H. Sulu Zaria

"A" Company Leader,
6th Battalion,
The Nigerian Legion,
1/57/43

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HAUSA GRAMMAR

WITH

EXERCISES, READINGS, AND VOCABULARIES, AND SPECIMENS OF HAUSA SCRIPT

BY

CHARLES H. ROBINSON, D.D.

SOMETIME LECTURER IN HAUSA IN THE UNIVERSITY OF CAMBRIDGE, HON. CANON OF RIPON, AUTHOR OF HAUSA DICTIONARY, ETC.

FIFTH EDITION (REVISED)

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How the Gospel Spread through Europe. Cloth 5s., paper covers 3s. 6d. net. (S.P.C.K.)

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PREFACE TO FIFTH EDITION

In this edition of the Hausa grammar I have inserted some specimens of Letters written by Hausa in their own script. In one or two cases the writer is not a highly educated man and his writing is sometimes obscure, or ungrammatical. As the reading of Hausa Letters is required from candidates for the higher government certificate I have thought it worth while to provide these not as illustrations of the most correct style of writing, but as specimens of ordinary every day correspondence.

C.H.R.

January, 1925

PREFACE TO THE FOURTH EDITION

The first edition of this grammar was published in 1897. In the preparation of the second I received a large amount of help from Major Burdon, C.M.G., who was for many years a resident in Nigeria, and from Mr. W. H. Brooks, M.A., formerly Hausa scholar of Christ's College, Cambridge, and afterwards lecturer in Hausa at King's College, London. To Mr. Brooks I am indebted for the greater part of the notes on Hausa phonology, which appeared first in the Hausa dictionary, and were subsequently inserted in the grammar by permission of the Cambridge University Press. This edition was revised and republished in 1910. The present edition, which is to a large extent a reprint of the third, contains a few corrections and additions, for which I am indebted to Major Frank Edgar, Mr. W. J. Gowers (the resident at Kano), Dr. Walter Miller (of the C.M.S. Mission, Zaria), Captain Roland Fletcher and several other students of Hausa. The only important change which I have introduced is in the system of transliteration, which is here adopted. The change has been made in order to render the system
transliteration uniform with that which has recently been adopted by the Government authorities in Nigeria. It is not possible by any system of transliteration to represent the exact sounds of many Hausa words, which can only be learnt by intercourse with Hausas. We have to choose, e.g., between writing *yan'ka* and *yen'ka* to cut, *kw'ai* and *kw'oi* egg, *hanya* and *hain'ya* road, *bak'wai* and *bok'koi* seven. In these and many other cases the sound to be represented lies between the sounds suggested by the alternative forms. In order to bring the system adopted in this grammar into line with that of the books issued by the Government of Nigeria I have adopted the former alternative in the above and other similar cases.

A change has also been made in respect of the divisions between nouns, pronouns and prepositions. I have written the prepositions as separate words, except in cases where the words to which they are attached cannot be used as independent words apart from the prepositions. Thus we have *ma shi* or *masa* to him. The possessive pronouns are joined to the nouns to which they belong. In a few cases a preposition, followed by a noun, has become so closely united to the noun that it would be pedantic to separate them. e.g., *dayawa* much, *cf.*, English forasmuch and overmuch. There are many instances in which it is impossible to lay down a definite rule in regard to the use of double consonants. In the former edition of the grammar in such doubtful cases the second consonant was placed in a bracket, *e.g.*, *dag(g)a* from. As this method of transliteration is clumsy and inconvenient the use of brackets has been abandoned in the present edition. There are many words which may be written with a single or double consonant, *e.g.*, *dåga* or *dagga* from, *i'afi* or *tæfi* to go, *bisa* or *bissa* top, *chich'ìka* or *chich'ìkha* full. Wherever a consonant is doubled it is intended that both consonants should be pronounced: thus *am'ma* “but” should be pronounced *am-ma*. In re-arranging the spelling throughout the grammar I have received special help from Major Edgar, the author of three volumes of Hausa stories (*Tatsuniyoyi*), who has done very much to facilitate and promote the study of the Hausa language.

As this Grammar is chiefly intended for the use of officers and civil servants beginning the study of the language, every endeavour has been made to render it as simple as possible, and a key has been attached to the exercises, so that the student who is without a teacher may be able to correct his own mistakes. For the same reason the first half of the Grammar has been printed in Roman

---

1 In the case of this and other past participles in which *ch*, *sh*, or *ts* occurs, the double *ch*, *sh*, or *ts* can be heard when the word is pronounced syllable by syllable, but would not be heard when the word is used in ordinary conversation.
characters, and the second half has been printed in Roman as well as in the Hausa characters. It is thus possible to read the whole without acquiring a knowledge of the written language, though this latter is strongly to be recommended to serious students of the language.

In order not to confuse the beginner I have omitted rare words and rare plural and other formations.

May, 1914

Charles H. Robinson
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INTRODUCTION

**Hausa** is probably the most widely-spoken language on the continent of Africa. The country inhabited by the Hausas, extending, roughly speaking, from lat. 8 N. to 14 N., and from long. 4 E. to 11 E., and including about half a million square miles, contains a population which is estimated at twenty-five millions. Of these, about fifteen millions are believed to speak the Hausa language, or, in other words, the Hausa-speaking people form one per cent. of the whole population of the world. Hausa, moreover, acts as a sort of *lingua franca*, and as the language of trade, far outside the actual limits of Hausaland. Settlements of Hausa-speaking people are to be found in places as far separated from one another as Suakim, Alexandria, Tripoli, Tunis, and Lagos; and Hausa caravans are constantly passing to and fro between all these places and Hausaland proper. It is by no means inconceivable that the day may yet come when four languages will dominate the entire continent of Africa. These will be English, Arabic, Swahili, and Hausa. English will be the language of the south, Arabic of the north, whilst Swahili and Hausa will divide between them eastern and western tropical Africa.

Apart from the wide spread of the language in the present and its prospects for the future, the study of **Hausa** may prove of interest owing to its possible connection in
early times with the Semitic group of languages. It is at present surrounded by some half-dozen other languages, no one of which has as yet been thoroughly mastered by any European student, and the study of which will no doubt throw considerable light upon the problem. In so far as it is possible to form any opinion on the connection between Hausa and the Semitic languages, it would certainly seem that Hausa has some claim to be regarded as a Semitic language. Quite a third of the words which it contains are obviously connected with Semitic roots.

The simplest forms of the personal pronouns, with two or perhaps three exceptions, are Semitic. The connection between Hausa and the Semitic languages—or, what here comes to the same thing, between Hausa and Arabic—is far closer than can be at all satisfactorily explained on the supposition that the former has simply been modified by the latter, as the result of the spread of Mohammedanism in the country, an event of comparatively recent occurrence. As an additional reason for assuming the possibility of a Semitic origin for the language may be mentioned the fact that the general belief of the Hausa people is that in very early times their ancestors came from the far east away beyond Mecca. The difficulties, on the other hand, in the way of regarding it as a definitely Semitic language are great, if not insuperable. Two-thirds of the vocabulary bear no resemblance whatever to Arabic, the harsh guttural sounds of the Arabic are wanting, and the existence of triliteral roots, the distinctive characteristic of the Semitic languages, is, to say the least, extremely doubtful.

In attempts which have been made to classify the modern languages of Africa it has been the usual custom to place those as yet examined under one of three groups, viz. Semitic, Hamitic, and Bantu. The first includes Arabic and Aethiopic; the last, a large number of languages south
of the equator, the distinguishing characteristic of the group is the absence of gender inflexion, the use of nominal prefixes for the purpose of designating class, and the use of nonnominal prefixes.

The second division, the Hamitic, was formerly treated as a subdivision of the Semitic, though it is now generally regarded as distinct from it. It includes Coptic, Berber, and probably Hausa. Possibly the Hottentot languages of South Africa, which, unlike the Bantu languages by which they are surrounded, possess a regular gender inflexion, or some relation to this group.

M. Renan, speaking of the limits of this group, says: "We must thus assign the Egyptian language and civilization to a distinct family, which we may call, if we will, Hamitic. To this same group belong, doubtless, the non-Semitic dialects of Abyssinia and Nubia. Future research will show whether, as has been conjectured, the indigenous languages to the north of Africa, the Berber and the Tuarek, for example, which appear to represent the Libyan and ancient Numidian, ought to be assigned to the same family. . . . It appears at any rate as the result of the latest explorations which have been made in Central Africa, that the Tuarek is simply Berber apart from Arabic influence, and that a distinct family of languages and peoples extends in Africa from the Egyptian oasis, and even from the Red Sea, to Senegal, and from the Mediterranean to the Niger."¹

Unfortunately, no student either of Berber or of Coptic has as yet had the opportunity of studying Hausa.

The various dialects to which the name Berber has been given are spoken throughout the greater part of Africa north of the Sahara and west of and including Tripoli. They include the Tuarek, spoken on the borders of the great desert; the Kabyle, spoken in Algeria; and Guanche,

¹ Histoire des langues sémitiques, par Ernest Renan, 1. 2. 89
the language which was in use in the Canary Islands at the time of the Spanish conquest. The present Berber dialects are the descendants of the ancient Libyan or Numidian, which once prevailed throughout the whole of North Africa, to which S. Augustine referred when he wrote “in Africa barbaras gentes in una lingua plurimas novimus.” The number of those who speak Berber in Algeria at the present time is 860,000. Berber is usually written in the Arabic characters, but traces of a distinctive alphabet are to be met with amongst certain of the Tuareks who speak a dialect called Tamáshek. This original alphabet, which bears a resemblance to Arabic, was probably at one time common to all the Berber dialects, and was displaced when the introduction of Mohammedanism was followed by the introduction of the Koran and of the Arabic characters.

The following points are of interest as tending to throw some light upon the connection between Hausa and Berber or other neighbouring languages.

The genitive in Hausa is usually denoted by n or na; thus “the house of the chief” would be gidan sariki or gida na sariki. This method of forming the genitive is common to both Berber and Coptic.

Unlike most of the other languages by which it is surrounded, Hausa possesses a regular gender formation, the general rule being that all words denoting the female sex, and in addition all words ending in a, are feminine. In one or two instances the Berber method of forming the feminine by prefixing a t is to be met with, thus nagari,1 “good,” fem. tagari.

The noun-agent in Hausa is formed in a manner closely resembling the Arabic, viz. by prefixing ma or mai to a verb, substantive, or adjective.

All the languages by which Hausa is surrounded, and which I have been able to examine at all, form their numerals with five as a base. In Berber the base was originally five, though for numbers higher than four it now

1 Possibly formed from gari, town = “liked by the town,” so “good
employs numerals similar to the Arabic. In Fulah, Bornuese, and Nupé, the three most important languages bordering on Hausa, the numerals are formed on a base of five; but except in the case of the higher numbers, which have been obviously borrowed within recent times from Arabic, they bear no resemblance to the Semitic numerals.

The Hausas possess an original system of numeration from one to a thousand, though from twenty upwards numbers borrowed from Arabic are those most commonly used. The original Hausa numerals may possibly be formed with five as a base.

The personal pronouns in Hausa, with three exceptions, one of which, shi, “he,” has perhaps been borrowed from the Bornuese, bear a close resemblance to the Arabic, a much closer resemblance, moreover, than they bear to the Berber. The rest of the pronouns in Fulah, and those in Nupé and Bornuese, bear no resemblance to those in Hausa or in Arabic.

The only coincidences between the Hausa and Coptic vocabulary which I have found are the Hausa so or sau, which, when connected with a numeral, means “time,” or “times,” cf. use of Coptic sop. The Hausa fudu, “four,” seems to be the Coptic fru, and the Hausa dubu, “thousand,” may perhaps be the Coptic thba, meaning “ten thousand.”

There are four or five districts in Hausaland which may perhaps be said to possess distinct dialects, but as the Hausas are inveterate travellers these dialects have become so confused that it is not possible to mark them off with any distinctness. Specimens of common dialectical modifications will be found in the Preface to the Hausa Dictionary (3rd edition). The Hausas frequently maintain that the Katsena dialect, which is spoken in the extreme north of their country, is the purest. On the other hand the Kano dialect is that which is most widely spoken. What
is sometimes called the Sokoto dialect prevails throughout the western districts.

Hausa has been reduced to writing for at least a century, and possibly very much longer. Native schools, in which the children are taught to read and write, exist throughout the whole of the country. The literature existing in the country consists chiefly of religious and warlike songs. Translations from Arabic, histories and legal documents are also in circulation. Despite the fact that the Hausa language is spoken over such an enormous area, the difference between its various dialects is comparatively slight. In the neighbourhood of Sokoto the language has been influenced to some extent by the Fulah, but even a native of Sokoto seldom experiences any real difficulty in making himself understood elsewhere.
The English letters used in transliterating Hausa in this Grammar are pronounced as follows:—

a as the a in father. In a closed syllable like a in fat.

b as in English. There are a number of words, such as dabe to beat down, kwabe to mix, bata to destroy, in which the b has an explosive sound; the difference between the two b's resembles that between d and q.

ch a soft ch as in church or cherry.

d as in English.

d a hard d, in the pronunciation of which the point of the tongue touches the edge of the upper teeth, a sort of dt, which somewhat resembles the French or German t.

e as the a in fate.

f represents usually the English f, but in certain words, e.g. fushi, anger, the f represents a sort of bilabial sound, which might almost be written fh.

g a hard g as in gate, never a soft g as in genius.

h as in English: always pronounced when inserted.

i as the i in ravine or as ee in feet: in a closed syllable like i in fit.

j as in English.

k as in English.

k a sub-palatal guttural k. The Hausa term for it is kam mai-ruwa, i.e. the watery k: it is so called because the person pronouncing this k puts his mouth into such a position that he appears to be shooting out water from the throat.
1 as in English. There is heard also an ɔ (where perfect contact is not made of the blade of the tongue with the palate) intermediate between r and ɔ; thus we may write jariri or jarili, an infant.

m } as in English.

n } as in English.

ɔ as in mote.

p as in English. Often interchangeable with f and occasionally with b.

r as in English. See also under l.

s } as in English.

sh } as in English.

t as in English.

u u as in flute, or oo as in tool: in a closed syllable like u in must.

w w as in win.

y y as in yard. It is never used except as a consonant.

z as in English.

ai as i in ice.

au as ow in how.

The general rules of the system of transliteration adopted are:
(a) all consonants are pronounced as in English.
(b) all vowels are pronounced as in Italian.

Where the consonant is repeated, the actual sound of the consonant is intended to be repeated in Hausa, thus amma, "but," is pronounced am-ma.

The actual sound of several of these letters, especially of b, d, f, k, and r, can only be acquired by intercourse with Hausas.
CHAPTER I.

1. The article in Hausa. *n*, which is apparently a contraction of *nan*, is sometimes used as though it were a definite article. Thus a man who had been told that a woman was waiting to see him, on looking for her and failing to see her, would say *ina machen?* where is the woman? *ina matar?* where is the wife?

2. The disjunctive personal pronouns which would be used to answer the question *Who?* are as follows:

<table>
<thead>
<tr>
<th></th>
<th>ni</th>
<th>we</th>
<th>mu</th>
</tr>
</thead>
<tbody>
<tr>
<td>thou</td>
<td>kai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(m.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(f.)</td>
<td>ke</td>
<td>you</td>
<td>ku</td>
</tr>
<tr>
<td>he</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>she</td>
<td></td>
<td>they</td>
<td>su</td>
</tr>
</tbody>
</table>

3. The oblique cases of the personal pronouns, i.e. those which would be used to answer the question *Whom?* or which would follow a preposition, e.g. *gare*, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>ni</th>
<th>us</th>
<th>mu</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>thee</td>
<td>ka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(m.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(f.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>him</td>
<td>shi</td>
<td>you</td>
<td>ku</td>
</tr>
<tr>
<td>her</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(or sa)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. The forms of the personal pronouns which are *used with the simplest form of the verb* to denote the perfect tense (cf. p. 27) are as follows:

<table>
<thead>
<tr>
<th></th>
<th>na</th>
<th>we</th>
<th>mun</th>
</tr>
</thead>
<tbody>
<tr>
<td>thou</td>
<td>ka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(m.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(f.)</td>
<td>kin</td>
<td>you</td>
<td>kun</td>
</tr>
<tr>
<td>he</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>she</td>
<td>ya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>she</td>
<td>ta</td>
<td>they</td>
<td>sun</td>
</tr>
</tbody>
</table>

*sa* is a rarer form, and should not be used by the beginner except with the preposition *ma*, to; e.g. *masa*, to him; *mata*, to her (see explanation, chap. ix.).
It will be seen from what has been said that there are three distinct sets of personal pronouns. They may be compared with the corresponding three sets in French:—

<table>
<thead>
<tr>
<th>Disjunctive</th>
<th>Objective</th>
<th>As Subject of Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>moi</td>
<td>ni</td>
<td>me</td>
</tr>
<tr>
<td>toi (m.)</td>
<td>kai</td>
<td>te (m.)</td>
</tr>
<tr>
<td>(f.)</td>
<td>ke</td>
<td>(f.)</td>
</tr>
<tr>
<td>lui</td>
<td>shi</td>
<td>le</td>
</tr>
<tr>
<td>elle</td>
<td>ita</td>
<td>la</td>
</tr>
</tbody>
</table>

5. The forms of the substantive verb "to be" (am, is, art, are) which are most commonly used are, masc., ne or ke; fem., ke or che. The pronouns used with them are the first or disjunctive forms. Ex.: shi sariki ne, he is a head man. tsosuwa che, or ita tsosuwa che, she is an old woman. ni falke ne, I am a trader. ku fatake ne, you are traders. For the future of the verb "to be" see p. 32. For use of the substantive verb a see p. 90.

The connective forms na and ta are often used in place of the substantive verb. See note on p. 28.

6. The verb "to have" may be rendered in Hausa by the use of these forms, ne, ke, che, followed by the preposition da, with. Ex.: ni ke da doki, I am the one who has a horse, lit., I am the one with a horse [cf. ina da doki, I have a horse].

7. A noun cannot be used as the direct subject of a verb, other than the substantive verb. A pronoun must also be used before the verb. Ex.: the man went cannot be rendered mutum tafi, but mutum ya tafi.

Vocabulary I.

doki  horse
sariki or sarki  headman, or king
bawa  slave
falke, pl. fatake  trader
mutum or mutume, pl. mutane  man
mache  woman
yaro, pl. yara  boy
THE SUBSTANTIVE VERB

yarinya               girl
tsosfo, fem. tsosfuwa old
tafi                  to go, go away
to                   to come
ti                   to hear, understand
ji                   to mount
da                   with

EXERCISE I.

ka ji? na ji. mutum ya hawa doki. mutane
sun tafi. mu fatake ne. sariki tsofo ne. falke
ya zo. ni ne. sariki shi ne da bawa. ni ke da
bawa. sariki ne da doki. mache ta ke da yarinya.
kai ne sariki? ni sariki ne. mache ta tafi,
tsosfuwa che. bawa ya ji. ni tsofo ne. falke bawa
ne.

I am the headman, he is a slave. The boy mounted the
horse. The girl went away. You are a woman. Did you
(pl.) understand? We understood. The men came. The
traders have a horse. The king has a slave. The head-
man understood. The traders have boys. I have it. The
slave came. The girl has a horse. She is a girl. You
(m.) are old. You (f.) are old.
CHAPTER II.

1. The demonstrative pronouns are:—

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (near by), pl. these</td>
<td>wannan</td>
<td>wachan</td>
<td>wan na nan</td>
</tr>
<tr>
<td></td>
<td>wanga</td>
<td>wachan</td>
<td>wa\d_nan nan</td>
</tr>
<tr>
<td></td>
<td>ga, -nga,</td>
<td>nan</td>
<td>nan</td>
</tr>
<tr>
<td></td>
<td>-rga, -lga, -tga</td>
<td>nan</td>
<td>nan</td>
</tr>
<tr>
<td>that (over there), pl. those</td>
<td>wanchan</td>
<td>wachan</td>
<td>wach an chan</td>
</tr>
<tr>
<td></td>
<td>chan</td>
<td>chan</td>
<td>chan</td>
</tr>
</tbody>
</table>

The forms -nga, -rga, -lga, -tga, are used as suffixes to nouns, the latter three forms being suffixed to feminine nouns, thus *litafinga*, this book; *kofarga*, or *kofalga*, or, by assimilation, *kofagga*, this door.

The forms *nan* and *chan*, which are the same in the singular and plural, follow the noun to which they are attached, whereas the remaining forms precede it. Thus *wannan litaf* or *litafin nan*, this book; *wach\_an hanya* or *hanyar chan*, that way; *wa\d\_nan mutane* or *mutanen nan*, these men. In cases where *nan* or *chan* is used, the preceding word usually suffices *n*, and in the feminine *r*, *l*, or *t*; but with *nan* the feminine is often *n*,

1 In connection with the formation of these plurals and those of the relative, interrogative, and indefinite pronouns with *d*, cf. the Sokoto and Gobir word *wa\d\_an for mutanen*; *wa\d\_an Bima*, the people of *Bima*. 
e.g. kasan nan, but kasar chan (or kasach chan). Ex.: machen nan, this woman; yaron chan, that boy; abu, thing, becomes abin. Ex.: abin nan, abin chan.

wannan . . . wannan and nan . . . nan are equivalent to this . . . that; thus ka so wannan litafi ko wannan, did you wish for this book or for that? The expression shi ke nan (lit. it is this) is very commonly used to denote all right! that is so. Cf. da shi ke, since it is, inasmuch as.

2. The ordinary relative pronoun (i.e. who, which, and the objective whom) is wanda, fem. wadda, pl. waɗanda. All three forms are frequently contracted to da, which does not vary for the feminine or for the plural. Before the abbreviated form of the relative, da, the genitival n (or fem. r) is usually suffixed to the preceding word. Ex.: dokin da ya gudu ya faɗi, the horse that ran away fell down; akwiya da ka gani, or akwiyar da ka gani, the she-goat which you saw. When the relative pronoun is used as a nominative it must be followed by the personal pronoun, thus, yaro wanda ya gudu (not yaro wanda gudu), the boy who ran away. When the subject to which the relative refers is a personal pronoun in the nominative case, the relative is often omitted in Hausa and the relative idea is expressed by two co-ordinate sentences in the same person. Ex.: ni ne na faɗi, it was I who fell; ita che ta gudu, it was she who ran away. But if the personal pronoun is in the objective case, it is omitted in Hausa and the relative is used. Ex.: na nema wanda ya faɗi, I sought him who fell. When the relative pronoun denotes the objective or accusative case, a personal pronoun in the objective case is often added after the verb, thus, mutum wanda ka neme shi, the man whom you sought (lit. whom you sought him).

abin da (from abu, a thing, da, which) is used as a relative pronoun to signify "that which" or "what."

3. Interrogative pronouns. The following pronouns are used in asking questions:—
14

HAUSA GRAMMAR

singular.  

masc.  

who? or \(\) wa, wanene  

which? \{  

fem.  

suwa, suwane,  

wacheche suwanene

what?  

mi, me, mine,  

minene

The forms mi, mine, minene do not vary for the feminine or for the plural. Ex.: wanene wannan? who is this? kai wanene? who are you? suwane ne? which are they? wanene chikin su? which of them? wache chikin su? which woman among them?

In interrogative sentences the personal pronoun is placed before the verb as well as the interrogative pronoun, thus, wa ya faça ma ka labari? who told you the news? wa ne shi? who is he? i.e. you need not think about him. wanne, fem. wache, pl. waɗanne, is used as an adjectival interrogative pronoun, thus, wanne doki ke nan wanda ya gudu? what horse is it that has run away? wache mache che wannan wadda ta zo? what woman is it that has come? waɗanne mutane ke nan? what men are these?

The plural is also expressed by inverting the sentence and using the plural of the demonstrative pronoun, thus, waɗanan yara suwanene? who are these boys? (lit. these boys, who are they?)

4. The genitive is expressed by placing na or -n between the object possessed and the possessor. The -n is the abbreviated form of na; and while the latter is a word in itself, the former (which is used the more frequently) is suffixed to the word which it follows, i.e. the object possessed. Ex.: doki na sariki, the horse of the chief, becomes in ordinary conversation dokin sariki, the chief's horse. If the object possessed is feminine, ta should be used in place of na, and -r or -l in place of -n; but when the object possessed is plural, na or -n must always be used. Ex.: akwiya ta baƙo, the she-goat of the stranger,
The genitive case is or akwiyar bako, the stranger's she-goat, awakin bako, the stranger's goats.

5. The possessive pronoun Whose? is expressed by placing the name of the object possessed before the interrogative pronoun and then using the genitival form na or -n, fem. ta or -l or -r. Ex.: dokin wanene ke nan? or dokin nan na wanene? whose horse is this? diyar wache che ki ke? whose daughter art thou? (i.e. who is your mother?)

6. The negative. To express negation ba is placed before the pronoun which is the subject of the verb and after either the verb or the whole statement negatived, as the case may be. Ex.: ba ya gani ba, he did not see. ba ya ga mutum ba, he did not see the man. The imperative or deprecative negative "do not" is represented by kada, which precedes the personal pronoun. Ex.: kada ka gudu, don't run away.

The first personal pronoun, when preceded by the negative, drops its vowel, so that ba na becomes ban. There is, however, another form, ba nā, which is never contracted and which denotes the future, cf. p. 33. ba ya is frequently contracted to bai.

The conjunction "that," e.g. he said that this is so, is not expressed in Hausa.

In the case of the word mutum, a man, which ends in a consonant, an e appears before the genitival suffix -n. Ex.: mutumen sariki, the king's man. mutumenga, this man. When mutum is followed by nan or chan, it is written mutumen nan, mutum men chan.

Vocabulary II:

<table>
<thead>
<tr>
<th>mata</th>
<th>wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>kofa</td>
<td>door or gate</td>
</tr>
<tr>
<td>litafi</td>
<td>book</td>
</tr>
<tr>
<td>hanya</td>
<td>road, path, way</td>
</tr>
</tbody>
</table>
HAUSA GRAMMAR

da   son
diya daughter
akwiya, akuya, akwuya she-goat
baiko stranger
labari news
ruwa (masc.) water
vida (masc.) house
abu, or abin thing
gudu to run, run away
nema 1 to seek
gaya to tell, explain
che to say
faça, faɗi to speak, tell
faɗa to fight
faɗi to fall
gani, 2 ga 3 to see
sâni 2 to know
bi to follow
isa to be sufficient
chikin in, inside
hâka thus
ma 4 to (prep.)

EXERCISES II.

mi yaro ya faɗa ma ka? ya che ruwa ba ya isa chikin gida. mache ta tafi? wache mache ke nan

1 In the case of transitive verbs ending in a or u the final vowel usually becomes e when followed by a personal pronoun.
2 The final i in gani and sani is frequently omitted, especially before the personal pronoun; e.g. na gan shi, I saw him. gani can also change to gane before a personal pronoun, not in questions but in statements or contradictions. ka gan ni? did you see me? ka gane ni, (why) you did see me; ban gane ka ba, I did not see you. sani never changes thus.
3 When the verb to see is followed by a noun, ga is used in preference to gani.
4 Specially used before the personal pronoun. Ex.: ma ka, to thee.
wadda ta zo? yarinya da ka gani ita ke nan. dokin wa ya gudu? dokin baƙo ne. waƙannan mutane mi sun che maka? banji ba. wanne labari shi ya faɗa ma ka? ya che mutum wanda ka nema ba ya zo ba. shi ke nan na gan shi.

wa ke da dokin sariki? ban sani ba, ban ga doki ba. yaron nan ya che bawan sariki ke (or, shi ke) da doki. abin da ka gaya ma ni ba haka ba ne. wache hanya ka bi? na bi hanyar fatake. wa ya gaya ma ka labari? mutum wanda ka gani chikin gida.

This is the man whom you sought. The stranger followed the road (of) which you told him. This woman is the daughter of that man. That man is the son of this stranger. Whose son is this boy? He is the son of the king's slave. The girl did not understand the news which you told her. She says that the boy has run away. Who told her so? The slave whom you saw in the house. Who are you? I am a stranger. Whose son are you? I am the king's son. Who is that? He is the trader's slave. What did you hear? What I heard is the news that I told you. Whose horse did the king mount? The horse of the stranger who followed you. This woman has the girl whom you saw.
CHAPTER III.

1. The indefinite pronouns are:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
</tr>
<tr>
<td>some one, wani</td>
<td>wata¹</td>
</tr>
<tr>
<td>something, a certain person or thing (used adjectivally and pronominally)</td>
<td></td>
</tr>
<tr>
<td>any one, kowa, kowa, kowa, kowache</td>
<td>nene cheche</td>
</tr>
<tr>
<td>every one, each one (used as a pronoun)</td>
<td></td>
</tr>
<tr>
<td>any, every, kowanne or kowache (not used in plural)</td>
<td></td>
</tr>
<tr>
<td>each (used as an adjective)</td>
<td></td>
</tr>
<tr>
<td>anything, komi, komi-</td>
<td>everything, nene, komenene</td>
</tr>
<tr>
<td>whatsoever it be, whatsoever</td>
<td></td>
</tr>
</tbody>
</table>

The particle a, which is prefixed to various forms of the verb, is used as an impersonal or indefinite pronoun, corresponding to English “one” or “they,” French “on.”

Ex.: an ji, one heard, an kama shi, they caught him (see chap. vii. 1).

¹ A feminine form wanche is occasionally heard. This is also used as a feminine of wâne so and so.
INDEFINITE PRONOUNS

There is a further pronoun, wâne, meaning "so and so." Ex.: ina wane? where is so and so? the name being known but not mentioned. The word kaza is used in a similar way in speaking of things. Ex.: na ba shi abu kaza, I gave him such and such a thing.

wani . . . wani denotes the one . . . the other: wasu . . . wasu, some . . . others.

No one may be rendered by ba kowa, babu kowa, ba wanda, or babu wanda. ba komi or babu komi, nothing (cf. note on babu, Chap. xv.). kowanne is combined with the plurals of the personal pronoun, thus, kowannenmu, each of us: kowannenku, each of you; kowannensu, each of them.

It will be observed that the greater part of the indefinite pronouns are formed by prefixing the particle ko to the interrogative forms, thus, wa, who? kowa, any one. mi, what? komi, anything. ko denotes either, or; and in negative sentences neither, nor. ko is also used in sentences where a negative meaning is implied though not expressed, thus, ko'daya, not even one. It is also used as an indefinite prenominal prefix, as already explained. It is further used as an adverbial prefix to convey a sense of indefiniteness, like the English ever, thus, ina, where? kôina, anywhere, everywhere, wherever. yaushe, when? koyaushe, at any time, always, whenever. yanzu, now; kôyanzu, even now, immediately. kâka, how? kokâka, however, any how.

2. The reciprocal pronouns are formed by prefixing juna, followed by the genitival particle -n, to the plural forms of the personal pronouns, thus, junanmu, junanku, junansu, one another. Ex.: sun bi junansu. juna can also be used by itself apart from the personal pronoun, thus, mun yi murna da juna, we rejoiced with one another.

3. Reflexive and emphatic forms of the personal pronoun are formed by using the words da kai (lit. with the head) together with the inseparable forms of the possessive
pronoun (na, -nka, -nki, -nsa, -nta, -nmu, -nku, -nsu, see chap. iv., rule 2). Thus:

I myself ni da kaina
thou thyself kai da kainka or kai da kanka
fem. ke da kainki or ke da kanki
he himself shi da kainsa, shi da kansa, or shi da kanshi
she herself ita da kainta or ita da kanta
we ourselves mu da kainmu or mu da kanmu
you yourselves ku da kainku or ku da kanku
they themselves su da kainsu or su da kansu

The literal translation of the foregoing pronouns would be, I by myself, &c.

kaina, kanka, kansa, &c., are used as reflexive pronouns in the objective case. Ex.: ya ḏata kansa, he destroyed himself.

4. The noun-agent in Hausa is formed in a manner which closely resembles the Arabic, viz. by prefixing mai- pl. masu- to verbs and substantives. Ex.: gudu, to run; mai-gudu, a fugitive; masu-gudu, fugitives. gida, a house; mai-gida, the owner of the house; mai-akwai, the man who possesses; mai-shi, the owner.

ma- is used in a somewhat similar way before verbs to form (1) nouns of the agent. Ex.: sağa, to weave; ma-saki, pl. masaka, a weaver. (2) Nouns of place. Ex.: sabka, to unload; masabki, a lodging. (3) Nouns of the instrument. Ex.: dauka, to take; maďauki, a handle. In cases where the verb to which ma- or mai- is prefixed ends in a, the singular of the compound form ends in i. The word ma-aiki has a passive meaning, and denotes the person sent. Ex.: ma-aikin Allah, the Prophet.

Vocabulary III.

murna gladness, joy
kai head
maďauki handle
maaiki  messenger
kurdi, kuđi  money (lit. cowries)
jaki  donkey
sirdi, surdi  saddle
buga  to beat, hit
bata  to destroy
saka  to weave
sasaška  to carpenter
sabka, sapka  to unload, put down, alight
daũka  to take, take up
kawo  to bring
so  to wish, like, love, be willing
daaya  one
amma  but
a kan  on, upon
ga  to
da  with
ina  where?
koina  anywhere
yaushe  when?
koyaushe  whenever, at any time
yanzu  now
koyanzu  immediately
ğaša  how?
koğaša  however

Exercise III.

wannan mutum ya che ba ya san wanda ya kawo kurdi. kada ka fađa ma kowa labari. wani ya hau doki wani ya hau jaki. kai wanene? ni yaronka ne. yaushe masassaki ya kawo mađauki? ban sani ba. fatake sun bata junansu. mutane sun sabka kowa ya taʃi gidansa. abin da na fađa ma ka kada ka fađa ma kowa chikin garinka. yaron nan ya gaya ma ni shi bako ne ya che ba
Some fugitives on the road told me this news. Which road did they follow? Some followed this road, others followed that one. Every one knows this. There is no one who does not know him. Each man brought his money. Each of them went to his house. Where is this horse's saddle? It fell down on the road. The owner of the horse himself looked for it, but did not see it anywhere. Whose donkey did the boy bring? The merchant's. The boys beat each other. Don't hit yourself.
CHAPTER IV.

The use of the possessive pronouns in Hausa appears at first sight to be highly elaborate, but when carefully studied it is seen to be comparatively simple. There are two sets of possessive pronouns; (1) separable, (2) inseparable. The first correspond to a large extent, though not invariably, to the English pronouns mine, thine, &c., or the French le mien, le tien, &c. The second, i.e. the inseparable forms, correspond to the English my, thy, &c., and the French mon, ton, &c.

1. The separable possessive pronouns are composed of two parts, the first of which is the genitival connective na, fem. ta, while the second part is the personal pronoun. This genitival connective always agrees in gender with the thing which is possessed. Ex.: litafi naku ne, the book is yours, but akwiya taku che, the she-goat is yours. The forms of the personal pronoun to which this genitival connective is joined in order to make the possessive pronoun are:—

(of) me -wa
thee, m. -ka
f. -ki
him -sa, -shi
her -ta
(of) us -mu
you -ku

them -su

Note.—It will be seen that the above are the same as the oblique cases of the personal pronoun given in chap. i. 3, with the exception of the first person, which is -wa instead of ni.
In the following table m. and f. denote the gender of the possessor:

<table>
<thead>
<tr>
<th>Possessive Pronoun</th>
<th>When Object Possessed is Masc.</th>
<th>When Object Possessed is Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mine or my, m.</td>
<td>nawa</td>
<td>tawa</td>
</tr>
<tr>
<td>f.</td>
<td>nawa</td>
<td>tawa</td>
</tr>
<tr>
<td>thine or thy, m.</td>
<td>naka</td>
<td>taka</td>
</tr>
<tr>
<td>f.</td>
<td>naki</td>
<td>taki</td>
</tr>
<tr>
<td>his</td>
<td>nasa, nashi</td>
<td>tasa</td>
</tr>
<tr>
<td>hers or her</td>
<td>nata</td>
<td>tata</td>
</tr>
<tr>
<td>ours or our</td>
<td>namu</td>
<td>tamu</td>
</tr>
<tr>
<td>yours or your</td>
<td>naku</td>
<td>taku</td>
</tr>
<tr>
<td>theirs or their</td>
<td>nasu</td>
<td>tasu</td>
</tr>
</tbody>
</table>

Ex.: uba naka ne, it is thy father, or, the father is thine, shows that the person addressed is a man. If the person addressed is a woman it would be uba naki ne. uwa taka che, it is thy mother, or, the mother is thine, shows that the person addressed is a man. If the person addressed is a woman, it would be uwa taki che.

2. The following are the inseparable forms which are suffixed to the substantives which they qualify. They are for the most part obvious abbreviations of the separable forms. Here, again, it will be seen that the only difference between the above and the oblique cases as given in chap. i. 3 is that the first person is na instead of ni (as in the oblique cases), or -wa (as in the case of the separable forms).

M. and f. denote gender of possessor:

<table>
<thead>
<tr>
<th>Possessive Pronoun</th>
<th>When Object Possessed is Masc.</th>
<th>When Object Possessed is Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my, m. and f.</td>
<td>-na</td>
<td>-ta</td>
</tr>
<tr>
<td>thy, m.</td>
<td>-nka</td>
<td>-rka, -lka</td>
</tr>
<tr>
<td>f.</td>
<td>-nki</td>
<td>-rki, -lki</td>
</tr>
<tr>
<td>his</td>
<td>-nsa, -sa, -shi</td>
<td>-rsa, -lsa (-lshi)</td>
</tr>
<tr>
<td>her</td>
<td>-nta</td>
<td>-rta, -lta</td>
</tr>
</tbody>
</table>
INSEPARABLE POSSESSIVE PRONOUNS

<table>
<thead>
<tr>
<th></th>
<th>when object possessed is masc.</th>
<th>when object possessed is fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>our</td>
<td>-nmu</td>
<td>-rmu, -lmu</td>
</tr>
<tr>
<td>your</td>
<td>-nku</td>
<td>-rku, -lku</td>
</tr>
<tr>
<td>their</td>
<td>-nsu</td>
<td>-rsu, -lsu</td>
</tr>
</tbody>
</table>

Ex.: ubanka, thy father (lit. the father of thee), shows that the person addressed is a man. If the person addressed is a woman it would be ubanki. uwarka, thy mother, shows that the person addressed is a man. If the person addressed is a woman it would be uwarki.

The forms nasa and tasa, his, hers, are frequently shortened to nai and tai, but when these shortened forms are used their use and meaning is the same as that of the inseparable forms. They cannot be used absolutely for his, hers, &c. The inseparable forms nasa, tasa, &c., usually follow the substantive which they qualify, but not always, e.g., yi ta naka abu, go on with your own business (where emphasis is required).

