2. Me ya sa mutane ke mamakin cikin gidan sarkin?

   (a) Saboda yadda aka ƙawata shi

   (b) Saboda ya gina shi da siminti

   (c) Saboda shi sarki ne.

Zaurukan gidan nan kuwa-------kai in ma, mutum ya ce zai tsaya ya bayyana arzikin sarki Abdurahman ga wanda ba su san abin da ake kira duniya ba, sai su yi tsammani shara ƙarya ya ke yi.

3. Saboda me mutane za su ce ƙarya ake yi idan ana maganar gidan sarkin?

   (a) Saboda abin ya fi gaban faɗo

   (b) Saboda ba su taɓa zuwa ba

   (c) Saboda an cika ƙara gishiri

   (d) Saboda ba haka ba ne.

Amma duk yawan arzikinsa, sai ya zama na banza don ba shi da 'ya'ya, ba shi da kane, ba shi da wa. 'ya daya gare shi, an kuwa yi mata aure. Saboda haka ya zama, ba wani wanda zai gani, ransa ya yi fari, cikin fadannan tasa duka.

4. Me ya sa sarkinnan baya jin dadin dukiyan nan tasa?

   (a) Don ba shi da lafiya

   (b) Don ba shi da mai gado in ya mutu

   (c) Don ya ga ya tsufa

   (d) Don yana tsoron abokan gaba.

Ya ga, in ya mutu, duk dukiyan nan, sai a raba, aba matarsa da 'ya tasa kadai, abin da ya rage a sa baitulmali. Kuma matarsa sai wanda Allah ya ba, ya ci in ya tuna da wannan duk, sai ni'imomin duniyan nan da Allah ya ba shi, su yi masa baki kirin.

5. Idan sarkin nan ya mutu, kana zaton ina za a sa sauran dukiyarsa bayan an ba matarsa da 'yarsa?

   (a) A gidansa

   (b) A ba mutane gari

   (c) Baitulmali

   (d) A ba sabon sarkin.

Ana nan, ran nan, sai 'yar nan tasa ta haifi da namiji, Aka yi shagali, Aka sa wa yaron Muhammadu.

To amma ko da ya ke sarki ya yi murna kwarai da ya sami jika, duk da haka murnarsa ragaggiya ce, domin dan mace ba ya gado ballehar ace ya yi saraunta.

6. Me ya sa jikan sarki ba ya gado?

   (a) Saboda shi yaro ne

   (b) Saboda shi dan mace ne

   (c) Saboda shi ba jininsa ba ne

(d) Saboda kafin ya ga girma har anada wani.

Ya na nan cikin wannan bakin ciki, sai ran nan wani shehun malami ya zo. Ya ce masa "Na yi mafarki jiya. An gaya mini, da za ka tara malamai arba'in, su yi maka addu'a har kwana arba'in, in Allah ya so za ka haifu".

7. Wane irin abu sarki zai yi don ya samu haifuwa?

(a) Ya kwana arba'in yana addu'a

(b) Ya tara mutane arba'in su yi addu'a

(c) Ya tara malamai arba'in su kwana arba'in suna addu'a

(d) A yi kwana arba'in ana addu'a.

Sarkin ya yi murna da wannan mafarki. Ya dauko kudi da riguna zai ba malamin nan. Ya ce - shi ba kudi suka kawo shi ba. Ya zo ne, ya isad da umurni, ya yi salama, ya tafi.

8. Me ya sa malamin nan ya ki karbar kudin?

(a) Don ba neman kudi yazo yi ba

(b) Don ya ga ya yi kadan

(c) Don bai sani ko sarki zai haifu ba

(d) Don karya ya ke wa sarki.

Ranar ba ta sake juyowa ba sai da sarki ya sa aka tara manyan maluma guda arba'in na, kasarsa. Ya gaya musu abin da ya ke so. Suka ce 'To, Allah ya karbi rokonmu" mutane suka ce "Amin" suka yi shiri. Suka shiga masallaci suka duka.

9. Me malaman nan suka duka yi a masallaci?

(a) Karatu

(b) Sallah

(c) Wake

(d) Addu'a

Ubangiji ya nufe su da katari. Ya karbi rokonsu kwanan nan arba'in ba su cika ba, sai da matar sarki ta sami ciki. Bayan wata tara ta haifi da namiji wanda kyansa ba shi da iyaka.

10. Bayan wata tara me matar sarki ta haifa?

    (a) Tagwaye

    (b) Mace

    (c) Namiji

    (d) Ba ta haifu ba.

Shagalin da aka yi cikin kasan nan da farin ciki bisa ga wannan al'amari ku da kanku kun san ba ya yiwuwa a ~~fada~~.

Bayyana shi cikin wannan dan karamin littafi. Aka dai rada wa yaron nan suna Musa. Wato, tsakaninsu da jikan sarki, abin bai ko yi shekara ba.

11. Yaya sunan jaririn da aka haifa wa sarki?

    (a) Musa

    (b) Dansarki

    (c) Jariri

    (d) Jikan sarki.

Sarki, kuwa, ya dauki ransa ya kallafa bisa kan yaron nan. Da a ma tsaya a kwantanta son da sarki ke yi wa dan nan nasa, abin ya zama kauyanci ke nan.

12. Me ya sa sarki ya kallafa ran sa kan wannan dan nasa?

    (a) Saboda yaro ne

    (b) Saboda shi kadai ne namiji wajensa

    (c) Saboda kyakkyawa ne

    (d) Saboda ba shi da wasu 'yan 'uwa.

Kwanci tashi, bayan shekara biyu aka yaye yaron. Sarki, kuma ya aika aka kawo jikan nan nasa Muhammadu. Aka yaye su gaba daya don su rika wasa tare. Suka tashi, sai ka ce tagwaye. Ba abin da ke raba su.

13. Su wa aka yaye lokaci guda?

(a) 'Yar sarki da jikansa

(b) Musa da dan sarki

(c) Muhammadu da jikan sarki

(d) Musa da Muhammadu.

Da, duk abin nan gurin waziri, tun da sarki nan ba shi da da namiji, in ya mutu, shi ya ci sarauta. Ya na alla - alla sarki ya mutu, bai haifu ba, sai Allah ya kaddara haifuwar wannan yaro.

14. Saboda me waziri ke dokin sarki ya mutu bai samu haifuwa ba?

(a) Saboda shi ya gaji sarautar

(b) Saboda ya matsa masa

(c) Saboda sarki bai kamata ya yi sarauta ba

(d) Saboda kyashin dukiyar sarki.

Tun ran da waziri ya ji gudar haifuwar Musa, zuciyarsa ta yi baki kirin. Daga nannan, ya zama ko mai suna Musa ba ya so ya gani. Ya shiga kulle-kulle na yadda zai kashe Musa, ko kuwa ya sa ya bi uwa duniya. Abin ya gagara. Har yara suka yi kamar shekara goma sha biyar koina sarkin nan za shi, da su ya ke zuwa.

15. Wadanne irin kulle-kulle waziri yake wa Musa?

(a) Ko ya kashe shi, ko ya nakasa shi

(b) Ko ya kashe shi, ko ya sa ya shiga duniya

(c) Ko ya dulmiyar da shi ko ya ba shi guba

(d) Ya harbe shi da bindiga.

Ana nan, rannan, ina ya Allah, babu ya Allah, sai Waziri ya sami wata dabara. Ya ce a ransa, "Alhamdu lillahi! ko da ya ke ba yadda za a yi in sami Musa wani wuri shi kadai, ba tare da sarki ba--------balle in san abin da zan yi masa----------ai, in na yi kokarin da na raba Musa da Mahammadu, kome ya yi kayu. Domin yadda suka shakul haka, lalle in ako raba su, hankalin Musa zai tashi. Ta wannan hanya zan san yadda zan yi in sa shi ya rare da dare, ya bi ya'uwansa" sai ya yi dariya, ya buga kafa.

Wace dabara zai yi don ya sami Musa ya kashe?

(a) Zai raba shi da gida ya kai shi dawa

(b) Zai raba shi da Muhammadu don Musa ya fice neman sa

(c) Zai kira shi daji

(d) Zai ce masa abokinsa na gidansa

Washegari, ko da ya tafi wajen fadanci, aka fara 'yan tade-taden duniya, sai ya takalo maganar yaki. Ya ce, "Mu dai mun saki jiki da duniya yanzu. Ba ma shirin kome".

Sarki ya ce "me ya kawo wannan magana, Waziri? Muna cikin sulhu haka me ruwammu da wani shirin mayaka"? Waziri ya ce, "Ai, ka san, ba a san a bin da sauran kasashe ke ciki ba. Gwamma, kuwa, mu zan zauna da shiri, don ba a fafargora ranar tafiya".

Sarki ya ce "wane shiri ya fi wanda mu ke da shi a yanzu? Ga sarkin yaki. Ga Barde Ga Madaki. Cikinsu, kowanne ya yi kukan kura, sai aba shi hanya".

Waziri ya ce "wadannan, ai duk sun tsufa. Ga sarkin yaki yanzu. Akalla ya ba saba'in baya. Wanda, yake haka, tun da Allah ya nufe shi da samun magaji, ya kamata ya huta. Dabarata---------sai Muhammadu ya koma gidansu, ubansu ya rika koya masa al'amuran yaki".

17. Me ya sa waziri ya ba da shawarar Muhammadu ya koma gidansu?

(a) Don ya ji dadin samin Musa ya kashe

(c) Dak$_a$

(d) Dafa

2. Yaron ya cika kashe----------

(a) Wuri

(b) Taro

(c) Kudi

(d) Lokaci

3. Cin---------na kara kaimin karatu.

(a) Kos

(b) Lamba

(c) Jarabawa

(d) Jarrabawa

4. Ali ya cika---------a aji

(a) Rakadu

(b) Surutai

(c) Hayewa

(d) Yunwa.

5. Ana hawa a --------- yau

(a) Fada

(b) Sarki

(c) Gida

(d) Dandamali

6. Kanwata---------wannan

(a) Ne

(b) Ce

(c) Ta

(d) Tawa

Kewaye kalmar da ta sha bamban daga cikin wadannan.

7.	(a)	Kifi	(b)	Kada	(c)	Kaguwa	(d)	Kare
8.	(a)	Akuya	(b)	Tunkiya	(c)	Dila	(d)	Mage
9.	(a)	Doki	(b)	Jaki	(c)	Kura	(d)	Rakumi
10.	(a)	Pensir	(b)	Takarda	(c)	Allo	(d)	Tawada
11.	(a)	Lami	(b)	Laraba	(c)	Talatu	(d)	A'ishatu
12.	(a)	Sadiq	(b)	Ali	(c)	Maryam	(d)	Isa
13.	(a)	Tebur	(b)	Kujera	(c)	Gado	(d)	Rijiya
14.	(a)	Muciya	(b)	Tukunya	(c)	Talge	(d)	Kwano
15.	(a)	Daki	(b)	Taga	(c)	Gona	(d)	Gado

Kewaye kalmar da ta dace.

16. Ali ---------- da godiya

    (a) Ne

    (b) Yana

    (c) Yayi

    (d) Yai

17. Bakin ---------- tafi

    (a) Na

    (b) Suna

    (c) Sun

    (d) Sa

18. Ya ---------- zo wani lokaci

    (a) Na

    (b) Kan

    (c) Ya

    (d) Sun.

