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SPECIMENS

OF

HAUSA LITERATURE

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SPECIMENS
OF
HAUSA LITERATURE

BY

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TO THE
RIGHT REVEREND WILLIAM BOYD CARPENTER
LORD BISHOP OF RIPON

PREFACE.

THE Manuscripts forming the present collection were obtained in different parts of the Hausa States of Western Central Africa, the first three by my brother the late Rev. John Alfred Robinson, and the remainder by myself. The issue of the present volume is a firstfruit of the work of the "Hausa Association" which was formed in 1891 "for the purpose of promoting the study of the Hausa language and people." The original MSS. are on paper of Egyptian manufacture, which had been brought by native caravans across the Sahara.

From the present book the facsimiles which will be found in the complete edition (price 10/-) are omitted in order to reduce the cost.

My special thanks are due to the Syndics of the Cambridge University Press for having undertaken the publication of this work. It is hoped that its publication will be followed ere long by that of a grammar and a dictionary, both of which are in course of preparation.

C. H. R.

RIPON,

July 1, 1896.

ERRATA.

- A 16. *Insert* "ki" *before* "zábí."
- A 54. *For* "he shall not drink of the water of heaven" *read* "say to him that he is a heathen."
- B 38. *For* "ḡoshi" *read* "ḡo shi."
- D init. *For* "alrahmani alrahimi" *read* "errahmání errahími."
- D 77 note. *For* "horse" *read* "house."
- F 25. *For* "who excels our prophets and" *read* "the excellence of our prophet which."

INTRODUCTION.

AS the MSS. which form the present volume are the first published specimens of Hausa writing, it will be well to make a few general remarks in regard to the language in which they are written. The Hausa language is of special interest, first because it is perhaps the most widely spoken language on the continent of Africa, being spoken by about one per cent. of the whole population of the world, and secondly, because of the striking similarity of its structure to that of the Semitic languages and the possibility that it may prove to have had a definitely Semitic origin.

Extent to which the language is spoken.

Hausaland, or the country inhabited by the Hausa people, extends, roughly speaking, from lat. 8 N. to 14 N., and from long. 4 E. to 11 E., and includes an area of half a million square miles, the whole of which is within the British sphere of influence. This territory is supposed to contain a population of about twenty-five millions, fifteen millions of whom are believed to speak the Hausa language. Hausa is moreover the language of trade throughout the whole of the Central Soudan, and indeed the greater part of Africa north of the equator. Settlements of Hausa-speaking people are to be found in Alexandria, Tripoli, Tunis, and on the west coast at Sierra Leone and Lagos. The day will probably come when four languages, and four only, will dominate the entire continent of Africa. These will be English, Arabic, Swahili, and Hausa. English will be the language of the south, Arabic of the north, whilst Hausa and Swahili will be the languages of western and eastern tropical Africa.

The Hausa people.

The country in which the Hausa people live, although the least known, is in many respects the most interesting portion of Africa.

The reason why this country and language have remained up to the present time almost completely unknown to the general public is that

Hausaland has been, and to a large extent still is, cut off from intercourse with Europeans by two physical obstacles of more than ordinary magnitude. Of the two possible ways by which a traveller from the coast can approach this territory, the shortest and most obvious is to ascend the River Niger for 350 miles and then proceed overland on foot for about the same distance. The reason why this route has so seldom been attempted is partly because only within the present century has the lower portion of the River Niger been explored, and partly because of the great loss of life which has been experienced since the opening up of this route alike by missionaries, traders and explorers in their efforts to penetrate the interior by ascending the river from its mouth.

During the last few months special interest has been aroused in the Hausa people owing to the fact that a large portion of the troops selected to take part in our threatened war with Ashanti consisted of Hausas. About the same time an announcement appeared in the French papers to the effect that the French Government had decided to hold their newly acquired possessions in Madagascar with Hausa troops enlisted on the west coast. It might naturally be inferred from these two facts that the Hausas are a military race and fond of war for its own sake. Such however is very far from being the case. Though it is no doubt true that they excel all other tribes on the west coast, if not in all Central Africa, in their power of fighting, they excel them far more in their trading and commercial enterprise. One of their towns, Kano, has probably the largest market-place in the world, with a daily attendance of from twenty-five to thirty thousand people. This same town possesses, what in Central Africa is still more surprising, some thirty or forty schools, in which the children are taught to read and write. Though about a third of the Hausa people now profess Mohammedanism, there is reason to believe that the very remarkable degree of civilization now existing in their country is altogether independent of Mohammedan influence and existed many centuries before the Mohammedan conquest of the country.

Relation of Hausa to the Semitic languages.

At first sight it would certainly seem as though Hausa had very strong claims to be regarded as a definitely Semitic language. Quite a third of the words which it contains are obviously connected with Semitic roots. The names for many of the commonest things, with which the Hausas must have been familiar from very early times, are apparently of Semitic origin.

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

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

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

The Hamitic Group of languages.

M. Renan, speaking of the limits of this group, says: “We must thus assign the Egyptian language and civilization to a distinct family, which we may call, if we will, Hamitic. To this same group belong doubtless the non-Semitic dialects of Abyssinia and Nubia. Future research will show whether, as has been conjectured, the indigenous languages to the north of Africa, the Berber and the Tuarek, for example, which appear to represent the Libyan and ancient Nunidian, ought to be assigned to the same family.... It appears at any rate as the result of the latest explorations which have

been made in Central Africa, that the Tuarek is simply Berber apart from Arabic influence, and that a distinct family of languages and peoples extends in Africa from the Egyptian oasis, and even from the Red Sea, to Senegal, and from the Mediterranean to the Niger*.”

Unfortunately no student either of Berber or of Coptic has as yet had the opportunity of studying Hausa. I am myself entirely ignorant of Coptic and possess only the most elementary knowledge of Berber.

The Berber language.

Before going on to speak of the structure of the Hausa language it will be well to say something in regard to the origin and spread of Berber.

The various dialects to which the name Berber has been given are spoken throughout the greater part of Africa north of the Sahara and west of and including Tripoli. They include the Tuarek, spoken on the borders of the great desert, the Kabyle spoken in Algeria, and Guanche, the language which was in use in the Canary Islands at the time of the Spanish conquest. The present Berber dialects are the descendants of the ancient Libyan or Numidian which once prevailed throughout the whole of North Africa, to which S. Augustine referred when he wrote “in Africa barbaras gentes in una lingua plurimas novimus.” The number of those who speak Berber in Algeria at the present time is 860,000. Berber is usually written in the Arabic characters, but traces of a distinctive alphabet are to be met with amongst certain of the Tuareks who speak a dialect called Tamáshek. This original alphabet, which bears no resemblance to Arabic, was probably at one time common to all the Berber dialects and was displaced when the introduction of Mohammedanism was followed by the introduction of the Koran and of the Arabic characters.

Grammatical structure of Hausa.

The following notes on the grammatical structure of the Hausa language may perhaps throw some light on its connection with Berber or other surrounding languages.

The *genitive* in Hausa is usually denoted by *n* or *na*; thus “the door of the house” would be *kofan gidɗa* or *kofa na gidɗa*. This method of forming the genitive is common to both Berber and Coptic.

* *Histoire des Langues Sémitiques*, par Ernest Renan, t. 2. 89.

Hausa possesses a regular *gender formation*, the general rule being that all words ending in *a* are feminine. These include all words denoting the female sex, in addition to a large number of others which are apparently treated as feminine simply because they end in *a*. The feminine of adjectives is usually formed by a modification of the termination, thus *tsofo* "old," fem. *tsofaa*. In a few instances the Berber method of forming the feminine by prefixing *t* is met with, thus *nagari* "good," fem. *tagari*.

The *noun-agent* in Hausa is formed in a manner closely resembling the Arabic, viz. by prefixing *ma* or *mai* to a verb, substantive, or adjective. Thus *gudu* is "to run," *maigudu* "a fugitive"; *gidu* "a house," *maigidu* "the owner of a house"; *girima* "great," *maigirima* "a person who is great." The plural of such words is formed by changing *mai* into *masa*, thus *masugudu* "fugitives."

In the Semitic languages proper the *verbal stem* undergoes a series of changes by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices or changes of meaning resembling voices are obtained. In the Berber language there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those of Arabic. In Hausa there appear to be traces of four or five, but with one exception, viz. the formation of the passive voice, the changes in the sound of the words do not correspond to any uniform changes of meaning. The passive voice in Hausa is formed by prefixing *a*, *an* or *ana*; thus *kama* is "to catch," *ankama* "to be caught." There is nothing to correspond to this form either in Berber or in Coptic; but it bears a most striking resemblance to the VIIth form of the Arabic and to the Niphal of the Hebrew, both of which are used in a middle or reflexive sense. The conjugation of the Hausa verb is effected not by any change or modification of the verbal stem, but by prefixing what may perhaps be called verbal pronouns, which are the same for all verbs. Thus *fada* is "to speak," *zani fada* "I will speak," *ina fada* "I am speaking," *nika fada* or *nina fada* "I have spoken," etc. These verbal pronouns are probably compounds of pronouns with some auxiliary verb or verbs all clear traces of which are now lost.

The *numerals* in Hausa are apparently formed on a system which has ten as its base,—a fact which would tend to show that in very early times the Hausas were much more civilized than their neighbours. All the other surrounding languages, which I have been able to examine, have five as a base. In Berber the base was originally five, though at present for numbers

higher than four it employs numerals similar to the Arabic. Whether however they have been at all directly borrowed from the Arabic is at least doubtful, as in Guanche (a Berber dialect formerly spoken in the Canary Islands, which is very unlikely to have borrowed from the Arabic) the numerals 5, 6, 7 and 8 are obviously Semitic. Possibly this may be the result of intercourse with Phœnician traders in very early times. In Fulah, Bornuese and Nupé, the three most important languages bordering on the Hausa, the numerals are formed on a base of five; but except in the case of the higher numerals, which have been obviously borrowed within recent times from Arabic, they show no resemblance to the Semitic numerals. In Hausa there is an original system of enumeration from one to a thousand, though from twenty upwards the numbers borrowed from the Arabic are those most commonly used. The number six (*shidda*) is the only one of the original numbers which closely resembles the Arabic.

The *personal pronouns* in Hausa are *na* "I"; *ka* "thou," fem. *ki*; *shi* or *ya* "he," *ita* "she"; *mu* "we"; *ku* "ye"; *su* "they." These, with the exception of *shi*, *mu* and *su*, bear a close resemblance to the Arabic, a much closer resemblance moreover than they bear to the Berber. *Shi* is the same in Bornuese and Hausa and has probably been borrowed by the latter from the former. The rest of the pronouns in Bornuese, as well as those in Fulah and Nupé, show no similarity to those in Hausa or in Arabic.

In addition to the coincidences above enumerated, it may be observed that the Hausa *so*, which means "time" or "times" when connected with a numeral, corresponds with the Coptic *sop*. The Hausa *fudu* "four" is the Coptic *ftu*, and the Hausa *dubu* "a thousand" may perhaps be the Coptic *thba* meaning "ten thousand."

System of transliteration adopted.

The system of transliteration which I have adopted is that originally propounded by the Royal Geographical Society. It has been sanctioned by the British Government and, with one or two unimportant modifications, by nearly all the Governments of Europe for the representation of the sound of geographical names. The general principle of the system is this: all vowels are pronounced as in Italian, all consonants as in English; every letter is pronounced, no redundant letters being introduced. I give here a table of the Hausa letters arranged in the order of the Arabic alphabet.

Names	Unconnected	Connected only with the preceding	Connected on both sides	Connected only with the following	Pronunciation in Hausa
أَلِفٌ Alif	ا	ا	...	...
بَاءٌ Ba	ب	ب	ب	ب	English <i>b</i> .
تَاءٌ Ta	ت	ت	ت	ت	„ <i>t</i> .
ثَاءٌ Cha	ث	ث	ث	ث	Soft <i>ch</i> as in <i>church</i> .
جِيمٌ Jim	ج	ج	ج	ج	English <i>j</i> .
حَاءٌ Hha	ح	ح	ح	ح	Strong <i>h</i> .
خَاءٌ Cha	خ	خ	خ	خ	Hard <i>ch</i> as in Scotch <i>loch</i> .
دَالٌ Dal	د	د	...	...	English <i>d</i> .
ذَالٌ Zal	ذ	ذ	...	...	„ <i>z</i> .
رَاءٌ Ra	ر	ر	...	...	„ <i>r</i> .
زَاءٌ Za	ز	ز	...	...	„ <i>z</i> , pronounced the same as ذ.
سِينٌ Sin	س	س	س	س	„ <i>s</i> .
شِينٌ Shin	ش	ش	ش	ش	„ <i>sh</i> .
صَادٌ Sād	ص	ص	ص	ص	„ <i>s</i> , pronounced the same as س.
دَادٌ Dād	ض	ض	ض	ض	„ <i>l</i> .
طَاءٌ Ta	ط	ط	ط	ط	„ <i>ts</i> (sometimes <i>t</i>).
ظَاءٌ Tsa	ظ	ظ	ظ	ظ	„ <i>ts</i> , very seldom used in Hausa.
عَيْنٌ Ain	ع	ع	ع	ع	
غَيْنٌ Ghain	غ	غ	غ	غ	English hard <i>g</i> .
فَاءٌ Fa	ف	ف	ف	ف	English <i>f</i> (in Hausa the dot is often written below instead of above the letter).
كَافٌ Káf	ق	ق	ق	ق	English <i>k</i> (in Hausa this is often written with only one dot).
كَافٌ Káf	ك	ك	ك	ك	<i>k</i> , pronounced the same as ق.
لَامٌ Lām	ل	ل	ل	ل	English <i>l</i> .
مِيمٌ Mīm	م	م	م	م	„ <i>m</i> .
نُونٌ Nun	ن	ن	ن	ن	„ <i>n</i> .
هَاءٌ Ha	ه	ه	ه	ه	<i>h</i> , pronounced the same as ح.
وَأُوْ Wá	و	و	...	...	English <i>w</i> .
يَاءٌ Yá	ي	ي	ي	ي	„ <i>y</i> .

The vowel sounds in Hausa are: َ Fatha, pronounced *u* or *e*; Kesre ِ *i* or *e*; ُ Dhamma *u* or *o*. The Diphthongs are: َی *ai*, pronounced as *i* in *ice*; َو *uu*, pronounced as *ow* in *cow*.

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.

In transliterating the Hausa into English I have represented the following letters thus: ذ *z*, ص *s*, ض *l*, ق *k*, ه *h*. In each case the dot placed underneath the English letter does not represent any modification of sound, and the English student who is not desirous of reading the original character may therefore neglect it. That no variation of sound is intended may be seen from the fact that the letters represented by *zz*, *ss*, *ll*, *kk*, *hh* are constantly interchanged. Compare غزرى *gúzuri* F 67 and غذرى *gúzuri* F 68; غسكى *gaskia* B 66 and غصكى *gashkia* B 37; فلول *fululu* C 36 and فضولوا *fululuwa* B 154; كركتا *karkatta* D 31 and كركت *karḳattu* D 32; هم *himma* for هم *hinma* E 42.

ق *k* and ه *h* are comparatively seldom used in Hausa; most of the words in which they occur are borrowed from Arabic.

In transliterating Arabic words, which can in no way be regarded as adopted Hausa words, I have, at the cost of apparent inconsistency in the method of transliteration, represented the following letters thus: ث *th*, ض *d*, ط *t*. Thus عثمان is rendered *othman* F 242; رضوان *riḍwanu* F 222; لوط *lotu* F 47. These words are pronounced by the Hausas as they would be in Arabic; to transliterate them as though they were Hausa words would therefore be to give the reader an incorrect impression of their sound.

In the case of Arabic words I have represented ع by ' : thus صعود *ṣa'uda* F 191. In the case of Hausa words ا and ع are used simply as the bearers of the vowel sound. Thus the feminine personal pronoun is spelt indifferently اى or عت; cf. A 14 and A 36, in each case *ita* appears in the transliteration.

According to the general principle of transliteration which I have adopted, an attempt has been made to reproduce the sound of the words, rather than to reproduce each separate letter of the original. To do both was impossible. Had I transliterated each several letter much unnecessary confusion would have been caused, the confusion being due to the lack of uniformity of transcription adopted by the Hausa scribe. Thus in B 90 we have زمانى, in B 95 زامنى; in either case I have represented the actual sound of the word thus: *zamani*.

In a few instances I have placed an accent over a vowel in order to indicate that the emphasis falls on a particular syllable. As however this emphasis differs a good deal in different localities I have made but sparing use of such accents.

In the case of words beginning with the Arabic article I have, in accordance with the principle of transliteration explained above, represented the word as pronounced rather than as spelt; thus الرحيمى F 1 is transliterated *errahími* not *abrahími*.

In the case of Arabic words which occur in the text and which cannot be regarded as adopted Hausa words, I have usually put a note to state that such is the case. In very many instances it will be noticed that in the original the points or vowels are either omitted altogether or inserted wrongly. In these cases I have made the necessary correction for the benefit of the English reader. Words which are spelt differently in different parts of these poems I have as a rule left as they stand, except in cases where an obvious mistake in transcription has occurred. The many apparent inconsistencies in spelling which will be noticed by the English reader will be found to be due to the idiosyncrasies of the different scribes, whose writing is here represented.

BIBLIOGRAPHY.

THE following is a list of the books on the Hausa language hitherto published.

Dr Barth's *Travels and Discoveries in North and Central Africa*, 1849—1855, published in five volumes in 1857, republished in two small volumes in 1890. Dr Barth, who was a native of Germany, went out as assistant to Mr Richardson, who was sent by the British Government to explore the countries lying to the south-west of the Sahara. On the death of Mr Richardson he took charge of the expedition and carried it to a successful issue. Though written in a somewhat uninteresting style, these volumes contain a vast amount of information not only in regard to the Hausas, but also in regard to several other races inhabiting the Central Soudan. Incidental notices of the various languages met with are introduced. In 1862 Dr Barth published at Gotha a work of much more interest from the linguistic point of view, *Sammlung und Bearbeitung Central Afrikanischer Vokabularien*, consisting of notes arranged in tabulated form on ten or twelve African languages, including Hausa. This work is now out of print.

