H. Sale Zaria

“A” Company Leader,
6th Battalion,
The Nigerian Regiment

21/5/43

Honor of Residence

Premier Residence

Alma Doga Kontango

% 173, Sheh, NA, DH

K. NH

[Signature]
HAUSA GRAMMAR

WITH

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

BY

CHARLES H. ROBINSON, D.D.

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

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Hausaland, or Fifteen Hundred Miles through the Western Sudan. (Out of print.) (Sampson Low.)

Nigeria: Our Latest Protectorate. 5s. net. (Horace Marshall & Co.)

The Interpretation of the Character of Christ to Non-Christian Races. Cloth 2s. 6d., paper covers 1s. 3d. net. (Longmans.)

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

Studies in the Character of Christ. 23rd thousand. 3s. 6d. net. (Longmans.)
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
of 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, kwai and kwoi egg, hany'a and hainya road, bakwai and bokkoi 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, c.f., 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., dâga or dagga from, ƙaf or ƙaffi to go, ƙisa or ƙissa top, chichikâ or chichchikâ full. Wherever a consonant is doubled it is intended that both consonants should be pronounced: thus amma "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 (Tsatsuniyoyi), 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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HAUSA GRAMMAR

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
INTRODUCTION

3

If 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 tonominal 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.”

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,
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 Tuaregs who speak a dialect called Tamáshek. This original alphabet, which bears 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 gii 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
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.
TRANSLITERATION OF HAUSA

PRONUNCIATION.

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 d.
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 \( \text{kam mai-ruwa} \), 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 1 (where perfect contact is not made of the blade of the tongue with the palate) intermediate between r and l; thus we may write jariri or jarili, an infant.

m, n, o as in English.
p as in English. Often interchangeable with f and occasionally with b.
r as in English. See also under l.
s, sh as in English.
t as in English.
u as in flute, or oo as in tool: in a closed syllable like u in must.
w as in win.
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>Subject Pronoun</th>
<th>Object Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (m.)</td>
<td>ni</td>
</tr>
<tr>
<td>thou (m.)</td>
<td>kai</td>
</tr>
<tr>
<td>(f.)</td>
<td>ke</td>
</tr>
<tr>
<td>he</td>
<td>shi</td>
</tr>
<tr>
<td>she</td>
<td>ita</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>Subject Pronoun</th>
<th>Object Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>ni</td>
</tr>
<tr>
<td>thee (m.)</td>
<td>ka</td>
</tr>
<tr>
<td>(f.)</td>
<td>ki</td>
</tr>
<tr>
<td>him</td>
<td>shi (or sa)²</td>
</tr>
<tr>
<td>her</td>
<td>ta</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>Subject Pronoun</th>
<th>Object Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (m.)</td>
<td>na</td>
</tr>
<tr>
<td>thou (m.)</td>
<td>ka</td>
</tr>
<tr>
<td>(f.)</td>
<td>kin</td>
</tr>
<tr>
<td>he</td>
<td>ya</td>
</tr>
<tr>
<td>she</td>
<td>ta</td>
</tr>
</tbody>
</table>

² **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
sariki or sarki
bawa
falke, pl. fatake
mutum or mutume, pl. mutane
mache
yaro, pl. yara

horse
headman, or king
slave
trader
man
woman
boy
<table>
<thead>
<tr>
<th>substantives</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yarinya</td>
<td>girl</td>
</tr>
<tr>
<td>tsofo, fem. tsofuwa</td>
<td>old</td>
</tr>
<tr>
<td>tafi</td>
<td>to go, go away</td>
</tr>
<tr>
<td>zo</td>
<td>to come</td>
</tr>
<tr>
<td>ji</td>
<td>to hear, understand</td>
</tr>
<tr>
<td>hawa, nawo, or hau</td>
<td>to mount</td>
</tr>
<tr>
<td>da</td>
<td>with</td>
</tr>
</tbody>
</table>

**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, tsofuwa 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 headman 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>masc.</th>
<th>fem.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wannan</td>
<td>wagga</td>
<td>waḍannan¹</td>
</tr>
<tr>
<td>wanga</td>
<td>-rga, -lga, -tga</td>
<td>waḍanga</td>
</tr>
<tr>
<td>ga, -nga, nan</td>
<td>-nga</td>
<td>nan</td>
</tr>
<tr>
<td>wanchan</td>
<td>wachan</td>
<td>waḍanchan</td>
</tr>
<tr>
<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; ƙofarga, or ƙofalga, or, by assimilation, ƙofagga, 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 litafi or litafin nan, this book; wachàn hanyà or hanyar chan, that way; waḍannan 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 waḍan for mutanen; waḍan Bima, the people of Bima.
DEMONSTRATIVE AND RELATIVE PRONOUNS

1. Demonstrative pronouns. The demonstrative pronouns,Forms of kasan and 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 I 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. waddanda. 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 fađi, 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 fađi, 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 fađi, 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:—
singular.  

masc.  
who? or \(\) wa, wanene  
which? \(\) wache, suwa, suwane, 
what?  
mi, me, mine,  
minene  

fem.  
wanene  
wacheche  
suwane, suwanene  

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,
or akwiyar baƙo, the stranger's she-goat, awakin baƙo, 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, mutumen chan.

Vocabulary II.

mata wife
ƙofa door or gate
litafi book
hanya road, path, way
da  
diya  
akwiya, akuya, akwuya  
ba'ko  
labari  
ruwa (masc.)  
gida (masc.)  
abu, or abin  
gudu  
nema  
gaya  
che  
sfa'da, fa'di  
sfa'da  
sfa'di  
gani, ga  
sâni  
bi  
isâ  
chikin  
hâka  
ma  

son  
daughter  
she-goat  
stranger  
news  
water  
house  
thing  
to run, run away  
to seek  
to tell, explain  
to say  
to speak, tell  
to fight  
to fall  
to see  
to know  
to follow  
to be sufficient  
in, inside  
thus  
to (prep.)