19. ---------- min kujera a daki

(b) Buba dan fashi ne

(c) Buba ya fasa kwaurinsa

(d) Buba dan sumoga ne.

25. Yaran yanzu suna da kunnen kashi.

(a) Yara suna da kasi a kunne

(b) Yara sun cika kashin kunne

(c) Yara ba su jin magana

(d) Yaran yanzu ba sa jin magana.

26. Gobe za mu je cin barkwano.

(a) Gobe za mu je mu cinye barkwano

(b) Gobe za mu je cirar bakwano

(c) Gobe za mu kado barkwano

(d) Gobe za mu cin kasuwar barkwano

27. Zan je gari in sayo gari.

(a) Zan kai gari gari

(b) Gari zan kai gari

(c) Gari zan je in sayi gari kwaki

(d) Na ji akwai gari a gari.

Kewaye sunan maza cikin wadannan

28.	(a)	Baturiya	(b)	Gurguwa	(c)	Makauniya	(d) Gurgu
29.	(a)	Akuya	(b)	Giwa	(c)	Bunsuru	(d) Dorina
30.	(a)	Mota	(b)	Taya	(c)	Keke	(d) Hanya
31.	(a)	Hula	(b)	Agogo	(c)	Jamfa	(d) Kwarya

Kewaye sunan mata daga wadannan.

32.	(a)	Bera	(b)	Doki	(c)	Damisa	(d) Kada
33.	(a)	Tattabara	(b)	Gado	(c)	Shaho	(d) Zalbe

34.	(a)	Bunsuru	(b)	Rago	(c)	Sa	(d) Akuya
35.	(a)	Dalke	(b)	Kulba	(c)	Maciji	(d) Damatsiri
36.	(a)	Kare	(b)	Tsari	(c)	Taguwa	(d) Gwano
37.	(a)	Akwati	(b)	Fadama	(c)	Wando	(d) Jaki
38.	(a)	Talo-talo	(b)	Sarauniya	(c)	Fari	(d) Kudi
39.	(a)	Bijimi	(b)	Karsana	(c)	Sa	(d) Balami
40.	(a)	Baure	(b)	Dirimi	(c)	Gwanda	(d) Kirfi

FORM I J.S.S. I

Ka zabi kalmar da ta dace ka cika guraben da aka ja layi dage jerin kalmomin da ke tafe.

A cikin tarihin Hausa ba wadanda suka fi Maguzawa iya magana balle wajen karin magana da barkwanci. Su Maguzawa sune---------- Hausawa.

An ba da labari -------- wani Bamaguje ya hada ---------- da wasu mutane. Da dare ya yi -------- suka nemi wajen kwana. Sai suka ga gidaje ---- biyu. Daya ana ce da --------- gidan arziki, daya kuwa ------- mutuwa. Abokan suka ce, "Tun --------- ga gidan arziki me --------- kai mu na mutuwa"?

Bamaguje ya ce "Ni ------- fi son na mutuwa --------- ba ta saba alkawari, ------- kan kowa, amma arziki ------ shi da tabbas".

	A	B	C	D
1.	Sarari	Tsantsar	Sosai	Kawai
2.	Tun	daga	cewa	tunda
3.	tashi	guda	tafiya	garari
4.	duhu	karfi	sarai	sai
5.	Kala	guda	kacal	ranki
6.	ita	su	shi	mu
7.	dakin	gida	gidan	soron
8.	dai	da	haka	gashi
9.	sai	zaya	zai	ya
10.	ne	nai	na	namu
11.	domacin	dan	domin	den
12.	tana	suna	kana	yana
13.	ba	ta	ba	bash.

Zabi Kalmar da ta dace daga kalmomin dake karkashin wannan labarin ka cika guraben da aka ja layi.

Wannan alamarin da sakinatu ta chuka marar amfani da aka je aka gaya wa sarki Abdulrazzak, watò, Mahaifinta cewar ba ta zabi ------- ba, sai ya yi -------- zai kashe kansa don --------- Ya aika aka kira ------ waziri.

Da waziri ya zo, ------ ya sami sarki yana ------, "Wannan abin haushi har --------! Yarinya ta ki zaben ------ take so, sai tozarta ------- take yi, wai ita -------- mai kyau".

Sarki ya ce da waziri ------ fusace "Maza a je a -------- mini Sakinatu yanzu - yansu". Nan da nan aka -------- ta ta zo.

Da zuwanta, sai ubanta ------ ce mata, "Lalle sai ------- fada mini dalilin da ----- sa kika ki zaben ------ a cikin yawan mutanen --------, ko kuma in kashe ------- kowa ya huta".

Sai ta ce "Ran ------- ya dade, ni dai ------ na yi ba wanda -------- kai ni kyau".

Da Ubanta sarki Abdurazzak ------- ji haka, sai ya --------- mata, "Kyauki din banza, ----- din wofi, kyau da ------ sanin ya kamata".

Uabnta ya kara cewa, "------ fada mini dalilin gaskiya, ------ kuwa kin ki, yanzu ------ sa a je a ------- miki kanki, in ga ----- ta karyar kyau".

Kafin sarki ya yi ------, sai sauran sarakunan nan ------ 'ya'yan sarakuna da Tajirai ------ ce, "Ai wannan ta-kwana --------. Da sarki Abdurazzak ya ------ haka, sai ya tabbata duk ---- nan da suka taru ------- bisa dubbai, ba sauran ------- ya mallaki hankalinsa saboda ------ 'yar nan tasa sakinatu. Don haka, sai ya ------- "To ai shi kenan". Sai sarki ya Salla'mi ------ ya ce 'kowai ya ------ garinsa bayan wata shida, ------ wanda ya zo da --------- gemu kamar gashin nan ------- kan sakinatu, shi zai ------ ta". Duk sarakuna da 'ya'yan ------ da Tajirai suka watse, kowanne dayansu ya tafi ----- mayen sakinatu yana surutai ------- wanda ya sha giya ---------

bugun kirji shi zai ------ sakinatu.

Sai ka ga mutum ------ buga ihu a kan ------ yana kirari yana cewa, "------ wata uku gemuna sai ------ dauka, sai ni mijin ---------.

Bayan tafiyarsu, sai sarki ------- ce da waziri, "ni --------- gaba ba zan kara ------ cikin maganar sakinatu ba, ------ je ba ruwana da ------". Ya sa aka kai ------- wani gida daga cikin --------, aka hada ta da ------ mata guda dari masu -------- mata ayyuka da sauran -------. Aka kuma sa askarawa -------- rika gadin gidan don ----- wani abu ya same ta.

	A	B	C	D
1.	Kowa	suma	ita	ku
2.	kamar	zuciya	kasake	gwalam
3.	fada	haushi	keta	mugunta
4.	mana	masu	mashi	masa
5.	da	sai	se	she
6.	fadi	nufi	cewa	sawa
7.	ina!	haba!	kai!	taf!
8.	wadanda	wasu	wanda	wacce
9.	matane	mutane	tsofi	sarki
10.	sakinatu	fara	ga	ganin
11.	da	su	a	ga

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabe cikakkiyar amsar da ta dace cikin amsoshin da aka bayar.

"Wani mutum ya yi harama zai tafi wani gari mai nisa. Yana tsammani ba zai komo ba, sabo da haka sai ya tafi tate da matarsa, da uwarsa da kuma uwa matarsa. Can bayan sun yi nisa kwarai, sun shiga cikin daji, sai kishirwa t dame su. Da suka gusa gaba kadan sai suka tarad da rijiya wadda a bakin ta akwai guga amma babu igiya. Suka rasa yadda za su debo ruwa daga cikin wann rijiya mai zurfi. Suka yi cirko cirko a bakinta.

Zuwa can sai wata dabara ta zo masa a rai, sai ya ce wa matan "Idan kun yarda ku ba da zannuwanku a yi amfani da su maimakon igiya don mu jawo ruwa sha, kada kishirwa ta kashe mu. Suka ce, "To", suka kwanto zannuwa suka ba shi. Da ya kukkula zannuwa ya zura guga sai ta kasa isa ga ruwa domin tsawo zannuwan bai isa ba. Mutumin nan ba ya so ya amshe wa matan dukan tufafinsu sabo da haka sai ya fitad da wandonsa ya tsaya daga shi sai bante. Amma da ya kulla ya zura guga sai ta ki kaiwa ga ruwa. To, yanzu kuma wace dabara za'a yi? Ya shiga cikin daji don ya kwaro bawo amma bai ga wani itace mai ba da igiya ba. Sabo da haka sai ya komo hannu biyu amma ya tuno wata dabara. Da ya zo ya ce wa uwar matarsa "Sai ki kama kafafun wandon nan ki rike. Uwata kuma za ta kama hannuwanki. Ni zan kama hannuwan tsohuwata. Matata kuma za ta kama hannuwana ta tsaya daga waje. Idan muka yi haka muka zura gugan nan na tabbata za ta isa ga ruwa. Sai mu debo mu sha, ku kwance tufafi mu wuce".

Matan nan duk suka yarda da shawararsa, kowa ya ya ka ma kowa, aka zura guga cikin rijiya. Dabararsu ta fita domin guga ta isa ga ruwa.

Amma da ya ke gugan kwarya ce sai sarakuwarsa ta dade tana kada igiya guga ba ta kwanta ba. Da aka dade ba a jawo ruwa ba sai tsohuwarsa ta gaji da riko, hannuwanta suka yi tsami har ba ta san lokacin da ta saki hannunuwar uwar matan danta ba, ta fada cikin rijiya tsundum. Da matarsa ta ji sai ta

tambayi mijin, "Kamar me na ji haka? In ji dai ba tsohuwata ce ta fada rijiya ba"? Ya yi shiru kamar ya ki fada mata gaskiya, zuwa can dai ya ce mata, "I, ita ce, amma na tabbata ba da gangan Inna ta sake ta ba. Sai matan nan ta ce masa, "Wane irin ba da gangan ba? Kai fa ai ba ka son tsohuwarka da laifi. Ni babu wani hanzarin da zan amsa sai ka zabi daya daga cikin biyu. Ko dai kai da tsohuwarka in sake ku, ku fada rijiya ku mutu kamar yadda uwata ta mutu, ko kuwa ka saki tsohuwarka ta iske tawa mu duka mun rasa iyayye ke nan, ni kuwa in fiddo ka mu tafi mu yi zaman duniya.

1. Mutane nawa ne suka danguma tafiyar?

   (a) Su biyu

   (b) Su uku

   (c) Su hudu

   (d) Su biyar.

2. Me ya sa daga ganin rijiya ba su debi ruwa sun sha ba?

   (a) Don ba guga

   (b) Don ba igiya a gugan

   (c) Don ba su matsu ba

   (d) Don suna hutawa.

3. Wace irin dabara ce ta fara zuwa masa?

   (a) Ya yado kargo ya yi igiya

   (b) Wannan ya kama kafar waccan

   (c) Ya kukkula zannuwan matannan

   (d) Ya jefa guda cikin rijiyar.

4. Wace ce za ta kama hannuwansa ta rike?

   (a) Uwarsa

   (b) Matarsa

   (c) Surukarsa

   (d) Kakarsa.

5. Me yasa suka dauki lokaci ba su fitar da gugan ba?

   (a) Don ba sa kusa da shi

   (b) Don sun wuce wajen ruwan

   (c) Don gugan ya ki kwanciya

   (d) Don gugan ya fada rijiyar.