Dr J. F. Schon (also of German nationality), though never able to visit any part of Hausaland proper, spent many years in the study of the language, and published several works on it, including a dictionary, a grammar, and some Hausa stories taken down by dictation from a Bornuese native who had learnt Hausa. These last, which are published by the Society for Promoting Christian Knowledge under the title of *Magana Hausa*, afford by far the best material hitherto available for the study of Hausa in England. As Dr Schon speaks of himself as having reduced to writing a hitherto unwritten language, it is evident that he was unaware of the existence of any Hausa literature. Considering the extraordinary difficulties under which he laboured in learning the language, his work is deserving of great commendation. His dictionary has been for some time out of print, but his grammar may still be obtained from the Church Missionary Society. It was published in 1862. Dr Schon also published translations of several portions of the Bible in Hausa, but these being written in Roman characters and in very unidiomatic Hausa will require a large amount of correction before they can be of any use.

Dr W. B. Baikie, who was for many years consul at Lokoja, collected some materials for the study of Hausa, which however have never been published.

J. Numa Rat, a native of Jamaica resident on the Gold Coast, printed in 1889 a short introductory grammar of the Hausa language (Waterlow and Sons). It is very short and badly arranged, but would be of some use to any one beginning the study of the language.

M. le Roux published at Algiers in 1886 *Essai de Dictionnaire de la Langue Haoussa*. This is quite the worst of the books as yet published on the language. It consists almost as much of Arabic as of Hausa, the author having apparently no first-hand acquaintance with either.

M. A. Dirr published at Paris in 1895 *Manuel pratique de Langue Haoussa*, price 6 francs. Though the author has never apparently been in any part of Hausaland, this is the best grammar hitherto published. It is of quite an elementary character and contains exercises and a short vocabulary.

The works on the Berber language which I have consulted are *Essai de Grammaire Kabyle*, by M. A. Hanoteau, Paris 1858; *Manuel de Langue Kabyle*, by M. René Basset, Paris 1887; and *Kabail Vocabulary*, by F. W. Newman, published by Trübner, London 1887.

I may perhaps conclude the list of books relating to Hausa by referring to the chapter on *The Hausa Language* in my recent work entitled *Hausaland, or Fifteen Hundred Miles through the Central Soudan* (Sampson Low and Co., price 14/-).

SPECIMENS
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POEM A.

- A In the name of God, the Compassionate, the Merciful; and may the peace of God be upon him, after whom there is no prophet.
- In the name of (Him who is) the beginning (of all things), and with the approval of Him who dwells in heaven, send help unto me (so) will I endeavour to make an attempt.
- Our talk shall be judgment, whereof it is impossible to speak fully; nevertheless thou sayest, make what attempt thou canst.
- It will be a day of lamentation and much crying, a day on which there shall be no salvation, though a hundred thousand cowries be offered as the price thereof.
- 5 All ye my brothers, come, let us listen to the proclamation; all ye who are Mussulmans, for I care not for the heathen.
- He (a heathen) would hear what I say and would pay no attention to it, he would merely lift up his chin and bray like an ass;
- He doubts the existence of pain in the next world; when he comes to the fire he will say Alas!
- Thou who art puffed up with pride because of thy relations, thy kingdom, or thy property, on the day when thou meetest with the angels, thou shalt be confounded.
- (Think of) that story of Hamza and his brother, one by one they went to (the place of) the unbelievers.

THIS poem is said to have been reduced to writing by a Hausa Mallam named *ليما ئيديى* *Lima Chidia*, who died about 30 years ago. Chidia, the place at which he lived, lies between Kano and Garimbautshi. It is a funeral song frequently sung over graves by Mallams. It consists of: Introduction 1, 2; a warning in view of the judgment to come 3—9; a comparison between this world and the next 10—22; the duties of women 23—33; conditions of entrance into heaven 34—48; and into hell 49—62; various religious duties to be observed 63—76; description of the resurrection 77—85.

1. A common Arabic opening, cf. F 1.
2. *ميسما* *maisama*] from Ar. *سما sama* "heaven" with Hausa nominal prefix. *zan*] a frequent abbreviation for *zani*, cf. *ban* for *bani*.
3. *ميكرا* *maikara*] lit. "finisher," from *كرى kari* "to finish." Words ending in *a* are with few exceptions feminine, hence we have *nata* not *nasa*.
غرغد *gorgodo*] "measure," more often written *غلغد* *golgado*. For similar interchange of letters, cf. *biar* and *bial*, *kirga* and *kilga*.

POEM A.

Bismi alláhi errahmání errahími	wa šalla alláhu ala man la nabíyi ba'dahu
Bismi ná fúra da yerdan maisama	ka yi taimako a garéni zan tabba kokári
Zanchen ñiyáma babu maikára nata	saiko ka che ka yi gorgodonka na kokári
Rana ya ki kuka da ruri maíyawa	rana da ba cheto kudinsa dubu dari
5 Duk ya uwána duk ku zo mu ji waátsi	kulu musulmi ba rua alkáfiri
Shi ni shi kan ji fída ta baya kunuwa	saidai shi táda haba yi jaki berbera
Shi ni shi ki shakka azába lakhira	sai ya gamu da wuta yi kan che kaitaro
Mayenka deggi ko sarota dukia	rana gamu da malaiku ka sadari
Wonan karátu hamza ni da kani nasa	su suka daidaiche shikin alkáfirai

4. The verb is here, as frequently elsewhere, put in the present tense though its meaning is obviously future.

5. **ى** *ya*] should be **ين** *yan* "children"; *yan* is used as a sort of irregular plural of *dan*.

با روا [*ba rua*] lit. "there is no water," a Hausa idiom for "I have no care for."

6. lit. "he would hear behind his ears"; *yi* is here equivalent to *kama* "as"; in the following line *yi* is used for *shi*.

7. **لاخرا** [*lakhira*] "the future state," including both heaven and hell.

كيتروا [*kaitaro*] "alas," a lengthened form of *kaito*.

8. The meeting with the angels is probably that described in D 41—46.

9. *Hamza*] a king of Ningi, not far from Kano: helped by the heathen he made an unsuccessful attack upon Kano.

شكين [*shikin*] should be **شكن** [*chikin*].

- A 10 This life is a sowing time for the future life, everyone who sows corn will receive a great city.
That morning shall heap up for you tobies and trousers and things good to eat, such as tuo and fura.
When thou sittest down thou shalt taste of its sweetness, whenever thou sippest water thou wilt know (that one of thine enemies) is dead.
This world is like a room where we see ropes set up (for weaving) and thread is placed ready.
This world, thou knowest, is old; an old man cannot carry a load without leaving much behind.
- 15 This world, thou knowest, is a market-place; everyone comes and goes, both stranger and citizen.
They read (of what was to come) but refused the choice of the next world, though the world (*lit.* house) is old and like unto an old man who drops his load.
If thou wilt hold it fast put forth thy left hand and hold it, (it will slip from thy hold) although thou put both thy hands on it for fear of losing it.
This world is a sowing place for the next, all who sow good deeds shall enter the great city.
This is the story of Hamza and of Ahmadu; they left the right path, they followed one which was crooked.
- 20 The Mallams are the heirs of the prophets; we ought to take their road, a road which leads to heaven (*lit.* the city).
They (the heathen) know but the difference between white and black, they are all at strife: how can such men act like Mallams?
Their portion shall be the fire, they shall have but little to eat; they left the right path, they followed one that was crooked.
It has been said that men should gather within the house and remain at home, that they should not allow their wives to walk in the town.

10. *إتا ita*] is properly the feminine personal pronoun, but is here frequently used as a demonstrative; it is sometimes written *عت ita*, e.g. line 36.

11. *ميافی mayafi*] is an adjective formed by prefixing *می mai* to the verb *یا فی ya fi* "it surpasses." *مافی mafi* is sometimes prefixed to an adjective in order to form a comparative or to strengthen the positive; thus *mafi kunchen* "narrower" or "very narrow."

12. *کمن kamin*] or *کمر kam*, cf. line 64, is equivalent to *کدن kadan*. *اغغری agangari*] lit. "is rolled down." The sense is somewhat obscure.

13. God is here described as the weaver of all events.

15. *دنگری dangari*] lit. "son of the town"; cf. *dandaki* "son of the house," i.e. servant.

16. *مبیری maiberi*] lit. "one who leaves"; it is an epithet applied to a carrier who keeps putting down his load.

A	10	Ita dúnía nana che manómi a lakhira Ita che da safi ta kan hada maka riguna Kamin kazona zaka sha dadi nata Ita dúnía nana da kamal daki ta ki Ita dúnía nana tsofua che kun sannu	kowa ya nómi hatsi ya kai baban gari wando mayafi ga abinchi tuo fura kami ka kurbata ka ji woni agángari da mu ga ankáfa ragaia ajia zari tsofo ba yin kaia ba sai daúawa berri
	15	Ita dúnía na kasua che kun sannu Su sun karátu su zábi lakhira En zaka jirfáta sa hagu da ka jirfáta Ita dúnía nana che manómi a lakhira Wona karátu hamza ni da na ahmadu	kowa ya zo ya wúche da bako dangari saidai gidda da ya tsofo tsofo maiberri kaddadai ka tára hanuka don tsoro berri jamáa manan gúzuri shigga babba gari sun sau tafarki sun bi wodda ya fantsari
	20	Su ni magáda anabáwa mallamai Sun san fari sun san baki duka sun fada Da rabo wuta náma jiki nasa kankanni Anche sukintsa tsakka giddansu suna tsari	wájib mu do haiasu wanda ta je gari káka su ki aiki taáda mallamai sun sau tafarki sun bi wanda ta fandari kaddadai su ber mátasu yawo chikin gari

18. *منن manan*] should be *منومي manomi* "one who sows."

غزرى gúzuri] lit. "provisions for the way."

19. *wona karátu*] cf. line 9 *wonan karátu*.

Ahmadu] the brother of Hamza, cf. line 9.

فنترى fantsari] in line 22 *فندرى fandari* "crooked."

ود wodda] more commonly *وند wanda*; so line 22.

20. *دو do*] a shortened form of *دوك doka* "to take"; cf. *du* for *duka* "all."

haiasu] should be *haiyusu*.

21. The duties of a Mallam are to teach and expound the Koran, also to chant songs over the dead. The word comes from Ar. *علم allam* "to teach."

22. lit. "the meat of their body shall be little."

- A** Farm-work is not becoming for a wife, you know; she is free, you may not put her to hoe grass (as a slave).
- 25 A woman that is married gives up going to three places: the market, a public feast and the place of drawing water.
If thou hast not a boy to take her picher, do thou endeavour to escort her to the water in the evening.
If she desires to go to their houses, let her ask her husband; grant her permission provided she go in the evening.
Let her take a cloth as a covering for her body, let her crouch thus with arms folded until the conversation is ended.
When she replies let her lower her voice in speaking; let her not be heard calling fowls, speaking with wide-opened mouth.
- 30 You know that no part of a woman's body ought to be seen when she goes out, except the soles of her feet and her eyes.
The married woman who goes out with head uncovered, on the day of the resurrection the fire shall burn her;
The married woman who goes out with head uncovered, on the day of the resurrection shall be covered with a blanket of fire.
If a woman be in love with two men, they shall suffer loss in the next world; on the day of the resurrection they shall rise in the form of dogs.
He who rejects a Mallam and his sayings shall be in the presence of the Prophet as a heathen.
- 35 He who fasts but at the same time eats in secret, I have no doubt but that you may call him a heathen.
This world has been called a sowing time for the next, all who sow good deeds shall enter the great city.
Whoever is stingy and rejoices in being so, the abode of fire shall be opened for him because of his stinginess.
Whoever opens the abode of fire by his stinginess will contract an incurable disease.

24. *bai*] a shortened form of *ba yi*. The position occupied by women in the Hausa States is probably a better and freer one than in any other nominally Mohammedan country. Even a woman slave is seldom made to work in the fields.

kar] a shortened form of *kuldu*.

25. *buki*] or *biki* is properly a marriage feast.

27. *kuda*] apparently equivalent to *khar* "as far as."

28. *tan*] for *ta na*, *zani* being feminine.

lulubi] is "a woman's cloth or veil" used to cover the head and the upper portion of the body.

29. *anso*] for *amso* or *amsa* "an answer."

A	Noma ga máta bai kamáta ba kun sani	kan yar gidɗa che kar ka sata a kankari
25	Máta da ki suna ta ber taffía uku	daga kasua khar gumbuki doka rua
	Kan ba ka yaro ɓa ya do tulu nata	ka yi kokári rakía rua a chikin derri
	Kuda giddansu ta ki so ta yi tanbaia	ka bata yerji sai ta je a chikin derri
	Ta do ɓani tan lulubi a jiki nata	a jikinta har magána ajita atatari
	Anso ta kass muría chikin magána nata	kaddadai ajita yi ságara kirkira
30	Kana jikin mache duk yi alaura ya ki	sai ko matakaɗi sai ido dagga gari
	Mata da ki taffía da kai nata ba rufi	rana kíama kan wuta ta babaki
	Mata da ki taffía da kai nata ba rufi	rana kíama ta rufu a bergo wuta
	Anusan mutum bíu sun hasára a lakhira	rana kíama ɓasu tashi kaman kari
	Wonan da ki kí malami da fada tasa	shi ni yi ki gabba da anabi káfiri
35	Wonan da ki áɓumi aboyyi shi kan taba	ni babu na shakka ku che masa káfiri
	Ita dúnia nana che masomi a lakhira	jamáa manan gúɓurin shigga babban gari
	Kowa ya ki rowa yana murna nata	chi ni ya bude giddan wuta don gérdama
	Kowa ya budi giddan wuta don gérdama	ya tarda chuta wanda da ta makankara

30. كان *kana*] سنى *sani* is understood, "thou knowest"; cf. 45, 52, where it is equivalent to "truly."

32. رفو *rufu*] Instead of prefixing *a* the passive is occasionally formed by changing the last vowel into *u*; thus *rufi* "to cover," *rufu* "to be covered."

33. The dog is generally regarded as the most despicable of all animals.

34. يكي *yi ki*] for شكى *shi ki*. Mohammed, it is supposed, will act as judge at the last day to distinguish his own followers from the heathen.

36. A repetition of line 18.

37. ينا *yana*] equivalent to اينا *ina* or شينا *shina*.

38. lit. "he will meet with a disease which has no one to rub it out."

- A Whoever chooses this world rejects the choice of the next, he seizes one cowrie but loses two thousand cowries.
- 40 God is great, He displays much generosity; in the abode of the resurrection He will act as a patient man.
Of a hundred thou hast left one in this world, there are ninety-nine there in the next world.
He who has one sickness here, you know, will have ninety-nine there.
This is the reason why we are rich; if anyone gives another to eat he shall obtain deliverance in the next world.
Whatever you have given away here you will meet with in the next world; you will obtain riches which will be free from the attacks of mice, much more of ants.
- 45 Truly there are three strangers in heaven, whatever they desire they see it brought to them.
One of these gave alms and showed much generosity, he used to pray and make adoration in the evening.
The second was a man who showed honour to his parents, and maintained friendship with his brethren in the city.
The third was a man who excelled them in declaring the unity of God; whatever happened to him he said, It is the Lord (who hath done it).
A certain king shall burn in the other world unless he repent and drink the water of heaven.
- 50 The king also who ever spake deceitfully, except he repent shall not drink of the water of heaven.
All his children and his slaves who do likewise, if he restrain them not, shall be confined within the fire.
Truly there are three men who shall burn in the next world, except they repent and drink the water of heaven.
The first is the man who prayed with his body polluted; if he repent not you will meet him in company with the heathen.

39. ذایت *zābata*] *ta* agrees with *دوניה* *dūniya*, which is understood.
40. صابری *ṣābirī*] “patient,” from Ar. صبر “to be patient.”
41. The meaning apparently is that for the good or evil actions performed in this world a man will be repaid ninety-nine-fold in the next.
43. شیس *shīyes*] should be *ثیس* *chīyes* “gives to eat.”
44. lit. “treasures where no mouse is, much less eating of ants.”
47. درجا *darajā*] from Ar. *درجة* *darajah* “rank, dignity.”
48. توحید *tauhīdī*] “profess unity of”; II. form of Ar. *وحد* *wahid* “to be one.”

A Kowa ya zábata ya ki zabe a lakhira	shi ni ya doki wuri ya ber hanya darri
40 Allāh taála ya yi baiwa maíyawa	a gidɗan ƙiyáma sai mutum eššábirí
A chikin darri daia ka berta a dúnia	tisú'in tana chan a lakhira da guda tára
Ita madaia na(n) dammuna che kun sani	tisú'in tana chan a lakhira da guda tára
Ita che dalíli samuwa muna dúnia	kowa ya shiyes ya samu tsíra a lakhira
Komi ka baiyer ka isheshi a lakhira	ajia da ba bíra bale tausangára
45 Kana mutum uku ni batúri a lakhira	komi su ki so sai su ganshi atatari
Wonan da ki šadaka da baiwa maíyawa	sai maišallati maiíbada da derri
Nabiusu wanda ya ba iyáyi darajá	da rukun zumunehi ya uwa a chikin gari
Nánkunsu wanda ya fisu tauhídi duka	komi ya sa masa sai ya che rabba alwara
Sarki guda daia zayi kona a lakhira	saiko da tuba zayi sha alkauchara
50 Sarki da ki ku(a) che da tsalimchi duka	en babu tuba babu sha alkauchara
Yayansa nan buiyinsa na yi su duka	en bai hannasu ba ahaddasu chikkin wuta
Kana mutum uku zasu kone a lakhira	saiko da tuba zasu sha alkauchara
Wonan da ki salla gama janaba jikka	kam babu tuba ku gamashi da káfiri

الورى *alwara*] Meaning obscure, it is perhaps intended for الولى *alwalia* "the patron" or "benefactor," or *alwara* may be a rare Arabic word meaning "mankind"; for this meaning of the word, cf. Sadi's *Bustan* (ed. Graf) *Introd.* line 85; in this case translate "He is Lord of mankind."

49. الكوثرى *alkauchara*] *Kauchara* according to the Koran is the name of the principal river in Paradise.

51. نايى *na yi*] *na*, which is usually placed between two nouns, one of which is dependent upon the other, is here made to join the verb to the preceding noun. We should have expected *masuyi*.

احداس *ahaddasu*] from Ar. حدّ *hadd* "to confine," or "punish."