Vocabulary IV.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kasuwa</td>
<td>market</td>
</tr>
<tr>
<td>chiniki</td>
<td>trade, bartering</td>
</tr>
<tr>
<td>wuri</td>
<td>place</td>
</tr>
<tr>
<td>aboki</td>
<td>friend</td>
</tr>
<tr>
<td>gona</td>
<td>farm</td>
</tr>
<tr>
<td>karatu</td>
<td>reading, education</td>
</tr>
<tr>
<td>malam</td>
<td>malam, teacher</td>
</tr>
<tr>
<td>rubutu</td>
<td>writing</td>
</tr>
<tr>
<td>kaya, m.</td>
<td>a load, loads</td>
</tr>
<tr>
<td>mai-kaya, pl. masu-kaya</td>
<td>the owner of a load</td>
</tr>
<tr>
<td>mai-đaukan kaya, pl. masu-đaukan kaya</td>
<td>a carrier</td>
</tr>
</tbody>
</table>
The teacher says that the boy whom you brought does not like reading. The mallam taught his son to write. He has taught mine nothing. He bartered his donkey. I gave him my horse. The king said to the traders that they must not bring their loads into his market. The owners picked up their loads; they went off. The loads that they took are mine. The man who owns this load went away with your friend. Where are the loads? I do not see mine.
1. The tense which may best be described as the perfect tense, though it is also sometimes used to denote present action, is formed by prefixing to the simplest forms of the verbal stem the pronouns given in chap. i. 4 (i.e. na, ka, f. kin, ya, f. ta, mun, kun, sun, and the impersonal pronoun an). The following are instances of the use of this tense where present action is denoted: kaji Hausa? do you understand Hausa? mun ji, we understand. mun gode ma ka, we thank you. mun yarda, we agree. sun fimu, they surpass us. mun iya, we are able. This use is specially common where the verbs ji, to understand, sani, to know, or gani, to see, are employed. The expression na yi may denote either I did, I have done, or I do.

2. There is another tense which may be called the narrative or historic past, which is specially used in narration and in dependent sentences. In the singular the forms given for the perfect tense are used; in the plural the forms used are:

1 The final n in the plural is probably not part of the pronominal form, but is a verbal suffix.

2 The form ki ka, for the fem. sing. of the second person, is found. Comparing the singular and plural prefixes in the perfect and narrative tenses, we notice that in the perfect tense five out of eight have the -n termination, and in the narrative tense five out of eight have the -ka termination. It is possible that originally all eight were uniform, and that the singular forms na n, la n, yan, naka, kaka, yaka were altered to prevent their being confused with other words similarly pronounced.
Ex. : muka tafi kasuwa muka zamna muka yi chiniki muka komo, we went to the market, sat down, traded, and returned. sa’an da muka tafi kasuwa muka zamna, &c., when we went to the market we sat down, &c.

This tense is also used in dependent sentences to express future action as well as past. Ex. : idan suka zo gobe, if they come to-morrow. This might also be idan sun zo gobe. There does not appear to be any distinction between the two forms in this use, except in the matter of order. If the protasis precedes the apodosis, either tense may be used for the former; but if they are reversed, the protasis takes the form in -ka, cf. Ex. vi. 6th sentence, where kun could not be used unless the sentence were transposed. idan kun (or kuka) gan shi gobe ya che...

3. The present tense expressing present and continuous action is formed by prefixing either to the simple form, or more frequently to the verbal substantive formed from it, the following modifications of the personal pronoun. Whether the suffix na is actually part of the pronominal form or some form of auxiliary verb need not be discussed here.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (am)</td>
<td>ina ni ke</td>
</tr>
<tr>
<td>thou (art), m.</td>
<td>kana ka ke</td>
</tr>
<tr>
<td>f.</td>
<td>kina ki ke</td>
</tr>
<tr>
<td>he (is) shina, yana, yina.</td>
<td>shi ke, ya ke, yi ke</td>
</tr>
<tr>
<td>she (is)</td>
<td>tana ta ke</td>
</tr>
<tr>
<td>we (are)</td>
<td>muna mu ke</td>
</tr>
<tr>
<td>you (are)</td>
<td>kuna ku ke</td>
</tr>
<tr>
<td>they (are)</td>
<td>suna(^1) su ke</td>
</tr>
</tbody>
</table>

\(^1\)na is often used where we should have expected suna; e.g. mutane na yin haka, the men are doing so. dawaki na gudu, the horses are running away. This use is of doubtful correctness and should not be imitated. Note “participial” use of na in bako na ido ba na gan gari ba, the stranger (though) with eyes who cannot see the town.
The present tense may be used to express continuous action, even though the action be complete; e.g. shekara goma yana tafiya har ubansa ya hana shi, he had been travelling for ten years till his father stopped him.

4. The verbal substantive, which roughly corresponds to the English present participle, is formed by suffixing -a to verbs ending in -i, and -wa to verbs ending in -a, -e, or -o.

The verbal substantive formed from zo, to come, is zuwa (or zowwa) coming. Ex.: from tafi, to go, and tafo, to come, are formed the verbal substantives tafiya, going, tafoya, coming; thus kana tafiya, thou art going; ina tafoya, I am coming; ana tafoya, they are coming.

There are many verbs from which verbal substantives do not appear to have been formed. In these cases the forms of the personal pronoun given above can be used before the simple forms of the verb. Ex.: yi, to do or make; mi kana yi, what are you doing? ina aiki, or ina yin aiki, I am working.

In cases where these forms of the personal pronoun are used with the simple forms of the verb followed by a substantive, the connective or genitival -n is generally suffixed to the verb. Ex.: kana yin aiki? are you engaged in work?

5. Where any of the above tenses or the verbal substantive is used in negative statements, the following pronouns must be used: na or ni, ka, ki, ya or shi, mu, ku, su. Ex.: ba ya zuwa ba, he is not coming. ba mu tafi ba, we did not go. ba shi da abinchi, he has nothing to eat. (For an exception see p. 36 note.)

6. The forms ending in -ke are very seldom used with verbal substantives. If the subject of a sentence, being a noun or pronoun, commences a sentence, the forms with ne are very often used, but if any other form comes first, e.g. a substantival or adverbial clause, the object, or predi-
cate, or an interrogative particle, then the forms in ke are more commonly used. Ex.: He is my son, shi ne čana or čana shi ke. muna so haka, but haka mu ke so. The forms in ke are commonly used in asking questions or in the answer to a question in which this form has been used. Ex.: mi ku ke yi, what are you doing? Ans. aiki mu ke yi, we are working. If this statement had not been the answer to a question, it would have been muna yin aiki. It is impossible to give complete rules in regard to the use in any particular instance of the forms in na or ke. This can only be satisfactorily acquired by practice.

The verbal pronouns ending in -na, when followed by the preposition da, with, can be used to denote possession in the same way as the forms ne, ke, che; cf. p. 10. Ex.: shina da abinchi, he has something to eat.

**Vocabulary V.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>magana</td>
<td>word, talk</td>
</tr>
<tr>
<td>tafiya</td>
<td>going, journeying, a journey</td>
</tr>
<tr>
<td>aiki</td>
<td>work</td>
</tr>
<tr>
<td>anfani</td>
<td>use, advantage</td>
</tr>
<tr>
<td>ruwa, masc.</td>
<td>water, rain</td>
</tr>
<tr>
<td>sa’a</td>
<td>hour, time</td>
</tr>
<tr>
<td>abinchi</td>
<td>something to eat, food</td>
</tr>
<tr>
<td>linzami, lizzami</td>
<td></td>
</tr>
<tr>
<td>likkafa, likafa</td>
<td></td>
</tr>
<tr>
<td>jiya</td>
<td>yesterday</td>
</tr>
<tr>
<td>yau, yo</td>
<td>to-day</td>
</tr>
<tr>
<td>gobe</td>
<td>to-morrow</td>
</tr>
<tr>
<td>iri</td>
<td>kind, sort</td>
</tr>
<tr>
<td>gaskiya</td>
<td>truth</td>
</tr>
<tr>
<td>kariya</td>
<td>falsehood, a lie</td>
</tr>
<tr>
<td>dare</td>
<td>night</td>
</tr>
<tr>
<td>shekara</td>
<td>year</td>
</tr>
<tr>
<td>rana</td>
<td>sun, day</td>
</tr>
<tr>
<td>goma</td>
<td>ten</td>
</tr>
</tbody>
</table>
EXERCISE V.


The man whom you saw yesterday has come. He says he is coming again to-morrow. My boy says that the rain prevented his travelling. What is the use of talk like this? I know it is not true. You are lying. Your friend gave me something to eat; yesterday I ate nothing. When we
heard the news we started; travelling day and night, we arrived here. What is the use of this horse? It fell down yesterday and has fallen down again to-day. Why are you sitting here? I am looking for something to eat. The king is entering the town; he is coming directly. We went to the market and found everything we want. When we entered the house we sat down and ate our food.
CHAPTER VI.

1. The future tense is expressed in Hausa in two principal ways. (1) By prefixing the verb or particle za to the personal pronoun; (2) by suffixing the particle -a to the same forms.

Thus we have:

I will za ni,¹ zan, or (ni-a) contracted to nā or nī
thou wilt, m., za ka (ka-a) " kā
f., za ki (ki-a, kiya)
he will za shi,
za ya (ya-a, shia) " yā, shī
she will za ta (ta-a) " tā
we will za mu mu-a, muwa often " ma
you will za ku ku-a, kuwa
they will za su su-a, suwa " sā

The two forms have distinct meanings, but are sometimes interchangeable. The first, za ni, corresponds to the English I am going to, I am about to; the second, nā, &c., to I will, I shall. Ex.: I am going to start, zan tashi. All right, I'll start, to, nā tashi.

In the second form the future is expressed by laying stress on the pronoun, the voice being distinctly raised. A further method of expressing future action is by means of the passive formations, and will be referred to later on.

The future of the verb "to be" is formed by using zama,² to become, with either of the forms of the future given above. kā zama talaka, you will become poor.

¹ With the uncontracted form of the future the verbal substantive is used; e.g. za ni tafiya, but if the contracted form e.g. zan or nā is used it appears that the simple form of the verb is always used; e.g. zan tafi.
² zama may perhaps have been formed from za ma, to arrive at, happen.

D
2. The Infinitive.—There are three separate uses of the infinitive in English. It is used—

(a) As an abstract substantive, e.g. to travel is troublesome.

(b) In cases where two verbs occur, the latter of which is dependent upon the former, the latter being an infinitive, e.g. I wish to go.

(c) To express purpose, e.g. he brought food to eat. This use is called in modern English grammars the gerundial infinitive.

There is no infinitive form in Hausa. The above three English uses of the infinitive are represented in Hausa as follows:—

(a) is represented by the verbal substantive (as stated before, chap. v. rule 4, there are many verbs in which the simple verbal form is also the substantive form, e.g. chi, to eat; chin abinchi, the eating of food). Ex.: To travel is troublesome, tafiya ta yi wahala, or tafiya da wahala ta ke.

(b) is represented either by—

(i) The verbal substantive. Ex.: I wish to go, ina son tafiya. I intended to go,1 dā za ni tafiya (lit. formerly I was going to go).

Or by (2) a subjunctive or conjunctive mood formed by prefixing the following pronouns to the simple verbal form:—

<table>
<thead>
<tr>
<th>1st person</th>
<th>in ² (im ² before b)</th>
<th>plural.</th>
<th>2nd</th>
<th>m. ka</th>
<th>ku</th>
</tr>
</thead>
<tbody>
<tr>
<td>f. ki</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>m. ya or shi</td>
<td>su</td>
<td>f. ta</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Unfulfilled intention is generally expressed thus by the use of dā.

* The vowel which is sounded before the n is probably euphonic.
Ex. I wish to go
I wish him to go
Did you intend to go?

\[
\begin{align*}
\text{ina so in tafi} \\
\text{ina so shi (or ya) tafi} \\
\text{ka yi nufi ka tafi}
\end{align*}
\]

\((c)\) is represented—

(1) By the verbal substantive as in \((b)\) 1. Ex.: I am preparing to travel, \text{ina shirin tafiya}.

(2) By the use of the subjunctive mood, as in \((b)\) 2. Ex.: I shall try to come back, \text{nā yi kōkari in komo}. I sent him to bring the horse, \text{na aike shi shi kawo doki}.

(3) By the use of the future forms beginning with \text{za}, introduced by relative pronouns or particles. Ex.: I sent a man to bring a horse, \text{na aike (mutum) wanda za shi (or za ya) kawo doki}. There is nothing for me to eat, \text{ba abin da zan chi}. I taught him how to clean a gun, \text{na koya masa yadda (or kanda, or wada) za shi (or za ya) wanke bindiga}.

(4) By the use of various conjunctions. Ex.: I sent him to bring the horse, \text{na aike shi don (or domin, or garin) shi kawo doki}, or, \text{na aike shi garin kawo doki}.

(5) When the subject of the English infinitive is the same as the verb on which it is dependent, the connective word in Hausa, whether conjunction or preposition, is frequently omitted. Ex.: \text{ya tafi neman doki}, he went to seek the horse. \text{na tafi halbi}, I went to shoot. In both these cases \text{garin}, “for the purpose of,” might be inserted after the first verb, \text{halbi} and \text{nema} being thus treated as verbal substantives.

3. The particle \text{kan} is a defective auxiliary verb, and is used to give to the verb with which it is used \((1)\) a frequentative or habitual sense; \((2)\) a subjunctive or concessive sense; \((3)\) a sense of necessity or certainty.

Ex.: \((1)\) shi \text{kan yi haka}, he is in the habit of doing this; \text{almajiri shi kan biḍa dangi nai}, the pupil would seek after his relations (cf. B 137); \text{a kan yi haka}, one frequently does so.
(2) wanda ya chi giginya chikinsa ya (or shi) kan yi chiwo, he who eats (the fruit of) the fan-palm (some day) his stomach will suffer (lit. be sick).

(3) shi ne shi ke shakka azaban lahira sai ya gamu da wuta ya kan che kaitaro, the man who doubts the pain of the next world, when he meets the fire will say, Alas!

kan is used with the following pronouns: ni (or na), ka, ki, ya or shi, ta, mu,1 ku, su.

There is another particle, ka, which may perhaps be an abbreviated form of kan. It appears to have a future meaning similar to za. Its use is mainly confined to poetry. For examples cf. list of proverbs, chap. xv.

abin da hankali ba ya gani ba ḥača ido shi ka gashi kwarkwarkwar, what the intelligence does not perceive, how will (or can) the eye see it clearly?

4. The word sai is used in the following senses:
   (1) Only, except, or but; thus, sai wannan, this only.
   (2) Until. sai ka tsufa, (wait) till you grow old. sai gobe, till to-morrow.
   (3) It is often used to introduce sentences in continuous narrative, and is practically equal to "then." Cf. abin da duniya ta gada sai wani ya rasa wani kan samu, what fortune bequeaths, one lacks, another obtains.

Vocabulary VI.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wahala</td>
<td>trouble</td>
</tr>
<tr>
<td>barchi</td>
<td>sleep, or to sleep</td>
</tr>
<tr>
<td>shiri</td>
<td>preparation</td>
</tr>
<tr>
<td>ḫokari</td>
<td>attempt, endeavour</td>
</tr>
<tr>
<td>hankali2</td>
<td>intelligence, carefulness</td>
</tr>
<tr>
<td>bindiga</td>
<td>gun</td>
</tr>
<tr>
<td>ido</td>
<td>eye</td>
</tr>
</tbody>
</table>

1 The negative form of mu kan yi is ba mun yi ba; see rule given on p. 29.5.
2 hankali is commonly used as an interjection. Thus, hankali, or yi hankali, take care!
THE USE OF KAN AND SAI

giginya
rakumi
rijiya
daqi
chiwo
tsoro
talaka, talakka
nufi
halbi, harbi
wanke
biqa
iya¹
ji tsoro
akwai
dà
i, or ii
babu
in
don, domin, garin
yadda, yàda, kanda,
   wadda, wàda
to

fan palm, or deleb palm
camel
a well
sweetness
sickness
fear
poor
to intend, purpose, desire (verb or noun)
to shoot
to wash, clean
to seek, search for
to be able
to be afraid, feel fear
there is, there are
of old, formerly
yes
nothing, not any
if
as conjunctions, in order that:
as prepositions, on account of
how, the way in which
all right, very well

EXERCISE VI.

ban san abin da za mu yi yanzu. idan ka tafi wurinsa yà fa ça ma ka labari. kowa ya zo gidana ni kan ba shi abinchi. mata chan ta che ba za ta tafi ba sai mun zo. im ba ka ba ni gaskiya ba zan tafi. ya che yà ba ku gaskiya idan kuka

¹ iya appears to be used as though it were a transitive verb, meaning to be equal to, attain to, compass, and can directly precede a substantive or a verbal substantive in sentences where the infinitive is used in English. ka iya rubutu, or ka iya yin rubutu, are you able to write?
gan shi gobe. kana son tafiya da rana ko da dare? tafiya da dare da wahala amma idan ka so nā yi ḷokari. ka iya tafiya? ba nā iya ba; ina son barchi domin idona yina chiwo. na faɗa masa shi kawo ma ni bindigata, ya che za shi wanke ta.

I told him I would not see him till to-morrow because it was useless to see him to-day. There is no one in this town who speaks the truth. Did you do what I told you to do yesterday? No, I did not do it. Will you do what I tell you? I cannot. These men wish to tell you the truth, but they are afraid. We are going away to-morrow; if we come back we shall see you again. I am not going away; I will await your return. I am constantly in the habit of going to the market and doing business with the traders. If I send a boy to bring them, will they come? Yes. I want you to clean this gun. I cannot. I intended coming to see you. Did you intend to go?
CHAPTER VII.

THE PASSIVE VOICE.

1. In Hausa, where the agent of any action is indefinite, and corresponds to the English 'one' or 'they,' or the French 'on,' an initial a is affixed, which for purposes of translation and construction may be treated as an indefinite or impersonal pronoun. Ex.: an tafi, one has gone; aka tafi, one went; ana kiran ka, one is calling you; am bani, one has given me; ana tafiya, one is going; aka kwana, one slept; ana dariyata, they are laughing at me; an kama shi, they caught him. If this a be regarded as an indefinite pronoun, there is, strictly speaking, no passive formation, but for practical purposes the passive voice is formed by prefixing this pronoun; for use of suffix u as a passive formation, see page 45, 5.

2. The passive voice is formed by prefixing an (or am before b, p, f or m), aka, or anka to the simple form of the verb, the distinction between the three forms corresponding to the three indicative forms, mun, muka, munka; i.e. an denotes the perfect. Ex.: an kawo shi, it is brought (or one brought), it has been brought (or one has brought). aka and anka denote the dependent or narrative past. Ex.: sa'anda aka kawo ni, at the time when I was brought; jiya aka yi wannan abu, yesterday this thing was done.

3. As will be seen from these examples, the subject, whether substantive or pronoun, is placed after the verb in the passive. The forms of the personal pronouns used, which are the same for all tenses of the passive, are the following: -ni, -ka, -ki, -shi, -ta, -mu, -ku, -su.
4. The passive voice of the continuous present is formed by prefixing **ana** or **ake** to the simple form of the verb. These correspond to **ina** and **ni ke** in the active voice. The latter form is chiefly used in asking or answering questions, as in the active voice; cf. V 6. Ex.: **ana kore ni da yunwa,** I am being driven away by hunger.

This prefix can also be used with the verbal substantive. Ex.: **ana kawowa,** they (it, &c.) are being brought, or one is bringing; **ana zuwa da su,** they are being brought, or one is coming with them.

When **ana** is prefixed to the simple form of the verb, a connective **n** is usually placed between the verb and its subject. Ex.: **ana samun mutane,** the men are being found, or, one is finding the men.

5. The above forms, **an, aka, anka, ana,** and **a ke,** cannot be used with a negative. The negative of the above tenses of the passive is expressed in all cases by prefixing **a-** to the simple form of the verb or to the verbal substantive. Ex.: **ba a kore shi ba,** he was not driven out.

6. The two forms of the future tense which are expressed in the active voice by prefixing the particle **za** or suffixing the particle **a** to the personal pronoun, are expressed in the passive voice by prefixing **za** to the shortest passive form, viz. that in **a** or by prefixing a long emphasized **ā.** Ex.: **za a kasheshi,** he is going to be killed, or one is going to kill him; **ā kasheshi,** he will be killed; **za a tafi,** one will go.

7. The imperative mood of the active voice is formed by prefixing the personal pronouns **ka, ki, shi, (ya), ta, mu, ku, su** to the simplest form of the verb. Ex.: **ka ba ni wannan,** give me this. This might be translated equally well, thou didst give me this. That the sentence is in-

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1 This form **ana koreni** is common, but incorrect. It should be **ana korata,** as the participial form **ana** should take the verbal subst. **kora,** which is properly fem., though often used as masc.
tended to be imperative is shown by the intonation or by the context.

In the second person of the imperative the pronoun is very generally omitted. From *je*, to go, are formed *je ka* (m.), *je ki* (f.), go! get out! *ya ka* (m.), *ya ki* (f.), come! is a defective verb. These are apparently the only two cases in which the pronoun follows the verb.

It will be seen that the above imperative pronouns are the same as the subjunctive pronouns given in chap. vi., rule 2. In the semi-imperative use of the first person, let me, the subjunctive *in* is used. *in tashi*, let me start.

The imperative mood of the passive voice is formed by prefixing the short ā (to be distinguished from the long ā of the future passive) and suffixing the personal pronouns as given in rule 2 of this chapter; e.g. *a kore shi*, let him be driven away, or, let one drive him.

The English active imperative is frequently expressed by the use of the passive forms of the verb. Thus, *a kawo shi*, let it be brought, or let one bring it, would frequently be substituted for *(ka) kawo shi*, bring it. When the passive forms are used, the final pronoun is frequently omitted in cases where there is no risk of a misunderstanding arising. Thus, *a kawo*, lit. let be brought, or let one bring, is frequently used for *a kawo shi*.

8. The passive voice of the subjunctive mood is formed in the same way as the imperative passive, namely, by prefixing the short ā and suffixing the pronouns given in rule 2 of this chapter. Ex.: *ba na so a kore shi*, I do not wish that he should be driven away; or, I do not wish that anyone should drive him away.

The negative of the subjunctive and imperative, whether active or passive, is expressed by *kāda*, do not, let not, that not, lest. Ex.: *ina jin tsoro kada a kore ni*, I am afraid lest I may be driven away; or, I am afraid lest anyone should drive me away. *ya che kada in yi haka*, he said that I was not to do so. *ya che kada ayi*
**haka,** he said this was not to be done; or, he said that one was not to do this. **kada a yi shi,** don’t let it be done; or, don’t let anyone do it. **kada ku yi haka,** don’t do so.

9. There are certain verbs which acquire a passive or intransitive sense by changing the last syllable into **che** or **she,** and which form a past participle passive by adding this passive termination to the active form. The following are some of those most commonly found:

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Passive or Intransitive</th>
<th>Past Participle Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bata,</strong> to spoil</td>
<td><strong>bach,</strong> to be spoilt</td>
<td><strong>batache,</strong> pl. <strong>batattu,</strong> spoilt</td>
</tr>
<tr>
<td><strong>lalata,</strong> to spoil <strong>(tr. or intr.)</strong></td>
<td><strong>lalache,</strong> to perish</td>
<td><strong>lalatache,</strong> pl. <strong>lalattu,</strong> perished</td>
</tr>
<tr>
<td><strong>busa,</strong> to blow <strong>(tr. or intr.)</strong></td>
<td><strong>bushe,</strong> to be dry</td>
<td><strong>busashe</strong> or <strong>busha-</strong> <strong>she,</strong> dried up</td>
</tr>
<tr>
<td><strong>tafasa,</strong> to boil <strong>(tr. or intr.)</strong></td>
<td><strong>tafasu</strong> <strong>(or</strong> <strong>ta-</strong> <strong>fase)</strong>, to boil</td>
<td><strong>tafasashe,</strong> boiled</td>
</tr>
<tr>
<td><strong>rikita,</strong> to confuse</td>
<td><strong>rikiche,</strong> to be confused</td>
<td><strong>rikitcha,</strong> pl. <strong>rikittu,</strong> confused</td>
</tr>
<tr>
<td><strong>fasa,</strong> to break <strong>(tr. or intr.)</strong></td>
<td><strong>fase,</strong> to break</td>
<td><strong>fasashe,</strong> pl. <strong>fassu,</strong> broken</td>
</tr>
</tbody>
</table>

The past participle passive may also be formed by reduplication:

- **dafa,** to cook  **daffafe,** pl. **daffaffu,** cooked
- **nuna,** to be ripe  **nunanne,** pl. **nunanni,** ripened
- **tara,** to collect  **tarrare,** pl. **tarraru,** collected

**mutu,** to die, has a past participle, **matache,** pl. **matattu,** dead.

1. Cf. **bata,** to lose or be lost; **bach,** to be lost; **batache,** fem. **batatta,** pl. **batattu,** lost.
VOCABULARY VII.

jiya
shekaranjiya
wata, masc.
watan jiya
watan gobe
manzo
yaki
rago
nama, masc.
nisa\(^1\) or nesa
nesa
da nesa

bari,\(^2\) bar
kashe (sometimes contracted to kas)
kore
tamaha, tammaha
tsamani, tsammani
yanka
tambaya
a

yesterday
the day before yesterday
month
last month
next month
messenger
war
ram
flesh, meat
distance
far (adj.)
distant (used adjectivally and adverbially)
to leave, leave alone, allow
to kill
to drive away
to think, suppose
" "
to cut, slaughter (of animals)
to ask
at

\(^1\) nisa is a noun and nesa is sometimes an adjective; e.g. komi nisan dere; kạka nisan hanya; wanga ya fi nisa; ruwa da nisa shi ke; tafiya mai-nisa; but ruwa nesa ya ke; tun shina nesa; mun tafi nesa (adverbial). According to a local use which is found in some districts nisa denotes a greater distance than nesa.

\(^2\) The final i is omitted before the direct object if a personal pronoun, and occasionally before the object if a substantive; thus, bar shi, leave him alone, but bari mu tafi, allow us to go; in the latter case mu is not the direct object of bari.
awaje, waje   outside (adverb and preposition)
gare    to (used with the personal pronoun)
har abada  for ever
tukuna, tukunna  as yet, not yet, presently
kādana  do not, that not, lest

Exercise VII.

if the ram has been killed, do not let the men eat the meat now, because if they eat they won't want to travel far. When the messenger comes, do not let him enter the house; he must sit down outside until I return. Where is this thing to be found? I don't know; nothing like it is to be found here. Do not let your boy mount my camel, lest he fall. Give me water from the well in your house, for I have nothing to drink. Tell him that if he comes to see me to-morrow I will not see him. It is all a lie; there is no truth to be got from them. I feel glad that you have come.
CHAPTER VIII.

1. In the Semitic languages proper the verbal stem undergoes a series of changes, by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices, or changes of meaning somewhat resembling voices, are obtained. In the Berber language, to which Hausa is probably allied, there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those in Arabic. In Hausa there appear to be traces of four or five such, though, with the exception of the ordinary passive formation, it is doubtful whether it is possible to connect them with any uniform changes of meaning.

2. The ordinary form of the Hausa verb ends in a, e, i, o, or u. It seems impossible to assign any distinct meanings to the first three terminations, which are also found in Nupé and Fulah. Many verbs seem to be used indifferently with each in turn. In certain cases the termination e is apparently used when followed by a direct object only, and the termination a when this object is qualified by the addition of some subsidiary clause. Ex.: na ture mutum, I pushed the man out. na tura mutum a ruwa, I pushed the man into the water.

As has been already stated, in cases where the simple form of the verb ends in a or u, this form changes its final letter to e when followed by a pronoun which is its direct object. Ex.: na samu mutane, I found the men; but,
na same su, I found them. *ya ɗauka kaya*, he took up the load; but, *ya ɗauke shi*, he took it up. There are a certain number of exceptions to this rule. Ex.: *ya tara mutane*, he collected the men; *ya tara su*, he collected them. *ya kara su*, he increased their number.

3. In cases where a verb uses more than one of the terminations a, e, and i, there is usually some distinction of meaning denoted by the different forms, though it does not seem possible to suggest any general rules. Ex.: *ya faɗa mani*, he told me; but, *ya faɗi gaskiya*, he told the truth. *ya faɗi*, he fell down; *ya faɗi kasa*, he fell to the ground. *ya faɗa a ruwa*, he fell into the water; but, *ya faɗa ruwa*, he flung himself into the water.

4. The termination o suggests movement towards the speaker, or something done for the benefit of the speaker. Ex.: *tafi*, to go; *tafo*, to come. *kai*, carry away; *kawo*, bring here. *wanke*, to wash; *wanko*,¹ wash it and bring it back. *nema*, to seek (*neme* before a pronoun); *nemo*, to seek and bring. *koya* (followed by ma), to teach; *koyo*, to learn. *bi* and *biyo*, to follow.² In some cases o is the only termination employed. Ex.: *so*, to wish.

5. The termination u is generally used where a passive or intransitive sense is intended. Ex.: *buɗe*, to open; *buɗu*, to be open, or to be opened. *tara*, to collect (trans.); *taru*, to assemble. *kara*, to increase; *karu*, to be increased. *gama*, to join together; *gamu*, to be joined, to meet (intrans.).

*mutu*, less commonly *mache*, to die, both intransitive, and *samu*, to find, transitive, do not conform to the above rule. *samu* is, however, used in a passive or intransitive sense in the expression, *hanya ta samu*, there is a road, or the road is obtained; i.e. the road now exists.

¹ There is a third form, *wonka*, used with yi, which denotes to wash the whole body, to bathe. It is probably a verbal substantive.
² *bi*, *biyo*, to follow; e.g. *im biyo ka*, I will follow you. This is a name for the women who accompany carriers on the march. The idea of intimacy is conveyed by the -o termination. Cf. expression, to run away with, i.e. elope.
6. From these forms in -u are obtained forms in -uwa, which, in addition to their passive or intransitive meaning, also denote potentiality or the opposite. The forms may be regarded as passive verbal substantives, and are used with the same pronominal forms as the active verbal substantives. Ex.: shina yiuwuwa or yuwwuwa, can it be done? ba shi yiuwuwa, it can't be done. gulabe suna ketaruwa, can the rivers be crossed? ba ta amruwa or auruwa, she is not marriageable. ba na damuwa, I am not to be annoyed.

7. Apart from the variations of the terminal vowel already given, a number of suffixes are used with certain verbs. It seems impossible to connect any uniform changes of meaning with the use of these suffixes.

The following are examples of such changes:—

ba,1 to give. Ex.: ya ba shi ita, he gave her to him. bada takes a preposition before the indirect object. Ex.: ya bada ita gare shi, he gave her to him. Where the accusative follows the verb directly, bada is used in preference to ba; where the indirect object follows the verb directly, bada must not be used. Ex.: ya ba ni kurdi, he gave me money; but ya bada kurdi ga mutane, he gave money to the men. It is also used idiomatically thus: bada girma, to honour; bada gaskiya, to believe; bada laifi, to accuse; bada hanya, to give way; but hanya ta bada mu zuwa gari, the road led us to the town; bayas or bayar, to give up, restore. When followed by an object da3 is added. Ex.: na bayas, or na bayas da shi, I give it up.

yas or yar, to throw; yas da, yar da are the active forms governing a direct object.

chi, to eat; chima, to swallow up; chida or chishe (followed by pronoun), to give to eat. Ex.: na chi-

1 For an idiomatic use of ba, cf. fure da ban sha’awa yi ke, this flower is (lit., with the giving) pretty.
2 hanya ta kai mu gari would be more correct.
3 For the various meanings of da, cf. chap. ix.
she shi, I gave him to eat; chinye or chanye, to eat up.

zuba, to pour, be spilt; zubas or zubar (when followed by an object da is added, as with bayas), to pour away; zubda, to pour, throw away, or to upset (water).

tashi, to rise; tada or tashe (before a personal pronoun), to make to rise, raise.

bata, to destroy, be spoilt; bata, bata da, to destroy; bache, to be spoilt.

kwana, to spend the night; kwanta, or yin kwanche, to sleep, lie down to sleep.

manta, or manche, to forget.

saya (before a pronoun, saye), to buy; sayar, sayas (when followed by an object, sayas da, sayar da, or saida), or saishe (before a personal pronoun), to sell; saiyo, to buy and bring back.¹

8. The force of verbs is frequently intensified by the reduplication of the first syllable. Ex.: tsaga, to tear; tsatsaga or tsatsaga, to tear to pieces. chika, to fill; chichika or chichika, to fill to the full. buga, to strike; bubuga or bubbuga, to strike repeatedly. gusa, to gush out; gurgusa, to gush out abundantly. tara, to collect; tattara, to heap up.

VOCABULARY VIII.

gora, masc. calabash
goran ruwa water-bottle
kasa ground, earth, land
yawo a walk
yin yawo to go for a walk
gulbi pl. gulabe river
dilali or dillali broker

¹ There is no verbal substantive formed from saya, or saye, to buy. Thus, saye da sayarwa (or sayaswa), buying and selling.
VERBAL SUFFIXES

zāne pl. zanuwa, or zanna
saura, masc.
daji, or jeji

inuwa
zuba
tara
jirigi
buđe
rufe
gama
kara
mutu
ketare
amre or aure
laifi
sha
saya
ki
sayar, sayas, saida
karba, karbi
dame

a piece of cloth
rest, remainder
bush, scrub, uncultivated forest land
shade
to pour out, be poured out
to collect (trans.)
canoe
to open
to shut
to join together (trans.)
to increase
to die
to cross:
to marry, marriage
sin, offence
to drink
to buy
to refuse, deny, hate
to sell
to receive, accept
to mix, confuse

EXERCISE VIII.

kaɾo ma ni abinchi, ba ya isa ba. to, nā kara shi. bawana ya taфи neman yaro ba ya same shi ba, kai ka taфи ka nemo shi. ina so ka kai zanen nan wurin dilali shi saida shi, idan ya sayar ka karbi kurdi ka saye ma ni rago ka kawo sauran kurdi. dokin nan na sayarwa ne? a’a an sayas da shi jiya. ina so in sayi raƙumi ina a ke samunsə? masu-raƙumi suna chikin kasuwa suna saye da sayarwa. gulbin nan shina ketaruwa? a’a ba shi
Ketaruwa, ba ya bushe har abada. Kana so sariki shi ba ka jirigi domin ka ketare? Sariki ya che ka ba shi abinsa. To na bayas.

My friend welcomed me on the road. I met the traders in the bush; they were lying in the shade. I made them get up and take me to the town. Get up and bring me water to drink. I filled my water-bottle this morning, but it was spilt on the way; my boy upset it. How did you spoil this book? I don't know; I found it spoilt. Boil me some water. The water has boiled. Give me some boiling water. When the food is cooked, tell me. Give me some cooked food. The meat is cooked. Go to the market and buy me a saddle. The man who has the saddle refuses to sell it. Are there no saddles to be found in the market? Go to some one else and buy.
CHAPTER IX.

1. The following are the prepositions most commonly used:

- ma
- ga, gare
- a
- wa
- da (see note on various uses of da below)
- na, -n, fem. ta
- dāga, dagga
- don, domin
- tun, tun da
- sai
- ban da, bam da

  to
  to, towards
  at
  to, for
  with
  of
  from
  on account of
  as far as, since, until
  except, until, but
  apart from, in addition to

In addition to the above a number of words are used as prepositions which are not strictly such, e.g.:

- chikin
- wajen
- gāban
- bayan
- bisa, bīsan
- kalkashin, or kar-kashin

  in, into (from chiki, the interior)
  outside (from waje, the side)
  in front of (from gāba, the front)
  behind, beyond (from baya, back)
  on top of (from bisa, the top)
  under (from kalkashi the under side)
tsakan, tsakar, tsakanin

wurin

at the place of, with (from wuru, place)

with (from gu, place, which cannot be used by itself)

instead of

on account of (from Arabic بعَضُ, with da suffixed)

because of (from sabili, cause, origin. Arabic سبيل, road)

for the sake of (probably from gari, a place)

on, upon (a contraction of a-kain, at the head of)

in exchange for (probably from baki, a mouth)

in exchange for (from maimaki, a substitute)

instead of (Arabic)

towards

with reference to (from batu, conversation)

ma is most commonly used with the personal pronouns, Ex.: ma ka, to thee. na gode ma ka, I thank you. The vowel is often assimilated to that of the governed pronoun. Ex.: mini, or ma ni, to me; miki, or ma ki, to thee (f.); mishi, or ma shi, to him; ma mu, to us; ma ku, to you; ma su, to them. The forms ma ka and masa are frequently abbreviated to ma and mai: mana and muna are found, meaning to us. ma is frequently used to govern substantives

1 gun may perhaps be a contracted form of gurin (= wurin).
PREPOSITIONS

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after verbs implying telling or sending. The student can only learn by practice when it is used otherwise. Ex.: na dakanta ma (or wa) sariki, I waited for the king.

ga is frequently combined with other particles. Ex.: bisa ga, upon; kusa ga, near to; baya ga, behind; gaba ga, in front of. ga is used before substantives, gare before pronouns. It is used to denote possession. Thus, gareni, I have (lit., to me). The following forms of gare with the third person singular are found:—garasa, garus or garas, and gare or garai; the last form may be a contraction for gare shi (compare mai and ma shi), or it may be an absolute use, the pronoun being understood.

a, at, to, in. It is generally used in order to denote a kind of locative case, and is often prefixed to the prepositions gare, chikin, and bisa. Prefixed to baya, gaba, kasa, it is used adverbially; thus, a baya, behind; a gaba, in front; a kas, or a kas, on the ground; a waje, outside.

wa is specially used after verbs meaning to tell. Ex.: kada ka gaya wa kowa, do not tell it to any one. Its use with other verbs is very rare. Ex.: ya yanke wa sariki kunne, he cut off the king's ear. It cannot be used before personal pronouns.

na. For uses of na, see chap. ii. 4. It is placed before the cardinal numerals to form the ordinals. Ex.: na-biyu, fem. ta-biyu, second; cf. also na-baya, fem. ta-baya, that which comes after, second.

daga is frequently combined with other particles. Ex.: daga chiki, from within; daga baya, from behind, afterwards; daga chan, thence, yonder; daga ina, whence? daga nesa, from afar; daga gare su, from them.

tun, tun da. The following are some of its commonest uses, some of which are conjunctival. tun da safe, since the morning; tun haifuwarka, tun da aka haife ka, or tun da ka ke, since your birth; tun yaushe, since when?
how long? *tun da da dare*, since last night; *tun dadewa*, long since, from a long time. *tun* or *tunda* before negatives is equivalent to before. Ex.: *tun bai mutu ba*, even before he is dead, lit. from the time that he was not dead.

*sai*. Examples of its use are, *sai wata rana*, (farewell) till another day! *sai an jima*, good-bye for the present! *sai gobe*, (farewell) till to-morrow! *sai wannan*, only this. *sai am bide ka*, (wait) till you are sought for. *sai lafiya*, quite well (used in answer to salutations).

*chikin*. The expression *chikinsa* may either be inside it, or its inside.


