KEY TO EXERCISES.

I.

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

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

II.

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

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

III.

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

wasu masu-gudu a kan hanya sun faɗa ma ni labarin nan. wache hanya sun bi? wasu sun bi hanya nan wasu sun bi wachan. kowa ya san(i) abin nan. ba wanda ba ya san shi ba. kowanne mutum ya kawo kürdinsa. kowannensu ya taƙ
Is this house yours or theirs? It is not ours, it belongs to the headman whose son you saw in the market. It was not these men (or, these are not the men) who went with me to your town. Whose wife is this? She is my wife. This she-goat is mine. The traders finished their business (lit., they did their business, they finished). Where are they now? They have just gone out from the market and gone to their town. Where is your friend? He has gone to our headman's place. Is this money yours or hers? Neither (lit., no); it is theirs, not ours. Is the farm that I saw yours, or whose is it? It is ours.

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

VI.

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

idan an yanka rago kada ka bar mutane su chi nama yanzu domin idan suka (or sun) chi ba za su so tafiya da nisa ba. sa’anda manzo ya zo kada ka bar shi (or kada a bar shi) shi shiga
VIII.

Give me more to eat, this is not enough. All right, I will increase it. My slave has gone to seek the boy, but he has not found him; you, there, go and seek for him and bring him here. I want you to take this piece of cloth to the broker for him to sell; if he sells it take the money, buy me a ram, and bring back here the rest of the money. Is this horse for sale? No; it was sold yesterday. I want to buy a camel. Where is one to be found (lit., where is it found)? The owners of the camels are in the market buying and selling. Can this river be crossed? No, it cannot be crossed, it never dries up. Do you wish the king to give you a canoe in order that you may cross? The king says that you are to give him what belongs to him. All right, I will give it up.

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

1 ba asamu irinsa ba = nothing like it was found. Note the necessity for the second ba in this case but not in above.
zubda shi. ka ka ḥata litafin nan? ban sani ba na same shi ya ḥachi. tafasa ma ni ruwa. ruwa ya tafasa (or tafasu). ba ni tafasashen ruwa. sa'anda an dafa abinchi ka gaya ma ni. bani dafa-affen abinchi. nama ya dafu. tafsi kasuwa ka sayo ma ni sirdi. mai-sirdi ya ki sayarwa. ā rasa sirdi chikin kasuwa. ka tafsi ga wani ka sayo.

IX.

I want you to go to the king and tell him that I thank him for the present which he has sent me. Whence did these traders come? From Yola; they are on their way to Kano with ivory. How long have they been travelling? They have been two months on the road. I want a camel; if I give you a horse in exchange for your camel, will you agree? No; I have not a camel to give you, only a pack ox. Had I known this, I would not have come to you.

Did you see him? Yes, when I went to his house I found him sitting at the door of his house with his son, who is called Joseph. In olden time the men of this country were wont to fight with one another. Tell the carriers to get up and stand in line—no, not like that; they must line up properly; I do not want them to stand with intervals between.

tafsi ga (or wurin) abokina ka faḍa masa (or mai) ina zuwa gare shi. ina so in yi magana da shi bisa batun doki. tun da ni ke ban taḥa¹ ganin irinsa ba banda (or sai) yau. mutanen da ka gani masu-zuwa gonaki ne sun fito daga chikin gari, ba su kwana a wajen gari don tsoron yaki. domi su ke jin tsoro yanzu? tunda Turawa suka zo babu sauran yaki (lit., no remainder of war). da babu yaki da ka ga garuruwa kusa da kusa (or kusa da juna) koīna a ḷasan nan. yanzu banda

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

chikin Hausa an gina ṭakuna da tubali an rufe su da tukuruwa da chiyawa aikin maza ke nan mata su kan daɓe chikin ṭaki. akwai kifi chikin kasuwa? akwaisu. sariki ya yi doka kada a sare itatuwan kusa da gari, yanzu bayi su kan taﬁ nesa su saro itachen wuta. waɗanan irin takalman da ni ke so ke nan. ba a rasa garuruwa (or garuruka) a ƙasar (or a chikin ƙasar) Kano. Hausawa su kan zamna chikin gari Filiani masu-shanu su kan zamna chikin .rugga. ka gaya wa (or ma) sarikin jirigi shi aiko mini jiragenwa (or
What is the price of this camel? It is cheap; its price is not great, 150,000 cowries. No, it is dear; make me a reduction. Well I will reduce it for you by 2,000. No, (reduce it by) 5,000. Well, I will reduce it for you by 3,500. All right, I agree; that makes 146,500 (lit., 146 zambar and 500 cowries). Do not count your cowries six at a time, but count them by fives. How many times have you been to Sokoto? I have never been to Sokoto, but I have been three times to Wurno. Here, caravan-leader, divide this money amongst the carriers; pay them a thousand each. Let three men get up; let two of them draw and bring water, let the third man of them seek and bring wood. How many horses are brought? Ten. How many of them are yours? Not one. (For this use of ko, cf. p. 19.) I am a poor man; I have not even a single cowrie. When are you going to do this work? I have no opportunity (at present); I will do it some time.
daya chikin su yina da bayar (lit., has a back, cf. p. 87)

daya kuma ba shi da ƙafa (lit., has not a foot), daya
kuma na bada shi aro ga abokina, shi ya sa ni
ke tafiya a ƙasa. kurdin kwai nawa ne chikin
ƙasar Hausa (or chikin Hausa)? Hausawa ba su
chin ƙwan kaji sai na zabi. idan bako ya tambayi
ƙwan kaza su kan kawo masa. ƙwan da su ke
ekawowa rabinwa duk ƙata che ne (lit., spoilt). batun
kurdin ƙwan da na tambaye ka ba ka gaya mini
ba. kurdinsa a Lakwaja dayawa guda daya ƙari
ne amma a Kano kurdan ashirin ashirin ne.

XII.

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

*takobin nan da tsada ya ke (or yi ke), or takobin
nan ya faye tsada, kurdinsa ya yi mini yawa:nuna
mini wani wanda ya fi wannan araha. wannu irin
abinchi baƙaken mutane su ke chi? Hausawa
sun fi chin dawa. minene dawa? wanne irin jan kwaya kankane mata su kan ni'ka shi a dutsi su kan daka shi a chikin turumi. Yarabawa su kan chi doya ba su iya daukar kayan da ba-Haushe ke dauka sai rabi hakanan Hausawa su kan che (or inji ba-Haushe). yaushe za a kare abinchi (lit., when will it be finished?) ina jin yunwa? tsofon man dan uwana ne an haife mu gari daya, matata kanuwa tasa che. a chikin Hausa ba a che babban mutum yina chiwo an fi fa'dan ba shi da lafiya. | na (or ina) jin tausayin abin da ya same ka. abokanmu sa yi murna da komowarmu.

XIII.

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

yashe (or wanne lokachi) ka tashi? sa'anda na sami takardarka sa'annan (or kana) na tashi. domi ka da'de a hanya abin da na gani ka yi tafiya (i.e. as far as I saw you travelled) sanu sanu. da ka yi sami,
da kana nan tun daɗewa, or, da ka daɗe da zuwa. ina zan fura wuta? fura koīna, kada ka dame ni kuma sai abinchi ya dafu, sa'annan ka komo. kai madugu! na'am. maza ka tara fatake. rafin nan ya faye zurfi ya kamata masu-dawaki su chi gaba masu-jakai su bi su a hankali. ḏaura kaya daida kada su faɗa a ruwa kada jakai su shiga ruwa gaba ḏaya sai su bi juna su shiga ḏaya ḏaya. tun yaushe ka ke achikin kasar Hausa? mi ka ke tamaha (or tsamani)? ina tunanin ko na tashi gobe. wani waje zafin dare ya kusa zafin rana. kada ka makara.
### HAUSA ALPHABET.

<table>
<thead>
<tr>
<th>Letters</th>
<th>Unconnected</th>
<th>Connected only with the preceding</th>
<th>Connected on both sides</th>
<th>Connected only with the following</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>Alif</td>
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</tbody>
</table>

<sup>1</sup> For fuller explanation of the sound of these letters, cf. pp. 7, 8.
<table>
<thead>
<tr>
<th>Letters.</th>
<th>Unconnected</th>
<th>Connected only with the preceding</th>
<th>Connected on both sides</th>
<th>Connected only with the following</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>عَ Ta</td>
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<td>English ts, sometimes t, also frequently used to represent hard d or dt sound</td>
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The reader who is acquainted with Arabic will observe that ث and ض, which represent th and a sort of palatal d respectively in Arabic, are pronounced ch and l in Hausa. The letter ض is, however, very rarely used.

1 For fuller explanation of the sound of these letters, cf. pp. 7, 8.
The Arabic language contains several distinctions of sound which are not found in Hausa at all. Thus no clear or uniform distinction is recognized by the Hausas between " and \( \textcircled{i} \), and \( \textcircled{a} \) and \( \textcircled{e} \). The letters \( \textcircled{a} \) (alif) and \( \textcircled{a} \) (ain) are used in Hausa simply as the bearers of the vowel-sounds, and are frequently interchanged; cf. \( \textcircled{i} \) (ita) and \( \textcircled{a} \) (she); the presence of an \( \textcircled{a} \) (alif) does not necessarily imply that the syllable is long, or that the accent rests on that syllable. The letter \( \textcircled{a} \) (ain) is not at all commonly used by the Hausas except in words which they have borrowed from Arabic. Many words when they stand at the end of a line or sentence, especially in poetry, have a final \( \textcircled{i} \) (alif) or \( \textcircled{y} \) which they would not otherwise take.

**Hausa Vowels.**—The vowel sounds used by the Hausas are: 
- \( \textcircled{a} \) (wasali bisa), pronounced like \( \textcircled{a} \) in father, or in a closed syllable like \( \textcircled{a} \) in fat; 
- \( \textcircled{a} \) (wasali kasa), pronounced like \( \textcircled{i} \) in ravine, or in a closed syllable like \( \textcircled{y} \) in fit; 
- \( \textcircled{a} \) (guda kasa), pronounced like \( \textcircled{a} \) in fate. The vowel \( \textcircled{u} \) or \( \textcircled{o} \), \( \textcircled{r} \) (rukuka) is written \( \textcircled{u} \), thus \( \textcircled{u} \) (rogo), cassava, \( \textcircled{o} \) in a closed syllable is written \( \textcircled{a} \); the sound \( \textcircled{u} \) as in flute is written \( \textcircled{u} \), or occasionally \( \textcircled{a} \), thus \( \textcircled{u} \) (samu), to find; a short \( \textcircled{u} \) or a \( \textcircled{a} \) in a closed syllable is written \( \textcircled{a} \), thus muska, musk.

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

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

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

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

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

عُبَيْدُوهُ وَنَذِّكَ كَيْ تَنْكُنَّ لَهُ أَطْرَكْبِكَيْ سُنَيْنَكَ
مُلْكَنَكَ شُذُوُ. أَبْنَّكَ كَبِيْ سُوْ أَيْسَيْ نَكَنَّ
دُونَيَا كَمْ رَنُ يْهُ اكِنْيِنْسَ ثَكَنَّ سُهَّاَ كَبَّامُ رَانْنَغ
أَبْنَّيْ يَنِيْ. كَعَافْرُتَا مَنْ لَيِبْدُمُو كَمْ بِيْ
مْنَا غَافْرُتَا مُوَذُنَّ سُكَنْيِيُ مِمْ لِيَبْ. كُدْ كِيْمُ
وُرِنَ جَرْبَا. أَمَا كْنِيْثُمْ ذَغَ شِيَطَانً غَمَا
مُلْكُ دُعَيْكُوَ دُغْرُمَا نَاصَيْ بَنِي حَرْ أَبْدَا. آَمَنَ.

TRANSLITERATION.

Addu’ar Ubangiji.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

jaraba, trial or temptation.

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

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

In reading this and the other selections from Hausa MSS.,
the student is warned that the Hausa spelling and some of the expressions
used do not in every case conform to the most correct standards. A few
obvious mistakes are corrected in the transliterations.
باب سارور وينبا
سن تفُو دَك باب فَنبا
سنْ تَفوُ دَك باب فَنبا
سيئرو ساَسُ عَمیک

انْعْرَموَ سنک پرس
سَرْقی بِیِنِشی وْنْس
مُئْک کس بْدی دْغِرِک

ماس لَعیِدی دَک تِبَاِدَا
غنْرِک دَک بَآ مِنَاِدَا
باب وَحَلا باب آیِک

کُن تفُو کُو دَک دْرَاُک
کُنیی سَسَاکا تِجاِک
پیِرو فِلکی دْتیِک

کُن تفُو دْن کُوْدْ سَنَا
ماس دَنْنی مَسْدِنَا
ماس لَعیِدآ غْسرِک
A WAR SONG

٢٧

۳۰

۳۳

۳۶

۴۸

۴۹
TRANSLITERATION.

yan uwa mun gode mun yi imanchi da Allah
har jihadi don ka jalla mun kashe dangi na dala
sun sani su sun yi tarki

1

2
mun kashe alkafi-rawa su suwa ne Gobirawa
sun tafo don ƙadi-rawa su da sashin Asbinawa
sun tafo su duk da sarki
6 chan Kwoto su sun babu fama sai ta mata
sun baro laima da rayi' kasko mun kasheta
mata
9 sun sani don babu dumki
babu saruru wa Yunfa ya yi bobowa da kunfa
sun tafo duk babu sun kazata har ma-
ƙanfa
12 sun baro sashi ga maiki
ingaramu sunka bar-
su duk da raƙuma ga wansu
mayya mayya mun-
sarƙaki ya fanshi
ka kas su wansu
15 munka kas barde da garki
masulifdi duk na munka kas su don
fada munka kas su don
16 gurguri duk ba mu lada
18 bab wahala babu aiki
bab wahala babu aiki
Gobirawa kun yi raki kun tafo ku duk
kunka zam koƙa kun yi sassaka ta
tumaki jaki
21 ya baro falke da taikki
Gobirawa kun yi kun tafo don kauda sunna
kunka zam ku duk masu-dinini masu-zanna masu-al'ada ga sarki
la'ana masu-kahunna
24
da ka che dai kuy munduwal zina ta soba
ta tuba har tamantaka ta taba 28
27
taba
mun kashesu babu tsamki
koına yau ga mu zu ko fita su ba su samu mu
sun shige kun'chi da don ta tsoron masu-
ramu kamu
30
masu-warwada da kulki
dukiyammu ga ta dauri in sun samu
ga mu namu
don ta Allah ba su abu ka'dan sai su yi
ba mu ta kamu
33
zasu chin tara da gumki
Yunfa ya kankanta har sarakı sun yi
duniya kumya
sun sani ya bata ya gudano masu-chin-
sunya babu lifdi babu doki
36
ya gudano masu-
taggo yan huware masu-
masu-yin da kal-
faggo sunka kore Yunfa
39
go za su gadowal sarakı
A WAR SONG

Brethren, we thank God;
We perform acts of faith and prayer;
Even holy war for Thee
We slew the breed of dogs,
the Exalted One:
They know (now) that their task was beyond their strength.