**Exercises II.**

mi yaro ya fa'da 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 bako ne. waḍannan
mutane mi sun che maka? ban ji ba. wanne labari
shi ya faḍa 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>Female</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td></td>
</tr>
<tr>
<td>some one</td>
<td>wani</td>
<td>wata</td>
</tr>
<tr>
<td>something</td>
<td></td>
<td>wadansu,</td>
</tr>
<tr>
<td>a certain</td>
<td></td>
<td>wansu or</td>
</tr>
<tr>
<td>person or</td>
<td></td>
<td>wasu</td>
</tr>
<tr>
<td>thing (used</td>
<td></td>
<td></td>
</tr>
<tr>
<td>adjectivally</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and pronominally)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>every one</td>
<td>kowa, kowa-</td>
<td>kowa, kowa-</td>
</tr>
<tr>
<td>each one</td>
<td>nene</td>
<td>cheche</td>
</tr>
<tr>
<td>(used as a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pronoun)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>any, every</td>
<td>kowanne or</td>
<td>kowache (not used in</td>
</tr>
<tr>
<td>(used as an</td>
<td></td>
<td>plural)</td>
</tr>
<tr>
<td>adjective)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>anything,</td>
<td>komi, komi-</td>
<td></td>
</tr>
<tr>
<td>everything,</td>
<td>nene, komenene</td>
<td></td>
</tr>
<tr>
<td>whatsoever</td>
<td></td>
<td></td>
</tr>
<tr>
<td>it be, whatever</td>
<td></td>
<td></td>
</tr>
<tr>
<td>soever</td>
<td></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.
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? koîna, anywhere, everywhere, wherever. yaushe, when? koyaushe, at any time, always, whenever. yanzu, now; koyanzu, 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 ṯata 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; masaki, 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
THE NOUN AGENT

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>maaiki</td>
<td>messenger</td>
</tr>
<tr>
<td>kurdi, kuđi</td>
<td>money (lit. cowries)</td>
</tr>
<tr>
<td>jaki</td>
<td>donkey</td>
</tr>
<tr>
<td>sirdi, surđi</td>
<td>saddle</td>
</tr>
<tr>
<td>buga</td>
<td>to beat, hit</td>
</tr>
<tr>
<td>đata</td>
<td>to destroy</td>
</tr>
<tr>
<td>saka</td>
<td>to weave</td>
</tr>
<tr>
<td>sassalğa</td>
<td>to carpenter</td>
</tr>
<tr>
<td>sabka, sapka</td>
<td>to unload, put down, alight</td>
</tr>
<tr>
<td>dauka</td>
<td>to take, take up</td>
</tr>
<tr>
<td>kawo</td>
<td>to bring</td>
</tr>
<tr>
<td>so</td>
<td>to wish, like, love, be willing</td>
</tr>
<tr>
<td>đaya</td>
<td>one</td>
</tr>
<tr>
<td>amma</td>
<td>but</td>
</tr>
<tr>
<td>a kan</td>
<td>on, upon</td>
</tr>
<tr>
<td>ga</td>
<td>to</td>
</tr>
<tr>
<td>da</td>
<td>with</td>
</tr>
<tr>
<td>ina</td>
<td>where?</td>
</tr>
<tr>
<td>koına</td>
<td>anywhere</td>
</tr>
<tr>
<td>yaushe</td>
<td>when?</td>
</tr>
<tr>
<td>koyaushe</td>
<td>whenever, at any time</td>
</tr>
<tr>
<td>yanzu</td>
<td>now</td>
</tr>
<tr>
<td>koyanzu</td>
<td>immediately</td>
</tr>
<tr>
<td>kađa</td>
<td>how?</td>
</tr>
<tr>
<td>koçaka</td>
<td>however</td>
</tr>
</tbody>
</table>

**EXERCISE III.**

wannan mutum ya che ba ya san wanda ya kawo kurđi. kada ka fađa ma kowa labari. wani ya hau doki wani ya hau jaki. kai wanene? ni yaronka ne. yaushe masassaķi ya kawo mađauki? ban sani ba. fatake sun đata junansu. mutane sun sabka kowa ya tańi gidansa. abin da na fađa ma ka kada ka fađa ma kowa chikin garinka. yaron nan ya gaya ma ni shi baķo ne ya che ba
wanda ya san shi. mai-gida ya che shi da kansa ba ya sani 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>Possessor</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>riaka</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>Possessor</th>
<th>When object possessed is masc.</th>
<th>When object possessed is fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my, m.</td>
<td>-na</td>
<td>-ta</td>
</tr>
<tr>
<td>f.</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>our</th>
<th>when object possessed is masc.</th>
<th>your</th>
<th>when object possessed is fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nmu</td>
<td>-nmu, -lmu</td>
<td>-nku</td>
<td>-rku, -lkul</td>
</tr>
<tr>
<td>-nsu</td>
<td>-rsu, -lsu</td>
<td></td>
<td></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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</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-ďaukan kaya, pl. masu-ďaukan kaya</td>
<td>a carrier</td>
</tr>
</tbody>
</table>
**HAUSA GRAMMAR.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ƙare</td>
<td>to finish, end (usually intrans.)</td>
</tr>
<tr>
<td>gama</td>
<td>to complete, finish (trans.)</td>
</tr>
<tr>
<td>fita</td>
<td>to go out</td>
</tr>
<tr>
<td>fito</td>
<td>to come out</td>
</tr>
<tr>
<td>koya ma</td>
<td>to teach</td>
</tr>
<tr>
<td>koya or yin</td>
<td>to learn</td>
</tr>
<tr>
<td>koyo</td>
<td></td>
</tr>
<tr>
<td>ba</td>
<td>to give</td>
</tr>
<tr>
<td>tare</td>
<td>together</td>
</tr>
<tr>
<td>tare da</td>
<td>together with</td>
</tr>
<tr>
<td>dâga</td>
<td>from</td>
</tr>
<tr>
<td>aa</td>
<td>no</td>
</tr>
</tbody>
</table>