*bayan*. Ex.: *bayansa*, in his absence; lit. behind him. *ya tafi bayan gari*, he went outside the town.

*bisa* sometimes signifies "concerning." Ex.: *bisa zanchen nan*, concerning this conversation. *bisa yardan Allah*, by the will of God, or, if God will. *bisa ga*, in regard to. *mi ka che bisa gare ni*, what did you say about me?

*tsakanin*. Ex.: *ya zamna tsakanin mu*, he sat down between us.

*wurin*. Ex.: *na zo wurin ka*, I have come to see you. *litafin nan yana wurina*, this book is in my possession. *an sa wani wurinsa*, another was put in his place.

*gun*. Ex.: *gun chan*, over there.

*gurubin*. Ex.: *gurubinsa*, in his place.

*garin*. Ex.: *ya tafi garin yawo*, he went (or, has gone) for a walk. *na fito garin shan iska*, I have come out to enjoy (lit. drink) the air.

*a kan*. Ex.: *a kan doki*, or *bisa kan doki*, on horseback.

*zuwa*. *zuwa*, and less frequently *ya zuwa*, are employed with any number or person to express, to, unto. Ex.: *sun tafi zuwa* (or *ya zuwa*) Sakkwato, they went to
Sokoto. hal ya zuwa yanzu, even to the present time. muna godiya zuwa ga Allah, we give thanks to God.

Verbs of motion, such as tafi, do not require to be followed by any equivalent for the English “to” when used with nouns of locality. Ex.: ya tafi gari, he went to town; but, ya tafi ga sariki, he went to the king.

Several adverbs of place, e.g. kusa, near; nesa, far; ajere, in line; daura (or dabara, or dabra), alongside (but not so close as to touch), when followed by da, or less frequently by ga, or gare, are used as prepositions; e.g. kusa gare ka, near to you; sun tsaya daura da juna, they stood side by side.

2. The word da is used as a preposition, conjunction, adverb and relative pronoun. The following are its chief uses:—

(i) Instrumental. Ex.: ya sare shi da takobi, he cut him with a sword.

(ii) Comitative, especially with tare, together. Ex.: ya zo tare da ni, he came with me.

It is frequently used with verbs of motion. Ex.: tafi da shi, go off with it; i.e. take it away. ya zo da shi, he came with it; i.e. he brought it here.

(iii) From this comes the regular method of expressing possession in Hausa. Ex.: suna da bindiga, they have a gun; lit. they are with a gun. ina da shi, or, ni ke da shi, I have it. The expression da shi is often equivalent to “there is.”

(iv) It is used to denote competition or contest. Ex.: ya yi fa da wani mutum, he fought with a certain man. ya fi ni keau, he excelled me in beauty. na fi son wannan da wannan, I prefer this to that.

(v) It is prefixed to substantives in order to form adjectives or adverbs. Ex.: da anfani, useful; lit. with use. da rai, alive. da wuri, early.

1 For use of the substantive verb a, to denote possession, cf. chap. xv.
(6) **da** is also used as a suffix to many verbs. Ex.: **sayas**, **sayas-da**, to sell.

(7) **da** is also used as a simple copulative with two or more substantives. It must not be used as the English word “and” to connect sentences. **da . . . da** denotes both . . . and. The expression **kusa da kusa** (i.e. close and close) is equivalent to **kusa da juna**, close to each other.

(8) **da** is also used as a conjunction or adverb, meaning when, where, or if. Ex.: **da in yi wannan gara in mutu**, I would rather die than do this; lit. if I do this, it would be better to die.

(9) **dā . . . dā** are used in hypothetical sentences thus: **dā na sani**1 **dā ban yi shi ba**, had I known, I would not have done it. **dā ni kai ne da nā dawayo**, had I been you, I would have returned here. This **dā** is a distinct word from **da** in (8).

(10) **da** is also used as a relative pronoun, meaning “which,” especially in the expression **abin da**, the thing which. **sa’ān da**, or simply **da**, is used for the time when; **inda**, or simply **da**, for “where.”

3. There are two other words, **da** and **dā**, formed from quite distinct roots.

**da**, a son, is used in the following ways:—

(1) Meaning son. Ex.: **dan uwana**, my brother; lit. son of my mother (note the agreement of **na** with meaning, not with **uwa**).

(2) When followed by the name of a place it means a native of that place; e.g. **dan Zazzau**, a native of Zozo.

(3) It denotes character or occupation. Ex.: **dan gida**, a servant; lit. son of the house. **dan yakī**, a soldier; lit. son of war. **dan gari**, a citizen; lit. son of the town. **dan kāsuwa**, a trader.

1 The expression **da na sani**, had I known, is frequently used by itself to denote remorse, girman kai **da da na sani da hainchi**, pride and vain excuses and deceit.
USES OF THE WORD DA

(4) It forms the diminutive of many nouns. Ex.: dan dutsi, a little hill. dan ruwa, a small stream.

(5) It denotes the young of animals. Ex.: dan tumkiya, a lamb.

(6) It means one who is free, as opposed to a slave. Ex.: ni da ne ba bawa ba, I am free: not a slave.

(7) It is used in various idiomatic ways. Ex.: dan garumfa (or gurumfa), one who carries his own load; lit. son of a straw hat.

Da (pronounced dā with a long sound) means “of old,” and is frequently used with lokachi. Ex.: lokachin da, in olden time. mutanen da, men of old. It is often preceded by na. Ex.: kaman na da, as of old.

It is used idiomatically to express unfulfilled intention. Ex.: da za ni yin haka, or dā zan yi haka, I had intended to do this.

VOCABULARY IX.

<table>
<thead>
<tr>
<th>kunne</th>
<th>ear</th>
</tr>
</thead>
<tbody>
<tr>
<td>safe</td>
<td>early morning</td>
</tr>
<tr>
<td>haifuwa</td>
<td>birth</td>
</tr>
<tr>
<td>zanche</td>
<td>conversation</td>
</tr>
<tr>
<td>yarda, m. or f.</td>
<td>will, consent</td>
</tr>
<tr>
<td>iska, hiska</td>
<td>air, wind</td>
</tr>
<tr>
<td>takobi</td>
<td>sword</td>
</tr>
<tr>
<td>kyau, kyawo</td>
<td>beauty, goodness</td>
</tr>
<tr>
<td>daki</td>
<td>room</td>
</tr>
<tr>
<td>kango, pl. kangaye</td>
<td>a ruin</td>
</tr>
<tr>
<td>gari</td>
<td>town</td>
</tr>
<tr>
<td>tumkiya, pl. tumaki</td>
<td>sheep</td>
</tr>
<tr>
<td>lokachi</td>
<td>time</td>
</tr>
<tr>
<td>kyauta</td>
<td>a present</td>
</tr>
<tr>
<td>hauri</td>
<td>an elephant's tusk, ivory</td>
</tr>
<tr>
<td>takarkari</td>
<td>a pack ox</td>
</tr>
<tr>
<td>magana</td>
<td>word</td>
</tr>
<tr>
<td>yin magana</td>
<td>to talk</td>
</tr>
</tbody>
</table>
ba-ture, pl. turawa  
a white man, a foreigner

 tubali  
a mud brick

 yarda  
to consent

 jeru  
to form up in line

 haife  
to beget

 sare  
to cut

 gara  
it is better

 dawayo  
to return here

 gina  
to build

 daidai  
like, correct

 dabra, or daura  
alongside

**Exercise IX.**

ina so ka tafi wurin sariki ka che da shi na gode masa sabad da kyautad da ya aiko ma ni. daga ina fataken nan suka fito? daga Yola, zasu Kano da hauri. tun yaushe su ke tafiya? watansu biyu a hanya. ina so raƙumi idan na ba ka doki a bakin raƙuminka ka yarda? a'a ba ni da raƙumin da zam ba ka sai takarkari. da na sani haka da ban zo wurinka ba. ka gan shi? i da na je gidanssa na same shi a zamne a ƙofar gida tare da ƙansa ana che da shi Yusufu, dâ mutanen ƙasarga su kan yi faɗa da juna. ka gaya wa masukaya su tashi su tsaya ajere da juna. a'a ba hakanan ba. su jeru daidai ba na so su tsaya daura da juna.

Go to my friend and tell him I am coming to him; I want to talk to him about the horse. During the whole of my life I have never seen its like till to-day. The men whom you see are people going to the farms; they have come out from the town; they don't sleep outside the town for fear of war. Why are they still afraid? Now that the white men have come, there is no more war. Were it not
for war, you would see towns close to each other all over this country; now, except for ruins, you see nothing in the bush. This town was built before the war with Tukur, Emir of Kano; it was taken before you came. What will you give me in exchange for this?
CHAPTER X.

FORMATION OF THE PLURAL.

There are two numbers in Hausa, singular and plural. The plural of nouns is formed in a large number of different ways. In the case of words ending in a, the plural is formed:—

1. By changing the final a into i, ai, or u.
2. By adding ne, ni, ki, ye, or yi to the singular.
3. By changing the final a into o, reduplicating the last syllable, and adding i.
4. By changing the final a into u and adding na
5. By adding je or she to the singular.

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
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<tbody>
<tr>
<td>bankaka</td>
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<td>dorina</td>
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<td>uba</td>
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<td>kwana</td>
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<td>yatsotsi, or yatsu</td>
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<td>ganguna</td>
</tr>
</tbody>
</table>

crow                      hippopotamus
hippopotamus               needle
year                        grandfather
father                      farm
elephant                    finger
clothes                     face
stick                       clothes
tobe gown                   stick
drum
PLURAL FORMATIONS

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>gidai</td>
<td>gidaije</td>
<td>house, compound</td>
</tr>
<tr>
<td>bisisa</td>
<td>bisashe</td>
<td>beast</td>
</tr>
<tr>
<td>kudai</td>
<td>kudajie</td>
<td>fly</td>
</tr>
<tr>
<td>kasai</td>
<td>kasashe</td>
<td>earth, land</td>
</tr>
</tbody>
</table>

The plural of nouns ending in *i* is formed:—

1. By changing the final *i* into *a* or *ai*.
2. By an irregular reduplication of the last syllable.
3. By changing the final *i* into *una* or *aye*.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rakumi</td>
<td>rakumma</td>
<td>camel</td>
</tr>
<tr>
<td>takalmai</td>
<td>takalma (or -ai)</td>
<td>shoe, sandal</td>
</tr>
<tr>
<td>aboki</td>
<td>abokai</td>
<td>friend</td>
</tr>
<tr>
<td>machiji</td>
<td>machizai, machizzi</td>
<td>snake</td>
</tr>
<tr>
<td>garri</td>
<td>garurua, garuruka</td>
<td>town</td>
</tr>
<tr>
<td>wuri</td>
<td>wurare</td>
<td>place</td>
</tr>
<tr>
<td>daki</td>
<td>dakuna</td>
<td>room, hut</td>
</tr>
<tr>
<td>kifi</td>
<td>kifaye</td>
<td>fish</td>
</tr>
</tbody>
</table>

The plural of nouns ending in *e* is usually formed by irregular reduplication:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kare</td>
<td>karnuka</td>
<td>dog</td>
</tr>
<tr>
<td>haske</td>
<td>kaskoki, haskaikai</td>
<td>light</td>
</tr>
</tbody>
</table>

The plural of nouns ending in *o* is formed:—

1. By changing the final *o* into *a* or *i*.
2. By changing the *o* into *aye, aje, una, or anu*.
3. By adding *ni* or changing *o* into *anni*.
4. By irregular reduplication.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaro</td>
<td>yara</td>
<td>boy</td>
</tr>
<tr>
<td>makafo</td>
<td>makafi</td>
<td>a blind man</td>
</tr>
<tr>
<td>kango</td>
<td>kangaye</td>
<td>a ruin</td>
</tr>
</tbody>
</table>
### Singular and Plural Forms in Hausa

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gado</td>
<td>Gadaje</td>
</tr>
<tr>
<td>Rago</td>
<td>Raggaye, Ragguna</td>
</tr>
<tr>
<td>Ido</td>
<td>Idanu, Idanduna</td>
</tr>
<tr>
<td>Rago</td>
<td>Raguna</td>
</tr>
<tr>
<td>Kafo</td>
<td>Kafoni</td>
</tr>
<tr>
<td>Manzo</td>
<td>Manzani</td>
</tr>
<tr>
<td>Tsofo</td>
<td>Tsosaffi, Tsofi, Tsaffi</td>
</tr>
</tbody>
</table>

1. The plural of words ending in *u* is usually formed by adding *a* or *na* to the singular.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hannu</td>
<td>Hannuwa</td>
</tr>
<tr>
<td>Taru</td>
<td>Taruna</td>
</tr>
</tbody>
</table>

Many nouns use several different forms of the plural. The following list will illustrate some further ways in which plurals are formed:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sariki</td>
<td>Sarakuna, Sarakai, Saraki¹</td>
</tr>
<tr>
<td>Kai</td>
<td>Kawuna, Kanuwa</td>
</tr>
<tr>
<td>Doki</td>
<td>Dawaki, Dawakai</td>
</tr>
<tr>
<td>Akwiya, Akuya, Akwuya</td>
<td>Awaki</td>
</tr>
<tr>
<td>Tumkiya</td>
<td>Tumaki</td>
</tr>
<tr>
<td>Jaki</td>
<td>Jakuna, Jakai, Jakkai</td>
</tr>
<tr>
<td>Sirdi</td>
<td>Siradi, Siradda, Siraduna, Sirdodi</td>
</tr>
<tr>
<td>Biri</td>
<td>Biraye, Birai, Birarai*</td>
</tr>
<tr>
<td>Iche, or Itache</td>
<td>Itatuwa</td>
</tr>
<tr>
<td>Jirigi</td>
<td>Jirage</td>
</tr>
<tr>
<td>Mutum</td>
<td>Mutane</td>
</tr>
</tbody>
</table>

¹ The expression ba-sarakin sariki is used to denote the officers or counsellors of the king's court; plural, sarakunan sariki.
ABSTRACT SUBSTANTIVES

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mache</td>
<td>mata, mataye¹</td>
</tr>
<tr>
<td>namiji</td>
<td>maza, mazaje</td>
</tr>
<tr>
<td>bawa</td>
<td>bayi, bai</td>
</tr>
<tr>
<td>kaya</td>
<td>kayayeki, or -yaki</td>
</tr>
<tr>
<td>aiki</td>
<td>ayuyuka, ayuka,</td>
</tr>
<tr>
<td></td>
<td>aikoki, * aikuna*</td>
</tr>
<tr>
<td>iri²</td>
<td>iri iri, irare</td>
</tr>
<tr>
<td>wuri</td>
<td>kurdi</td>
</tr>
<tr>
<td>kaza</td>
<td>kaji</td>
</tr>
</tbody>
</table>

It will be observed that as a general rule dissyllables add a syllable in the plural; words of more than two syllables seldom do so.

Almost any noun can be used collectively and construed as though it were plural; thus we may say, mutum biyu, or less correctly, mutane biyu, two men. Shekara goma, ten years.

Patronymics, which are formed in the singular by prefixing ba to a modified form of the name of a country, make their plural by dropping the prefix ba and adding the termination wa. Ex.: ba-Haushe, pl. Hausawa, a Hausa native. ba-Larabe, pl. Larabawa, an Arab. ba-ture, pl. turawa, a white man. But ba-Filache, a Fulâne, forms its plural Fillani.

Abstract substantives usually end either in chi or ta. E.g. raggonchi, idleness, from raggo, idle. diyauchi, or diyanchi, freedom, from da, fem. diya, free. chiwuta, sickness, from chiwo, ill. mugunta, wickedness, from mugu, bad. In several cases forms with both suffixes are found; thus, kuturchi, or kuturta, leprosy, from kuturu, a leper, leprous. bauchi, bawanchi, or bauta, slavery, from bawa, a slave.

The suffix chi sometimes denotes the office or work of a

¹ mataye is used to denote married women.
² When iri means kind, the pronoun with it agrees in number and gender with the substantive which follows iri. E.g. wanne irin mutum, what kind of man? wache irin mache, what kind of woman? wadanne irin mutane, what kind of men?
person or thing; e.g. turanchi, that which belongs to the Arabs, the Arab language; mutumchi, a man’s office or position. taka is used as a suffix in a somewhat similar sense; e.g. bakontaka, the service done to a stranger, from bako, a stranger; yin bakontaka, to show hospitality; barantaka, service, from bara, a servant. diyantaka, freedom, is used in the same way as diyauchi.

**Exercise X.**

In Hausaland the houses are built of mud-bricks and roofed with palm-stalks and grass; that is men’s work; the women beat in the floor of the house. Are there any fish in the market? Yes. The king has issued an order that no trees are to be cut down close to the town; now the slaves have to go some distance to cut and bring firewood. This is the kind of sandals that I want. There is no lack of towns in Kano territory. The Hausas live in towns, the

1 kasan is usual, though kasar is more correct.
Fulani herdsmen live in cattle camps. Tell the headman of the canoes to send me all his canoes to this side; I want to cross the river. These goats are not mine; catch my goat for me out of them and drive the rest out of the compound. There are a great many blind people in Kano; some of them were formerly mallams; now they are unable to teach boys to read. From here to Kano, how many days' march is it? The rain will be coming in a few days.
TABLE OF CONTENTS

CHAPTER XI.

NUMERALS.

<table>
<thead>
<tr>
<th>Number</th>
<th>Hausa Numeral</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ɗayya</td>
<td>day</td>
</tr>
<tr>
<td>2</td>
<td>biyu</td>
<td>two</td>
</tr>
<tr>
<td>3</td>
<td>uku</td>
<td>three</td>
</tr>
<tr>
<td>4</td>
<td>fuɗu, huɗu</td>
<td>four</td>
</tr>
<tr>
<td>5</td>
<td>biyar, biyal, biyat</td>
<td>five, six</td>
</tr>
<tr>
<td>6</td>
<td>shidda</td>
<td>six</td>
</tr>
<tr>
<td>7</td>
<td>bakwai</td>
<td>seven</td>
</tr>
<tr>
<td>8</td>
<td>takwas</td>
<td>eight</td>
</tr>
<tr>
<td>9</td>
<td>tara</td>
<td>nine</td>
</tr>
<tr>
<td>10</td>
<td>goma</td>
<td>ten</td>
</tr>
<tr>
<td>11</td>
<td>goma ɗayya</td>
<td>eleven</td>
</tr>
<tr>
<td>12</td>
<td>goma biyu</td>
<td>twelve</td>
</tr>
<tr>
<td>18</td>
<td>ashirin biyu babu</td>
<td>eighteen</td>
</tr>
<tr>
<td>22</td>
<td>ashirin ɗayya</td>
<td>twenty-two</td>
</tr>
<tr>
<td>30</td>
<td>talatin</td>
<td>thirty</td>
</tr>
<tr>
<td>40</td>
<td>arbaĩn</td>
<td>forty</td>
</tr>
<tr>
<td>50</td>
<td>hamsin</td>
<td>fifty</td>
</tr>
<tr>
<td>60</td>
<td>sittin</td>
<td>sixty</td>
</tr>
<tr>
<td>70</td>
<td>sabaĩn</td>
<td>seventy</td>
</tr>
<tr>
<td>80</td>
<td>tamanin</td>
<td>eighty</td>
</tr>
<tr>
<td>90</td>
<td>tisaĩn</td>
<td>ninety</td>
</tr>
<tr>
<td>100</td>
<td>dari, mia, minya</td>
<td>one hundred</td>
</tr>
<tr>
<td>200</td>
<td>metin, metan</td>
<td>two hundred</td>
</tr>
<tr>
<td>300</td>
<td>dari uku</td>
<td>three hundred</td>
</tr>
<tr>
<td>400</td>
<td>arba miya (or minya)</td>
<td>four hundred</td>
</tr>
<tr>
<td>500</td>
<td>dari biyar, hamsa miya</td>
<td>five hundred</td>
</tr>
<tr>
<td>600</td>
<td>dari shidda</td>
<td>six hundred</td>
</tr>
<tr>
<td>700</td>
<td>dari bakwai</td>
<td>seven hundred</td>
</tr>
<tr>
<td>800</td>
<td>dari takwas</td>
<td>eight hundred</td>
</tr>
<tr>
<td>900</td>
<td>dari tara</td>
<td>nine hundred</td>
</tr>
</tbody>
</table>

1,000 dubu, alif, zambar*  
1,100 alu wa¹ minya  
1,200 alu wa metin  
1,300 dubu (or alif) da dari uku  
1,400 alu wa arba miya (or minya)  
1,500 alu wa hamsa miya  
1,600 dubu da dari shidda  
1,700 dubu da dari bakwai  
1,800 alfin gaira metin

¹ A corruption of the Arabic alif wa, i.e. "a thousand and."
NUMERALS 67

1,900 alfín gaira minya (or miya), alfín gaira ḏari
2,000 alfín, zambar biyu *
3,000 talata, zambar uku *
4,000 arba, zambar fuḍu *
5,000 hamsa, zambar biyar *
6,000 sitta, zambar shidda *
7,000 saba‘a, zambar bakwai *
8,000 tamaniya, zambar takwas *
9,000 zambar tara
10,000 zambar goma
100,000 zambar ḏari
200,000 zambar metin
1,000,000 zambar dubu, zambar alif

The word guda corresponds to the English "unit." It is used with numerals, thus, guda uku, three in number; guda . . . guda, one . . . another (cf. B 25); shi ḏau guda, guda ta tsire, let him try to take one, the other escapes. guda guda is used like ḏaya ḏaya for "one at a time." guda nawa denotes how many?

In the case of the numbers 11 to 17 inclusive the word goma is generally omitted in conversation; thus 13 would be simply sha uku. The two numbers just below the decades are expressed by using babu, nothing or not, or gaira, less; thus, talatin ḏaya babu, 29; ḏari gaira biyu, 98. This system is often applied to the two decades below the hundreds. Ex.: metin gaira ashirin, 180.

The rule for forming compound numbers is to place the largest numbers first and connect each succeeding numeral by inserting da, "and." Ex.: dubu da ḏari takwas da ashirin da ḏaya, 1,821.

The numerals used to express the decades are taken from the Arabic, and in most instances those used to express hundreds and thousands. In some cases, as will be seen from the above list, either the Hausa or Arabic forms can be used. The cardinal numbers do not admit of gender. They follow the nouns or pronouns to which they refer. Ex.:
HAUSA GRAMMAR

ku uku, you three. ḏaya is combined with the personal pronouns; thus, ḏayanmu, one of us; "two of us" would be biyu daga chikin mu. See also ḏayarsu or ḏayassu, one of them (fem.); also gudarsu, or gudassu.

hauya, 20, is often used for counting cowries for numbers divisible by 20. Ex.: hauya biu, 40; hauya uku, 60; laso is also less frequently used in the same way.

gomiya, a plural form of goma, is sometimes used in counting cowries for expressing the decades above 20. Ex.: gomiya biyu, 20.

zangu denotes 100 cowries. kwaroro is used south and west of Zaria to denote a bag containing 20,000 cowries.

The ordinal numbers are formed by prefixing na (masc.) or ta (fem.) to the cardinal numbers, except in the case of the first, which is formed from fara, to begin.

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-fari, or na-farko</td>
<td>ta-fari, or ta-farko</td>
</tr>
<tr>
<td>na-biyu</td>
<td>ta-biyu</td>
</tr>
<tr>
<td>na-uku</td>
<td>ta-uku</td>
</tr>
</tbody>
</table>

na-baya (m.), ta-baya (f.), "after," is often used for "second." Above ten, cardinal numbers are usually employed instead of ordinals.

The adverbial numerals "once," "twice," &c., are formed by prefixing sau to the cardinal numbers; thus, sau ḏaya, once; sau biyu, twice; sau uku, thrice, &c.

The distributive numerals are formed by repeating the cardinal numbers; thus, ya kilga kurdi biyar biyar, he counted the cowries out by fives, or, ya bada biyu biyu ga mutane, he gave two to each of the men.

Fractional numbers. Half is expressed by shashi or rabi (from raba, to divide). The other fractions are seldom used, and have obviously been borrowed from the Arabic. Those most commonly found are sulusi, a third : rubui, a quarter; humusi, a fifth; sudusi, a sixth; subui, a seventh; sumuni, an eighth; ushuri, a tenth.

The price of a camel in the Kano market is from 120,000 to 600,000 cowries; of a horse, from 50,000 to 300,000. The price of a donkey is about half that of a horse. What was the price of a slave before a white man came to Kano? A girl used to be sold for 200,000, a boy for 150,000. Every day you would see about 500 slaves in the market. I have got three horses; one of them has a sore back, another is lame, the third I have lent to a friend; that is the reason for my going afoot. What is the price of an egg in Hausaland? The Hausas do not eat hens’ eggs, only guinea fowls’ eggs. If a stranger asks for hens’ eggs they will bring them to him; of the eggs that they bring quite half are bad. You have not told me what I asked you, the price of eggs. Their price at Lokoja is high; one costs 100 cowries; but at Kano they cost 20 cowries apiece.
CHAPTER XII.

GENDER; ADJECTIVES, &c.

1. The Hausa language, unlike many of the languages by which it is surrounded, possesses a distinct gender formation. Many of these languages know of no distinction except that existing in nature, which is as a rule expressed by a totally distinct word. Hausa possesses two genders, masculine and feminine. All names of towns, e.g. Sokoto, are feminine. All plural words are masculine, e.g. mantansa, his wives. Adjectives do not have distinctions of gender in the plural. All words which denote the female sex are feminine, and, in addition, nearly all words in the language ending in a. The feminine sex is denoted by various modifications of the masculine termination. In the case of certain compound substantives the personal pronoun agrees with the thought expressed, not necessarily with the word to which it is directly attached, e.g. dan uwanka, not uwarka. As in English, the plural forms include both genders. Ex.: sa, bull; saniya, cow; shanu, oxen, cattle.

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>uba</td>
<td>uwa</td>
</tr>
<tr>
<td>wa</td>
<td>ya</td>
</tr>
<tr>
<td>kane</td>
<td>kanuwa</td>
</tr>
<tr>
<td>namiji</td>
<td>mache</td>
</tr>
<tr>
<td>miji</td>
<td>mata</td>
</tr>
<tr>
<td>yaro</td>
<td>yarinya</td>
</tr>
<tr>
<td>da</td>
<td>diya</td>
</tr>
<tr>
<td>sariki</td>
<td>sarauniya</td>
</tr>
<tr>
<td>bara</td>
<td>baranya</td>
</tr>
<tr>
<td>sarmayi, or</td>
<td>buduruwa</td>
</tr>
<tr>
<td>samrayi</td>
<td></td>
</tr>
<tr>
<td>Ṣarawo</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ṣarauniya</td>
</tr>
</tbody>
</table>
As a general rule, all words ending in a are feminine except those which denote the male sex. There are, however, many exceptions. Ex.: guga, bucket; ruwa, water; baka, a bow; nama, flesh; gida, house; zuma, honey; kaya, a load; wata, month; wasa, song; faḍa, fighting; kwana, day; suna, name; dila, jackal; ṭera, rat; nisa, distance; bisa, top; gāba, front; baya, back; saura, remainder; kara, reed; zama, state; yawa, abundance; tufa, clothing; gora, calabash; girma, bigness; dama, chance; tara, nine; goma, ten; yatsa, finger; biya, pay; lada, reward; hauka, madness; kuka, cry; kada, crocodile; juna, friend; wuya, neck; kuda, fly; suka, a gallop; sanda, stick; tsumma, rags; gauta, tomato.

The following nouns ending in a are either masculine or feminine:—rijiya, well; tabarma, mat; fara, locust; tsaka, middle; kama, likeness; sa'a (cf. sa'an da), hour; azaba, pain. (The last two are derived from Arabic, and when used by educated persons are masculine.) yarda (yardansa or yarda tasa), consent; ma'ana, meaning; riga, cloak; kafaḍa, shoulder; sama, sky (masc. when used as a prep., e.g. hau saman dutsi); salla, prayer; mallaka, property.

iyaka is fem. when it stands alone; if followed by a genitive it may take its gender, e.g. har iyakan ikonsa, iyakar kasa.

tilas, when used as a substantive, is fem., tilas che.

angulu, vulture, is sometimes fem. in stories.

For instances of agreement with a word understood, cf.

* Thus we have tsakan dare and tsakar dare.
sanu ba ta hana zuwa (understand tafiya); cf. ban ji ba ban gani ba ta raba ka . . . (understand magana; Proverb 42); ba dađi tana gidan na ƙoshi (understand magana; Proverb 76).

In certain expressions kariya, falsehood, and gaskiya, truth, are used as masculine. Ex.: kariya ne, it is a lie; gaskiya ne, it is true.

The word safe, early morning, has also a feminine form, safiya. safe ya yi, the morning came; kowache safiya, every morning.

2. There are very few genuine adjectives in Hausa. Most words used as such are either past participles of verbs, or are formed by prefixing certain prepositions or other particles to nouns. The adjective usually follows the noun which it qualifies; thus, mutum nagari, a good man; ruwa kađan, a little water. It is placed before the noun when it is specially desired to emphasize the idea conveyed by the adjective. In this case -n, -r, -l, -t is placed between it and the noun following; thus, babban sariki, a great king; babbar kasuwa, a big market.

3. Adjectives are inflected in order to express gender and number. The masculine gender may end in any vowel; the feminine ends in a, or in some modification of a, such as iya, uwa, or uniya. There is no distinction of gender in the plural, the termination of which is usually ye or u. nagari. good, forms its feminine tagari.

4. The following is an approximate list of all the simple adjectives:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>algashi</td>
<td>algasa</td>
<td>algasai, algasu</td>
</tr>
<tr>
<td>babba</td>
<td>babba</td>
<td>manya²</td>
</tr>
<tr>
<td>baği</td>
<td>bağya</td>
<td>babbağu, bağake</td>
</tr>
</tbody>
</table>

¹ This use of babba with a terminal n or r suggests that the word was originally used as a substantive, cf. use in Eng., “a giant man,” or “a giant of a man.” Substantives frequently tend to become adjectives. e.g. a house-boat, a beech-thicket.

² Usually reduplicated, manya, manya.
ADJECTIVES

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>danye</td>
<td>danya</td>
<td>danyoyi, danyu</td>
</tr>
<tr>
<td>dogo</td>
<td>doguwa</td>
<td>dogaye</td>
</tr>
<tr>
<td>fari</td>
<td>fara</td>
<td>farufaru, farare</td>
</tr>
<tr>
<td>gajere</td>
<td>gajera or</td>
<td>gajeru</td>
</tr>
<tr>
<td>gurgu</td>
<td>gurguwa</td>
<td>guragu</td>
</tr>
<tr>
<td>ja</td>
<td>ja</td>
<td>jajaye</td>
</tr>
<tr>
<td>kadan</td>
<td>kadan</td>
<td></td>
</tr>
<tr>
<td>kakkabra*</td>
<td>kakkabra</td>
<td></td>
</tr>
<tr>
<td>kankane</td>
<td>kankanuwa</td>
<td>kankan, kanana,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kanana</td>
</tr>
<tr>
<td>karami¹</td>
<td>karama</td>
<td>karamu</td>
</tr>
<tr>
<td>kore</td>
<td>koriya</td>
<td>kworre* or</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kwarra</td>
</tr>
<tr>
<td>mugu</td>
<td>mugunya</td>
<td>miyagu</td>
</tr>
<tr>
<td>rawaya</td>
<td>rawaya</td>
<td>rawayu</td>
</tr>
<tr>
<td>sabo</td>
<td>sabuwa</td>
<td>sabbi, sababbi</td>
</tr>
<tr>
<td>shudi</td>
<td>shudiya</td>
<td>shudođi</td>
</tr>
<tr>
<td>tsofo</td>
<td>tsofuwa</td>
<td>tsofi, tsoffi,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tsofaffi</td>
</tr>
<tr>
<td>wofi ²</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5. The following are instances of past participles used as adjectives:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chikakke</td>
<td>chikakkiya</td>
<td>chikakku</td>
</tr>
<tr>
<td>wankakke</td>
<td>wankakkiya</td>
<td>wankakku</td>
</tr>
<tr>
<td>daffafe</td>
<td>daffafiya</td>
<td>dafffu</td>
</tr>
<tr>
<td>konanne</td>
<td>konanniya</td>
<td>konannu</td>
</tr>
<tr>
<td>tafasashshe</td>
<td>tafasashiya</td>
<td>tafasassu</td>
</tr>
<tr>
<td>tuyayye, toyayye</td>
<td>toyayyiya</td>
<td>toyayyu</td>
</tr>
</tbody>
</table>

6. The particles most commonly used as prefixes to

¹ karami frequently borrows its plural from kankane.
² This word ought perhaps to be regarded as a substantive, but it is often used adjectivally. Ex.: wofin mutum, a worthless man.
nouns in order to form adjectives are mai, ma, da, maras. Words to which mai is prefixed form their plurals by changing mai into masu; words beginning with ma form their plurals by a modification of the last syllable. The prefix maras (formed from ma and rasa) forms its plural marasa. Words compounded with da have no separate forms for the plural. None of these compound forms have a separate form for the feminine.

The following are examples of adjectives formed by the addition of prefixes:

<table>
<thead>
<tr>
<th>masc. and fem.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mai-(\text{karifi})</td>
<td>masu-(\text{karifi})</td>
</tr>
<tr>
<td>da (\text{karifi})</td>
<td>masu-(\text{kyau})</td>
</tr>
<tr>
<td>mai-(\text{kyau})</td>
<td>masu-(\text{kyau})</td>
</tr>
<tr>
<td>da (\text{rya})</td>
<td>(\text{makafi})</td>
</tr>
<tr>
<td>(\text{makafo})</td>
<td>(\text{makafo})</td>
</tr>
<tr>
<td>maras-(\text{hankali})</td>
<td>marasa-(\text{hankali})</td>
</tr>
<tr>
<td>maras-(\text{kumya})</td>
<td>marasa-(\text{kumya})</td>
</tr>
</tbody>
</table>

In many cases where an adjective would be used in English to denote condition of mind or body, the Hausas use ji, to feel, or yi, to make, followed by a substantive. Ex.: na ji da\(\text{di}\), I am happy, lit., I felt sweetness. na yi murna, I am glad, lit., I made gladness.

7. Adjectives denoting colour, when repeated, represent a modification of that colour. Ex.: baki, black; baki baki, blackish; this is also used to express dark blue. fari, white; fari fari, whitish, or dirty white. ja, red; ja ja, reddish. shudi, blue; shudi shudi, light blue. kore, grass green; kore kore, light green.

The following intensive forms occur:—fari fat or fari kwal, very white. ja wur, very red. baki kirin, very
DEGREES OF COMPARISON

black. The termination fat, wur, wul or zur, and kirin are seldom found except in these combinations; cf. in sariki ya che ba\k_i mu che kirin, in ya che fari sai mu che kwal, if the king says “black,” we say “as pitch”; if he says “white,” we say “very.”

In many instances the Hausas use instead of an adjective a substantive followed by the preposition gare. Ex.: abinchin nan za\fi gare shi, this food is hot; lit., this food, there is heat to it. The statement might also be expressed thus:—abinchin nan shina da zafi.

8. There is no regular formation in Hausa to express degrees of comparison.

The following are some of the commonest forms of circumlocution which are used in order to express the idea of comparison:—

(a) The comparative is generally expressed by the use of the word fi, to excel, followed by the substantival form of the corresponding adjective. Ex.: abokina ya fi ni tsawo, my friend is taller than I (lit., surpasses me in height). The word fi is also used in many other cases where a comparison of some kind is suggested. Ex.: na fi so wannan da wannan, I prefer this to that. minene ka ke so wanda ya fi wannan, what do you want better than this? mafi kunchi, narrower, or very narrow. yi, followed by ma, is used in a similar way. Ex.: ya yi mini wiya, or ya fi ni wiya, it is too difficult for me.

(b) the word “better” is sometimes expressed by gara. Ex.: gara haka, it is better so. gwamma (or goma or guma) is occasionally used in the same way. Ex.: gwamma yau da jiya, better to-day than yesterday.

(c) “Better,” in the case of improvement, is expressed by dama or rangwame. Ex.: ka ji dama ya fi jiya, do you feel better than yesterday? na ji rangwame yau, I feel better to-day.

(d) The superlative is usually expressed by the use of fi
followed by *duka*, all. Ex.: *Allah ya fi su duka girma*, God is the greatest, lit., surpasses all in greatness. A reduplicated form of *fi* is sometimes used in forming either a comparative or a superlative. Ex.: *wannan masifichi daga waɗanan*, this is the best of these. *wannan ya fi duka nauyi*, this is the heaviest. *gaba*, before, is occasionally used in a somewhat similar way. Ex.: *shi ne gaban su duka*, he is the greatest; lit., he is great before all. *faye*, to abound, is used thus: *makafi sun faye talauchi*, blind men are very poor. The word *faskare*, to overcome, is used as an impersonal verb. Ex.: *ya faskare ni, it is beyond my power*; cf. also *ya gagareni*.

(e) Emphasis is sometimes denoted by the repetition of the adjective. Ex.: *kaɗan*, a little; *kaɗan kaɗan*, a very little.

**Exercise XII.**

raƙumi ka ke so ko taguwa ka fi so? na fi son raƙumi don ya fi taguwa ƙarifi. godiyiyan nan ta fi dokinka samrin tafiya. akwiya ta fi bunsuru anfani. wanene wannan? dan uwana ne. uwa ɗaya uba ɗaya? a'a uwa muka tara. a chikin Hausa wanda kuka tara gari da shi idan ka gamu da shi a wata ƙasa, saị ka che da shi dan uwanka. babban mutum ba shi yin haka. nauyin kayan nan ya fi ƙarifina. ƙariya ne ba shi da nauyi kaman sauran kaya. gaskiya ne amma ni ƙaramin yaro ne gara ka ba ni ƙaramin kaya. ɗakin nan ƙankane ne ya yi mini ƙunchi. ba ni tafasashen ruwa. masan nan an toya su? i toyayyu ne. mutumen woni ba ya taɓa faɗan gaskiya ba, rashin kumya gare shi.

This sword is very dear, its price is too high for me; show me one that costs less than this. What kind of food do black men eat? The Hausas mostly eat guinea corn
What is guinea corn? A kind of small red grain; the women grind it on a stone and then pound it in a mortar. The Yorubas eat yams; they cannot carry more than half the load a Hausa can—so the Hausas say. When will the food be ready? I am hungry. This old man is my countryman; we were born in the same town; my wife is his younger sister. In Hausaland it would not be said, "the great man is sick," it would more generally be said, "he is not well." I am very sorry for what has happened to you. Our friends will be glad at our return.
CHAPTER XIII.

ADVERBS, CONJUNCTIONS, INTERJECTIONS.

1. There are a large number of Adverbs in Hausa which are used to denote place, time, manner, &c. The following list contains those most commonly used. Several of them are compounds of prepositions and other adverbs.