We have slain the heathen;
Who were they? The men of Gobir.
They came for the sake of (fighting) the followers of Abd-el-kadr:
They and half the men of Asben,
They came, all of them, together with (their) king.
There at Kwoto they fled,
They left (for us) tents and women,

There was no fighting, save of women,
We destroyed life as though it had been a bowl,

9 They know that there is no repairing.

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

He made much spluttering and froth,
They fled even to their birth-places,

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

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

Their camels, too, for others,
The thorn-bush saved some;

15 We slew their horsemen, both light and heavy.

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

We slew them in the service (of God),
To get profit and reward,

18 Without trouble, without labour

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

You came, all of you, with your lion-like king;
You ran away like a donkey

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

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

Who make obeisance before the king.

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

We have taken them without a blow.

They cannot even go forth;
For fear of those who take captives,

To-day behold us; we go everywhere;
The thick bush and holes did they enter,

Of those armed with hatchets and clubs:

They know that which belonged to us,
(For any) little thing they seized (our goods),

Formerly, when they found that which belonged to us,

Now they will have to pay fines and ransoms.

Yunfa would humiliate the world;
They know that he destroyed spiders’ webs,

Even kings feel ashamed;
He fled from a bare-legged people,

Who had neither coat of mail nor horse.
He fled (from) the men with short shirts, Who live in reed huts, who possess but a woman's load, Who make their huts out of the kalgo-tree; These are they who drove away the coward Yunfa. They will be the heritors of kings.

They whose apparel costs but 300 cowries, They drove away your army, They will follow you to your country, Their purpose is to seize your corn; They will fatten while you tremble.

There at Kwoto we tasted the sweets (of victory), There the naked found fine cloth. Ye men of Gobir, ye have guests with you; We are coming to Akalawa to war; We who had to drive out the hares are coming to (your) houses.

Ye men of Yakuba, Ye came to cast the spear, ye sharpened (your swords), We will do that which is right without delay, Ye came to collect a debt, Therefore hear it openly from my mouth.

Some there were wavers; Their wealth was more (to them) than their religion; Behold them, they have become profligates, We, the prince of the believers

We have found and made him king.
NOTES.

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

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

ta tuba. For this use of ta cf. p. 91.
munduwa, pl. mundaye, a bracelet.
zina, another reading is zinariya, which, however, spoils the rhythm. zina is probably a contraction for zinariya.
Soba was the uncle of Yunfa. The ring and other loot mentioned were well-known heirlooms.
tamantaka, a Tuarek word denoting an Asben girdle.
Baba and Bawa were also uncles of Yunfa.
kashe, here used like chi, to capture, not necessarily implying destruction.
kunchi is often applied to the thorn fence and rami to the ditch surrounding a town. The passage may mean, “they have taken refuge inside their towns.”
warwada or walwada, a long-bladed hoe or hatchet. The reference is to the inadequate weapons of the Fulani.
dukiyammu, a euphonic variation of dukiyalmu. The meaning is that the speakers possessed nothing but that which they were wearing.
dauri, a shortened form of da wuri, formerly.
gumki, the money paid to ransom a captured slave.
sunya, spider’s web. The meaning apparently is, that in his hasty flight through the bush he broke the spiders’ webs.
masu-chinya. The Fulanis in these days did not wear trousers. Cf. Fr. sans culottes.
masutaggo; taggo, another form of tugguwa, a short, armless shirt.
huware, a Fulani word denoting the reed shelters used by the Fulani herdsmen.
faggo, or paggo, a Fulani word denoting a woman’s luggage carried in a bag or net.
kalgo. From the bark of the kalgo tree are made cords to tie up the reeds of the house.
300 cowries, i.e. about threepence.
sansani, lit., camp, here used for army.
saki, or swaki, a valuable dark blue cloth.
yin bako means to have a guest to stay.
Alkalawa was the capital of Gobir.
fida zomo, for masu-fida zomo. The meaning apparently is, that the speakers had originally to dispute their tenure with animals. They here endeavour to glorify their present success by comparing it with their former insignificance.
Yakuba was the predecessor of Yunfa. Yakubawa signifies men of Gobir.
yada mashi, lit., throw spear. The expression is applied to the first war waged by a king after his accession.
hakra, Arabic right, or truth.
ji ta': ta, refers to magana, which is understood.
muzabzabina, Arabic, waverers. In this case, and in the three following lines, the a is added to the Arabic form for the sake of scansion.
dina, Arabic, religious worship (cf. addini).
fasikina, Arabic, profligates.
amira-l-muminina, Arabic, a title given to the Sultan of Sokoto. The Hausa form is sarikin musulmi.
THE CAPTURE OF KHARTUM AND THE DEATH OF GENERAL GORDON.¹

A description by a Hausa native in the Mahdi’s camp.
كششي داأصب یسا متنی سکیبی عیر عیرت
ودنس گیا گاربوا همد شندع کدو * همد یتاشی
یکی بوسا دک سکینی ذو عیرت متنی عیرت
سکینی آگم انبط ون درون سنگن بندغا
حلدری * سنبط با ساها شغبا * انبط حرغر
یویی دحیب مهده یشغ عیر متنی باشا دسکیبی
حکم دئیرس تبیه * کدن متنی مهده سکسومکی
مُتم یکنیسند بندعب * سککم متم کهن عشرین
پاشا بیتی با داشدی بای حر آگیمینی * انیبیشی
دبندع اکسارشی دئروب * مهده یتی آگو کنس
آکسپش آکدوکی نامنس داجیشیئن روا
اکیو کنس ورن مهده * مهده یتی آرفی
عداننس بیئی کئینی مونی آب دروم ککشیشی
پیئی فش بیاشی یکوو و سنسی دمربی
rana da aka kama shi an yi yaƙi tun da safe hal mareche babu zamnawa. mutanen basha an kashesu: mutanen mahadi kuma an kashe su dayawa hal dare hal assuba. mutanen basha sunka bar wani wuri sunka zo wurin mahadi sunka che mun gaju babu futawa yau ku chishe mu kadan kun tafi gida da dare basha ya gudu. mahadi ya che to haka za mu yi mu same shi: mahadi ya ba su dukiyar ya che ku tafi in kun so ku zauna chikin sansanina in ba ku so ba ku tafi garinku. suka yi murna: ya kawo shanu aka yanka da raƙumi aka yanka: ya kawo kurdi dayawa ya ba masu-faɗa ya che to wannan ba ni so shi kwana sai mun chi shi da ikon Allah: sa’anan fa aka tashi da assuba ya sa mutate sunka tafi gabaz ga Khartum waɗansu kuma ga arewa: mahadi shina daga kudu. mahadi ya tashi aka yi busa, duka suka tafi zuwa ga Khartum, mutanen Khartum suka tashi aka gamu ana faɗa wannan da wanan suna bugun bindiga hal dare: suna faɗa ba su iya shiga ba. ana faɗa har gari ya waye da jijifi mahadi ya shiga gari mutateen basha da suka ji hakanan zuchiasu ta ḥache. kadan mutateen mahadi suka soki mutum ya kan yasda bindiga. suka kama mutum kaman ashirin: basha ya che ba za shi gudu ba har aka kama shi: am buge shi da bindiga aka sare shi da takobi. mahadi ya che a kawo kansa aka sare shi aka dauku namansa aka jefa shi chikin ruwa. aka kawo kansa wurin mahadi. mahadi ya che a rufe idanunsa ya che kun yi mugun abu domi kuka kasheshi? ya yi fushi ya tashi ya komo sansani da mareche.
On the day on which the city was captured the fight was carried on from morning till night without any respite. Many of the Pasha's men and many of the Mahdi's men were killed. (This went on) till evening, till the early dawn. The Pasha's men left a certain place and came to the place where the Mahdi was and said, we are tired and have had no rest to-day; give us something to eat. If you come to the house to-night the Pasha will run away. The Mahdi said, it is well; we will do so; we will capture him. The Mahdi gave them goods; he said, go if you wish, or stay in my camp if you do not wish to go to your own town. They rejoiced; he brought them cattle, they were killed; a camel also was killed (for eating). He brought much money, he gave it to the soldiers. He said, it is well; I do not wish that he (the Pasha) should sleep before we capture him, by the power of God.

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

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

Written by Mallam Abda Samada, of Katsena.
Мужья Скветй вай Сата * Сэрк Итей Митсата.
Скветй ви * Сэрк Итей Ана Матей Скветй Шо.
Ана Матей Скветй Шо * Сэрк Икакас Синткс.
Пинымо Скветй Квана Нуж Мужья Скветй Шо.
* буду *

TRANSLITERATION.

Translation.

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

bismi illahi errahmani errahimi salla
Allahu ala sayadina muhammadin wa álihi wa
sahabihi wa salaman tasliman
haza kitab alrata limansub

bismi Allahi Allah
farawal karatu
ya Allah rabbi ka
ba mu gamu katarta
ya Allah ya khaliку
ya arziки bai
ya Allah ka shiriya mu
mu yi aiki sawaba

suna (ne) na Allah da
kan yi a fara aiki
muna zikri muna ad-
du’ a muna sallati
ya ma’abudu ya rab-
bana sarki sarauta
kada mu kurkura mu
yi abin da ba shi
kama ba

ba wannan da kan ji shi
ba shi kalkađe ba
kuna zikri kuna ad-
du’ a kuna salati
ku bar ta, rada ku
bar hasada da anan-
minchi
rana na komi ka
ke chiki sai ta
buđe
wata rana a kan da-
ma sa ya ka che ba
yi ba
a tuba hakika aboki
a bar na kariya
a tuba ga Allah a bar
tuba mazuru

mai-tuba mazuru ba
shi ishi kowanne
ba
a kan daramishi baibai
a ja shi da birkiçawa

a ja shi ana daka hal
ta yi dorawa azaba

15 shina kuka shina sha
shashaki a chiki

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

a yi tuba ga Allah aboki
a bar na kariya

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

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

wuta da wuta ta kan
wanyi duka babu
kauye
chikin machachi chikin
gwamata chikin
masiba
azaba ana takura ana
dandaçasa kamal
kilago
shina tsuwa shina ta-
kura kamal kutara

ba mutuwa balle shi-
dau shi shi je shi futa
kun ji fa mun faaitsi
yanda ka nemasa
ba khilafa
a bar koya na shaitan
da za shi gidan
azaba
idan haka yi gobe
ana dubu nadama
ya rubushhi ya kora
kansa chikin azaba
kuna azumi da salla
kuna zaka da haji
TRANSLATION.

In the name of God, the Compassionate, the Merciful, may God bless our lord Mohammed and his relations and his friends, and peace be (ratified to them).

This is written for the warning of my relations.

In the name of God, God is the beginning of (my) reading, it is the name of God which you must make fast at the beginning of (your) work.
O God, my Lord, grant us to obtain our desire, we utter invocations, we offer supplications and prayers.
O God, creator and sustainer of Thy servants, O my Lord, who art worshipped and rulest over the kingdom.
O God, prepare us that we may work successfully, let us not fail or do that which is unfitting.

We will begin to preach if there is anyone to listen to our words; let not the man who hears cast away (what he hears).
Ye, too, O women, my disciples, do you show diligence; invoke the name of God and offer supplications and prayers.
There is a far-away (judgment), leave off false dealing, leave off whispering, leave off jealousy and tale-bearing.
Be afraid, there is a day of meeting between us and God; on that day whatever you are within shall be revealed.
There is hiding, there is crouching, there is wrong-doing, on another day he is confused, he is sorry that he did not do it.

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

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

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

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

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

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

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

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

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

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

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

NOTES.*

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

1 جَى، should be جَى.  
da kan yi, which you should make; i.e. make fast.

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

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

3 عزيز arziki, prosperity, here used as source of prosperity. The ع k of the Arabic is usually pronounced in Hausa as though it were written ع k. Another reading here is ع raziq, i.e. Arabic equivalent for sustainer.

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

* Arabic, worshipped.

* Arabic, that which is right.

kurkura, for كوك ت miss the mark in shooting.

* kama, for kamata right, fitting.

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

* hadichi, cf. second form of Arabic حديث to explain.

* majiya, another form of م ا masu-ji, listeners.

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

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

* choro. The Fulahs who speak Hausa generally use choro for toso.

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

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

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

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

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

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

* rinu, properly an iron fork for toasting meat.

* tsuwa, the noise made by a mouse when caught by a cat.
HAUSA POEM

17 Kutara, the name of a tree; the rafters made from its wood are heated in the fire in order that they may be bent into shape; also used of a beam for pumping water.

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

20 Haka yi, for haka ka yi.

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

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

جغبي، آپ کے سرخیوں کے سر کرکے، زندہ یقین یقین، گومنش کے ہاتھ اور ارباب کے ہاتھ کا ایک خط میں بھی۔

ہیں کہ نے دو دن کے بعد کی تاریخ دو دن تک کوئی غلام سافاری بایین دام حضرت مولک، میں اپنا دکھبست زمن نے تکنیکی بیننم نے نکہ نئي جعبا۔ بنی اے آپ کی سفایی نے کتے یکمہ اناشی تو میں میں کے سفایی جعبا سافاری تو میں حسن مکدی مک دیو۔ جعبا بنی کو کم کہ کرکہ آپنے اکثری دک آرہا، مودی بندی نئی مو با ماسیش با نئی بیلی میں سائیت اہکن
The guide of the caravan salutes the king of Zinder; he salutes him again, he salutes him with thousands of
salutations. He says, may God prolong his life. After this he says, we and those who are with us left Kano fourteen days ago. Now we wish to come to your town, we beg of you that you allow us to enter the market-place of your town that we may trade until our business is finished: after this we will go forth as pilgrims to Mecca. We will do everything that you tell us; our stay here is in your hands, our going forth hence is in your hands. The guide says, if you say it is necessary for us to arise, well, we will arise; if you say we are to do the business that we have until it is finished, well, we will do it, and will then thank you much. The guide says again, do not believe everything that is said of us. We are indeed traders; we are not brigands, much less do we wish to steal in the market of your town. We beg of you again that you will say to your men that they are not to forcibly disturb us till we have obtained provision for the way in view of our journey. Together with this letter I send two thousand kola nuts. May God prolong your life. The end. It is finished.
THE COUNTRY WHERE THE SUN RISES.