**EXERCISE IV**

`gidanga naku ko nasu ne? ba namu ba ne, na sariki ne wanda ka ga dansa chikin kasuwa. mutanen nan ba su ne sun tafi garinka tare da ni ba. matar wanene ke nan? matata che. akwiyar nan tawa che. fatake sun yi chinikinsu, sun ƙare. ina su ke yanzu? yanzu sun fita daga kasuwa sun tafi garinsu. ina abokinka? ya tafi wurin sarikinmu. kurdin nan naka ne ko nata ne? aa nasu ne ba namu ba ne. gona (or gonad) da na gani taku che ko ta wanene? tamu che.`

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.
CHAPTER V

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

2 The form kika, 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 nan, kana, yan, naka, kaka, yaka were altered to prevent their being confused with other words similarly pronounced.
HAUSA GRAMMAR

we muka or munka
you kuka or kunka
they suka or sunka

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

1na is often used where we should have expected suka; 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 above 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, tafowa, coming; thus kana tafiya, thou art going; ina tafowa, I am coming; ana tafowa, 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 ḏana or ḏana 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>Translation</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>bridle</td>
</tr>
<tr>
<td>likkafa, likafa</td>
<td>stirrup</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>
tashi  to rise up, start
tafo  to come
zamna  to sit down
komo  to return, to come back
koma  to return, to go back
hana  to prevent, hinder
shiga  to enter, go in
shigo  to enter, come in
bache  to be spoiled
chi  to eat
samu  to find, obtain
kawo  to bring
sa'anda  when, the time when
domi, dommi, domni  why?
domin or don  because, because of, in order that-
kuma  again
da  and
har, hal  until
idan  if

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

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

² The vowel which is sounded before the n is probably euphonic.
Ex. I wish to go               ina so in tafi
I wish him to go          ina so shi (or ya) tafi
Did you intend to go?     ka yi nufi ka tafi

(c) is represented—
(1) By the verbal substantive as in (b) 1. Ex.: I am preparing to travel, ina shirin tafiya.
(2) By the use of the subjunctive mood, as in (b) 2. Ex.: I shall try to come back, nā yi kokari in komo.
I sent him to bring the horse, na aike shi shi kawo doki.
(3) By the use of the future forms beginning with za, introduced by relative pronouns or particles. Ex.: I sent a man to bring a horse, na aike (mutum) wanda za shi (or za ya) kawo doki. There is nothing for me to eat, ba abin da zan chi. I taught him how to clean a gun, 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, na aike shi don (or domin, or garin) shi kawo doki, or, 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.: ya tafi neman doki, he went to seek the horse. na tafi halbi, I went to shoot. In both these cases garin, “for the purpose of,” might be inserted after the first verb, halbi and nema being thus treated as verbal substantives.

3. The particle 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 kan yi haka, he is in the habit of doing this; almajiri shi kan biḍa dangi nai, the pupil would seek after his relations (cf. B 137); 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, 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 ƙaƙa ido shi ka gashi ƙwarƙwarƙwar, 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>ƙokari</td>
<td>attempt, endeavour</td>
</tr>
<tr>
<td>hankali</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

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>giginya</td>
<td>fan palm, or deleb palm</td>
</tr>
<tr>
<td>rakumi</td>
<td>camel</td>
</tr>
<tr>
<td>riğiya</td>
<td>a well</td>
</tr>
<tr>
<td>daği</td>
<td>sweetness</td>
</tr>
<tr>
<td>chiwo</td>
<td>sickness</td>
</tr>
<tr>
<td>tsoro</td>
<td>fear</td>
</tr>
<tr>
<td>talaka, talakka</td>
<td>poor</td>
</tr>
<tr>
<td>nufi</td>
<td>to intend, purpose, desire (verb or noun)</td>
</tr>
<tr>
<td>halbi, harbi</td>
<td>to shoot</td>
</tr>
<tr>
<td>wanke</td>
<td>to wash, clean</td>
</tr>
<tr>
<td>biça</td>
<td>to seek, search for</td>
</tr>
<tr>
<td>iya¹</td>
<td>to be able</td>
</tr>
<tr>
<td>ji tsoro</td>
<td>to be afraid, feel fear</td>
</tr>
<tr>
<td>akwai</td>
<td>there is, there are</td>
</tr>
<tr>
<td>dā</td>
<td>of old, formerly</td>
</tr>
<tr>
<td>i, or ii</td>
<td>yes</td>
</tr>
<tr>
<td>babu</td>
<td>nothing, not any</td>
</tr>
<tr>
<td>in</td>
<td>if</td>
</tr>
<tr>
<td>don, domin, garin</td>
<td>as conjunctions, in order that: as prepositions, on account of</td>
</tr>
<tr>
<td>yadda, yāda, kanda, wadda, wāda</td>
<td>how, the way in which all right, very well</td>
</tr>
</tbody>
</table>