Place.

nan, nana,* nanyanga,* nananga,* here
gaba daya, gaba dai, together, at the same time or place
chan, chana,* there
da galan, hence, from here
da ga chan, thence
kusa, near, nearly
nesa, far away

Time.

yanzu,¹ now
yaushe, when?
ko yanzu, now, immediately
ko yaushe, at any time, always
har yau, yet (in negative statements)

¹ For substantival use of yanzu, cf. yanzunga, this present time.
² For an idiomatic use of har, cf. gudummawar Allah ta fi mai kwari har babbansu na doki, the help of God is more than the bowman, yea more than their chief on his horse.
ADVERBS

---

tun yaushe? how long?
tukuna, (not) yet
tun daqewa, long since
dafari, at first
da safe, in the morning, early
da mareche, in the evening

abada, or hal abada, for ever
kullum, always
nan da nan, immediately
sau dayawa,* often (lit., many times)
da, of old
karshe,* lastly

Manner.

haka, thus
hakanan, hakanga, in this way
yada, wada,* how
kaka, how?
awa,* how
dole, by force
ko kaka, anyhow
tilas, by force
dakyar, dakir, dakyal, dakyat, with difficulty
sarai, exactly, rightly

lalle, of necessity, of a surety
balle, balshe,* much less
fache, much less, however
maza, quickly
sanu, slowly, gently
baki daya, together, all at once
daibai,* properly, uniformly
mana, then, if you please
sai, only
bare, still less

Affirmation or negation.

ai, really
ashe, truly
a'a, no
i, ii, yes

na'am,* yes
labudda, certainly, no doubt
hakika, truly
watakila, perhaps

The preposition da is frequently joined either to an adjective or a noun in order to form an adverb; thus, da

---

1 Only used in narration.
2 Wada, or wadda is probably merely an elliptical use of the fem. relative pron., sc. dabara, hanya, &c., the plan, way in which.
3 This word, daidai, must not be confused with dai dai, a contracted form of daya daya, one at a time.
4 Used in response to a summons; e.g. yes, sir! or here, sir! Not used in answer to questions.
karifi, powerfully. da hankali* (or a hankali), carefully. da wuri, early, of old. The adverb lau is used in the expression lafiya lau, very well.

2. The conjunctions most commonly used are:—

da, and (cf. p. 55)
da . . . da, both . . . and
amma, but
kua, kau,* kawa,* also
dađa, again
kuma, again
ko, either, or, even, if
kāda, lest
ko da,* although
in, if
idan, or izan, if
kadan, kur, if, when
don, because, in order that
tamkar, tamkan, like as
kaman, like as
kama da, or kamad da,
like as, according as
awa,* like as
koka,* like as
da, therefore (used as a suffix to imply emphasis)
dai, then, but
ma, too

3. The interjections in ordinary use are:—

kai, ho! hi!
yā, oh!
wai, alas!
ḥaba, used to express astonishment or indignation
madalla, indeed! (an expression of joy)
to, all right
ar,* be off! (used in driving cattle, &c.)
tir, alas!
af, ap! oh! (an exclamation of recollection or of mild remonstrance or astonishment)
oho, oho, it does not concern me
aha, so! (an exclamation of satisfaction)

kai is used in calling a person in order to attract his attention. Ex.: kai yaro, ho, boy! It sometimes implies

1 Cf. tafiya ta fi zamna ko kaya ka taka, walking is better than sitting should you light on a thorn.
2 Cf. A. ina zan sami maimako, where shall I get a substitute? B. ina fa, where indeed!
disgust or fear. *ya* is most commonly met with in the expression, borrowed from the Arabic, *ya sidi*, sir, or *O sir*. *wai*, alas! is used by itself. It is used to express doubt or incredulity; it is often equivalent to "they say so."

There are certain interjections applicable only to particular occasions.

*famkam fayo*, or *fankan fayau*, to express fear or annoyance at the sight of a big river; it is often used to introduce Proverb 82 (q.v.), or by itself in substitution for it.

*afulaki* or *afulakin wofi*, what a waste of energy! used on finding that a load apparently very heavy, and to raise which is put forth one's whole strength, is ridiculously light. Also used metaphorically of seemingly difficult problems which when dealt with are easily solved (*afulaki* = young ass).

**Exercise XIII.**

kai abokina kada ka tafi gida mu zamna tare, da safe mu tashi gaba ḍaya. ka iya gaya mini yada mutumen nan ya mutu? a'a ban sani ba sarai, yanzu na komo daga wani wuri mai-nisa; amma na jì labari ya hau doki, ya tafi kasuwa, ya faɗi nan da nan ya mutu, ashe! i hakanan ne. kai mai-doki jima kaɗan har in dawayo, ba zan tafi nesa ba ina so ka dakanta mini a nan. za ka tafo da mareche ko gobe da safe? lalle ina zuwa da mareche. yaron nan uban dakinsa ya sa shi shi yi aikinga, tilas ya yi shi. dakyar na samu hanya. ina ka kwana? na kwana wani gari sunansa Sabon birni, daga chan na ḍache hanya. mi ya saka ḍache hanya? raɗi ne ya hanani in wuche. labudda sau dayawa shi kan yi haka. ka gaya wa masu-kaya su tashi yanzu, ina son tafiya. chikin kasar Hausa ba ta taɓa, (or a taɓa) yin ɗari kamar kasar England.
When did you start? I started when I got your letter. Why have you been so long on the road? you must have travelled very slowly: had you made haste you would have been here long ago. Where am I to light the fire? Light it anywhere, and don't worry me again until the food is cooked, then come back. Here, caravan leader! Yes! Look sharp and collect the traders. This river is very deep: the horsemen ought to go in front, the donkey-men must follow them carefully. Tie up the loads properly so that they won't fall into the water. The donkeys must not enter the water all at once, they must follow each other and enter one at a time. How long have you been in the Hausa country? What are you thinking about? I was wondering whether I shall be able to start to-morrow. In some parts it is almost as hot in the night as in the day. Take care not to be late.
CHAPTER XIV.

SALUTATIONS, HOURS OF THE DAY, &c.

1. The following are some of the commonest forms of greeting:—

sanu, or sanu sanu, hail!

The word sanu is often repeated a dozen or more times in order to add emphasis to the greeting. It is joined to the second personal pronouns. Ex.: sanunku, greetings to you. sanunki, hail, lady! The following are examples of its use:—

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sanu da rana</td>
<td>good day!</td>
</tr>
<tr>
<td>sanu da yamma, or sanu da mareche</td>
<td>good evening!</td>
</tr>
<tr>
<td>sanu da aiki</td>
<td>greetings to you at your work!</td>
</tr>
<tr>
<td>sanu da gajiya</td>
<td>a greeting to a weary man (lit., greetings to your weariness)</td>
</tr>
<tr>
<td>sanu da ruwa</td>
<td>greetings to you in the rain!</td>
</tr>
<tr>
<td>sanu da zuwa</td>
<td>welcome!</td>
</tr>
<tr>
<td>sanu da tafiya</td>
<td>good luck to you on your journey!</td>
</tr>
<tr>
<td>sanu da kewa</td>
<td>greetings to you in your bereavement!</td>
</tr>
<tr>
<td>sanu kadai, or sanu kade</td>
<td>greetings to you! (used only in response to another greeting)</td>
</tr>
<tr>
<td>sanu da kwana biyu</td>
<td>a greeting after a prolonged absence (lit., greetings for two days)</td>
</tr>
<tr>
<td>sanu da ango</td>
<td>a salutation addressed to a newly married man</td>
</tr>
</tbody>
</table>
sanu is also used as an exclamation of sympathy. Thus, when any small accident happens to anyone the bystanders would say, sanu, i.e. I hope you are not hurt.

lafiya, health, is used in the following ways:—
kana (kuna, muna, &c.), are you well? how do you do?
ka kwana lafiya, or kwal have you slept well? good morning!
lafiya lau, sai lafiya, or quite well.
lafiya kadai
sauka lafiya may you dismount safely! (a farewell to a horseman)

In response to the question, kana lafiya, are you well? the reply frequently made is, a’a sai lafiya, there is nothing the matter with me (lit., no, only well).

The word barka, lit. blessing, is either used by itself or in combination with other words. Thus:—
barka hail!
barka da zuwa welcome!
barka da yini welcome to you for the whole day!

Several different forms of gaida, gaisa, or gaishe, to greet, occur. Ex.:—
a gaishe ka may you be saluted!
muna gaishe ka, or we salute you!
muna gaisuwa
ka gaida gida give my salutations to your people

The word sai, till, is used thus:—
sai gobe good-bye till to-morrow!
sai wata rana farewell for a long time! (lit., till another day)
sai an jima good-bye for the present! i.e. I am just coming back, or come back quickly
SALUTATIONS

sai ka dawo  
good-bye till you return!
sai an kwan biyu  
good-bye for some time! (lit., till one has slept twice)

Other common forms of salutation are:—
marhaba, marhabi,  
welcome! a salutation used on meeting after a long absence
or maraba
ina labari?  
what is the news?
ina zaman gari?  
how is your stay in the town?
ina rabonmu?  
how is our parting? (i.e. how have you been since we parted?)

sai lafiya, or sai alheri, or lafiya lau alheri, or lafiya kalau
I hope that you are refreshed (lit., where is your weariness?)

ina gajiya  
I am not tired, or, I am feeling less tired

babu gajia, or gajiya da sau'ki

kaka gida? 1

kaka sanyi?  
how are you in the cold?
a'a da godiya, or sai batun godiya

ingwayya*  
a salutation addressed to an important personage

hatara*  
Oh, be careful! a complimentary salutation addressed to a king

If a Hausa wishes to be thought learned, he will usually begin with the Arabic form of salutation, salam alaikum, peace be unto you! to which the person saluted is expected

1 It should be remembered that in a Mohammedan country no direct reference is ever made to a man's wife or children.

2 This is a euphemism for an expression of dislike of the cold. abin da Allah ya yi ba a chewa da shi mugu. Therefore a Hausa thanks God even for that which he hates.
to reply, ala'ikum (as-)salam, upon you be peace. This form of salutation is specially used on entering a house.

Other salutations are:

Allah ya kai mu gobe  God bring us to to-morrow
Allah ya tashe mu lafiya  God give us to rise in health

The following are used by beggars:

Allah shi ba ku mu samu  God give to you so that we may obtain (a portion)
Allah ya ba mu jinkiri  God give us our destined lot
Allah shi kyautama ka  God bless you
Allah shi sauwaka  God help you (used as a remonstrance)

The following salutations or complimentary epithets would be addressed to a king:

zaki, lit. lion. toron giwa, lit. bull elephant. Allah shi ba ka nasara, may God grant you victory. Allah shi da'ele da ranka, may God lengthen your life.

There are many other expressions of a similar nature.

2. Hours of the day, approximately.

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>jijifi</td>
<td>the first glimmer of light just before the dawn</td>
</tr>
<tr>
<td>kiransalla nasari</td>
<td>the first call to prayer</td>
</tr>
<tr>
<td>assuba</td>
<td>dawn</td>
</tr>
<tr>
<td>gari ya waye</td>
<td>dawn</td>
</tr>
<tr>
<td>sassafe</td>
<td>very early morning</td>
</tr>
<tr>
<td>safe</td>
<td>the morning (generally)</td>
</tr>
<tr>
<td>hantsi</td>
<td>two hours after dawn; i.e. about 8 a.m.</td>
</tr>
<tr>
<td>walaha</td>
<td>about 10 a.m.</td>
</tr>
<tr>
<td>rana</td>
<td>day-time (used generally)</td>
</tr>
<tr>
<td>rana tsaka</td>
<td>midday</td>
</tr>
<tr>
<td>zawal</td>
<td>the time soon after midday</td>
</tr>
<tr>
<td>azuhur, fem.</td>
<td>about 2 p.m.</td>
</tr>
<tr>
<td>la'asar, fem.</td>
<td>late afternoon, 4 to 5 p.m.</td>
</tr>
</tbody>
</table>
HOURS AND DAYS

magariba    just before sunset
mareche     just before sunset
lisha       after sunset, about 7 p.m.
fađuwar rana sunset
almauru     very late in the evening
dare        night
tsakan dare or
            midnight
tsakad dare

Nearly all the above are modifications or corruptions from the Arabic. The word kwana, lit. sleep, is used to denote a day of twenty-four hours.

3. The days of the week.

ran' lahadi  Sunday        ran' aljimu'a, or Friday
,, litini,    Monday        aljimma¹
,, litinin
,, talata    Tuesday       ,, assibit, or Saturday
,, laraba    Wednesday     assabat
,, alhamis   Thursday     or assabar

The Hausas do not as a rule employ any terms to denote the months of the year. The learned amongst them know the Arabic names for the Mohammedan months, but as these are lunar months, and consequently alter from year to year, they do not correspond to the English months. Time is generally reckoned by the seasons of the year, which are as follows:—

funturu, or lokachin  The cold season, beginning about dari  December or January; the season of the harmattan wind
rani                  The hot season after the conclusion of the cold or harmattan, beginning about March
bazara.              The hottest part of the dry season, just as the rains are beginning; the tornado season, i.e. about April and May

¹ For other alternative forms see Dict. vol. ii. 97.
damana or damuna  The wet season, June, July, and August
agazari or agajeri  The hot season at the end of the rains, i.e. September and October
kaka  The harvest season, i.e. October and November

This year, bana; next year, baği; last year, bara.

The points of the compass are as follows:—
North, arewa; south, kudu; east, gabas; west, yamma; the right hand, hannun dama; the left hand, hannun hagu. The intermediate points of the compass are expressed by the use of kusuruwa, or sukuruwa, lit., a corner; thus, north-west is kusuruwa yamma da arewa.
gari and wuri are the nouns most commonly used where we should say weather or sky; e.g. gari yai shirin sarari, the sky looks like clearing.

4. Expressions used in buying and selling.

Buyer: rakumi nan na sayarwa ne  is this camel for sale?
Seller: i na sayarwa ne  yes, it is for sale
Buyer: ba shi suna, or sa suna na sallama  name its price (lit., give it a name)
Seller: zambar metin wa hamsin  250,000 cowries
Buyer: zambar đaari  (I offer) 100,000
Seller: haba mana ya fi zambar đaari albarka  Good gracious! it is worth more than 100,000. No, thank you

albarka is used in salutations for "thank you"; but in the language of the market it is equivalent to "no, thank you." Allah shi yi ma albarka is said only to an inferior.
This use is an abbreviation from Allah shi yi wa dukiya albarka, may God bless, i.e. increase, our possessions, a euphemistic way of saying that the other party to the deal is not likely to do so by his offer; it does not imply any idea of thanks.

*ina rangwame?* what are you going to allow me? (lit., where is the deduction?). This is the usual phrase used in asking for the discount on a large ready-money transaction.

*ina gyara?* how much are you going to give me into the bargain? (When a man buys nuts or anything else in a small way, he gets his 50 or 100 cowries worth and so many extra thrown in for luck. This is called the gyara, or addition.)

la'ada¹ waje, la'ada chiki. If a man sells anything in the market or through a broker la'ada waje (lit., reward without), he receives the whole of the money paid, and the buyer pays the market fee or the broker's commission. If, however, the transaction is concluded la'ada chiki (lit., reward within), the reverse obtains. The usual la'ada, i.e. discount, is 5 per cent. on the whole amount involved.

*chin riba,* to make profit.

¹ *la'ada* is to be distinguished from lada, which is used to denote wages paid to a servant.
CHAPTER XV.

SOME IDIOMATIC USES.

There is a substantive verb a, used especially in Sokoto and Katsena in place of ke. It is used with all persons; thus, ni ad-da shi, I have it. kai (f. ke) ad-da shi, shi (f. ita), mu, ku, su, ad-da shi. It may follow a noun directly. Ex.: kura ad-da shi, the hyena has it. It is also used with nan. Ex.: gari an-nan, a town is there. In each case where it is used the consonant which follows it is reduplicated. shi ab-babba, he is the great man. shi ad-daidai, it is all right. shi as-sarikinmu, he is our king. The a may sometimes stand by itself. Ex.: shi a abokinmu, he is our friend. niya, is it I?

The substantive verb ne, when used in reply to a question, is sometimes placed after a complete verbal phrase. Thus in reply to the question, “Who is it you want?” the answer would be, na zo wurinka ne, it is you that I come to. In reply to a foolish question the answer is sometimes made, na sani ne, the meaning being “how should I know?”

The verb yi, to do, or make, is used in several different ways. The following sentences illustrate its principal uses:

ya yi shi, he did it. ya yi, it is satisfactory (cf. English, it will do). ya yi girma, he has grown up. sun yi nawa? how many were there? rana ta yi, it is daylight. ya yi
shekara fuɗu, he is four years old. na yi, lit., I did, is often used in answering a question where we should use “yes.” yi, followed by ma, is used to denote too much (cf. p. 70). yi is also used to denote equality; thus, wannan ya yi wanchan, this is equal to that. ana yi da shi, he is set upon. ku yi da shi, take him away and flog him, said by a headman in pronouncing sentence.

ta is used idiomatically, especially after yi, as a connective particle. Ex.: ku yi ta tafiya, march! forward! ku yi ta yi, go on with what you are doing. ku yi ta tuba, repent! ku yi ta aiki, go on with your work. sun yi ta yakı da juna, they went on warring against each other.

The verb chi, to eat, is used idiomatically. Ex.: sariki ya chi gari, the king captured the town. ana chin kasuwa, or kasuwa ta chi, the market is being held. fatake sun chi riba, the traders made a profit. The expression na chi, when used by gamblers, means, I won (cf. kadan na chi ka, if I beat you. (in gambling), M. H., p. 172). na chi gari, I have won (i.e. in a verbal competition or catch), or, you cannot guess my riddle. ku chi gaba, go in front.

The expression abin da na gani, lit., the thing which I saw, is frequently used as an equivalent for, as far as I can see, or, in my opinion. Ex.: abin da na gani, wanda ya fi anfani sai mu tafi, in my opinion, the best thing for us to do is to go.

It is not considered polite in Hausa to use the words chiwo, sickness, or mutu, died, in referring to the sickness or death of a friend or of a person of importance. In place of mutu, the word rasu, was lost, is used. In place of chiwo, the expression ba . . . da lafiya is frequently used. Ex.: sariki ya rasu, the king is dead. abokina ba shi da lafiya, my friend is ill. There are several other similar periphrases employed. Ex.: wazirin Sakkwato ba ya gani yanzu, the waziri of Sokoto is blind now.
Again, adjectives denoting physical defects which are applied to man are in many cases not applicable to beasts. Thus, a Hausa would not say of a horse, gurgu ne, he is lame, but ba shi da kafa, lit., he has not a foot; similarly, in referring to a blind horse, he would say, ba shi da ido, lit., he has not an eye.

The word dama (cf. chap. xii. 8 (c)) is used with several different meanings. Ex.: hannun dama, the right hand. jin dama, to feel better. samu dama, to get an opportunity; e.g. gobe ina zuwa idan na samu dama, I will come to-morrow if I get the chance. ga dama, to see fit. Ex.: ka yi abin da ka ga dama, do whatever you think right. dama dama, moderately. ya yi dama, it is better so.

babu is used idiomatically in the phrase, ba abin da babu, there is nothing lacking; cf. kajina duka babu, all my fowls are gone (M. H., p. 170).

sha, to drink, is used idiomatically; thus, shan iska, to go for a walk; lit., to drink the wind. shan inuwa, to enjoy the shade. shan wahala, to get into trouble. shan gajiya, to be tired.

**Colloquial and Idiomatic Expressions.**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>ya yi arziki</td>
<td>he or it was fortunate</td>
</tr>
<tr>
<td>ina labari</td>
<td>what is the news?</td>
</tr>
<tr>
<td>ban ji komi ba</td>
<td>I have not heard anything</td>
</tr>
<tr>
<td>mutumen nan han-</td>
<td>this man is very much worried (lit., his wits have arisen)</td>
</tr>
<tr>
<td>kalinsa ya tashi</td>
<td>be reasonable!</td>
</tr>
<tr>
<td>shiga hankalinka</td>
<td>he has recovered himself</td>
</tr>
<tr>
<td>ya shiga hankalinsa</td>
<td>do you speak Hausa?</td>
</tr>
<tr>
<td>kana yin maganar Hausa, or ka iya Hausa?</td>
<td>do you understand Hausa?</td>
</tr>
</tbody>
</table>
a'a amma ina so ka koya mini Hausa kada ka yi magana haka da sauri ina marabin wannan da wanchan?

ga ta ga ta nan

ga ta na ne kada ka chiika saurin baki abin da ya fi rinjaya ya zo yau babu marabi tsakanin su duka daya ne wannne lokachi ne yanzu, or karife nawa ne? rana tana da zafi ba shi kai hakanan ba kana jin zazzaibi (or masassara)? na ji dama ka’dan ka’dan ina murna da ganninka ka iya karanta rubutunga?

ban karba ba ka’ka sunanka? yaushe za ka kama aiki no; but I wish you would teach me Hausa do not speak so fast

what is the difference between this and that (lit., where is that which divides . . .)?

see it here! here goes! (used to introduce riddle or story)

it is a fable or story don’t talk so fast

the most probable thing is that he will come to-day there is no difference between them; they are all the same

what time is it now?

it is a hot day the price is too much

have you got fever?

I feel a little better

I am glad to see you

can you read this writing?

I do not believe it what is your name? when are you going to start work?
ka taɓa zuwa Sak-kwato?
mi ya same ka?
babu ruwanka
ina ruwana da wannan?
ba yarona kyautu
bar yaronka ya kar-ɓi tukwichi

have you ever been to Sokoto?
what is the matter with you?
it is no concern of yours
what have I got to do with this?
give my boy a present
let your boy take his "dash."
(tukwichi is the tip given to the messenger who brings a present)
I am very sorry, I did not wish this to happen
I am not to be deceived
I prefer this to that
I am pleased with you
she tied a load on her back
every few days
we shall be a gift to any raider
independence

you are attempting the impossible.
(1) = touch the moon with your hand; (2) = stop the river with your finger; (3) = run faster than water
your head is so swollen that you think you can stop the thunderbolt with it. You think yourself big enough for anything.

ya ɓata ma ni zuchiya da gaske ban so a yi haka ba ba na rikituwa zuchiyata ta rinjayu kan wannan bisa ga wanchan raina ya kwanta da kai ta yi goya ko yaushe anka yi kwanaki yaki ya zo yà kwash she mu banza zaman kansu, or za ma ga kansu ka taɓa wata da hannu ka tare kogi da yatsa ka faye ruwa gudu ka faye so ka tare aradu da kai domin faɗin kai
ka yi mini gafara  excuse me!
ban ji dañi ba  I don't feel well
wannan ina ma'ana-
nansa (or ina azan-
chin wannan)?
bayana (or gaya)  what does this mean?
mini
ka zo idan ka samu
zarafi
rana ta yi kwari
ina son tafiya da
farin wata
kaça (or yaya) za
ka yi?
kilikili, or dokin
Allah, or malam
buďe litafinka

if you have an opportunity, come
here
the sun is very hot
I like to travel by moonlight
how are you going to manage?
a butterfly. (1) = "glitter"; (2) = God's horse; (3) = mallam,
open your book! (the fluttering
of a butterfly's wings being sup-
posed to resemble the opening
and shutting of a book)
before, he was a worthless fellow;
but he is doing better now
hurry up, I am tired of waiting
(lit., I am ripe)
bring me some pure water (i.e.
nothing but water)
we intended to finish this building,
but the rain prevented
a certain man told me the news of
what you did; he said to me,
Listen to my news

1 The expression ka ji in a sentence like this denotes gossip as opposed
to correct information.
Proverbs 1 and Proverbial Expressions.

Giwa a wani gari zomo

Idan ka rubuta ya tabbata idan ka kiyaye ya gudu

Chiyawad da ka rena ita ta kan tsokane ma ka idanu

Da urarrar magana ta fi daya da mashi chiwo

5 da babu wawa gara da wawa

Kowa ya chi ladan kuturu ya yi masa aski

Albarkachin kaza kadangare shi kan sha ruwan kasko

1 The word proverb may be rendered in Hausa by keren magana, which is used to denote an innuendo, or any hidden meaning. Many of these proverbs are found in different forms in different parts of the country.
said when a man gains some
benefit through no virtue of his
own

it is no business of the goat to
salute the hyena; i.e. if a man
meddles with that which does
not concern him, he has only
himself to thank for his mis-
fortune

it is madness for the fowl to marry
a cat (the meaning is practically
the same as the preceding)

blood is no cure for thirst; i.e. a
similar thing is no substitute for
the real thing; or, a thing em-
ployed improperly does no good.
The latter use suggests the
impossibility of benefiting by
stolen goods

"hoarding your money won't pay
your debts”

night is a cloak for the evil man
a woman with a sword is a thing
of fear; used as a sneer at the
woman who tries to ape the man

“Be sure your sin will find you
out” (lit., whoever tells a lie, it
will confound him)

whoever eats borrowed rice eats
that which is his own; i.e.
though you borrow your rice,
it is your own that you eat;
the man who tries to live on
credit must pay eventually;
borrowing won’t save expense
kowa ya yi samako
yā futa da rana
kayan samako da
mareche a kan damre shi

yakuwar munafiki
ba ta mutum đaya che ba

mugunyar miya ba ta kärewa a tukunya

20 kura ta ga saniya
tana lashe diya
tata ta che masu-abu su kan chi
da rana, wanda ba shi da abu sai
shi dangana (a variant of the last clause is maras-abu sai da dare)
lifidi ya fi kafaḍar
dilali gagara bature ajiya

ko ba a gwada¹ ba even without measurement a

¹ a gwada, from gwada, to measure or compare the size of anything.
linzami ya fi ba-
kin kaza bridle is (obviously) too big for
a fowl's mouth; used in regard
to that which is obviously im-
possible

da aurek karuwa
gara kiwon zakara better keep a cock to lay eggs than
marry a bad woman; i.e. you
can obtain some advantage from
a cock when it fails to lay eggs
by eating it; but you can ob-
tain no good from a bad woman

ba dukon ruyan
sama ne da chiwo
ba ruwan ganye It is not the beating of the rain
that hurts, but the drippings
from trees; supposed to be said
by monkeys, who, after shelter-
ing from a rain-storm, bring
down upon themselves a shower
of rain-drops as they jump from
branch to branch. The mean-
ing is, that it is the petty ills of
life that hurt most

25 tsofon doki mai-
sane an old horse is crafty
halbi a wutsiya ya
fi kuskure “Half a loaf is better than no
bread” (lit., to hit in the tail is
better than to miss)

chiye chiye ya fi
dichanyewa to eat a little at a time is better
than to eat up all at once; i.e.
you should not squander your
resources at once

mugun gatarin kya
fi sari ka ba ni a tool that is your own, even if it
be bad, will cut better than a
borrowed one (lit., your own
bad axe cuts better than “give
me one”)

aikin banza makafo
da waiwaye a fruitless task is like a blind man
turning round to look; an ex-
pression applied to an attempt which is regarded as hopeless

the naked man laughs at the man in rags; i.e. the naked man fails to see that even a ragged man is better-off than himself

the begetting of a son is the medicine for death; i.e. a man who begets a son will have someone to preserve his remembrance after death

the night of a supper you do not sleep hungry; i.e. having to wait for food does not mean going without it (used as a remonstrance against impatience)

to come (late) with a cowry is better than to come very early (empty handed). An untranslatable pun on wuri, which means a cowry shell, and early. The meaning is, it is better to be slow and sure

the madness of begging (lit., “give me”) its medicine is “take it!” i.e. the remedy for persistent begging is to give what is asked for

to-day and to-morrow (i.e. perseverance) makes a needle dig a well

i.e. he who is one of a family does not drink his soup weak; if he

1 hauka is masculine, but the feminine form is common amongst illiterates. It should be haukan... maganinsa.
lacks ingredients the other members of his family will supply him (used of the combining of relatives to support the quarrel of one of their number)

when the granary bursts, the fowl gets its desire (cf. it’s an ill wind that blows no one any good). It contains a covert sneer at the man who profits by a disaster to his rival, and whose gratification at it, though concealed, is well known

the hole of a lie is not difficult to probe to the end; i.e. it is easy to detect a liar in his lies

vain desire opens the door to trouble

spoilt teeth are better than an empty mouth; i.e. an indifferent thing is better than nothing at all

the foot of one man cannot walk for another; i.e. no man can do another’s work

“I did not hear, I did not see,” separates you from the place of fines; i.e. keep clear of mischief and you will not be liable to punishment

shadow of fan-palm! at a distance men enjoy you (the ka or kan is an abbreviation for su kan). The fan-palm, owing to the
height of its foliage from the ground, throws its shadow at a distance. This proverb is addressed to a man who lavishes his bounty outside his own house (cf. “charity begins at home”)

the patient man is the rich man

to-day and to-morrow are God’s possession; i.e. continuity is the prerogative of God

the cure for mutual hatred is separation

the evil that a man does (recoils on) himself (sc. za ta komo)

the leanness of a debt is better than its fatness; i.e. it is better to pay off your debts than to make them greater

men are like a lot of ground-nuts; only after they are pounded are those with kernels recognized

talking is not doing, as the tortoise said

the body surpasses the ear in hearing; i.e. if a man will not listen, he will gain his experience in his person

relationship is a matter of the feet; i.e. if a person does not take the trouble to go to see his relation, the relationship becomes of no account (cf. “out of sight out of mind”)

a relation is as honey; a play on the words zumu and zuma
duniya mache da the world is like a woman with
chiki che child; i.e. as you cannot tell
whether a woman will bear a
son or daughter, so you cannot
tell what fate has in store for
you
duniya mache da the world is like a woman with
chiki che child; i.e. as you cannot tell
whether a woman will bear a
son or daughter, so you cannot
tell what fate has in store for
you
55 wiya mawuchiya (or mafuchiya) difficulty is a thing which passes
away; a saying attributed to the bush cat (muzurun tofa)
when hesitating whether to run out of a bush-fire and be killed
or to stay and be singed
abin da aka shuka that which has been sown is that
shi kan tsira which will come up; i.e. as a
man sows, so shall he reap
yaro bai san wuta a boy does not know the fire till
ba sai ta k'ona shi it has burnt him; "a burnt child
dreads the fire"
zomo ba shi kamu- a hare is not caught by sitting
wa daga zamne down
sanu ba ta hana going slowly does not prevent
zuwa arriving
60 abin banza hanchi a worthless thing is a nose without
babu kafa nostrils
banza farin ido a bright eye that cannot see is
babu gani worthless
mu je mu gani ma- "let us go and see" is the medi-
ganin ma'kariy- cine for a liar; the witness of
achi a liar needs to be supported
by the evidence of one's own
eyes
maganin kada a ji the medicine for "let it not be
kada a yi heard" is "let it not be done";
be heard of, don't do it
hannu mai-miya aka lasa

65 magana zarar bunu

yunwa a ba ki a futa

abin sawa chikin ḏaki ya fi ḏaki wiya

rashin sani ya fi dare dufu butulu kaman chiki

70 wiyar buki rashin abin buki

komi ya ḏachi han-kuri ab-babu (or ne babu)
rashin faḍa ya fi neman gafara

the hand that has soup gets licked (of cupboard love)
a word spoken is as the pulling out of thatch; i.e. as a straw pulled out of the thatch cannot be replaced, so a word spoken cannot be recalled
oh, hunger, you have had something given to you, rest! (said to a persistent beggar to whom something is given)
the things for placing in a house exceed the house in difficulty: i.e. it is of no use having built a fine house if you have nothing to put inside it
to be without knowledge is worse than (to be out in) a dark night an ungrateful person is like the stomach (which is always wanting more and is never satisfied)
the difficulty of the feast (arises from) the absence of the wherewithal (to provide) the feast; i.e. any one can be luxurious, the difficulty is to obtain the means wherewith to provide luxury
avoidance of quarrelling is better than the quest for pardon; i.e. it is better not to quarrel than to quarrel and then ask for forgiveness
HAUSA PROVERBS

kama da wane ba
wane ba ne

the likeness of any one is not the
person himself; equivalent to
English proverb, "all is not
gold that glitters"

gurbin ido ba ido
ba ne

the socket of the eye is not the
eye itself; the meaning is the
same as that of the preceding

75 mutum maganin
mutum

man is the medicine for man; i.e.
only man can outwit (or get the
better of) man

ba dadi tana gidan
na koshi

"not nice" keeps house with "I
am satisfied"; i.e. only a man
who lives in luxury can afford
to say of anything, It is not
nice (i.e. can afford to be dis-
contented)

yunwa maganin
mugunyar daf-
uwa

hunger is the remedy for bad
cooking; cf. "hunger is the
best sauce"

don hannunka ya yi
doyi ba ka yan-
kewa ka yas

because your hand smells badly,
you do not cut it off or throw it
away; i.e. you do not abandon
a relation because he does a
slight wrong

lai fi duk na kura
ne amma banda
satar wa'dari

a hyena has many faults, but it
does not steal string; i.e. no
man is altogether bad

80 don tsananin yun-
wa ba a yi miya
da giza giza

even in stress of hunger soup is
not made of spiders; i.e. how-
ever great your need, you must
use suitable means to accom-
plish your end

babban da ba wuri
yaro ne

a grown-up man who is without a
cowry is but a boy

1 ne, not che, is used. ne agrees with thought expressed.
the width of a river is not (a guide to its) depth; i.e. a broad river is not necessarily deep, or, “appearances are often deceptive”

whoever kills a fish (it is for his own) basket; i.e. a man’s acts come home to himself

the desire of one woman is plaited hair, the desire of another is a shaven head; i.e. different things please different people

“with difficulty I escaped” is better than “with difficulty I was caught”

keep a dog for yourself, because of the dog in another man’s house; i.e. be prepared with the same weapons as those with which you will be attacked (i.e. “set a thief to catch a thief”)

poverty is degradation; i.e. there is nothing like poverty to make a man feel small

a man who has got salt of his own can cook a horn if he please; i.e. a man who is rich can waste his salt on that which is uneatable; i.e. can do what he likes with his own

farm work is laborious, but when it is finished the eating is pleasant

it is expectation that hinders the mallam from farming, because

\(^1\) For use of famkam see on p. 81.
sabad da hatsin zakka

of (his hope for) tithe corn; i.e. a mallam will not take to agriculture, because he relies upon others to feed him; or, reliance upon others breeds improvidence

lafiyar jiki arziki ne

health of the body is good fortune: used by a man who has failed in a dangerous enterprise, but who consoles himself that he has escaped unharmed

abokin sariki sariki ne

the friend of a king is himself king: a piece of flattery (bam magana) used to a courtier

komi nisan dare gari ya waye

however long the night, day will dawn; “it is a long lane that has no turning”

komi nisan jifa kasa zai (or za ya) faδi

whatever the length of the throw, it will fall to the ground at last

95 kwariya ta bi kwariya in ta bi akoshi ta fashe

a calabash should follow a calabash; if it follow a wooden dish it breaks; i.e. a man should associate with men of his own class; if he associate with those of a higher class he will come to grief

da ma (or ko da) mun so zuwa birni balle sariki ya aiko

we wish all the more to go to the town now that the king of the town has sent for us: used in answer to a doubt as to the acceptance of an offer, when in reality it has long been an object of desire

mai-tuya da ruwa bare (or balle) ya samu mai?

he who has only water to cook with, won’t he (cook) all the more if he finds oil? is he
likely to refuse an offer of oil?
used in answer to an offer hesitatingly made

poverty ought not to take away freedom; i.e. poverty is no reason for either acting as, or being treated as, a slave; a free man must keep his self-respect, even though poor

it is not the foreigner with a red skin who is master, but the rich man (of whatever nationality he may be)

if you want to measure out anything, go to the man who has the bag and measure; i.e. if you want anything, ask the owner for it; do not ask his servant

being accustomed to misfortune is the medicine for the (unknown) future: used of a rich man who was formerly poor

may God bring the lizard to the dried leaves; if he does not eat he rolls on top of it. The damo (lizard) is specially fond of the harawa (i.e. bean fodder); even when he cannot eat it he likes to be near it; i.e. may God bring me to the war; even if I do no fighting I shall be in the thick of it

"silence gives consent"

the pot must be washed for tomorrow's food; i.e. hard work
105 a nema (or a nemi)
jini ga fara

komi fa'adan dorina
ba ta fidda kada
a ruwa

zomo ba bawan
giwa ba ne dawa
su ka tara

abín chikin aljifu
mallakan mai-riga
ne

dan banza rairai ne
ko an dunkula shi
ma ya rushe

karamin sani ku-
kumi

kare ka mutu da
haushin kura

to-day will prove to have been
the preparation for something
good to-morrow

will (or can) blood be sought for
in a locust? A locust is sup-
posed by the Hausas to be blood-
less; cf. you can't get blood
from a stone

however much the hippopotamus
fights, it cannot drive the croco-
dile out of the river; i.e. you
cannot separate those whom
nature has joined together

the hare is not the slave of the
elephant, in the forest they meet
together: a proverb used by
a poor man who has been
brought into some connection
with a rich man when the rich
man attempts to treat him con-
temptuously

that which is in the pocket is the
property of the owner of the
cloak; i.e. all that a slave or a
son has belongs to his master or
father

a worthless man is like sand; if
you press it together it falls to
pieces again

small knowledge is as the tying of
a man's hand to his neck; i.e. a
little knowledge is a dangerous
thing

dog! you will die of your spite
against the hyena. The dog
hates the hyena, but is never
kaska ka mutu da haushin kifi

tick! you will die of your spite against the fish. Similar to the foregoing, ticks being unable to injure fish

a rashin san\(\bar{\text{s}}\)i kaza ta kwana a kan dami da yunwa

for lack of knowledge the fowl slept hungry on the bundle (of corn): used of opportunities missed through ignorance

inda wani ya \(\bar{k}\)i da yini, nan wani yi ke nema da kwana

the place in which one man refuses to spend the day, another chooses (seeks for) for sleeping in; “one man’s meat is another man’s poison”

115 ra\(\bar{k}\)umi wawa kowa ya sake shi ya nemo shi

camel and fool, who lets him go will have to hunt for him

tafiya sanu sanu, kwana nesa

he takes it very easy, but is a long way off by night (of the camel)

yau da gobe kariya ta boka

an impostor is sure to give himself away in the long run; lit. to-day, to-morrow, the lie of the quack doctor. There is a pun on \(\bar{k}\)are, to end, and \(\bar{k}\)aria, lie

gani chi ne? karen gidammu ya kwana da yunwa

there is no harm in looking (is looking the same as eating?) because it isn’t so that our house-dog goes supperless to bed

gani im ba chi ba kare kan kwana da yunwa

to look without eating means that the dog will sleep hungry (a variant of the former)
120 na-gaba ya wuche, na-baya sai tsin-tar fula

the man in front passes on, the man behind can do nothing but pick up his cap; a sneer by a successful man at an unsuccessful rival

ana zaman kariya
Bamaguje ya ga birni; or, ana zaman kariya, in ji Bamaguje

such a life is incredible, says the Bamaguje, on seeing the city: expressive of the incredulity of the yokel, arising from his ignorance; seeing no farms, he cannot imagine how the people get their food, and refuses to believe that they really live there

nagari na kowa mugu na mai-shi

the good man is for (i.e. liked by) everyone, the bad man only by his own people. (This proverb throws a possible light upon the derivation of nagari, i.e. from gari, city; cf. p. 4.)

rijiya ta bada ruwa, guga ya hana

the well gives water, the bucket withholds it: used of abuse of power by a subordinate official who frustrates the benevolent orders of his superior

124 harshen mutum zakin sa

a man’s tongue is his lion; if he lets it get loose it will kill him

**Some Common Sayings.**

hankuri maganin duniya
patience is the world’s medicine

komi mai-wuya shina da makarinsa
everything that is difficult comes to an end

gadon gida alal ga raggo
the inheritance of a house is a source of worry to the idle man
yunwa ta ke maida yaro tsofo
koshi shi ke maida tsofo yaro
kowa ya yi chinikin kariya ya yi biyan gaskiya

gida biyu maganin gobara
kada kowa ya kuka da wani ya kuka da kansa

halshenka ya jawo ma ka magana ba wani ba

inda mai-gudu ya je an hankura mai-tafiya ya je mutum in ya che ya hade gatari rihe masa kota

maganin gari da nisa tafiya ba mugun sariki sai mugun bafade babu laifi babu tunani

hunger makes a boy into an old man
satisfaction makes an old man into a boy
every one who trades in lies will have to pay truth; i.e. he who tells lies in joke will be held to his word to his cost
the remedy against a conflagration is to have two houses
let not any complain of another, (in doing so) he complains of himself; i.e. he is the cause of the injury which has been done to him by another
it is your own tongue that draws out evil words, not (that of) another. The meaning is the same as that of the preceding
the traveller with patience will arrive at the place whither the man who runs is going
if a man says that he can swallow an axe, (do not vex him by expressing disbelief, but conciliate him by offering to) hold the axe handle; i.e. it is of no use to cause needless vexation to those who boast
the remedy for a distant town is travel
no evil is done by a king, (the responsibility for the) evil belongs to his counsellors
where there is no wrong there is no remorse
Riddles

1 kasuwa ta chi ta watse ta bar dalla ta kala ku ba ni gari na ba ka halshe

The market was over; the dogs were left to pick up the remains

Do you give it up?