غَرْنَ شَامُوا

سَلِى يَرَى مَثْمُ وَذَلَ ذِيتِي يَغُ اَنَّ راَنَا
تكبَكِتْوا * أَذْيَنْ وَنَّ تَلَكاً مَطْيَهَيْي يَذُو بَيْهَ
دْسَرْكِ نَا نَتَبِي سَرِكْ يَتْيِ تَوْ تَتِنْيَيْي * أَكْيَيْ
مس غُرْر يَتْبَيْي غَدَا يِدْوَر وَدُوَكْنَس سَرِد يِحْوِ
يَبَتْ دَغْرْ ذَاشِي غُوْنََا أَذْيَن راَنَا تَكبَكِتْوا
يَتْبَيْي تَبْيَا حَر يَسْمُ وَتْ غَدَا يُوتِيْي ذُك حِر
يَبَس غُرْنَ شَامُوا * سَانِدَ يَبْيِ غَرْنَ شَامُوا أَكْيِ
وَتْ شَامُوا دَنْكُدُوا غَدََنْس تَكبَكِي فُوي * سَانِدَهِ
يَتْبَيْي غَرْنَ شَامُوْنْ تَغْنِيْ * أَشْيِي شَامُوا
أَرْنِسُ مُتَبِنُي بَيْي انَّ ذَاشِي غُرْنُمْ نِسْكَنَ ذَم
طُنْطَابِيِّي * تَطْوَكْشِي تَكِيِّي غَبْنَ سَرِكْ سَكْنِيْس
تَكِیْشُ غَدۡاً أَکِیَ مَسَ کَلَّثَیِ نِیَثُ * شَکْوَا
بِیَسَنَّسُ بَا سُکْوَا سَنَسْنِیَ. * یَتَنَبَّیسُ نِیَثُ کُو
مُتَنَّنِí نَنِí انَّ کُکۡسِنَّی سُکْسِنِی مُسَنَّنِکُ نِیَثُ ۚ فَأَفَّا
کُکۡسِنَّی سُکْسِنِی مُنَجِّی غَرَّنَکُ سُکْسِنِی مَسَ انَّ
دَآَمَّنَا نَیَیِ وَطَنِی طَنَطَابِی نَیِ سَکۡسِنِی دُؤَا
غَرَّنَکُ * نِیَثُ شَامَوَا * نِیَثُ ۚ سُکۡسِنِی
منَی شَامَوَا سُکۡسِنِی کَی گُوآ أَتَأَرُو اِنَّ ذَلَّکُ
ِنِیَی دَآنَیِ انَّ غَنو اِنَّ رَانَا تَکِیْتَدْوَا ۖ سُکۡسِنِی
گُذَو کُوْنَ دَسَابِیِ کُوْنِی * اَدَنِ دَرِیِ نِیَی
دِجَبُ کَتَبِی کَعَسِبِی غَرِ مِیدَوِفُ ۚ نِیَثُ
کُوْنِی کَعَسِ غَرِ مَنِی‌جا ۚ نِیَثُ بَوِی‌بِی بَعِس
غَرِ فَرِیتَ ۖ کُوْنَ اَزَرِفاً یَدِیدُ کَطَّنٌ اَزَرِفاً
یِفَنَسُ حَدَنٌ رِیْغاً بَوِی‌بِی بَنۡبِی وَرِ مَنِی‌جا نَوُنَ
ۖ زِنْرَا یَدِیدُ کَطَّنٌ یِکَنِسُ حَدَنٌ رِیْغاً یِعَسِکِی
بِبِنِ غَمِیرِ بِوَثِیِ بِعَسِکِی بِبِنِ بُوُرِی دَدِرِم دَطَمۢیَا
دُوُغُو دَاتُ ۖ نِیَسُ یَطَلِی بَغَنِی فِبَنَدَا بِبِن
गरीन शमुवा।

सरकी या नेमी वानि तमुम वान्दा जाइ ताफी या
गा इंडा राना ता के फितोवा: अना नान वानि तालाका
मातसियांची या जो या चे दा सरकी नी ना ताफी:
सरकी या चे तो का ताफी: अका यी मास गुजुरी या
ताफी गिदा या दोकिंसा सिर्दी या हाँ
या फिता दहा गरी जी शी गुनां इंडा राना ता के
fitowa: ya tafi tafiya har ya samu wata guda; ya wuche duka har ya isa garin shamuwa. sa'an da ya je garin shamuwa akwai wata shamuwa da ta ke zuwa gidansa ta ke yi kwai: sa'an da ya tafi garin nan shamuwan nan ta gan shi; ashe shamuwa a garinsu mutane ne in za su zo garinmu su kan zama tsuntsaye: ta dauke shi ta kai shi gaban sariki suka gaisa ta kai shi gida aka yi masa kalachi ya chi: shi kuwa bai san su ba su kuwa sun san shi: ya tambaye su ya che ku mutanen nan ina kuka san ni? suka che mun san ka: ya che ka kuka kuka san ni? suka che mun je garinku suka che masa in damuna ta yi wadane tsuntsaye ne su ke zuwa garinku? ya che shamuwa: ya che ku ne shamuwa? suka che mu ne shamuwa: suka che kai kuwa Ataru ina za ka? ya che za ni in gano inda rana ta ke fitowa. suka che ka zo ka kwana da safe ka wuni: idan dare ya yi da jijib ka tafi ka iske guri mai-dufu. ya che ka wuche ka isa guri mai-ja: ya je ya wuche ya isa guri farifat kogin azuria ya diba ka'dan azurfafa ya kunsa hanun riga ya wuche ya tafi wuri mai-ja kogin zinariya ya diba ka'dan ya kunsa hanun riga ya iske babban gumji ya wuche ya iske babban baure da durumi da tsamiya doguwa da ita: ya isa ya tsaya ya gani fufunda babban tsuntsu. da asuba zakara ya yi chara da rana za ta fito ya kuma chara. jima wa ka'dan ya sake yin chara har sau uku; sa'anan mai-budun koza ya zo ya bu'de ya che rana za ta fito ya kuma fa'da rana za ta fito. Ataru ya yi sukuwa kamin ya zo garin shamuwa rana ta 'oneshi ya zo dakyar ya sabka suka yi masa jiniya har ya warke: fufunda sarikin tsuntsaye yina da kwai guda daya tun da aka tsiri duniya ya yi kwai nan ya hau kansa yina kwanchi bai kankashe ba sai ran da duniya ta 'are: wanda
A king sought for a man to go and see where the sun comes out. Presently a poor destitute man came and said to the king, I will go. The king said, well, go. Provision for the journey was prepared for him, he went to his house, he put the saddle on his horse, he mounted, he went forth from the country to go to the place where the sun comes forth. He went on his journey, he spent one month, he passed beyond everything, he came to the country of the hornbills. When he came to the country of the hornbills, there was a certain hornbill who used to go to his own house to lay eggs. When he came to this country, this hornbill saw him. The hornbills indeed in their own country are men. When they are about to come to our country they become birds. (The hornbill) took him and brought him before the king, they saluted; she took him home, breakfast was made ready for him, he ate. He, in fact, did not know them; they knew him, he asked them and said, you men here, where did you know me? They said, we have known you; he said how is it that you know (me)? They said, we go to your country; they said to him, when the wet season occurs what birds are those that come to your country? He said, hornbills; he said, are you hornbills? They said, we are hornbills; they said, you, Ataru, where are you going? He said, I come in order to see where the sun comes out. They said, come and stay the night, when the morning (comes), pass the day, when the evening comes, take your journey very early (till) you arrive at a dark place. He said, pass on, till you reach a red place; he went, he passed on, he came to a very
white place, a silver river, he took a little silver, he folded (it) up (in) his sleeve (lit., the hand of the cloak), he passed on, he went to a red place, to a golden river, he took a little, he folded (it) up (in) his sleeve, he came to a large gutta percha tree, he passed on, he came to a large fig tree, and a durumi tree, and a tamarind tree, which was tall. He arrived he stopped, he saw a large bird, the phoenix: in the early dawn the cock used to crow, when the sun was about to come forth he would crow again: after a little he would crow a third time: then the opener of the door would come and open and say, the sun is coming forth, he would say again, the sun is coming forth: Ataru galloped till he came to the town of the hornbills: the sun burnt him, he came with difficulty, he dismounted, they waited upon him (till) he was healed: the phoenix is the king of birds, it has (had) one egg since the world began, it laid that egg, it mounted (on it), it sat on it, it has not hatched the egg, (it will not hatch it) till the day on which the world ends: he who is of a good disposition will come under its shadow, he who is not of a good disposition will remain in the sun, his brains will boil, he will see the shadow of the phoenix, he will not enter it.
A DESCRIPTION BY A HAUSA PILGRIM OF THE CEREMONIES PERFORMED AT MECCA.
سُطْيَا سُبيٍّ ثُنَّياً سُبيٍّ وَرُنَ مَرَو سُوقُ بَس مَرو
سُبيٍّ مَعَ جُنُّ سُوقٍ سُبيٍّ حَكْنٌ سوُ بَكَى كَانَا
سُبيِّ سُبيٍّ أَسَك سُكَاوُ كُردُ مَيِّو أَبا سُهارٌ آَكُو
كُما أَبا وَنَبَّامَ سُبَنْى سُبيٍّ غَدْنِس سُتوُبٍ
ذَنُى أَذِنَ غُرِ يِوَايِبٍ سُبيٍّ مَنِيَ سُهَمُن
سُتَنِي عَرَف سُوقُ بَس تَنَى حَنُطُي حَرَانَا تَبَاطِر
ليِمُن بَنِى لَبِيْك مُتَنَى ذَكُ سُبَنْى لَبِيْك حَرَانَا بَنِى ذَيْفِي سَبَنْى ذَكُ سُتَنِي مَنِيَ كُوُّا
يَدْوَىٌدُوَىٌ دُوَّىٌ بُكَى بُكَى يِجَبَىٍ شَيْطَنُ
سُكَاوُ دُكُ غَدَا مُتَنَى مَاسُكُرُدُ سُسَيِ رَاغْنَا
وَنُؤِى طَرَى وَنَ طَرَى دَحْمْسٍ وَنَ يِسِيٍ
بُكَى ذَك حَكْنٌ ذَاسِسٍ أَيْنِسُ دُكُ تَنِدِ
سَابِي حَرَ لَعَصَرٍ أَنْدَبَاوَا أَتَكُ رَمَ مَادُسَيٍ
سُتَطِيِب سُنَسُوُيَاٌ وَعُوَبِي دُسَابِيٌ كُمَا أَنْيِنَك
كُمُنْ حَيَاٌٍ مُتَنَى سُبَنْى سُجَفُ دُوَّىٌ بُكَىٌ
بُكَى سُكَاوُ غَدَاٌ وَعُوَبِي دُسَابِيٌ رَانَا تَعُكَ
**TRANSLITERATION.**

su zo kusa ga ruwa na yamma su yi kaman yada mutane su ke yi su wuche kuma har sau bakwai: haka su tafo wurin ka'aba¹ suna duban daki² samrai shina magana da su kadan sun gama su rufe ido su fito su tafi wurin tsayawan annabi Ibrahim su yi salla sau biyu su tashi duka samrai nan shina magana da su kadan sun gama su rufe ido su tafi dakin Zumzum³ su sha su yi wanka su je wojan kofan Safa⁴ kadan sun yi kusa da bakin kofan Safa su komo su lashi dutsi⁵ su fita su tsaya a bakin kofa su yi magana su sauka suna yi magana su tafi wurin Safa su hau

¹ ka'aba: Ka'bah
² daki: Daki
³ Zumzum: Zumzum
⁴ Safa: Safa
⁵ Dutsi: Dutsi
bisa su che bismi Allahi Allahu akbar. su sauka su je wurin gudu duka su yi gudu kadan su tsaya su yi tafiya su tafi wurin Marwa su hau bisa Marwa su yi magana su sauka su yi hakanan sau bakwai kana su tafi su yi aski su kawo kurđi maiyawa a ba samari a kawo kuma a ba wanzami sa’anan su tafi gidansu su tuɓe zane.

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

Translation.

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

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

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

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

NOTES.

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

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

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

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

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

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

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

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

9 liman, from Arabic Imam, or priest.

10 labaik.—This is the formula of response at the end of the prayers. It comes from the Arabic labi, the second form of which means to pronounce the words labaika, “here I am for your service.” For origin of custom, cf. “Religion of Semites,” by Robertson Smith, p. 411.

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

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

The Ar. article appears in Hausa: 1. Unchanged from the Ar. form, e.g. alkali أَلْكَلَٰٓي, Ar. id., judge; aljanna, أَلْجَانَى, Ar. id., paradise; addini, أَدْدَنَى, Ar. id., religion; cf. also addu‘a, أَدْدُعَأ, annabi, annabanchi. 2. As the letter l, e.g. lada لَدَا, Ar. لَدَة, wages, pay; lokachi لوْكَي, Ar. لَوْقَت, Kanuri lokta, time; laya لَيَا, Ar. لَيَة, a writing, a charm; lisha لَيْشَا, Ar. لَيْشَاء, late evening. 3. As the letter a, e.g. azuhur = Ar. أَلْثِهْر, afternoon. 4. With closer assimilation in the case of words containing l, e.g. allewa أَلْلِوْءَا, Ar. أَلْلُوْعِاءٰ, sweetmeats; v. under ض.

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

A reduplicated consonant in Arabic often appears in Hausa as a single consonant followed by an alif; thus کَلَی, to disregard = Ar. کَالْلاَن فُلْلَ; swaپَمَ, reviling = Ar. sабبَا سَبْبَ.

