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Nigerian Languages Yesterday, Today, and Tomorrow Abba Rufa'i 1991

The Hausa of Nigeria Frank A. Salamone 2010 This book is the culmination of thirty-nine years of anthropological thought and research and many field trips to Nigeria. This work looks at the notion of identity formation and its relationship to history, religion, warfare, gender, economics, various other dimensions of Hausa life, minority group relationships, and creolization.

Islam in the Niger Delta 1890-2017 Egodi Uchendu 2020-08-10 The series Studies on Modern Orient provides an overview of religious, political and social phenomena in modern and contemporary Muslim societies. The volumes do not only take into account Near and Middle Eastern countries, but also explore Islam and Muslim culture in other regions of the world, for example, in Europe and the US. The series Studies on Modern Orient was founded in 2010 by Klaus Schwarz Verlag.

[IKJL](#) 2004

[Berengario Cermenati Among the Igbirra \(Ebira\) of Nigeria](#) Edmund M. Hogan 2011 Chapters: A calamity in Okene - The setting: political and ecclesiastical -- The early years (1899-1917) -- Harmony and discord in Igbirraland -- The Oka Palaver -- Ibrahima, Atta of the Igbirra, in the dock -- Berengario Cermenati in the dock -- The Bangedi uprising and its aftermath.

[Poetry, Prose and Popular Culture in Hausa](#) Furniss Graham Furniss 2019-07-30 Introducing poetry, prose, songs and theatre from Nigeria, this engaging volume blends translated extracts with a rich commentary on the historical development and modern context of this hugely creative culture. Examining imaginative prose-writing, the tale tradition, popular song, Islamic religious poetry and modern TV drama amongst other topics, this is a clear and accessible book on a literary culture that has previously been little-known to the English-speaking readership.

Proceedings of the Biennial National Conference on Language and Literature Education, Held in ... 2008

Convergence: English and Nigerian Languages Ozo-mekuri Ndimele 2016-02-22 The present volume, which is the 5th in the Nigerian Linguists Festschrift Series, is devoted to Professor Munzali A. Jibril, a celebrated icon in university administration, and an erudite Professor of English Linguistics. The title of this special edition was specifically chosen to crown Professor Jibril s academic prowess in both English and indigenous Nigerian languages, and to mark and laud his official departure from active university lectureship. 72 assessed papers are included from the many submitted. Papers cover the main theme of the volume, i.e. the interaction between English and indigenous Nigerian languages, and there are a number of papers on other secular areas of linguistics such as: language and history, language planning and policy, language documentation, language engineering, lexicography, translation, gender studies, language acquisition, language teaching and learning, pragmatics, discourse and conversational analysis, and literature in English and African languages. There is also a rich section devoted to the majwor traditional fields of linguistics - phonology, morphology, syntax and semantics.

Science, the Departments of State, Justice, and Commerce, and Related Agencies Appropriations for 2007 United States. Congress. House. Committee on Appropriations. Subcommittee on Science, State, Justice, and Commerce, and Related Agencies 2006

Old Age in African Literary and Cultural Contexts Pepetual Mforbe Chiangong 2021-06-15 Through a wide range of indigenous, postcolonial, gender and racial lenses, African writers have provided perspectives on various aspects of old age in the context of African literatures and cultures. This book illustrates how African literary and linguistic representations, ranging from short stories, novels and film to drama and theatre, give expression to ideas about old age. The perspectives offered here provide essential knowledge in understanding the uses of dichotomous age-related categories, such as old-young, elderly male-elderly female, and foreign-indigenous, which generally result in prejudice. Using ageism as its central theme, the contributions draw attention to the ambiguity associated with elderly people in African society who are often highly venerated for their wisdom, but also stereotyped because of their advanced age. However, as the book demonstrates, old age is also deeply valorised in some traditional African contexts, where older adults are regarded as indispensable members of society. It will be of particular interest to scholars, researchers, and students of African studies, applied theatre studies, gerontology, postcolonialism, sociolinguistics, sociology and anthropology.

Department of State Publication 1994 Each issue covers separate country.

Rural Hausa Polly Hill 1972-03-16 Study with special reference to the village of Batagarawa.