Yes

The tongue (which goes wandering round the mouth after the meal is done)

2 baba na ḍaka gemunsa na waje wuta da hayaki

The master is in the house, his beard outside

Fire and smoke

3 ḍakin samari babu ḳofa kwai

When has a young man's house no door?

When it is an egg

kare bakinsa na zakį na wai a ba shi

the dog looks as if it wanted something to eat; lit., the dog, its mouth of sweetness, it is said let something be given

jinjiri ba ya san babu ba

a baby won't take "no" for an answer: used as a reply to a man who persists in asking you to do that which is impossible
Mallam Sule Zaria

English Teacher

6 MR. A. Coy. west

African Force
KEY TO EXERCISES.

I.

Did you understand? I understood. The man mounted the (or a) horse. The men went (or went away). We are traders. The king is old. The trader came. It is I. The headman has a slave. I have a slave. The king has a horse. The woman has a girl. Are you the headman? I am the headman. The woman went away; she is old. The slave heard. I am old. The trader is a slave.

ni sariki ne. shi bawa ne. yaro ya hawa (or ya hau) doki. yarinya ta tafi. ke mache che. kun ji? mun ji. mutane sun zo. fatake su ke da doki (this form would seldom be used except in answer to a question). sariki ne da bawa. sariki ya ji. fatake su ke da yara. ni ne (or ke) da shi. bawa ya zo. yarinya ta ke da doki. ita yarinya che. kai tsofo ne. ke tsofuwa che, or, tsofuwa ki ke.

II.

What did the boy tell you? He said (or says) there is not enough water in the house. Did the woman go? What woman was it that came? It was the girl whom you saw. Whose horse has run away? It is the stranger's horse. What did these men say to you? I did not hear (or understand). What news did he tell you? He said that the man whom you sought did not (or has not) come. All right, I have seen him. Who has the king's horse? I do not know; I did not see the horse. This boy says that
the king's slave has the horse. What you told me is not so.
Which road did you follow? I followed the caravan road
(lit., the traders' road). Who told you the news? The
man whom you saw in the house.

mutum wanda ka nema ke nan. baço ya bi hanya wadda ka faḍa masa. wannan mache diyar wanchan mutum ta ke. wanchan mutum (or more idiomatically, mutumen chan) dan baçon nan ne. yaron nan dan wanene ne? shi dan bawan sariki ne. yarinya ba ta ji ba labari da ka faḍa ma ta. ta che yaro ya gudu. wa ya gaya (or faḍa) ma ta haka? bawa wanda ka gani chikin gida. kai wanene? ni baço ne. dan wanene kai? ni dan sariki ne. wanene wanchan? bawan falke ne. mi ka ji? abin da na ji shi ne labarin da na gaya ma ka. dokin wanene sariki ya hau? dokin baço wanda ya bi ka. machen nan ita (or ta) ke da yarinya wadda ka gani.

III.

This man said that he did not know who brought the
money. Do not tell any one the news. One mounted a
horse, one mounted a donkey. Who are you? It is I,
your boy. When did the carpenter bring the handle? I
do not know. The merchants ruined each other. The
people dismounted, and every one went to his house. Do
not tell anybody in your town what I told you. This boy
told me that he was a stranger, he said that no one knew
him. The master of the house said that he himself did not
know.

wasu masu-gudu a kan hanya sun faḍa ma ni labarin nan. wache hanya sun bi? wasu sun bi hanyan nan wasu sun bi wachan. kowa ya san(i) abin nan. ba wanda ba ya san shi ba. kowanne mutum ya kawo kurdinsa. kowannensu ya ta.
gidansa. ina sirdin dokin nan? ya fađi a kan hanya. mai-doki da kansa ya neme shi, amma ba ya gan shi ba koīna. jakin wanene yaro ya kawo? jakin falke, or na falke ne. yara sun buga junansu. kada ka buga kanka.

IV.

Is this house yours or theirs? It is not ours, it belongs to the headman whose son you saw in the market. It was not these men (or, these are not the men) who went with me to your town. Whose wife is this? She is my wife. This she-goat is mine. The traders finished their business (lit., they did their business, they finished). Where are they now? They have just gone out from the market and gone to their town. Where is your friend? He has gone to our headman's place. Is this money yours or hers? Neither (lit., no); it is theirs, not ours. Is the farm that I saw yours, or whose is it? It is ours.

malam ya che yaro wanda ka kawo ba ya son karatu (ba), or, ba ya so ya yi karatu (ba). malam ya koya ma ānsa rubutu. ba ya koya ma nawa komi ba. ya yi chinikin jakinsa na ba shi dokina. sariki ya che ma fatake kada su kawo kayansu chikin kasuwaras. masu-kaya sun dauka kayansu sun tafi. kayan da sun dauka nawa ne. mai-ka-yanga ya tafi tare da abokinka. ina kaya? ban ga nawa ba.

V.

Whence does this man come? He told me that he came from Kano. I don't know what has brought him (or, why he has come). What (lit., where) is the use of your house? It does not keep out the rain (lit., prevent the rain from entering the inside). When we came back, we saw all our loads spoilt. Where is your father? He is coming. Do
you like travelling with me? Yes. What are they doing now? They are eating their food. What are you bringing? What we got in the market. What is that? A saddle, bridle, stirrups, and horse trappings complete. I am taking them to the headman of the town.

 VI.

I do not know what we are going to do now. If you go to him, he will tell you the news. Everyone who comes to my house, I feed him. That woman says she is not going till we come (or, said she was not going till we came). If you do not believe me (lit., give me the truth), I shall go (or, I am going). He says that he will believe you if you will see him to-morrow. Do you wish to travel (or, do you like travelling) by day or by night? To travel by night is troublesome (lit., with trouble), but if you like I will make the attempt. Can you travel? I cannot (lit., shall not be able). I want to sleep, for my eye is sore (lit., sick). I told him to bring me my gun; he said that he was going to clean it. (The last clause might equally mean, he says that he is going to clean it; the actual tense is shown by the context.)
Go to the king and tell him to send his messenger to me. I want to ask him whether he has been given anything to eat. He says that money has been given to him, but that food has not yet been given. Have the men been brought (lit., has one come with the men)? Not yet, they are being brought (lit., one is coming with them). Tell them not to be afraid, they are not going to be driven away. Will they be allowed to go? If the king says that they are to be allowed, they will be allowed. Do you think that they will come this month or next? They will not come this month. Are they coming, or are they not coming? I finished this work the day before yesterday, let me be given some more. Has the war finished? No; war never ceases.

idan an yanka rago kada ka bar mutane su chi nama yanzu domin idan suka (or sun) chi ba za su so tafiya da nisa ba. sa’anda manzo ya zo kada ka bar shi (or kada a bar shi) shi shiga
Give me more to eat, this is not enough. All right, I will increase it. My slave has gone to seek the boy, but he has not found him; you, there, go and seek for him and bring him here. I want you to take this piece of cloth to the broker for him to sell; if he sells it take the money, buy me a ram, and bring back here the rest of the money. Is this horse for sale? No; it was sold yesterday. I want to buy a camel. Where is one to be found (lit., where is it found)? The owners of the camels are in the market buying and selling. Can this river be crossed? No, it cannot be crossed, it never dries up. Do you wish the king to give you a canoe in order that you may cross? The king says that you are to give him what belongs to him. All right, I will give it up.

abokina ya tariyeni a hanya. na gamu da fatake chikin daji sun kwanta (or suna kwanche) a inuwa na tada su (or tashe su) don su kai ni gari. tashi ka kawo ma ni ruwa in sha. na chika goran ruwa da safe amma ya zuba (or zube) a hanya yarona ya

1 ba asamu irinsa ba = nothing like it was found. Note the necessity for the second ba in this case but not in above.
I want you to go to the king and tell him that I thank him for the present which he has sent me. Whence did these traders come? From Yola; they are on their way to Kano with ivory. How long have they been travelling? They have been two months on the road. I want a camel; if I give you a horse in exchange for your camel, will you agree? No; I have not a camel to give you, only a pack ox. Had I known this, I would not have come to you. Did you see him? Yes, when I went to his house I found him sitting at the door of his house with his son, who is called Joseph. In olden time the men of this country were wont to fight with one another. Tell the carriers to get up and stand in line—no, not like that; they must line up properly; I do not want them to stand with intervals between.

1 lit., touched; this is the usual way of translating "ever" before a verb.
Where has the owner of these sticks gone? How many loads have you? I have many (lit., they are many). All right, go and get ready and bring all your loads here very quickly. Is it long since this merchant came to this town? Yes, it is many years since he came. In a few days (lit., in these days) he will start to go to his house. The king made a proclamation to the effect that the people should repair the huts in their compounds. In the Hausa country there are many kings; besides the king of the town, the man who looks after the market is called the king of the market, the attendant at the gate is the king of the gate; there are also many others. What kind of monkeys are there on the banks of the river Benue? There are an unlimited number of kinds; those that are commonest (lit., surpass as to plenty) have faces like dogs. Send to the horsemen (and tell them) to saddle up (lit., make saddles) quickly. Have the donkeys been brought? Not yet, only the camels. Come and help me.

chikin Hausa an gina đakuna da tubali an rufe su da tukuruwa da chiyawa aikin maza ke nan mata su kan daɓe chikin đaki. akwai kifi chikin kasuwa? akwaisu. sariki ya yi doka kada a sare itatuwan kusa da gari, yanzu bayi su kan tafi nesa su saro itachen wuta. waɗanan irin takalman da ni ke so ke nan. ba a rasa garuruwa (or garuruka) a ƙasar (or a chikin ƙasar) Kano. Hausawa su kan zamna chikin gari Fijiani masu-shanu su kan zamna chikin ƙuggesta. ka gaya wa (or ma) sarikin jirigi shi aiko mini jirageusa (or
da jiragensa) duka a ketaren nan ina so in ketare gulbi. awakin nan ba nawa ba ne; kamo akwiata daga chikinsu ka kore saura daga chikin gida. akwai makafi dayawa a chikin Kano, da wadansu malamai ne yanzu ba su iya koya wa (or ma) yara karatu. daganan zuwa Kano kwana nawa ne a hanya. achikin kwanakin nan äyi ruwa.

XI.

What is the price of this camel? It is cheap; its price is not great, 150,000 cowries. No, it is dear; make me a reduction. Well I will reduce it for you by 2,000. No, (reduce it by) 5,000. Well, I will reduce it for you by 3,500. All right, I agree; that makes 146,500 (lit., 146 zambar and 500 cowries). Do not count your cowries six at a time, but count them by fives. How many times have you been to Sokoto? I have never been to Sokoto, but I have been three times to Wurno. Here, caravan-leader, divide this money amongst the carriers; pay them a thousand each. Let three men get up; let two of them draw and bring water, let the third man of them seek and bring wood. How many horses are brought? Ten. How many of them are yours? Not one. (For this use of ko, cf. p. 19.) I am a poor man; I have not even a single cowrie. When are you going to do this work? I have no opportunity (at present); I will do it some time.
do daya chikin su yina da bayya (lit., has a back, cf. p. 87)
daya kuma ba shi da ṣaka (lit., has not a foot), daya
kuma na bada shi aro ga abokina, shi ya sa ni
ke taфиya a ḥasa. kurdin kwai nawa ne chikin
kasar Hausa (or chikin Hausa)? Hausawa ba su
chin kwana kaji sai na zabi. idan bako ya tambayi
kwada su kan kawo masa. kwana da su ke
kawowa rabinusa duk ṣaṭače ne (lit., spoilt). batun
kurdin kwada da na tambaye ka ba ka gaya mini
ba. kurdinsa a Lakwaja dayawa guda daya ḥari
ne amma a Kano kurdì ashirin ashirin ne.

XII.

Do you prefer a male or female camel? I prefer a male
camel, because it is stronger than a female. This mare is
faster than your horse. A she-goat is more useful than a
he-goat. Who is this? He is my brother. Has he the
same father and mother as you have? No; we have
(only) the same mother. In Hausaland, any man who
belongs to your town (lit., he with whom you have a town
in common), if you meet him in another country you would
always (lit., only) call him your brother. A gentleman
(lit., a big man) would not act thus. This load is too heavy
for me. It is a lie; it is lighter than all the others (lit., it
has not weight like the rest). It is true; but I am a small
boy; it is better for you to give me a small load. This
room is small; it is (too) confined for me. Give me some
boiling water. Are these cakes baked? Yes, they are
baked. A worthless man never speaks the truth; he is
utterly shameless (lit., there is a lack of shame to him).

takobin nan da tsada ya ḱe (or yi ḱe), or takobin
nan ya faye tsada, kurdinsa ya yi mini yawa nuna
mini wani wanda ya fi wannan araha. wannne irin
abinchi baƙaƙen mutane su ke chi? Hausawa
My friend, do not go to our house; let us stay together and start at the same time in the morning. Can you tell me how this man died? No, I do not know exactly, I have only just returned from a distant place; but I heard news that he mounted his horse, went to the market, fell off, and died straightway. Really! Yes, that is so. Here, horse-boy, wait a little till I come back; I am not going far, and I want you to wait for me here. Will you come in the evening, or to-morrow morning? I am bound to come this evening. This boy’s master made him do this work, and he was compelled to do it. I had great difficulty in finding the way. Where did you pass the night? I slept at a town called sabon-birni (lit., Newtown); I lost the way from there. What caused you to lose the way? It was the river that prevented me from crossing (lit., passing). Yes, that is so; it often does so. Tell the carriers to get up immediately, as I wish to start. In Hausaland it is never so cold as it is in England.

yashe (or wanne lokachi) ka tashi? sa’anda na sami takardarka sa’annan (or kana) na tashi. domi ka daде a hanya abin da na gani ka yi tafiya (i.e. as far as I saw you travelled) sanu sanu. da ka yi sami,
da kana nan tun dağewa, or, da ka daże da zuwa. ina zan fura wuta? fura koîna, kada ka dame ni kuma sai abinchi ya dafu, sa'annan ka komo. kai madugu! na'am. maza ka tara fatake. rafin nan ya faye zurfi ya kamata masu-dawaki su chi gaba masu-jakai su bi su a hankali. ɗaura kaya daidai kada su fađa a ruwa kada jakai su shiga ruwa gaba ɗaya sai su bi juna su shiga ɗaya ɗaya. tun yaushe ka ke achikin kasar Hausa? mi ka ke tamaha (or tsamani)? ina tunanin ko na tashi gobe. wani waje zafin dare ya kusa zafin rana. kada ka makara.
<table>
<thead>
<tr>
<th>Letters</th>
<th>Unconnected</th>
<th>Connected only with the preceding</th>
<th>Connected on both sides</th>
<th>Connected only with the following</th>
<th>Pronunciation</th>
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<td>7</td>
<td>Kh, or hard ch, as in Scotch loch¹</td>
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<td>English z, usually pronounced the same as ž</td>
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<tr>
<td>Sād</td>
<td>ṣ, pronounced the same English d or l; seldom used.</td>
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¹ For fuller explanation of the sound of these letters, cf. pp. 7, 8.
The reader who is acquainted with Arabic will observe that َن and ُن, which represent \( th \) and a sort of palatal \( d \) respectively in Arabic, are pronounced \( ch \) and \( l \) in Hausa. The letter ُن is, however, very rarely used.

1 For fuller explanation of the sound of these letters, cf. pp. 7, 8.
The Arabic language contains several distinctions of sound which are not found in Hausa at all. Thus no clear or uniform distinction is recognized by the Hausas between ı and ı, ș and ș, ƙ and ş.

The letters alif and ain are used in Hausa simply as the bearers of the vowel-sounds, and are frequently interchanged; cf. ita ƙa and ƙa she; the presence of an alif does not necessarily imply that the syllable is long, or that the accent rests on that syllable. The letter ƙain is not at all commonly used by the Hausas except in words which they have borrowed from Arabic. Many words when they stand at the end of a line or sentence, especially in poetry, have a final ƙ alif or ƙ y which they would not otherwise take.

Hausa Vowels.—The vowel sounds used by the Hausas are: wasali bisa, pronounced like a in father, or in a closed syllable like a in fat; wasali ƙasa, pronounced like i in ravine, or in a closed syllable like j in fit; guda ƙasa, pronounced like a in fate. The vowel u or o, rukuwa is written ƙu, thus ƙu rogo. cassava, o in a closed syllable is written ş; the sound u as in flute is written ƙu, or occasionally ş, thus ƙu samu, to find; a short u or a u in a closed syllable is written ş, thus muska ƙuka, musk.

Diphthongs.—The diphthongs are ai ƙi, pronounced like i in nice, thus ƙi maita, witchcraft; au ƙo pronounced like ow in how, thus ƙo bauta, slavery; and ƙoi, pronounced like oi in loiter. Diphthongs in closed syllables are written with the first vowel of the diphthong only, e.g. ƙi for hainya. The writing and the pronunciation of the diphthong oi, or of the diphthong ai in a closed
syllable are rare, and in transliterating Hausa we may perhaps write bakwai, hanya, &c.

**Accents.**—As the emphasis laid on different syllables differs a good deal in different localities, very sparing use has been made of accents. They have only been employed where the emphasis to be placed upon a syllable is very pronounced or specially liable to be misplaced.

**Hamza.**—The sign *hamza*, which the Hausas have borrowed from the Arabs, and which denotes the cutting off of the stream of breath which can precede or follow a vowel, is more often omitted than inserted.

The student is reminded that he must be prepared to find considerable variety in the systems of writing adopted by different Hausa mallams. In the specimens of Hausa writing contained in this grammar an attempt is made to represent the method adopted by the best educated and most representative Hausas. The divisions between words are also differently made by different writers; pronouns and prepositions are sometimes joined on to substantives or verbs and sometimes written as separate words.

In the selected readings which follow no attempt has been made to correct the native writing so as to produce uniformity.
THE LORD'S PRAYER.

O ní yánnira, bádi'ar k'ání nànnu sáma * ántárkin kán nànnu k'ání káyà.

Mákkà l'ánni, ę bádi'ar k'ání su àyí àsá yánni, nànnu sáma. K'abu ránni yánni, bádi'ar k'ání nànnu su àyí àsá yánni. K'ámirin yánni, bádi'ar k'ání nànnu su àyí àsá yánni. K'annu l'ánni, ę bádi'ar k'ání nànnu su àyí àsá yánni. K'ámirin yánni, bádi'ar k'ání nànnu su àyí àsá yánni.

K'abu ránni yánni, bádi'ar k'ání nànnu su àyí àsá yánni. K'annu l'ánni, ę bádi'ar k'ání nànnu su àyí àsá yánni. K'ámirin yánni, bádi'ar k'ání nànnu su àyí àsá yánni.

Abi kan abin da ka ke so a yi shi chikin duniya kamar yada a ke yinsa chikin sama. Ka ba mu rananga abinchin yini. Ka gasarta mana laifinmu kamar yada muna gasarta ma wa'anda su ke yi ma mu laif, kada ka kai mu wurin jaraba, amma ka cheche mu daga shaitan: gama mulki da iko da girma naka ne har abada. 

TRANSLITERATION.

Addu'ar Ubangiji.

ubammu wanda ke chikin sama, atsarkake sunanka; mulkinka shi zo: abin da ka ke so a yi shi chikin duniya kamar yada a ke yinsa chikin sama. ka ba mu rananga abinchin yini. ka gasarta mana laifinmu kamar yada muna gasarta ma wa'anda su ke yi ma mu laif, kada ka kai mu wurin jaraba, amma ka cheche mu daga shaitan: gama mulki da iko da girma naka ne har abada. amin.
NOTES AND ANALYSIS.

ubammu, our father. mu, 1st p. pl. inseparable poss. pron. (cf. p. 25). -nmu is pronounced (and sometimes written) -mmu.

wanda ke, who art. The fuller form of expression would be wanda ka ke, lit., who thou art.

sama, heaven, is a borrowed Arabic word denoting the heavens or the firmament.

a tsarkake, let it be sanctified. cf. E. 30. mu tsarkaka zuchiyarmu, we cleanse our hearts.

The Hausa word sarauta, Kingdom, usually denotes the territory governed by a king, not the sovereignty of the king. To express this latter idea it is better to use the Arabic word mulkì.

ayishi, let it be done. For use of passive imperative, cf. p. 41.

kamar yada, like as. f, the feminine form of the connective, is used instead of n, as kama, likeness, is feminine; the expression kaman yada (or yada) is, however, frequently heard.

a ke yinsa, lit., let there be its doing. The prefix ake is used to denote the passive of the continuous present, cf. p. 38.

rananga, this day. For use of the demonstrative pronoun -nga, cf. p. 12.

abinchin yini, the food of to-day. yini is frequently used as a verb, meaning to stay at a place for a day.

ka gafarta, thou didst forgive. gafarta, to forgive or excuse; cf. gafara, pardon!

ma mu, to us. For uses of ma, cf. p. 52.

wurin, lit., the place of, is very commonly used as a preposition, cf. p. 52.

jaraba, trial or temptation.

har (or hal) abada, for ever, from Arabic ١٥ eternity.
A WAR SONG.¹

A SONG of Abdallah, the son of Fodio, on the occasion of the repulse of Yunfa, king of Gobir, from an attack upon the town of Ruggar Fakko.

In reading this and the other selections from Hausa MSS., the student is warned that the Hausa spelling and some of the expressions used do not in every case conform to the most correct standards. A few obvious mistakes are corrected in the transliterations.
باب سارور وَبِنْتِي
سن تُقْوَ ذَٰلِكَ بَابُ فَنْتِي
سنن كُذَّات حَرْصِیٰ
سننرو ساس تَمْیِکَ
اذْعَرِمو سْنُک بّرسِ
هَلْمَا مَیَا َسْنُک كَس
مُنّک كَس بَرِّدی دَغْرِکَ
مَّاس لَعْدی ذَكْ نِبادَا
غَرْغَرَ ذَكْ با مِنادَا
باب وَحَلا باب آَیِک
عَوْرِاوَا كَنْیِی رَاَک
کُنْکَذْم فُوفَا تَمْاک
بَیْرُو بَلْکی دَتْیک
کُنْ تُقْوَ ذُنْ کَوْد سَنَا
کَنْکَذْم کَوْ ذَکْ كُهْنَا
مَّاس لَعْدَا عَسَّرَک
دُكَتِيَ دَيْ، كُتِّيَ تُنَبَّأ
حَرُّ تَمْلِكَ كُتِّي تَبَابَ
مَنْتَكِشَيْشُ بَابُ طَمْكَ

كُوُنَا نَيَّ عَامُ دَامُو
سُنُ شَعْيَ فَنَثَتْ دُرْمُو
مَا سُوِّرَ وَدُكَلَكَ

دُوْكِيَّوْ طَيْتَ عَامُ
دُنْ تَالَّا بَاَسُ بَاَمُ
دَأَسُتَنَ تَأَرَّاءَ دُعِمُكَ

يُبْنُ يَطْفَتَ دُنْيَا
سُنُ سَنَيَ يَا بَيْتَ سُمَيَا
بَابُ لَيْدُ بَابُ دُوْكَ

يَعْدَاذُو مَأَسْتَعِو
مَأْسِيَنَ دَلَّكَ دَلْعُو
دَأَسُ غَاذُوُلُ سُراَكِي
masu'iyi, da'afi, gan 'aƙa, kowar 'yan kuma yi

dasabun, gara '首款, sara 'yan fue

gwai gari, kowar 'yan fue

du'ma da'afi, da'afi

farkar da'afi, da'afi

TRANSLITERATION.

yan uwa mun gode mun yi imanchi da Allah salla
har jihadi don ka jalla mun kashe dangi na dala
sun sani su sun yi tarki
mun kashe alkafi-rawa
sun tafo don kadi-
rawa
sun tafo su duk da sarki
chan Kwoto su sun
kazata
sun baro laima da
mata
sun sani don babu ḏumki
babu saruru wa Yunfa
sun tafo duk babu
kanfa
sun baro sashi ga maiki
ingaramu sunka bar-
su
mayya mayya mun-
ka kas su
munka kas barde da garki
masulifdi duk na
fada
gurguri duk ba mu
tada
bab wahala babu aiki
Gobirawa kun yi raki
kun tafo ku duk
da zaki
kunka zam koka
kun yi sassaka ta
jaki
ya baro falke da taiki
Gobirawa kun yi kun tafo don kauda
la'ana kunka zam ku duk
kahunna kunka zam ku duk masu-dinini masu-
la'ana sunna zanna masu-al'ada ga sarki
du kal'ada 24 masu-
da ka che da kuy ta tuba
da ka che 27 tai kuy ta tuba 26
har tamantaka ta baba
har tamantaka 27 ta baba 23
mun kashesu babu tsamki
koīna yau ga mu zu mu
sun shige kun'thi da ramu 30
koīna yau ga mu zu mu
don ta tsoron masu-
masu-warwada da kulki

dukiyammu ga ta dauri in sun samu namu
dukiyammu 27 ga ta dauri 28 in sun samu

don ta Allah ba su bu mu
abu kaşan sai su yi ta kamu
don ta Allah ba su bu mu

don ta Allah ba su bu mu
zasu chin tara da gawmkī 39

Yunfa ya ƙanƙanta har saraki sun yi duniya
sun sani ya ƙaƙata ya gudano masu-chin-
duniya har saraki sun yi kumya
sumya 40
babu lifdi babu doki

ya gudano masu-
masu-yin da kal-
yan huware masu-
takko 42 taggo 42
masu-yin da kal-
sunka kore Yunfa
takko 42 taggo 42

za su gadowal saraki
masu-rigan zangu sunka kore sansanin-
uku₄⁶ anniyansu chin hatsinku
sa su bin ku har garin-
suy ḋiba ku kun yi raki
ku₄⁷ chan fa funtu ya yi sakɪ₄⁸
za suy kiba ku kun yi raki
chan Kwoto mu mun
ji zakɪ
chan fa funtu ya yi
Gobirawa kun yi baki₄⁹
sakɪ₄⁸ zamu Alkalawa₆₀ yakɪ
fida zomo⁵¹ zamu ḋaki
Gobirawa kun yi baki₆¹
zamu Alkalawa₆₀ yakɪ
Yakubawa₅² kun yi
za mu hakka₅₄ babu
washi
mashî₅₃
kun tafo Kun ḋauki
za mu hakka₅₄ babu
bashî
fashi
don ku ji ta₆₅ fai ga baki
wansu chan muzab-
dukiyassu tafi dina₆₇
zabina₅₆
mu amir-al-mumini-
'ga su sun zam fasi-
na₆₉
kîna₅₈
munka samu mun yi sarki

TRANSLATION.

Brethren, we thank God; We perform acts of faith
We perform acts of faith
and prayer; and prayer;
Even holy war for Thee We slew the breed of
even holy war for Thee We slew the breed of
deexalted One: dogs,
the exalted One: dogs,
They know (now) that their task was beyond their
They know (now) that their task was beyond their
strength.
strength.
We have slain the We have slain the
heathen;
heathen;
Who were they? The Who were they? The
They came for the sake men of Gobir.
They came for the sake men of Gobir.
of (fighting) the fol-
of (fighting) the fol-
lowers of Abd-el-kadr:
lowers of Abd-el-kadr:
They and half the men They and half the men
of Asben,
of Asben,
They came, all of them, together with (their) king.
There at Kwoto they fled,
They left (for us) tents and women,

9 They know that there is no repairing.

There is no one so foolish as Yunfa,
They came all of them, there was no one left at home,

12 They have left half (their number) to the vultures.

Their chargers they left behind,
Their great ones we killed,

15 We slew their horsemen, both light and heavy.

All the mail-clad councillors,
All the foot-soldiers, we did not choose between them,

18 Without trouble, without labour

Ye men of Gobir, you were fearful;
You became like unto sheep,

21 That leaves behind (it) the merchant and its bag.
Ye men of Gobir, you have brought a curse upon you: You all became like women

Ye came in order to turn aside the right way, Who blacken (the teeth), and are in female attire,

Who make obeisance before the king.

Had you known, you would have repented! The golden bracelet of Soba, Even the girdle of Baba, The tobacco pipe of Bawa,

We have taken them without a blow.

To-day behold us; we go everywhere; They cannot even go forth; The thick bush and holes For fear of those who did they enter, take captives, Of those armed with hatchets and clubs:

Behold us, behold our all, Formerly, when they found that which belonged to us, (Even if we said) for (For any) little thing God's sake, they did they seized (our goods), not give it us,

Now they will have to pay fines and ransoms.

Yunfa would humiliate the world; Even kings feel ashamed; They know that he destroyed spiders' webs, He fled from a bare-legged people, Who had neither coat of mail nor horse.
He fled (from) the men with short shirts, Who live in reed huts, who possess but a woman’s load, These are they who drove away the coward Yunfa. 39

Who make their huts out of the kalgo-tree; They will be the heritors of kings.

They whose apparel costs but 300 cowries, They drove away your army, Their purpose is to seize your corn;

They will follow you to your country, They will fatten while you tremble.

There at Kwoto we tasted the sweets (of victory), There the naked found fine cloth. We are coming to A’kalawa to war;

Ye men of Gobir, ye have guests with you; We who had to drive out the hares are coming to (your) houses.

Ye men of Yakuba, ye sharpened (your swords), Ye came to cast the spear,

Ye came to collect a debt, We will do that which is right without delay,

Therefore hear it openly from my mouth. 48

Some there were waverers; Their wealth was more (to them) than their religion;

Behold them, they have become profligates, We, the prince of the believers

We have found and made him king. 51
The king of Gobir was the most powerful king in the Hausa States prior to their conquest by the Fulani, Fulbe, or Fulahs, as they are variously called. The author of this song was Abd-illahi, son of Fodio, who is probably to be identified with the copyist of F. in "Specimens of Hausa Literature." Yunfa, king of Gobir, had made an attack upon Othman at Ruga Fako, and had been defeated with much loss. Subsequent to the battle of Rugga Fakko, and, apparently, to the composition of this song, Yunfa was defeated and killed at Kwato, and Alkalawa, the capital of Gobir, was captured by the Fulahs. The battle to which this song refers took place about the year 1804.

1 dalla, a rare word for dogs; also the name of the first king of Gobir. It may possibly be derived from dila, a jackal.
2 tarki, a Sokoto word denoting an impossible task.
3 kadirawa. The reference is to the sect founded by Abd-al-kadr, of Silani, of Bagdad, 561 A.H., i.e. 1165 A.D. Si Ahmad ben Idris, Sheikh of the Kadirawa order, sent missionaries into N. Africa during the early part of the 19th century. The majority of the Fulani, including Othman dan Fodio and his adherents, belonging to this sect.
4 Asbinawa, people of Asben, a name given to one of the Tuarek tribes.
5 su ; another reading is wai, they say.
6 kazata, a Sokoto word meaning to run away.
7 rayi, i.e. rai yi. rai is masculine, but is here treated as feminine for the sake of the rhythm; yi denotes "like." cf. A. 6.
8 saruru is applied to a useless, foolish person.
9 kanfa, a Sokoto word equivalent to saura, remainder.
10 maiki, or meke, a species of eagle or vulture.
11 mayya mayya, usually written manya manya.
12 sarkaki, sometimes written sirka'kia, a thorny bush which grows near water. The meaning of the passage is, that some secured their safety by hiding in the bush.
13 barde, cavalry without shields.
14 garki, cavalry with shields.
15 masulifdi; lifdi, or lifudi, is a quilted shirt worn by horse soldiers.
16 fada, the king's council.
17 gurguri, or guriguri, properly a runner in front of a horse, so foot soldiers generally.
18 tada, lit., to raise up, hence to choose.
19 The MS. reads babu, but for the sake of the rhythm the u must be elided.
20 zaki, lion, a title applied to a king.
21 koka, a Sokoto equivalent for kaman, like.
22 sassaka, "to jog" (of a donkey).
23 kahunna, i.e. Arabic the fem. form of they, used here in order to rhyme with the other lines in the verse.
24 masu-dinini. The three last syllables must be scanned as two for the sake of the rhythm.
25 masu-zanna, zane, pl. zanna, is a woman's cloth.
26 masu-al'ada, lit., those who perform the custom. It probably refers to the performance of aji, a form of obeisance.
da ka che apparently equivalent to da kun sani, had you known (cf. p. 55 n).

28 ta tuba. For this use of ta cf. p. 91.
29 munduwa, pl. mundaye, a bracelet.
30 zina, another reading is zinariya, which, however, spoils the rhythm. zina is probably a contraction for zinariya.
31 Soba was the uncle of Yunfa. The ring and other loot mentioned were well-known heirlooms.

32 tamantaka, a Tuarek word denoting an Asben girdle.
33 Baba and Bawa were also uncles of Yunfa.
34 kashe, here used like chi, to capture, not necessarily implying destruction.
35 kunchi is often applied to the thorn fence and rami to the ditch surrounding a town. The passage may mean, "they have taken refuge inside their towns."

36 warwada or walwada, a long-bladed hoe or hatchet. The reference is to the inadequate weapons of the Fulani.
37 dukiyammu, a euphonic variation of dukiyalmu. The meaning is that the speakers possessed nothing but that which they were wearing.
38 dauri, a shortened form of da wuri, formerly.
39 gumki, the money paid to ransom a captured slave.
40 sumya, spider's web. The meaning apparently is, that in his hasty flight through the bush he broke the spiders' webs.
41 masu-chinya. The Fulanis in these days did not wear trousers. Cf. Fr. sans culottes.
42 masutaggo; taggo, another form of tugguwa, a short, armless shirt.
43 huware, a Fulani word denoting the reed shelters used by the Fulani herdsmen.
44 faggo, or paggo, a Fulani word denoting a woman's luggage carried in a bag or net.
45 kalgo. From the bark of the kalgo tree are made cords to tie up the reeds of the house.
46 300 cowries, i.e. about threepence.
47 sansani, lit., camp, here used for army.
48 saki, or swaki, a valuable dark blue cloth.
49 yin bako means to have a guest to stay.
50 Alkalawa was the capital of Gobir.
51 fida zomo, for masu-fida zomo. The meaning apparently is, that the speakers had originally to dispute their tenure with animals. They here endeavour to glorify their present success by comparing it with their former insignificance.
52 Yakuba was the predecessor of Yunfa. Yakubawa signifies men of Gobir.
53 yada mashi, lit., throw spear. The expression is applied to the first war waged by a king after his accession.
54 hakra, Arabic 𓊡, right, or truth.
55 ji ta: ta, refers to magana, which is understood.
56 muzabzabina, Arabic, wavering. In this case, and in the three following lines, the a is added to the Arabic form for the sake of scansion.
57 dina, Arabic, religious worship (cf. addiini).
58 fasikina, Arabic, profligates.
59 amira-l-muminina, Arabic, a title given to the Sultan of Sokoto. The Hausa form is sarikin musulmi.
THE CAPTURE OF KHARTUM AND THE DEATH OF GENERAL GORDON.

A description by a Hausa native in the Mahdi's camp.
بانيسو شكوّانا سي مُنشئي دُعونِ الله * سعينَبَ

اکيشي دُاصب يسا مُنتي سكائي عيز عُحرتَم

ودنس كمًا غاربوا مهد شندع كدو * مهد يثاشي

اکيشي بيسا دك سكائي ذو عُحرتَم متن دُرَم

سكائي اكْم أنبط ون دن سنبغين بذغَا

حلْدَري * دنبط با ساية شغبا * دنبط حر بَغِ

يبي بيح مهد يشغ غر متن باشا دسكيه

حكنَن ذئير تبشي * كتن متن مهد سکسوكي

مَمِي يكْنيسَد بَدَع * سكَسَم مَم كم عَشَرِن

باشا بثي با داشعو با حر اكمايشي * انبغشي

دينغ اكستشي دقو ب * مهد يثي اكرو كنس

اكشير اكدوكي نامنس اكشيش ثكن روأ

اكرو كنس ورن مهد * مهد يثي أربي

عداننس يثي كنَي مُنوُن أب دُرم ككشيشي

يبي فش يثاشي يكوو سنن دمبي
TRANSLITERATION.

ransa da aka kama shi an yi yaƙi tun da safe hal mareche babu zamnawa, mutanen basha an kashesu: mutanen mahadi kuma an kashe su dayawa hal dare hal assuba. mutanen basha sunka bar wani wuri sunka zo wurin mahadi sunka che mun gaji babu futawa yau ku chishe mu kadan kun tafi gida da dare basha ya gudu. mahadi ya che to haka za mu yi mu same shi: mahadi ya ba su dukiya ya che ku tafi in kun so ku zauna chikin sansanina in ba ku so ba ku tafi garinku. suka yi murna: ya kawo shanu aka yanka da raƙumi aka yanka: ya kawo kurdi dayawa ya ba masu-ƙaƙa ya che to wannan ba ni so shi kwana sai mun chi shi da ikon Allah: sa’anan ya aka tashi da assuba ya sa mutate sunka tafi gabaz ga Khartum waɗansu kuma ga arewa: mahadi shina daga kudu. mahadi ya tashi aka yi busa, duka suka tafi zuwa ga Khartum, mutanen Khartum suka tashi aka gamu ana faƙa wannan da wannan suuna bugun bindiga hal dare: suña faƙa ba su iya shiga ba. ana faƙa har gari ya waye de jijifi mahadi ya shiga gari mutanen basha da suka ji hakanan zuchiaƙu ta ƙache. kadan mutanen mahadi suka soki mutum ya kan yasda bindiga. suka kama mutum kaman ashirin: basha ya che ba za shi gudu ba har aka kama shi: am buge shi da bindiga aka sare shi da takobi. mahadi ya che a kawo kansa aka sare shi aka dauƙi namansa aka jeƙa shi chikin ruwa. aka kawo kansa wurin mahadi. mahadi ya che a rufe idanunsu ya che kun yi mugun abu domi kuka kasheshi? ya yi fushi ya tashi ya komo sansani da mareche.
On the day on which the city was captured the fight was carried on from morning till night without any respite. Many of the Pasha's men and many of the Mahdi's men were killed. (This went on) till evening, till the early dawn. The Pasha's men left a certain place and came to the place where the Mahdi was and said, we are tired and have had no rest to-day; give us something to eat. If you come to the house to-night the Pasha will run away. The Mahdi said, it is well; we will do so; we will capture him. The Mahdi gave them goods; he said, go if you wish, or stay in my camp if you do not wish to go to your own town. They rejoiced; he brought them cattle, they were killed; a camel also was killed (for eating). He brought much money, he gave it to the soldiers. He said, it is well; I do not wish that he (the Pasha) should sleep before we capture him, by the power of God.