The Ar. b b frequently appears in Hausa as f بَ, occasionally as m م; thus Ar. ثَأُب١ تَأَبَنُ becomes H. تُفاَث tُفَثَا, a shirt; Ar. ثاَبَت١ تَأَبَنَ, H. لَبَدَ لَبدَ, a coat of mail; Ar. رَكَبَن الرَكُبَن, H. رَكَبُن رَكُبَن, camel.

Ar. ث th is pronounced ch in Hausa; occasionally, however, it appears as t ت or s س; thus Ar. ثَأَبَت١ تَأَبَنُ thabata, H. ثَأَبَت١ تَأَبَنُ tَأَبَت tَأَبَت tabbata, to continue; Ar. مَسْقَال١ مَسْقَال مِسْقَال, H. مُسْقَالْ مِسْقَالْ miskal, a weight.

1 An interesting parallel to this is seen in modern Ar. itself, comparing لَعْب١ لَعْبَ "viper" with the classical Ar. أَبْيِ "the viper."
Ar. \( \text{hh} \) sometimes appears in Hausa as \( \text{alif} \); sometimes it disappears altogether; thus Ar. \( \text{rabahha} \), H. \( \text{riba} \), unlawful gain.

Ar. \( \text{kh} \) is often changed to \( \text{h} \); thus Ar. \( \text{khamasa} \), H. \( \text{humushi} \), tax; the Ar. \( \text{khasratun} \) appears in Hausa under the three forms: hasara, asara, and tasari, loss; the Hausa word \( \text{labari} \), news, comes from the Ar. \( \text{khabarun} \), the article having been first prefixed and then assimilated; cf. also \( \text{faso} \), chapping, from Ar. \( \text{fasikha} \); \( \text{foma} \), pride, from Ar. \( \text{fakhuma} \).

Ar. \( \text{dh} \) or \( \text{ds} \) is pronounced \( \text{z} \) in Hausa; occasionally, however, it appears as H. \( \text{ch} \) or H. \( \text{ts} \); thus Ar. \( \text{dsorun} \), H. \( \text{choro} \) or \( \text{tsoro} \), fear; Ar. \( \text{adzimur} \), H. \( \text{chukumara} \), cheese; the Hausa word \( \text{if} \), or \( \text{when} \), i.e. the Ar. \( \text{ida} \) is usually pronounced \( \text{idan} \); cf. also H. \( \text{dira} \), cubit, from Ar. \( \text{dsira'un} \).

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

Ar. \( \text{s} \) may appear in Hausa as \( \text{z} \), \( \text{z} \), \( \text{ts} \), or \( \text{j} \); thus, Ar. \( \text{sabba} \), H. \( \text{zuba} \); Ar. \( \text{sarihhun} \), H. \( \text{tsari} \), pure; Ar. \( \text{saumun} \), H. \( \text{azumi} \), a fast; Ar. \( \text{kasirun} \), H. \( \text{gajere} \), short.

Ar. \( \text{d} \) palatal \( \text{d} \) is often written and pronounced in Hausa as \( \text{d} \); thus H. \( \text{kada} \), to judge, from Ar. \( \text{fasi} \); H. \( \text{yarda} \), to consent, from Ar. \( \text{rima} \); H. \( \text{rubda} \), to
crawl, from Ar. رَنَقَ. In a few instances the ض is changed by the Hausas to ل١; thus H. بُرْلُ fululu, arrogance, from Ar. بُرْلٍ; H. alale أَلَّابُّي, trouble, from Ar. أَلَّابُّ. Sometimes the ض is retained in the written Hausa, but is pronounced as ل١; thus, لْصُوا lullo, purification, from Ar. ضْوُوء, with article prefixed. As an instance of the variety brought about by the juxtaposition of the ل١ of the Ar. article and ض, cf. in Dict. under alwala, arwala, and lullo, all derived from Ar. ضّا.

Ar. ل emphatic t is regularly pronounced ل١ in Hausa; e.g. tsaka لِكَا, midst; tsaya لَي, to stand. Occasionally in borrowed words the proper Arabic pronunciation is retained; thus H. شِيْطْنُ shaitan. An Ar. ل sometimes appears in Hausa as ل١; e.g. H. tasa لُسا, cup, from Ar. لُسْا; H. butulchi لُبْتُلْي, ingratitude, from Ar. لُبْتَلْي. A tendency to pronounce ل as د may be seen in the substitution of the latter for the former in words borrowed from the Arabic; e.g. H. sharađi شَرَاهْد, an agreement, from Ar. شَرْطُ.

This letter ل is generally used by the better-educated Hausas to represent the hard d or dt sound produced when the tongue touches the edge of the upper teeth; e.g. لَا fada, a fight; طَا qaya, one (cf. pp. 7, 127).

Ar. ل weak emphatic ل is rarely used, and is pronounced as ل١; e.g. لُلْلََّثِي zalumchi, deceit, from Ar. root لُلْثِي. (2) Hausa forms of the same origin show as well ل١ ل١; e.g. B 59, E. 36, zulumi لْلْثِي, doubt, fear. (3) In the
Hausa word minzari مَنْزَارِي, spectacles, from Ar. مَنظَرَة the ب has become ز. This weakening of the sibilants renders it sometimes difficult or impossible to decide with certainty the exact origin of words derived from Arabic; thus azurfa أَزْرَفَا, silver, is probably derived from the Ar. root صْرْب (as suggested in the Dict.), but it may possibly come from the Ar. صْرَب; in either case the initial letter in Hausa represents an attenuated form of the Ar. article.

Ar. عَائِن. As a general rule, to which, however, there are numerous exceptions, the occurrence of this letter in a Hausa word suggests that it is borrowed from Arabic. Its occurrence in words which have been definitely incorporated into the Hausa language does not affect the pronunciation, and no mark has therefore been used to represent it in transliterating. In words merely borrowed from the Arabic and where the Arabic pronunciation is retained, its presence is marked by ‘. The Hausas constantly interchange ع and ٣; thus we have ido عَدْر and إِدْر, eye; ita عَتَا and إِتا, she; ishe عَشْي and إِشِي, to reach. In C 22, 23, what was once the Ar. article is spelt with ع; thus, alkawali عَلَقْوَي, agreement. From the Ar. allama عَلَم, the Hausas get alama عَلَم, a marker.

Ar. بَن is sometimes represented by the Hausa غ; thus, H. gufa غَرْفَا, basket, from Ar. غَرْفَة; H. shirga غَرْفٌ, to overcharge, from Ar. غَرْف. In the colloquial Arabic spoken in N. Africa and in some parts of Arabia the Ar. بَن is frequently pronounced as غ.

Ar. شَهْيِ; the Ar. شَهْيَاتُن, may perhaps be the origin of the Hausa شَاحٍ شَاهُ and شَأَبُو shafo, kite.
The treatment of the sound f ب in Hausa causes much variation in forms, and is strongly characteristic of the language. Generally speaking, in Europe the f-sound is produced by making contact of the lower lip with the edge of the upper teeth and forcing out the stream of air with audible friction of the passing breath. The Hausas, however, exhibit a tendency to avoid the contact referred to. They simply draw the lips near one to another, producing a “bi-labial” fricative. In consequence of this looser articulation the barrier between this and the other labials is slight, and on the least occasion, say that of a following explosive, a labial stop p or b is heard instead of f. Thus a word which, as we know, had originally our f, tufka (Ar. مطوف), to plait, may also be pronounced tupka, tubka, or tumka, cf. also—

hafshi hapshi habshi to bark
safko sapko sabko to start
tafki tapki tabki a pool
tafshi tapshi tabshi soft

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

fuđu huđu puđu four
fansa hansa pansa deliverance

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

falasa palasa to revile
fashe pashe to break

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

- *fuda* → *huda* to pierce
- *fuska* → *huska* face,
- *fuďu* → *huďu* four
- *foro* → *horor* rebuke

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

In closed syllables the labial is often entirely vocalized.¹

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

The same slackness of articulation will explain changes exhibited in cases like *zunufi* = *zunubi*, Ar. زَنُف, *hawainiya*, Ar. حَوَئِيَّة, chameleon; *rakumi*, Ar. رَكُم, camel; *samako*, Ar. صَمْك, to start. It was noticed above that *hafshi*, to bark, appears also as *habshi* and *haushi*.

Equally complete absorption of an original b occurs in Hausa *alura* = Ar. الأُلْرَا, needle.

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

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

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

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¹ Cf. Ar. كوكب *kaukab*, for كَبْكُب *kabkab*.
² "Introd. to Gk. and Lat. Etymology," p. 404.
pure from subsidiary breaths. If we pronounce it lazily without fully opening the mouth, the result is that together with it a slight w-sound is quite unconsciously pronounced, because the position of the tongue is almost exactly the same for k and g as for w, and if the lips be nearly shut an imperfect labial is necessarily produced: the k or g sound is followed by a labial after-sound, a 'halbvocalscher labialer Nachklang,' Corssen calls it, though the sound is a genuine consonant."¹ In the Indo-European languages this labialism has resulted in a change of the k or g into another consonant, e.g. Sanskrit gaus, Gr. βoüs, O.H.G. chuo. In Hausa, however, this labialism is still in an initial stage, and the after-sound causes no actual change in the consonant which it follows. In fact, it is so unfixed that it may be introduced or omitted at will. Thus we sometimes hear komi or kwomi, anything; koriya or kwariya, a gourd; takwoshi or tarkoshi, to go lame; gonda or gwanda, a pawpaw; goza or gwaza, a sweet potato; koi or kwai, an egg. The last example, if the identification with the Ar. فُرْيُّ chick, and ارْتَبٌّ egg, be right, shows how through force of custom the w is treated as if it were not radical but parasitic, being omitted or rejected at pleasure. In most, though not all, of the above instances, a "rounded" vowel of the o, u, class follows the labialized consonant. This may perhaps have tended to facilitate the labialization, though how far this has been so it is difficult to say. The suggestion derives some support from the fact that in a few words a y sound is at times heard after k or g when followed by "front" vowels (such as those in Eng. bell or bale). Thus we may sometimes hear ketu or kyastu, a flint; kamru or kyamro, a reed; kyanwa, cat.

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

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

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

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

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

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

Close relations subsist between the trilled r and lateral
Liquids. 1 In Hausa, as in many other
languages, the one sound readily runs into the
other. 2 Thus the change seen in the Fr. armet, Eng.
helmet, is common in Hausa, cf.—

galgasa  gargasa  hairy
galma  garma  a hoe
halbi  harbi  to shoot
tsalki  tsarki  purity

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

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

shaitan  Satan
rotel*  pound

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

- da of old
- ḏa son
- daidai alike
- daɗai ever

In Latin, d sometimes becomes r or l; e.g. nemo me dacrumis (= lacrumis) decoret,\(^1\) arbiter = additer; a similar instance is found in Algerian Arabic in the use of "

\(|\)

for ildo;\(^2\) this latter is most likely due to the influence of African speech. In Hausa a d may change into an r; cf. faɗa = faɗ = far, F 190, where its occurrence at the end of the word probably assisted the change. These illustrations suggest the reason why in attempting to pronounce the Ar. palatal d ɗ the Hausas sometimes substitute for it 1. In studying Hausa MSS. the reader may occasionally come across an instance where, by a mannerism of the writer, ɗ is used instead of l in the spelling of words like sarki, king when intended to be pronounced as salki.

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

- asna = arna heathen
- bisne = birna to bury
- hazbiya = harbiya dove

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

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

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

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

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

- dudduge \( \rightarrow \) diddigi heel
- fukafuki \( \rightarrow \) fikafike feather
- rufe \( \rightarrow \) rife to cover
- tuli \( \rightarrow \) tili heap

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

- kewaye kewoye\(^2\) to go round
- tufafi tufofi\(^2\) shirts
- waje woje\(^2\) quarter

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

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

1 Dwight Whitney, ibid. p. 72.
2 These sounds are met with in the colloquial but not in the best Hausa.
In the English vulgar pronunciation of “yes” a sort of dull a is heard. By the ear alone it is hard to tell whether the vowel be a or e, as it really lies between them. Where the sound represented lies between a short a and a short e the letter a is used in this grammar. Such an a or e, represented in Hausa script by ٢, is found in words such as bariERA, to leave; dare ٌD٦٦٢, night; farko٢٢٢٢٢, beginning; sayas, ٢٢٢٢٢٢٢٢٢, to sell.

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

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>girbi</td>
<td>giribi</td>
<td>to reap</td>
</tr>
<tr>
<td>girma</td>
<td>girima</td>
<td>great</td>
</tr>
<tr>
<td>sarki</td>
<td>sariki</td>
<td>king</td>
</tr>
<tr>
<td>kurkunu</td>
<td>kurukunu</td>
<td>guinea-worm</td>
</tr>
<tr>
<td>sulkumi</td>
<td>surukumi</td>
<td>bag</td>
</tr>
<tr>
<td>zarmi</td>
<td>zarumi</td>
<td>officer</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

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

r. Comparatively rarely used. In most instances where it appears at the end of a word it is a feminine form of the connective **n**. **bari**, to leave, is sometimes contracted to **bar**: cf. also **biyar**, five; **dakyar**, with difficulty; **gigar**,
leg-irons; idabar, a red ass; wur, very (red). Words derived from the Arabic are: akbar, great; alhanzir, boar; askar, soldier; azuhur, afternoon.

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

<table>
<thead>
<tr>
<th>ba</th>
<th>bayas</th>
<th>to give</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṃata</td>
<td>ṃatas</td>
<td>to destroy</td>
</tr>
<tr>
<td>saye</td>
<td>sayas</td>
<td>to sell</td>
</tr>
<tr>
<td>tuḍa</td>
<td>tuḍas</td>
<td>to spill</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>biyar¹</th>
<th>biyal</th>
<th>biyat</th>
<th>five</th>
</tr>
</thead>
<tbody>
<tr>
<td>dakyar</td>
<td>dakyat</td>
<td></td>
<td>with difficulty</td>
</tr>
<tr>
<td>tutur</td>
<td>tutul</td>
<td>tutut</td>
<td>tutuk for ever</td>
</tr>
</tbody>
</table>

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

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

¹ biyar is generally used in Kano, biyal in Katsena, and biyal or biyat in Sokoto.
farifar for farifari. So also in far for faḍ = faḍa, fight, F r90, the dental is interchanged with the final r.