- A** The second is the man who always performed his ablutions with sand, though there was no reason for his doing so; he shall not drink of the water of heaven.
- 55 The third was a man whose crimes were worse than any of theirs, he was a man who constantly committed adultery within the city.
If there is no purity there is no prayer, as you know; if there is no prayer there is no drinking of the water of heaven.
About this saying there is no uncertainty; whoever rejects it, leave him alone that he may become a heathen.
In heaven three men will be wanting, for they rejected the right way and followed one that was crooked.
- The first is a man who gave half his attention to the worship of idols; above there is a judge mighty and powerful.
- 60 The second is a man who was a bastard, and had no father; his mother followed a crooked path.
The third is a man who excelled them all in evil, he refused to pray five times (a day).
Whoever omits the times (of prayer) passes away and is destroyed, unless there be some obvious cause.
If there be no water thou must then wash with sand in the city unless prevented by serious sickness.
When thou hast much toil, when thou hast much business, at the time of prayer leave it or otherwise it will go wrong.
- 65 God may give thee prosperity to try whether thou wilt leave the time of prayer till it is obviously past.
When such an one shall die he shall be struck with blows, so too he shall be thirsty though he drink of five streams.
When thou anointest his face with utter darkness, his tomb shall be narrowed even as the night.
Purity is necessary, as thou knowest, for one who prays; his body, his garment, his place (of prayer must be clean).
There are eighteen religious duties; pious men, we understand, perform fifteen (in addition).

54. *تيممر* *taimama*] from Ar. *يُم* *yumm* V. form. Ablutions are only permitted to be made with sand where water is unprocurable.

58. *ياد* *yáda*] another form of *يسد* *yesda* "to throw aside."

59. *حكن* *hukun*] from Ar. *حاكم* *hakim* "a judge," *m* being changed into *n*, as frequently happens before *ث* *ch*.

60. lit. "the second of them a bastard who, there is no father to him, he, his mother she follows that which is crooked." This line affords a good example of Hausa construction, which, as will be seen, closely resembles the Arabic.

64. *صندري* *ṣandari*] apparently the same word as *سدري* *sadari*, line 8, from Ar. *سدر* *sadr* "to be perplexed."

A	Wonan da kan rika taimama waḳṭi duka	kan babu huja ka che masa káfirí
55	Näukunsu wanda ya fisu laifinsu duka	wonan da kan rike yin zina a chikin gari
	Kan babu tsarki babu ṣalla kun sani	kan babu ṣalla babu shan alkauchara
	Ima fada nana babu na shakka tata	kowa ya kita ka bershi ya zama káfirí
	A chikin gidan aljenna babu mutun	sun yáda ha(i)nya sun bi wanda ya
	uku	fundari
	Wonan da ki tsafi shina raba hankula	a bisa hukum che maiyawa ḳaderi
60	Nabiyisu sheggi wanda babu uba nasa	shi ni uwa tasa ta bi wanda ta fundari
	Näukunsu wanda ya fisu laifinsu duka	shi ya ki ṣalla waḳṭi nana su biar
	Kowa ya ber lotu ya shudi ya bata	saiko da huja wanda ki ga tsaḥiri
	Kan ba rua saiko da chiuta maiyawa	rana nanka wajaba taimama a chikin gari
	Ranan kaddan wahallan kani ya shagal	lotu da ki ṣalla ka bershi ya ṣandari
	maka	
65	Allaḥ ya kan gamma arziḳinka da jaraba	a bisa berri loto ya shudi tsaḥira
	Rana da zai mútu kan wulakanta massa	hakkana kishírúa ko ya sha kogi biar
	Rana ka shafa dúfu kírím huska tasa	hakkana ya kumtata ḳabarinsa kamnan
		derri
	Tsarki ga maiṣalla ku san wáḳḳib ya ki	da zua jikinsa zua tufansa zua wuri
	Fariḷai ga ṣalla goma ni da guda tokkos	sun da ki yi mun ji sun fadi sha biar

66. *ولاکتا wulakanta*] probably from Ar. *ولق walaka* "to strike blows."

67. "Anointing the face with darkness" refers to the sprinkling of earth upon a corpse.

حسکا huska] for *فسکا fuska* "countenance"; for similar interchange of letters cf. *فجا fuja* for *حجا huja*.

69. *فاریلی farilái*] from Ar. *فرض farṣ* "a religious duty."

شا sha biar] *goma* "ten" is omitted before *sha*; this is frequently done in the numerals 11 to 19.

- A 70 There are ten more good works, you know (to be done), in order that you may excel your friend; he surpasses whoever meets him in confessing his faults. Is it necessary, dost thou ask, that thou shouldst perform thy ablutions? There is but one way for thee to follow.
 Thou must take care before eating to say, "God is great."
 But thou must not eat before saying the opening chapter of the Koran; do not pass over its contents or miss a word in saying it.
 Whoever omits to read the opening chapter has broken the leg of his war-horse.
- 75 Whoever prays, but refuses to say the opening chapter, is as a man sewing a white garment without thread.
 It is like earth when you desire to build; if there is no water to mix with it, your earth is dry.
 He who doubts the resurrection in the future world let him consider how the grain that is in the ground grows up.
 On the day when the sounder of the trumpet shall sound, behold a man pouring the earth off him.
 On the day when the sounder of the trumpet shall sound you will see a man coming out of the earth.
- 80 On that day the skull shall become hot on the man who is a blasphemer, a heathen.
 Everyone shall rise naked, and shall utter a cry of joy; he shall be uncircumcised as a little child.
 Thou wizard who wast possesst of wealth in this world, thou shalt not obtain wealth like Abubekr.
 He will receive wealth, he who was the messenger of the Prophet; he gave all offerings and gifts to his followers.
 Let us go to the city where we shall eat without trouble of grinding; thou wilt not see any blowing underneath cooking pots in the whole city.
- 85 You will obtain a reward according to the character of your actions on earth, you will come to meet with these actions in the next world.

70. *مستحبنت mustahabanta*] from Ar. *مستحب mustahabb* "a supererogatory good work"; the word is usually applied by the Hausas to the act of bending down and exclaiming "Allah akbar," *fari'ai*, in the preceding line, being to hold up the hand and say the same words.

71. *فستا fisata*] equivalent to *فتسدا fitasda* "to complete."

72. *كبر kabbar*] the II. form of the Ar. *كبر kabar* "to say Allah akbar."

73. *اما تكنشى ima tukunchi*] equivalent to *اما تكنا amma tukuna*.

ثنغرا chingara] "to skip words in reading," lit. "to eat like ants" (*gara*), i.e. leaving spaces here and there untouched.

75. *فرى fari*] understand *zani* "a white cloth."

76. All building in Hausaland is done with moistened mud; without water building would therefore be impossible.

A 70 Mustahabanta goma ku sansu don ku wuchi sa'a	kowa ya samasa ya fikowa hamzari
Wajib ka tanbaiyi alwalanka ka fisata	ita che tafarki na da kan bi ita daia
Aniyar ka wajib chi dafari ka dokata	a bisa fadin kabbar ga allah akbar
Ima tukunchi dafuri abachi fatiha	kadda dai ka ratsa chikinta kai mata chingara
Kowa ya ki berna karatu fatiha	shi ni ya karia kafa ga doki maihari
75 Kowa ya ki shalla shina ki fatiha	shi ni ya ki dumkin fari nasa ba zari
Tanfari kasa che ka kana so kai gumi	kam ba rua kubi kasanka ya shikara
Wonan da ki shakka da tashi a lakhira	ya yi tsokachi da achi a kass da ya ki tsiraa
Rana da maibusa ya busa kafa nasa	rana ka ki ga mutum a kass da ya ki zuba
Rana da maibusa ya busa kafa nasa	rana ka ki ga mutum a kass da ya ki fita
80 Rana kokulwa kanua tafassa suka yi	a bisa fasabi wanda ya zamma kafiri
Kowa tsirara za yi tashi yina gudu	hakkana gaba nasa babu sha yina jinjiri
Mayi ka samu dukia achikinta	ai ba ka samu dukia yi abubekr
Shi ni ya sunata duk ya malaka annabi	shadaka da baiwa du ya bai almajirai
Amuje gari da muka chi ba wahalla nika	ba shi ka ga girkin tukunya du gari
85 Ku ku chin halli da ka aikata na dunia	su zaka je ka ishi chana a lakhira

80. lit. "the skulls have made the heads to boil..."

81. *ين yina*] equivalent to *kama* "like"; cf. *ي yi* in the following line.

82. *مايي mayi*] means either "a wizard," or "a drunkard," the former is the more probable meaning.

achikinta] understand *دوني dunia* "in this world."

Abubekr] Mohammed's companion in his flight from Mecca, afterwards one of his chief supporters.

84. *غرکن girkin*] i.e. "to cook by blowing underneath a vessel placed on the fire."

85. The transliteration is somewhat uncertain: we may either read *ku ku chin* "you will obtain," or *dukuchi*, taking this as a lengthened form of *duka* agreeing with *halli*.

POEM B.

B In the name of God the author of my words; God is great, praise be to God.
There is no God but God, Mohammed his prophet is beloved.
God the one all-powerful king, he is our lord to-day and for ever.
O God our Lord, I pray to thee for that which I seek and need.
5 May God sanctify our work, may He give us sense and intelligence.
O God our Lord, do thou help thy servant; not on account of the thing which
he is about to do.
If on account of that which he is about to do, how was it in former time
when he was still unborn?
May God sanctify our work; may He make it good, not evil.
May God, our Lord, help his servant; he is the servant of his prophet, may he
save (me).
10 He who asks is not without reason, provided he listen to that which thou
showest to him.
If he asks, but does not act accordingly, he will receive judgment on the
resurrection day.
The evil (*lit.* disease) of the ignorant man will take him away, even the
torment of hell is not equally harmful.

THE author of this poem, as also of D, was a Mallam named Mohammed, who lived at Birnin Gwari between Kano and Bida. It consists of: Introduction 1—3; prayer for assistance in writing 4—9; the characteristics of the fool 10—14; exhortation to follow Mohammed 15—21; impossibility of choosing both this world and the next 22—31; knowledge and sight not necessarily connected 32—34; difficulties connected with the service of God 35—43; invocation for divine help 44—46; this world to be neglected in view of the next 47—52; uncertainties and troubles of the present life 53—72; our ancestors have all passed away 73—80; we ourselves shall soon die 81—90; the world is old and untrustworthy 91—112; the necessity of preparing for the future and nature of preparation required 113—129; personal exhortation 130—135; deceitfulness of this life, necessity of knowledge and discernment 136—161; the pilgrimage to Mecca and the rites to be performed there 162—175.

1. فرقون *farkoun*] is apparently equivalent to *fāra na* “beginner of,” cf. A 2, or it may be intended for Ar. فرقان “that which distinguishes between good and evil,” i.e. the Koran.

سبحان *subhāna*] Ar. “praise.”

2. ابن قمن *abin kamna*] lit. “a thing beloved.” *kamna* is possibly connected with Ar. قمن *kaman* “worthy.”

POEM B.

B	Biṣmi alláhi farkoun kalmáta Alláhu la allah illa alláhu Jabáru wáhidu sarki allah Allah ubangjinnu ni ki róḷo 5 Allah shi tsarkáki mamu aikinu Allah ubangji ka jikan bawa En don abin da zashi aika ni Allah shi tsarkáki manna aikinmu Allah ubangji shi jikan bawa 10 Matan(ba)yi ba shi rassa huja ba Eu ya yi tanbaiya ban aika ba Chiuta da jáhili kanwa kai nai	alláhu akbar subhána alláhi muhámadu rasulu abin ḷamna ubangjinnu maiyo maigóbi komi ni ki bída da bukatata shi bamu háuḳali da baṣirátas ba don abin da zashi aika ba mi ya yi chin gabban ba woshi ba shi sashi ṣálihi ba mugu ba shi baiya annabi nasa shi cheto sai ya ḳi ji abin da ka nuna mai shi ki da alhaḳi nasa ran góbi ko gobara ba yita don banna
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3. *مى يو مى غوبى* *maiyo maigóbi*] lit. "possessor of to-day, possessor of to-morrow," line 21. *góbi* is frequently used of the day of the resurrection, cf. line 11. Cf. Italian *domani*, which is used in the same two senses as *góbi*.

5. *بصيراتس* *baṣirátas*] from Ar. *بصيرة* *baṣirat* "prudence."

6. *جقن* *jikan*] "help," lit. "fill"; cf. Ar. *ملا* *mulá*, which has the same two meanings; or *jikan* may be intended for *جنتق* *jinka* "to have pity on."

7. *يا يى* *ya yi*] if this is to be taken as two words translate as above, or *yayi* may be translated "age" or "time."

وش *woshi*] should be *اووش* *awoshi* "begotten"; the argument apparently is, if God's gifts can only be obtained as the result of meritorious action, how did any man ever obtain the blessing of birth?

10. *مى* *mai*] for *masa*; cf. *tai* for *tasa*, line 16, *nai* for *nasa*, line 12.

12. *جاهلى* *jáhili*] Ar. *جاهل* *jáhil* "ignorant," an epithet usually applied to the heathen.

كنوا *kanwa*] a lengthened form of *كن* *kan*, denoting conditional mood.

غوبرا *gobara*] Ar. *غبار* *gabár* "pain."

- B** The ignorant man would act like a fool; leave him alone, he exceeds the fool in imbecility.
 For the fool would be utterly confused, he would think that a poisonous plant was wheat.
- 15 You my brethren, draw near to the Mallams; seek knowledge, drive away dark evil (*lit.* black disease).
 Follow Mohammed, trust in him, give diligence to (follow in) his path.
 The medicine of the prophet is not hot; grant to him who tastes it a lessening of his sickness.
 Whoever beholds thee, beholds part of paradise; he (Mohammed) saves him, he does not detain him or make a long examination.
 We follow thee, we follow God, we believe, we give to him our confidence and faith.
- 20 We trust in thee, we love thee; blessed art thou O lord, we obtain salvation (through thee).
 I praise thee, O lord, father of Zahra, husband of Hadija, who endurest for ever.
 You my brethren, listen and pay attention; leave off speaking many words, listen to what I say.
 The regions which are divided and have never met, these will I show to you, O my relations.
 Whoever has sense, he is my friend; let us talk together, let him choose what he desires.
- 25 Let him try to take both (this world and the next); either flees away from him, for they have never yet come together.
 Mother and daughter, you choose between them; you know that you cannot marry them both.
 So too earth and the next world, you know that you cannot bring them together so as to retain them.
 Look carefully then thyself as to which of them thou wilt choose.

13. *غبان* *gaben*] Ar. "imbecility."

14. *دڤ كاي ناي* *daffa kai y nai*] for *دڤ كيني* *daffa kai nai*, lit. "would cook his own head," a Hausa expression meaning, "would be utterly confused"; cf. Mr Grimwig's favourite expression in *Oliver Twist*, 'I'll eat my head.'

15. *بقاتوتا* *baqqal chintu*] for *baqqan chintu*; for interchange of *l* and *n* cf. *kamal* and *kaman* "like."

16. *سكنكشي* *sakankachi*] possibly connected with Ar. *سكن* *sakan* "to rely upon"; cf. 83 note.

17. *ياجي* *yaji*] lit. "pepper," so "hot as pepper."

18. *بنيني* *binbini*] sometimes written *بميني* *bimbini* "to examine in order to discover faults in," cf. line 46.

B	Shi jáhili shika(n) yi kama hauka Don jáhili shi kan daffa kai nai	shima ku bershi ya fi gaban hauka guba shina tsachi alkaki che
15	Ku yan uwa ku gwamatsi mallamai Ku bi muhamadu ku sakankachi Annabi mágani ba yaji ba Kowa ganika ya ga rabbo góbi Mun bika mun bi allah mun yerda	ku nemi shini ku kore baḡḡal chiuta ku bada ḡoḡarunku ga suna tai madándani ka bashi reggi chiuta ya tsira ba rikḡo ba binbini mun bada gaskia da aminchinmu
20	Mun dogarinka muna ḡamna Ina yabonka sidi uban zaḡra Ku yan uwa ku jini ku saurara Mararaba da ba su gamu ḡatsu Kowa fa hanḡalinsa aminina	albarkachinka sidi mu samu cheto mijin hadija maiyo maigóbi ku ber yawan dumi ku ji kalmáta su ḡani baiyenna maku dengina en mun fadi shi ḡabi maradinai
25	Shi do guda guda ta tsiri mai Uwa dia daiansu ka ka zabi Hakka fa dúnia da gidan góbi Duba sarrai sarrai kaidai duba	domi ba angamasu atara ba ka suna ba ka gakasú ka amri ba ka san ba ka gamasu ka rumtsi ba chikinsu kowáche fa ka ka ḡaba

20. **دوغر** *dogari*] or *dogara* "lean upon"; *maidogari* is the pole to keep a door shut. Cf. also C 47.

21. **زهرا** *zahra*] The daughters of Mohammed were Rukaiya, Zeinab, Fatima, and "the mother of Kulthûm." Possibly Zahra is to be identified with the last.

22. **دمى** *dumi*] or *dummi* "a loud noise"; in Sokoto it is equivalent to "word" or "speech."

23. **مرربا** *mararaba*] an intensive form of *raba* "to divide," with prefix *mai*; or it may be intended for *masu-araba*, the *a* before *raba* being the passive prefix; "the regions which are divided" are this world and the next.

25. **غدا غدا** *guda guda*] lit. "one, one," i.e. both together.

27. **غدنغوبى** *gidan góbi*] lit. "the house of to-morrow."

- B** He who seeks heaven for himself, cares not, as you know, for earth.
- 30 He who waits for abundance to eat, cares not, as you know, for a mouthful.
 You my brethren, where is your saying of prayers? if you hold fast to them, they will be a gain to you.
 If knowledge (within a man) perceives not, how can the eye see clearly?
 If knowledge perceives, it is not the eye, as you know, which really sees.
 He who has both knowledge and sagacity clouded over, leave him, he is as a blind man.
- 35 Look within at your actions; if they are (right), you shall enter into a fair reward.
 You my brethren, do ye endure strife, follow with all your heart, leaving off evil.
 Fight earnestly (*or*, with your heart), leave off evil; the avoidance of it is a true education.
 He who overcomes his own heart, bends it as a sickle is bent.
 You my brethren, let us repent, let us leave off evil; if we refuse we shall not see good.
- 40 You too, let us follow the knowledge which we have in regard to action, let us not vainly trample it under foot.
 That which your Mallam explains to you, keep, look not closely at his work.
 I myself desire nothing, wherefore I can speak without any reference to action.
 He who possesses knowledge but does not act (accordingly), what will he have to say on the day of the resurrection?
 You my brethren gather together and say "Amen," in order that I may pray a prayer which shall be effective.
- 45 May God grant us days without sin, may He give us food and drink and abundance.
 May God grant us days of prosperity, without fear, without grumbling.