6. Wace ce ta fara sake daya daga cikinsu?

   (a) Kakarsa

   (b) Uwarsa

   (c) Matarsa

   (d) Shi da kansa.

7. Wace mata ce ta fara fadawa rijiyar?

   (a) Uwar matarsa

   (b) Uwarsa

   (c) Matarsa

   (d) Matar dansa.

8. Wanɛ zabi matarsa ta ba shi daga karshe?

   (a) Ta sake su, ko ya sake uwarsa

   (b) Ta sake uwarta, ko ya sake ta

   (c) Su fada dukkansu

   (d) A fitar kowa daga rijiyar.

9. Menene ma'anar 'tufafi?

   (a) Hula

   (b) Kayan sanyawa

   (c) Takalma

   (d) Agogo.

10. Menene ma'anar 'bantɛ'?

   (a) Hula

   (b) 'Yar ciki

   (c) Wandon ciki

   (d) Karmar riga.

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabi cikakkiyar amsar da ta dace cikin amsoshin da aka bayar.

Su dai 'yan-farauta, mutane ne masu karfin hali da kokarin neman magani da neman kwari. Abin da ake nufi da 'yan neman kwari, sai mutum ya tafi gindin wata tsamiya inda aljannu su ke, ya rika kwana har wani lokaci ya yi magana da su, wai! To, daga lokacin nan fa ya samu abin da yake bukata na wajen magani. Kuma mutane su kan ce tsamiya ta fi sauran itatuwa kwankwamai da yawa, sai namijin gaske ya ke iya kwana a gindinta. Kuma su 'yan-farauta su kan chi tsuri, watau maganin karfe, kuma su kan sha tsime maganin jini da karfi. Raggon mutum ba ya iya farauta sai mai jan-hali.

Yadda ake farauta; idan dan-farauta yana so ya tafi farauta, sai ya shirya kansa da karnukansa, sa'an nan ya nemi kere don jifa, kwari da baka don harbi, wuka da takobi da gatari don yanka da sara. Sa'an nan sai ya tashi ya tafi inda aka yi magama da sauran 'yan-farauta. Idan aka gamu fa, ai, sai ka ce wani yaki za a tafi. Kowa da makadi yana yi masa kidi yana kara hau da shi, ko kumbura shi, yana ihu yana kirari. Idan aka ga zomo, sai jifa, kuma karnuka su bi su kamo, su kawo ma iyayen gijinsu. Wani lokachi wani mutum ya kwache na wani kare in ya samo, daga nan sai fada ya tashi, wani lokachi har a kan yi kisan-kai da raunuka. Idan an kashe barewa, sai a yi wasoso, wanda ya fi karfi ya fige na marasakarfi. To haka dai ake farauta irin wannan farauta.

Ba don an hana farauta ba, da in kaji yaki ya tashi, wajen farauta ne. Idan dai aka tada zomo ko barewa sai ka che wani babban yaki ne.

1. Su wanene suke zama 'yan farauta?
   (a) Masu karfin hali da neman magani.
   (b) Masu son cin nama
   (c) Masu magana da aljannu
   (d) Masu son kida.

2. Wane irin shiri 'yan-farauta kan yi don kare kai?

   (a) Neman manyan kannuka

   (b) Zuwa wajen farauta da tsimi

   (c) Neman magani, jure kwana gindin tsamiya da magana da aljannu.

   (d) Shafe jiki da magani.

3. Me ya sa bishiyar tsamiya ta shahara?

   (a) Saboda ta cika tsami

   (b) Saboda kayarta

   (c) Don ba ta da inuwa sosai

   (d) Don ta faye kwankwamai.

4. Da me da me dan farauta kan tanada wajen zuwa farauta?

   (a) Kare, kere, kwari da haka, wuka, takwabi

   (b) Kare, kura, kwari da haka

   (c) Takobi, wuka, damisa, dila

   (d) Wuka, gangai da 'yan kida.

5. Menene aikin karnuka a wajen farauta?

   (a) Cin nama

   (b) Dauko dabbar da aka harba

   (c) Razana dabbar da za a harba

   (d) Ba su da wani aiki.

6. Menene amfani kidi wajen farauta?

   (a) Kidi na ruda dabba

   (b) Kidi na saka 'yan farauta rawa

   (c) Kidi yana zuga mutum ya ba shi karfin hali.

   (d) Kidi kan yi amfani ne idan sun gaji da farauta.

7. Me yake hassala fada tsakanin 'yan farauta?

   (a) Wauta da rashin hankali

   (b) Wani ya kwace wa wani nama

   (c) Satar kayan fada tsakaninsu

   (d) Idan suka fara jin yunwa.

8. Da ba a hana farauta ba, me za ta jawo tsakanin mutane?

   (a) Kin juna

   (b) Mahauta za su ragu

   (c) Fada da yaki tsakanin juna

   (d) Cin amana.

9. Me ake nufi da jan-hali?

   (a) Hali ja kamar wuta

   (b) Karfin hali

   (c) Sabo da ganin jini

   (d) Cin jan nama.

10. Me ake nufi da wasoso?

   (a) Wasun su

   (b) Kwashi abu kowa ya samu rabonsa

   (c) Wasa hakorin cin nama

   (d) Cinye naman da aka harba.

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabi cikakkiya amsar da ta dace cikin amsoshin da aka bayar.

A zamanin da a kasa ake tafiya, ko a hau dabbobi, wani bature mai aiki a wani gari a kasar Liban an yi masa canjin aiki zuwa wani gari. Tsakanin garuruwan biyu tafiyar rakumi ta kwana hudu ce. Saboda kayansa yana da yawa har sai da ya yi hayar rakuma goma.

A cikin ayarin akwai mai rakuman da yaransa goma wato har baturen su goma sha biyu. Shi mai rakuman kuma yana da Alfadara wadda yake hawa.

Saboda zafin hamada tafiya da safe zuwa walaha da kuma la'asar zuwa magariba ake yi.

A rana ta uku sai mai rakuma ya ga baturen ba ya cikin irin walwalar da ya saba ganinsa a cikinta, sai ya tambaye shi. Bature ya ce da shi, "Ba komai". Duk da haka mai rakuma bai gamsu ba, ya matsa masa lallai akwai abu domin da ba haka yake ba.

Bature ya ce, "Ai kunya ce ta hana ni in fada saboda ganin irin kirkinka da na yaranka tun ranar da muka taso. Amma abinda nake ciki shi ne, yan kudina fam dari da na ke habahaba da su ne ban gani ba. Kuma ni na ga ba mu sauka cikin mutane ba tun da muka taho, shi ya sa na kasa cewa komai".

Mai rakuma ya ce, "In Allah ya yarda kudinka za su fito. Ba dama a sami digon zamba a gare ni dá cinikina". Ayari ya ci gaba da tafiya har aka zo inda za a kwana gari ya waye a isa indaza a je.

Can bayan an huta sai mai rakuma ya kirawo yaransu su goma ya jera su ya ce, "Ya ku yarana, shekara da shekaru ina tare da ku a cikin wannan sana'a ba a taba samun ha'inci ko rashin gaskiya game da ku ba. To yau Ibilis ya yi halin nasa. Wannan Bature da ya ba mu amanar kayansa ya gamu da sharrin shaidan a tsakaninku. An yi masa satar kudi, kuma barawon na nan a tsakaninku. Kun ga Alfadaran nan tawa ba daidai ta ke da sauran alfadaru ba. Ita ta fito daga tsatson buraka wadda Mai Tsira da Aminci ya hau ranar Isra'i. Saboda

haka mai albarka ce. Yanzu ga ta can na daure ta cikin hemata (rumfata). Kowannenku zai shiga hemar ya ja jelarta. Baiwar da Allah ya ba ta ita ce duk wanda ya saci kudin nan in ya ja jelar sai ta yi kuka. Saboda haka Bisimillah".

Yaran suka shiga suna fitowa har suka game Alfadara ba ta yi kuka ba. Bature ya gigice. Mai rakuma ya ce da yaran su sake jeruwa su bude tafin hanunsu. Daga nan sai ya bi kowane hannu yana sansanwa har zuwa na karshe. Da ya gama sai ya nuna na shiga ya ce, "Kawo kudin mutane".

Nan da nan ya yi ikirari ya ce raka shi inda suka kwana jiya. Aka kaka shi ya tanon su a cikin yashi. Da suka iso har za su yi sallama sai baturen ya ce, "Na roke ka ka gaya min yaya ka yi ka game"?

Ya ce, "Da yake za mu rabu bari in gaya ma. Abinda na yi shi ne na shafa wa jelar alfadar turare. Tun da nace ta yi kuka in barawon ya ja, ba shakka ba zai ja ba. Kuma duk wanda bai sata ba zai ja. In kuma ya ja hannunsa zai dau kanshin turaren. Shi ya sa da na bi su na sansana hannayensu sai na tarar na barawon ne kadai marar kamshi. Ka ji yadda hikimar ta ke. Wassalam A yi zaman gari lafiya".

1. Wa aka yi wa canjin aiki?
   (a) A bature
   (b) A mai rakuma
   (c) A matar bature
   (d) Ba wanda aka yi wa canjin aiki.
2. Rakuma nawa ne suka tafi rakiya?
   (a) Rakuma goma
   (b) Rakuma sha-daya
   (c) Rakuma bakwai
   (d) Rakuma tara.

3. Saboda wane dalilin ne suke tafiya safe da yamma?

   (a) Saboda garin na da nisa

   (b) Saboda rakuman sun gaji

   (c) Saboda zafin rana

   (d) Saboda yashi.

4. Yaya mai rakuma ya gane wani abu ya faru da bature?

   (a) Saboda baya haba-haba

   (b) Saboda ya gaya musu an yi masa sata

   (c) Saboda zazzabi ya kama shi

   (d) Saboda yana ta yin kuka.

5. Nawa aka sace wa baturen?

   (a) Naira dari

   (b) Fam dari

   (c) Fam dubu

   (d) Fam dari biyu.

6. Mutane nawa ne suka cikin wannan labarin?

   (a) Mutane goma

   (b) Mutane tara

   (c) Mutane goma sha biyu

   (d) Mutane talatin.

7. Idan sun shiga runfar alfadara, me zai yi?

   (a) Ya kama jelarta

   (b) Ya ba ta ciyawa

   (c) Ya shafa ta

   (d) Ya taba turare.

8. Bayan an gama, ta yaya aka gane barawon?

   (a) Barawon ne ya nuna kansa

   (b) Ta sansanar hannu marar turare

   (c) Ta yadda jikinsa ya yi sanġi

   (d) Ta yadda jikinsa ke bari.

9. Daga wanè tsatso burakannan ta fito?

   (a) Daga kasar turawa

   (b) Daga Isra'i

   (c) Daga tsatson burakar Annabi

   (d) Daga Libàn.

10. Me ake nufi da buraka?

   (a) Rakumi

   (b) Alfadari

   (c) Rakuma

   (d) Doki fari.

11. Me ake nufi da hemata?

   (a) Daki na

   (b) Rumfata

   (c) Bishiyata

   (d) Rigata.

12. A ina barawon ya boye kudin?

   (a) A dakinsa

   (b) A aljihunsa

   (c) A cikin yashi

   (d) A kan bishiya.

TEST B

Ka karanta wannan Labarin mai zuwa tare da zabar ansar da ta fi dacewa daga cikin amsoshi masu zuwa.