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

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

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

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

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

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

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

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

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

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

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

It is just conceivable that the introduction of some Semitic words into Hausa and some other West African languages may be traced back as far as the Carthaginian expedition described in the "Periplus" of Hanno. According to Pliny, this was sent out "Carthaginis potentiā florentē" (500 B.C.?). It consisted of sixty ships with fifty oars each, containing 30,000 men and women colonists. That they reached as far as the Congo, or at any rate the Niger, where large apes exist, seems certain from the description given of gorillas, three skins of which were after-
wards hung up in the temple of Kronos. The modern word "gorilla" is derived from this account.¹

The Persian language, half the vocabulary of which is Arabic,² affords an illustration of how the Moslem carries with him not only his religion but his language; but in this case the Persians have been in contact with Islam for centuries. We can but hope that a careful study of some of the other languages by which Hausa is surrounded may ere long shed further light upon the problem suggested at once by the similarity and dissimilarity of the Hausa and Arabic languages.

¹ On the subject of the circumnavigation of Africa, &c., cf. Herod. ii. 32, 33, iv. 42, 43, with Blakesley's notes; also Pomponius Mela, iii. 90, 94; Pliny, "Nat. Hist." ii. 67, v. 1; Cic. "Tusc." v. 32, 90.
Words explained in the notes attached to the selected readings are not as a rule included in the vocabulary, nor are the less common words contained in the collection of proverbs. For these the student is referred to the Hausa dictionary. * after a word means that the word is not used in colloquial Hausa.

a, at; cf. p. 53
a or a’a, no
a, impersonal pronoun; cf. p. 39
a bakin, in exchange for
abada or hal abada, for ever
abduga or anduga, cotton, cotton-plant
abin da, the thing which, which; cf. abu
abinchi, something to eat
abinsha, something to drink
a bisa, cf. bisa
aboki, pl. abokai, friend
abu, connective form abin, pl. abubua, thing
a chike, f. a chika, pl. a chiku, full; cf. also chi-kakke
addu’a, prayer
af or ap, oh! an exclamation of recollection
a gaishe ka, hail to you! from gaishe, to salute
agaje, to help
aha, so! an exclamation of satisfaction
ai, really
aiki, pl. ayuyuka, ayuka, work; cf. p. 63; yin aiki, to work
ajere, in line
a kan, on, upon; cf. p. 52
a ḳas for a ḳasa, on the ground
akwai, there is, there are
akwiya, pl. awaki, she-goat
alfadari, mule
algashi, f. algasa, pl. algasu, green
alif, thousand; alfin, two thousand
aljifu, pocket, small bag
Allah, God
alura, pl. alurai, needle
amma, but
amre or aure, to marry, marriage
ansani, use; da ansani, useful
an jima, a little while; cf. p. 84
araha, cheapness; da araha, cheap
arba, four thousand; cf. p. 67
arbaín, forty
arba miya, four hundred
arewa, north
aro, a loan; bada aro, to lend
arr,* be off!
arziki, good fortune; cf. also D 3, note
ashe, really, truly
ashirin or ishirin, twenty
assuba, early dawn; cf. p. 86
awa,* like
a waje, outside (adv. and prep.)
ayari, caravan
azurfa, silver
azumi, fast; yin azumi, to fast

ba . . . ba, not
ba, to give
ba, prefix to denote ancestry; cf. p. 63
baba, indigo
babba, pl. manya, great
babe, locust
babu, nothing, without; a contraction of ba abu, not anything
bache, to be destroyed or spoilt; cf. p. 48
bada, to give; cf. p. 47
ba-Haushe, a Hausa native
baka, masc., a bow
baki, pl. bakuna, mouth
baki daya, together, all at once
baki, f. baka, pl. babaku, black
bako, pl. baki, stranger
bakontaka or bakonchi, the service done to a stranger; yin bakontaka, to show hospitality
bakwai, seven
ba-Larabe, pl. Larabawa, an Arab
balle, much less
ban da or bam da, besides, apart from, in addition to
banza, in vain, worthless
bara, f. barainya, hired servant
barantaka, service
bara w wo, f. barauniya, thief
barchi, sleep; yin barchi, sleep
bari or bar, to leave, leave alone, to allow; cf. p. 43, note
barkono, pepper
bāta, to lose, be lost
bata, to destroy, to spoil, be destroyed; cf. p. 48
bata, ḏatas ḏa, to destroy
batu, conversation
batun, with reference to
ba-Ture, white man, stranger, Arab; cf. p. 63
bauchi, bawanchi, or bau-ta, slavery
bāure, fig-tree
bawa, pl. bayi, bai, slave
baya, the back
bayan, behind, beyond; cf. p. 53
bi, to follow
bida, to seek, search for
bigeri, instead of
bindiga, pl. bindigogi, gun
biri, pl. biraye, birai, monkey
bisa, the top
bisa or bisan, on top of
bisa, pl. bisashe, beast
biyar, biyal, or biyat, five
biyu, two
boya, secret, to hide (reflex or intrans.)
boye, to hide
buďe, to open; buďu, to be open
buduruwa, maid
buga or bubbuga, to strike;
buga buga, to strike repeatedly
buga bindiga, to shoot
bunsuru, he-goat
busa, to blow
bushe, to be dry; cf. p. 41
chan, there, that, those
che, to say
chi, to eat, to take forcible possession of, &c.; cf. p. 91
chida, to give to eat; cf. p. 47
chika, to fill, full; chi-chika, to fill quite full; cf. p. 48
chikakke, full; cf. p. 72
chiki, the interior
chikin or a chikin, in, within; cf. p. 54
chiniki, trade, bartering;
yin chiniki, to do business
chinye or chanye, to eat up; cf. p. 48
(chira or) chara, cock-crow
chira or tsira, salvation
chiras da, to deliver
chishe, to give to eat; cf. p. 47
chiwo, sickness; da chiwo, ill
chiyawa, grass

da, to have, to possess; cf. p. 55
da, and, with, when; cf. pp. 55, 56
da . . . da, both . . . and
-da, free
-dan, son, native of
-dà, of old; lokachin dà, in olden time
da, used to denote unfulfilled intention; cf. pp. 34 n., 56
daďai, ever, till now; when followed by negative statement, never
daďa, again
daďe, to prolong, to increase
daďi, sweetness; jin daďi, to feel happy; da daďi, sweetly
daďa, to cook; dafaffe, f. daďaffe, pl. daďaffu, cooked
daďari, at first
daďi, poison
daďa, from; cf. p. 53;
daďa chan, thence; daga ina, whence? daga nan, hence
daďi, then
daiddai, correct, alike
daďi, bush, scrub, uncultivated forest land; cf. jeji
daďa, to beat
daƙi or daƙa, pl. daƙuna, room
daƙyar, daƙyat, daƙyal, with difficulty
daƙa, better; cf. p. 74
daƙa, opportunity; cf. p. 92
daƙre, to bind
daƙuna or daƙana, wet season
daƙanye, f. daƙanyi, pl. daƙanyi, fresh, raw
daƙi, night
daƙi, hundred
daƙi, cold
daƙiya, laughter; yin daƙiya, to laugh
daƙuka, to take, take up
daƙuri, cf. daƙre
daƙa, guinea corn, i.e. a small red millet
daƙawaya, to return to a place at a distance
daƙayo, to return here
-daƙa, one; daƙanyaƙu, one of you; cf. p. 68
dilali, broker; yin dilanchi, to trade
diƙa, daughter
diƙantaka, diƙauchi, freedom
diƙa, daughter
doguwa, doguwa, pl. dogaye, tall
doki, pl. dawaki or dawakai, horse
domi or dommi, why?
domin or don, because, because of, in order that
dorina, pl. dorinai, hippopotamus
doro, swelling on the back, hump
doya, yam
dubu, thousand
duchi or dutsi, pl. duwat-su, a stone
duka, all, every
dukiya, goods
dumi, noise
duniya, world

faskare, to overcome; to be unable to do anything; cf. p. 76
fat, very, used as a suffix; cf. p. 74
fawa, slaughter, trade of a butcher
faye, to abound; cf. p. 76
fi, to excel; to surpass
fita, to go out
fito, to come out
fuche, cf. wuche
fu’du, four
fufunda, phoenix
fula, cap, fez
fure, pl. furare, furani, or furayi, a flower
fushi, fhushi, anger
fuska, pl. fuskoki, face
futa, to rest; futawa, rest, resting
futowa, coming out; cf. fito

fa, then, therefore; cf. p. 80
fache, much less, however
fa’da or fa’di, to speak, tell
fa’da, to fight
fa’di or fa’da, to fall
falke, pl. fatake, trader
fansa or pansa, reward
fara, locust
farawa, beginning
fari, f. fara, pl. farufaru, farare, white
fasa, to break (tr.)
fashe, to break (tr. and intr.)

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fansa or pansa, reward
fara, locust
farawa, beginning
fari, f. fara, pl. farufaru, farare, white
fasa, to break (tr.)
fashe, to break (tr. and intr.)
gaida, to salute; cf. p. 83
gaira, less; cf. p. 67
gaisa, cf. gaida
gaisuwa, salutation, greeting
gajere, f. gajera, gajeriya, pl. gajeru, short
gaji, tired.
gajiya, weariness; jin gajiya, to feel tired
gama, to complete, finish, join together
gama, because of
gamu, to meet with
ganga, pl. ganguna, drum
gani, to see; cf. p. 16 n.
gara, gwama, better; cf. p. 75
gare, to, used with the personal pronoun

Gari, pl. garuruwa, or garuruka, town
garin, on account of:
gaskiya, m., truth; ba gaskiya, to speak the truth; da gaskiya, true, truly
gata, three days hence
gaya, to tell, explain
gida, pl. gidaje, m., house
giginya, fan palm

gina, to build
girma, greatness; bada girma, to honour; yin girma, to grow

giwa, pl. giwaye, elephant

gobe, to-morrow
gode, to thank
godiya, thanks; yin godiya, to thank
godiya, mare
goma, pl. gomiya, ten; cf. p. 67
gona, pl. gonaki, farm
gora, calabash; goran ruwa, water bottle
goro, kola nut
guda, unit; cf. p. 67
gudu, to run, run away
guga, m., a bucket
gulbi, pl. gulabe, river, deep ravine
gun,* with; cf. p. 54
gurgu, f. gurguwa, pl. gurgugu, lame
gurubin, gurbin, in place of
gusa, to gush out; gurgusa, to gush out abundantly; cf. p. 48
guzuri, provisions for a journey
gwama, better
gyado, f. gadoniya, or gyadainya, hog
gyara, to prepare

Gaba, an exclamation expressing astonishment or indignation

Haife, to beget
Haifuwa, birth
haji, to go on the pilgrimage
haka or hakanan, thus, likewise
hakika, truly
hakori, tooth; hakorin giwa, ivory
halbi or harbi, to shoot
hali, disposition
hamza, five thousand
hamsin, fifty
hana, to prevent, hinder
hankaka, pl. hankaki, a large crow with white breast and white rim round its neck
hankali, intelligence, carefulness; da hankali, sensible
hannu, pl. hannuwa, hand
hantsi, two hours after dawn
hanya, pl. hanyoyi, road, path, way; bata hanya, to lose the way
har or hal, until
har abada, for ever
haryo, again
hasada, jealousy
haske, pl. haskoki or haskaikai, light
hauya, twenty; cf. p. 68
hauri, ivory
hawa, hawo, hau, to mount
huđu, cf. fuđu
huja, affair, reason
huska, cf. fuska

i or ii, yes
idan, if
ido, pl. idanu, idanduna idanduwa, eye
iko, power
in, if
ina, where; koīna, anywhere
inuwa, shade
iri, pl. iri iri, irare, kind, tribe; cf. 63 n.
isa, to reach, to be equal to, to be sufficient; da ya isa, enough
ishe, to suffice
iska, air, wind
iske or ishe, to arrive at
ita, she; cf. p. 9
itache or iche, pl. itatuwa, a tree; a branch cut from a tree
iya, to be able
iyaka, boundary, end

ja, pl. jajaye, red
ja, to drag
jagaba, guide
jaki, pl. jakuna or jakai, ass
jaraba,* temptation
jariri, jarili, an infant
je, to go
jefa, to throw; jifa (noun), throwing
jeji, bush, scrub, uncultivated forest land; cf. daji
ji, to hear, obey, feel, understand
jibi, the day after to-morrow
jijifi, the twilight just before the dawn
jima, to wait
jimawa, a short time
jimina, ostrich
jini, blood
jirigi, pl. jirage, canoe
jiya, yesterday
juna, one another; cf. p. 19

ka, thou, thy; cf. p. 9
kada, a crocodile
kāda, cotton
kada, lest
kaḍai, once, only, alone
kaḍan, if, when
kaḍan, few
kaḍi, to spin
kafa, pl. kafafu, foot; a kafa, on foot
kafo, pl. kafoni, horn
kai, ho! cf. p. 80
kai, pl. kanuwa or kwuna, head; for uses of da kai, cf. p. 20
kai, to carry
kaka or kā(ka), how?