29. **تس** *tas*] shortened form of *tasa*; *aljanna* being feminine, *tasa* is used instead of *nasa*.

30. **كبي دنيم** *kabakki dungum*] *kabakki* is properly a calabash full of food, hence equals "abundance." *dungum* is equivalent to *dyawa* "very much."

31. **مصلى** *maṣalli*] or rather *muṣalli*, "praying." According to Abd-el-Kadr we should read **مثلى** *mathali* "where are your acts of such a kind that if you hold fast, etc."

32. **قرقر** *kurḳurḳur*] "wide-opened"; in A 29 it is written **كركرا** *kirḳira* and applied to the mouth. The Ar. **قرقرة** *ḳarḳarat* denotes the cooing of a dove. Translate as above, or, "if a man perceive not that which is prudent, etc." and so in the following line.

33. **جدا** *jidda*] Ar. "very much" or "in earnest."

35. **باطنى** *bātsini*] Ar. **باطن** *bātin* "interior."

<p>B Shi wonda ki bida aljanna tas 30 Shi wonda ki jiran kabakki dungum Ku yan uwa enna maku maşalli Abinda hánqali bai gani ba Abinda hánqali ki ganiwa Ya wonda hánqali da başiratai 35 Ku duba bátsini ga aikanku Ku yan uwa ku jimri jehádi dai Ku yaqi zuchia ku berin şwabo Shi wonda zuchiata rinjai Ku yan uwa mu tuba mu ber şwabo 40 Ku dai mu bi shínamu da aikawa Abinda mallaminka ya nunama Kaina na ki niffi ba kowa ba Shi wonda ya yi shinni bai aika ba Ku yan uwa ku taru ku che amin 45 Allah shi bamu tsarki kwanáki Allah shi bamu kwana lafáfa</p>	<p>kun san ba shi kullata da dúnia ba ku san ba shi kullata da lauma en ku rişesu sai maku anfáni kakka iddo shi ka(n) gashi kúrúrkúr kun san iddo ba shi gashi jidda ba su ki rufi ku bershi makafo ni en su yi ákiba maikiyo ku shigga ku bida kangara ga berin şwabo akalmasshita ta yi laddabi gaşkia shi koshi karğattata kama lauji em mun kia ba mu ga da kiyo ba ğadda mu tatakishi muna banna rişéshi kadda ka lura da aiki nai domin ni kan fada ban aika ba enna abinda zashi fadi góbi don zani adua maianfani shi bamu chi da sha da abin yelwa da babu razana ba bibíni</p>
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عاقبي *akība*] Ar. عاقبة *akibat* “result” or “reward.” Translate as above or “if they produce a good result you shall enter (heaven).”

36. دى *dai*] may either be for *daia* “one,” or it may be equivalent to *dadai* “at all,” “indeed”; cf. line 40.

37. اكلمشت *akalmasshita*] lit. “let it be avoided, it makes true education.”
لدبي *laddabi*] is apparently derived from Ar. ادب *adab* “a polite education,” the *l* being the Ar. article; cf. *lafia*, line 47.

38. كرتتا *karğatta*] “to bend to one side,” cf. F 7, note.

42. lit. “therefore I may speak, I have not worked.”

46. لافافا *lafáfa*] the more usual form is *lafia*, which is obviously derived from Ar. عافية *afiat* “health,” the *l* being the Ar. article, which has become a permanent addition to the word, as in *laddabi*, line 37.

بييني *bibíni*] “grumbling,” usually written بميني *bimbíni*, cf. lines 18, 54.

- B** If there be food and drink and abundance and prosperity, the service of God would spread.
 Were I a child of this earth, which is coming to an end, I would not pray nor make ablutions.
 Why should we feel glad at a long continuance (in this world)? I have no object of desire here.
- 50 You my brethren, abandon the business of this world; whoever follows after the business of this world serves not God.
 Place this world behind you, place the next world before your forehead.
 Whoever follows this world is deceived, he toils after vanity.
 Watch thou though thy friend sleep, be cautious as to the thing which you do.
 If thou continuest silent refrain from grumbling (to yourself), meditate on that of which you are afraid.
- 55 We have a journey before us which cannot be put aside, whether you are prepared or unprepared;
 Whether by night, or just before the dawn, or in the morning when the sun has risen.
 That which you have, you do not really possess; make preparation before it (i.e. death) part you (from this life).
 For that day shall part you (from this world), it will steal thy life, it will leave thee lying in the ground.
 It will leave thy water-bearer out of pity, and your doubts and grumbling (will go) with you.
- 60 O boy, where is thy pitiful face? you are (a child) of earth and rise not from sleep.
 Look carefully, behold this earth, it is deceitful, it will not continue for ever.
 It is a house in which is no relaxation or rest; there is no health in it, nothing but sickness.
 Everything in the world hath an end, I have seen nothing that shall endure for ever.

47. **عبادا** *ibáda*] Ar. **عبادة** *ibádat* "service of God."

48. lit. "I did not pray, ablutions were made."

انشافا *enshafá*] i.e. *anshafá*, from *shafa* "to anoint" either with oil or with water.

49. **دادیدی** *dadaidai*] a strengthened form of *dadi* "sweet."

51. **لاخرلك** *lakhiralka*] must either be intended for **لاخرلك** *lakhiráka* or **لاخرنك** *lakhiranka*.

54. **ان** *en*] may either be "if" or the sign of the imperative, in which case translate "continue in silence..."

56. **جفجف** *jjifjif*] for *jjijif*, about 5 a.m. or an hour before sunrise (*azuba*);

B Iẓan da chi da sha da abin yelwa En dan ta dúnia maikariwa Domin tsawan zama mu ji dadaidai 50 Ku yan uwa ku ber shagalin dúnia Ku sainya dúnia ka a baianka Kowa bi dúnia nan ya rudu Kai dai aboka kwana kana lura En ka shiru kashi rika binbini 55 Muna da tafia ba fasawa Yala chikin derri ko ko jifjif Abinda ki da kai ba kai ka ba Domi da randa zata ta rabika Ta ber majinatanka chikin tausai 60 Yaro enna ganinka abin tausai Duba sarai sarai ka ga dúnia na(n) Giddan da ba natso ba hutawa Komi na dúnia maiḳáriwa	da lafia ibáda kan yado ba na yi adua enshafa ba na dúnia ba na yi marádi ba kowa bi tata ba shi ibáda ba ku sainya lakhiralka gaban goshi shina dawoinia da abin wofi ka yi hánḳali abin da ka ka aika kana tuna abin da ka ki tsoro en ka yi shiri da iẓan ba ashiriya ba ko ko da safi tasawal hantsi ka shirinka kanda ta rabika ta ṣachi rai ta berka kita kunchi da zulumu garika da binbini kana ta dúnia ba ka falka ba rudi garita ba ta zamma tutu ba lafia chiki nata sai chiuta ni ban ga wonda zashi shi dori ba
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hantsi being about two hours after sunrise. For the ten divisions of Hausa day cf. Dict. under *rana*.

تاساوال [*tasawal*] the final *l* is here used for *n*, the sign of the genitive.

57. lit. "the thing that is with you, you yourself do not (possess)."

58. كشي [*kunchi*] lit. "untied." It should probably be كوئشي [*kwanchi*] "lying down."

59. مجينت [*majinata*] "one who gives water in time of sickness."

60. فلکا [*falka*] probably refers to rising from the sleep of death. For use of word cf. D 26.

61. تت [*tutu*] "for ever," also written بتل [*tutul*], تتر [*tutur*], and تتت [*tutut*].

62. هوتاوا [*hutawa*] for فوتاوا [*futawa*] "rest"; for similar interchange of letters cf. *huja* and *fuja*, *huska* and *fuska* A 67.

- B Thou obtainest much of thy desire, thou receivest not everything that thou wishest for.
- 65 Thou knowest that no man is without desire; if thou art about to accomplish anything, accomplish it with prudence.
- O God, do thou grant that I may accomplish my desire, may I come to the city where is the lover of truth.
- Whatever thou seekest as thy object of desire, ask the Lord, thou wilt not fail to get it.
- God is our Lord, one to be loved; He gives to-day, he increases on the morrow. Whatever the Lord gives, there is no one to take from it or to snatch it away.
- 70 You my brethren, leave off following seducers; they call you, they say to you, 'shu shu shu.'
- Whatever begins will come to an end, we shall not endure, the whole world will end.
- I have seen into the inside of this world, I have seen nothing to compare with the service of God.
- Will the world indeed last for ever? Our prophets do they continue in it? Thou and the world, ye shall both come to an end, and all thy possessions and thy kingdom.
- 75 Where are thy grandfather and thy ancestors? they have all passed away as those who continue not.
- Behold Bello, the ruler over his kingdom; what was like unto it in the regions of the Soudan?
- He ruled as king, he decreased not the kingdom, he called his people to a true service.
- Behold Kalukaro and his kingdom, behold Bawa and Babari.
- Behold and see, they were as those who continued not on earth, both they and their kingdoms.

64. اسوقى *asawakî*] from *sauki* "to obtain help."

دكف *duka niŋŋa*] "every desire," or we may read *dukan fa, fu* being an enclitic particle and *duka* agreeing with *guri*.

رسكا *ruska*] more commonly *riska* "to meet with" or "obtain."

66. مدن *maḡan*] for مسون *mason* "lover of." The city here referred to is the future world, cf. A 10.

67. تاب *tābi*] sometimes spelt تاف *tāfi* "to be without." It is perhaps derived from the V. form of the Ar. ابنى *abā* "to refuse."

69. بباوا *babawa*] a lengthened form of با *ba* "to give," or we may read *ba bawa* "gives (to his) slave."

70. شيطانى *shaitāni*] Hausa pl. of Ar. شيطان "evil spirit" or "tempter."

شو شو شو *shu shu shu*] a call to take part in a game.

<p>B Kai dai asawaḳi daiawan guri</p> <p>65 Ka san mutum ba shi rasa guri ba</p> <p>Allaḥ ka berni en chika gurina</p> <p>Komi ka ki bida da bukatalka</p> <p>Allaḥ ubangíjimu abin ḳamma</p> <p>Komi ubangíji ya babawa</p> <p>70 Ku yan nwa ku ber bin shaitsáni</p> <p>Komi ya faru zashi shi ḳari ni</p> <p>Na dubi dúnia ḥal bábinta</p> <p>Dadai ana zamma dúnia dankam</p> <p>Da kai da dúnia ku ḳari duk</p> <p>75 Enna uban ubaka da kakani</p> <p>Duba ga bello idon malki nai</p> <p>Ya malakita bai reggi ḳowa ba</p> <p>Duba kahukaro da sarauta tai</p> <p>Ai ka ga su yi kamal ba su zamma ba</p>	<p>ba duka niffa guri kan ruska</p> <p>en zaka yi ka yishi chikin lura</p> <p>en je madina enda maẓan gaskia</p> <p>roḳi ubangíji ba ka tábi ba</p> <p>shi baka yanẓu góbi shi ḳarama</p> <p>ba maireggi beri maiḳwachiwa</p> <p>suna kira suna yi maku shu shu shu</p> <p>ḳarḳonmu dúnia duk káriwa</p> <p>ni ban ga taltali ya ibáda ba</p> <p>da annabinmu na achiki zamui</p> <p>da dukialka duk da sarautalka</p> <p>duka sun wuchi kamal ba su zamma ba</p> <p>wa ya yi tasu nan sararin sudan</p> <p>shina kira da addinin gaskia</p> <p>duba ga bawa ko ko babari</p> <p>a dúnia da su da sarautansu</p>
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72. بابن *bábin*] “inside,” perhaps from Ar. باب *báb* “gate.”

ی *ya*] = *kama* “as,” cf. line 76 and A 6.

76. On the death of Othman in 1817 his empire was divided up between his two sons, Mohammed Bello receiving the larger portion, his capital being at Sokoto.

ادن *idon*] lit. “eye of,” here “chief of”; cf. Ar. عين *ain*, which is used in the same two senses.

77. الدينغسكى *addinin gaskia*] i.e. Mohammedanism. Bello’s father was the means of effecting the nominal conversion of a large part of his empire.

78. Kahukaro was king of Zamfara, Bawa of Gober, and Babari of Katsena; they were all conquered and their territories rendered subject to Sokoto.

- B 80 He who first began to live (i.e. Adam), began life only on the condition that his days should have an end.
 He to whom an end has been brought, how can he avoid that end?
 You my brethren, consider well the times and their changes, behold that which is deserving of pity.
 My brother, you know that we shall die; let us give credence, let us put aside quarrelling.
 For this world is not to be trusted; thou escapest to-day, have a fear for to-morrow.
- 85 Salute the really great man; do not listen and then say, The man who tills the ground is great.
 He who gives his time to farming and tilling, leave him alone, he is a man who will have great trouble.
 Salute the really great who is making preparation for the last day.
 Every night such spend in prayer, in saying 'Allah akbar,' in saluting the prophet.
 They cast aside this world, they look not at it, they devote their attention to the service of God.
- 90 Trouble not, let go this world, do the work which belongs to you, do that which belongs to your service of God.
 Behold the world, it grows old; whatever grows old will come to an end.
 It is subject to the necessity of coming to an end; when (the end) comes, it will continue in a state of desolation.
 When thou seest it swollen with calamity, the east and west will disappear.
 Alas for the last man left, he is to be pitied for that which he will see at the end.
- 95 At that time thou mayest go and look; though thou shalt desire a place to flee to, thou shalt not find it.

80. فائى *fáchi*] means either "provided that" or "up till now." Hence we may perhaps translate "the beginner (i.e. God) in olden time had himself no beginning, his days have lasted even till now."

82. زامانوا *zamanu*] from Ar. زمان *zamán* "time" or "season."

83. زاماي] a shortened form of *zama yi*.

كنكنشى *kankanchi*] this is possibly the French *cancan* Arabicised into *كنكن* *kankan* "idle gossip"; or we should perhaps read *sakankachi*. Cf. line 16, note.

85. حودى *huda*] "to hoe the ground with a *fatainya*." In Hausaland this work is always performed by slaves.

86. lit. "leave him, he is a mighty man of trouble."

88. ذكرى *zikiri*] from Ar. ذكر *zīkr* "to invoke the name of God"; in Hausa it is usually confined to the invocation "*Allah akbar*," i.e. "God is great."

B 80	Maifaruwa dadai bai fára ba	fáchi da kwanakinsa na ƙáriwa
	Shi wonda ankawoshi da ƙáriwa	ƙaƙa shi ki shika rassa ƙáriwa
	Ku yan uwa ku lura da zamanu	da jirkitansu ku ga abin tausai
	Kai yan uwa ku san mutua zamanai	mu bada gaskia mu sa kankanchi
	Don dúnia ba tan yi aninchi ba	ka tsira yo kana tsoron góbi
85	Agaida yan maƙa bajinin gaskia	kadda ku ji ku che bajini huda
	Maiƙoƙári na noma ko huda	ku bershi bajinin wahalla ki nan
	Agaida yan maƙa bajinin gaski	wonda ki shiri domin góbi
	Kulum derri su kwana suna ƙalla	suna zíkiri suna eṣṣallatunsu
	Sun yesda dúnia ba su duba ba	su hanƙalinsu na ga gibádasu
90	Ku ber kulla da ƙunchi zamani	ku ku yi ta kanku ku yi ta ibáduku
	Ku lura dúnia ta tsofi	komi ya tsofa ƙashi shi ƙari ni
	Tana da sharatsan tana ƙáriwa	en sun taffo ta kan rika risbawa
	En ka ga kumburata ta ta afko	gabbas da yamma zata ta gurbachi
	Kaito nabaia kaito abin tausai	domin abinda ƙashi gani ƙarshi
95	Domin da zamani taffi kai lura	ka so wurin gudu ba ka samu ba

الصَّلَاتِن *elṣalatunsu*] pronounce *eṣṣalatunsu*, lit. "they (make) their salutations (to the prophet)."

89. *غِبَادَس* *gibádasu*] obviously a mistake for *عِبَادَس* *ibádasu*.

90. *قَنْشِي* *ƙunchi*] lit. "loosen"; or we may perhaps read *kun chi*, *chi* being used as in the common expression *chi saranta* for "gain possession of" or "enjoy."

92. *شَرَط* *sharats*] an Arabic word meaning "condition" or "obligation."

سَن *san*] this is apparently a mistake for *tu*, which would refer back to *ƙáriwa*.

93. *اَفْكَ* *aƙko*] "desolation"; so in line 105, possibly from Ar. *اَفْكَةٌ* *aƙkatun*, which is defined by the Arabic lexicon *Taj-el-Aroos* as "a punishment whereby the dwellings of a people are overturned."

غُرْبَائِي *gurbachi*] from. Ar. *غَرَب* *garaba* "to disappear."

95. lit. "in consequence of the time go look..."

- B** At that time thou mayest go and look, thou shalt cry but there shall be no answer.
 God is our Lord, I pray that He may not bring us to that day.
 As for us, our days are days of faith, wherefore behold a place to flee to and hide in.
 You my brethren, leave off this grumbling, leave off evil hankering after this world;
 100 As thou seest that this world will be destroyed, act not deceitfully, but perform thy service to God.
 Cleave thou thyself to that which will profit thee, for this world goes to destruction.
 If thou seest the world about to perish and fall to ruin, work not in order to follow it or to restore it.
 If thou beholdest the sun in the dawn, the morning and until evening, thou thinkest then that it will set.
 I indeed tell you, my relations, the nature of this world, in order that you may be watchful.
 105 It is altogether old, it is the garden of Satan, a cess pit, the mother of secret (evil), itself about to be destroyed.
 I have considered the world and its possessions, I have seen no continuance to its dominion.
 A false friend will not become true, act not thou deceitfully nor follow a fool.
 This world destroys utterly him who is devoid of sense, it is as one who says,
 Enter, enter, make ready crime.
 It is the child of evil, the constant author of deceit, it is old and tottering with age, the nurturer of disease.
 110 The world is old, he who places it in front of his forehead is the wife of an ass.
 What does he desire in this earth? He says (that he desires) both its goods and its dominion.
 Alas for that which shall not endure for ever, although its beginning was fair.