EXERCISE VI.

ban san abin da za mu yi yanzu. idan ka tafi wurinsa yā faḍa 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 yā 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?
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-

---

1 This form **ana koren** is **common,** but incorrect. It should be **ana korata,** as the participle 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 a (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>ṃata, to spoil</td>
<td>ṃache, to be spoilt</td>
<td>ṃatache, pl. ṃatattu, spoilt</td>
</tr>
<tr>
<td>lalata, to spoil (tr. or intr.)</td>
<td>lalache, to perish</td>
<td>lalatache, pl. lalattu, perished</td>
</tr>
<tr>
<td>busa, to blow (tr. or intr.)</td>
<td>bushe, to be dry</td>
<td>busashe or busha-she, dried up</td>
</tr>
<tr>
<td>tafasa, to boil (tr. or intr.)</td>
<td>tafasu (or ta- fashe), to boil (intr.)</td>
<td>tafasashe, boiled</td>
</tr>
<tr>
<td>rikita, to confuse</td>
<td>rikiche, to be rikitache, pl. rikitattu, confused</td>
<td></td>
</tr>
<tr>
<td>fasa, to break</td>
<td>fashe, to break fasashe, pl. fasas-su, broken</td>
<td></td>
</tr>
</tbody>
</table>

The past participle passive may also be formed by reduplication:

- dafa, to cook dafaffe, pl. dafaffu, cooked
- nuna, to be ripe nunanne, pl. nunannu, ripened
- tara, to collect tararre, pl. tararru, collected

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

1 Cf. ṃata, to lose or be lost; ṃache, to be lost; ṃatache, fem. ṃatatta, pl. batattu, lost.
2 Cf. Note on p. vi.
VOCABULARY VII.

jiya
shekaranjiya
wata, masc.
watan jiya
watan gobe
manzo
yaki
rago
nama, masc.
nisa or nesa
nesa
da nisa

bari, 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; kaḵa 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
kāda  do not, that not, lest

EXERCISE VII.

tafi wurin sariki ka gaya masa shi aike manzon sa gare ni. ina so in tambaye shi ko am ba shi abinchi. ya che am ba shi kurdi amma ba a ba shi abinchi ba tukuna. an zo da mutane? tukuna, ana zuwa da su. ka gaya ma su kada su ji tsoro ba za a kore su ba. ā barsu su tafi? idan sariki ya che ā bar su, ā bar su. kana tsamani sā zo chikin watan nan ko watan gobe? ba za su zo ba chikin watan nan. suna tafowa ko ba su tafowa ba? na kare aikin nan shekaranjiya a ba ni wani. yaki ya kare? a’a yaki ba ya karewa har abada.

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 dauka kaya, he took up the load; but, ya dauke 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 fađa mani, he told me; but, ya fađi gaskiya, he told the truth. ya fađi, he fell down; ya fađi kasa, he fell to the ground. ya fađa a ruwa, he fell into the water; but, ya fađa 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.: buđe, to open; buđu, 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 yiwuwa or yuwwuwa, can it be done? ba shi yiwuwa, 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,² 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.

țiata, to destroy, be spoilt; țiatas, țiatas da, to destroy; țiache, to be spoilt.

kwana, to spend the night; kwanta, or yin kwancha, 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.

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.
zāne pl. zanuwa, or zanna
saura, masc.
da Ji, 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

VERBAL SUFFIXES

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.

ka ro ma ni abinchi, ba ya isa ba. to, nā kara shi. bawana ya tafi neman yaro ba ya same shi ba, kai ka tafi ka nemo shi. ina so ka kai zanen nan wurin dilali shi saida shi, idan ya sayar ka karbi kuri di ka saye ma ni rago ka kawo sauran kuri di. dokin nan na sayarwa ne? a'ā an sayas da shi jiya. ina so in sayi raiku mi ina a ke samunsu? masu-raiku suna chikin kasuwa suna saye da sayarwa. gulbin nan shina ketaruwa? a'ā ba shi
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.
1. The following are the prepositions most commonly used:

ma to
ga, gare to, towards
a at
wa to, for
da (see note on various uses of da below) with
na, -n, fem. ta of
dāga, dagga from
don, domin on account of
tun, tun da as far as, since, until
sai except, until, but
ban da, bam da 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 in, into (from chiki, the interior)
wajen outside (from waje, the side)
gāban in front of (from gāba, the front)
bayan behind, beyond (from baya, back)
bisa, bīsan on top of (from bīsa, the top)
kalkashin, or kar-kashin under (from kalkashi the under side)
tsakan, tsakar, tsakanin
wurin
un
sabada, sabad da, or saboda
sabilin, or sabili da
garin
a kan, or kan
a bakin
maimakon
bigerin*
zuwa ya zuwa
batun*

in the midst of, between (from tsaka, m. or f., and tsakani, the midst)
at the place of, with (from wuri, place)
with (from gu, place, which cannot be used by itself)
instead of
on account of (from Arabic  ب، with da suffixed)
because of (from sabili, cause, origin. Arabic  سبلة, 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).
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 kasa*, 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.

**waje.** Ex.: *wajen ka*, with you. *wajen nan...* daga *wajen chan*, on this side... on that side. ina *tafiya waje*, I am walking outside.

**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
PREPOSITIONS

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:

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

(2) 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.

(3) From this comes the regular method of expressing possession¹ 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."

(4) It is used to denote competition or contest. Ex.: ya yi fa đa 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.

(5) 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) *da* . . . *da* are used in hypothetical sentences thus: *da na sani da ban yi shi ba*, had I known, I would not have done it. *da ni kai ne da nā dawayo*, had I been you, I would have returned here. This *da* 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’an 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.