kaka, pl. kakanni, grandfather
kaka, harvest season
kakkabra, fat
kalachi, breakfast, dinner
kalkashi, the underside, below; kalkashin, beneath, under
kama, to seize, to catch
kama, likeness
kaman or kamal, like as
kaman da, like as, according as
(ya) kamata, it is necessary
kan, for uses of; cf. p. 35
kana, before that, until then
kanda, how, the way in which
kane, younger brother
kango, pl. kangaye, a ruin
kankane, f. kankannuwa, pl. kankana, kanana, small, little
kanuwa, younger sister
kara, to increase
karami, f. karama (pl. karamu), small, little
karatu, reading, education
karba or karbi, to receive, accept
kare, to finish, end (usually intransitive)
kare, f. kariya, pl. karnuka, dog
karifi, strength; da karifi, powerfully
**VOCABULARY**

kariya, masc., falsehood; yin kariya, to miss fire or to lie
karshe, end
kasa, pl. kasashe, earth, land
kashe, to kill
kasuwa, market, marketplace
kawo, to bring
kawowa, bringing
kaya, pl. kayayeki, masc., a load, loads
kaza, pl. kaji, fowl, hen
kaza, such an one; kaza da kaza, so and so
ketare, to cross
ki, fem., thou; cf. p. 10
ki, to refuse
kibiya, pl. kibau, arrow
kifi, pl. kifaye,* fish
kilago, skin, cow-hide
kilga, kirga, kidaya, to count
kirin, very; cf. p. 74
ko, either, or, even; also used in asking a question
ko da, although
kofa, door
kogo, hole, hollow
koïna, anywhere
ko kaka, however
ko kari, attempt, endeavour
koma, to go back, return
komi or komine, anything, everything; babu komi or ba komi ba, nothing
komo, to come back
konanne, f. konanniya, pl. konannu, burnt
kone, to burn
kore, f. koriya, pl. kwarrai, green
kore, to drive away
kowa, every one, any one, any; babu kowa or ba kowa ba, no one
kowane or kowanne, every, a strengthened form of kowa; cf. p. 18
koya, to teach (followed by ma)
koyo, to learn
ko yaushe, at any time, whenever
ko yanzu, now, immediately
ku, you; cf. p. 9
kuda, pl. kudaje, fly
kudu, south
kuka, cry, lament
kula, to care for
kullum, always
kuma, again
kumya, shame
kunne, ear
kur,* kul,* if kurdi or kudi, money, price; cf. wuri
kusa, near, nearly; kusa ga, near to
kuturchi or kuturta, leprosy
kuturu, lepros
kuwa, also
kwaɗo, pl. kwaɗɗi, kwaɗɗi or kwaɗuna, toad frog
kwai, egg, eggs
kwakwaluwa, kwaluwa, skull, brains
kwana, to pass the night; cf. p. 48
kwana, pl. kwanaki, day
kwanche, to loosen
kwanche, sleeping, to lie down; cf. p. 48
kwanta, to lie down
kwara, grain, fruit, kernel
kwarai, rightly, properly
kwarkwasa, travelling ants
kwaroro, a bag of cowries; cf. p. 68
kwatanchi, measure or likeness; kwatanchin haka, like this
kwaya, fem. or masc., a grain, ear of fruit
kyankyashe, to hatch
kyau, kyawo, beauty, goodness; da kyau, good
kyauta, a present
laifi, sin, offence; bada laifi, to condemn
lalata, to spoil (trans. and intrans.); lalache, to perish; cf. p. 42
lalle, of necessity
laso, twenty
lau, very; cf. p. 80
likkafa, stirrup
linzami, lizami, bridle
litafi, writing, book
lokachi, time
ma, to; for use of, cf. p. 52
ma, verbal prefix; cf. p. 20
maaikachi, workman
maaike, messenger
machache,* squeezing
mache, pl. mata, woman, female; cf. mata
machiji, pl. machizai, snake
madalla, indeed; cf. p. 80
madauki, handle
madugu, caravan leader
mafauchi, butcher
magana, word; yin magana, to talk
mai, a prefix; for use of, cf. p. 20
mai-barra, beggar
maidu, to change; maida
himma, to take care
mai-ɗaukan kaya, a carrier
mai-gida, owner of house
mai-girma, one who is great
mai-gudu, fugitive
mai-kaya, the owner of a load
maimako or maimaki, in exchange for; cf. p. 52
mai-roko, beggar
mai-tsini, sharp
makafo, pl. makafo, blind
makaranta, school
malam, mallam, teacher
mamaki, anything wonderful; jin mamaki or yin mamaki, to wonder
mana, then, if you please
manche or manta, to forget
manzo, pl. manzanni, messenger
maras, without, wanting; used as a prefix
mareche, evening; da mareche, in the evening
masa, a small cake
masabki, a lodging place
masaka, weaver
mata, wife; also used as a plural of mache
maza, quickly
metin, two hundred
mi, mine, or minene, what?
miya, minya, hundred
miji, cf. namiji
mu, we; cf. p. 9
mugu, f. mugunya, pl.
miyagu, bad, evil
mujiya, owl
murna, gladness, joy
mutane, cf. mutum
mutu, to die
mutuwa, death
mutum or mutume, pl.
mutane, man
na or -n, of; cf. p. 14
-na, my; cf. p. 24
na'am, yes; cf. p. 79 n.
na-baya, f. ta-baya, second, that which comes after
na-biyu, f. ta-biyu, second
nađe, to roll up
nađu, to be rolled up, to roll oneself up
na-fari, f. ta-fari, first
 nama, (masc.), flesh
namiji or miji, pl. maza, mazaje, a male
nan, here; cf. p. 12, this
nan da nan, immediately; cf. p. 79
nasa, nasu, nata, cf. p. 24
na-uku, f. ta-uku, third
nauyi, heaviness; da nauyi, heavy
nawa, how much? how many?
nawa, my; cf. p. 24
nema, to search for
nemo, to seek and bring
nesa, distant; cf. p. 43.
nisa, distance
ni, I; cf. p. 9
nika, to grind
nufi, to intend, to purpose, intention

rashi, lack; rashin karifi, weak
rataya, to tie, to hang up
rawani, turban
rawaya, pl. rawayu, yellow
riga, pl. riguna, tobe, gown, shirt
rijiya, a well
rikichi, deceit
rikita, to confuse; rikiche, to be confused
roko, to ask, beg
rubutu, writing
ruđe, to deceive
rufe, to shut
rugga, cattle pen
ruwa (masc.), water, rain

rabi, half
rada, to whisper, whispering
raggo, pl. raggage, an idle person
raggonchi, idleness
rago, pl. raguna, ram
rai, life; da rai, alive
raḵumi, pl. raḵumma, camel
rami, a hole, pit
rana, sun, day; pl. kwasnaki, days; rana tsaka, midday
randa, for rana da
rangwame, a reduction, better; cf. pp. 75, 88
rasa, to lose, to be lost

sa, bull; f. saniya, pl. shanu, oxen
-sama, his; cf. p. 24
sa’a, time, season, hour
sa’an nan, then
sa’an da, when, the time when
saba, to be accustomed
sabad da or sabo da, on account of, in exchange for
sabain, seventy
sabka or sapka, to unload, to alight
sabo, f. sabuwa, pl. sababbi, new
safe, early morning; da safe, in the morning
safiya, a fem. form of the preceding
sai, quite, only, except, until, but; cf. pp. 36, 54, 84
saka, to weave
salla, prayer
sama, pl. sammai, the heavens
samri, sauri, quickness; da samri, quickly
samu, to find, to obtain
sanda, pl. sanduna, stick
sani, to know
saniya, cow; cf. sa
sansanchi, to understand well
sansani, camp
sanu, hail! cf. p. 83
sanu, sannu, slowly, gently
sapka, sabka, to unload, put down, alight
sarai, exactly, rightly
sarauniya, queen
sarauta, kingdom
sare, to cut
sariki or sarki, pl. sarakai or sarakuna, king, headman
sarka, pl. sarkuna or sarkoki, chain
sarmayi, pl. samari, a youth
sassafe, very early in the morning
sassaka, to carpenter
sata, theft
sau, used with numerals thus: sau daya, once; sau biyu, twice
saura, rest, remainder
saya, to buy
sayas or sayas da, saida, to sell
sha, to drink; cf. p. 92
shafo, a kite
shagali, pl. shagulgula, business
shamo, f. shamuwa, pl. shamuwa, stork
shamuwa, oxen; cf. sa
shashi, sashe, half
shekara, pl. shekaru, year
shekaranjiya, the day before yesterday
shi, he; cf. p. 9; shi ke nan, there is, it is so
shidda, six
shiga, to enter, go in
shigo, to enter, come in
shiri, preparation
shiru shu, silence
shirwa or shirua, a hawk, kite
shudii, f. shudia, pl. shudodi, blue
siridi, pl. siradda, sirduna, sirdodi, siradi, saddle
sittin, sixty
so, to like, love, wish, be willing
soki, to pierce
su, they; cf. p. 9
suka, f. sukuwa, galloping
suna (masc.), name
suwa, suwanene, who?
which? what? pl.
swaɓo, evil; yin swaɓo, to revile

ta, she; cf. p. 9
-ta, her; cf. p. 24
ta, used idiomatically; cf.
p. 91
taɓa, to touch; cf. pp. 94, 121 n.
tabarma (masc. or fem.), a mat
tada, to raise up
tafasa, to boil, tr.; tafassu, intr.; cf. p. 42
tafasashe, f. tafasashiya, pl. tafasassu, boiling
tafi, to go; tafi da, to take away; tafiya, going, journey
tafo, to come; tafowa, coming
taguwa, pl. taguawai, female camel
taka, thy; cf. p. 24
takalmi, pl. takalma, shoe, sandal
takarkari, pack ox
taki (fem.), your; cf. p. 24
takobi, pl. takuba or takubba, sword
takwas, eight
talaka or talakka, a poor man
talatin, thirty
talauchi, poverty
tamama, to think, suppose
tamanin, eighty
tambaya, to ask
tamkar, like as
tara, nine
tara, to collect; tatara, to heap up; cf. pp. 47, 48
tāras, tarda, taras da, to overtake, to come up with
tare, together; tare da, together with
tāri, to meet, to go to meet;
tāra, to put together with
taro, pl. tarori, multitude, abundance
taru, pl. taruna, net
taru, to assemble
tashi, to rise up, start
tatsuniya, story, tale
tattaka, to tread down
tausayi, pity, sorrow
tilas, by force
tir, alas!
tisain, tasaìn, ninety
to, well! all right!
toron giwa, a male elephant
toyaye, f. toyayiya, pl. toyayyu, baked, fried
VOCABULARY

tsada, dearness; da tsada, dear expensive

tsaga, to tear; tsatstsaga, to tear in pieces; cf. p. 48

tsaka or tsakani, the midst

tsakan or tsakanin, in the midst of, between; cf. p. 52

tsamani, to think, suppose

tsawo, length; da tsawo, long, tall

tsaya, to remain, to stand still, to be finished

toso, f. tsoufuwa, pl. tsosfi, tsofaffi, old

toso, an old man; tsoufuwa, an old woman

tsoro, fear; jin tsoro, to be afraid

tsuntsuwa, pl. tsuntsaye, bird

tuba, to repent

tubali, a mud brick

tube, to take off

tufa, pl. tufafi, shirt, clothes

tukuna, (not) yet

tukunya, pitcher

tumkiya, pl. tumaki, sheep

tun or tun da, as far as, while as yet, until, since, before; cf. p. 53

tun dadewa, long since

tuni, tuntuni,* long ago

tun yaushe, how long?

turanchi, the English or Arab language

ba-ture, pl. turawa, a white man, a foreigner

turumi, a mortar

uba, pl. ubanne or ubannai, father

uku, three

uwa, mother

wa, to; cf. p. 53

wa or wane, m., who which? what? cf. p. 13

wa, elder brother

wache, f. who? which? what?

wadda, how, the way in which; cf. p. 79 n.

wahala, trouble

wai, alas!

waje, outside; cf. awaje

walaha, about 10 a.m.

wanchan, f. wachan, pl. wa’danchan, that over there

wanda, f. wadda or woddai, pl. wa’danda, who, which, babu wanda, no one

wando, pl. wanduna, trousers
wanga, f. wagga, pl. wa-
danga, this near by
wani, f. wata, pl. wađansu,
wansu or wasu, some
one, some, a certain person
or thing; cf. p. 18
wanke, to wash, clean; for
use of wanko, cf. p. 46
wannan, pl. wađananan, this
near by; cf. p. 12
wargi, warigij, play; yin
warigij, to play
warke, to heal, to be healed
wata, month; watan jiya,
last month; watan gobe,
next month
watakila, perhaps
wati̇ka, wasi̇ka, letter
waye, to dawn; gari ya
waye, the day dawns
wiya, wuya, difficulty
wofi, emptiness, worthlessness;
 cf. p. 72
wuche, to pass by
wuni, to pass the night
wur, very; cf. p. 73
wuri, pl. wurare, place;
da wuri, early
wuri, pl. kurdi, cowry shell
wurin, at the place of, with,
in place of; cf. p. 54
wuta, fire
wuya, wiya, difficulty; da
wuya, difficult
ya, he; cf. p. 9
ya, elder sister
ya, oh!
yadda, yada, yanda, how,
the way in which
yaka, come!
yaki, war
yanka, to cut, slaughter
(used of animals)
yanzu, now
yarda, will, consent; v., to
consent, remit
yarinya, girl
yaro, pl. yara, boy
yasda, to throw away
yau, yo, to-day
yaushe, when?
yawo, a walk; yin yawo,
to go for a walk
yi, to do, to make; for
idiomatic uses, cf. pp. 74,
90: for use of yi̇wuwa, cf.
p. 47
yi, personal pronoun = shi,
p. 28
yunwa, hunger; da yunwa,
hungry
za, for uses of, cf. p. 33
zaba, zaɓi, to choose
zabuwa, pl. zabi, zabbi,
guinea-fowl
zafi, heat
zaka, to come
zakára, cock
zaki, pl. zakoki, lion
zakka, Ar., the alms enjoined by the Koran
zambar, thousand
zamna, zauna, to rest, sit down, to reside, rest, intermission
zanche, conversation
zane, pl. zannuwa, a piece of cloth
zangu, a hundred cowries; cf. p. 68

zare, thread
zo, to come
zuba, to pour out, be poured out; for zubas, zubas da, cf. p. 48
zubda, to pour or upset
zuchiya, heart
zuma, zummuwa, masc., honey
zungo, zango, halting place for the night
zunufi, sin, evil
zuwa, coming; zuwa or ya zuwa, prep., towards; cf. p. 54
ENGLISH-HAUSA.