99. *باقن تکی* *baqin chiki*] lit. "black inside," so "evil thoughts"; cf. common expression *baqin zuchia*, lit. "black heart."

101. *عيود* [*'aiauda*] probably from Ar. *عود* '*aul* "repetition."

102. *رزبا* [*rizba*] cf. line 92, where it is written *رسباوی* *risbawa*. It is perhaps from Ar. *رَسَب* *rasaba* "to sink down."

105. *دانان* [*dunana*] a contracted form of *دونيانن* *dunia nana*, cf. line 110, etc.
عوالرف [*uwal rufi*] for *uwan rufi*; for this use of *uwa* cf. *uwal deffi* "poisonous."

B	Domin da zamani taffi kai lura	ka yi kururua ba amsa ba
	Allah ubangijinmu ni ki roko	kadda shi kaimu wonan kwanaki
	Mu namu kwanaki na aminchi ni	don ga wurin gudu da naboiwa
	Ku yan uwa ku ber wani bimbini	ku ber baƙin chiki don duniya nan
100	En ka ga zamani ya gurbachi	kadda ka rikichi yi ibadaka
	Kai dai aiauda kanka ga anfani	don duniya ta je ta ta lalachi
	En ka ga ta machi da da rizbata	ba aika don ka bita ka raia ba
	En ka ga safia rana hantsi	hal ta asar kana zetto fidawa
	Ni dai ina gaia maku dengina	halli na duniya don ku yi lura
105	Dunana tsofua gonan shaitan	salga uwal rufi maiafkawa
	Na duba duniya hal samunta	ni ban ga tabetta ba ga mulkinta
	Karia aboka ba ta zama gaski	kadda ka rikechi ka bi shashasha
	Duniya dunana bada magagachi	ki maishiggo shiggo da shirin zamba
	Ta dan tsulama mairikichi tutut	agaga tsofua gonal chiuta
110	Dunana tsofua matal jakai	wodanda sunka sata gaban goshi
	Shi mi akayi kwadai gun duniyana	wai dukia da su da sarotanta
	Kaito abinda ba shi zama tutut	koda shina da kyaun farawa

106. *تبتا tabetta*] probably from Ar. *ثبت* "to persevere."

108. *بد bada*] according to Abd-el-Kadr this is here equivalent to *bata*, another form of *bachi* "to destroy."

ذنب zanba] from Ar. *ذنب zamb* "a crime."

109. *ظلام tsulama*] probably from Ar. *ظلم tsulm* "injustice," or it may be intended for *ذلمي zulum*, cf. line 59.

111. lit. "he, what desire hath been wrought in this earth."

- B My boy, I bid you be watchful, let it (the world) flee away, refuse to hold it back.
 Accomplish deeds fit for the next world, make much preparation; leave alone the things that belong to this world, which is to come to an end.
- 115 Give up delaying and saying, It will do when you are old; death will come before you are old.
 Did a young man ever drive death away, or does not the infant carried on its mother's back die?
 Mayest thou have much prudence, so that you may observe; the boy and the old man both die in this world.
 Death is the boundary (of life) and the author of separation, it is almighty and causes men to lie stretched out as in the tomb.
 You toil after many objects of desire, death will come unperceived, and will take thee away.
- 120 It will in no wise admit of delay, it is meditating coming next year, or perhaps to-morrow.
 When it comes, it draws near to a man; his day of earthly life is ended.
 Thy days on earth are numbered, thou canst not pass them nor shorten them.
 Leave the things of earth, they are of no use; man is like one who comes and remains not.
 As nothing shall continue for ever, take not up that concerning which thou art in doubt.
- 125 Leave thy possessions, listen to that which is really good; be diligent, make preparation for the last day.
 Leave the world to perish, whoever follows it will suffer loss (on) the resurrection day.
 He who is on a hill sees all round; he beholds, but does not enter the pit.
 He whom you see doing no service, leave him alone, the world has deceived him.
 He continues uselessly in the world; he is as one who comes and remains not.

113. زاموا *zamiwa*] "to hold back," from Ar. زَمَّ *zamm* "to bridle a camel."

114. شرشريا *shirshirya*] an intensive form of شَرِيَ *shiria* "to make ready."

116. غيا *goia*] "to carry a child on the back." Infants are always carried thus in Hausaland, bound to the mother by a fold of cloth.

117. lit. "thy prudence is complete, behold."

118. سداد *sadada*] probably the same as سندوا *sandua* "to creep along unperceived," or it may be connected with Ar. سَدَّ *sadda* "to close in" or "act as a boundary to."

الجبار *aljabbaru*] from Ar. جَبَّار *jabbār* "mighty," an epithet usually applied to God.

غثى *gichî*] "to lie stretched out motionless either in sleep or in death."

<p>B Yaro ina gaia maka kai lura Ka yi ta lakhira ka ka shirshirya 115 Berri jira ka che sai ka tsofi Dadai ƙurichia na kareta Da hanƙalika ya chika kai lura Sadáda mutua sarikin rabo Kuna nan dunia díawan guri 120 Ita datsai ba tan yi ta fasa ba Yawanda ta taffo ta rabeshi Kwananka dúnia madudai ni Ka ber ta dúnia ba anfáni Domin abinda ba shi zama tutuk 125 Ku ber ta dukia ku ji dadadai Ku berta dúnia lalatachi Shi wonda ki tudu na dorarai Shi wonda ka ga ba shi ibáda ba Ya zamma dúnia ba anfáni</p>	<p>berri sukua kana ƙi zámíwa ber ta dúnia maikáriwa akannache gabban ba tsofi ba da jinjiri ba shi mutu goia ba yaro shi kan machi tsofo na nan ta aljabbaru sáinya mutum gichi ta kan taffo sadáda ta figeka makáda maizachi badi ko góbi ranan ta dúnia tasa ta wanyi ba ka wuchesu ma ka kasasu shi ma kamal maso bai zamma ba kadda ka do abinda ka ka damu ku yi ƙoƙári ku shiria giddan góbi kowa bi tata shi rubushi góbi shina gani ba shi shigga rami ba ku bershi dúnia tasa ta rudai shi ma kamal maso bai zamma ba</p>
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119. دنیا *dunía*] probably for دوينيا *dawoinia* “to toil after,” cf. line 52.

120. دطى *datsai*] for دادى *dalai*, cf. line 116.

مكاد *makáda*] Ar. “being on the point of doing anything.”

122. معدودى *madudai*] from Ar. عدّ *adda* “to reckon up.”

123. مسو *maso*] should be مذوا *mazo* “one who comes,” so also in line 129.

127. دورارى *dorarai*] better doraro “to look all round,” perhaps connected with Ar. دور *daur* “to turn,” or “to go round.” For repetition of this line cf. 151.

128. رودى *rudai*] equals rudeshi “deceived him.”

129. or “the world does not continue for any good purpose, he is as... .”

- B 130 O boy, I summon you to that which will profit you. Dost thou silently refuse and givest no answer?
 I have indeed regarded you so as to instruct you; (my words of) wisdom have been divided well, but thou hast not received them.
 He who follows the path of the evil one, listens not to warning, and receives not correction.
 He whom you see hastening after evil, follow him not, lest you become evil.
 The disciple will marry one who is a disciple, desire not that he should raise up children from an abandoned woman.
- 135 I desire not that he should raise up children from an abandoned woman; even if she act well, she does not act as an adornment.
 The washing of clothes is worthless, apart from religion; that which is useless is worthless.
 The child of the ox follows not horses; the pupil seeks after his relations.
 The disciple takes no possessions which would hinder him from religion.
 You fear the lightning and the roar of the thunder; whoever follows a bad woman, he and she will perish together.
- 140 We indeed tell you this, and hide it not, that we may obtain our desire on the last day.
 For this world shall come utterly to an end; follow it not, lest you lose on the last day.
 It deceives and overthrows the fool; thou slippest confusedly and art about to fall.
 Flee thou then until there be no return; whoever enters it becomes diseased.
 It would fondle you and hold you in order that it may kick you away from religion.
- 145 It enters the heart, seeking a fixed abode; thy possessions are its kingdom.

130. **داقلى** *dākili*] from Ar. **دقل** *daqal* “to hinder” or “to forbid.”

131. **حلامكو** *halamaku*] we should read **علامكو** *alamaku* (cf. MS.) “your instruction.”

132. **حوروا** *horo*] for *foro* “correction”; cf. *huda* for *fuda*, line 85. For *gama horo* we should perhaps read *ga maiforo* “he sees not an instructor.”

134. lit. “a woman disciple, her husband a disciple.”

بن *banā*] probably from Ar. **بنى** *banā* “to build up.”

جوجى *jūjai*] lit. “a dunghill,” an expression applied to a woman of bad character living in filth.

135. **حليا** *hallia*] meaning of word and of sentence somewhat uncertain, *hallia* may be for *halli* “disposition,” “character,” or it may be from Ar. **حلية** *halyat* “adornment.”

- B** 130 Yaro ina kiranka aga anfáni
 Ni dai ina ganinka halamaku
 Shi wonda ya bi túruba shaitani
 Ya wonda ka ga na zazari banna
 Almajira mijinta almajir
- 135 Ni ba na so ya bani yal jujai
 Banza ƙalai ƙalai ba addini
 Dan sanua ba shi bi dawáki ba
 Almajiri ba shi do kaia ba
 Ku tsarchi wolƙia tsawa na nan
- 140 Mu dai muna fadi ba mu boiyi ba
 Don dúnia da zata ta ƙarƙári
 Tana rikichi wawa gichi
 Kai dai atsíra tun ba akoma ba
 Ta kan yi lalaba da ta riskika
- 145 Tana shigga a zuchi bidan šabo
- ka dáƙili shiru ba ka amsa ba
 anraba hanƙali ba ka samu ba
 ba shin ji galƙadi ba gama horo
 kadda ka bishi ku zama shaitanai
 kadda ka so ya bani yal jujai
 en ta yi kiyo ba ta yi hallia ba
 banza abinda ba shi da anfáni
 almajiri shi kan bida dengi nai
 wonda ka hanna masa addini
 kowa bi fásika su bachi tari
 domin mu samu huja ran góbi
 kadda ka bita ku rubushi góbi
 ka kafia damai maiafkawa
 kowa shigga chiki nata ya chiutu
 domi ta hanbarika ga addini
 da dukiaka ko da sarotata

138. **كا** *ka*] should be **كى** *ki*.

139. **فاسكا** *fásika*] probably from Ar. **فاسق** *fásik* “profligate.” In several Hausa words borrowed from Arabic the **ق** *k* appears as **ك** *k*.

140. **حجا** *huja*] from Ar. **حاجة** *hájat* “desire” or “affair.” In line 10 it is used for “reason.”

141. **قرقارى** *ƙarƙári*] an intensive form of *ƙári* “to end.”

ربش *rubushi*] apparently equivalent to **ربتا** *rabita* “lose it,” i.e. the world.

142. **كفيا** *kafia*] properly “to slip as in soft mud.”

144. **رسكى** *riski*] a strengthened form of *rike* “to retain,” or it may be for **رسكا** *ruska*, cf. line 64, “to meet with.”

- B Consent not that it should stay for a day, much less remain over-night in your heart, reject it and drive it away.
 It practises deceit in order that it may commit a crime; it takes you up now in order to make you fall.
 I have prudence and am not deceived, I see not a well to fall into.
 I see distinctly, there is the hyena, how can it bite me in the day-time?
 150 I behold the water, there is no high bank, I do not topple over so as to fall.
 He who is on a hill sees all round; he beholds but does not enter the pit.
 Look carefully, carefully consider, if there be no knowledge there is no discernment.
 You my brethren, listen, and pay attention; I have words which will profit.
 For much loud talking is superfluous; listen not to it, it will bring no profit.
 155 Thou must seek knowledge with the Mallams, (if thou wouldst) go to a future world which will be of advantage to thee.
 Leave wealth alone, it is a cause of trouble, whether it be obtained or not obtained.
 Search diligently for that which excels in the eyes of the prudent man; search after knowledge or the service of God which belongs to it.
 Thou must make preparation for the angel of death; death causes all men to lie down.
 If death comes, it will not regard a kingdom, not even a Mallam, neither him nor his service.
 160 Still less an ignorant man, who is of no use; it will snatch him away without pity.
 You my brethren, let me fear lest death come to me when I have made no preparation.
 I have a strong desire to go on the pilgrimage, to go to Medina, to visit the prophet.
 We have great joy and gladness secretly; may God bring us to Mecca that we may show it openly.
 We make the circuit, we kiss with one hand the stone, we drink water from the well Zemzem, our desire is accomplished.

146. *بر* *berri*] is here used in the sense of *bate* A 44, "much less."

ينين *yinin*] is "to stay at a place," or "to do anything till sunset."

147. *رردى* *rurudi*, *دوككا* *dokaka*] intensive forms of *rudi* and *doka*, cf. line 141.

154. *فضولوا* *fuḷuluwa*] "superfluous," from Ar. *فضل* "to be superabundant."

155. *انم* *anim*] for *anema*, an imperative form of *uema* "to seek."

lakhiralku] *ku* may either be referred back to *lakhira* or we may read *ku da anfāni* "you have advantage."

158. *ميرابيووا* *mairabiwa*] "he who separates," an epithet applied to the angel of death.

<p>B Kadda ka so yininta berri kwana Tana da rurudi don ta yi zanba Ina da hanƙali ba rudi ba Ina gani sarai kura gata 150 Ina gani rua ba gefi ba Shi wonda ki tudu na dorarai Duba sarai sarai kai dai duba Ku yan uwa ku ji ku sorara Domin yawan dummi na fuɓuluwa 155 Kai dai anim shinni gun mallamai Ku berta dukia wahalla ki na Tsururin da ya fi ga mailura Kai ayi ta gúzuri mairabiwa En ta taffo ban tan ga sarota ba 160 Bershi fa jáhili mutum wofi Kai yan uwa ku berni ina tsoro Guri gareni en taffi haji ni Muna da ƙalkali murna boiyi Mu yi kewoiyi muna sunban dutsi</p>	<p>ga zuchianka ƙita ka koreta ta dokakaka yanzu ta gochima ba ni ga ríjia en fada ba da rana ƙa(ƙa) ta ka(n) yi ta chiji ni ba ni yi ƙunduma en fada ba shina gani ba shi shigga rami ba en ba shinni ba anyi bašira ba ina da aljama maianfáni kadda ka jishi ba shi da anfáni ku je ku lakhiralku da anfáni yala ta samu ko ba ta samuwa ba neman shinni ko da ibáda tas taro matata maida mutum kwanchi hal mallami da shi da ibáda tai ta kan zàreshi ba ko da tausai kadda ta zo gareni ban shiria ba en je madína en yi ziarata allah shi kaimu mekka mu budeta mu sha rua a zamzamu guri ya yi</p>
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162. زياراتا *ziarata*] from Ar. زيارة *ziyarat* “a pilgrimage” or “visit to a shrine.”

163. قلقلى *ƙalkali*] “delight,” probably from Ar. قلقلة *ƙalkalat* “agitation.”

164. دوطى *dutsi*] The famous black stone built into the outside of the Kaaba, said to have been given to Abraham by the angel Gabriel. Its colour is supposed to have been originally white and to have become black by reason of the sins of the pilgrims who have kissed it.

زمزم *zamzamu*] The well Zemzem, the water of which is drunk by the pilgrims as a cure for all diseases. It is supposed to be the well discovered by Hagar.

B 165 O my lord, thee I supplicate; may God bring us to Mecca, this is our strong desire.

The pilgrims that are with you I pray, wait a little while for me, let us go together.

The town of Medina is ever full of light, it is the city of the son of Amina, with beautiful porches.

We will perform our religious duties, we will make ready; we will go to Medina, to salute (the prophet).

It is a prosperous place, it has clouds of incense, it has the tomb of the prophet, a thing to be loved.

170 Behold his tomb, behold the tomb of (Abubekr), the father of Endo and Asman, behold the tomb of (Omaru) the father of Hafsi.

Let me crawl, let me place my face on the ground; within and behind, I will not decrease even the edge.

I salute, I increase my salutations, I pray, I thank indeed.

Our salvation is the Lord, and our trust is in Him; He gave us our prophet, one to be loved.

He gave us his relations, his friends, and his followers, even to the present time.

I have forgotten the end of this foreign book.

165. ربنا *rubbana*] i.e. Mohammed.

166. محجتا *muhajata*] a shortened form of مسحتا *masuhajata* "pilgrims."

167. دن امين *dan Amina*] Amina was the mother of Mohammed; this is the title by which the Prophet is most commonly addressed.

Medina, the burial-place of the Prophet, lies about twelve days' journey to the north of Mecca. A visit to the Prophet's tomb is not regarded as an essential part of the pilgrimage, but as a highly meritorious action whereby many sins may be expiated.

سورايى *sorayi*] a plural form of سورا *soro* "a poreh."

169. نعم *ni'am*] Ar. "favours," i.e. divine favours.

170. عندو *endo*] Abubekr's two daughters were Asma and Ayesha, *endo* must therefore be intended for the latter.

B 165 Ya rubbana gareka na ki roko

Muhajata garinku na ki roko

Birni madina maihaski tutu

Mu bada farihinmu mu zazagi

Tana ni'am tana habakal kamshi

170 Ga qabarinsa ga na uban endo

En rarafu ina aza huskata

Ina gaisua ina deddi qarawa

Tsiran ubangiji da aminchinai

Shi baiya alih da sahabai nai

allah shi kaimu mekka muna qanna

ku yi mani jinkiri amuje tari

ta dan amina maikiyo sorayi

zua madina zamu ziara nai

na qabari annabin abin qanna

da asman ga na uba hafi

chiki da bai ba ni ragi qauyi ba

ina addua ina shukra kadai

shi baiya annabimu abin qanna

da tabiina hal ya zua yanzu

na manta kamal kitaba al'ajami.