A Study of Hausa Syntax Charles H. Kraft 1963

Reconciliation in Northern Nigeria Oluniyi, Olufemi Olayinka 2017-08-09 In this book, Dr. Olufemi Oluniyi takes a fresh look at Muslim-Christian violence which has become synonymous with the name of Northern Nigeria. It is fresh in the sense that he takes a historical approach to the problem, dating back to the founding of Northern Nigeria. This approach inevitably brings to the fore the culpability of the colonial government for the institutionalisation of inequality and for pursuing policies which are tantamount to planting the seeds of religious violence for post-independence fruitage and harvest. By highlighting the role of the colonial administration, he is by no means suggesting that post-independence perpetrators of violence are less culpable for their crimes against humanity. Rather, the highlight is meant to raise awareness of what was really going on, despite official cover-up.

FASS 1988

A Vision Received, A Vision Passed On Panya Baba Say to them, ‘As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live.’ Ezekiel 33:11 The Bible gives a clear picture of God’s heart concerning lost sinners. If the condition of the lost is clearly understood, those who believe in Christ will do all they can to see that this Gospel of the Kingdom is preached to as many as possible. One of the ways this has been accomplished is through the establishment of mission organisations or agencies that work alongside churches to facilitate the proclamation of the Gospel. The Sudan Interior Mission (SIM)[i] is one such organization whose first missionaries had the burden to reach the interior of Africa, especially the geographical area known, prior to colonial rule, as the Central Sudan. They arrived in this land, now known as Nigeria, in the year 1893. After years of faithful witnessing and teaching, churches were established and the converts assumed the burden and responsibility to take this Gospel of the Kingdom to others. They developed a lifestyle of evangelism and took the message they received to those around them. They moved out first to their relatives and neighbours, and then to more distant places to those of different tribes and cultures from their own. In order to facilitate the evangelism outreach of African Christians, SIM helped to organize a mission society for Africans. It was first known as the African Missionary Society (AMS) of the Sudan Interior Mission (SIM). AMS was born out of the early burden and vision passed on to the believers in the newly established SIM churches. The churches were eventually organized into a denomination called the Evangelical Church of West Africa (ECWA). Today

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the mission society is known as the Evangelical Missionary Society (EMS) of ECWA. Since EMS was first established in 1948, hundreds of African missionaries have been sent out to preach the Gospel and establish churches among those who do not know the Lord Jesus Christ as Saviour. God continues to use EMS missionaries towards the expansion of the Kingdom of God in Nigeria and in other parts of Africa, and beyond. They continue to participate in the vision, established long ago, that all may have the opportunity to hear the Good News of salvation in Christ. The first 50 years of the story of how EMS participated in the vision of reaching the lost is the subject of this book. We say, with the writer of Psalm 126:3, “The Lord has done great things for us, and we are filled with joy.” One of the tragedies in Israel’s history after the death of Joshua, one of the great heroes of faith, is recorded for us in Judges 2:10-11: “Another generation grew up who knew neither the Lord, nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served Baal.” This book provides a way for future generations to hear and understand what God has done in the past through His servants who served God as missionaries with EMS. He is waiting to do even more through those who are ready to serve Him today. May God use this brief story of the work of EMS to encourage and challenge many to give themselves more completely to participate in God’s plan to reconcile all creation to Himself.

A Directory of Africanists in Britain Richard Hodder-Williams 1990

[Capturing Culture](#) Yusuf Baba Gar 2022-01-25 The book identifies and critically analyses Hausa contemporary films known as Kannywood. The focus is on video films with particular emphasis on sources in oral literature. How traditional theatres are re-enacted and re-framed during filmmaking, and how far are traditional traits captured, changed, or enriched in video film are some issues the book negotiates on. The harmony between orature and technology, as generated by means of the transported film medium is expressed in the book. The new medium is integrated into the ongoing traditional and cultural surroundings, where native narrative traditions have been adopted into the global film medium, which is in alignment with contemporary medial culture.

[Some Reflexions on Contemporary Hausa Idiom](#) Anthony Hamilton Millard Kirk-Greene 1964

The Mizan Newsletter 1961

[Official Catalogue of the Industrial Department](#) Weltausstellung (1862, London) 1862

Tambari 2013

Studia Chadica Et Hamitosemitica Dymitr Ibriszimow 1995

[Official Catalogue of the Industrial Department - International Exhibition 1862](#) International Exhibition on Industry and Art (1862, London) 1862

[Mizan](#) 1961

[Advanced Studies in Language and Literature](#) 1999

International Register of Organisations Undertaking Africanist Research in the Social Sciences and Humanities, 1970 International African Institute. Research Information Liaison Unit 1971

Language, Literature and Culture in a Multilingual Society Ozo-mekuri Ndimele 2016-12-14 The papers here were selected from presentations made at the 24th Annual Conference of the Linguistic Association of Nigeria (LAN) which held at Bayero University Kano. The book contains seventy-seven (77) papers addressing various issues in linguistics, literature and cultures in Nigeria. The book is organized into four sections, as follows: Section One Language and Society; Section Two Applied Linguistics; Section Three Literature, Culture, Stylistics and Gender Studies and Section Four Formal Linguistics.