---

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.
(4) It forms the diminutive of many nouns. Ex.：đan dutsi, a little hill. đan ruwa, a small stream.
(5) It denotes the young of animals. Ex.：đan tumkiya, a lamb.
(6) It means one who is free, as opposed to a slave. Ex.：ni đa ne ba bawa ba, I am free: not a slave.
(7) It is used in various idiomatic ways. Ex.：đan 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 đa zan yi haka, I had intended to do this.

Vocabulary IX.

- kunne: ear
- safe: early morning
- haifuwa: birth
- zanche: conversation
- yarda, m. or f.: will, consent
- iska, hiska: air, wind
- takobi: sword
- kyau, kyawo: beauty, goodness
- đaki: room
- kango, pl. kangaye: a ruin
- gari: town
- tumkiya, pl. tumaki: sheep
- lokachi: time
- kyauta: a present
- hauri: an elephant's tusk, ivory
- takarkari: a pack ox
- magana: word
- yin magana: to talk
Exercice IX.

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>
</tr>
</thead>
<tbody>
<tr>
<td>(1) hankaka</td>
<td>hankaki</td>
</tr>
<tr>
<td>dorina</td>
<td>dorinnai</td>
</tr>
<tr>
<td>alura</td>
<td>alurai</td>
</tr>
<tr>
<td>shekara</td>
<td>shekârû</td>
</tr>
<tr>
<td>(2) kaka</td>
<td>kakânni</td>
</tr>
<tr>
<td>uba</td>
<td>ubanne</td>
</tr>
<tr>
<td>kwana</td>
<td>kwanaki, or kwanuka</td>
</tr>
<tr>
<td>gona</td>
<td>gonaki, gonakai</td>
</tr>
<tr>
<td>giwa</td>
<td>giwayne</td>
</tr>
<tr>
<td>(3) yatsa</td>
<td>yatsotsi, or yatsu</td>
</tr>
<tr>
<td>fuska</td>
<td>fuskoki</td>
</tr>
<tr>
<td>tufa</td>
<td>tufofi, or tufaî</td>
</tr>
<tr>
<td>(4) sanda</td>
<td>sanduna</td>
</tr>
<tr>
<td>riga</td>
<td>riguna</td>
</tr>
<tr>
<td>ganga</td>
<td>ganguna</td>
</tr>
<tr>
<td></td>
<td>crow</td>
</tr>
<tr>
<td></td>
<td>hippopotamus</td>
</tr>
<tr>
<td></td>
<td>needle</td>
</tr>
<tr>
<td></td>
<td>year</td>
</tr>
<tr>
<td></td>
<td>grandfather</td>
</tr>
<tr>
<td></td>
<td>father</td>
</tr>
<tr>
<td></td>
<td>day</td>
</tr>
<tr>
<td></td>
<td>farm</td>
</tr>
<tr>
<td></td>
<td>elephant</td>
</tr>
<tr>
<td></td>
<td>finger</td>
</tr>
<tr>
<td></td>
<td>face</td>
</tr>
<tr>
<td></td>
<td>clothes</td>
</tr>
<tr>
<td></td>
<td>stick</td>
</tr>
<tr>
<td></td>
<td>tobe gown</td>
</tr>
<tr>
<td></td>
<td>drum</td>
</tr>
</tbody>
</table>
PLURAL FORMATIONS

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(5) gida</td>
<td>gidaje</td>
<td>house, compound</td>
</tr>
<tr>
<td>bisa</td>
<td>bisashe</td>
<td>beast</td>
</tr>
<tr>
<td>kuda</td>
<td>kudaje</td>
<td>fly</td>
</tr>
<tr>
<td>kasa</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></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) rakumi</td>
<td>rakumma</td>
<td>camel</td>
</tr>
<tr>
<td>takalma</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, machizzai</td>
<td>snake</td>
</tr>
<tr>
<td>(2) gari</td>
<td>garurua, garuruka</td>
<td>town</td>
</tr>
<tr>
<td>wuri</td>
<td>wurare</td>
<td>place</td>
</tr>
<tr>
<td>(3) 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></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></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) yaro</td>
<td>yara</td>
<td>boy</td>
</tr>
<tr>
<td>makafo</td>
<td>makafis</td>
<td>a blind man</td>
</tr>
<tr>
<td>(2) kango</td>
<td>kangaye</td>
<td>a ruin</td>
</tr>
</tbody>
</table>
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>gado</td>
<td>gadaje</td>
</tr>
<tr>
<td>raggo</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>(3) kafo</td>
<td>kafoni</td>
</tr>
<tr>
<td>manzo</td>
<td>manzani</td>
</tr>
<tr>
<td>(4) tsofo</td>
<td>tsofaffi, tsofi, tsaffi</td>
</tr>
<tr>
<td></td>
<td>an idle person</td>
</tr>
<tr>
<td></td>
<td>eye</td>
</tr>
<tr>
<td></td>
<td>ram</td>
</tr>
<tr>
<td></td>
<td>horn</td>
</tr>
<tr>
<td></td>
<td>messenger</td>
</tr>
<tr>
<td></td>
<td>an old man</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>hannu</td>
<td>hannuwa</td>
</tr>
<tr>
<td>taru</td>
<td>taruna</td>
</tr>
<tr>
<td></td>
<td>head</td>
</tr>
<tr>
<td></td>
<td>net</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, mataye&lt;sup&gt;1&lt;/sup&gt;</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, aikoki,&lt;sup&gt;<em>&lt;/sup&gt; aikuna&lt;sup&gt;</em>&lt;/sup&gt;</td>
</tr>
<tr>
<td>iri&lt;sup&gt;2&lt;/sup&gt;</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 disyllables 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

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<sup>1</sup> Mataye is used to denote married women.