A wani gari a kasashen gabs, an yi wani babban sarki wanda ake kira Abdurahman-Dan Alhaji. Rabonka da Samun labarin mai arziki irinsa tun Dankaruna.

1. Yaya Suman mai arzikin Sarkinnan?
   (a) Abdullahi
   (b) Sarki
   (c) Abdrahman Dan Alhaji
   (d) Dan Alhaji

Mutum, ko gidansa ya shiga, ya ga yadda aka kawata shi ya ga, kuma irin kayayyakin da ke ciki, sai ya rike baki kawai, don abin ya fi gaban mamaki.

2. Me ya sa mutane ke mamakkin cikin gidan sarkin?
   (a) Sabo da yadda aka kawata shi
   (b) Sabo da ya gina shi da siminti
   (c) Sabo da ya hana kowa shiga
   (d) Saboda shi sarki ne.

Zaurukan gidan nan kuwa ----- kai ' in ma, mutum ya ce zai tsaya ya bayyana arzikin sarki Abdurahman ga wanda ba su san abin da ake kira duniya ba, sai su yi tsammani shara karya yake yi.

3. Saboda me mutane za su ce karya
   Ake yi idan ana maganar gidan sarkin?
   (a) Saboda abin ya fi gaban fado
   (b) Saboda ba su taba zuwa ba
   (c) Saboda an cika kara gishiri

(d) Saboda ba haka ba ne.

Amma duk yawan arzikinsa, sai ya zama na banza don ba shi da 'ya'ya, ba shi da kane, ba shi da wa. 'ya daya gare shi, an kuwa yi mata aure. Saboda haka ya zama, ba wani wanda zai gani, ransa ya yi fari, cikin fadannan tasa duka,.

4. Me ya sa sarkinnan baya jin dadin dukiyan nan tasa?

(a) Don ba shi da lafiya.

(b) Don ba shi da mai gado in ya mutu.

(c) Don ya ga ya tsufa.

(d) Don yana tsoron abokan gaba.

Ya ga, in yamutu, duk dukiyan nan, sai a raba, aba matarsa da 'ya tasa kadai, abin-da ya rage a sa baitulmail. Kuma sarautar sai wanda Allah ya ba, ya ci in ya tuna da wannan duk, sai ni' imomin duniyan nan da Allah ya ba shi, su yi masa baki kirin.

5. Idan sarkin nan ya mutu, kana zaton ina sa a sa sanran dukiyarsa bayan an ba matarsa da 'yarsa?

(a) A gidansa

(b) A ba mutan gari

(c) Baitulmali

(d) A ba sabon sarkin

Ana nan, ran nan, sai 'yar nan tasata haifi da namiji, Aka yi shagaloi, Aka sa wa yaron Muhammadu.

To amma ko da ya ke sarki ya yi murna kawarai da ya da sami jika, duk da haka murnarsa ragafgiya ce, domin dan mace ba ya gado ballehar ace ya yi saranta.

6. Me ya sa jikan da sarki ba ya gado?

(a) Saboda shi ba yaro ne.

(b) Saboda shi dan mace ne

(c) Saboda shi ba jininsa ba ne.

(d) Saboda kafin ya gi girma har an ada wani.

Ya na nan cikin wannan bakin ciki, sai ran ana wani shehun malami ya zo. Ya ce masa 'Na yi mafarki jiya. An gaya mini, da za ka tara malamai arba'in, su yi maka addu'a har kwana a arba'in, in Allah ya so za ka haifu".

7. Wane irin abu sarki zai yi don ya samu haifuwa?

(a) Ya kwana arba'in yana addu'a

(b) Ya tara mutane arba'in su yi addu'a

(c) Ya tara malamai araba'in su kwana arba'in suna addu'a

(d) A yi kwana arba'in ana addu'a

Sarki ya yi murna da wannan mafarki. Ya dauko kudi da riguna, zai ba malamin nan. Ya ce - shi ba kudi suka kawo shi ba, Ya zo ne, ya isad da umurni, ya yi salama, ya tafi.

8. Me ya sa malami nan ya ki karbar kudin?

(a) Don ba neman kudi yazo yi ba

(b) Don ya ga yi kadan

(c) Don bai sani ko sarki zarki zai haifu ba.

(d) Don karya ya ke wa sarki.

Ranar ba ta sake juyowa ba sai da sarki ya sa aka tara manjan maluma guda arba'in na kasarsa. Ya gaya musu abin da ya ke so Suka ce 'To, Allah ya karbi ronkonmu" mutane suka ce "Amin" suka yi shiri. Suka shiga masallaci suka duka.

9. Me malaman nan suka duka yi a masallaci?

(a) Karatu

(b) Sallah

(c) Wake

(d) Addu'a

Ubangiji ya nufe su da katari,. Ya karbi rokonsu kwanan nan arba'in ba su cika ba, sai da matar sarki ta sami ciki. Bayan wata tara ta haifi da namiji wanda kyansa ba shi da iyaka.

10. Bayan wata tara, me matar sarki ta haifa?

(a) Tagwaye

(b) Mace

(c) Namiji

(d) Ba ta haifu ba.

Shagalin da aka yi cikin kasan nana da farin ciki bisa ga wannan al'amari ku da kanku kun san ba ya yiwuwa a.

Bayyan shi cikin wannan dan karamin littafi. Aka dai rada wa yaron nan suna Musa. Wato, tsakaninsu da jikan sarki, abin bai ko yi shekara ba.

11. Yaya sunan jararin da aka haifa wa sarki?

(a) Musa

(b) Dansarki

(c) Jariri

(d) Jikan sarki.

Sarki, kuwa ya dauki ransa, ya kallafa bisa kan yaron na. Da a, mai, tsaya a kwantanta son da sarki ke yi wa dan nannasa, abin ya kauyanci ke nan.

12. Me ya sa sarki ya kallafa ransa kan wannan dan a-sa?

(a) Saboda yarone

(b) Saboda shi kadai ne namijiwajensa

(c) Sobada kyakkyawa ne.

(d) Saboda ba shi da wasu 'yan 'uwa.

Kwanci tashi, bayan shekara biu aka yaye yaron. Sariki, kuma, ya aika aka kawo jikan nan nasa Muhammadu. Aka yaye su gaba

daya don du su rika wasa tare. Suka tashi, sai ka ce tagwaye. Ba abin da ke raba su.

13. Su wa aka yaye lokaci guda?

(a) 'Yar sarki da jikansa

(b) Musa da dan sarki

(c) Muhammadu da jikan sarki

(d) Musa da Muhammadu.

Da, duk abin nan gurin waziri, tun da sarkin nan ba shi da da namiji, in ya mutu, shi ya ci saranta. Ya na alla - alla sarki ya mutu, bai haifu ba, sai Allah ya kaddara haifuwar wannan yaro.

14. Saboda me waziri ke dokin sarki ya mutu bai samu haifuwa ba?

(a) Saboda shi ya gaji sarautar.

(b) Saboda ya matsa masa

(c) Saboda sarki bai kamata ya yi sarauta ba

(d) Saboda kyashin dukiyar sarki.

Tun ran da Waziri ya ji gudar haifuwar Musa, zuciyarsa ta yi baki kirin. Daga ran ran nan ya zama ko mai suna Musa ba ya so ya gani. Ya shiga kulle-kulle na yadda zai kashe Musa, ko kuwa ya sa ya bi uwa duniya. Abin ya gagara. Har yara suka yi kumar shekara goma sha biyar koina sarkin nan za shi da su ya ke zuwa.

15. Wadanne irin kulle-kulle waziriyake wa Musa?

(a) Ko ya kashe shi, ko ya nakasa shi

(b) Ko ya kashe shi, ko ya sa ya shiga duniya

(c) Ko ya dulmiyar da shi ko ya ba shi guba

(d) Ya harbe shi da bindiga.

Ana nan, ran nan, ina ya Allah, babu ya Allah, sai Waziri

ya sami wata dabar. Ya ce a ransa, "Alhamdu lillhi! ko da ya ke ba yadda za a yi in sami Musa wani wuris shi kadai, ba tare da sarki ba ---- balle in san abin da zan yi masa ----- ai, in na yi kokarin da na raba Musa da Muhammadu, kome ya yi kyan. Domin yadda suka shaku haka, lalle in ako raba su, hankalin Musa zai tashi. Ta wannan hanya zan san yadda zan yi in sa shi ya surare da dare, ya bi da "uwansa" sai ya yi dariya, ya buga kafa.

Wace dabara zai yi don ya sami Musa ya kashe?

(a) Zai raba shi da gida ya kai shi dawa

(b) Zai raba shi da Muhammadu dan Musa ya fice neman sa.

(c) Zai kira shi daji

(d) Zai ce masa abokinsa na gidansa.

Washegar, ko da ya tafi wajen fadanci, aka fara 'yan tade - taden duniya, sai ya takalo maganar yaki. Ya ce, "Mu dai nam saki jiki da duniya yanzu. Ba ma shirin kome".

Sarki ya ce "me ya kawo wannan magana, Waziri? Muna cikin sulhu haka, ne ruwanmu da wani shirin mayaka"? waziri ya ce "Ai, ka san, ba a san abin da sauran kasashe ke ciki ba. Gwamma, kuwa, mu zauna da shiri, don ba a fafa gora ranar tafiya"

Sarki ya ce "wane shiri ya fi wanda mu ke da shi a yanzu? Ga sarkin yaki. Ga Barde Ga Madaki. Cikinsu, kowanne ya yi kutan kura, sai aba shi hanya."

Waziri ya ce "wadannan, ai duk sun tsufa,. Ga sarkin yaki yansu. Alalla ya ba saba'in baya. Wanda, ye kamata ya huta Dabarata------ sai Muhammadu ya koma, gidansu, ubansa ya rika koya masa al'amuran yaki".

17. Me ya sa waziri ya ba da shawarar Muhammadu ya koma gidansu?

(a) Don ya ji dadin samin Musa ya kashe

(b) Don ba ya son Jikan sarki

(c) Don ya koyi dabarun yaki

(d) Don ya gaji ubansa.

18. Me ake nufi da "ba a fafar gora ranar tafiya"?.

(a) Ba a koyon yaki ranar yakin

(b) Fafar gora ranar tafiya ba ya yinwuwa

(c) Idan za ka yi tafiya, ba yato sami gorarka.

(d) Mutun ba ya ado ranar ado.

Musa da ke nan, sai ya tsoma baki, ya ce, "In dai, don a danke Muhammadu ne, a bar ni --- ni kadai --- ni ban yarda ba. Sai mu je, a koya mana tare". Waziri ya kan da kai ya kuta. Ya ce, "In ruwanka da koyon yaki -- kai da za ka sa aje a yi maka?

Musa ya ce, "Ni dai ban yarda mu rabu ba". Sarki ya ce "Tun da Musa bai yarda ba dabararka ba ta yi ba ke nan waziri".

19. Da Musa ya ji shawarar Waziri, me ya ce?

(a) Ya ce ya yarda

(b) Ya ce bai yarda a raba su ba

(c) Da ma can Musa ya gaji da Muhammadu.

(d) Ya ce ya kamata a koya masa yaki

20. Wace shawara aka yanke daga karshe?

(a) Musa ba zai rabu da Muhammadu ba

(b) Musa zai rabu da Muhammadu

(c) Dukkansu za a koya musu yaki

(d) Muhammadu zai je ya gaji musu yaki

(d) Muhammadu zai je ya gai ubansa.