حفص *hafsi*] i.e. Haphsa the daughter of Omar and wife of Mohammed.

The mosque which contains the tomb of Mohammed contains also the tombs of Abubekr, Omar, and Fatima.

171. i.e. "I will go to every part of the sepulchre, omitting nothing."

172. شكرا *shukra*] Ar. شكر *shakar* "to thank."

According to a traditional saying of the Prophet "one prayer in this my mosque is more efficacious than a thousand in other places, save only the Masjid-el-Harim" (i.e. the mosque at Mecca)."

174. الله *alih*] Ar. "his family."

The note which is written round the illustration apparently indicates that the transcriber had forgotten the concluding part of the poem.

كامل *kamal*] Ar. "to be finished."

عجمي *'ajami*] from Ar. عجم *'ajam* "foreigners," i.e. not Arabs.

POEM C.

This is the work of a foreign poet.

- C O Lord, I the son of a weak slave, supplicate Thee that Thou wouldst save me from the evil of the world.
The evil which catches even its swift runners, much more the man in this world who is halt and blind.
It seizes upon Mallams, much more upon the ignorant man; O Lord save me that the evil come not to me.
I know not, I am myself seeking to find; whoever works without knowledge, works uselessly.
5 The son of the ignorant is a beast and a fool, he destroys himself, he knows nothing in the world.
The son of the ignorant is a corpse, even before he is dead; his craft during his sojourning on earth is in vain.
If it be said to him, Rise and seek knowledge, he would say Wait till I am old, till indeed he would refuse altogether.
He has grown old, but finds difficulty in seeking after knowledge; like a boy he would continue seeking after this world.
He has made no preparation for heaven; he directs his desires towards this vain world.
10 He dislikes to talk much about the next world; he rejects the mercy of the living One.

THE author of this poem was Halilu (cf. line 43), who is to be identified with Liman Chidia, the author of A. He was a disciple of Shahuni of Sanusi. His father was Sidi Muktari of Rima, his mother was a concubine named Zainabu.

It consists of: Prayer for deliverance from the evil of this world, 1—3; the character of the ignorant man, 4—14; transitoriness of this life, 15—17; the world is like a deceitful woman, 18—25; the cause of life-long sorrow, 26—30; her hostility is specially directed against the Mallams, 31—33; how to escape from her power, 34—39; prayer that blessing may rest upon the author and his relations and his teacher, Shahu, 40—49; salutations addressed to Mohammed, who was a pattern of unselfishness, 50—55.

The inscription at the head of the poem is in Arabic; for use of العجمي *al'ajamī* "foreign" cf. B, concluding note.

1. لعيفی *läifi*] from Ar. ضعيف "weak," the Arabic ض, which is always pronounced *l* by the Hausas, is here supplanted by ل *l*, cf. line 36.

- C He knows not the place of the resurrection, he chooses it (i.e. the world), he unties his goods on the plain of this world.
 He has not known how to bow in salutation in this world; he has continued squatting down in this world.
 Alas thou fool, we pity thee here, tie up thy goods, we shall arise (and leave) this world.
 He knew not that his life was about to be taken away; his thought was of continuing in this world.
- 15 Where is a state of continuance in this world? behold the fool, see his funeral in this world.
 The fool would say, This world is a virgin child; the wise man perceives that the world is old.
 The wise man is a good friend, he would show to us the course of this world. If she (the world) see thee, she covers up her face, she acts deceitfully; (the fool) would say, Come thou virgin child with beautiful neck.
 If she comes she takes away her veil, you see that she is old, that she has (no flesh), nothing but veins.
- 20 When thou perceivest her age thou wouldest say to her, Depart from here; she would say to thee, Thou liest, we will unite together.
 If she unites to thee, she will continue to stick like gum; in every such union there is no satisfactory parting.
 If she make an agreement with thee, she will not fulfil it; whoever thou art that love her, she, the earth, rejects such.
 If she make an agreement with thee she will make objection to it; she makes everyone you know to deviate (from the right way).
 If she give thee goods, she will snatch them away; if she give thee health be afraid of her character.
- 25 If perchance she give thee offspring, she will snatch it away; you know that every one must die.
 If perchance a kingdom be yours, be afraid of her; the day of thy union with the world is not auspicious.

12. Both transliteration and meaning obscure. For a *kaia nan* we should perhaps read *akanyi nan* or *akan yaga nan*.

ترابع *turabi*] cf. V. form of Ar. ربيع *raba'* "to sit down cross-legged squarely."

15. اطقى *atsiki*] for اتكى *achiki*, line 12, "within."

18. ماكرى *makuri*] probably from Ar. ماکر *mākīr* "an impostor."

تھو *taho*] = تفو *taffo* "come."

قركيا *kurkia*] "virgin," probably a Fulah word.

میکيو ویا *maikiyo wuya*] should be ویا *maikiyo wuya* "with beautiful neck."

- C Bai san gidɗa na chiri ba ni ya zaɓesa ya kunchi kaia nai ga fili dúnia
- Bai san tsugun a kaia nan achiki nata yai zaɓna ya yi turabi nan dúnia
- Kaito ka wawa kai mu ki tausai nana kai damna kaia zamu tashi dúnia
- Bai san da ra nai za akarbiwa tasa shi tamaɓa tasa dawama nana dúnia
- 15 Ina da zama na dawama atsiki nata kai nuri wawa ga ɓufanwa su dúnia
- Wawa ka chewa yal budurua dúnia maihánkali kan gani tsofal dúnia
- Maihánkali shi yi aboki šalibi shi kan goda muna takitaki dúnia
- Kan ta ganeka ta luɓubi ita makuri akache taɓo yal ɓurkia maiki wuya
- En ta taɓo ta kori tsanan nan duka ka ga tsofua tse sai jiwoji dúnia
- 20 En ka ga tsofa nan ka che mata kai nana atatse da kai karia ka ki mun garwaya
- En ta gamo fa da kai dada danɓo riko ɓul ta rika dada ba rabo fa da lafia
- En ta yi alɓaueɓi da kai fa ba tan kowa ka so nata shi ta ki ki dúnia
tsikashi ba
- En ta yi alɓaueɓi da kai ita walwali kun sani tana bauidiwa kowa dúnia
- En dukia ta baka amshiwa ta ka yi en lafia ta baka tsoɗchi halli nata dúnia
- 25 En ko dia ta baka amshiwa ta ka yi ku sani fa kowa na da ajalɓi dúnia
- En ko sarota a garéka ka tsoro tata ranan gamun ku da dúnia ba lafia

20. *غارويا garwaya*] may either be the Hausa *gariwoya* “to knead together,” or it may be from Ar. *غروي garwa* “eager desire for.”

22. *علقولى alɓaueɓi*] should be written *القولى* from Ar. *قول ɓaul* “agreement.”

23. *ولولى walwali*] from Ar. *ولول walwal* “to complain of,” or “to curse.”

24. *امشىو amshiwa*] “snatched away,” we should perhaps read *امشعو amsh'iwa*, cf. Ar. *مشع masha'* “to carry off.”

25. *اجلى ajalɓi*] from Ar. *اجل ajal* “destiny.”

- C Moreover there is no joy on the day of entry into the world; there is too no joy on the day of departing from the world.
Behold the infant on the day of its birth; it cries on the day on which it enters into the world.
Look at a corpse on the day on which the dead man sets out for the next world; we lament over him because he has parted from this world.
- 30 If we know that the dead man knows that he is forgiven, we give thanks for him because he has parted from the world.
The world undertakes wars with the Mallams; she is an ignorant slave. She mutters and speaks evil of a Mallam; she shows her strength to the ignorant.
She advances unseen to fight with a Mallam; but she seizes the child of ignorance by the neck.
Whoever desires to escape, being at war with her, must abandon everything in this world,
- 35 Except his food and drink and clothing, do you understand? thou must seek for nothing in this world but clothing.
Leave off arrogance, flee from him who practises it; whoever practises it will not obtain salvation, hearken to this.
Cleave to prayer, visit and salute the Mallams; cleave to the invocation of God, it will save anyone in this world.
These are as swords to the believers, a preparation for fighting, for (the believer) trusts not in anything in this world.
Whoever follows lust and desire, obtains them, much more he who desires the possessions of this world.
- 40 O Lord, to Thee do we pray, save me in the future world; Thou guardest the son of Thy slave from the evil of this world.
Do Thou guard both my mother and my father; guard my relations from the evil of this world.

27. *ra*] a contraction for *ران rana* "day" as in previous line.

30. *غافر gāfara*] from Ar. *غفر gafar* "to pardon."

32. Translation somewhat uncertain; according to Abd-el-Kadr for *دن duni* we should read *دند dundu*. This may perhaps come from Ar. *دندن dandan* "to mumble," or "to speak unintelligibly."

ذامی ḡami] probably from Ar. *ذام ḡām* "to blame."

33. *بايبايا baia baia*] lit. "behind, behind," an expression applied to a cat creeping up behind a mouse.

تریدس tari da sa] for *tari da shi* "meets with him," or *taridasa* may be another form of *tarasda*; the meaning will be the same in either case.

35. *نشا nasha*] shortened for *ابنشا abinsha* "drink."

C	Kuma babu murna ra shiggowa dúnía	kuma babu murna ra fita daga dúnía
	Duba ga jariri fa randa (a)kaḥaifesa	kuka shika yi mata ra shiggowa dúnía
	Duba ga gawa ra maraita lakhira	kuka mu kai mata don rabanta da dúnía
30	Enda muna da sani ta ka san gáfara	barka mu kai mata don rabanta da dúnía
	Ita doki yakóki ta kai gun mallamai	don jáḥili bawa ta ni ita dúnía
	Dunu ta kai zāmi ta kan che na mallami	karfi ta kan goda jáḥili ita dúnía
	Da baia baia ta ki fada da mallami	dan jáḥili saiko tari da sa gun wuya
	Kowa ki so shi fichi maiyako ki nata	ashiyerda komi nan ga dakin dúnía
35	Saiko abinchi nai nasha nasa kun jia	saiko tufa ka bida ga dakin dúnía
	Aḳuber fululu ka zan gudun maiyin nasa	kowa ka yi nasa ba shi tsira akunjia
	Ku riki ṣallati ka zan zīara mallamai	riki en zikir chi ki rukun kowa ga dúnía
	Su ni taḳuba mumini na shirin fada	don bai amuntsiwa ga kowa dúnía
	Kowa ka bin shawa da guri sun gamu	bale fa maison dukaka nan dúnía
40	Ya rabbi mun roki ka tsira lakhira	ka tsarima dan bawanka zanba dúnía
	Ka tsara uwanan har ubanan su duka	akatsar da dengimu ga zanba dúnía

36. *fululu*] from Ar. *فضول* “arrogant” or “exaggerated,” cf. B 154; for similar interchange of *ض* and *ل* cf. line 1.

37. *zikir chi*] should be *zikir shi*; for meaning of *zikir* cf. B 88, note.

38. *mumini*] Ar. *مؤمن* *māmin* “a true believer.”

amuntsiwa] usually written *amunshiwa* “confidence,” from Ar. *أمن* *āman* “to trust,” with Hausa nominal suffix.

39. *dukaka*] a plural form of *dukia* “possessions”; cf. E 35.

lit. “whoever follows lust and desire, they meet with (him).” The sense is somewhat obscure; perhaps for *gama* “meet with” we should read *qama* “seize upon.”

- C Guard the relations of the prophet Mohammed, if they follow the law of Him who made the world.
 This song is the work of Halilu, a disciple of Shaikhu of Sanusia.
 The relations of his mother all belong to his own town, the relations of his father are men of Rima, do ye hear?
- 45 He was the son of a concubine, his mother's name was Zainabu; the name of his father was Sidi Muktari, do ye hear?
 God is the king of all, He follows them with kindness, wherefore may Shaikhu of Sanusi obtain favour from Him.
 O Lord, tell Sanusi that I who am here on earth, who am a child of the future world, that he may know that I ask a favour on behalf of his city. I make ready my gift for Shaikhu of Sanusi while I am on earth, Shaikhu would receive anyone, much more would he receive me.
 Praise be to God, we continue to render thanks before the glorious King who made the world.
- 50 After that we salute the prophet, the chosen one, the husband of Hadija, he who refused the things of the world.
 To him was given everything in the world, he looked not back at it, much less did he fix his attention upon it.
 It is said that stones became riches for him, for he cared not for the merchandise of earth.
 He took upon himself poverty, it was better to him than wealth, that all his people might look at him, that we may follow his example.
 He who follows in the way of Him who made the world, He will save him so that he shall not see pain.
- 55 With the praise of God is this song completely filled, before the glorious God who made the world.

42. *العمر alúma*] "relations," from Ar. *عم* 'amm, lit. "an uncle."

44. *الاهو alahua*] explained by Abd-el-Kadr as "belonging to the same town." Possibly the reading should be *الاهل alahlu*, Ar. "members of a family."

46. For *د* *dud* we should read *دك duk* "all."

شيفو shifu] so line 48; cf. lines 43 and 48, where it is spelt *شيخ shaikhu*. Possibly *shaikhu* should be taken as a title, i.e. "Sheikh."

47. *سند sanla*] for *سند sanasda* "to teach."

- C** Akatsara da alúma nabiu muhammadu en sun bi sunna wanda yaiwo addúnia
 Waka ga dan bawa halilu fa ya yita almajirin kua shaikhu ni fa sanusia
 Dengin uwa tasa du suna alaḥya dengin uba nasa rimatawa kun jia
 45 Shi dan wahaia ni uwa tasa zainabu sunan uba nasa sidi almukhtari kun jia
 Allāhu sarki dud ya bisu da gáfara domin fa shifu sanusi shina waiwaia
 Ya rabbi sanda sanusi ni nan dúnia dan lakhira fa shi san gari ni dogara
 Na shiria kaiana ga shifu sanusi tuna ya doki kowa shaikhu balante nia
 na dúnia
 Alhamdu lillaḥi muna dada godia gun jalla sarki wada yaiwo dúnia
 50 Chuma ṣallatu ala nabiu almustsafa gorzo nan hadijatu wonda ya ki ta dúnia
 Shi ankaba komi ga dakin dúnia ba waiwaia ba bale shi duba ta dúnia
 Anche duwatsu sun zamai masa dukia domin bukata bai kulla ba ga dúnia
 Ya do talaúchi ya fiya masa dukia don jamaa tasa aiku lura fa mu yi bia
 Kowa bi suna wada yaiwo addúnia ya tsira ba shi gani gazába kun jia
 55 Tammam bihamdi allāhi waka ta achika gun jalla sarki wada yaiwo dúnia

سنوس *sanusi*] i.e. “the founder of the city called after himself.”

غرين *gari ni*] or we should perhaps read *gareni* “to me.”

49. وديوا *wala yaiwo*] for وند ييوا *wonda ya yiwo*; cf. line 42.

50. The first half of this line is in Arabic.

غرز *gorzo*] lit. “a man of strength,” here apparently means “husband.”

54. غزابا *gazába*] for عذابا *‘aḏāba* “pain,” Ar. عذاب *‘aḏāb*.

55. تمت *tammam*] from Ar. تم *tamm* “to complete.”

POEM D.

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

This is written for the instruction of my relations.

In the name of God, God is the beginning of my writing, His name is God, from Him is the beginning of work.

O God, my Lord, grant us prosperity, 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.

5 We will speak out, if there is anyone to listen to our words; that which you hear cast not away.

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

Put far away and leave off false dealing, leave off whispering, leave off jealousy and tale-bearing.

THE author of this poem, as also of B, was a Mallam named Mohammed who lived at Birnin Gwari between Kano and Bida. It consists of: Prayer for divine assistance, 1—4; exhortation to pray and to prepare for the coming judgment, 5—9; true and false repentance, 10—12; description of the torments of hell, 13—17; exhortation to true repentance, 18—21; to prayer, 22—26; and to seek for the knowledge of God, 27—35; the journey from this world to the next, 36—38; the examination which will be held in the tomb, 39—46; general exhortations to serve God, 47—56; all shall be gathered together at the resurrection, 57—61; when the wicked shall be tormented, 62—68; and men and angels shall be judged, 69—74; prayer for salvation through Mohammed, 75—79; the necessity of making preparation for the future, 80—95; prayer for the obtaining of salvation, 96—99; ascription of praise to God, 100—101.

It should be noticed that throughout this poem *ḥ ch* is constantly substituted for *ط ts*; in the transliteration I have written *ch* throughout for the sake of uniformity. Words in this poem not found in the dictionary under *ḥ ch* should be looked for under *ط ts*.

The introductory lines are in Arabic, the word written above the line in the MS. *تسليها* *tasliman* "the act of saluting," is apparently intended as an emendation for *سلم* *salaman* "peace."

[*الراعت لمنسوب* *alrata limansub*] this was explained by Abd-el-Kadr as "for the

POEM D.

D Bismi allaḥi alrahmani alrahimi salla allahū ala saydīna muḥammadin wa āliḥi
wa ṣahbiḥi wa salaman tasliman

haḻ alkitab alrata limansub

Bismi allaḥi allaḥ fārawa na ḳaratu	suna ni na allaḥ dakanan fāra aiki
Ya allaḥ rabbi ka bamu gamu katerta	muna ḻikir muna addua muna ṣallati
Ya allaḥ ya khaliḳu ya arḻiḳi bai	ma'abudu ya rabbana sarki sarota
Ya allaḥ ka shiriamu mu yi aiki ṣawaba	kadda mu kurkura mu yi abinda ba shi kama ba
5 Ḷamu fa haddiḥi ni akan majia kalami	ba wonan da kan jishi ba shi kalkadi ba
To matamu almajiri akumaida ḥimma	kuna ḻikri kuna addua kuna ṣallati
Akuyi nesa ku ber kai da kawowa na karia	ku berta radda ku ber hasada da anan- minchi

instruction of relations"; the words are not genuine Arabic still less Hausa. **منسوب** may be an incorrect derivative from Ar. **نساب** *nasab* "family" or "pedigree." **الرعت** *alrata* may possibly be from Ar. **روعة** *ra'wat* "fear," or from Ar. **رعى** *ra'á* "to watch over," but the form is in either case quite irregular.