Scattered To be gathered - Ministry to Migrants John Idoko FIRST FOREWORD God is hastening the return of Christ. He is doing that by making the proclamation of the gospel to people that hitherto have been locked up in regions that were considered closed to the Gospel. How is God doing this? He is doing this by allowing cataclysms all over the world that are causing massive movement of people from those spots to other parts of the world. Few years ago, movement of refugees from some parts of the Middle East to Europe became a global problem. Migration of people (for whatever reasons) has become a present day phenomenon that we cannot avoid talking about. Even in missions missiologists have come out with a new buzz word: "Diaspora missiology". This is a new way of thinking. Unreached people can be reached not only in their home lands but also every where else because many of the unreached people are already Diaspora people. Here in Nigeria, people are also moving massively from the Northwest, North central and Northeast to the South in large numbers. Most of these people are not migrating as refugees, though some are. The majority are moving because of normal human migrations. This movement of northern people to the South did not start today; it has been there for ages.

Maybe we are just awakening to this reality or it is that the momentum has greatly increased in recent time. Those who have reflected on this phenomenon have given several reasons. There are those who attribute this increase to the high poverty level of the northern region forcing the people to migrate in search of greener pasture. Some have said that the encroachment of the desert into some parts of the North has made life very difficult for people there. They have no choice other than to migrate to other places. There are also those who have insisted that this mass movement of northern people to the South is not just for economic reason. There is a religious agenda attached to it. The proponents of this view argue that in classical Islam, migrations and assimilation are strategies for Islamization. Therefore, the northern people who are migrating to the South (the majority of migrants are Muslims) are doing that with the sole purpose of Islamizing the South, particularly the Southeast and South-South regions. Yet, another group has observed that because of the rise of Islamic insurgency and fundamentalism in the Northeast which has spread to other parts of the northern region, there is a high degree of insecurity and threat to life. This has caused the increase in the mass movement of people from the North to the South. It is difficult to go by one explanation; the reasons for the movement are multi-faceted and intertwined depending on how we understand Islam and its agenda. Whatever the reasons, the Church in Nigeria and in the South in particular has a case at hand to deal with. This migration is reshaping the face and demography of the Southeast, South-South and Southwest regions. It has created a new people group that is increasing in numbers day by day, and is being assimilated into southern communities. If Islamization is the agenda of the migrants, then they have already succeeded in the formation of northern-Islamic-religion colonies in every city and village in the southern region which have become springboards for a deeper incursion into every structure of the southern people and culture that no one can stop at this point. This is whatindigenizinga religion really is. The growth of these diaspora communities should reshape our missiology in Nigeria so that we respond appropriately. If the North has become insecure for missionary activities, God has brought the people to our door post. He wants us to seize the opportunity to engage them here and now! This is not what the traditional mission groups alone can do, and they should not attempt to do it alone. God has placed these diaspora unreached people groups around the local churches. It is the local churches that should take the lead in engaging them. But I know that most of the local churches in these regions are not aware, mobilized or equipped to engage in ministry to these people. So the church needs information, training and coaching. Beyond