Cikin wadannan kungiyoyin kalmomi, daya kadai ce ba za ta shiga junlar ba. Nemota.

1. Kowannensu yana saye da riga baka ----------
   (a) Kirin
   (ă) Wuluk
   (c) Suruf
   (d) Sidik
2. Ya fadi ----------
   (a) Rija
   (b) Warwas
   (c) Kuya
   (d) Gumus
3. Suna nan ---------- da wuta
   (a) Dab
   (b) Ras
   (c) Kan
   (d) Gab.
4. Kome yawan abu yakan kare ----------
   (a) Tilis
   (b) Kurat
   (c) Kakaf
   (d) Tatas
5. Hakanan take kallon su ----------
   (a) Kilawai
   (b) Wulakai
   (c) Shekeke
   (d) Kasafai.

6. Yana da ---------- n ciki

   (a) Tikeke

   (b) Rusheshe

   (c) Zukeke

   (d) Ribdede

7. Ya iyansu Kanana ne ----------

   (a) Mini - mini

   (b) Burum - burum

   (c) Yisin - yisin

   (d) Gutsun - gutsun

8. Idanun Mãjiya manya ne ----------

   (a) Tsuru -tsuru

   (b) Kwala - kwala

   (c) Dara - dara

   (d) Kuru - kuru.

9. Sun ---------- Jumansu a wofi

   (a) Washi

   (b) Tashi

   (c) Fanshi

   (d) Kyashi

10. Na ---------- mata tamakanta

   (a) Dauro

   (b) Taro

   (c) Kyauro

   (d) Waro

11. In aka juya kowace kungiyar kalmomi zuwa jamiɨza a sami bare. A nemo baren.

11. (a) Laya
    (b) Yatsa
    (c) Fata
    (d) Taga

12. (a) Jagora
    (b) Danara
    (c) Shekara
    (d) Zakara

13. (a) Baki
    (b) Jiki
    (c) Buki
    (d) Warki

14. (a) Hankali
    (b) Fasaki
    (c) Cokali
    (d) Wasali

15. Tasara
    (b) Kara
    (c) Kura
    (d) Mara

16. (a) Maye
    (b) Laya
    (c) Gaye
    (d) Kauye

17. (a) Dukiya
    (b) Kungiya
    (c) Mijiya
    (d) Zuciya

Kewaye kalmar da ta sha bamban daga cikin wadannan.

18. (a) Kifi (b) Kada (c) Kaguwa (d) Kare
19. (a) Akuya (b) Tunkiya (c) Dila (d) Mage.
20. (a) Doki (b) Jaki (c) Kura (d) Rakumi
21. (a) Pensir (b) Takarda (c) Allo (d) Tawada
22. (a) Lami (b) Lawaba (c) Talatu (d) Aishatu
23. (a) Tqbur (b) Kujera (c) Gado (d) Rijiya
24. (a) Shamuwa (b) Shirwa (c) Bera (d) Ungulu
25. (a) Kanwa (b) Yaya (c) Kaka (d) Sarki

Kewaye sunan maza cikin wadannan.

26. (a) Baturiya (b) Gurguwa (c) Makauniya (d) Gurugu
27. (a) Akuya (b) Giwa (c) Bunsuru (d) Dorina
28. (a) Kota (b) Taya (c) Keke (d) Hanya
29. (a) Hula (b) Agogo (c) Jamfa (d) Kwarya
30. (a) Jaka (b) Riga (c) Taga (d) Faifai

Kewaye sunan mata daga wadannan

31. (a) Bera (b) Doki (c) Danisu (d) Kada
32. ((b) Tattabara (b) Gado (c) Shaho (d) Zalbe
33. (c) Bunsuru (b) Rago (c) Sa (d) Akuya
34. (a) Dalke (b) Kulba (c) Maciji (d) Damatsiri
35. (a) Kare (b) Tsari (c) Taguwa (d) Gwano
36. (a) Akwati (b) Fadama (c) Wando (d) Jaki
37. (a) Kankani (b) Kumurci (c) Katanga (d) Tumbi
38. (a) Wando (b) Jamfa (c) Akwati (d) Kudi
39. (d) Adda (b) Kalkashi (c) Zakara (d) Turmi
40. (a) Tandu (b) Suna (c) Dusa (d) Harbi

J.S.S. II

Cika gurabun da aka ja layi da kalmomin da asali da aka shafe.

Da mijin ya dawo, lokacin nan kuma matar ta gama tata sallar, sai ya sa aka tayar da kilima domin su je su yi alwala ita da Bilikisu, su yi salla. Ita kuwa sa'adiyya aka ------ ta ta ci gaba ----- barcinta, domin yarinya ce, ----- ta kai shekara bakwai ----- bare a soma matsa -----. Mallam kallo kuwa yana ----- wajen ibada da kuma ----- yaransa. Don haka tun da ----- ta kai shekara bakwai ----- ta koya mata ibada ----- salla sau biyar ke --------. Amma da ya ke ----- sa'adiyya shekararta hudu shi ----- sa ake kyale ta ----- sai ta fara hankali ------.

Uban nasu kuwa ya ----- amfanin koyar da tarbiyya ----- ibada tun da wuri. Don haka, yayin da ----- suka girma, ba za ----- tashi fandararru ba. Gezadai tun tana ----- ake lankwasa ta. Shi ya sa yake ----- ya ga 'ya'yansa sun ----- sosai bisa kafafuwansu tun ----- da rai. Koda ya ke ----- ba yawan ilmi ya ----- ba, wanda ke gare ----- ya sa ya san ----- za Ya sa gaba ----- yin ibadarsa da kuma ----- da iyalansa, da sauran ----- zaman duniya. Wannan ya sa shi ----- sa Bilikisu da kilima ----- makarantar boko. Yana da niyyar sa ----ita ma in ta ----- duk kuwa da cewa ---- da kakarsu ba sa -----. Ita dai uwar 'ya'ya ----- hakura da ubansu ya ----- mata bayani, amma kakarsu ----- ba ta yarda ba, ----- da bayanin, da ya ----- mata. Cewa take, "Don me a sa 'ya mace ----- makarantar boko? A bari mana sai ----- da Allah ya ba da namiji a sanya ------. Yaya za a bar ----- ta yi ta makaranta, ----- ta balaga ba a ------

mata aure ba? In ta yi ciki, ----- zai ji kunya? Ai iyayenta da ni kakarta".

"Karatun zai yi mata -----, domin ta iya tallafar ----- in ta girma" in ----- malam kalla, kakar ta ce,"kai ----- ba ni wuri, mace ----- za ta yi aure, ----- ruwanta da wani abu ----- tallafar kanta, ko auren ----- hara ita za ka yi"?.

Malam kalla ya ce, "A'a inna, ba hana ta ----- zan yi ba. Yansu abin to yi ----- mi jinta ya yi tafiya, ----- kuma halin rai, in mutu ya barata ----- 'ya'ya in mu ba ----- da rai, ko kumo ----- mu da halin ciyar ----- su, yaya za ta -----? Ai kin ga wahala ----- zu ke nan".

"Fatan da kake yi wa 'yar taka ke nan? Wa iyanzu Billahi, Subhanallahi, TiR".

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabi cikakkiya amsar da ta dace cikin amsoshin da aka bayar.

A Azbin, can kasar Bugaje, akwai wani mutum da matarsa. Ko da ya ke mutumin nan ba mai arziki ba ne, duk da haka Allah ya nufe shi da haihuwar wani dan yaro kyakkyawa fari, ana kiransa Bawa. Allah kuwa ya zuba masa farin jini, har duk garin kowa sonsa ya ke yi. Babban abin da ke kayatad da mutane bisa ga al'amarin yaron nan, shi ne ga shi dan shekara bakwai, amma duk da haka Allah ya zuba masa jin kai, da tsausayi, da bin umurnin iyaye. In kuma batun jaruntaka ne, abin sai a rike baki. Cikin 'yan tsararrakinsa, ko da wa suka fafata, sai ya ga keyarsa kasa. In ya tashi yin abu kuwa, ba ka ga ya bari ba don tsoro, a'a, wannan har abada. Don maciji kuwa, balle fa kunama mai dan karamin alhaki, duk da hannu ya ke kama su, sai ka ce abin magani. Saboda haka duk inda ya nufa sai mutane su yi ta kiransa suna yi masa kyauta.

Uwar yaron nan kuwa ba ta da wata sana'a sai ta dafa tafasa, ta kai kasuwa tana sayarwa. Ran nan matan nan tana zaune da danta Bawa a kasuwa, sai wata tsohuwa mai kusumbi ta zo wurinsu. Don wuyanta siriri, amma kai sai ka ce dan tulu. Idandunanta kulu-kulu, lebenta kuwa sai ka ce takalma. Ga wani irin hanci tsawonsa ya yi kamu guda, da haƙora zago-zago. Bata saye da kome sai wandansu 'yan tsummokara.

Da zuwanta sai ta sa hannunta cikin tafasar, ta ce, "Nawa nawa ne"?

Matar ta ce, "Anini anini".

Sai Bawa ya tada kai ya dube ta, ya yi dariya. Tsohuwan nan ta harare shi, ta ce, "Ni ka ke yi wa dariya?

Uwar ta ce, "Don Allah kyale yaron, in kina saye ki saya". Sai tsohuwan nan ta debi tafasa, ta kai ga hancinta ta sunsuna, ta ce, "Abin ma ba ta nuna ba. Ko ma dahuwar jiya ce, oho. Na ji tana tsami.

Ashe maganar tsohuwan nan ta sa Bawa ya kume, domin ba ya kaunar wanda zai raina musu 'yar sana'ar nan da Allah ya ba su, domin ita ce alfarmarsu.

Saboda haka ya ce wa tsohuwa, "Ke don Allah ki tafi ki ba mu wuri! Im ba ki saye, don me kike sunsuna mana abin sayarwarmu da kazamin hancin nan naki? Im mutane sun gani, ai ba sa saya ba".

Da tsohuwan nan ta ji haka fa, sai ta yi fushi, ta dubi yaro, ta ce, "Ni ka ke yi wa ba'a haka? Ba ka san ni na yi jika da kai ba? Ba ka san ni na yi jika da kai ba? Ba kome, jeka, in Allah ya so ka gani. Yadda ka yi mini dariya kai ma sai an yi maka.

1. Me ya sa Bawa kan birge mutane?
   (a) Saboda ladabi, biyayya da taimakon iyayensa
   (b) Saboda zagin duk wanda ya zagi uwarsa
   (c) Saboda taya uwarsa aiki
   (d) Saboda rashin girma kai.
2. Wace irin tsofuwa ce ta zo wajen cinikinsu?
   (a) Tsofuwa mai kirki
   (b) Tsofuwa mai yawan magana
   (c) Tsofuwa mai kusunbi, manyan ido da dogon hanci
   (d) Tsofuwa mai kyakkyawar kama.
3. Me yasa tsofuwar ta yi fushi?
   (a) Saboda ba a sayar mata tafasa ba
   (b) Saboda bawa ya gaya mata magana
   (c) Saboda ta gaji da tafiya
   (d) Saboda sai da sanda take dogarawa.
4. Tafasar nawa tsofuwar ta saya?
   (a) Tafasar sulai
   (b) Tafasar ahu
   (c) Tafasar kwabo
   (d) Tafasar sisi.