1. **دكنن** *dakanan*] should be **دغنن** *daganan* "thence."
2. **كترتا** *katerta*] or we should perhaps read **كشرتا** *kacherta* "abundance," probably from Ar. **كثرة**.
3. **ارزق** *arḻiḳi*] "giver of sustenance," from Ar. **رزق** *razak*.
بي *bai*] a plural of **بوا** *ba'wa* "a slave."
4. **صواب** *ṣawaba*] Ar. "that which is right."
5. **كركرا** *kurkura*] for **كسكرا** *kuskura*; lit. "to miss the mark in shooting."
6. **حديث** *haddiḥi*] cf. II. form of Ar. **حدث** "to explain."
7. **هما** *ḥimma*] cf. Ar. **همة** *ḥimmat* "solicitude."
7. lit. "put far from you and give up taking away and bringing back deceitfully."

- D Be afraid, there is a day of meeting between us and God; on that day whatever you are within shall be revealed.
- Wherever there is any secret, any secret thieving, any envying, on that day there shall be confusion, he will say that he did it not.
- 10 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 a wild cat shall indeed have nothing but evil, stripes and chains.
- He shall be bound with his hands behind, he shall be dragged backwards and forwards, the fire shall include everything, there shall be no end to it.
- He shall be dragged and beaten till the pain causes a swelling on the back; in the fire is squeezing, faintness and great pain.
- 15 He cries, he gasps for breath, pain bows him down, it strikes him frequently (as though he were) a skin (that is beaten).
- Again he is taken and tied to a painful stake, he cries out, 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 say that there will be no giving of bribes then, though you may seek for it.
- My friend, you must repent to God, you must leave off falsehood, leave off the teaching of Satan, which tends to the house of pain.
- 20 Repent truly, leave off vain deceit; if this be done, on the resurrection day 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, and go on the pilgrimage.

8. *ثوروا* *choro*] for *طوروا* *tsoro* "fear," cf. F 6.

رنغم *rangamu*] "day of meeting with," a shortened form of *رنامن* *ranan gamu*.

9. *جائكى* *jachiki*] lit. "to drag the belly," an expression suggested by the crawling of a snake, applied to the secret approach of a thief.

10. *غيا بمر بوذا* *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 and makes a highly intoxicating drink. *Bam* is palm wine obtained by direct incision into the stem of the palm. *Buza* is made of salt, honey, and water. None of these drinks are at all commonly used in Hausaland.

11. *مذوروا* *mazoro*] or *mazuru* "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, the cat says "I repent."

<p>D Ku ji choro akoi rangamu mu da mu da allah</p> <p>Enna boiya enna jachiki enna fasada</p> <p>10 Atuba haḳíḳa aboki aber na karia</p> <p>Ayi tuba ga allah aber tuba mazoro</p> <p>Maituba mazoro ba shi ashi kowani ba</p> <p>Akandarmishi baia baia ajashi da bir- kido</p> <p>Ajashi anadakka hal ta yin doro azába</p> <p>15 Shina kuka shina shashasha ki achiki</p> <p>Kuma akankaishi kan rataia ga rinu azába</p> <p>Shi ki nan fa daimu babu fita dadaí ba</p> <p>Maituba ba shi komo ga aiki nai na ṣabo</p> <p>Ayi tuba ga allah aboki aber na karia</p> <p>20 Ayi tuba haḳíḳa aber rikichi na banza</p> <p>Maiṣuabo izan ya ki tuba ya yi khasúra</p> <p>Ku bi allah ku ber bi láinu da shi da nafsi</p>	<p>rana na ḳomi ka ki chiki sai ta budi</p> <p>wata rana akoi damasa ya ka che ba yi ba</p> <p>aber rikichi aber sha gia da bam da buza</p> <p>shi ki tuba kaḳa ta tana baki bai sako ba</p> <p>sai zunubi sai sanduna da su da sarka</p> <p>wuta da wuta ta ki wanyi duka babu kawichi</p> <p>chikin machiechi chikin gamata chikin maṣíba</p> <p>azába ana takura ana dandakasa kamal kilago</p> <p>shina tsuwa shina takura kamal kutara</p> <p>ba mutua bale shidoshi shi je shi futa</p> <p>kun ji fa mun fadi yanda ka nemasa ba khila fa</p> <p>aber koiya na shaitan da ḳashi gidan azába</p> <p>idan haka yi góbi anadubu nadama</p> <p>ya rubushi ya kora kansa chikin azába</p> <p>kuna azumi da ṣalla kuna zaka da haḳi</p>
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13. lit. "he has been bound behind behind, he is dragged away and comes again; fire and fire end everything, there is no edge."

14. **غامتا gamata**] cf. Ar. **غمی gamá** "a fainting fit."

15. **تکرا takura**] lit. "causes him to coil up like a snake."

16. **رن rinu**] properly an iron fork for toasting meat.

كتارا kutara] is the long cross beam which acts as a lever for drawing water from a well.

20. **نداما nadama**] Ar. **ندامة nadámat** "repentance."

22. **لعين láinu**] Ar. **لأین** "accursed."

- D Leave off saying your prayers late, make your prayers at the right time; he who without cause is late in saying his prayers shall have no success. He who refuses to pray is indeed a heathen; he will not be able to resist, at the last day he will see the abode of pain.
- 25 Leave off consulting even a little as to what you should do; take to yourselves diligence, every man shall receive his measure (of reward). Sleep and awake, rise up and show diligence; pray and offer up praise and supplication. Sleep not the sleep of the ignorant and careless; he stretches his limbs, he rolls like an ant. Till the sun comes forth he remains in his house and comes not out, his wits remain at home. The son of the wicked man is the friend of the heathen, the brother of the Jew; leave them alone, the day is coming when they will meet with God.
- 30 We tell and warn you, my friends; love God, love the prophet, love friendship. We cause you to hear of friendship, it comes not to this earth for ever; cleave to it, continue to incline your ears to it. Give attention, that I may explain to you the truth which I have; let not your ears be stubborn like those of a profligate man. If you have children seek instruction for them, take them to the Mallams, that they may learn by heart. Follow after God, prostrate yourself before Him, pray and obtain pardon, pray yet again.
- 35 Leave off pride, gain much instruction; God will increase the prosperity of him who is instructed. Leave off hastening after the things of this world and to prepare for it; rise up, O my relations, for we have a journey before us. That journey which you take is to the city of the servants (of God); keep knowledge, you know the precepts of God. I do not fear death or burial; you are journeying to a strange city to which thou hast never before come.

23. *تکوقتتا taka waqatita*] a better reading probably is *تعوقتتا ta a waqatita*, cf. MS.

24. *غری gari*] for *غريش gareshi* "to him."

25. *سوف سوف sofa sofa*] this is apparently an Arabic particle indicating the future.

28. *برذا birza*] lit. "the mud out of which the wall is built," here equivalent to "within the house."

29. The first syllable *دی di* of the second half of this line is part of the last word in the first half, cf. lines 33, 43, 69. This is unusual, as the sense usually breaks off at the end of the first half.

D	Ku ber makara da şalla ku yi taka waƙatita	naimakara da ganga ba ayi masa arziki ba
	Kowa ya ki şalla ko tabetta kafiri ni	ba makawa gari góbi ya ga gidɗan azába
25	Ku ber bi shawora sofa sofa da samu na yi	ku do aníya kowa shi samu gulɗudusa
	Ku yi berchi ku falaka ku tashi ku maida himma	kuna şalla kuna tasbaha kuna şallati
	Kadda ka yi kwanchi jáhili da ba shi kulla ba	shina miƙa shina birkima kaman da choeha
	Hal rana ta fudu shina daki bai fito ba	idan ya fita hankalinsa shi fa da birza
	Da mazugu aboki majusi kani yahu-	-di abersu kuru akoi rangamasu da su da allah
30	Muna waátsi muna galƙadi gareku dengi	aso allah aso anabi aso zumunchi
	Mu yi ku ji zumunta ba shi je abada kasa ba	anatsaushi ku kuna dada karkattawa
	Ku karkatta ƙunua en gaia maku gaškiana	kadda ku ehaia da kuni kaman kuni asheggi
	En kun samu yaya ku nema laddabi gar-	-esu ku kaisu ga mallamasu shinni su samu harda
	Ku bi allah kuna sajada kuna roko	kuna roko ku sa gáfara ku ka ka ruanka
35	Ku ber fahari ku yi laddabi da girma	mailaddabi allah shi kan safa arziƙisa
	Ku ber garaji zama dúnia da shiriwa	ku yi tashi dengi akoi taffía gabbanmu
	Taffía ehan da kuna zo gari gabawa	ku rika shinni kuna sani sunna ga allah
	Ba mutua ni ki razána ba zaman kushiwa	ku yi taffian bako gari ba ka tso dadai ba

31. The text in this line is probably corrupt.

34. The meaning is somewhat obscure, and the text probably corrupt. According to Abd-el-Kadr for *ka ka ruanka* we should read *قارا روقو* *ƙara roko*, "increase your prayers"; the letter ع at the end of the first half of the line is apparently superfluous.

س *sa*] a shortened form of *سما* *sama* "to obtain."

37. *غري غباوا* *gari gabawa*] lit. "the city for the slave," i.e. the city of the servants of God; or we might perhaps read *gabbawa*, taking this as a lengthened form of *gabba* "ahead."

38. *ظوا* *tso*] for *ذوا* *zo* "to come."

- D If thou art brought and laid in the grave, there will be no one there but thine own self.
- 40 If you have done good you will come to a wide place; if thou hast done evil thou wilt meet with great pain.
- And the angel Nakir will come to question thee, and with him Mankaru, with club and whip and strong sticks.
- If they come across a man who has served a vain service, who has worshipped a stone, who has made the stump of a tree (his god),
- He begins to tremble as he sees them, he begins to be afraid; when they ask him, he has no reason or answer to give.
- They pile up blows many in number as little stones, they give blows three at a time.
- 45 If they come across a man who understands the greatness of (God) the King; if they question him but he has no reason or answer to give,
- They give a reason and answer to him who trembles; they look in his face, they know that he is a believer.
- O my relations, we direct you unto Mohammed; we all seek the knowledge of God that we may not fail in speech.
- O God my Lord, do thou help us that I may feel happy; he who is in the shade knows not what is done outside.
- You will be sought for and found in the next world, when all people are gathered together; no skill or craft will by any means (avail).
- 50 Let us take care, let us follow the path of those who are guided; let us not desert it, Satan leads us by a black way.
- Ye too, O women my disciples, do you show diligence and take pains, do you serve God,
- Say your full prayers, fulfil the fast; be not stubborn nor walk proudly, your husband is to you as a Mallam.

39. کاشی *kasshi*] "to continue" as in B 54; or we should perhaps read *ka isshi* "thou meetest with."

حَلَنکَا *sai hallinka*] lit. "but thine own character."

41. According to Mohammedan tradition soon after a corpse is laid on the tomb two black angels named Monker and Nakir come to hold an examination into the faith of the deceased man. If he answer rightly his body is left to rest in peace till the resurrection, if otherwise he is beaten till he roars so loud as to be heard by all from east to west except men and genii. The body is then guarded by ninety-nine dragons till the resurrection.

42. باوا *barwa*] lit. "a slave," an expression used of men generally as being the slaves of God, cf. *δοῦλοι Θεοῦ* in N.T.

43. طورووا اکل *tsoro akan*] for *طوروا اکن*

44. مینی می می *mainya mainya*] for *مینی می می* "very many."

بکتا *bukata*] should probably be *بغتتا* *bugata* "blows."

D	En akaika anshifi da ka chikin kushiwa	ba kasshi kowom chikinta sai hallinka
40	En akanaiku khaira kun tso ku iski yelwa Wa nakiri shi zo tanbaiaka da shi da	en shara ka aika ka tso ka sha maşiba munkaru da gudumai da kurafu da sanduna na karifi
	Izan iski bawa wanda ki bauta ta banza	shina bauta ga duchi shina yi gatsana itachi
	Shi dora makarkata ya ganesu shi dora zo-	-ro akal suka tabaies ba shi huja ba ko shi amsa
	Su kan ribi sanduna mai mai kaman duaehu	su dora bukata suna sa masu uku uku
45	Iza(n) iski bawa wonda ya san jalla sarki	izan suka tabi ba shi huja ko shi amsa
	Su kan kawa dalili da huja maikatarta	su ka doro suka bershi suna so mumini ni
	To ku naïfi mu yi shiri tun ga ahmadu	dúnia mu nemi shinni don kadda mu kasa fadi jawabi
	Allah ubangiji ka ka tarshimu ji dadi	shina ennuu bai san abinda akayi wari ba
	Akaubidi samaku a lakhira dúnia atarat	babu chimi ankuma kuma ba dabára
50	Mu do (a)nía muna bi tafar ka masu-shirya	kadda mu saki shaitsa(n) shi kaimu bakin tafarki
	To matamu almajirai akumaida himma	ku do anía kuna ñokari kuna ibáda
	Kuna şalla chikaka kuna azumi chikaka	kadda ku chaia kuna takama alman-jinka mallama

45. *تبی* *tabi*] a shortened form of *تمبی* *tambaia* "to question."

46. *س* *so*] according to Abd-el-Kadr we should read *سنى* *sani* "know."

47. Text and meaning obscure. If the transliteration given above be correct *naifi* is equivalent to *dengi* "relations"; we should perhaps read *tukuna* "not yet," or "yet awhile."

شری *shiri*] may be for *shiria* "guidance," cf. line 50; or for *shiru* "silence"; if the latter be the correct reading, translate "we keep silence yet awhile in regard to Mohammed."

دنیا *dúnia*] according to Abd-el-Kadr is equivalent to *duka* "all."

48. *وری* *wari*] probably from Ar. *وراء* *wará* "beyond," or "on the other side."

49. *سمکو* *samaku*] "to find you," or we should perhaps read *samako* "to arrive early."

50. *دو نیا* *do nía*] shortened form of *doka anía* "take care," cf. following line.

52. *المنجك* *almanjinka*] for *المجنك* *almijinka* "thy husband."

- D You my children, my disciples, do you show diligence, do you seek after the knowledge of God; be strenuous, ye are the heirs of the Mallams.
 Seek after true and correct knowledge, leave off changing; be not stubborn nor walk proudly, your father is to you as a Mallam.
- 55 The children of the prophets and the wives of the prophets sought after knowledge, they were diligent, they served God.
 Much more do you, O mothers of these children, take care lest your relations leave you outside (heaven).
 Very many shall come together, there shall be much to eat, do ye hear; he who is late shall have nothing but muddy water to drink.
 Behind will be terror, in front of us will be the city of the resurrection; we shall all be gathered together, even to our ancestor Adam.
 And the angels and genii shall be gathered together and shall surround us; myriads and myriads of them shall be collected, judgment shall be prepared.
- 60 Line after line shall be raised up there at the resurrection, that space of the Bait al Mukaddas shall be sufficient for us.
 On that day when we have been gathered together and restored to life, a division shall be made, the wicked shall be left to suffer trouble.
 On that day you shall speedily obtain heaven; others (will say) Would that I had known; they will feel remorse.
 On that day the secret place shall be laid open; in the midst of the assembly every one shall know thee and thy character.
 The (heat of) the sun shall descend (increased) seventy-thousand-fold; its heat shall wither up our arms and the heat of its orb shall (burn) our heads.
- 65 It will continually blister our heads, it will soften them; the skull will boil over as a cooking vessel does.
 On that day a little drinking-water shall be sought for, there shall be no limit to the great heat, there shall be thirst and pain.
 Thirst shall burn the tongue down to the throat, it shall burn the spleen, the liver, the heart and the parts below.

56. Or "much more do ye, O children of our wives."

57. اکن غد تری *akanguda tari*] for *akantari guda* "many shall be gathered together." *guda* is a word usually prefixed to numerals, its meaning being somewhat the same as the English expression "in number." Thus *guda ukru* "three in number," or occasionally "three times." Possibly the reading here should be اکی غد تری *akoi guda tari*, cf. MS.

59. الجنّ *al-jinnu*] Ar. جنّ *jinnu*. Invisible beings intermediate between men and angels or devils.

60. عثم *acham*] for عثن *achan* or better, اثن *achan*.

D	Ku yayamu almajirai akumaida ħimna	ku nema shinni kuna kokari da ku gaji mallama
	Ku nema shinni haḳīḳa da gaṣḳia ku ber saḳi-	-wa kadla ku chaia kuna takamal ubaka mallama
55	Yayan anabawa da matamu anabawa Bali ku fa matamu yaya nana	su nema shinni suna kokari suna ibāda ku do anfa ḳadda yan uwanku su berku ha(in)ya
	Akanguda tari ni da anchia tari kú ji	maimákara ba shi sha rua ba sai na guiba
	Baia rázani na gabbanmu gari ḳiama	akantarshimu dukamu hal kakanmu adamu
	Da malaiku da aljinnu su tari su ke-woiyimu	ribbi da ribbi antaru zaashiri hukumchi
60	Akan ṣaffu ṣaffu ayatada acham ḳiama Rana chan akantataramu araiyimu Rana na da manmaza kun samu girma Rana chan akuntuna loloki asiri	sarari na bait almuḳaddas ta ishimu akan zaḳi aber guriguri suna mayata wansu suna da na sani suna midama chaka jamaa kowa shi sanku shi sa(n) halinka
	Akan saḳko da rana ribbi sabāin	chakani asanya chikai chakani gudanta du ḳawanamu
65	Ta kan rika fareha kai garemuna ta zaḳki Rana na akannemi guwa baiyaka Kishirua che akansurya halshi hal	ḳolua tana tafassa tana habuma kaman tuḳúnia zafi yayyawa ga kishirua ga chananta makurua ta so(i)ya sefa da anta da zuchia da saifa

بيت المقدس *bait almuḳaddas*] Ar. "the sacred house"; probably refers to the Kaaba at Mecca, though the same expression is often used of Jerusalem.

62. منمذا *manmaza*] or *maimaza*, cf. MS. for *maza maza* "very quickly."

دا نا سني *da na sani*] lit. "that which I knew." According to Abd-el-Kadr this is equivalent to the Ar. لايت *laita* "would that!"

64. سڤكو *safko*] for سبكو *sabko*, usually pronounced *sapko*.

چكاني *chakani*] should be *zakani*, cf. Ar. ذكا *zakā* "to blaze."