<sup>2</sup> 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 men? Wache irin mache, what kind of woman? Wad-annce 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. *baƙontaka*, the service done to a stranger, from *bako*, a stranger; *yin baƙontaka*, to show hospitality; *barantaka*, service, from *bara*, a servant. *diyuantaka*, 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 *kasaran* 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.**
CHAPTER XI.

NUMERALS.

1 daya
2 biyu
3 uku
4 fuđu, huđu
5 biyar, biyal, biyat
6 shidda
7 bakwai
8 takwas
9 tara
10 goma
11 goma sha daya
12 goma sha biyu
18 ashirin biyu babu,
   ashirin gaira biyu
19 ashirin daya babu,
   ashirin gaira daya
20 ashirin, ishirin
21 ashirin da daya
   1,000 dubu, alif, zambar*
   1,100 alu wa 1 minya
   1,200 alu wa metin
   1,300 dubu (or alif) da ğari uku
   1,400 alu wa arba miya (or minya)
   1,500 alu wa hamsa miya
   1,600 dubu da ğari shidda
   1,700 dubu da ğari bakwai
   1,800 alfin gaira metin

22 ashirin da biyu
30 talatin
40 arbaïn
50 hamsin
60 sittin
70 sabain
80 tamanin
90 tisaïn
100 ğari, mia, minya
200 metin, metan
300 ğari uku
400 arba miya (or minya)
500 ğari biyar, hamsa miya
600 ğari shidda
700 ğari bakwai
800 ğari takwas
900 ğari tara

* A corruption of the Arabic alif wa, i.e. “a thousand and.”
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 dau guda, guda ta tsire, let him try to take one, the other escapes. guda guda is used like daya daya 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 daya babu, 29; dari 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 dari takwas da ashirin da daya, 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.:
ku uku, you three.  daya is combined with the personal pronouns; thus, dayanmu, one of us; "two of us" would be biyu daga chikin mu. See also dayarsu or dayassu, 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 10. 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 fari, to begin.

masc. fem.
na-fari, or na-farko ta-fari, or ta-farko first
na-biyu ta-biyu second
na-uku ta-uku third

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 daya, 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. matansa, 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>kañe</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>ūbara</td>
<td>ūbarauniya</td>
</tr>
</tbody>
</table>

father          | mother          |
elder brother   | elder sister    |
younger brother | younger sister  |
male            | female          |
husband         | wife            |
boy             | girl            |
son             | daughter        |
king            | queen           |
servant         | female servant  |
youth           | maid, virgin    |
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; faça, fighting; kwana, day; suna, name; dila, jackal; ëra, 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,1 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; kafaça, 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.

1 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 koshi (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 kadan, 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>babba¹</td>
<td>babba</td>
<td>manya²</td>
</tr>
<tr>
<td>baki</td>
<td>baka</td>
<td>babbaku, bakaše</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.
<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></td>
<td>gajeriya</td>
<td></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>kankanë</td>
<td>kankanuwa</td>
<td>kankanana,</td>
</tr>
<tr>
<td></td>
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<td>kanana</td>
</tr>
<tr>
<td>karami 1</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>tsosaffi</td>
</tr>
<tr>
<td>wofi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. 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>dafaffe</td>
<td>dafaffiya</td>
<td>dafaffu</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 kankanë.

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-ƙarifi</td>
<td>masu-ƙarifi</td>
</tr>
<tr>
<td>da ƙarifi</td>
<td>masu-ƙarifi</td>
</tr>
<tr>
<td>mai-ƙyau</td>
<td>masu-ƙyau</td>
</tr>
<tr>
<td>da kyau</td>
<td></td>
</tr>
<tr>
<td>da rai</td>
<td></td>
</tr>
<tr>
<td>makafo</td>
<td>makafi</td>
</tr>
<tr>
<td>maras-hankali</td>
<td>marasa-hankali</td>
</tr>
<tr>
<td>maras-kumya</td>
<td>marasa-kumya</td>
</tr>
<tr>
<td>da araha</td>
<td></td>
</tr>
<tr>
<td>ta tsada</td>
<td></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 daği, 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
black. The termination *fat, wur, wul* or *zur*, and *kirin* are seldom found except in these combinations; cf. in *sariki ya che baki mu che kirin, in ya che fari sai mu che kwali*, 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 zafi 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*.

(c) 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. ƙodiyan nan ta fi dokinka samrin taƙiya. akwiya ta fi bunsuru anfani. wanene wannan? ɗan uwana ne. uwa ɗaya uba ɗaya? a’ar uwa muka tara. a chikin Hausa wanda kuka tara gari da shi idan ka gamu da shi a wata ƙasa, saif ka che da shi ɗan uwanka. babban mutum ba shi yin haka. nauyin ƙayan 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 wofin 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
chan, chana,* there
daganan, hence, from here
daga chan, thence
kusa, near, nearly
nesia, far away
tare, together
gaba daya, gaba ðai, together, at the same time
or place
ina, where?
daga ina, whence?
koina, anywhere

Time.

yanzu,¹ now
yaushe, when?
sa'an da, when
lokachin da, wokachin da, when
ko yanzu, now, immediately
ko yaushe, at any time, always
kuma, again
har yau, yet (in negative statements)
sa'an nan, then
kadai, once, only
kana, before that, until then
kami, before, by the time that
har,² hal, until
tun, tun da, while, while as yet, since
tuni, tuntuni,* long ago