these, the church in the south will need to change her attitude towards the migrant northern Muslims and non-Muslims, and develop a strategic focus on them. Calvary Ministries (CAPRO) as a mission agency was born in the North and was given a special vision to make disciples among the core northern Muslim people. This vision has kept CAPRO focusing her ministry on the north for more than four decades now. With the changing face of the world and the rise of Islamic fundamentalism in the north, it became apparent that God was asking us to change our tactics of engagement. We saw the Boko Haram ravaging the locations we were engaging and it became too difficult to continue to engage such places. But the people we were trying to reach have been moving away from their native locations to the south, so we decided to carry out a survey of where they are found in the south. The survey opened our eyes to see firsthand that the people we were trying to reach in the North and the doors of ministry there which were closing up very fast were found in the south in large numbers. The survey found among many things the following: 1. It was not that the northern people were beginning to move to the south but that they have actually moved, have their colonies all over the Southeast, South-South and Southwest, and there was hardly any community that they were not there. They have integrated into the communities and were well accepted by the people, actively intermarrying there, have their own areas and leadership and political structures in place, and actively expanding. 2. In the face of the growth of Hausa/Fulani communities and the indigenization of the Islamic culture that was taking place, most local churches were not aware or were just indifferent. Some churches did not even realize that it was their responsibility to reach out to these people. So there was no strong effort to engage them. Some churches were having such engagement as a dream but there was no action to actualize it. CAPRO leadership decided to respond immediately. A four-point strategy was developed for practical action in facing this mission field that is now open to us. 1. Carry out massive sensitization of the local churches in the Christian South to help them to be aware of the mission field at their door step and to mobilize them for engagement. 2. Mobilize the churches in the Middle-Belt and the North (like ECWA, COCIN, EYN, LCCN, ERCC, HEKAN, Baptist and others) to send their workers to the Christian South to make disciples and plant Hausa-speaking churches among the diaspora people. 3. Develop a training package on outreach to the Muslims for the churches interested in reaching the diaspora Muslims. Also to develop strategic partnership with churches that will enable us to coach their members in outreach to Muslims and provide tools for such. 4. Place workers in strategic locations in the Christian South to make disciples among the diaspora northern people to serve as prototype for churches who will want to reach them. CAPRO has been pursuing this vision for the past five years. We have run several trainings for different churches. We have realized that the need for practical training materials is a very serious need here. We have also come to believe that the local churches in these regions are poised to engage the diaspora northern people if they are given practical training materials. I believe it is with this in mind that the author of this practical book has painstakingly taken his time to put together this beautiful work. It is in my view a practical training manual and also a handbook for practitioners who are already in the field. It will refresh them and spur them to serious reflection on the tactics they are using in their work. Bible Schools will also find this book very useful in preparing their students for practical ministry among Muslims. I thank God for giving grace to our brother to put this book together. We together yearn to see the multiplication of disciples among Muslims and non-Muslim migrants. May this effort stir the church in the south to practical action since the mission field is now in our orbits. May Jesus be the desire of the migrants and may they find Him who is the Straight Way; for He is the Way, the Truth and the Life. Jah Pah Training Officer and Church Planting Coach SECOND FOREWORD THIS IS BREAKING NEWS! There is a global phenomenon going on NOW. Hitherto, people unreached with the gospel, were caged in closed nations by intolerant repressive governments. They were stifled by religious decrees and brainwashed by decades of teachings and doctrines of fanatical bigots. These precious souls are presently being scattered to be gathered, by divine order. You would agree with me, that no title or name could be more apt for the description of any work or experience about this phenomenon than, SCATTERED TO BE GATHERED. Though this is breaking news, it is not without precedent. God in His wisdom made it impossible for there to be harvest without precious seeds being scattered. There is no doubt in my mind, that the writing of this book is divinely inspired. I believe that God has used John Idoko to break this news to us. However, the question is: What next? Of course God does not give us breaking news to entertain us, but to recruit us for the needful. The passion and burden of the author is palpable. The author is not just breaking this news with clinical detachment. He is obviously a first responder that has a firsthand experience of the magnitude of the harvest. His clarion call is heart-felt and sincere. Anyone that takes our Lord's command to go out and make disciples seriously should heed this clarion call. I dare to say that all Christian leaders will find this book a treasure of inestimable value. I pray and sincerely hope that as we read this book, our eyes shall be anointed with divine eye salve to see the multitudes scattered around us. As we see the scattered, we must gather them in. For that reason, and that reason alone, has the Lord given us this breaking news and opened our eyes to see the scattered through His servant, John Idoko. Pastor Sonny O. Wogu THIRD FOREWORD I count it a privilege to be asked to write a foreword for this timely book. For Christians to engage Muslims in the diaspora is an emergency; but as with every emergency, guidelines are imperative. With no guidelines, those who recognize the emergency may yet do nothing for fear of making matters worse, or they may do things anyhow in a trial and error fashion. I have found this book both sound and replete with helpful guidelines. Some of these guidelines I have known before now, and some my eyes are being opened to. Both categories are for every one of us to use, and as an individual I have purposed to use all. In the measure I have had

courage to apply them, God has shown me they are effective. We must remember that the labor of bringing people into the kingdom involves cultivating, sowing and harvesting. Do you not say, 'There are yet four months, and then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps'; and labor in cultivating is often scary, hard, and unattractive. Yet it is imperative for the harvest. May we use this book and show ourselves those laborers who both sow and reap in the harvest fields of God among the migrant Muslims and non-Muslims in diaspora. Muslims are deeply loved of God; Christ Jesus hung on the Cross and died for each of them as well as for each of us, to bring us both to God our Father in His kingdom. Rev. Dr. Ifeanyichukwu Onah. Chapel of Pentecost, Federal Neuropsychiatric Hospital, Enugu.