5. Wane abin mammaki Bawa ya gani da shigarsa gidan tsofuwannan?

   (a) Sai ya ga gidan ya tsufa

   (b) Sai ya ga gidan kamar na sarki daga ciki

   (c) Sai ya razana

   (d) Sai ya ga darduma.

6. Ka zabi ma'anar wannan jimla 'Bawa ya kume'.

   (a) Bawa ya buge kansa

   (b) Bawa ya kumu

   (c) Bawa ya ji haushi bai yi magana ba.

   (d) Bawa bai ji haushi ba.

7. Me tsohuwannan ta roki Bawa ya yi mata?

   (a) Ya kai mata tafasarta gida

   (b) Ya daina yi mata shega

   (c) Ya kiyayi raina manya

   (d) Ya daina yi mata dariya

8. Me ya faru lokacin da tsohuwa ta shiga gidan?

   (a) Kilishi da darduma masu kyau

   (b) Gidan sai ya zama mai kyau

   (c) Sai ta dauko kaho ta busa

   (d) Daga jin zuwanta sai beraye suke fito.

9. Wace jimla ce bata siffanta tsohuwar ba?

   (a) Dan wuyanta siri-siri

   (b) Idandunanta kulu-kulu

   (c) Lebenta kamar takalma

   (d) Hakoranta kamar na jariri.

10. A bisa zatonka tsohuwannan mecece?

   (a) Aljana ce

   (b) Mutum ce

   (c) Yarinya ce

   (d) Tsohuwa ce mai shekaru da yawa

INSTRUCTIONS: Ka karanta wannan labarin ka kuma zabi amsar da ta dace da tambayoyin da ke tafe.

Bayan ya kwana bakwai cikin wannan hali ran nan sai Alkali ya tuna da shi ya ce a kawo shi don ya ci gaba da bincikan magannarsa. Tik dogari ya tafi da tsani da doguwar igiya ya zura su cikin rami bakidaya. Salihi yana zaune sai tsani ya fada masa ya yi rawni har jini yana zuba. Da ya lallaba sai ya ji akwai igiya kuma. Ya yi shiru yana tunanin dalilin da ya sa aka sa masa su, zuwa can ya ce a ransa, "Watakila Alkali ya gaji da jin cewa har yanzu ina nan da rai ban mutu ba, shi ya sa ya ba da oda a fiddo ni a kashe kowa ya huta". Ya yi kamar ya ki hawan tsani, amma wata zuciya ta ce masa ya fi kyau ya hau ya fita kome za a yi masa a yi, ya huta da azabar cikin rami. Saboda haka sai ya kama tsani yana hawa yana yin sama har ya zo karshensa. Ya lalaba ya ji igiya, ya kama ta da hannu biyu kafafunsa suna kan tsani, ya ji an rike da karfi ana ja zuwa waje. Sai ya tattara nauyinsa duka wurin igiya ya rika lilo kamar jemage. Cikin lokacin kankane sai ya ga an jawo shi zuwa bakin rami. Da ya duba sai ya ga ashe Tik ne. Ko da suka yi arba sai Tik ya ce masa, "Alkali ya ce in ba ka mutu ba in kai ka don ya yanke maka hukumci a daina barnar kudi wajen ciyad da kai". Salihi ya durkusa gwiwa biyu biyu gaban Tik, ya ce, "Na gode, Allah ya ja dan ran Alkali. Tik ya ce masa, "Kada ka yi saurin godiya domin ba ka san abin da zai auku gare ka ba". Salihi ya ce, "Ina godiya ba domin na san abin da za a yi mini ba ne sai dai don fitowa daga ramin nan da na zauna cikinsa ina shan azaba kwana da kwanaki. Idan Alkali ya yi nufi ya ca kashe ni ne, to, gara mutuwa da zama cikin wannan hali". Tik ya ce masa, "Ashe dai har yanzu kana da jahilci kuma kana da yaranta don haka bai kamata in bayyana maka asiri da ke boye ba". Salihi ya ce, "Ko ka bayyana ko ka yi shiru duk daya ne gare ni domin ni na ba mutuwa kwana, na kuma fid da rai ga kubuta". Da ya ji haka sai ya shiga rarrashinsa yana nuna masa cewa wasa ne kurum don ya

ba shi tsoro. Da suka kusa da gidan shari'a sai ya ce masa, "Kada gabanka ya fadi yau Alkali zai sallame ka".

1. Kwana nawa Salihi ya yi a cikin rijiya?

   (a) Kwana biyar

   (b) Kwana bakwai

   (c) Kwana arba'in

   (d) Kwana goma.

2. Yaya sunan dogarin da ya kai Salihu rijiya?

   (a) Salihi

   (b) Sarki

   (c) Tik

   (d) Alkali

3. Da Salihi ya ji motsi, me ya zata?

   (a) Yayi zaton za'a fitarda shi

   (b) Yayi zaton za'a kashe shi

   (c) Yayi zaton ne.

   (d) Ya yi zaton za'a tserad da shi.

4. Me yasa Salihi ya gode wa Alkali?

   (a) Saboda ya fitar da shi daga rijiya

   (b) Saboda ya ce zai san shi

   (c) Saboda zai kashe shi ya huta

   (d) Saboda bai san abin da zai faru ba.

5. Wane dalili ne ya sa Tik ya koma yana rarrashin Salihi?

   (a) Saboda ya zama babban barawo

   (b) Saboda ya ga ya fid da rai daga kubuta

   (c) Saboda jin tausayi

   (d) Saboda ya san abin da zai faru.

INSTRUCTIONS: Ka karanta labaran dake biye ka kuma zabi cikakkiyar amsar da ta dace cikin amsoshin da aka bayar.

Da gari ya waye bayan sun yi kalaci sai suka kama hanya zuwa gidan Maidubu Salihi yana jangora. Wakale kuma tana rike da hannun 'Danduna kamar yadda makafi su ke yi. Da suka iso sai suka tarad da jama'a jingin a kofar gida domin wannan rana maigida ya tara gajiyayyu zai ba su sadaka, kuma a abokan cinikinsa ba su rigaya suka watse ba, barorinsa kuma suna kai suna kawowa. Bayan an gama gaisawa sai 'Danduna ya ce wa Maidubu, "Mun zo mu yi maka bankwana domin zamammu wannan gari ya kare". Maidubu ya ce, "Wane irin zamanku ya kare? Ai yanzu ya kamata ku zauna dom in rika taimakonku tun da kun zama makafi marasa gata". Danduna ya ce, "A' a, ai ba haka ba ne. Wannan ciwo da ya same mu wata baiwa ce Ubangiji ya yi nufimmu da ita, amma ba a nan ta ke ba, za mu iske ta a garin da zamu zauna". Tun suna magana a tsakaninsu har ya kai sauran mutane sun jin irin tadin da suke yi. Sai Danguna ya ce, "Idan kana tsammani mun zama abin tausayi, ka yi kuskure. Ku masu idanu ku ne mu ke ji wa tausayi domin zukatanku cike suke da jahilci wanda ya hana ku gane gaskiya kuma ku tsaya gareta. Wannan kuwa shi ne dalilin da ya sanya nagarta ta yi wuya a cikin jama'arku masu gani. Ka tuna fa, kai mutum da Ubangiji ya halicce ka sai ya ba ka karfi da lafiya da ikon kuduri a zuciyarka. Ya iyakance maka adadin zamanka a duniya kana rayayye kamar yadda ya iyakance yawan idonka ke iya gani har zuwa wadda aka hana maka ganin rayuwarta. Daidai da kiftawar ido duk abu mai rai ba a ba shi ikon koma karawa ba daga abin da aka yanka masa. Ka duba ka ga gani kome ke kashewar zuciya, kome tsawon itace, kome taurin dutse, kome amincin wurin zama, kome tsawon ran halitta, a karshe dai zamani dai zamani sai ya ga bayansu, su koma kamar ba a taba halittarsu ba. Tsawon zamani rayuwarka kamar kwatanci kiftawar ido ne ko da ya kasanci za ka yi shekara aru aru a duniya.

A cikin duniyar da ka ke ciki Ubangiji ya saukad da gaskiya da nagarta da kayan kawa a kewaye da kai don ka yi kokari ka neme su ka kuma samesu.

Daga wurin gaskiya ne za ka sami addini mafifici wanda idan ka zama cikinsa zai sa ka samu tsira a lahira. Nagarta kuma za ta taimake ka ga ji dadin zaman duniya domin samunta zai sa ka so abokin zamanka, kamar yadda ka ke son kanka. Kayan kawa za su wadatad da kai da abubuwan da ka ke bukata a gidan duniya yadda za ka yi zaman ka ba da wahala ba. Amma fa ka rika yi kana tunani don kada su shagaltad da kai har su ja ka ga aikata barna wadda za ta hana maka samun mafificin jin dadin da bayi masu ibada za su taras a garin da ba tsufa ba mutuwa".

1. Ina Danduna da matarsa suka je da safe?
   (a) Wajen bara
   (b) Wajen aiki
   (c) Wajen maidubu
   (d) Wajen yawo.
2. Wane irin mutum ne maidubu?
   (a) Maikudi ne
   (b) Mai sarauta ne
   (c) Babban ma'aikaci ne
   (d) Mai ji da kanse ne.
3. Wace jimla ce ta fi dacewa da Maidubu?
   (a) Shi mai wulakanta mutane ne
   (b) Shi mai taimakon nakasassu ne
   (c) Shi mai son a yi masa fadanci ne
   (d) Shi mai son kudi ne.
4. Zabi jimlar da ta dace da halin Danduna.
   (a) Kwadayin abin wane
   (b) Son a sani
   (c) Son hulda da masu kudi
   (d) Dangana da abin da Allah ya sa masa da tawakkali.

5. Me ya sa Danduna ya kan ji tausayin masu ido?

   (a) Don sun cika gane-gane

   (b) Don sun cika yin ciwon ido

   (c) Don sun jika jahilci

   (d) Don sun fi karfin makafi.

6. Menene ma'anar Nagarta a nan?

   (a) Rashin kunya

   (b) Kyamar juna

   (c) Yin abubuwa na kula da hangen nesa

   (d) Cin hanci da rashawa.

7. A takaice me Danduna yake gayawa Maidubu?

   (a) Komai nisan jifa kasa zai je

   (b) Komai ka ci ka rage don gobe

   (c) Komai ka samu zai wahal da kai

   (d) Ka ci ka sha ka yi sutura.

TEST B

Ka karaɲta wannan labarin mai zuwa tare da zabar ansar da ta fi dacewa daga cikin amsoshi masu zuwa.

A wani gari a kasashen gabs, an yi wani babban sarki wanda aka kira Abdurahman-Dan Alhaji. Rabonka da samun labarin mai arziki irinsa tun Dankaruna.

1. Yaya sunan mai arzikin Sarkinnan?

   (a) Abdullahi

   (b) Sarki

   (c) Abdurahman Dan Alhaji

   (d) Dan Alhaji

Mutum, ko gidansa ya shiga, ya ga yadda aka kawata shi ya ga, kuma irin kayayyakin da ke ciki, sai ya rike baki kawai, don abin ya fi gaban mamaki.

2. Me ya sa mutane ke mamakin cikin gidan sarkin?

   (a) Sabo da yadda aka kawata shi

   (b) Sabo da ya gina shi da siminti

   (c) Sabo da ya hana kowa shiga

   (d) Saboda shi sarki ne.