¹ For substantive 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.
tun yaushe? how long?  
tukuna, (not) yet  
tun dağewa, 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  
yāda, wāda, 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  
māza, quickly  
sanu, slowly, gently  
baki daya, together, all at once  
daidei, properly, uniformly  
mana, then, if you please  
sai, only  
bare, still less

**Affirmation or negation.**

ai, really  
ashe, truly  
a’ā, 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

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1 Only used in narration.
2 Wāda, or wada is probably merely an elliptical use of the fem. relative pron., sc. dabara, hanya, &c., the plan, way in which.
3 This word, daidei, 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 *conjuncti. us* most commonly used are:—

da, and (cf. p. 55)
da . . . da, both . . . and
amma, but
kua, kau,* kawa,* also
da đa, again
kuma, again
ko, either, or, even, if
kada, 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
köka,* like as
fa,2 therefore (used as a suffix
to imply emphasis)
dai, then, but
ma, too

3. The *interjections* in ordinary use are:—

kai, ho! hi!
yə, oh!
wai, alas!
häba, 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)
oko, 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 ƙaya 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).

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**Exercise XIII.**

kai abokina kada ka tafi gida mu zamna tare, da safe mu tashi gaba ḥayya. 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 jī 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 tafọ 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 ḥache hanya. mi ya saka ḥache hanya? rafin 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 daɗi 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:—

sanu da rana  good day!
sanu da yamma, or  good evening!
sanu da mareche
greetings to you at your work!
sanu da aiki  a greeting to a weary man (lit., greetings to your weariness)
sanu da gajiya  greetings to you in the rain!
sanu da ruwa  welcome!
sanu da zuwa  good luck to you on your journey!
sanu da tafiya  greetings to you in your bereavement!
sanu da kewa  greetings to you! (used only in response to another greeting)
sanu kadai, or sanu kade

sanu da kwana biyu  a greeting after a prolonged absence (lit., greetings for two days)
sanu da ango  a salutation addressed to a newly married man
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 lafiya, have you slept well? good morning!
- lafiya lau, sai lafiya, or lafiya kadai, quite well.
- 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 muna gaisuwa, we salute you!
- 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
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, or maraba  welcome! a salutation used on meeting after a long absence
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 kalau
Ina gajiya  I hope that you are refreshed (lit., where is your weariness?)
Babu gajia, or gajia da sau'ki
Ka ka gida? 1 how are the inhabitants of your house?
Ka ka 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, alaikum (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 dafe 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>Time</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>kiran salla 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  just before sunset

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  aljimma
,, 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.
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**HAUSA GRAMMAR**

*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, *baɗi*; 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*  
**Seller:**  *i na sayarwa ne*  
**Buyer:** *ba shi suna, or sa suna na sallama*  
**Seller:** *zambar metin wa hamsin*  
**Buyer:** *zambar ɗari*  
**Seller:** *hiba mana ya fi zambar ɗari albarka*  

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 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’ada*¹ 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 fudu, 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. 76). 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 ya'ki 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.**

| Ya yi arziki | He or it was fortunate |
| Ina labari | What is the news? |
| Ban ji komi ba | I have not heard anything |
| Mutumen nan han- | This man is very much worried (lit., |
| Kalinsa ya tashi | his wits have arisen) |
| Shiga hankalinka | Be reasonable! |
| Ya shiga hankalinsa | He has recovered himself |
| Kana yin maganar | Do you speak Hausa? |
| Hausa, or ka iya | |
| Hausa? | |
| Kana jin Hausa? | Do you understand Hausa? |
a'á 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 chika 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 zazzabi (or masassara)? na ji dama kaɗan kaɗan ina murna da ga-ninka ka iya karanta rubutunga?

ban karba ba kaka 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?
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
COLLOQUIAL EXPRESSIONS

ka yi mini gafara
ban ji daði ba
wannan ina ma'a-
nansa (or ina azan-
chin wannan)?
bayana (or gaya)
mini
ka zo idan ka samu
zarafi
rana ta yi kwari
ina son tafiya da
farin wata
kāka (or yaya) za
ka yi?
kilikili, or dokin
Allah, or malam
buđe litaðinka

dā malalache ne
amma ya yi kiriki
yanzu
ka yi sauri na ḳosa
kawo ma ni ḷuna
ruwa
muna so mu ḷare
ginin nan amma
ruwa ya kwache
wani ya ba ni laba-
rin abin da ka yi
ya che da ni ka ji
ka ji

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

Daurarrar magana 
ta fi daya da 
mashi chiwo

5 da babu wawa gara 
da wawa

Kowa ya chi ladan 
kuturu ya yi masa 
aski

Al barkachin kaza 
kadangare shi 
kan sha ruwan 
kasko

He is gone already
begin to seek him
a thousand traders were assembled
gamu

giwa a wani gari zomo a great man is a nobody where no one knows him (lit., an elephant is a hare in another town)
idan ka rubuta ya 
tabbata idan ka 
kiyaye ya gudu litera scripta manet (lit., if you write, the writing remains; if you keep [a thing in your mind] it flees away)
chiyawad da ka rena 
ita ta kan tsokane 
ma ka idanu despise not little things (lit., the grass that you despise may pierce your eye)
daurarrar magana 
ta fi daya da 
mashi chiwo a slander hurts worse than a spear-thrust (lit., a made-up story surpasses a thrust [of a spear] in injury)
5 da babu wawa gara 
da wawa half a loaf is better than no bread (lit., than no fool, better a fool)
kowa ya chi ladan 
kuturu ya yi masa 
aski he who takes a leper's pay cannot refuse to shave him; i.e. if a man takes money for a job he must go through with it, however distasteful it may be
al barkachin kaza 
kadangare shi 
kan sha ruwan 
kasko thanks to the fowl, the lizard finds water to drink in the pot (if there were no fowls there would be no water put out). This is