NOTE.—When more than one rendering is given for an English word, it is not suggested that the words given are synonymous. For their exact meaning reference must be made to the Hausa Dictionary.

able, to be, iya
above, bisa, a bisa
accept, to, karba
accomplish, to, kare, chika
accustomed, to be, saba
advantage, anfani
afraid, to be, jin tsoro
after, baya, baya ga
afternoon, azuhur, la’asar,
   cf. p. 86
afterwards, bayan haka, bayannan
again, kuma, haryo, haryau
agree, to, yin baki daya, yin daidai
aid, to, tsaya
air, iska
alas, wai
alight, to, sabka, shido
alike, duka daya, daidai
alive, da rai
all, duka or duk
alligator, kada, pl. kadodi
allow, bari, bar;
alone, kaɗai
also, kuwa
always, kullum, ko yaushe
amidst, tsakan, tsakanin
and, da, cf. p. 56
anger, fushi (pronounced fhushi)
angry, to be, yin fushi, da fushi
ankle, idon ƙafa
anoint, shafe
another, wani, wani kuma
answer, amsa, to answer,
yin amsa
ant, gara, ƙwarkwasu
any, kowa kowanne
anyhow, ko ƙaƙa
anything, komi
anywhere, koïna
approach, to, yin kusa
Arab, ba-larabe, pl. larabawà; the Arabic lan-
guage, larabchi
arise, tashi
arouse, tada
arrow, kibia, pl. kibau
as, kama, kaman da
ass, jaki
at, a; cf. pp. 51, 53
attempt, to, yin ƙokari
await, to, jira
awake, to, farka, farka
axe, gatari

back, baya
bad, mugu, pl. miyagu
bag, jikka, kyankyandi
banana, ayaba
bank, rafi
basin, kasko (made of clay),
akushi (made of wood)
basket, samfo, kwando
be, to, ne, ke, che; cf. p. 10
beast, bisa, naman daji
(wild)
beat, to, buga, daka
beautiful, da kyau
because, don, domi, dommi
before, gaba, gaba ga
beget, to, haifi
beggar, mai-bara, mai-roko
begin, to, fara, beginning, farawa
behind, bayan, daga baya;
cf. p. 54
besides, bam da, ban da
better, masifichi daga; cf.
p. 75 sq.
between, tsakanin
bind, to, ƙamre, ƙarme

bird, tsuntsuwa
birth, haifuwa
bitch, kariya
bite, to, chizo
bitter, ƙachi, ƙwachi, tsami
black, ƙaki
blind, makafo
blow, to, busa
blue, shudi
body, jiki
boiling, tafasashe; cf. p. 42
bow, baka
boy, yaro, samrai, pl. samari
break, to, fasa
bridle, linzami, lizami
bring, to, kawo
broad, faɗi, mai-faɗi
brother, ƙan-uwa; elder b.,
wa; younger b., kane
bucket, guga
build, to, gina, kafa
bull, sa
burn, to, ƙone
bury, to, bisne, bizne
business, shagali; it is not
your business, babu ru-
wanka
but, amma
butter, main shanu
buy, to, saya; cf. p 48
calabash, kwariya, kumbo
camel, rakumi, f. taguwa
camp, zungo, zango, san-
sani
canoe, jirigi
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<td>dark, dufu</td>
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<td>capsize, to, jirkiche</td>
<td>date, dabino</td>
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<td>caravan, ayari</td>
<td>daughter, diya</td>
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<td>care, to c. for, yin kula</td>
<td>dawn, assuba; cf. p. 86</td>
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<td>carrier, mai-daukan kaya; cf. p. 25</td>
<td>day, rana, kwana</td>
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<td>carry, to, kai, kawo</td>
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<td>catch, to, kama</td>
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<td>certainly, da gaskiya, ashe</td>
<td>death, mutuwa</td>
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<td>chain, sarka</td>
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<td>change, to, sake</td>
<td>deceit, wayo, mantuwa, munafuchi</td>
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<td>cheap, araha, arha, da araha</td>
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<td>cheating, rikichi</td>
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<td>chief, sariki, babba</td>
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<td>choose, to, zaba</td>
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<td>clean, to, gyarta, yin sarai</td>
<td>despise, to, rena</td>
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<td>close, to, rufe</td>
<td>destroy, to, ḡata</td>
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<td>cloth, a piece of, zane</td>
<td>die, to, mutu</td>
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<td>cock, zakara</td>
<td>difficult, da wiya</td>
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<td>cold, ḏari</td>
<td>dig, to, tona, gina</td>
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<td>collect, to, tara</td>
<td>disease, chiwuta</td>
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<td>come, to, zo, tafo</td>
<td>dismount, sabka, shido</td>
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<td>consent, to, yarda</td>
<td>distant, da nisa</td>
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<td>converse, to, yin batu, yin magana, yin zanche</td>
<td>do, to, yi</td>
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<td>cook, to, dafa</td>
<td>doctor, mai-magani</td>
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<td>cough, tari, twari</td>
<td>dog, kare, f. kariya</td>
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<td>count, to, ƙidaya, ƙilga</td>
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<td>country, ƙasa</td>
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<td>cow, saniya</td>
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<td>crocodile, kada</td>
<td>drink, to, sha</td>
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<td>cure, to, warke</td>
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<td>cut, to, yanke, sare</td>
<td>dry, kekashe</td>
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<td>dry-season, rani; cf. p. 84</td>
<td>dust, ƙura</td>
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each, kowa, kowanne; cf. p. 18
ear, kunne, pl. kunnuwa
early, da wuri; very early, sasafe, da wuriwuri
earth, the, duniya; soil, kasa
east, gabas; cf. p. 88
eat, to, chi
egg, kwai
eight, takwas
eighty, tamanin
elephant, toron giwa
eleven, goma sha daya
end, makaari
endeavour, to, yin kokari
enemy, abokin-gaba, maka-yiyi
enough, it is, ya isa, ya koshi
enter, shiga
equal, daidai; to make equal, daidaita
escort, rakiya
evening, mareche; cf. p. 80
ever, e.g. have you ever done so? ka taɓa yin haka
every, kowa, kowanne; cf. p. 18
everything, duka komi or dukyan komi
evil. mugu, f. mugunya, pl. miyagu
except, sai, sai dai
excuse, to, gafara
explain, to, waye, bayana
eye, ido, pl. idanu

face, fuska
fall, to, faɗi
falsehood, kariya
far, nesa, da nisa
farm, gona
father, uba
fear, tsoro; to f., jin tsoro
feast, buki
feel, to, ji
female, mache
fever, masassara, zazzabị
dew, kadan
fifteen, goma sha biyar
fifty, hamsin
fight, to, faɗa
fill, to, chika
find, to, samu
finger, yatsa
finish, to, kare, gama
fire, wuta
first, na-farko, na-fari
fish, kifi
five, biyar, biyal
flesh, nama
fly, kuda, pl. kudaje
follow, to, bi
food, abinchi
foot, kafa
force, karifị; by f., tilas
forest, daji
forget, to, manche
forty, arbaịn
four, fuɗu
fourteen, goma sha fuɗu
fowl, kaza, pl. kaji
freedom, diyanchi
friend, aboki
frighten, bada tsoro
from, daga
full, chikakke; cf. p. 73

gain, riba
gift, kyauta
girl, yarinya
give, to, ba, bada; cf. p. 46
go, to, tafi, je
goat, akwiya; he goat, bun-
suru
God, Allah
gold, zinariya
good, nagari, f. tagari
goods, dukiya
grandfather, kaka
group, chiyawa
grave, kusheya, kushewa
great, babba, da girma
grind, to (e.g. corn), nika
ground, kasa
grow, yin girma
guide, jagaba
guinea-corn, dawa
guinea-fowl, zabuwa
gun, bindiga

half, shashi, sashe, rabi
hand, hannu
hang, rataya
harvest, kaka
hatchet, fantariya, gätari
hate, to, ki

he, ya, shi; cf. p. 9
head, kai
health, lafiya
hear, to, ji
heart, zuchiya
heat, zafi
heathen, kafiri, pl. kafir-
awa, arna
heaven, sama
help, taya
hence, daga nan
her, -ta, -nta; cf. pp. 23, 24
here, nan, wurin nan
hide, to, boye
hinder, to, hana
hippopotamus, dorina
his, -sa, -nsa; cf. pp. 23, 24
hold, to, rike
honey, zuma, zummua
horse, doki, f. godiya
hot, da zafi; hot water,
ruwan dini
hour, cf. p. 86
house, gida
how, kała
how long, tun yaushe?
hundred, ḥari, miya
hunger, yunwa
husband, miji
hyæna, kura

I, ni, na; cf. p. 9
idle, rago
if, in, kadan, idan
ill, maichiwo; cf. p. 90
in, chikin
increase, to, kara
instead of, a bakin, mai-makon; cf. p. 52
ivory, hakorin giwa, haurin giwa
join, to, gama
journey, tafiya
joy, murna
keep, to, rike
kill, to, kashe
king, sariki
kingdom, sarauta
know, to, sani
kola-nut, goro

lamb, dan tumkia
land, kasa
large, babba
laugh, to, yin dariya
lead, dalma
leader of caravan, madugu
learn, to, koyo
leave, to, bar, bari
left hand, hannun hagu
leg, kafa
lend, to, bada aro
leper, kuturu
leprosy, kuturta, kuturchi
least, kada
lie down, to, kwanta
life, rai
light, haske; to l. a fire, hasa wuta, fura wuta
like, kama, tamkar
lion, zaki
little, karami, kadan, kankani, kankane
lizard, kadangare, guza
locust, fara
long, da tsawo, dogo
loose, to, kwanche
love, to, so
make, to, yi
male, namiji, miji
man, mutum, mutume; pl. mutane
many, dayawa
mare, godiya
meaning, ma'ana
meet, to, iske, gamu da
messenger, manzo
midday, rana tsaka
p. 86
milk, nono
money, kurdi, kudi; cf. p. 62
monkey, biri
month, wata
moon, wata
morning, safe, safiya; cf. p. 86
mother, uwa
mount, to, hawa, hau
much, dayawa
my, -na, f. -ta; cf. pp. 23, 24
name, **suna**
narrow, **mai-kunchi**

near, **kusa**
neck, **wuya, wiya**

needle, **alura**
net, **taru**

never, **dađai** (when combined with negative particle)

new, **sabo**

news, **labâri**
night, **dare**; cf. p. 86

eight, **tara**
nineteen, **ishirin ðaya babu**,
ninety, **tisaïn**

no, **a'a**
noise, **dumi**

none, **ba kowa, babu wandâ**
north, **arewa**
nose, **hanchi**

not, **ba . . . ba**

nothing, **babu, babu komi, ba komi ba**

now, **yanzu**

obtain, to, **samu**

old, **tsøfo**

once, **sau ðaya**
one, **ðaya**
only, **kađai**
open, to, **buđe**
or, **ko**

other, **wani**; cf. p. 19

our, **-mu, namu**; cf. pp. 23,
VOCABULARY

queen, sarauniya
question, to, tambaya
quickly, da sauri, maza maza

rain, ruwa
rainy-season, damana; cf. p. 87
raise, to, tada
ram, rago
read, to, yin karatu
receive, to, samu, karba
red, ja
refuse, to, ki
relation, dangi
remainder, saura
repent, to, tuba
rest, to, futa
return hither, to, komo, da-wayo
return thither, to, koma, da-waya
rice, shinkafa
right-hand, dama
ring, zobe
rise, to, tashi
rob, to, sache, yin sata
room, daiki
run, to, gudu

sack, jikka, taiki, buhu
saddle, sirdi
salt, gishiri
salute, to, gaida, gaishe; cf. p. 84
satisfied, to be, koshi
save, to, cheche
say, to, che, faqa
second, na-biyu, f. ta-biyu
seed, iri
seek, to, nema, bida
sell, to, sayas, sayasda; cf. p. 48
send, to, aiko, aiki
separate, to, raba
servant, bara
seven, bakwai
sew, to, dumke
shade, inuwa
shame, kumya
she, ta, ita; cf. p. 9
sheep, tumkiya
shoot, to, halbi, buga bin-diga
short, gajere
show, to, nuna, gwada
shut, to, rufe
sin, zunufi, laifi
sing, to, yin waka
sister, elder, ya; younger, kanuwa
sit, to, zamna, zauna
six, shidda
sky, sama
slave, bawa; pl. bayi
slavery, bauchi, bauta, ba-wanchi
sleep, to, yin barchi
slowly, sanu sanu, sannu
sannu
small, karami; cf. p. 79
snake, machiji
so, haka, hakanan
soldier, dan-yaki
some, wani ... wani,
wasu, wa'dansu; cf. p. 19
sometimes, wani yayi,
wani lokachi
son, da
south, kudu
speak, to, yin magana,
fa'da
spider, gizo
spin, to, ka'di
stand, to, tsaya
steal, to, sache, yin sata
stone, duchi; pl. duwatsu
stranger, bako
strike, to, buga
sun, rana
sun-rise, gari ya waye; cf. p. 86
sunset, fa'duwar rana
surpass, to, fi, faye
sweep, to, share
sweet, da zaki, da da'di
sword, takobi

theft, sata
then, sa'an nan
thence, daga chan
there, chan, wurin chan
therefore, don wanan,
domin haka
thief, barawo, mai-sata
thing, abu, pl. abubuwa;
cf. p. 12
think, to, tamaha, zato
thirst, kishiruwa
thirty, talatin
this, wannan, -nga, wanga,
nan; cf. p. 12
thou, ka, f. ki
thousand, dubu, zambar,
alif; cf. p. 65
throw, to, jefa, yasda
thus, haka, hakanan
time, lokachi
to, ga, gare, zuwa; cf. pp. 51-54
tobe, riga
together, tare, gaba daya
to-morrow, gobe
too, kuwa
tooth, hakori
touch, to, taba
town, birni, gari
trader, falke, mai-chiniki,
dan kasuwa
tree, itache
trouble, wahala
true, da gaskiya
truly, ashe
try, to, yin ko'kari
twelve, goma sha biyu
twenty, ashirin, ishirin,
    hauya, laso; cf. p. 68
twice, sau biyu
two, biyu

understand, to, ji
unless, sai, sai dai
until, har, hal
upset, to, jirkiche
us, mu
use, anfani

wait, to, jira
walk, to, yin yawo
war, yaki
wash, to, wanke
water, ruwa
well, rijiya
west, yamma
what? mi, mine, minene;
    cf. p. 13
when? yaushe
whence? daga ina
where, ina
which, wanda, da, abin da
while, tun da, tun
whisper, rada
white, fari, fari fat
who? wa, wanene; cf.
    p. 13
who, wanda; cf. p. 13
why, domi, dommi
wide, fađi
wife, mata
wind, iska
wish, to, so
with, da, tare da
without, babu, bam da,
    ban da, maras; to be w.,
    tabe
woman, mache
wonder, to, jin mamaki
wood, itache, itche, iche
word, magana
work, aiki
world, dunyła
write, to, yin rubutu
wrong, laifi

yam, doya
year, shekara; last year,
    bara; next year, bađi;
this year, bana
yellow, rawaya
yes, i, hakanan, shi ke
    nan
yesterday, jiya; the day be-
    fore yesterday, sheka-
    ranjiya
you, ku
youth, sarmayi; pl. samari
(A letter) to Major Burdon the Resident, salutations many and
great and very great and after these salutations an enquiry
concerning your arrival and an enquiry concerning your health
and the health of your men: if you enquire concerning our health,
we are well, both we and our men, not one has died amongst
those whom you know: this salutation is from the king of the
Musalmans, Altahiru the king of the Musalmans, Ali Baba.
Peace be to you.
ب