Zanrukan gidan nan kuwa_____ kai in ma, mutum ya ce zai tsaya ya bayyana arzikin sarki Abdurahman ga wanda ba su san abin da ake kira duniya ba, sai su yi tsamani shara karya ya ke yi.

3. Saboda me mutane za su ce karya ake yi idan ana maganar gidan sarkin?

   (a) Saboda abin ya fi gaban fado

   (b) Saboda ba su taba zuwa ba

   (c) Saboda an cika kara gishiri

   (d) Saboda ba haka ba ne.

Amma duk yawan arzikinsa, sai ya zara na banza don ba shi da 'ya'ya, ba shi da kane, ba shi da wa. 'ya daya gare shi; an kuwa yi mata aure. Saboda haka ya zama, ba wani wanda zai gani, ransa ya yi fari, cikin fadannan tasa duka.

4. Me ya sa sarkinnan baya jin dadin dukiyan nan tasa?

(a) Don ba shi da lafiya

(b) Don ba shi da mai gado in ya mutu

(c) Don ya ga ya tsufa

(d) Don yana tsoron abokan gaba

Ya ga, in ya mutu duk dukiyan nan, sai a raba, aba matarsa da 'ya tasa kadai, abinda ya rage a sa baitulmali. Kuma, sarautarsa, sai wanda Allah ya ba, ya ci in ya tuna da wannan duk, sai ni'imomin duniya nan da Allah ya ba shi, su yi masa baki kirin.

5. Idan sarkin nan ya mutu, kana zaton ina za a sa sauran dukiyarsa bayan an ba matarsa da 'yarsa?

(a) A gidansa

(b) A ba mutan gari

(c) Baitulmali

(d) A ba sabon sarkin.

Ana nan, ran nan, sai 'yar nan tasa ta haifi da namiji,

Aka yi shagali, aka sa wa yaron Muhammadu.

To amma ko da ya ke sarki ya yi murna kwarai da ya sami jika, duk da haka murnarsa ragaggiya ce, domin dan mace ba ya gado ballehar ace ya yi saranta.

6. Me ya sa jikan sarki ba ya gado?

(a) Saboda shi yaro ne

(b) Saboda shi dan mace ne

(c) Saboda shi ba jininsa ba ne

(d) Saboda kafin ya gi girma har an ada wani.

Ya na nan cikin wannan bakin ciki, sai ran nan wani shehun malami ya zo. Ya ce masa "Na yi mafarki jiya. An gaya mini, da za ka tara malamai arba'in, su yi maka addu'a har kwana arba'in, in Allah ya so za ka haifu".

7. Wane irin abu sarki zai yi don ya samu haifuwa?

(a) Ya kwana arba'in yana addu'a

(b) Ya tara mutane arba'in su yi addu'a

(c) Ya tara malamai arba'in su kwana arba'in suna addu'a.

(d) A yi kwana arba'in ana addu'a.

Sarki ya yi murna da wannan mafarki. Ya dauko kudi da riguna, zai ba malamin nan. Ya ce - shi ba kudi suka kawo shi ba. Ya zo ne, ya isad da umurni, ya yi salama, ya tafi.

8. Me ya sa malamin nan ya ki karbar kudin?

(a) Don ba neman kudi yazo yi ba

(b) Don ya ga yá yi kadan

(c) Don bai sani ko sarki zai haifu ba

(d) Don karya ya ke wa sarki.

Ranar ba ta sake juyowa ba sai da sarki ya sa aka tara manjan maluma guda arba'in na, kasarsa. Ya gaya musu abin da ya ke so. Suka ce 'To, Allah ya karbi rokonmu" mutane suka ce "Amin" suka yi shiri. Suka shiga masallaci suka duka.

9. Me malaman nan suka duka yi a masallaci?

(a) Karatu

(b) Sallah

(c) Wake

(d) Addu'a

Ubangiji ya nufe su da katari. Ya karbi rokonsu kwanan nan arba'in ba su cika ba, sai da matar sarki ta sami ciki. Bayan wata tara ta haifi da namiji wanda kyansa ba shi da iyaka.

10. Bayan wata tara, me matar sarki ta haifa?

(a) Tagwaye

(b) Mace

(c) Namiji

(d) Ba ta haifu ba.

Shagalin da aka yi cikin kasan nan da farin ciki bisa wannan al'amari ku da kanku kun san ba ya yiwuwa.a bayyana shi cikin wannan dan karamin littafi. Aka dai rada wa yaron nan suna Musa. Wato, tsakaninsu da jikan sarki, abin bai ko yi shekara ba.

11. Yaya sunan jaririn da aka haifa wa sarki?

(a) Musa

(b) Dansarki

(c) Jariri

(d) Jikan sarki.

Sarki, kuwa ya, dauki ransa, ya kallafa bisa kan yaron nan. Da a ma, tsaya a kwantanta son da sarki ke yi wa dan nannasa, abin ya zama kauyanci ke nan.

12. Me ya sa sarki ya kallafa ransa kan wannan dan na sa?

(a) Saboda yaro ne

(b) Saboda shi kadai ne namiji wajensa

(c) Saboda kyakkyawa ne

(d) Saboda ba shi da wasu 'yan 'uwa.

Kwanci tashi, bayan shekara biyu aka yaye yaron. Sarki, kuma, ya aika aka kawo jikan nan nasa Muhammadu. Aka yaye su gaba daya don su rika wasa tare. Suka tashi, sai ka ce tagwaye. Ba abin da ke raba su.

13. Su wa aka yaye lokaci guda?

(a) 'Yar sarki da jikansa

(b) Musa da dan sarki

(c) Muhammadu da jikan sarki

(d) Musa da Muhammadu.

Da, duk abin nan gurin waziri, tun da sarkin nan ba shi da da namiji, in ya mutu, shi ya ci sarauta. Ya na alla-alla sarki ya mutu, bai haifu ba, sai Allah ya kaddara haifuwar wannan yaro.

14. Saboda me waziri ke dokin sarki ya mutu bai samu haifuwa ba?

(a) Saboda shi ya gaji sarautar

(b) Saboda ya matsa masa

(c) Saboda sarki bai kamata ya yi sarauta ba

(d) Saboda kyashin dukiyar sarki.

Tun ran da waziri ya ji gudar haifuwar Musa, zuciyarsa ta yi baki kirin. Daga nan nan, ya zama ko mai su Musa ba ya so ya gani. Ya shiga kulle-kulle na yadda zai kashe Musa, ko kuwa ya sa ya bi uwa duniya. Abin ya gagara. Har yara suka yi kamar shekara goma sha biyar, koina sarkin nan za shi, da su ya ke zuwa.

15. Wadanne irin kulle-kulle waziri ya ke wa Musa?

(a) Ko ya kashe shi, ko ya nakasa shi

(b) Ko ya kashe shi, ko ya sa ya shiga duniya

(c) Ko ya dulmiyar da shi ko ya ba shi guba

(d) Ya harbe shi da bindiga.

Ana nan, ran nan, ina ya Allah, babu ya Allah, sai Waziri ya sami wata dabara. Ya ce a ransa, "Alhamdu lillahi! ko da ya ke ba yadda za a yi in sami Musa wani wuri shi kadai, ba tare da sarki ba_____balle in san abin da zan yi masa_____ai, in ma yi kokarin da na raba Musa da Mahammadu, kome ya yi kyan. Domin yadda suka shaku haka, lalle in ako raba su, hankalin Musa zai tashi. Ta wannan hanya zan san yadda zan yi in sa shi ya surare da dare, ya bi dan'uwansa sai ya yi dariya ya buga kafa.

16. Wace dabara zai yi don ya sami Musa ya kashe?

(a) Zai raba shi da gida ya kai shi dawa

(b) Zai raba shi da Muhammadu don Musa ya fice neman sa

(c) Zai kira shi daji

(d) Zai ce masa abokinsa na gidansa.

Washe gari, ko da da, ya tafi wajen fadanci, aka fara 'yan tade-taden duniya, sai ya takalo maganar yaki. Ya ce, "Mu dai mun saki jiki da duniya yanzu. Ba ma shirin kome".

Sarki ya ce "me ya kawo wannan magana, Waziri?
Muna cikin sulhu haka, me ruwammu da wani shirin mayaka?
Waziri ya ce, "Ai, ka san, ba a san abin da sauran kasashe ke ciki ba. Gwamma, kuwa, mu zan zauna da shirin, don ba a fafa gora ranar tafiya".

Sarki ya ce "wane shiri ya fi wanda mu ke da shi a yanzu? Ga sarkin yaki, ga Barde, ga Madaki. Cikinsu, kowanne ya yi kutan kura, aba shi hanya".

Waziri ya ce "wadannan, ai duk sun tsufa. Ga sarkin yaki yanzu. Akalla ya ba saba'in baya. Wanda, ya ke haka, tun da Allah ya nufe shi da samun magaji, ya kamata ya huta. Dabarata------ sai Muhammadu ya koma gidansu, ubansa ya rika koya masa al'amuran yaki".

17. Me ya sa waziri ya ba da shawarar Muhammadu ya koma gidansu?

(a) Don ya ji dadin samin Musa ya kashe

(b) Don ba ya son Jikan sarki

(c) Don ya koyi dabarun yaki

(d) Don ya gaji ubansa.

18. Me ake nufi da "ba a fafar gora ranar tafiya"?

(a) Ba a koyon yaki ranar rakin

(b) Fafar gora ranar tafiya ba ya yiwuwa

(c) Idan za ka yi tafiya to sami gorarka

(d) Mutum ba ya ado ranar ado.

Musa da ke nan, sai ya tsoma baki, ya ce, "In dai, don a dauka Muhammadu ne, a bar ni ------- ni kadai ------ ni ban yarda ba. Sai dai mu je, a koya mana tare". Waziri ya kan da kai ya kuta. Ya ce, "In ruwanka da koyon yaki ----- kai da za ka sa aje, a yi maka?

Musa ya ce, "Ni dai ban yarda mu rabu ba". Sarki ya ce "Tun da Musa bai yarda ba dabararka ba ta yi ba ke nan Waziri".

19. Da Musa ya ji shawarar waziri, me ya ce?

    (a) Ya ce ya yarda

    (b) Ya ce bai yarda a raba su ba

    (c) Da ma can Musa ya gaji da Muhammadu

    (d) Ya ce ya kamata a koya masa yaki.

20. Wace shawara aka yanke daga karshe?

    (a) Musa ba zai rabu da Muhammadu ba

    (b) Musa zai rabu da Muhammadu

    (c) Dukkansu za a koya musu yaki

    (d) Muhammadu zai je ya gaji ubansa.

TEST C

Ka zabi kalma da take kishiyar wadda aka ja layi akarkashinta dake cikin kalmanin dake tafe.

1. Amma dai yarinyar nan tana da kyau
   (a) Kazanta
   (b) Muni
   (c) Ziza
   (d) Kwarini
2. Kabi dogon yaron nan zai kai ka.
   (a) gajeren
   (b) mummunan
   (c) katon
   (d) tsawon
3. Ka roki Audu farar takarda.
   (a) ja
   (b) fari
   (c) Bakin
   (d) Bakar
4. Wannan kuwa Mijin wane ne?
   (a) Mazan
   (b) Mataye
   (c) Matar
   (d) Matan
5. Ai ya dai ana Zafi garin nan.
   (a) hunturu
   (b) gumi
   (c) sanyi
   (d) kankara

6. Noma da <u>damina</u> yana kawo kudi

   (a) bazara

   (b) wuri

   (c) rani

   (d) damina

7. <u>Kauye</u> garin su kare'

   (a) karkara

   (b) ruga

   (c) gari

   (d) birni

8. Naga yaron gidammu yana <u>kwance</u>.

   (a) tsaye

   (b) durkushe

   (c) zaune

   (d) kishingide.