Then they rose up in the early morning. He caused his men to go to the east towards Khartum, others to the north, the Mahdi himself was at the south. He rose up and blew a trumpet, they all went to Khartum. The men of Khartum rose up; they met, they fought one with another. They fire guns, they fight till the evening, they are not able to enter. The fight went on till break of day, till the early dawn; (then) the Mahdi entered the town.

When the Pasha's men heard this their heart failed. When the Mahdi's men pierced any one (with a spear) he threw away his gun. About twenty men captured the Pasha. He said that he would not run away till he was captured. He was shot with a gun, he was cut with a sword. The Mahdi said that his head was to be brought. It was cut off and taken; his body was thrown into the water, his head was taken to the place where the Mahdi was. The Mahdi said, let his eyes be shut. He said, you have done a wicked thing; why did you kill him? He was angry; he rose up; he returned to the camp in the evening.
THE OWL, THE HAWK, AND THE KITE.  

Written by Mallam Abda Samada, of Katsena.
TRANSLITERATION.

The story: the owl committed a theft and carried (what she stole) into her hole and hid (it): the kite and the hawk collected all the birds, and said let her be sought for and brought: if they do not find her let them not return to their houses: the owl heard the news: and hid herself: they seek her: she entered into the hollow of a tree: she did not come out till the evening: the kite and the hawk heard the news that the owl was with the ostrich: they called the ostrich: they inquired of it: the ostrich said that it had no news: but the crocodile should be asked (lit., there should be asking of the crocodile) (as) the owl was in his house: they said let the crocodile be called: the crocodile said he was not coming, it was no concern of his: they said let him come: he said he would not come: he entered the water: he hid himself: the king heard the news, he said let the hawk and the kite be caught: the king gave much money: a trap was made: they were caught: the king asked, where is the fault of the owl? They said, she committed a theft: the king said, what did she steal? They said, an egg: the king said, where is the owner of the egg? They were silent: (he said again), where is the owner of the egg? They were silent: the king seized them and killed them: their children said that wherever they saw the owl they would kill it: the owl does not come out except at night.
TRANSLITERATION OF THE EXTRACT FROM HAUSA POEM
OPPOSITE TITLE PAGE.

bismi illahi errahmani errahimi salla
Allahu ala sayadina muhammadin wa álihi wa
sahabihin wa salaman tasliman

haza kitab alrata limansub

bismi Allahi Allah
farawal karatu
ya Allah rabbi ka
ba mu gamu katarta
ya Allah ya khaliƙu
ya arziƙi bai
ya Allah ka shiriyu mu
mu yi aiki sawaba

5 za mu fa haddichi in
akwai majiya kalami
to matamu almajirai
a ku maida hima
akwai nesa ku bar kai
da kawowa na kariya

ku ji choro akwai ran-
gamomu da mu da
Allah
ana ɓoya ana ja chiki
ana fasada

suna (ne) na Allah da
kan yi a fara aiki
muna zikri muna ad-
du'a muna sallati
ya ma'abudu ya rab-
bana sarki sarauta
kada mu kurkura mu
yi abin da ba shi
kama ba
ba wannan da kan jil shi
ba shi kalkaɗe ba
kuna zikri kuna ad-
du'a kuna salati
ku bar ta, rada ku
bar hasada da anan-
minchin
rana na komi ka
ke chiki sai ta
buɗe
wata rana a kan da-
ma sa ya ka che ba
yi ba
لا يعلم الله عز وجل أحق حكم في الأمور، فإننا نتبرأ به من السوء في التوجه.

كما أن العلماء الأحياء نصفهم بمثابة علماء من حكم الله، فإننا نتبرأ به من السوء في التوجه.

وهم يعلمون الله عز وجل أحق حكم في الأمور، فإننا نتبرأ به من السوء في التوجه.
a tuba hakika aboki a bar na kariya
a tuba ga Allah a bar tuba mazuru

mai-tuba mazuru ba shi ishi kowanne ba
a kan d'armishi baibai a ja shi da birki'dawa

a ja shi ana daka hal ta yi dorawa azaba

15 shina kuka shina sha shashaki a chiki

kuma a kan kai shi (a)kan rataya ga rinun azaba
shi ke nan fa da'imu babu fita da'ahai ba mai-tuba ba shi kromo ga aiki nai na sabo

a yi tuba ga Allah aboki a bar na kariya

20 tuba hakika a bar rikichi na banza mai-swaho izan ya ki tuba ya yi khasara ku bi Allah ku bar bi la'aru da shi da nafsi

a bar rikichi a bar sha giya da bam da buza shi kan tuba kaza tana baka (baki) bai sako ba
sai zunubi sai san-duna da su da sarka

wuta da wuta ta kan wanyi duka babu k'ayye
chikin machachi chikin gwamata chikin masiba
azaba ana takura ana danda'kasasa kamal kilago
shina tsuwa shina takura kamal kutara
ba mutuwa balle shi-dau shi shi je shi futa kun ji fa mun fa'di yanda ka nemasa ba khila'fa
a bar koya na shaitan da za shi gidan azaba
idan haka yi gobe ana dubu nadama ya rubushhi ya kora kansa chikin azaba kuna azumi da salla kuna zaka da haji
In the name of God, the Compassionate, the Merciful, may God bless our lord Mohammed and his relations and his friends, and peace be (ratified to them).

This is written for the warning of my relations.

In the name of God, God is the beginning of (my) reading, it is the name of God which you must make fast at the beginning of (your) work.

O God, my Lord, grant us to obtain our desire, we utter invocations, we offer supplications and prayers.

O God, creator and sustainer of Thy servants, O my Lord, who art worshipped and rulest over the kingdom.

O God, prepare us that we may work successfully, let us not fail or do that which is unfitting.

We will begin to preach if there is anyone to listen to our words; let not the man who hears cast away (what he hears).

Ye, too, O women, my disciples, do you show diligence; invoke the name of God and offer supplications and prayers.

There is a far-away (judgment), leave off false dealing, leave off whispering, leave off jealousy and tale-bearing.

Be afraid, there is a day of meeting between us and God; on that day whatever you are within shall be revealed.

There is hiding, there is crouching, there is wrong-doing, on another day he is confused, he is sorry that he did not do it.

My friend, repent truly and leave off falsehood, leave off deceit, leave off drinking gia and bam and buza.

Repent to God, leave off repenting like a wild cat; it repents with the fowl in its mouth, it puts it not down.
He who repents like the wild cat, this is not enough for any one, he shall indeed have nothing but evil, stripes and chains.

He shall be bound with his hands penina, he shall be dragged and turned over and over, the fire shall include everything, there shall be no end (lit. edge) to it.

He shall be dragged and beaten till the pain is increased; in the squeezing, crushing, and great pain.

15 He cries, he gasps for breath in the pain, he is bowed down, he is struck frequently, as a skin (that is beaten).

Again he is taken and tied to a painful stake, he screams, he falls down like the beam for pumping water.

There is indeed for ever no release at all; much less will death take him away, so that he should go to rest.

He who repents, returns not to his work again; do you listen, we tell you what you are looking for, there is no variation.

My friend, you must repent to God, you must leave off falsehood, leave off the teaching of Satan, who will go to the house of pain.

20 Repent truly, leave off vain deceit; if this be done, tomorrow your repentance will be seen.

The evil doer, if he refuses to repent, will suffer misfortune; he loses (all), he hurries himself to (the place of) pain.

Follow God, cease following the wicked man, leave both him and his desires; keep the fast, and pray, give tithes, and go on the pilgrimage.

**NOTES.**

The first two lines in the M.S. are in Arabic.

1 ٰن ne.
   da kan yi, which you should make; i.e. make fast.

2 كاتارا Katar was a special friend of Mohammed. The ex-

* The nos. attached to these notes refer to the nos. of the lines in the poem.
pression gamu katarta denotes to obtain a thing with ease, or to obtain the object of desire, even as Katar obtained his wishes from Mohammed.

Arziki, prosperity, here used as source of prosperity. The ك of the Arabic is usually pronounced in Hausa as though it were written ك. Another reading here is رازیکن, i.e. Arabic equivalent for sustainer.

bai, a shortened form of bayi, the pl. of bawa, slave.

Arabic, worshipped.

Arabic, that which is right.

kurkura, for كُرَّكُرُا to miss the mark in shooting.

kama, for kamata right, fitting.

ji shi ba. The ba is superfluous, and should be omitted.

hadichi, cf. second form of Arabic حدث to explain.

majiya, another form of مَسِعَ جي, listeners.

Lit., give up taking away and bringing back deceitfully, i.e. giving one report to one person and a different one to another. کّریا should be written کریا.

lit., there is far away, i.e. there is another world.

choro. The Fulahs who speak Hausa generally use choro for مُرَو توسو.

ja chiki, dragging the belly; an expression suggested by the crawling of a snake, often applied to the secret approach of a thief.

ya ka che, an idiomatic expression generally used of a man who regrets what he has just done. cf. use of da na sani, had I known, p. 56 note. Another reading is ya ka che da ba yiwo ba.

gia, bam, buza, three intoxicating drinks. gia is made by soaking guinea corn in water for three days till it begins to sprout. It is then boiled and crushed. bam is palm wine obtained by direct incision into the stem of the palm. buza is made of salt, honey, and water.

mazoro, a wild cat; the repentance of a wild cat is a Hausa synonym for insincerity; with a stolen chicken in its mouth, which it has no intention of giving up, it says, "I repent."

hal ta yin. For a somewhat similar use of ta, cf. grammar, p. 91

shina sha shashaki. shashaki or shishiki is used of the gurgling sound made by a goat when its throat is cut.

rinu, properly an iron fork for toasting meat.

tsuwa, the noise made by a mouse when caught by a cat.
kutara, the name of a tree; the rafters made from its wood are heated in the fire in order that they may be bent into shape; also used of a beam for pumping water.

khilafa, Arabic, difference, inconsistency; i.e. we tell you what to do, none can tell you anything different.

haka yi, for haka ka yi.

nadama, Arabic, repentance, remorse. The meaning is, If you repent to-day, you will not sin again to-morrow, but you will repent what has been done.

la'inu, Arabic, accursed. Another reading is, la'abu, Arabic, playing of games.
A LETTER ADDRESSED TO THE KING OF ZINDER.

جَعْفَرِ السَّمَّارِيُّ الْبَصِيرِيُّ، سَيْرَنُ بُنْيَةَ الْكَيْلَاءِ، يهْتَمُّ بِفَتْحِ الْوَسْطَى، يَقُولُ: ﴿دِينُوَّرُ بْنُ عَثْيَانُ مُلَمِّحَةَ ﻟَوْرَاءَ الْخَيْرَةِ، ﻓِي فَتْحِ الْوَسْطَى، ﻳَأْتِ ﺔنَّا ﺔلْمَعْلُوْمَ مِنْهُ﴾ ﴿سَيْرَنُ بُنْيَةَ الْكَيْلَاءِ، ﻟَوْرَاءَ الْخَيْرَةِ، ﻳَأْتِ ﺔنَّا ﺔلْمَعْلُوْمَ مِنْهُ﴾

بِسْمِ اللَّهِ رَحْمَاتُهُ وَبَرَاتُهُ، مَعَ ﺔنَّا، ﺔلْمَعْلُوْمَ مِنْهُ، ﻓِي فَتْحِ الْوَسْطَى.
LETTER TO THE KING OF ZINDER

The guide of the caravan salutes the king of Zinder; he salutes him again, he salutes him with thousands of
salutations. He says, may God prolong his life. After this he says, we and those who are with us left Kano fourteen days ago. Now we wish to come to your town, we beg of you that you allow us to enter the market-place of your town that we may trade until our business is finished; after this we will go forth as pilgrims to Mecca. We will do everything that you tell us; our stay here is in your hands, our going forth hence is in your hands. The guide says, if you say it is necessary for us to arise, well, we will arise; if you say we are to do the business that we have until it is finished, well, we will do it, and will then thank you much. The guide says again, do not believe everything that is said of us. We are indeed traders; we are not brigands, much less do we wish to steal in the market of your town. We beg of you again that you will say to your men that they are not to forcibly disturb us till we have obtained provision for the way in view of our journey. Together with this letter I send two thousand kola nuts. May God prolong your life. The end. It is finished.
THE COUNTRY WHERE THE SUN RISES.

غرین شاموا

سكر يبدي متم وذ ذَّيث جغ اند رانا تكبنتوا * أندن ون تلك مطيد يذو يذى دشرك نى نتبي سرك يذى تون ثنئى آكيى

مس غرِّر يتبي غدا يدور ذوكتس سرد يحو * يبَت دغَّر ذاىى غوَن انذ رانا تكبنتوا * يتبي تهيى حر يضم وت غدا يوثى دك حَر يعس غرين شاموا * ساعد يجي غرين شاموا *نوى شاموا دنكَنوا عدنس تكَّنئى فوى * ساعنَه يتبى غرِّن شاموًن تغنى * أشيي شاموا * أَگرْنِس متني نى ان داَسداو غرين نسى دم طنطاليى * تطوكَنئى تكيَّش غبني سرك سكِّغيس
كوْنُوا ُسْكَنْيُو ُعَرْنُكُو ُسْكَنْيُو مَسْ اَنْ دَأْمَا ُنِىِّو ُوُطَنْيِ ُعَطَّابَيِّي ُنِى ُسْكَنِّي ُدُوُا
ُسْكَنْيُو ُسْكَنْيُو ُسْكَنْيُو ُكَيِ ُكُوُا اَتَأَرَو اَنْ ذَالِكَ
ُنِىِّي ُذَانِي اَنْ غَنُو اَنَّهُ رَآانَا ُتَكَيِّطَوُوا ُسْكَنْيُو
ُكُوُّنُو ُكُوُّنُو ُدَسَابُيّي ُكُونَيُو ُأَدُنْ دَرَى ُنِىِّي
ُذَجَبُ ُكُتَبُيّ ُكَعْسَكَيُو ُغَرُ مِيْدُوُيُو ُبَنُيّ
ُكُوُّثُيّ ُكَعْسُ غَرُ مِيْجَيُا ُبَنُيّ يُوُثُيُيّ بَعْسُ
ُغَرُ بِرْفَتُ َكُوُّغَنِّ أَزُرْفَا يُدِيِّبُ كَطْنُ أَزُرْفَا
ُبَيِّنَسُ حَذَنِّ رِيَغَ ُبُوُثُيّ يُبِيِّيُو ُوُرُ مِيْجَيَا ُدُوُنِّ فِنُيْرَيَا يُدِيِّبُ كَطْنُ يُكَنُّسُ حَذَنِّ رِيَغََا يُعْسَكَيِّ
ُبُيُّنُمِّيّ يُوُسُّيّ بِيْسَكَيُو بِيْنُ بُوُرُيّ دَدُرِّمِ حَيْمَا
ُدُوُوُرُ دَاتُ ُنِيِّسُ يُطِلُّيُ ُيَغْنَيُو ُفِيَنَا بِيْنُ
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garin shamuwa.

sariki ya nemi wani mutum wanda zai tafi ya ga inda rana ta ke fitowa: ana nan wani talaka matsiyachí ya zo ya che da sariki ni na tafi; sariki ya che to ka tafi: aka yi masa guzuri ya tafi gida ya daura wa dokinsa sirdi ya hau ya fita daga gari za shi gunan inda rana ta ke
fitowa: ya tafi tafiya har ya samu wata guda; ya wuche duka har ya isa garin shamuwa. sa'an da ya je garin shamuwa akwai wata shamuwa da ta ke zuwa gidansa ta ke yi kwai; sa'an da ya tafi garin nan shamuwan nan ta gan shi; ashe shamuwa a garinsu mutane ne in za su zo garinmu su kan zama tsuntsaye: ta dauke shi ta kai shi gaban sariki suka gaisa ta kai shi gida aka yi masa kalachi ya chi: shi kuwa bai san su ba su kuwa sun san shi: ya tambaye su ya che ku mutanen nan ina kuka san ni? suka che mun san ka: ya che ka'aka kuka san ni? suka che mun je garinku suka che masa in damuna ta yi wadane tsuntsaye ne su ke zuwa garinku? ya che shamuwa: ya che ku ne shamuwa? suka che mu ne shamuwa: suka che kai kuwa Ataru ina za ka? ya che za ni in gano inda rana ta ke fitowa. suka che ya ka zo ka kwana da safe ka wuni: idan dare ya yi da jijib ka tafi ka iske guri mai-dufu. ya che ka wuche ka isu guri mai-ja: ya je ya wuche ya isa guri farifat kogin azurfa ya diba ka'dan azurfa ya kunsa hanun riga ya wuche ya tafi wuri mai-ja kogin zinariya ya diba ka'dan ya kunsa hanun riga ya iske babban gumji ya wuche ya iske babban baure da durumi da tsamiya doguwa da ita: ya isa ya tsaya ya gani fufunda babban tsuntsu. da asuba zakara ya yi chara da rana za ta fito ya kuma chara. jimawa ka'dan ya sake yin chara har sau uku; sa'anan mai-bu'dun kofa ya zo ya bu'de ya che rana za ta fito ya kuma fa'da rana za ta fito. Ataru ya yi sukuwa kamin ya zo garin shamuwa rana ta koneshi ya zo dakyar ya sabka suka yi masa jiniya har ya warke: fufunda sarikin tsuntsaye yina da kwai guda daya tun da aka tsiri duniya ya yi kwai nan ya hau kansa yina kwanchi bai kan'kashe ba sai ran da duniya ta kare: wanda
The Country Where the Sun Rises

ya yi kikiyawan hali ya shiga inuwa tasa wanda bai yi kikiyawan hali ba ya zauna a rana kwakoluwa tasa ta tafasa yina gani inuwan fufunda ba ya shiga ba.

Translation.

The Country of the Hornbills.

A king sought for a man to go and see where the sun comes out. Presently a poor destitute man came and said to the king, I will go. The king said, well, go. Provision for the journey was prepared for him, he went to his house, he put the saddle on his horse, he mounted, he went forth from the country to go to the place where the sun comes forth. He went on his journey, he spent one month, he passed beyond everything, he came to the country of the hornbills. When he came to the country of the hornbills, there was a certain hornbill who used to go to his own house to lay eggs. When he came to this country, this hornbill saw him. The hornbills indeed in their own country are men. When they are about to come to our country they become birds. (The hornbill) took him and brought him before the king, they saluted; she took him home, breakfast was made ready for him, he ate. He, in fact, did not know them; they knew him, he asked them and said, you men here, where did you know me? They said, we have known you; he said how is it that you know (me)? They said, we go to your country; they said to him, when the wet season occurs what birds are those that come to your country? He said, hornbills; he said, are you hornbills? They said, we are hornbills; they said, you, Ataru, where are you going? He said, I come in order to see where the sun comes out. They said, come and stay the night, when the morning (comes), pass the day, when the evening comes, take your journey very early (till) you arrive at a dark place. He said, pass on, till you reach a red place; he went, he passed on, he came to a very
white place, a silver river, he took a little silver, he
folded (it) up (in) his sleeve (lit., the hand of the cloak), he
passed on, he went to a red place, to a golden river, he
took a little, he folded (it) up (in) his sleeve, he came to a
large gutta percha tree, he passed on, he came to a large
fig tree, and a durumi tree, and a tamarind tree, which
was tall. He arrived he stopped, he saw a large bird, the
phoenix: in the early dawn the cock used to crow, when
the sun was about to come forth he would crow again:
after a little he would crow a third time: then the
opener of the door would come and open and say, the
sun is coming forth, he would say again, the sun is
coming forth: Ataru galloped till he came to the town
of the hornbills: the sun burnt him, he came with diffi­
culty, he dismounted, they waited upon him (till) he was
healed: the phoenix is the king of birds, it has (had) one
egg since the world began, it laid that egg, it mounted
(on it), it sat on it, it has not hatched the egg, (it will not
hatch it) till the day on which the world ends: he who is
of a good disposition will come under its shadow, he who is
not of a good disposition will remain in the sun, his brains
will boil, he will see the shadow of the phoenix, he will not
enter it.
A DESCRIPTION BY A HAUSA PILGRIM OF THE CEREMONIES PERFORMED AT MECCA.
سُطْلِیَا سَبْیٰ ضِیَبًا سَبْیٰ وَرِن مَرَو سَعَو بِس مَرَو
سَبْیٰ مَعَنَا سَوَوُک سَبْیٰ حَکَن سَو بَکی کَانَا
سَبْیٰ آَک سُکَاو کِرَد مِیو اِبا سَهَاری آَکَو
کُمَا آَا وَنَذِام سَانِی سَبْیٰ غَنَن سَهوَی
ذَنِی • اذْن غَرِسَوی سَبْیٰ مَنِی سَدَمَ•
سَبْیٰ عَرَف سَعَو بَس تَنَی حَنَطی حَر رَانَا تَبَاط•
لیمِن بِنی لَبیک مُنَبی ذَک سَبْیٰ لَبیک حَر
رَانَا تَبی ذَبَی سَانِی ذَک سَبْیٰ مَنِی گُوُا•
بِدوُری دُوْطی بُکی بُکی بِبِی شیطَن•
سُکُوُو دَک غَدا مُنَبی مُاسْکُرد سَسی رَاغْنَا•
وَن بِسی طَری وَن طَری دَحْمْسِن وَن بِسی
بِنَن دَک حَکَن دَاسی• اینَکَ دَک تَنَد•
سَابی حَر لعَصر آَندِبَاوی آَبَی رَام مَاسْتی•
سْتَطِیب سُنسِویَا• غُوُی دُساَبی کِمَا آَنیبَک•
کُمُ چِیَا• مَنِی سُبی طِنف دُوْطی بُکی•
بُکی سُکُوُو غَدا• غُوُی دُساَبی رَانَا تَعِک•
TRANSLITERATION.

su zo kusa ga ruwa na yamma su yi kaman yada mutane su ke yi su wuche kuma har sau bakwai: haka su tafo wurin ka'aba su na suna duban ḏaki samrai shina magana da su kadan sun gama su rufe ido su fito su tafi wurin tsayawan annabi Ibrahim su yi salla sau biyu su tashi duka samrai nan shina magana da su kadan sun gama su rufe ido su tafi ḏakin Zumzum su sha su yi wanka su je wojan ḏofan Safa kadan sun yi kusa da bakin ḏofan Safa su komo su lashi dutsi su fita su tsaya a bakin ḏofa su yi magana su sauka su na magana su tafi wurin Safa su hau
bisa su che bismi Allahi Allahu akbar. su sauka su je wurin gudu duka su yi gudu kadan su tsaya su yi tafiya su tafi wurin Marwa su hau bisa Marwa su yi magana su sauka su yi hakanan sau bakwai kana su tafo su yi aski su kawo kurdi mai-yawa a ba samari a kawo kuma a ba wanzami sa'anan su tafi gidansu su tuɓe zane.

idan gari ya waye su tafi Mina su zamna su tafi Arafa su hau bisa tun da hantsi har rana ta faɗi. liman ya che labaik mutane duka su che labaik har rana ta yi zafi sa'anan duka su tafi Mina kowa ya daƙuƙi dutsi bakwai bakwai ya jefi shaitan: su komo duka gida mutane masu-kurđi su sai raguna wani ya sai dari wani dari da hamsin wani ya sai metin duka hakanan za su saya: a yankasu duka tun da safe har la'asar: ana zuba wa achikin rami masu-chi suna dhiba suna soyawa: gobe da safe kuma a yanka kaman na jiya: mutane su tafi su jefa dutsi bakwai bakwai su komo gida: gobe da safe rana ta uku su koma su jefa bakwai bakwai su tafi kuma su jefa na-biyu su koma na-uku su jefa kuma su yi aski su kawo riga su sa su sa wando su sa fula su naɗda rawani a yanka raguna kaman na shekaranjiya da la'asar: rana ta fuɗu mutane duka su tafi waɗansu bisa dawaki waɗansu bisa jakuna waɗansu bisa alfadarai waɗansu bisa rakuma saura duka suna tafiya a ƙasa suna tafiya wurin da a kayanka Ismail su yi addu'a su wuche zuwa Mukka askarawa dayawa suna buga madafa su shigo Makka su sauka.

Translation.

They come near to the water on the west, they do as the others do, they pass by seven times: thus they come to
the place of the Kaaba,¹ they behold (the) house,² a young man speaks with them: when they have finished this they close their eyes, they come out, they go to the place where the prophet Abraham stopped, they offer prayer twice, they all rise up, the young man addresses them; when they have finished this they close their eyes, they go to the house of Zemzem,³ they drink, they wash, they go outside the door Safa,⁴ when they come near to the threshold of the door Safa, they come back, they kiss the stone,⁵ they go out of the door, they stop at the threshold of the door, they utter (certain) words, they go down, they utter (more) words, they go to the place of Safa, they mount up on it, they say, in the name of God, God is great. They go down, they go to the place of running, they all run; when they stop they make their journey, they go to the place of Marwa,⁶ they mount up on Marwa, they utter (certain) words, they go down: they do this seven times then they come, they shave, they bring much money, it is given to the young men, more is brought and given to the barber, then they go to their houses, they take off their clothes.

When the day dawns they go to Mina,⁷ they sit down there, they go to Arafa,⁸ they mount up on it, (they stay there) from early morning till sunset. The Liman ⁹ says, "labbaik,"¹⁰ they all say "labbaik" till the sun is hot, then they all go to Mina, each takes seven stones, and pelts the evil spirit; they all return home, those who have money buy rams, one buys a hundred, another a hundred and fifty, another two hundred; all will thus buy rams, they are all killed from morning till late in the afternoon; (the flesh) is poured out into a hole, those who eat take it out and roast it.

On the following morning again (rams) are killed as on the previous day; the men go, they throw seven stones each, they return home: on the morning of the third day they go back, they throw seven stones each, they depart,
again, they throw them a second time, they go back, a third time they throw them again, they shave, they bring their robes, they put them on, they put on trousers, they put on caps, they make up their turbans; rams are killed as on the day before yesterday in the afternoon.

On the fourth day all the men go away, some on horses, some on donkeys, some on mules, some on camels, all the rest go on foot: they go to the place where Ishmael was killed, they offer prayer, they pass on towards Mecca; many soldiers fire off cannon, they come into Mecca, they sit down there.

NOTES.

1 Ka'aba.—For explanatory description of the sites visited by the pilgrims to Mecca, cf. "Hausaland," pp. 199-203. The Kaaba, which is believed to have been originally built by Adam, is regarded by the Mohammedans as the most sacred site in the world.

2 * i.e. the sacred enclosure forming the Kaaba.

3 zemzem, the well believed to have been discovered by Hagar.

4 The hill Safa, to which the door of the mosque called by the same name leads, is about fifty paces distant. Before the time of Mohammed it was revered as the abode of the idol Asaf.

5 i.e. the famous black stone built into the outside of the Kaaba. It is supposed to have been originally white and to have become black in consequence of the sins of the pilgrims who have kissed it.

6 Marwa is another hill not far from Safa. The ground between the two was that traversed by Hagar in search for water. The pilgrim is directed to walk seven times over it with an inquisitive air, now running, now walking, now stopping and looking anxiously back. It is covered with shops at the present day. For reference to Safa and Marwa, cf. Koran ii. 153, "verily S. and M. are of the institutions of God."

7 Mina, i.e. Wady Mina, the place where Abraham drove the devil away by pelting him with stones. In imitation of his action the pilgrims throw stones at three pillars erected here.

8 * Arafa, a hill outside Mecca. It is here that the sermon is preached on the first day of the pilgrimage by a preacher, who is directed to be moved with feeling and compunction. This is prior to the visit to Wady Mina.

9 liman, from Arabic *u Imam, or priest.

10 * labaik.—This is the formula of response at the end of the prayers. It comes from the Arabic *u labi, the second form of which means to pronounce the words *u labaika, "here I am for your service."


11 According to Mohammedan tradition, Abraham attempted to offer Ishmael, not Isaac, in sacrifice.
NOTES ON HAUSA PHONOLOGY.

The following are specimens of the changes which many Arabic words and letters undergo when adopted into Hausa, both in regard to their writing and pronunciation.

The Ar. article appears in Hausa: 1. Unchanged from the Ar. form, e.g. alkali, Ar. Al-kalī, id., judge; aljanna, Al-janna, Ar. id., paradise; addini, Ad-dini, Ar. id., religion; cf. also addu'a, annabi, annabanchi. 2. As the letter l, e.g. lada, Ar. Lada, wages, pay; lokachi, Lokachi, Ar. L-ka-chi, Kanuri lokta, time; laya, Lay'a, Ar. Lay'a, a writing, a charm; lisha, Lisha, Ar. Līshā, late evening. 3. As the letter a, e.g. azuhur = Ar. Al-zuhur, afternoon. 4. With closer assimilation in the case of words containing l, e.g. allewa, Ar. Al-līlwā, sweetmeats; v. under ض.

Some of these Arabic words appear in Hausa both with and without the article, though occasionally with a slight difference of meaning, e.g. aya, ada, amru, al'amari. In the same way we employ in English koran and alkoran, kali (as in lemon-kali) and alkali. For modifications of the Arabic article in English similar to those found in Hausa we may note alcohol, which appears in Hausa as kwalli (antimony), alkali, almacantar, and almagest. This last, which is used in astronomy to denote Ptolemy's great collection of problems, is a combination of the Arabic article Al and the Greek μεγάλος “greatest.”
An interesting example of the modification of the Arabic alphabet in a manner closely parallel to what occurs in Hausa is afforded by the history of the Greek ἀμβιχιόν "goblet"; borrowed by the Arab chemists it appears as أَمْبِيْحَن and أَمْبِيْحَن, which, with the Ar. article, is seen in the French alambic, English alembic, while a further reduction of the article gives the English limbeck, Italian lambicco. Illustrations of this assimilation and disappearance of the article may be found in the European languages themselves, thus, English newt = an ewt, an adder = a nadder: English ounce (a lynx), French once, Italian lonza: English manatee (a sea cow), French lamantin.

A reduplicated consonant in Arabic often appears in Hausa as a single consonant followed by an alif; thus كَالِي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disregard = Ar. كَالَّي فَالَّي, to disreg
Ar. \( \text{حح} \) sometimes appears in Hausa as \( \text{اية} \); sometimes it disappears altogether; thus Ar. \( \text{ربحة} \), H. \( \text{رِبّا} \), unlawful gain.

Ar. \( \text{kح} \) is often changed to \( \text{ح} \); thus Ar. \( \text{khamasa} \), H. \( \text{حمشي} \), tax; the Ar. \( \text{khasratun} \) appears in Hausa under the three forms: \( \text{هاسرا} \), \( \text{اسارا} \), and \( \text{تسارر} \), loss; the Hausa word \( \text{لاباري} \), news, comes from the Ar. \( \text{khabarun} \), the article having been first prefixed and then assimilated; cf. also \( \text{فاسو} \), chapping, from Ar. \( \text{fasikha} \); \( \text{فومة} \), pride, from Ar. \( \text{فاحمها} \).

Ar. \( \text{jح} \) is pronounced \( \text{ز} \) in Hausa; occasionally, however, it appears as H. \( \text{جح} \) or H. \( \text{جح} \); thus Ar. \( \text{dsorun} \), H. (choro or tsoro), fear; Ar. \( \text{اذمفر} \), H. \( \text{صعكمارا} \), cheese; the Hausa word \( \text{ذَيْع} \), if, or when, i.e. the Ar. \( \text{اذا} \) is usually pronounced \( \text{idan} \); cf. also H. \( \text{ديرار} \), cubit, from Ar. \( \text{دسران} \).

Ar. \( \text{s} \) sometimes changes to Hausa \( \text{ش} \) before \( \text{i} \); thus Ar. \( \text{sunnatun} \), H. \( \text{شينا} \) knowledge.

Ar. \( \text{s} \) may appear in Hausa as \( \text{ذ} \), \( \text{ز} \), \( \text{تس} \), or \( \text{ج} \); thus, Ar. \( \text{sabba} \), H. \( \text{زوبا} \) or \( \text{زوب} \); Ar. \( \text{sarihhun} \), H. \( \text{تاري} \), pure; Ar. \( \text{saumun} \), H. \( \text{آزومي} \), a fast; Ar. \( \text{kasirun} \), H. \( \text{غبرى} \), short.

Ar. \( \text{ض} \) palatal \( \text{د} \) is often written and pronounced in Hausa as \( \text{د} \); thus H. \( \text{kada} \), to judge, from Ar. \( \text{فظي} \); H. \( \text{ياردا} \), to consent, from Ar. \( \text{مقا} \), H. \( \text{رودا} \), to
crawl, from Ar. ْرَئَضُ. In a few instances the ْض is changed by the Hausas to لُل; thus H. ْرَئَضُ fululu, arrogance, from Ar. ْرَئَضُ; H. alale ْءَلَّابَيْنِ, trouble, from Ar. ْؤُضُ. Sometimes the ْض is retained in the written Hausa, but is pronounced as لُل; thus, ْؤُضُ lullo, purification, from Ar. ْؤُضُ, with article prefixed. As an instance of the variety brought about by the juxtaposition of the لُل of the Ar. article and ْض, cf. in Dict. under alwala, arwala, and lullo, all derived from Ar. ْؤُضُ.

Ar. ل emphatic t is regularly pronounced ظس in Hausa; e.g. tsaka َّمَكْبَ, midst; tsaya َّمَيِّلْ, to stand. Occasionally in borrowed words the proper Arabic pronunciation is retained; thus H. ْشَيْطَنُ shaitan. An Ar. ل sometimes appears in Hausa as ت; e.g. H. tasa َّكَسَأْ, cup, from Ar. َّكَسْأَة; H. butulchi َّبُتْلُضِي, ingratitude, from Ar. ْبُتْلُضِي. A tendency to pronounce ل as ِد may be seen in the substitution of the latter for the former in words borrowed from the Arabic; e.g. H. sharaًي ْشَرَادُ, an agreement, from Ar. ْشَرَأَدَ. This letter ل is generally used by the better-educated Hausas to represent the hard ِد or ظد sound produced when the tongue touches the edge of the upper teeth; e.g. ْظَمَا fada, a fight; َّمَا ُدَيَا daya, one (cf. pp. 7, 127).

Ar. ل weak emphatic َّس is rarely used, and is pronounced as ظ; e.g. َّسَلُوْلْتِي, zalumchi, deceit, from Ar. root ظلُ. (2) Hausa forms of the same origin show as well ظ ظ; e.g. B 59, E. 36, zulumi َّذَلْيِي, doubt, fear. (3) In the
Hausa word minzari مَيزْرَى, spectacles, from Ar. مَيزَرَة the l has become z. This weakening of the sibilants renders it sometimes difficult or impossible to decide with certainty the exact origin of words derived from Arabic; thus azurfa أَزْرَفَى, silver, is probably derived from the Ar. root ضَرْب (as suggested in the Dict.), but it may possibly come from the Ar. نَظْرَب; in either case the initial letter in Hausa represents an attenuated form of the Ar. article.

Ar. عاين. As a general rule, to which, however, there are numerous exceptions, the occurrence of this letter in a Hausa word suggests that it is borrowed from Arabic. Its occurrence in words which have been definitely incorporated into the Hausa language does not affect the pronunciation, and no mark has therefore been used to represent it in transliterating. In words merely borrowed from the Arabic and where the Arabic pronunciation is retained, its presence is marked by ' . The Hausas constantly interchange ع and a; thus we have ido عَدْر and إِدْر, eye; ita عَتّا and إِتا, she; ishe عَشّي and إِشّي, to reach. In C 22, 23, what was once the Ar. article is spelt with ع; thus, alkawali عَلَفَي, agreement. From the Ar. allama علم, the Hausas get alama علم, a marker.

Ar. ف is sometimes represented by the Hausa غ; thus, H. gufa غَوْفَا, basket, from Ar. غَوْفَة; H. shirga شُرَغ, to overcharge, from Ar. شَرَف. In the colloquial Arabic spoken in N. Africa and in some parts of Arabia the Ar. ف is frequently pronounced as g.

Ar. ش; the Ar. شَاهِيَة shahiyatun, may perhaps be the origin of the Hausa شاَحُو shahu and شَاْفُو shafo, kite.
The treatment of the sound \( f \) in Hausa causes much variation in forms, and is strongly characteristic of the language. Generally speaking, in Europe the \( f \)-sound is produced by making contact of the lower lip with the edge of the upper teeth and forcing out the stream of air with audible friction of the passing breath. The Hausas, however, exhibit a tendency to avoid the contact referred to. They simply draw the lips near one to another, producing a "bi-labial" fricative. In consequence of this looser articulation the barrier between this and the other labials is slight, and on the least occasion, say that of a following explosive, a labial stop \( p \) or \( b \) is heard instead of \( f \). Thus a word which, as we know, had originally our \( f \), *tuf\( k \)a (Ar. طفُفُ), to plait, may also be pronounced tup\( k \)a, tub\( k \)a, or tum\( k \)a, cf. also—

- hafshi ḥapshi ḥabshi to bark
- safko sapko sabko to start
- tafki tapki tabki a pool
- tafshi tapshi tabshi soft

The letter which is pronounced as \( f \) in Kano frequently becomes \( h \) in Zanfara, or \( p \) in Daura. Thus—

- fu\( ɖ \)u hu\( ɖ \)u pu\( ɖ \)u four
- fansa hansa pansa deliverance

Again the Ar. بَلْ ثَيْبُ, pl. بَلْ ثَيْبُانِ, mouse, appears in Hausa as bera. Other examples of this fluctuation at the beginning of words are—

- falasa palasa to revile
- fashe pashe to break

Further, words which must have come into the language with \( h \) have sometimes changed this to \( f \); e.g. Ar. شَيْبُ sheik sometimes appears as shefu, Ar. حُيْجُ as ḥuja or fuja, excuse. Finally, an original \( f \) may be weakened to a
mere breath; e.g. fira (cf. Ar. بری, to trump up falsehood), a story, is also found as hira; cf. also—

fuda huda to pierce
fuska huska face,
fudu hudu four
foro horo rebuke

In these cases the true Hausa pronunciation would be best suggested by transliterating the letter ب as fh.