Departments of Labor, Health and Human Services, Education, and Related Agencies Appropriations for Fiscal Year 1988: Department of Education, Department of Health and Human Services United States. Congress. Senate. Committee on Appropriations. Subcommittee on Departments of Labor, Health and Human Services, Education, and Related Agencies 1987

D. N. Eze 2006

Hausa Philip J. Jaggard 2001-12-19 Hausa is a major world language, spoken as a mother tongue by more than 30 million people in northern Nigeria and southern parts of Niger, in addition to diaspora communities of traders, Muslim scholars and immigrants in urban areas of West Africa, e.g. southern Nigeria, Ghana, and Togo, and the Blue Nile province of the Sudan. It is also widely spoken as a second language and has expanded rapidly as a lingua franca. Hausa is a member of the Chadic language family which, together with Semitic, Cushitic, Omotic, Berber and Ancient Egyptian, is a coordinate branch of the Afroasiatic phylum. This comprehensive reference grammar consists of sixteen chapters which together provide a detailed and up-to-date description of the core structural properties of the language in theory-neutral terms, thus guaranteeing its on-going accessibility to researchers in linguistic typology and universals.

Hausa in the Modern World Liman Muhammad 1968

Statistical Yearbook 1996

Land-locked States of Africa and Asia Richard Hodder-Williams 2013-12-16 Since 1991 more than a dozen new land-locked states have emerged to be confronted with the geostrategic problems of access and communications. Contributors present the implications of land-lockedness and the historical development of trade routes.

Being and Becoming Hausa Anne Haour 2010-07-12 Drawing on anthropology, linguistics, economic history, and archaeology, this book offers a compelling portrait of the emergence and evolution of Hausa identity in West Africa.

Official Catalogue of the Industrial Department 1862

Ndimele, Ozo-mekuri 2016-02-22 This commemorative volume is the 12th edition in the Nigerian Linguists Festschrift Series devoted to Professor (Mrs.) Appolonia Uzoaku Okwudishu. The majority of the papers were presented at the 27th Annual Conference of the Linguistic Association of Nigerian (CLAN) which was held at the Benue State University, Makurdi, Nigeria, and the 26th CLAN which was held at the University of Ibadan, Nigeria. The title derives from the theme of the 27th CLAN: Language Endangerment: Globalisation and the Fate of Minority Languages in Nigeria. A large number of the papers address the major theme of the conference, while the balance address various aspects of Nigerian linguistics, languages, communication, and literature. Fifty-one papers are included, ranging from sociolinguistics through applied linguistics to formal areas of linguistics which include phonology, morphology and syntax of Nigerian languages. Papers on language endangerment and language revitalisation strategies for safeguarding the vanishing indigenous tongues of Nigeria are the major focus, and the book serves as important reference material in various aspects of language and linguistic studies in Nigeria.

The Routledge Companion to Applied Performance Tim Prentki 2020-12-30 The Routledge Companion to Applied Performance provides an in-depth, far-reaching and provocative consideration of how scholars and artists negotiate the theoretical, historical and practical politics of applied performance, both in the academy and beyond. These volumes offer insights from within and beyond the sphere of English-speaking scholarship, curated by regional experts in applied performance. The reader will gain an understanding of some of the dominant preoccupations of performance in specified regions, enhanced by contextual framing. From the dis(h)arming of the human body through dance in Colombia to clowning with dementia in Australia, via challenges to violent nationalism in the Balkans, transgender performance in Pakistan and resistance rap in Kashmir, the essays, interviews and scripts are eloquent testimony to the courage and hope of people who believe in the power of art to renew the human spirit. Students, academics, practitioners, policy-makers, cultural anthropologists and activists will benefit from the opportunities to forge new networks and develop in-depth comparative research offered by this bold, global project.

Official catalogue of the industrial department International exhibition, 1862 1862