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.
karambanin akwiya ta gaida kura

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 misfortune

haukan (or haukar) kaza amren muzu ru

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

10 jini ba ya maganin kishiruwa ba

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

“hoarding your money won’t pay your debts”

harin kashi achiki ba ya maganin yunwa dare rigar mugu mache da takobi abin tsoro

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)

kowa ya yi kariya ta dameshi

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

15 kowa ya chi shinkafar ranche tasa ya chi


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kowa ya yi samako
yā futa da rana
kayan samako da
mareche a kan
damre shi

yakuwar munafiki
ba ta mutum ťaya
che ba

mugunyar miya ba ta
karewa a tukunya

he who starts very early must rest
at mid-day
if you want to start very early you
must make ready over night
(lit., the load for an early
start must be tied up in the
evening)

“False to one, false to all” (lit.,
the seasoning of a hypocrite is
not for one man alone; it is
customary for a farmer who
grows yakua to send presents
of it to all his friends: so, too,
does the liar with his lies)

bad soup never gets finished in
the pot; i.e. things which you
dislike you can never get
rid of

the hyena sees a cow licking her
calf and says, “those who have
can eat by day; he who has not
must live in expectation”; the
proverb is used to denote igno-
rance (as the hyena imagines
that the cow is about to eat her
calf) and jealousy

a coat of mail is too heavy for a
broker’s shoulder, too big for
the Arab as stock-in-trade; i.e.
the king’s uniform is not an
article of trade

even without measurement a

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 impossible

da aure 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 obtain no good from a bad woman

ba dukan ruwan 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 sheltering from a rain-storm, bring down upon themselves a shower of rain-drops as they jump from branch to branch. The meaning 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 chanyewa  
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 gatarinka ya 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.
30 funtu ya yi dariyal mai-tsumma

haifuwa maganin mutuwa

daren tuwo ba kwana da yunwa ba ne

zuwa da wuri ya fi zuwa da wuri wuri

haukar¹ ba ni maganininta ungo

35 yau da gobe shi ya sa alura ginin rijiya çan dangi tuwonsa ba shi (yin) ruwa

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

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1 kurewa used of a place from which there is no outlet.
mahakurchi mawadachi
45 yau da gobe kayan Allah
maganin kiyeya rabuwa
kowa yi keta kansa
ramar bashi ta fi kibarsa
maza dangin gujiya saian fasa a kan san bidi
50 fađe fađe ba yi ba ne in ji kunkuru
jiki ya fi kunne ji
zumunta a ƙafa ta ke
zumu zuma ne

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
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 chiki che
55 wiya mawuchiya (or mafuchiya)
abin da aka shuka shi kan tsira
yaro bai san wuta ba sai ta ḋona shi
zomo ba shi kamuwa daga zamne
sanu ba ta hana zuwa
60 abin banza hanchi babu kafa
banza farin ido babu gani
mu je mu gani maganin maƙariy-achi
maganin kada a ji kada a yi

the world is like a woman with 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
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
that which has been sown is that which will come up; i.e. as a man sows, so shall he reap
a boy does not know the fire till it has burnt him; "a burnt child dreads the fire"
a hare is not caught by sitting down
going slowly does not prevent arriving
a worthless thing is a nose without nostrils
a bright eye that cannot see is worthless
"let us go and see" is the medicine for a liar; the witness of a liar needs to be supported by the evidence of one's own eyes
the medicine for "let it not be heard" is "let it not be done"; i.e. if you don't want a thing to be heard of, don't do it
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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
everything goes wrong where patience is lacking
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
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 dađi tana gidan
na ḋoshi

“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

laifi duk na kura
ne amma banda
satar wadari

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

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 un eat able; 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

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

laʃyar 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 kàsa zai (or za ya) faɗi whatever the length of the throw, it will fall to the ground at last

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
a nema (or a nemi)

jini ga fara

komi faɗan dorina
ba ta ɗidda kada
a ruwa

zomo ba bawan
giwa ba ne dawa
su ka tara

abin chikin ajifu
mallaƙan mai-ƙiga
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 i kaza
for lack of knowledge the fowl slept hungry on the bundle (of corn): used of opportunities missed through ignorance
ta kwana a kan dami da yunwa

inda wani ya ki 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”

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

ya sake shi ya ne-mo shi

tafiya sanu sanu,

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

yau da gobe kariya
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 kare, to end, and karia, lie

ta boka

gani chi ne? karen there is no harm in looking (is looking the same as eating?)
gidammu ya kwa-na da yunwa

because it isn’t so that our house-dog goes supperless to bed

gani im ba chi ba

to look without eating means that

kare kan kwana

the dog will sleep hungry (a variant of the former)
da yunwa
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 zakinsa
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 shi-na da makařinsa
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
yarọ tsofo
kọshi 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
rike masa ḋota
maganin gari da
nisa tafiya
ba mugun sariki sai
mugun bafade
babu laifi babu tu-
nani

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 ex-
pressing 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 be-
longs to his counsellors
where there is no wrong there is
no remorse
kare bakinsa na zaši na wai a ba shi

RIDDLES

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

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)

The master is in the house, his beard outside

Fire and smoke

When has a young man’s house no door?

When it is an egg
Mallam Sule Zaria

English Teacher

6 MR. A. Coy. west

African force