In closed syllables the labial is often entirely vocalized.1

The labial is then merged into a diphthong or vowel; thus hafshi, haushi, to bark; saibtu (orig. Pers. safta), sautu, a trust; shibka, shuka, to sow.

The same slackness of articulation will explain changes exhibited in cases like zunufi = zunubi, Ar. ذوُنُف، hawainiya, Ar. حَبْيْنَة, chameleon; rakumi, Ar. رَكْمٌ, camel; samako, Ar. صَمَكٌ, to start. It was noticed above that hafshi, to bark, appears also as habshi and haushi. Equally complete absorption of an original b occurs in Hausa alura = Ar. البَلْرَة, needle.

In a similar way m is vocalized in damre, daure, to bind, fasten up; zamna and zauna, to sit down. Hence it is probably correct to refer the H. hauka, foolish, mad, to the Ar. حَيْفَ.

One of the most characteristic phenomena of Hausa pronunciation is the tendency to labialize the sounds k and g. In connection with Indo-European languages its origin is described by Dr. Peile:2

k is the hardest of all consonants to pronounce, and requires the most distinct articulation to keep the sound

1 Cf. Ar. كوكب kaukab, for كب kabbab.
pure from subsidiary breaths. If we pronounce it lazily without fully opening the mouth, the result is that together with it a slight w-sound is quite unconsciously pronounced, because the position of the tongue is almost exactly the same for k and g as for w, and if the lips be nearly shut an imperfect labial is necessarily produced: the k or g sound is followed by a labial after-sound, a 'halbvocalischem labialer Nachklang,' Corssen calls it, though the sound is a genuine consonant."¹ In the Indo-European languages this labialism has resulted in a change of the k or g into another consonant, e.g. Sanskrit gaus, Gr. βόος, O.H.G. chuo. In Hausa, however, this labialism is still in an initial stage, and the after-sound causes no actual change in the consonant which it follows. In fact, it is so unfixed that it may be introduced or omitted at will. Thus we sometimes hear komi or kwomi, anything; koriya or kwariya, a gourd; takwoshi or tarkoshi, to go lame; gonda or gwanda, a pawpaw; goza or gwaza, a sweet potato; koi or kwai, an egg. The last example, if the identification with the Ar. فُريَّأ chick, and فَأَرْبَيْنَ egg, be right, shows how through force of custom the w is treated as if it were not radical but parasitic, being omitted or rejected at pleasure. In most, though not all, of the above instances, a "rounded" vowel of the o, u, class follows the labialized consonant. This may perhaps have tended to facilitate the labialization, though how far this has been so it is difficult to say. The suggestion derives some support from the fact that in a few words a y sound is at times heard after k or g when followed by "front" vowels (such as those in Eng. bell or bale). Thus we may sometimes hear ketu or kyastu, a flint; kamru or kyamro, a reed; kyanwa, cat.

Here the parasitic palatizing glide imparts to a slightly fricative character of the nature of the Germ. ach, or of the Eng. "kyind" for kind, or "gyirl" for girl. There is another a in Hausa where the back palatal is a purely explosive found in Arabic words with ٌ, and in some cases with back vowels ə and u. Thus we must distinguish ƙura, hyena, and ƙura, dust; ƙusa, near, and ƙusa, nail.

The Hausa language possesses the palatal ch (as in Eng. which); e.g. wanchan, that; chiniki, trade; chiwo, sickness; chacha, a game; also sh (as in Eng. wish); e.g. ishirin, twenty; shige, gusset; and in addition their "voiced counterparts" j (as in Eng. jungle); e.g. jawo, to draw; jefa, to throw; and j pronounced as Eng. s and z in leisure and azure, i.e. a kind of jh; e.g. aje, truly.

How strong this tendency to palatalism is we may see in the Hausa pronunciation of the Ar. ��. That of Arab speakers varies much in different districts. Thus in Tripoli it is heard as t; e.g. beid tnein, two eggs; while in Egypt it is pronounced either as t or s, and in Algiers as ts. From whatever quarter Arabic loan-words came into Hausa, the attempt to differentiate ٌ from  dài gave occasion to its palatization as ch.

The front vowels e, i, regularly change a preceding t into ch; e.g. kwatanta and kwatanchi, to compare; mata and mache, a woman; sata and sache, to steal. This change is most clearly seen in the case of participles; e.g. m. batache or batachche, pl. batattu, spoiled; m. matache or matchche, pl. matattu, dead. Under the same circumstances s becomes sh; e.g. tarsa and tarshe, to

help; kasa, kisa and kashe, to kill; hausa and ba-hause, Hausa.

The Hausas, as before remarked, frequently pronounce b as ts, but the assimilation often leads to palatalization; e.g. tsaga or chaga, to tear; tsarki or charki, purity; see Dict. under chira, &c. We may add as further examples of fluctuating articulation in connection with palatals; shikin = chikin, in; shariri = jariri, child; shere = jere, line; shure = jure, to kick; saurara = jurara, to listen.

Close relations subsist between the trilled r and lateral Liquids. In Hausa, as in many other languages, the one sound readily runs into the other. Thus the change seen in the Fr. armet, Eng. helmet, is common in Hausa, cf.—

<table>
<thead>
<tr>
<th>galgasa</th>
<th>gargasa</th>
<th>hairy</th>
</tr>
</thead>
<tbody>
<tr>
<td>galma</td>
<td>garma</td>
<td>a hoe</td>
</tr>
<tr>
<td>halbi</td>
<td>harbi</td>
<td>to shoot</td>
</tr>
<tr>
<td>tsalki</td>
<td>tsarki</td>
<td>purity</td>
</tr>
</tbody>
</table>

In open syllables, too, this lisping, like that satirized in the "Wasps" (44) of Aristophanes, may frequently be heard; e.g. fasala = fasara, to explain. Of the connection between l and n we have instances in ladama = nadama, repentance; limke = nimka, to fold. Compare It. alma, contracted from the Lat. anima.

In the case of Fr., Germ., It. t the point of the tongue is touched to the edge of the upper teeth. We may, however, produce another t by pressing the blade of the tongue against the palate, as in English t. A similar difference is to be found in Hausa, and we must distinguish t from the ṭ, energetically articulated with tongue and palate, as in—

<table>
<thead>
<tr>
<th>shaitan</th>
<th>Satan</th>
</tr>
</thead>
<tbody>
<tr>
<td>rotel*</td>
<td>pound</td>
</tr>
</tbody>
</table>

1 Cf. Dwight Whitney, ibid. p. 66; Max Müller, ibid. ii. p. 186.
2 r is characteristic of the eastern dialects in Hausaland, l of the western dialects.
So with the corresponding soft sounds ḏ and ḏ in—

\[
\begin{align*}
da & \quad \text{of old} \\
\dd & \quad \text{son} \\
\ddai & \quad \text{alike} \\
\dd\ddai & \quad \text{ever}
\end{align*}
\]

In Latin, ḏ sometimes becomes r or l; e.g. nemo me dacrumis (= lacrumis) decoret,\(^1\) arbiter = adbiter; a similar instance is found in Algerian Arabic in the use of ١ for ١;\(^2\) this latter is most likely due to the influence of African speech. In Hausa a ḏ may change into an r; cf. faḍa = faḍ = far, F 190, where its occurrence at the end of the word probably assisted the change. These illustrations suggest the reason why in attempting to pronounce the Ar. palatal ḏ ض the Hausas sometimes substitute for it l. In studying Hausa MSS. the reader may occasionally come across an instance where, by a mannerism of the writer, ض is used instead of ١ in the spelling of words like sarki, king ُسُمْكِي when intended to be pronounced as salki.

Of the interchange of r and s or z we have a examples—

\[
\begin{align*}
asna & = \text{arna} \quad \text{heathen} \\
\text{bisne} & = \text{birna} \quad \text{to bury} \\
\text{hazbiya} & = \text{harbiya} \quad \text{dove}
\end{align*}
\]

With this may be compared the similar treatment of medial s in Latin; e.g. mures = muses, mice.

The Hausa language has been compared to the Italian owing to its preference for ending words with Terminal Vowels. With a few exceptions, to be referred to later on, the Hausas seem to find a difficulty in pronouncing consonants at the end of words. “The difficulty is one which English speakers can hardly realize, since they allow freely every consonant in their alphabet

\(^{1}\) Peile, ibid. p.339.  \(^{2}\) Machuel, ibid. p. 129.
(with the accidental exception of the zh sound) at the end of a word, or of a syllable, before another consonant; but the Polynesian dialects, for example, admit no groups of consonants anywhere, and end every word with a vowel; the literary Chinese has no final consonant except a vowel; the Greek none save ν, ρ, ι (n, s, r); the Sanskrit allows only about half a dozen, and almost never a group of more than one; the Italian rarely has any final consonant."

The following are illustrations of variation and interchange among the vowel sounds:

Interchange of vowel sounds.

The change from u to i, whenever it does not arise from mere carelessness, seems to take place through a modification of the u to a sound resembling the Fr. u or the Germ. ü; cf.—

- dudduge diddigi heel
- fukafuki fikafike feather
- rufe rife to cover
- tuli tili heap

The rounding of a to o is met with; e.g.:

- kewaye kewoye² to go round
- tufafi tufofi² shirts
- waje woje² quarter

An i is frequently transformed into an e. This constantly occurs when a verb ending in i is followed by a personal pronoun; e.g., na gani, I saw, ban gane ka ba, I did not see you (cf. p. 16, note).

When s is followed by the vowels e or i, the effect is often the palatalizing of the consonant; e.g., fansa, fanshe, to ransom. So also t becomes ch; cf. daidaita, daidaiche, to be or make similar; mata, mache, woman; batache, pl. batattu, destroyed.

1 Dwight Whitney, ibid. p. 72.
2 These sounds are met with in the colloquial but not in the best Hausa.
In the English vulgar pronunciation of "yes" a sort of dull a is heard. By the ear alone it is hard to tell whether the vowel be a or e, as it really lies between them. Where the sound represented lies between a short a and a short e the letter a is used in this grammar. Such an a or e, represented in Hausa script by ١, is found in words such as bari باري, to leave; dare داري, night; farko فَركو, beginning; sayas, سيس, to sell.

The influence of vowels on other vowels when separated from them by consonants is seen in the change from Eng. man to men owing to the former presence of an i vowel in the plural ending. In the word men the a of the singular was never wholly lost, but was modified through anticipation of the i of the plural ending. But in Hausa, and in some of the other African languages, this assimilation is carried to a much greater degree. We meet with introduction or substitution due to a feeling for assonance and made in obedience to a harmonic law. This is most clearly seen in the modifications of the preposition ma, to, when followed by suffixed pronouns: e.g. mini = mani; mumu = mamu; muku = maku; musu = masu.

In connection with liquids a parasitic vowel, generally assimilated to that of the syllable, is often introduced. Parallel cases in other languages are periculum = periclum, lucinus = λύχνος. Examples in Hausa are:—

- girbi giribi to reap
- girma girima great
- sarki sariki king
- kurkunu kurukunu guinea-worm
- sulkumi surukumi bag
- zarmi zarumi zaromi officer

1 Dwight Whitney, ibid. p. 71.
The number of consonants which can be used at the end of a word in Hausa is extremely limited.

Final consonants. The very few words which are found ending in b are Arabic; e.g. ajub (or ajaba), anything wonderful.

f. The word jifjif, morning, B 56, is poetical; alif, thousand, is Arabic.

k. The chief and almost only example is duk, all, an abbreviated form of duka. It is very often employed, and the preservation of the k seems helped by the emphasis natural to its meaning; so, too, with tutuk, for ever; see p. 187.

l. A final l occurs rarely; e.g. chisal, a disease; ful and pul, very many; rotal, a pound, and halal, lawful, are Arabic.

m. There are a few instances of final m; e.g. bam, palm wine; bambam, different; dabam, id.; dankam, for ever; dungum, much. From the Arabic are haram, unlawful; kullum, always.

n. Final n is apparently but not really common. It is used as an abbreviated form of na, of, as a connective; e.g. abin mamaki, a thing of wonder; chikin gida, on the inside of the house. In the case of a proper name no difficulty is felt; e.g. sudan; for other instances, cf. nan, kirin.

p. shakap, light, kutup kutup, tottering, occur. In the latter case the retention of the final p is aided by the repetition.

r. Comparatively rarely used. In most instances where it appears at the end of a word it is a feminine form of the connective n. bari, to leave, is sometimes contracted to bar: cf. also biyar, five; dakyar, with difficulty; gigar,
NOTES ON HAUSA PHONOLOGY

leg-irons; idabar, a red ass; wur, very (red). Words derived from the Arabic are: akbar, great; alhanzir, boar; askar, soldier; azuhur, afternoon.

s. This is the most commonly used of the final consonants; examples are: a kas, down; akras, file; lalas, hot irons; tilas, by force; tabas, certainly. s often appears suffixed to primary verbs in order to produce secondary form; cf.—

<table>
<thead>
<tr>
<th>Primary Verb</th>
<th>Suffix</th>
<th>Resulting Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba</td>
<td>bayas</td>
<td>bata batas</td>
</tr>
<tr>
<td>saye</td>
<td>sayas</td>
<td>saye sayas</td>
</tr>
<tr>
<td>tuđa</td>
<td>tuđas</td>
<td>tuđa tuđas</td>
</tr>
</tbody>
</table>

In many instances such forms have da appended to them, the effect being to give to the word a causative meaning, or otherwise to modify its sense (cf. p. 46).

The following words ending in s are Arabic: albaras, leprosy; albarus, gunpowder; aljibus, gypsum; arsas, a bullet; buss, less.

t. The difficulty of pronouncing a word ending with a consonant is nowhere more clearly manifested than in the case of a final t. It alternates in this position with final l and r; e.g.—

<table>
<thead>
<tr>
<th>Primary Verb</th>
<th>Suffix</th>
<th>Resulting Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>biyar¹</td>
<td>biyal</td>
<td>biyat</td>
</tr>
<tr>
<td>dakyar</td>
<td>dakyat</td>
<td>dakyat</td>
</tr>
<tr>
<td>tutur</td>
<td>tutul</td>
<td>tutut tutuk</td>
</tr>
</tbody>
</table>

So we must explain the connective forms in r and l of feminine substantives e.g. dukiyar-ka (thy goods) or dukiyal-ka = dukiyat-ka = dukiya-taka.

The word farifat, very white, is probably to be explained in this way as being equivalent to the reduplicated form

¹ biyar is generally used in Kano, biyal in Katsena, and biyal or biyat in Sokoto.
farifar for farifari. So also in far for faḍ = faḍa, fight, F 190, the dental is interchanged with the final r.

The following are illustrations of the shortening of final vowels and syllables which is sometimes found:

dau and do for dauka, to take
du for duka, all
fau, up, and hau, to mount, from hawa
lai and lau, very (well), from lafiya
ma, great, for manya, and ma, to thee, for ma ka
ra and ran for rana, day.

The following are instances of words common to Hausa and European languages, most if not all of which have come into Hausa through the Hausa - Arabic.

From Greek or Latin: zinariya, gold, from Grk. ἵναρις, Lat. denarius; kauwera*, a flat place, Grk. χώρα; sabuni, soap, Grk. σαπων; takarda, paper, Grk. χάρτης.

From Italian: bumbu or bambu, a child carried on the back, from It. bambino; bindiga, a gun, possibly a corruption of It. Venedigo (see Dict. under bindiga); angulu or agulu, a vulture, from It. aguglia, Lat. aquila; araha, cheap, possibly from It. arra, Lat. arrha, earnest money.

From Spanish: liyar, a dollar, apparently an inverted form of rial; tambari, a drum, Sp. tambor, in Barbary.

From French: kankanchi, quarrelling, possibly an Arabicized form of cancan, idle gossip; and perhaps sambazai, sandal, from Fr. savate.
From *German*: *talashi*, or *atalashi*, satin; *Germ. Atlass*, from Ar. أطلس.

The word *takas*,* a badger, is the Lat. *taxus*, *taxo* (Augustine), It. *tasso*, *Germ. dachs*. *takanda*, sugar cane, is the Ar. تاكن, Eng. candy. *samfalwa*, a blue bead, is probably the Ar. صعلم, Eng. sapphire.

The most cursory study of the Hausa Dictionary will serve to show to the Arabic scholar that there are not only numerous words borrowed direct from Arabic, but that there are also a large number of idioms and of methods of word building and construction which must have had a Semitic source unless the hypothesis be adopted that the Hausa language was itself Semitic. This latter hypothesis may some day conceivably be established, but at present the fact that two-thirds of the Hausa vocabulary present no similarity to any Semitic language forms an almost insuperable obstacle to the acceptance of this theory until such time as a careful study of the surrounding languages, and more particularly of the languages which are spoken in and on the borders of the Sahara Desert, e.g. Berber, Tuareg, Songai, &c., may prove either the existence or non-existence of connecting links between Hausa and Arabic or any other Semitic language.¹

The question still remains in regard to the large number of words which have obviously been borrowed or added to the Hausa language from the Arabic as it now exists, from what exact sources did the Hausas obtain the words, so many of which they have incorporated into their language? The answer which we should naturally expect to this question would be, from Arab traders or travellers

¹ For arguments for and against this suggested connection the student may consult Renan, "Histoire des Langues Sémitiques," i. 2, 89; Prof Wright, "Comp. Gramm. of the Sem. Languages," pp. 33, 34; Dwigh. Whitney, ib. pp. 248—253; Max Müller, ib. p. 326.
who many years ago may have visited the country and have introduced articles previously unknown, leaving behind not only the articles, but their Arabic names. An examination of the Dictionary will, however, show that such an answer is altogether incorrect. The majority of the Hausa pronouns, and many other words of everyday use, though obviously derived from Arabic, are extremely unlikely to have been introduced by traders. Several animals which were probably introduced from Arabic-speaking countries do not appear to have Semitic names. Moreover, the Arabic words borrowed or incorporated by the Hausas are not, in most cases, taken from the colloquial, but from the classical Arabic. The camel, for example, which is clearly an animal introduced by Arabs, does not bear the name universal among the Arabs, but is a modification of a word which is sometimes used in classical Arabic for camel; cf. under rakumi. A very large proportion of the words borrowed from Arabic and now universally adopted by the Hausas have been borrowed from written as contrasted with spoken Arabic, and not only from the Koran, but from other literary works current among the Arabs. Mohammedanism was not widely extended in Hausaland until the beginning of the present century, whereas long before this it is certain that the Hausa language contained many of the words connected with Arabic roots which are now found in it.

It is just conceivable that the introduction of some Semitic words into Hausa and some other West African languages may be traced back as far as the Carthaginian expedition described in the "Periplus" of Hanno. According to Pliny, this was sent out "Carthaginis potentia florente" (500 B.C.?). It consisted of sixty ships with fifty oars each, containing 30,000 men and women colonists. That they reached as far as the Congo, or at any rate the Niger, where large apes exist, seems certain from the description given of gorillas, three skins of which were after-
wards hung up in the temple of Kronos. The modern word "gorilla" is derived from this account.¹

The Persian language, half the vocabulary of which is Arabic,² affords an illustration of how the Moslem carries with him not only his religion but his language; but in this case the Persians have been in contact with Islam for centuries. We can but hope that a careful study of some of the other languages by which Hausa is surrounded may ere long shed further light upon the problem suggested at once by the similarity and dissimilarity of the Hausa and Arabic languages.

¹ On the subject of the circumnavigation of Africa, &c., cf. Herod. ii. 32, 33, iv. 42, 43, with Blakesley's notes; also Pomponius Mela, iii. 90, 94; Pliny, "Nat. Hist." ii. 67, v. 1; Cic. "Tusc." v. 32, 90.
Words explained in the notes attached to the selected readings are not as a rule included in the vocabulary, nor are the less common words contained in the collection of proverbs. For these the student is referred to the Hausa dictionary. * after a word means that the word is not used in colloquial Hausa.

a, at; cf. p. 53
a or a'a, no
a, impersonal pronoun; cf. p. 39
a bakin, in exchange for
abada or hal abada, for ever
abduga or anduga, cotton, cotton-plant
abin da, the thing which, which; cf. abu
abinchi, something to eat
abinsha, something to drink
a bisa, cf. bisa
aboki, pl. abokai, friend
abu, connective form abin, pl. abubua, thing
a chike, f. a chika, pl. a chiku, full; cf. also chi-kakke
addu'a, prayer
af or ap, oh! an exclamation of recollection
a gaishe ka, hail to you! from gaishe, to salute
agaje, to help
aha, so! an exclamation of satisfaction
ai, really
aiki, pl. ayuyuka, ayuka, work; cf. p. 63; yin aiki, to work
ajere, in line
a kan, on, upon; cf. p. 52
a kas for a kasas, on the ground
akwai, there is, there are
akwiya, pl. awaki, she-goat
alfadari, mule
algashi, f. algasa, pl. algasu, green
alif, thousand; alfin, two thousand
aljifu, pocket, small bag
Allah, God
alura, pl. alurai, needle
amma, but
amre or aure, to marry, marriage
anfani, use; da anfani, useful
anjima, a little while; cf. p. 84
araha, cheapness; da araha, cheap
arba, four thousand; cf. p. 67
arba००, forty
arba miya, four hundred
arewa, north
aro, a loan; bada aro, to lend
arr, be off!
arsiki, good fortune; cf. also D 3, note
ashe, really, truly
ashirin or ishirin, twenty
assuba, early dawn; cf. p. 86
awa, like
a waje, outside (adv. and prep.)
ayari, caravan
azurfa, silver
azuumi, fast; yin azumi, to fast
ba . . . ba, not
ba, to give
ba, prefix to denote ancestry; cf. p. 63
baba, indigo
babba, pl. manya, great
babe, locust
babu, nothing, without; a contraction of ba abu, not anything
bachche, to be destroyed or spoilt; cf. p. 48
bada, to give; cf. p. 47
ba-Haushe, a Hausa native
baka, masc., a bow
baki, pl. bakuna, mouth
baki daya, together, all at once
baki, f. baka, pl. babbaku, black
baço, pl. baki, stranger
bakontaka or bakonchi, the service done to a stranger; yin bakontaka, to show hospitality
bakwai, seven
ba-Larabe, pl. Larabawa, an Arab
balle, much less
ban da or bam da, besides, apart from, in addition to
banza, in vain, worthless
bara, f. barainya, hired servant
barantaka, service
barsawo, f. barauniya, thief
barchi, sleep; yin barchi, sleep
bari or bar, to leave, leave alone, to allow; cf. p. 43, note
barkono, pepper
báta, to lose, be lost
báta, to destroy, to spoil, be destroyed; cf. p. 48
bátas, bàtas da, to destroy
batu, conversation
batun, with reference to
ba-Ture, white man, stranger, Arab; cf. p. 63
bauchi, bawanchi, or bauta, slavery
báure, fig-tree
báwa, pl. bayi, bai, slave
baya, the back
bayan, behind, beyond; cf. p. 53
bi, to follow
bida, to seek, search for
bigeri, instead of
bindiga, pl. bindigogi, gun
biri, pl. biraye, birai, monkey
bisa, the top
bisa or bisan, on top of
bisa, pl. bisashe, beast
biyar, biyal, or biyat, five
biyu, two
boyá, secret, to hide (reflex or intrans.)
boyé, to hide
bude, to open; buđu, to be open
buduruwa, maid
buga or bubbuga, to strike;
buga buga, to strike repeatedly
buga bindiga, to shoot
bunsuru, he-goat
busa, to blow
bushe, to be dry; cf. p. 41

chan, there, that, those
che, to say
chi, to eat, to take forcible possession of, &c.; cf. p. 91
chida, to give to eat; cf. p. 47
chika, to fill, full; chi-chika, to fill quite full; cf. p. 48
chikakke, full; cf. p. 72
chiki, the interior
chikin or a chikin, in, within; cf. p. 54
chiniki, trade, bartering;
yin chiniki, to do business
chinye or chanye, to eat up; cf. p. 48
(chira or) chara, cock-crow
chira or tsira, salvation
chiras da, to deliver
chishe, to give to eat; cf. p. 47
chiwo, sickness; da chiwo, ill
chiyawa, grass

da, to have, to possess; cf. p. 55
da, and, with, when; cf. pp. 55, 56
da . . . da, both . . . and
da, free
da, dan, son, native of
da, of old; lokachin da, in olden time
da, used to denote unfulfilled intention; cf. pp. 34 n., 56
dađai, ever, till now; when followed by negative statement, never
dađa, again
dađe, to prolong, to increase
dađi, sweetness; jin dađi, to feel happy; da dađi, sweetly
daфа, to cook; dafaffe, f. daťaffa, pl. daťaffu, cooked
daťafari, at first
dați, poison
dağa, from; cf. p. 53;
dağa chan, thence; daga ina, whence? daga nan, hence
daï, then
daïdai, correct, alike
dađi, bush, scrub, uncultivated forest land; cf. jeji
daika, to beat
daķi or daķa, pl. daķuna, room
daķyar, daķyat, daķyal, with difficulty
dațama, better; cf. p. 74
dațama, opportunity; cf. p. 92
daʰamre, to bind
daɾuna or daɾanana, wet season
daɾanye, f. daɾanya, pl. daɾan- yoyi, fresh, raw
daɾe, night
daɾi, hundred
daɾi, cold
daɾiya, laughter; yin daɾiya, to laugh
daɾuka, to take, take up
daɾuri, cf. daɾamre
daɾwa, guinea corn, i.e. a small red millet
daɾawaya, to return to a place at a distance
daɾayo, to return here
daɾaya, one; daɾayanku, one of you; cf. p. 68
dilali, broker; yin dilanchi, to trade
daɾya, daughter
daɾyantaka, daɾyauchi, freedom
doɾo, f. doguwa, pl. do- doɾaye, tall
doki, pl. dawaki or dawaki-kai, horse
domi or dommi, why?
domin or don, because, because of, in order that
dorina, pl. dorina, hippopotamus
doro, swelling on the back, hump
doya, yam
dubu, thousand
duchi or dutsi, pl. duwat-su, a stone
duka, all, every
dukiya, goods
dumi, noise
duniya, world

faskare, to overcome; to be unable to do anything; cf. p. 76
fat, very, used as a suffix; cf. p. 74
fawa, slaughter, trade of a butcher
faye, to abound; cf. p. 76
fi, to excel; to surpass
fita, to go out
fito, to come out
fuche, cf. wuche
fuđu, four
fufunda, phoenix
fula, cap, fez
fure, pl. furare, furani, or furayi, a flower
fushi, fhushi, anger
fuska, pl. fuskoki, face
futa, to rest; futawa, rest, resting
futowa, coming out; cf. fito

gasa, to break (tr.)
gashe, to break (tr. and intr.)

gafa, to, for; cf. p. 53
gaa, to see; cf p. 16 n.
gaba, the front
gaba và ya or gaba và, together
gaban, in front of
gabaz, gabas, east
gado, pl. gadaje, bed
gáfara, excuse me! pardon!
gafarta, to forgive
gaida, to salute; cf. p. 83

gaira, less; cf. p. 67

gaisa, cf. gaida

gaisuwa, salutation, greeting
gajere, f. gajera, gajeriya,
pl. gajeru, short
gaji, tired.
gajiya, weariness; jin gaji-
jiya, to feel tired

gama, to complete, finish,
join together

gama, because of

gamu, to meet with
ganga, pl. ganguna, drum
gani, to see; cf. p. 16 n.
gara, gwama, better; cf.
p. 75
gare, to, used with the per-
sonal pronoun
gari, pl. garuruwa, or
garuruka, town
garin, on account of:
gaskiya, m., truth; ba gas-
kiya, to speak the truth;
da gaskiya, true, truly
gata, three days hence
gaya, to tell, explain
gida, pl. gidaje, m., house
giginya, fan palm
gina, to build
girma, greatness; bada
girma, to honour; yin

girma, to grow
giwa, pl. giwayne, elephant
gobe, to-morrow
gode, to thank
godiya, thanks; yin godiya,
to thank
godiya, mare

goma, pl. gomiya, ten; cf.
p. 67

gona, pl. gonaki, farm
gora, calabash; goran
ruwa, water bottle
goro, kola nut
guda, unit; cf. p. 67
gudu, to run, run away
guga, m., a bucket
gulbi, pl. gulabe, river, deep
ravine
gun,* with; cf. p. 54

gurgu, f. gurguwa, pl. gu-
rugu, lame
gurubin, gurbin, in place of

gusa, to gush out; gur-
gusa, to gush out abun-
dantly; cf. p. 48

guzuri, provisions for a
journey
gwama, better
gyado, f. gadoniya, or
gyadainya, hog
gyara, to prepare

haba, an exclamation ex-
pressing astonishment or
indignation

haife, to beget

haifuwa, birth
haji, to go on the pilgrimage
haka or hakanan, thus, likewise
hakika, truly
hakori, tooth; hakorin giwa, ivory
halbi or harbi, to shoot
hali, disposition
hamsa, five thousand
hamsin, fifty
hana, to prevent, hinder
hankaka, pl. hankaki, a large crow with white breast and white rim round its neck
hankali, intelligence, carefulness; da hankali, sensible
hannu, pl. hannuwa, hand
hantsi, two hours after dawn
hanya, pl. hanyoyi, road, path, way; bata hanya, to lose the way
har or hal, until
har abada, for ever
haryo, again
hasada, jealousy
haske, pl. haskoki or haskaikai, light
hauya, twenty; cf. p. 68
hauri, ivory
hawa, hawo, hau, to mount
huđu, cf. fuđu
huja, affair, reason
huska, cf. fuska

i or ii, yes
idan, if
ido, pl. idanu, idanduna
    idanduwa, eye
iko, power
in, if
ina, where; koïna, anywhere
inuwa, shade
iri, pl. iri iri, irare, kind, tribe; cf. 63 n.
isa, to reach, to be equal to, to be sufficient; da ya isa, enough
ishe, to suffice
iska, air, wind
iske or ishe, to arrive at
ita, she; cf. p. 9
itache or iche, pl. itatuwa, a tree; a branch cut from a tree
iya, to be able
iyaka, boundary, end

ja, pl. jajaye, red
ja, to drag
jagaba, guide
jaki, pl. jakuna or jakai, ass
jaraba,* temptation
jariri, jarili, an infant
je, to go
jefa, to throw; jifa (noun), throwing
jeji, bush, scrub, uncultivated forest land; cf. daji
ji, to hear, obey, feel, understand
jibi, the day after to-morrow
jijifi, the twilight just before the dawn
jima, to wait
jimawa, a short time
jimina, ostrich
jini, blood
jirigi, pl. jirage, canoe
jiya, yesterday
juna, one another; cf. p. 19

ka, thou, thy; cf. p. 9
kada, a crocodile
kāda, cotton
kada, lest
kādai, once, only, alone
kadan, if, when
kađan, few
kađi, to spin
kafa, pl. kařafu, foot; a kafa, on foot
kafo, pl. kafo, horn
kai, ho! cf. p. 80
kai, pl. kanuwa or kawuna, head; for uses of da kai, cf. p. 20
kai, to carry
ţaka or ţa(k), how?
kaka, pl. kakanni, grandfather
kaka, harvest season
kakkabra, fat
kalachi, breakfast, dinner
kalkashi, the underside, below; kalkashin, beneath, under
kama, to seize, to catch
kama, likeness
kaman or kamal, like as
kaman da, like as, according as
(ya) kamata, it is necessary
kan, for uses of; cf. p. 35
kana, before that, until then
kanda, how, the way in which
kanje, younger brother
kango, pl. kanye, a ruin
kankanfe, f. kankanuwa, pl. kankanana, kanaña, small, little
kanuwa, younger sister
kara, to increase
karami, f. karama (pl. kar-ramu), small, little
karatu, reading, education
karba or karbi, to receive, accept
kare, to finish, end (usually intransitive)
kare, f. kariya, pl. kar-nuka, dog
karifi, strength; da karifi, powerfully
VOCABULARY

kariya, masc., falsehood; yin
kariya, to miss fire or to lie
karshe, end
kasa, pl. kasashe, earth, land
kashe, to kill
kasuwa, market, marketplace
kawo, to bring
kawowa, bringing
kaya, pl. kayayeki, masc., a load, loads
kaza, pl. kaji, fowl, hen
kaza, such an one; kaza
da kaza, so and so
ketare, to cross
ki, fem., thou; cf. p. 10
ki, to refuse
kibiya, pl. kibau, arrow
kifi, pl. kifaye,* fish
kilago, skin, cow-hide
kilga, kirga, kidaya, to count
kirin, very; cf. p. 74
ko, either, or, even; also used in asking a question
ko da, although
kofa, door
kogo, hole, hollow
koïna, anywhere
ko kaika, however
koíari, attempt, endeavour
koma, to go back, return
komi or komine, anything, everything; babu komi or ba komi ba, nothing
komo, to come back
konanne, f. konanniya, pl.
konannu, burnt
kone, to burn
kore, f. koriya, pl. kwarrai, green
kore, to drive away
kowa, every one, any one, any; babu kowa or ba kowa ba, no one
kowane or kowanene, every, a strengthened form of kowa; cf. p. 18
koya, to teach (followed by ma)
koyo, to learn
ko yaushe, at any time, whenever
ko yanzu, now, immediately
ku, you; cf. p. 9
kuda, pl. kudaje, fly
kudu, south
kuka, cry, lament
kula, to care for
kullum, always
kuma, again
kumya, shame
kunne, ear
kur,* kul,* if
kurdi or kudi, money, price; cf. wuri
kusa, near, nearly; kusa ga, near to
kuturchi or kuturta, leprosy
kuturu, lepros
kuwa, also
kwasto, pl. kwaddi, kwado or kwaduna, toad frog
kwai, egg, eggs
kwakwaluwa, kwaluwa, skull, brains
kwana, to pass the night; cf. p. 48
kwana, pl. kwanaki, day
kwancha, to loosen
kwancha, sleeping, to lie down; cf. p. 48
kwanta, to lie down
kwara, grain, fruit, kernel
kwarai, rightly, properly
kwarkwasasa, travelling ants
kwaroro, a bag of cowries; cf. p. 68
kwatanchi, measure or likeness; kwatanchin haka, like this
kwaya, fem. or masc., a grain, ear of fruit
kyankyashe, to hatch
kyau, kyawo, beauty, goodness; da kyau, good
kyauta, a present
laifi, sin, offence; bada laifi, to condemn
lalata, to spoil (trans. and intrans.); lalache, to perish; cf. p. 42
lalle, of necessity
laso, twenty
lau, very; cf. p. 80
likkafa, stirrup
linzami, lizami, bridle
litafi, writing, book
lokachi, time
ma, to; for use of, cf. p. 52
ma, verbal prefix; cf. p. 20
maaikachi, workman
maaika, messenger
machache,* squeezing
mache, pl. mata, woman, female; cf. mata
machiji, pl. machizai, snake
madalla, indeed; cf. p. 80
madauki, handle
madugu, caravan leader
mafauchi, butcher
magana, word; yin magana, to talk
mai, a prefix; for use of, cf. p. 20
mai-barra, beggar
maida, to change; maida
himma, to take care
mai-ďaukan kaya, a carrier
mai-gida, owner of house
mai-girma, one who is great
mai-gudu, fugitive
mai-kaya, the owner of a load
maimako or maimaki, in exchange for; cf. p. 52
mai-roko, beggar
mai-tsini, sharp
makafo, pl. makaфи, blind
makaranta, school
malam, mallam, teacher
mamaki, anything wonderful; jin mamaki or yin mamaki, to wonder
mana, then, if you please
manche or manta, to forget
manzo, pl. manzanni, messenger
maras, without, wanting; used as a prefix
mareche, evening; da mareche, in the evening
masa, a small cake
masabki, a lodging place
masакa, weaver
mata, wife; also used as a plural of mache
maza, quickly
metin, two hundred
mi, mine, or minene, what?
miya, minya, hundred
miji, cf. namiji
mu, we; cf. p. 9
mugu, f. mugunya, pl.
miyagu, bad, evil
mujiya, owl
murna, gladness, joy
mutane, cf. mutum
mutu, to die
mutuwa, death
mutum or mutume, pl.
mutane, man

na or -n, of; cf. p. 14
-na, my; cf. p. 24
na'am, yes; cf. p. 79 n.
na-baya, f. ta-baya, second, that which comes after
na-biyu, f. ta-biyu, second
nađe, to roll up
nađu, to be rolled up, to roll oneself up
na-fari, f. ta-fari, first
nama, (masc.), flesh
namiji or miji, pl. maza, mazaje, a male
nan, here; cf. p. 12, this
nan da nan, immediately; cf. p. 79
nasa, nasu, nata, cf. p. 24
na-uku, f. ta-uku, third
nauyi, heaviness; da nau-yi, heavy
nawa, how much? how many?
nawa, my; cf. p. 24
nema, to search for
nemo, to seek and bring
nesa, distant; cf. p. 43.
nisa, distance
ni, I; cf. p. 9
nika, to grind
nufi, to intend, to purpose, intention

rashi, lack; rashin karifi, weak
rataya, to tie, to hang up
rawani, turban
rawaya, pl. rawayu, yellow
riga, pl. riguna, tobe, gown, shirt
rijiya, a well
rikichi, deceit
rikita, to confuse; rikiche, to be confused
roko, to ask, beg
rubutu, writing
ruđe, to deceive
rufe, to shut
rugga, cattle pen
ruwa (masc.), water, rain

oho, ohoh it does not concern me

rabi, half
rada, to whisper, whispering
raggo, pl. raggage, an idle person
raggonchi, idleness
rago, pl. raguna, ram
rai, life; da rai, alive
rağumi, pl. rağumma, camel
rami, a hole, pit
rana, sun, day; pl. kwanañi, days; rana tsaka, midday
randa, for rana da
rangwame, a reduction, better; cf. pp. 75, 88
rasa, to lose, to be lost