تَيَكَّرَتْ بِفَضْلِ اللَّهِ غَلَاطَةُ الْأَفْلَامِ ِّلَا يُعْلَمُ عَلَيْهِنَّ بِعِينَةٍ مُّمَوَّدَةٍ عَرْضًا

فَزَدَّكَ اخْتِضَاصًِ فَمَا ذَهَبَ عَنْكُمْ مَنُ وَقَدَ عَمِلَ فِي

فَهَلْ تَبَيَّنُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
This letter is from the king of the Musalmans, Altahiru the son of Ali Baba, to his beloved friend Major Burdon the Resident: greetings many and great: after this, I saw the golden seal-ring, your present: I am very glad, I thank you much: I received information that you are about to return home. May God grant you much prosperity and length of life. May God make you well so that you may attain health. Peace be to you.
دمشق قام فقهاء طرفتونسSpain: 2
سهرارة فرح إذا مسقت�� إعدادية
ارضوا في سورة كن مستدرك يدرك طاقم
بامثوثيّسعابطاتي إدغشنت
عموماً مخليدها مرعبلاً في بانثورة
عمدك يلم دفقات ماء ده بكتب
أرستاخيا كاسي مه بشار مصمية نور
طلتوسباطوك في من ستورن يوم
بوزم بيسني فنر شابري مطيب
بن دكسران مد في ربوبة من رارنا
لمناثتة يعود من إيانا ستانيا كلام
بين تعلاء برسوطرنا طاشukt تعيد ذكر
جعفرع الكنطكا كيمشون
C

daga Tafida zuwa ga dan-uwansa Abdullahi dan sarkin Zak-
zak Yaro: gaisuwa da yar da mai-yawa: ina so in sanarda
kai sarkin Zakzak Zalhatu ya mu tnu dau kwana bakwai ke
nan da mutuwa tasa: gama na sa ni har yanzu ba ka ji ba tukuna,
gama da ka ji da na ga takarda daga gareka ta ta'aziya: ka
sani mun yi hasara da gaske: dukan talakawa suna kuka domin
mutuwa tasa: ga shi ba wanda ya sani wanda za shi karbi
matsayinsa: tun da shi ke da dade rauwanka da Zariya, ya
kamata ka tafo domin iyalinka su gan ka, ka kuma yi ta'aziyar
mutuwan dan-uwanka.

ka gaida dukan jama'ar gida kamin ku iso.

From Tafida to his brother Abdullah son of Yaro Amir of
Zaria: salutations and much friendship: I want to let you
know that Dalhatu the Amir of Zaria has died—it is now seven
days since his death: for I know that even now you will not
have heard of it, for had you heard I should have had (or seen)
a letter of sympathy from you. You know this is a great loss
to us: all his subjects are weeping on account of his death:
and, lo, no one knows who will take his place.

As it is a long time since you were in Zaria, you ought to come,
so that your family may see you, and show sympathy in the
death of your brother.

Salute all the people of your house (for me) before you arrive.
 Interr إنا ما نريد من مسعود
فأنت ممسور مشير مشبور
لا يلبس طيطيق و ما يدرب
كما قالك ودخلي يغب
إنا إبن
يشبك في عشوارت وقورون تم تبطر
ثكلت كثيرا لحيه ينبع إبن
ما ي המתوره إبا كيل
هات عشوارت إنا مطر كأ مزين عينشيم
تا تبني 30 30 30
يا يرزام 7 كتب
ربينا فد فد أفسد و مكيننا جا يولا
جيت ونا لب كبرين جلي الله يا في فبير ييرما
وهو كوكبنا تا قودان تا كمود يعنى
ثمزور قد 2
This letter comes from a friend and goes to a friend: it comes from Abubekr and was taken to Lekabi by Mallam Afuli: it goes to (you) the (great) white man: as concerning the news that you have arrived at home I send greetings to you, a thousand greetings and yet another thousand I enquire after the health of your friends. I hear that you are again at home, I send greetings for the King and the Wazir, I salute them and enquire after their health: again I tell you that if Kubelaji (the English Resident) comes the chief will flee to the Amir the son of Mayana: no one will molest until you give leave, still less will I. He detained me by force. That which you said to me, I thank you for it. I give thanks to all the white men.
E


This letter comes from the Turaki Karmi (or the little) Yusufu and goes to his father and friend the Doctor: many salutations and friendship and much sympathy: after this I say that I have seen your message, will you comfort my mother for me: I rejoiced much that you remembered me: after this I say that, if you approve, I wish that you would tell me of your mother: I continue well as you left me: the king has had no dealings with me. Salutations.
From Kwasau, assistant to the Amir of Zazau, Dalhatu, to the Doctor: salutations and sympathy and friendship. After this I say, here is Dikkon, he says that he will go home and I have told him he may go. Dikkon's coming has been helpful to me: God help him and both of us. But I have got a slight cold. The rest of the news Dikkon will tell you before I come.
G

ta wurin yaro dan Husaini Alkali Kauru, wannan takarda ta fito: gaisuwa mai-yawa da aminchi da yarda da girmamawa zuwa ga uba mataimaki, masoyi, she ne Malam Likita: bayan gaisuwa a fada maka ina nan lafiya chikin Kauru: ina yin hukumchi ina (yin) maka godiya kulum na gode maka da yawa, kai kuma Allah shi ḋara maka biyan bukatanka, amin wa salam.

This letter comes from the boy, the son of Husaini, the judge of Kauru: many greetings and much friendship and sympathy, to my father and helper and friend the Doctor: after these greetings let me tell you that I am well in Kauru, I am executing your command, and render to you constant thanksgiving. I thank you much: may God grant to you to obtain your desire.

Amen: peace be to you.
تُنصِرُ فَمَ لَكِنْ تَسْهُبُ رَأْيًا مَعَالِمَ يَلْتُ تَرَاذُ عَمِّيَّةً
مَعَ مَعْلُومًا شَيْءً مَّقْطُوظًا َةَنَّكَ ُبَإْسِ بِيْكَ خَيْرًا وَكَثِيرًا َسَمْتُ َبَيْنَكُمْ
ثُوْفُكَةً ْمُمَّا ُنِبْتَيْنَ مَادِيَّهَا فَطَأَهَا زَالَتْ صُمًَّا
يَنِبْيَةً فَنَرَأْيَنَّ مَذْهَبْتَ تَعْصُمُوْيَانَوْهُ وَفَتْرَتُهَا رَفْوُلَةً وَهُوَ بَيْنَكُمْ
نِمْ بِأَمَانَةَ وَقُلْتُنَا ْمَتْحَنِيَّةُ بَأْسِيَّ دَافِعُهَا كَثَّيْرًا قَبِيَّبَا حَيْثُ بَايْدُتْهَا يُشْهَدُ بَيْنَكُمْ
لاِتَّصَافَةً مَّيْتَيَّةً ظَنْتُهَا ظَمَّتًا ْمُطْهِرًا وَهُوَ بَيْنَكُمْ ْمَعَرَفَتُهَا يُقَلُّلُ بَيْنَكُمْ
يَنِبْيَةً فَنَرَأْيَنَّ مَذْهَبْتَ نِعْمَتُ بَأْسِيَّ دَافِعُهَا كَثَّيْرًا قَبِيَّبَا حَيْثُ بَايْدُتْهَا يُشْهَدُ بَيْنَكُمْ
سيَّةً مَّيْتَيَّةً ظَنْتُهَا ظَمَّتًا ْمُطْهِرًا وَهُوَ بَيْنَكُمْ ْمَعَرَفَتُهَا يُقَلُّلُ بَيْنَكُمْ
يَنِبْيَةً فَنَرَأْيَنَّ مَذْهَبْتَ سَكَّبُتْهَا ْمُمَّا ُرَايُتُهَا ْعَمَّا قَبِيَّبَا حَيْثُ بَايْدُتْهَا يُشْهَدُ بَيْنَكُمْ
يَنِبْيَةً فَنَرَأْيَنَّ مَذْهَبْتَ قَبِيَّبَا حَيْثُ بَايْدُتْهَا يُشْهَدُ بَيْنَكُمْ
يَنِبْيَةً فَنَرَأْيَنَّ مَذْهَبْتَ ْمَعَارَائِيَّةً ْمُطْهِرًا وَهُوَ بَيْنَكُمْ
Greetings from Liman (Mallam) Sambo to the Doctor: good will and friendship and honour: after this (I say that) you have not sent me a letter since you started, but I do not think that you will ever forget your old Liman: I think of you always, but distance prevents: but we offer prayer to God who parted us that He will let us meet face to face in happiness: I have many matters and many plans which we will discuss together but (we must wait) till you come to Zaria, then let us both together do this: I am thankful that you have escaped the danger of the sea, the great sea, for I heard news of your coming from Turai: did you leave our mother well, and all in your house? We left (ours) well, we are well and our relations are well. Peace (be to you).
Studium
Subs. Zwick
English Teacher
12. 19
1
13. 19
4. 10. 10
£18. 9. 10
### THE PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1st</td>
<td>ni</td>
<td>ni</td>
<td>da ni</td>
<td>nawa</td>
<td>-na</td>
<td>ni da kaina</td>
</tr>
<tr>
<td>2nd (m.)</td>
<td>kai</td>
<td>ka</td>
<td>da kai</td>
<td>naka</td>
<td>-nka (-ka)</td>
<td>kai da kanka</td>
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<tr>
<td>2nd (f.)</td>
<td>ke</td>
<td>ki</td>
<td>da ke</td>
<td>naki</td>
<td>-nki (-ki)</td>
<td>ke da kanki</td>
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<tr>
<td>3rd (m.)</td>
<td>shi</td>
<td>shi (sa)</td>
<td>ma shi, mishi, masa</td>
<td>nasa, nashi, tasa, tashi</td>
<td>-nsa (-nshi), -nai</td>
<td>shi da kansa</td>
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<tr>
<td>3rd (f.)</td>
<td>ita</td>
<td>ta</td>
<td>da ita</td>
<td>nata</td>
<td>-nta</td>
<td>ita da kanta</td>
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<td>mu</td>
<td>mu</td>
<td>da mu</td>
<td>namu</td>
<td>-nmu (-mu)</td>
<td>mu da kanmu</td>
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<tr>
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<td>ku</td>
<td>ku</td>
<td>da ku</td>
<td>naku</td>
<td>-nk ( -ku)</td>
<td>kanku ku da kanku</td>
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<tr>
<td>3rd</td>
<td>su</td>
<td>su</td>
<td>da su</td>
<td>nasu</td>
<td>-nsu (-su)</td>
<td>kansu su da kansa</td>
</tr>
</tbody>
</table>

1 *sa,* used with prepositions only: in such expressions as “ina binsa,” the pronoun is possessive.

* These forms are mainly used in abusive expressions and should be avoided.

### THE VERB “TO BE.”

<table>
<thead>
<tr>
<th>Persons</th>
<th>(1) I am, &amp;c., cannot introduce a statement, but follows the sub. or adjective of the predicate.</th>
<th>(2) I am, &amp;c.</th>
<th>(3) Independent or interrogative sentences</th>
<th>(4) The Negative form of (4).</th>
<th>(5) Sokoto and Katsena.</th>
<th>(1) I have, &amp;c.</th>
<th>(2) I have, &amp;c.</th>
<th>(3) cannot introduce a statement.</th>
<th>(4) I have, &amp;c.</th>
<th>(5) Negative of (4).</th>
<th>(6) Sokoto and Katsena.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ni ne</td>
<td>ni ke</td>
<td>ni na</td>
<td>ina</td>
<td>ba ni</td>
<td>ni ne da</td>
<td>ni ke da</td>
<td>ina da, ni na da, 1</td>
<td>ba ni da</td>
<td>ni ad da</td>
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<tr>
<td>2nd (m.)</td>
<td>kai ne</td>
<td>ka ke</td>
<td>kai na</td>
<td>ba ka</td>
<td>kai a</td>
<td>kai ne da</td>
<td>kai ke da</td>
<td>kana da, kai na da, 1</td>
<td>ba ka da</td>
<td>kai ad da</td>
<td>ba ka da</td>
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<td>ke che</td>
<td>ke ke</td>
<td>ke ta</td>
<td>ba ke</td>
<td>ke a</td>
<td>ke che da</td>
<td>ke ke da</td>
<td>kina da, ke ta da, 1</td>
<td>ba ki da</td>
<td>ke ad da</td>
<td>ba ki da</td>
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<tr>
<td>3rd (m.)</td>
<td>shi ne</td>
<td>shi ke,</td>
<td>ya ke, yi ke</td>
<td>ba ya</td>
<td>shi a</td>
<td>shi ne da</td>
<td>ya ke da</td>
<td>yana da, yna da, 1</td>
<td>shi da da</td>
<td>shi ad da</td>
<td>shi da da</td>
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<td>ta ke</td>
<td>ita ta</td>
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<td>mu ke da</td>
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<td>ku na</td>
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<td>ku ke da</td>
<td>kuna da</td>
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<td>ku ad da</td>
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<td>su ke</td>
<td>su na</td>
<td>ba su</td>
<td>su ne da</td>
<td>su ke da</td>
<td>su da</td>
<td>ba su da</td>
<td>su ad da</td>
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</tbody>
</table>

Negative in column (5.) No change in form for the negative. Negative in column (5.) No change in form for the negative.

* These forms are used in Sokoto.

Mean that the “la . . . ba” is omitted, but that

- before and after the forms here given.
- is doubled.

* These forms are used in Sokoto.
<table>
<thead>
<tr>
<th>Karmi</th>
<th>Kanta</th>
<th>Kanta or Kanki or Kini da Kanka</th>
<th>Kani da Kanka</th>
<th>Kina</th>
</tr>
</thead>
<tbody>
<tr>
<td>lau, iamu (-mu)</td>
<td>la, the</td>
<td>la, the</td>
<td>la, the (-ssu), Kiki (ki)</td>
<td>Kiki, Kaka, (-ka)</td>
</tr>
<tr>
<td>I, myself, etc.</td>
<td>myself, etc.</td>
<td>myself, etc.</td>
<td>myself, etc.</td>
<td>I possess, etc.</td>
</tr>
<tr>
<td>Ephemeral and permanent</td>
<td>Simple</td>
<td>Simple</td>
<td>Simple</td>
<td>Aristotle, my, thy, etc.</td>
</tr>
</tbody>
</table>

Reflexive