9. Ka yi harma ko ka isa garin da <u>rana</u>.

   (a) safe

   (b) yamma

   (c) daddare

   (d) la'asar

10. Zan gina <u>babban</u> gida a nan.

   (a) kankanin

   (b) Faffadan

   (c) wagegen

   (d) karamin

11. Idan ka yi kwana sai ka bi <u>dama</u>.

   (a) hagu

   (b) hannun

(c) gabas

(d) mike.

12. Baba zai zo gobe

(a) je

(b) komo

(c) tafi

(d) tafiyu.

13. Ya kamata mu tashi daga kauyennan

(a) zauna

(b) tafiya

(c) gudu

(d) dade

14. A kama kaza a yanka.

(a) kumare

(b) jemage

(c) zakarar

(d) zakara

15. Da salla an yanka rago a gidanmu.

(a) akuya

(b) tinkiya

(c) bijimi

(d) Balama.

16. Malam ya sayi taguwa mai gudi

(a) riga

(b) rakumi

(c) alfadari

(d) doki

17. Zan tona rijiya a bayan gidana.

(a) daura

(b) cikin

(c) gaban

(d) gefen

18. Ashe Hamza babban <u>dalibi</u> ne

(a) makaranci

(b) malami

(c) Haziki

(d) Almajiri.

19. Kira min Ali ya <u>nade</u> tabarma nan.

(a) baza

(b) kalmashe

(c) shimfida

(d) ware

20. Mutum mai <u>tsafta</u> daba yake.

(a) Wari

(b) Wanke

(c) Fes-fes

(d) Kazanta

Ka zabi kalmar da take ma'anarta ta kusa dai-dai da kalmar da aka ja layi karkashi daga cikin kalmomin dake tafe.

21. Miko min <u>daya</u> daga cikin awakinka.

(a) Tak

(b) Guda

(c) Kwai

(d) Tilo

22. Mutuwar kakanmu yau <u>mako</u> guda ke nan.

(a) Sati

(b) Kwana bakwai

(c) Mako

(d) Asabar

23. Dokin sarki ya sha <u>ado</u> ran salla.

(a) Cas

(b) Kwalliya

(c) Caba ado

(d) Zuba ado

24. Gwamnati ba ta son bore cikin kasa.

(a) Tawaye

(b) Cikas

(c) Tangal-tangal

(d) Babatu.

25. Yau dai ana <u>Zafi</u> a garinnan.

(a) Kuna

(b) Dumi

(c) Gumi

(d) Zufa

26. Barawon ya sale min <u>fensir</u>.

(a) Biro

(b) Alkalami

(c) Tawada

(d) Takarda

27. An yi <u>rasuwa</u> a gidan sarki yau.

(a) Halaka

(b) Mutuwa

(c) Suma

(d) Bari

28. Malam ba ya soh mace mai Kiba.

(a) Kauri

(b) Sir riya

(c) Fadi

(d) Kaure

29. Dawakin hawan daba sun iso.

(a) Dodi

(b) Dokunaye

(c) Dawakan

(d) Dawakai

30. Icen da na dasa ya girma.

(a) Itaciya

(b) Bishiyar

(c) Darbejiya

(d) Haushi

31. Abin farin ciki ne jin cewa ka ci jarrabawa

(a) Takaici

(b) Murna

(c) Bakin ciki

(d) Haushi

32. Abinci na da rahusa a kauye.

(a) Tsada

(b) Arha

(c) Sauki

(d) Yawa

33. Wannan matar tana yin bori.

(a) Hankali

(b) Hauka

(c) Aljanu

(d) Iskoki

34. Nan garin duk karkashin mulki na yake.

(a) Iko

(b) Gadara

(c) Mamulka

(d) Yanki

35. Ni gidana akan hanya yake

(a) Kwana

(b) Matafiya

(c) Titi

(d) Ido

36. Ku daina surutu dalibai suna nazari.

(a) Daba karatu

(b) Karantu

(c) Bin karatu

(d) Karatu.

37. Makarautarmu akan hawa take.

(a) Gangare

(b) Jigawa

(c) Kwari

(d) Tudu

38. Ali ya babbake dakin uwarsa

(a) Rura wuta

(b) Hura

(c) Kone

(d) Kokkona.

39. Sukan tafi wajen <u>bauta</u> ran lahadi.

(a) Ibada

(b) Iko

(c) Salla

(d) Ibadan

40. Don Allah ka yi <u>hanzarin</u> duba min wannan.

(a) Nawa

(b) Saurin

(c) Gaggawa

(d) Maza-maza.

FORM III

Ana bukatar d libi ya suka kalaor da ya ga ta fi kowan a gun de ake ja layi e d n w nnan laburi da ke b fe.

Da safiya ta yi sar'ki ya yi shiri ye fito wurin fadanci, jararsa sulke yi ta suwe sune gaisuwa da b'bbiyu ta uba wu. Bayan nan sauna sai ---------- bukatalinsa ya koma wajen sarki ana sauraren ya bude dono ji laburin ---------- ranar ya ke bukata. Shiru s'iru ba o ji ya ce komo ba, -------- ya yi wata magana ---------- ya barde bisa kujera -------- duniki kafarsa ta hagu -------- dora han ta dama. Wanda duk ya dube -------- sai gudu tilas ya -------- da kai domin ya ------- fuska yana ajna ilasar -------- wani abu wanda ya -------- shi. Ana cikin haka sai -------- Alkali ya tafi tare -------- mutanensakansa za su yi --------. A wannan lokaci ne -------- ga ya yi 'yar fara'a har ake sanu kafar -------- masa magana. Ana nan zaune fada -------- cikin rakid sai aka -------- wani rakaho dattijo ------- da sujo yana tafe -------- dogaro sanda yana tambaya -------- sawa "Jama'a masu gani, wa -------- kai ni kafar fada -------- ga sarki?" Da ya matso kusa ------- wani takakken bafada ya ------- masa tsawa, ya tashi ------- zage zage, yana sowa, "Tsofaffin makafin nan na zamani ------- ku ke ba ku ------- dangana. In ba don kerambani --------, yaya makaho zai nemi ------- sarki?".

Nan da nan sarki ------- kushe shi, ya ce ------- taho da makahon don ------- ji s'in da ya ------- shi. Taho da ba ya ------- ani ya yi ta ------- har ya kusa taka ------- ani da a'a rike -------, aka dakatad da shi. Da ya tsaya sai ------- ajiye sanderan gefe, ------- tsuguna ya yi gaisuwa, duka sulke yi -------, kowa ya sura ido ------- ga s'in makaho ------- yi. Suna can ani ya ------- wata tsohuwar hularsa ta -------, ya sanya hannu ciki ------- fitad da wata nadaddiyar ------- ya rike, ta hannunsa ------- ce, "Allah ya kara ------ imani, ni ne Danduna ------- ya taho zara nan ---------- tare da matata wadda ------- ke kira Makalo. Sa'ad da a'a yi -------- annoba, idan ka tuna, ------- kamar shekara g ma ke ------- muka samu ciw n makanta.

Ganin mun zama makafi ------- ya sa muka yi ------- Zuwa wani gari inda ------- gani 'yan'uwammu su --------. Amma da za mu ------- gani mun bar amanar yaronmu, salihu ---------- gidan wani attajiri ------- ake kira maidubu. Ran daren da zo ------- rabu ya tafi har ------ da kafarsa, a boye --------- wanda ya sani. Mun yi maganganu basu ------- hen ya bayyana mini ------- a siri wanda bai taba ------- wa kowa ba. Ni kaina duk tsawon ------- da muka yi tare -------- taba jin cikinsa ba ------- ran nan. Dalilin da ya sa ------- sanad da ni kuwa ------- ne domin wasiyar da ------- yi game da dukiyarsa ------- shafi yaron da na ------- yi game da dilouarsa ------- shafi yaron da na ------- masa. Sabo da haka ne ------- ya roke ni a --------- amana in taimake shi ------- yi kokari sa'ad da ------- ceva ------- mutu in kowo naka -------- takarda. Idan ka duba ta ------- maganganun da kuma yi ------- ka gan su cikl ------- a rage kome ba. Allah ya ba ka -------. Danduna ya yunkura daga ------- inda ya ke zaune yana rike da hularsa ya nika wa sarki takarda.

Wata rana da azahar sarki Jatua yana shiri sai tashi ya tafi wani wuri, sai ga Wazirinsa ya taso da shari'o'in da ya hukunta a makon nan. Ko da Waziri ya ------- masa duk sai ransa ------- baci, ya ga za ------- tsai da shi. Sai ya duhi waziri, ------- ce ya karanta. Waziri ya koma karatu. In ya tashi tsayawa ------- bayyana masa wani abu ------- aka yi sai ya ------- ya ci gaba, duk ------- fahimta. Alhaji kuwa bai fahimta ------- kome ba, hankalinsa ma ----- con wani wuri.

Da waziri ya karanta, ------- sarki ya ce masa "------- hatimi. Na ji, na yarda", Waziri ya buga hatimi ------- kamo wata takardar da -------. Sarki sai ceva ya ------- a buga hatimi. Wata ma tun ba ------- ko kare karantawa ba ------- ko ceva a buga.

Can Waziri ya ce "------- gare". Ya nade takardu ya ------- aljihu, ya dauki hatimin ------- zai kai majalisa ya -------, sai sarki ya ce, "----- wata takardar. Rubuta, na ba da ------- a kashe wani. Amma ka bar fili ----- za a rubuta sunan ------- wane ne. In ka rubuta, ka nata hatimi, bayan ka ------- ka ba ni in ------- hannu. Ni zan rubuta sunan ------- wane ne da kaina".

Waziri ya dubi sarki ------- tsorace, ya ce ya na ------- "za a ------- za a za ------- kashe wani?".

Sarki ya ce "To, me ya sha na kai, -------- kana da ikon ka ------- ni abin da na ------- kaina ne? Ni ne sarki, kai ------- Wazirina. Ka tsaya matsayinka, kada ------- tasan ma wuce inda ------- bai kai ba".

Waziri ya ce "Hake -------- dawwani mulkinka, na tuba". Ya dauki takarda, ya ------- yadda sarki ya ce, ------- buga hatimin sarki, ya -------- shi, sai kuma ya ---------- hannu,. Bayan ya sa hannu, ------- dauke ta ya sa ------ aljihu, ya ce, "-------- kan mai tsautsayi".

Waziri ya ce, "Hasken ------- ya ba sarki nasara".

Da na Šarkin wani ------- fasiki ne, kowa ya ---------- shi a kan haka. Ba ya ko jin ------- saboda haka bayan da ------- ya buga hatimi ga ------- ya ba shi, sai ------- dube shi ba kunya ------- tsoro, ya ce, "Wata ------- ta ce in yi ------- wannan alkawari. Ka san kuwa bai ---------- ba in saba alkawari". Waziri ya ce, "A, -------- ai ko kusa ba ------- yiwuwa. "Don ka kashe mutum daya cikin dubu, wani abu sai faru"?.