sa, bull; f. saniya, pl. shanu, oxen
-sa, his; cf. p. 24
sa'a, time, season, hour
sa'an nan, then
sa'an da, when, the time when
saba, to be accustomed
sabad da or sabo da, on account of, in exchange for
sabain, seventy
sabka or sapka, to unload, to alight
sabo, f. sabuwa, pl. sababbi, new
safe, early morning; da safe, in the morning
safiya, a fem. form of the preceding
sai, quite, only, except, until, but; cf. pp. 36, 54, 84
saka, to weave
salla, prayer
sama, pl. sammai, the heavens
samri, sauri, quickness; da samri, quickly
samu, to find, to obtain
sanda, pl. sanduna, stick
sani, to know
saniya, cow; cf. sa
sansanchi, to understand well
sansani, camp
sanu, hail! cf. p. 83
sanu, sannu, slowly, gently
sapka, sabka, to unload, put down, alight
sarai, exactly, rightly
sarauniya, queen
sarauta, kingdom
sare, to cut
sariki or sarki, pl. sarakai or sarakuna, king, headman
sarka, pl. sarkuna or sarkoki, chain
sarmayi, pl. samari, a youth
sassafe, very early in the morning
sassaka, to carpenter
sata, theft
sau, used with numerals thus:
sau daya, once; sau biyu, twice
saura, rest, remainder
saya, to buy
sayas or sayas da, saida, to sell
sha, to drink; cf. p. 92
shafo, a kite
shagali, pl. shagulgula, business
shamo, f. shamuwa, pl. shamuwa, stork
sharu, oxen; cf. sa
shashi, sashe, half
sharana, pl. shekaru, year
sharanjiya, the day before yesterday
shi, he; cf. p. 9; shi ke nan, there is, it is so
shidda, six
shiga, to enter, go in
shigo, to enter, come in
shiri, preparation
shiru shu, silence
shirwa or shirua, a hawk, kite
shudi, f. shudia, pl. shudidi, blue
sirdi, pl. siradda, sirduna, sirdodi, siradi, saddle
sittin, sixty
so, to like, love, wish, be willing
soki, to pierce
su, they; cf. p. 9
suka, f. sukuwa, galloping
suna (masc.), name
suwa, suwanene, who?
   which? what? pl.
swabo, evil; yin swabo, to revile

ta, she; cf. p. 9
-ta, her; cf. p. 24
   ta, used idiomatically; cf.
       p. 91
   taba, to touch; cf. pp. 94,
       121 n.
tabarma (masc. or fem.), a
   mat
   tada, to raise up
   tafasa, to boil, tr.; tafassu,
       intr.; cf. p. 42
tafasashe, f. tafasashiya,
   pl. tafasassu, boiling
tafi, to go; tafi da, to
   take away; tafiya, going,
   journey
tafo, to come; tafowa,
   coming
taguwa, pl. taguawai, fe-
   male camel
taka, thy; cf. p. 24
takalmi, pl. takalma, shoe,
   sandal
takarkari, pack ox
taki (fem.), your; cf. p. 24
takobi, pl. takuba or ta-
   kubba, sword
takwas, eight
talaka or talakka, a poor
   man
talatin, thirty
talauchi, poverty
tamaha, to think, suppose
tamanin, eighty
tambaya, to ask
tamkar, like as
tara, nine
tara, to collect; tatara, to
   heap up; cf. pp. 47, 48
taras, tarda, taras da, to
   overtake, to come up with
tare, together; tare da, to-
   gether with
tari, to meet, to go to meet;
   tara, to put together with
taro, pl. tarori, multitude,
   abundance
taru, pl. taruna, net
taru, to assemble
tashi, to rise up, start
tatsuniya, story, tale
tattaka, to tread down
tausayi, pity, sorrow
tilas, by force	ir, alas!
tisain, tasaín, ninety
to, well! all right!
toron giwa, a male elephant
toyaye, f. toyayiya, pl. to-
   yayyu, baked, fried
tsada, dearness; da tsada, dear expensive
tsaga, to tear; tsatstsga, to tear in pieces; cf. p. 48
tsaka or tsakani, the midst
tsakan or tsakanin, in the midst of, between; cf. p. 52
tsamani, to think, suppose
tsawo, length; da tsawo, long, tall
tsaya, to remain, to stand still, to be finished
tsofo, f. tsofuwa, pl. tsoffi, tsofaffi, old
tsofo, an old man; tsofuwa, an old woman
tsoro, fear; jin tsoro, to be afraid
tsuntsuwa, pl. tsuntsaye, bird
tuba, to repent
tubali, a mud brick
tube, to take off
tufa, pl. tufafi, shirt, clothes
tukuna, (not) yet
tukunya, pitcher	umkiya, pl. tumaki, sheep
tun or tun da, as far as, while as yet, until, since, before; cf. p. 53
tun dadewa, long since
tuni, tuntuni,* long ago
tun yaushe, how long?
turanchi, the English or Arab language

ba-ture, pl. turawa, a white man, a foreigner
turumi, a mortar

uba, pl. ubanne or ubannei, father
uku, three
uwa, mother

wa, to; cf. p. 53
wa or wane, m., who
wa, elder brother
wache, f. who? which?
what?
wadda, how, the way in which; cf. p. 79 n.
wahala, trouble
wai, alas!
waje, outside; cf. awaje
walaha, about 10 a.m.
wanchan, f. wachan, pl. wadanchan, that over there
wanda, f. wadda or woddada, pl. wadanda, who, which, babu wanda, no one
wando, pl. wanduna, trousers
wanga, f. wagga, pl. wanda, this near by
wani, f. wata, pl. wadansu, wansu or wasu, some one, some, a certain person
or thing; cf. p. 18
wanke, to wash, clean; for use of wanko, cf. p. 46
wannan, pl. wadanan, this near by; cf. p. 12
wargi, warigi, play; yin warigi, to play
warke, to heal, to be healed
wata, month; watan jiya, last month; watan gobe, next month
watakila, perhaps
watiṣa, wasiṣa, letter
waye, to dawn; gari ya waye, the day dawns
wiya, wuya, difficulty
wofi, emptiness, worthlessness; cf. p. 72
wuche, to pass by
wuni, to pass the night
wur, very; cf. p. 73
wuri, pl. wurare, place; da wuri, early
wuri, pl. kurdi, cowry shell
wurin, at the place of, with, in place of; cf. p. 54
wuta, fire
wuya, wiya, difficulty; da wuya, difficult
ya, he; cf. p. 9
ya, elder sister
ya, oh!
yadda, yada, yanda, how, the way in which
yaka, come!
yaki, war
yanka, to cut, slaughter (used of animals)
yanzu, now
yarda, will, consent; v., to consent, remit
yarinya, girl
yaro, pl. yara, boy
yasda, to throw away
yau, yo, to-day
yashe, when?
yawo, a walk; yin yawo, to go for a walk
yi, to do, to make; for idiomatic uses, cf. pp. 74, 90: for use of yiwuwa, cf. p. 47
yi, personal pronoun = shi, p. 28
yunwa, hunger; da yunwa, hungry
za, for uses of, cf. p. 33
zaiba, zaibi, to choose
zabuwa, pl. zabi, zabbi, guinea-fowl
zafi, heat
zaka, to come
zakára, cock
zaki, pl. zakoki, lion
zakka, Ar., the alms enjoined by the Koran
zambar, thousand
zamna, zauna, to rest, sit down, to reside, rest, intermission
zanché, conversation
zane, pl. zannuwa, a piece of cloth
zungo, zango, halting place for the night
zucchiya, heart
zumma, zummuwa, masc., honey

zare, thread
zo, to come
zuba, to pour out, be poured out; for zubás, zubás da, cf. p. 48
zubda, to pour or upset
zuchiya, heart
zuma, zummuwa, masc., honey
zungo, zango, halting place for the night
zunufi, sin, evil
zuwa, coming; zuwa or ya zuwa, prep., towards; cf. p. 54
ENGLISH-HAUSA.

NOTE.—When more than one rendering is given for an English word, it is not suggested that the words given are synonymous. For their exact meaning reference must be made to the Hausa Dictionary.

able, to be, iya
above, bisa, a bisa
accept, to, karba
accomplish, to, kare, chika
accustomed, to be, saba
advantage, anfani
afraid, to be, jin tsoro
after, baya, baya ga
afternoon, azuhur, la'asar,
   cf. p. 86
afterwards, bayan haka,
   bayannan
again, kuma, haryo, haryau
agree, to, yin baki daya,
   yin daidai
aid, to, tsaya
air, iska
alas, wai
alight, to, sabka, shido
alike, duka daya, daidai
alive, da rai
all, duka or duk
alligator, kada, pl. kadodi
allow, bari, bar
alone, kadai
also, kuwa
always, kullum, ko yaushe
amidst, tsakan, tsakanin
and, da, cf. p. 56
anger, fushi (pronounced fhushi)
angry, to be, yin fushi, da
   fushi
ankle, idon kafa
anoint, shafe
another, wani, wani kuma
answer, amsa, to answer,
   yin amsa
ant, gara, kwarkwasa
any, kowa kowanne
anyhow, ko ka'ka
anything, komi
anywhere, ko'ina
approach, to, yin kusa
Arab, ba-larabe, pl. larab-chi
arise, tashi
arouse, tada
arrow, kibia, pl. kibau
as, kama, kaman da
ass, jaki
at, a ; cf. pp. 51, 53
attempt, to, yin kọkari
await, to, jira
awake, to, falka, farka
axe, gätari

back, baya
bad, mugu, pl. miyagu
bag, jikka, kyankyandi
banana, ayaba
bank, rafi
basin, kasko (made of clay), akushi (made of wood)
basket, samfo, kwando
be, to, ne, ke, che ; cf. p. ro
beast, bisa, naman daji (wild)
beat, to, buga, daka
beautiful, da kyau
because, don, domi, dommi
before, gaba, gaba ga
beget, to, haifi
beggar, mai-bara, mai-roko
begin, to, fara, beginning, farawa
behind, bayan, daga baya ; cf. p. 54
besides, bam da, ban da
better, mafichichi daga ; cf. p. 75 sq.
between, tsakanin
bind, to, ḍamre, ḍarme
bird, tsuntsuwa
birth, haifuwa
bitch, kariya
bite, to, chizo
bitter, dachi, dwachi, tsami
black, baki
blind, makafo
blow, to, busa
blue, shuđi
body, jiki
boiling, tafasashe ; cf. p. 42
bow, baka
boy, yaro, samrai, pl. samari
break, to, fasa
bridle, linzami, lizami
bring, to, kawo
broad, fađi, mai-fađi
brother, đan-uwa ; elder b., wa ; younger b., kane
bucket, guga
build, to, gina, kafa
bull, sa
burn, to, kone
bury, to, bisne, bizne
business, shagali ; it is not your business, babu ru-wanka
but, amma
butter, main shanu
buy, to, saya ; cf. p 48
calabash, kwariya, kumbo
camel, rakumi, f. taguwa
camp, zungo, zango, sansani
canoe, jirigi
cap, tagiya, fula
capsize, to, jirkiche
caravan, ayari
care, to c. for, yin kula
carrier, mai-đaukan kaya;
cf. p. 25
carry, to, kai, kawo
catch, to, kama
certainly, da gaskiya, ashe
carrier, mai-daukan kaya;
cf. p. 25
carry, to, kai, kawo
catch, to, kama
certainly, da gaskiya, ashe
chain, sarka
change, to, sake
character, hali
cheap, araha, arha, da araha
cheating, rikichi
chief, sariki, babba
choose, to, zaba
clean, to, gyarta, yin sarai
close, to, rufe
cloth, a piece of, zane
cock, zakara
cold, ḏari
collect, to, tara
come, to, zo, tafo
consent, to, yarda
converse, to, yin batu, yin magana, yin zanche
cook, to, dafa
cough, tari, twari
count, to, kiđayya, kilga
country, kasa
cow, saniya
crocodile, bada
cure, to, warke
curse, to, zagi
cut, to, yanke, sare
dark, dufu
date, dabino
daughter, diya
dawn, assuba; cf. p. 86
day, rana, kwana
dead, matache, mutu
dear, da tsada
death, mutuwa
debt, bashi
deceit, wayo, mantuwa,
munafuchi
decrease, to, ragi, ragu
deeper, zurfi
delay, dađewa
deny, to, yin musu, ki
depart, to, rabu, fita
despise, to, rena
destroy, to, ḏata
die, to, mutu
difficult, da wiya
dig, to, tona, gina
disease, chiwuta
dismount, sabka, shido
distant, da nisa
do, to, yi
doctor, mai-magani
dog, kare, f. kariya
donkey, jakita
door, kofa
draw, to, ja, jawo
drink, to, sha
drive, to, kore
drum, kiđi, ganga
dry, kekasha
dry-season, rani; cf. p. 84
dust, kura
each, kowa, kowanne; cf. p. 18
ear, kunne, pl. kunnua
early, da wuri; very early, sasafe, da wuriwuri
earth, the, duniya; soil, ƙasa
east, gabras; cf. p. 88
eat, to, chi
egg, kwai
eight, takwas
eighty, tamanin
elephant, toron giwa
eleven, goma sha daya
end, makaři
endeavour, to, yin koƙari
enemy, abokin-gaba, maƙiyi
enough, it is, ya isa, ya ƙoshi
enter, shiga
equal, daidai; to make equal, daidaita
escort, rakiya
evening, mareche; cf. p. 80
ever, e.g. have you ever done so? ka taɓa yin haka
every, kowa, kowanne; cf. p. 18
everything, dukar komi or dukan komi
evil, mugu, f. mugunya, pl. miyagu
except, sai, sai dai
excuse, to, gafara
explain, to, waye, bayana
eye, ido, pl. idanu
face, fuska
fall, to, faɗi
falsehood, ƙariya
far, nesa, da nisa
farm, gona
father, ƙaba
fear, tsoro; to f., jin tsoro
feast, buki
feel, to, jiri
female, mache
fever, masassara, zazzabi
few, kaɗan
fifteen, goma sha biyar
fifty, hamsin
fight, to, faɗa
fill, to, chika
find, to, samu
finger, yatsa
finish, to, ƙare, gama
fire, wuta
first, na-farko, na-fari
fish, kifi
five, biyar, biyal
flesh, ƙama
fly, ƙuda, pl. ƙudaje
follow, to, bi
food, abinchi
foot, ƙafa
force, ƙariﬁ; by f., tilas
forest, daji
forget, to, manche
forty, arbaĩn
four, fuɗu
fourteen, goma sha fuɗu
fowl, kaza, pl. kaji
freedom, diyanchi
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<td>friend, aboki</td>
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<td>frighten, bada tsoro</td>
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<td>from, daga</td>
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<td>full, chikakke; cf. p. 73</td>
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<td>gain, riba</td>
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<td>gift, kyauta</td>
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<td>girl, yarinya</td>
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<td>give, to, ba, bada; cf. p. 46</td>
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<td>go, to, tafi, je</td>
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<td>goat, akwiya; he goat, bun-suru</td>
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<td>God, Allah</td>
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<td>gold, zinariya</td>
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<td>good, nagari, f. tagari</td>
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<td>goods, dukiya</td>
<td></td>
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<tr>
<td>grandfather, kaka</td>
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<tr>
<td>grass, chiyawa</td>
<td></td>
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<tr>
<td>grave, kusheya, kushewa</td>
<td></td>
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<tr>
<td>great, babba, da girma</td>
<td></td>
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<tr>
<td>grind, to (e.g. corn), niƙa</td>
<td></td>
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<tr>
<td>ground, kasa</td>
<td></td>
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<tr>
<td>grow, yin girma</td>
<td></td>
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<tr>
<td>guide, jagaba</td>
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<tr>
<td>guinea-corn, dawa</td>
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<tr>
<td>guinea-fowl, zabuwa</td>
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<tr>
<td>gun, bindiga</td>
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<tr>
<td>half, shashi, sashe, rabi</td>
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<tr>
<td>hand, hannu</td>
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<tr>
<td>hang, rataya</td>
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<tr>
<td>harvest, kaka</td>
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<tr>
<td>hatchet, fantariya, gâtari</td>
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<tr>
<td>hate, to, ƙi</td>
<td></td>
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<tr>
<td>he, ya, shi; cf. p. 9</td>
<td></td>
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<tr>
<td>head, kai</td>
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<tr>
<td>health, lafiya</td>
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<tr>
<td>hear, to, ji</td>
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<tr>
<td>heart, zuchiya</td>
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<tr>
<td>heat, zafi</td>
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<tr>
<td>heathen, kafiri, pl. kafirawa, arna</td>
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<tr>
<td>heaven, sama</td>
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<tr>
<td>help, taya</td>
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<tr>
<td>hence, daga nan</td>
<td></td>
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<tr>
<td>her, -ta, -nta; cf. pp. 23, 24</td>
<td></td>
</tr>
<tr>
<td>here, nan, wurin nan</td>
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<tr>
<td>hide, to, ɓoye</td>
<td></td>
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<tr>
<td>hinder, to, hana</td>
<td></td>
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<tr>
<td>hippopotamus, dorina</td>
<td></td>
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<tr>
<td>his, -sa, -nsa; cf. pp. 23, 24</td>
<td></td>
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<tr>
<td>hold, to, riƙe</td>
<td></td>
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<tr>
<td>honey, zuma, zummua</td>
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<tr>
<td>horse, doki, f. godiya</td>
<td></td>
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<tr>
<td>hot, da zafi; hot water, ruwan dimi</td>
<td></td>
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<tr>
<td>hour, cf. p. 86</td>
<td></td>
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<tr>
<td>house, gida</td>
<td></td>
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<tr>
<td>how, ƙaƙa</td>
<td></td>
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<tr>
<td>how long, tun yaushe?</td>
<td></td>
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<tr>
<td>hundred, ƙari, miya</td>
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<tr>
<td>hunger, yunwa</td>
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<tr>
<td>husband, miji</td>
<td></td>
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<tr>
<td>hyæna, kura</td>
<td></td>
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<tr>
<td>I, ni, na; cf. p. 9</td>
<td></td>
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<tr>
<td>idle, rago</td>
<td></td>
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<tr>
<td>if, in, kadan, idan</td>
<td></td>
</tr>
<tr>
<td>ill, maichiwo; cf. p. 90</td>
<td></td>
</tr>
</tbody>
</table>


in, chikin
increase, to, ƙara
instead of, a bakin, mai-makon; cf. p. 52
ivory, haƙorin giwa, haurin giwa

join, to, gama
journey, tafiya
joy, murna

keep, to, rike
kill, to, kashe
king, sariki
kingdom, sarauta
know, to, sani
kola-nut, goro

lamb, dan tumkia
land, ƙasa
large, babba
laugh, to, yin dariya
lead, dalma
leader of caravan, madugu
learn, to, koyo
leave, to, bar, bari
left hand, hannun hagu
leg, ƙafa
lend, to, bada aro
leper, kuturu
leprosy, kuturta, kuturchi
lest, kada
lie down, to, kwanta
life, rai

light, haske; to l. a fire,
hasa wuta, fura wuta
like, kama, tamkar
lion, zaki
little, ƙarami, kaƙan, ƙan-ƙani, ƙankane
lizard, kaƙangare, guza
locust, fara
long, da tsawo, dogo
loose, to, kwanche
love, to, so

make, to, yi
male, namiji, miji
man, mutum, mutume;
  pl. mutane
many, dayawa
mare, godiya
meaning, ma’ana
meet, to, iske, gamu da
messenger, manzo
midday, rana tsaka
  p. 86
milk, nono
money, kurdi, kudi; cf.
  p. 62
monkey, biri
month, wata
moon, wata
morning, safe, safiya; cf.
  p. 86
mother, uwa
mount, to, hawa, hau
much, dayawa
my, -na, f. -ta; cf. pp. 23, 24
name, suna
narrow, mai-ƙunchi
near, kusa
neck, wuya, wiya
needle, alura
net, taru
never, daɗai (when combined with negative particle)
new, sabo
news, labāri
night, dare; cf. p. 86
nine, tara
nineteen, ishirin ɗaya babu, ninety, tisaîn
no, a‘a
noise, dumi
none, ba kowa, babu wanda
north, arewa
nose, hanchi
not, ba . . . ba
nothing, babu, babu komi, ba komi ba
now, yanzu

outside, waje, daga waje; cf. pp. 51, 54
over, bisa, a bisa
ox, sa, takarkari

palm tree, tukuruwa, gi-ginya
palm-wine, bam, bamma
pardon, to, gâfara
part, rabi
pass, to, wuche, shude
patience, hankuri
perhaps, watakila
pig, gyado
pity, tausaye
place, wuri; to place, sa
play, wargi
please, to, gamshe; it pleases me, ya gamsheni
poor, talaka, talakka
pot, tukunya, kasko
pour, to, zuba
power, iko, karifi
pray, to, yin salla, yin ad-du‘a
prefer, to, fi so; cf. p. 75
preparation, shiri
present, a, abin gaisuwa, kyauta
prevent, to, hana
price, kurdi
pull, to, ja
push, to, tunkuđa
put, to, sa, aje
queen, sarauniya
question, to, tambaya
quickly, da sauri, mazamaza
rain, ruwa
rainy-season, damana; cf. p. 87
raise, to, tada
ram, rago
read, to, yin karatu
receive, to, samu, karba
red, ja
refuse, to, ki
relation, dangi
remainder, saura
repent, to, tuba
rest, to, futa
return hither, to, komo, da-wayo
return thither, to, koma, da-waya
rice, shinkafa
right-hand, dama
ring, zobe
rise, to, tashi
rob, to, sache, yin sata
room, daki
run, to, gudu
sack, jikka, taiki, buhu
saddle, sirdi
salt, gishiri
salute, to, gaida, gaishe; cf. p. 84
satisfied, to be, koshi
save, to, cheche
say, to, che, faqa
second, na-biyu, f. ta-biyu
seed, iri
seek, to, nema, bidə
sell, to, sayas, sayasda; cf. p. 48
send, to, aiko, aiki
separate, to, raba
servant, bara
seven, bakwai
sew, to, dumke
shade, inuwa
shame, kumya
she, ta, ita; cf. p. 9
sheep, tumkiya
shoot, to, halbi, buga bindiga
short, gajere
show, to, nuna, gwada
shut, to, rufe
sin, zunufi, laifi
sing, to, yin waka
sister, elder, ya; younger, kanuwa
sit, to, zamna, zauna
six, shidda
sky, sama
slave, bawa; pl. bayi
slavery, bauchi, bauta, bawanchi
sleep, to, yin barchi
slowly, sanu sanu, sannu
sannu
small, karami; cf. p. 72
snake, machiji
so, haka, hakanan
soldier, dan-yaki
some, wani ... wani, wasu, wàdansu; cf. p. 19
sometimes, wani yayi, wani lokachi
son, da
south, kudu
speak, to, yin magana, fàda
spider, gizo
spin, to, kàdì
stand, to, tsaya
steal, to, sache, yin sata
stone, duchi; pl. duwatsu
stranger, bako
strike, to, buga
sun, rana
sun-rise, gari ya waye; cf. p. 86
sunset, faðuwar rana
surpass, to, fi, faye
sweep, to, share
sweet, da zaki, da dadì
sword, takobi

theft, sata
then, sa’an nan
thence, daga chan
there, chan, wurin chan
therefore, don wanan, domin haka
thief, ìbarawo, mai-sata
thing, abu, pl. abubuwa; cf. p. 12
think, to, tamaha, zato
thirst, kìshiruwa
thirty, talatin
this, wannan, -nga, wanga, nan; cf. p. 12
thou, ka, f. ki
thousand, dubu, zambar, alif; cf. p. 65
throw, to, jefa, yasda
thus, haka, hakanan
time, lokachi
to, ga, gare, zuwa; cf. pp. 51-54
tobe, riga
together, tare, gaba Ọdaya
to-morrow, gobe
too, kuwa
tooth, hakori
touch, to, taɓa
town, birni, gari
trader, falke, mai-chiniki, dan kasuwa
tree, itache
trouble, wahala
true, da gaskiya
truly, ashe
try, to, yin òkòkàri
twelve, goma sha biyu
twenty, ashirin, ishirin, hauya, laso; cf. p. 68
twice, sau biyu
two, biyu

understand, to, ji
unless, sai, sai dai
until, har, hal
upset, to, jirkiche
us, mu
use, anfani

wait, to, jira
walk, to, yin yawo
war, yaki
wash, to, wanke
water, ruwa
well, rijiya
west, yamma
what?, mi, mine, minene; cf. p. 13
when?, yaushe
whence?, daga ina
where, ina
which, wanda, da, abin da
while, tun da, tun
whisper, rada
white, fari, fari fat
who?, wa, wanene; cf. p. 13

who, wanda; cf. p. 13
why, domi, dommi
wide, fađi
wife, mata
wind, iska
wish, to, so
with, da, tare da
without, babu, bam da,
ban da, maras; to be w., tađe
woman, mache'
wonder, to, jin mamaki
wood, itache, itche, iche
word, magana
work, aiki
world, duniya
write, to, yin rubutu
wrong, laifi

yam, doya
year, shekara; last year, bara; next year, bađi;
this year, bana
yellow, rawaya
yes, i, hakanan, shi ke nan
yesterday, jiya; the day before yesterday, sheka-
ranjiya
you, ku
youth, sarmayi; pl. samari

TRANSLATION

(A letter) to Major Burdon the Resident, salutations many and great and very great and after these salutations an enquiry concerning your arrival and an enquiry concerning your health and the health of your men: if you enquire concerning our health, we are well, both we and our men, not one has died amongst those whom you know: this salutation is from the king of the Musalmans, Altahiru the king of the Musalmans, Ali Baba. Peace be to you.
بـ;

تتكر اتت لا ترود فصا شم الام لاعلة

وقد اتبغ وسما ما تاربب

فوق عينشة مي بود عرف فصا

وقد اتت تارش محور ونير فتار فتار

كما تفتت تارش محور ونير فتار

تاربب تارش محور ونير فتار

فquarters لا تاربب 5 كوموا غوا

رلا تعالوا لا تاوا لا تعالوا

ومي تى فرة الله تعون فبرات

تروجود هوار السلام
takarda daga sarkin musulmi Altahiru dan Ali Baba zuwa ga sahibinsa masoyinsa majur Burdon rizdinta, gaisuwa maiyawa da girmamawa maiyawa: baishinsu na ga zoben zinariya kiyauta, na yi murna da farinshiki, na yi godiya maiyawa, na sami labari zaka komawa gida: Allah shi ba ka lafiya maiyawe da yawon rai maiyawa har Allah shi maishe ka lafiya, ka iska lafiya: haza wa alsalam.

This letter is from the king of the Musalmans, Altahiru the son of Ali Baba, to his beloved friend Major Burdon the Resident: greetings many and great: after this, I saw the golden seal-ring, your present: I am very glad, I thank you much: I received information that you are about to return home. May God grant you much prosperity and length of life. May God make you well so that you may attain health. Peace be to you.
لا يمكن قراءة النص العربي من الصورة المقدمة.
From Tafida to his brother Abdullah son of Yaro Amir of Zaria: salutations and much friendship: I want to let you know that Dalhatu the Amir of Zaria has died—it is now seven days since his death: for I know that even now you will not have heard of it, for had you heard I should have had (or seen) a letter of sympathy from you. You know this is a great loss to us: all his subjects are weeping on account of his death: and, lo, no one knows who will take his place.

As it is a long time since you were in Zaria, you ought to come, so that your family may see you, and show sympathy in the death of your brother.

Salute all the people of your house (for me) before you arrive.
عَسَّتُكَ إِنْ تَأْفَكُونِ ٍدَّٰكَحَتُكَ ٍعَرْضُكَ
ُقَدْ أَجْدَّتُكَ ٍفِي نَفْسِكَ ٍفَهَّمَتْكَ ٍلَا كَمْ أَجُدُّكَ
ِالْكَفْرَكَ ٍفِي قَلْبِكَ ٍفَهَّمَتْكَ ٍأَنَا ٍعَنْصُورُكَ
ِقَدْ عَلَّكَ ٍفِي نَفْسِكَ ٍفَهَّمَتْكَ ٍإِنَّا ٍعَنْصُورُكَ
ِقَدْ عَلَّكَ ٍفِي نَفْسِكَ ٍفَهَّمَتْكَ ٍإِنَّا ٍعَنْصُورُكَ
ِقَدْ عَلَّكَ ٍفِي نَفْسِكَ ٍفَهَّمَتْكَ ٍإِنَّا ٍعَنْصُورُكَ
ِقَدْ عَلَّكَ ٍفِي نَفْسِكَ ٍفَهَّمَتْكَ ٍإِنَّا ٍعَنْصُورُكَ
ِقَدْ عَلَّكَ ٍفِي نَفْسِكَ ٍفَهَّمَتْكَ ٍإِنَّا ٍعَنْصُورُكَ
This letter comes from a friend and goes to a friend: it comes from Abubekr and was taken to Lekabi by Mallam Afuli: it goes to (you) the (great) white man: as concerning the news that you have arrived at home I send greetings to you, a thousand greetings and yet another thousand I enquire after the health of your friends. I hear that you are again at home, I send greetings for the King and the Wazir, I salute them and enquire after their health: again I tell you that if Kubelaji (the English Resident) comes the chief will flee to the Amir the son of Mayana: no one will molest until you give leave, still less will I. He detained me by force. That which you said to me, I thank you for it. I give thanks to all the white men.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.

This letter comes from the Turaki Karmi (or the little) Yusufu and goes to his father and friend the Doctor: many salutations and friendship and much sympathy: after this I say that I have seen your message, will you comfort my mother for me: I rejoiced much that you remembered me: after this I say that, if you approve, I wish that you would tell me of your mother: I continue well as you left me: the king has had no dealings with me. Salutations.
دنیا ورنگ‌هایی بسیار زیبا را داشته و معلولان زندگی کنند. در مهربانی و با توجه به کمکی که می‌شود، بهترین راه‌هایی را برای جلوگیری از این تغییرات پیدا کنند.
From Kwasau, assistant to the Amir of Zazau, Dalhatu, to the Doctor: salutations and sympathy and friendship. After this I say, here is Dikkon, he says that he will go home and I have told him he may go. Dikkon’s coming has been helpful to me: God help him and both of us. But I have got a slight cold. The rest of the news Dikkon will tell you before I come.
عن دِ هـ، تنتظرون، في سبيل الحق، كوسرو، وغيركم، في سبيل الله، في سبيل الرزق، في سبيل الفطر، في سبيل الخير، في سبيل الغد، في سبيل الدنيا، في سبيل الآخرة، في سبيل الغد، في سبيل الدنيا، في سبيل الآخرة.
This letter comes from the boy, the son of Husaini, the judge of Kauru: many greetings and much friendship and sympathy, to my father and helper and friend the Doctor: after these greetings let me tell you that I am well in Kauru, I am executing your command, and render to you constant thanksgiving. I thank you much: may God grant to you to obtain your desire.

Amen: peace be to you.
تبتسم على قلب ليمن تسأله زوا عالماً ليستْ تزراً دينية
فهرسهوا عليه قفط لنهب كلاً يرمي يدٍ كيماً. تُسبِّبُه
دُفِّعَحِينَا منهَا نَعْجَمٌ إذَّ تَعِينَ عَلَى زُأْبِكَ مُصِلَّ
نُقِيبُنا تقشرَهُم دُلَّهمُ لیوْحُوُ كُتُّبُمُ إِذَاَّ كَانَا تُلْهِنَّ
مُلْئِاً يَخْطُرُونَ أَذِينَاتِهَا رَفُوحُوَلْهَا وَتُنَبِّهُ اسْمُهَا
فِي كَانُونٌ قُمَا ُهُ فُنُضُّطِمُ عَلَيْ السَّبِيْلِ وَإِلَى مُفْتَنَّا دِيَالَا
فُنُضُّطِمُ ٍسَبِيْلِ وَإِلَى مُفْتَنَّا دِيَالَا، ذَوَابُهَا فَجْحُوَانَ أَتْمَٰی قَبْيُطْ زَاوْيُا
سَتَحُلُّ مَثْلَ مُعَظَّمٍ مُسْمَٰی، إِنِّلَاًٰ. مَهَّرَهَا زَيْتُا عَلِيِّفِ
بِيلَوْرِبْنِي بِنْ زَوْرِي فَجَّحَوْانَ دَلِّيْمَا فَجَّحَوْانَ مُسْمَٰی
تَقْبِعُ حَلِیْمُ عَمْرُ مُرْحَمَةٌ، دَلِّيْمَا تَقْبِعُ مُرْحَمَةٌ مُعَظَّمٌ
Greetings from Liman (Mallam) Sambo to the Doctor: good will and friendship and honour: after this (I say that) you have not sent me a letter since you started, but I do not think that you will ever forget your old Liman: I think of you always, but distance prevents: but we offer prayer to God who parted us that He will let us meet face to face in happiness: I have many matters and many plans which we will discuss together but (we must wait) till you come to Zaria, then let us both together do this: I am thankful that you have escaped the danger of the sea, the great sea, for I heard news of your coming from Turai: did you leave our mother well, and all in your house? We left (ours) well, we are well and our relations are well.
Peace (be to you).
### The Personal Pronouns

<table>
<thead>
<tr>
<th>Persons</th>
<th>Disjunctive</th>
<th>Oblique, me, thou, he, &amp;c.</th>
<th>Used with Prepositions.</th>
<th>Possessive Separable</th>
<th>Possessive Inseparable, my, thy, &amp;c.</th>
<th>Reflexive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>With &quot;ca,&quot; with me, &amp;c.</td>
<td>With &quot;masu,&quot; to me, &amp;c.</td>
<td>With &quot;gare,&quot; to me, &amp;c.</td>
<td>When the object possessed is masc.</td>
<td>When the object possessed is fem.</td>
<td>When the object possessed is masc.</td>
</tr>
<tr>
<td>1st</td>
<td>ni</td>
<td>da ni</td>
<td>ma ni, mini, mana</td>
<td>nawa</td>
<td>tawa</td>
<td>-na</td>
</tr>
<tr>
<td>2nd</td>
<td>kai</td>
<td>da kai</td>
<td>ma ka, ma</td>
<td>naka</td>
<td>taka</td>
<td>-kika (-ka 1)</td>
</tr>
<tr>
<td>3rd</td>
<td>ke</td>
<td>da ke</td>
<td>maki, miki</td>
<td>naki</td>
<td>taki</td>
<td>-kiki (-ki)</td>
</tr>
<tr>
<td>1st</td>
<td>ita</td>
<td>da ita</td>
<td>ma ta</td>
<td>nata</td>
<td>tata</td>
<td>-nata</td>
</tr>
<tr>
<td>2nd</td>
<td>ku</td>
<td>da ku</td>
<td>ma ku, muku</td>
<td>naku</td>
<td>taku</td>
<td>-nuku (-kua)</td>
</tr>
<tr>
<td>3rd</td>
<td>su</td>
<td>da su</td>
<td>ma su, musu</td>
<td>nasu</td>
<td>tasu</td>
<td>-nsu (-su)</td>
</tr>
</tbody>
</table>

1 "na," used with prepositions only; in such expressions as "ina binsa," the pronoun is possessive.

### The Verb "To Be"

#### I am, &c.

<table>
<thead>
<tr>
<th>Persons</th>
<th>(1) I am, it is</th>
<th>(2) I am, &amp;c., cannot introduce a statement, but follows the subant or subjective of the predicate.</th>
<th>(3) Independent or Interrogative sentences</th>
<th>(4) The Negative form of (3)</th>
<th>(5) Sokoto and Katsena.</th>
<th>(6) I have, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ni</td>
<td>ni ke</td>
<td>ni na</td>
<td>ba ni</td>
<td>ni a 8</td>
<td>ni ne da</td>
</tr>
<tr>
<td>2nd</td>
<td>kai</td>
<td>kai ke</td>
<td>kai na</td>
<td>ba ka</td>
<td>kai a</td>
<td>kai ne da</td>
</tr>
<tr>
<td>3rd</td>
<td>ke</td>
<td>ke ta</td>
<td>ke ta</td>
<td>ba ke</td>
<td>ke a</td>
<td>ke che da</td>
</tr>
<tr>
<td>1st</td>
<td>ita</td>
<td>ita ke</td>
<td>ita ta</td>
<td>ba ta, ya</td>
<td>ita a</td>
<td>ita che da</td>
</tr>
<tr>
<td>2nd</td>
<td>ku</td>
<td>ku ke</td>
<td>ku na</td>
<td>ba ku</td>
<td>ku a</td>
<td>ku ne da</td>
</tr>
<tr>
<td>3rd</td>
<td>su</td>
<td>su ke</td>
<td>su na</td>
<td>ba su</td>
<td>su a</td>
<td>su ne da</td>
</tr>
</tbody>
</table>

Negative in column (5.)

### The Verb "To Have," Literally, "To Be With"

#### I have, &c.

<table>
<thead>
<tr>
<th>Persons</th>
<th>(1) I have, &amp;c.</th>
<th>(2) I have, &amp;c., cannot introduce a statement.</th>
<th>(3) Negative of (4).</th>
<th>(4) Sokoto and Katsena.</th>
<th>(5) Negative in column (5.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ni</td>
<td>ni da</td>
<td>ni da</td>
<td>ina da, ni na da</td>
<td>ina da, ni na da</td>
</tr>
<tr>
<td>2nd</td>
<td>kai</td>
<td>kai da</td>
<td>kai da</td>
<td>kai da, kai da</td>
<td>kai da, kai da</td>
</tr>
<tr>
<td>3rd</td>
<td>ke</td>
<td>ke da</td>
<td>ke da</td>
<td>kai de, ke da</td>
<td>kai de, ke da</td>
</tr>
<tr>
<td>1st</td>
<td>ita</td>
<td>ita da</td>
<td>ita da</td>
<td>ita da, ita da</td>
<td>ita da, ita da</td>
</tr>
<tr>
<td>2nd</td>
<td>ku</td>
<td>ku da</td>
<td>ku da</td>
<td>ku da</td>
<td>ku da</td>
</tr>
<tr>
<td>3rd</td>
<td>su</td>
<td>su da</td>
<td>su da</td>
<td>su da</td>
<td>su da</td>
</tr>
</tbody>
</table>

These forms are used in Sokoto.

---

* These forms are mainly used in abusive expressions and should be avoided.
<table>
<thead>
<tr>
<th>Reflexive</th>
<th>Emphatic and subjective, I, myself, &amp;c.</th>
<th>Simple objective, myself, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni da kaina</td>
<td>kai da kanka</td>
<td>ke da kanki</td>
</tr>
<tr>
<td>shi da kansa</td>
<td>ita da kanta</td>
<td>kanmu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Variable, my, thy, &amp;c.</th>
<th>When the object possessed is fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ta</td>
<td>-rk, -lka, -kka, (-ka)</td>
</tr>
<tr>
<td></td>
<td>-rki, -lki, -kki (ki₂)</td>
</tr>
<tr>
<td></td>
<td>-lsa, -lsa (sssa)</td>
</tr>
<tr>
<td></td>
<td>-tai</td>
</tr>
<tr>
<td></td>
<td>-ta, -lta, -lma</td>
</tr>
<tr>
<td></td>
<td>-mu, -lmu (-mu)</td>
</tr>
</tbody>
</table>