65. فرثي *farcha*] for فرسي *farsa* "to blister."

66. چانانتا *chananta*] for طننتا *tsananta*.

- D There shall be heat of perspiring, heat of the sun, heat of many; there shall be no shade except where the shelter of Mohammed is.
 There are seven, each of which is set up; beneath each you see the faithful (gathered).
- 70 He whose wishes God gratifies, feels happy; he has shade, he knows not what is without.
 Hell shall come in hope that men may be left to fall therein; it will gaze with open mouth in hope that a multitude may be given (to it).
 Seventy thousand evil angels shall be put therein, the fire will roar and make a noise, like the splitting of wood,
 Until God hath finished His judgment on His servants; some shall be carried to heaven, some to hell.
 May God preserve us safely that we may be saved, among all those who are on the right hand of Mohammed.
- 75 We shall enjoy shelter, we shall drink water in the wide plain; we shall have pleasure, being gathered together in the presence of Mohammed.
 We shall be brought to the pond of the prophet; we shall drink and wash and rise up and walk, and hasten to our homes.
 We the servants of God shall enter heaven, the dwelling-place of the father of Abraham; houses shall be given to each one of us, each shall go to his own farm.
 There shall be pleasure of every varying kind; we shall be saved in heaven for the sake of Mohammed.
 To the house of safety, the house of constant abode, the house of happiness, the heavenly house, in which to remain, may God bring us.
- 80 O my brothers, to you do we speak in order that you may make preparation; you know that the Lord is not unjust to his servants.
 If you follow Him and revere Him, He will grant you salvation; if you do evil, He will bring you to the abode of pain.
 He made the abode of fire, He left it for the sake of evil doers; there are seven divisions in it, its depth exceeds all comparison.

68. رانا *rana*] according to Mohammedan tradition the sun will at this time approach within a mile of the earth.

غا ترنى *ga tariti*] meaning obscure—perhaps we should read غا ترنى *ga tara ni* “behold the crowd.”

71. تفا *ta fa*] according to Abd-el-Kadr we should read تغاد *ta fada*.

72. زبانيا *zabánia*] explained by Abd-el-Kadr as “evil angels.” الزبانية *az-zabániyat* occurs once in the Koran, c. 96, v. 18, where its meaning is very uncertain. It is not a genuine Arabic word.

رور بيكي ثاغى *ruri baiki chachagi*] *ruri* is used of the bellowing of an ox, *baiki* or better *babaki* of the groaning of a camel, and *chachagi* of the crackling of split wood or torn paper.

D	Ga koni jibbi ga ta rana ga tariti Tuta che guda tokkos kowa che ankafa-	ba ennua sai enda tuti muhammad -ta kowa ka ga kalkashita mumina
70	Wanda ubangiji ya katarsasa ya ji dadi Jaḥannama kan taffo wai aberta ta fa Asanya zabánia wa dubu sabáin chakani Hal allah shi wanya hukumchi nai ga bayi Ya allah shi samu chiraro mu chira	shina ennua bai san abinda akayi wari ba taro ta gano bakinta na saki wai abata tana ruri tana baiki kamal chachagi wadansu akaisu aljenna wadansu akai jaḥannama chakan jema wauanda kan dama che muhammad
75	Mu sha ennua mu sha kauchara chikin baiala Akaimu kundumi ya rasulu mu sha mu wa- Mu je aljenna baia gidda nana hubal khalilu En nima da launi kaman(u) bam da banbam Giddan chira giddan dawama giddan sa'ada	mu sha nima antataramu gabban mu- hammad -nka mu taka tadowa muna hamzari zua giddanmu abamu giddadaji kowanimu shi je gonasa antarshimu aljennati midon muhammad giddan aljenna giddan tabetta allah shi kaimu
80	To kua yan uwa muna gaia maku don ku shiria En ka bishi ka charkakashi (shi) baka chira Ya giddan wuta ya beri don masusuabo	ku san fa ubangiji ba shi tsulumi che ga bawa en suabo ka kan yi shi kaika giddan azaba rabunta bokkoi zurfiuta ya fi gabban michali

76. كندمی *kundumi*] i.e. the pond of Mohammed just outside paradise, believed to be a month's journey in circumference and to have as many drinking cups set round it as there are stars in the sky.

77. حبل خليل *habal khalilu*] should be *abal halibu*, cf. MS. *khalilu* Ar. lit. "friend" is the usual title of Abraham.

غدجی *giddalaji*] for *giddaji*, pl. of *gidla* "a horse."

78. مدن *midon*] should be *domin* "because of."

79. سعادا *sa'ada*] from Ar. سعادة *sa'adat* "happiness."

82. These seven divisions of hell will be assigned respectively to wicked Mohammedans, Jews, Christians, Sabians, Magians, idolaters and hypocrites, the punishment in each being worse than in the one above it.

- D We prepare you, O my relations, for work which will bring prosperity; it is not in order that you may give us anything to eat that we instruct you. The love of God and of the prophet will be with us; we follow them in this world until all shall love them, until such love shall be permanently established.
- 85 This earth is an abode of gossip, an abode which passes away; an abode of deceit, an abode of poverty, an abode which comes to an end. He makes preparation that he may remain and continue in this world; this desire is indeed a foolish one. If thou talkest much, my words to restrain you are ended; death is coming, it will prevent you from heaping up words. Thou wilt leave behind the dwellings of earth, thou wilt not take them with thee; thou wilt only have a shroud and a shirt. You will come to a place where you know no skill (that will avail), still less any contrivance; there will be no guidance for you on that day, still less preparation.
- 90 Alas such an one had not the sense to consider; he did nothing remarkable, his sense was as that of a fool. He whom the Lord fills with His wisdom so that he keeps a careful look out until evening is prosperous. He who is very thirsty takes pains to dig a well; beware lest death take him away to a place where he will do no work. He who would repent let him take pains to repent (now); beware lest the door be closed and he who is outside should not be able to enter in. We indeed speak a little as it were in parables, we do not make exact distinctions; we keep silent, understanding is the measure of all things.
- 95 For that which is true hath been understood and explained, will keep silence, there is no knowledge with him, still less..... May God deliver us and save us with an excellent salvation; (He who is) the father of Abraham, Who was in the beginning and will continue for ever.

83. بکى *buki*] properly a marriage-feast.

84. است *asanta*] we should probably read *asonta* "loved"; the construction of the line is very uncertain.

85. کانکا *kanika*] according to Abd-el-Kadr this should be *kankani*, which is probably equivalent to *kankanchi*.

87. فوا *fua*] should probably be قوا *kua* "also."

88. حوسک *hausaki*] should be عوسغى *'ausagi* "a shirt put on under the shroud."

D	Muna shiri ku dengi ga aiki maikaterta	muna foronku ba don ku bamu abin buki ba
	Mu kamma allah da anabi ta ishimu	bi nan d'unia hal asanta hal ya chawanta
85	Giddan d'unia giddan kanika giddan maiata	giddan rudi gidda ammacha giddan kari
	Ya yi tatali don shi girku shi zamna d'unia	so wanda so wanda ba shi hankali ba
	Izan ka tanka fadawa hannamaka su kaka-	-ri ajali ka taho fua hannamaku taru-ansu
	Ka kan ber tarikachi d'unia ba ka tso da su ba	sai kafun da hausaki akan gareka
	Ku kan taffi dam ba ka san chima bali dabara	babu shiriya ra na gareka bali ku shirya
90	Kaicho wanan na yi hanqali ba shi duba	ba ba shina lajabi shi hanqali(u)sa badan badada
	Wanda nbangiji ya chika masa hankalinsa	shi kan gani kami marechi arziqi ni
	Kowa ya izanwa shi do (a)nia shi yasa	kadda mutua fa dokeshi hal ila ya baia
	Kowa kan tuba shi do ania shi tuba	kadda arufi kofa shina wakan ya shifo ba
	Mu dai mu yi machali kadan ba mu rarafiya	muna kurum hankali duka shi kiyasi
95	Don wota gaskia akansanta akanwaiita	na yi kurum ba shinni bihi bali akanyi
	Ya allah shi samu chira acheto fiyayi	saidafari maiyo da g'obi hubal khalilu

92. *بيا* *baia*] equivalent to *ba ya yi*.

93. *وكن يسيفو* *wakan ya shifo*] the true reading (according to Abd-el-Kadr) is *وجى بيشغو* *woji ba ya shiggo*.

94. *ررفعايا* *rarafiya*] according to Abd-el-Kadr this should be *رربيا* *rarabai ba*, *rarabi* being an intensive form of *raba* "to divide."

95. *به* *bihi*] Ar. "with him"; in the latter part of this line the text is corrupt.

96. *حبل* *hubal*] for *عبل* *ubal* or *uban*, cf. line 77, note.

سیدفاری *saidafari*] probably intended for *میدفاری* *maidafari* "He who was in the beginning."

D Father of Kasim, father of Tsahiru and of Tsibi, father of Rakia and Fatima and of the mother of Kulthum.

The blessing of God (be upon him), may God increase love and salvation, and faith and trust in our lord Mohammed.

God is our salvation, and he who seeks for the truth will continue with the friends and relations of Mohammed.

100 Say, Thanks be to God, we seek the praise of God; we give thanks and are grateful to God.

Say, Thanks be to God, we seek the praise of Mohammed; we give thanks and are grateful on account of Mohammed.

Praise be to God, the Lord of the worlds, blessing and peace be upon the messenger of God. May God bless him and give him peace. It is ended. Amen.

We love God; may He grant to us the obtaining of prosperity.

O thou who lookest on the writing, ask pardon for the scribe thereof, if haply the scribe thereof may escape from hell-fire.

We invoke the name of God, we offer prayer and supplication.

97. The first three (according to Abd-el-Kadr) were sons, the last three were daughters, of Mohammed. For Rakia we should read Rukaiya. Cf. B 21, note.

ادم *adum*] should be دام *da um* "and the mother," cf. B 21, note.

The writing enclosed within the curve of the illustration is in Arabic, also the four lines in the centre below, the same two lines being repeated. The

D Uban ƙasim uban tsaƙiri da su da tsibi Şalla allah allah shina dada so da chira	uban raƙia uban fatsimat adum kultum da aminchi da yir(d)a ga sidina mu- hammad
Chira ma namu allah da ya shi nima aminchi	shina tabetta gun şahba da wa alwali muhammad
100 Afada alhamdu allahi mu nemi yabo ga allah	muna shukra muna godia zua ga allah
Afada alhandu allahi mu nemi yabo muhammad	muna shukra muna godia don muham- mad

al-hamdu li-lláhi rabbi-l-‘álamína aš-şalát wa-ssalám ‘alá rasúli-lláhi
 şalla-lláh ‘alaihi wa sallama tammam amin
 muna kanna allah shi bamu gamuwa katerta
 ya nádzira-l-khaṭṭi istagfir likátibihi
 la‘alla kátibaḥu yanjú mina-n-nári
 muna zíkri muna addua muna şallati

Arabic below should be written thus:

يا ناظر الحظ اسغفر لكاتبه
 لعل كاتبه ينجوا من النار

These two lines are written in the Basit (بسيط) metre, which is as follows:

u u | u - | u u - || u u | u - | u u - |

It is one of the most commonly used in modern Arabic poetry.

POEM E.

- E** In the name of God, the Compassionate, the Merciful; may the peace of God be upon him, after whom there is no prophet.
- We thank the Lord, the ruler of the kingdom, who has sent Mohammed, son of Amina.
- We pour forth salutations on account of his excellency, and the relations of Mohammed who excels all.
- Listen, O companions of Abd-el-Kadr; our (evil) deeds shall be reckoned unless we repent.
- 5 He who is ungrateful shall not be saved; let us repent, let us put away ingratitude, so that we may be saved.
- Leave off imitating the worship of the heathen, see what Yinfa did and he was driven away.
- When we come to the war and conquer the heathen, their goods shall be gathered together and the price fixed.
- When the reckoning is made a division will take place, the share assigned to a horse and its owner will be put out.
- And each soldier when he comes receives a share; let us repent of carrying off booty secretly, lest we burn in the fire.
- 10 Both the judge and those who come to receive judgment (shall burn); repent, leave off following the desire of your heart.

THE author of this poem and of F was Sheikh Othman, who died in 1809. The name of the copyist was Ramalan son of Yusuf. Its object was to rouse the people to take part in the war which he was just commencing against the Hausas, Othman being himself a Fulah. The final result of this war was the conquest by Othman of the greater part of the Hausa States and their nominal acceptance of the Mohammedan faith. The poem also contains an appeal to join in the pilgrimage to Mecca.

It consists of: Introduction, 1—3; exhortation to repent and to give up idolatry, 4—6; the spoils in the coming war shall be fairly divided, 7—9; the judgment of God is to be feared, 10—12; need of liberality, of purity of life and of repentance in view of the war and of the judgment to come, 13—28; exhortation to join in the pilgrimage to Mecca, 29—38; the route to be followed, 39—48; prayers and praises to be offered at Mecca, 49—52.

Throughout this poem is to be noted the Sokoto custom of using ش *shi* for *chi*. Cf. lines 7, 10, 12, etc.

POEM E.

E	Bismi allāhi errahmāni errahīmi	ṣalla allāhu ala mau la nabiyi ba'daḥu
	Mu godi ubangiji sarki sarota	da ya aiko muhamadu dan amina
	Muna zuba eṣṣallati bisa fiyaiyi	da umatan muhamadu ya fi kowa
	Ku sorara jama'a alḳadirawa	hallinmu da ankazana sai mu tuba
5	Da ya shi maibutulshi ba shi tsira	mu tuba mu ber butulshi ko mu tsira
	Ku ber sun maida addini na asna	abin ga da yinfa ya yi ankakosai
	Izan mun zo jaḥādi mu shi asna	agangama dukiansu akawamata
	Izan ankawamata ararabata	rabon doki da maidoki afisai
	Wa dakara randa ya zo du ya samu	mu tuba da shin gululu kadda mu kona
10	Da alkali da masuzua sheria	ku tuba ku ber bian son zushia ba

3. **عمات** *umata*] "relations," cf. C 42, note.

4. **القادرأوا** *alḳadirawa*] Abd-el-Kadr was Othman's principal Mallam and a native of Kano; *alḳadirawa* is therefore probably equivalent to "people of Kano." Cf. F 5.

6. **ينف** *yinfa*] Yinfa was a king of Gober; he seized and sold a number of men from Sokoto but was shortly afterwards overcome.

7. **شى** *shi*] a Sokoto use for **ثى** *chi* "take possession of," cf. *shin* for *chin* line 9.

اكواماتا *akawamata*] cf. Ar. **قَوَّم** *ḳawwama* "to estimate price of."

8. **افسئ** *afisai*] for **افتسدش** *afitasdashi* "there shall be put out."

9. **غلول** *gululu*] cf. Ar. **غَلَّ** *galla* "to embezzle." Cf. F 204.

10. **زشيا** *zushia*] for **زثيا** *zuchia* "heart."

- E** If thou regardest the text, understand it well, and its explanation; regard the two commentaries thereon.
- If judgment be given we shall all receive (our deserts); let us fear the meeting with Him who has power over all.
- If the standards of war be unfolded, let us come and go forth with our goods and our wives.
- (If any of you) stay at home, staying of necessity, if you have provisions, give to those (who fight); you will receive a reward.
- 15 You who steal the earnest money (will be punished) unless you repent; deceit is the kingdom of the heathen.
- Leave off playing darra and deceit, O Mussulmans; leave off drumming and going about with bad women.
- Those who go to sit in the place of intoxication behold that which is unlawful, they refuse to repent.
- Those of you who continue in the ways of Mussulmans, repent, leave off discord lest you come to the fire.
- Those who frequent the gates of the cities pay all their attention to women.
- 20 Repent, leave off this; we know that if any of you refuse to repent ye shall all burn in the fire.
- And (concerning) evil living without marriage, (God) shall cause those (who live thus) to be blotted out.
- And those of you who seek for adornment in order that they may be seen, shall be punished, all of you (who) refuse to repent.
- He who refuses to follow the instruction of our fathers will share in the abode of those who are in the fire.
- Repent, give up refusing, listen, cease to be jealous of us and to whisper evil and speak lies.
- 25 (Leave off) pride and evil-doing, and stealing earnest money; count thy cowries full, leave off falsehood.

11. نص *naṣṣi*] Ar. نَصّ *naṣṣ*, used of the text of the Koran.

ذِيّ *ḍiyya*] for جِيّ *jiyya*, a lengthened form of جِيّ *ji* "to understand," cf. line 20.

شَرْحُوْحِيّ *sharhohi*] "commentaries," cf. Ar. شَرْح *sharh* "commentary."

حَلَلِ ثَانِيّ *halil chani*] explained by Abd-el-Kadr as the names of two commentaries on the Koran, which he said were written 720 years ago. Possibly for حَلَلِ *halil* we should read جَلَالِ *jalāl*, and ثَانِيّ may be Ar. for "second." There were two commentators both named Jelālu-d-dīn, one of whom died 1459 A.D., the other 1505 A.D.

14. ضُرُور *ḍarūra*] cf. Ar. ضُرُور "necessity" or "compulsion."

15. تَبِيْنِ اَمَانِ *tabin amana*] in Kano this would be ثَبِيْنِ اَمَانِ *chin amana*,

E	Iḡan ku dubi naṣṣi ku yi ḡiaya	da sharhoḡi ku dubi halil da chani
	Iḡan ankai hukumshi du mu karba	mu tsarshi gamu da maiiko da kowa
	Iḡan anfiḡa tutoshi jahāḡi	mu zo mu da dukia mu taffi da mata
	ḡama kasan ḡama domin ḡarura	akoḡi ḡūḡuri ku basu ku samu lada
15	Da masutabin amana sai ku tuba	da tsalumshi sarota nan ta asna
	Ku ber na darra da tsalumshi musulmi	kidda molo ku ber yawo da karma
	Da masuḡua mashaya don su ḡamna	suna dubi haramu sun ki tuba
	Da masuḡama ga ha(i)nyoyi musulmi	ku tuba ku ber fasadi kadda ku kona
	Da masuḡua ga kofofin birani	su tatara hankalinsu zua ga mata
20	Ku tuba ku ber abin nana mu yi ḡiaya	iḡan kowa kun ki tuba du ku kona
	Da fasishiwan ḡina babu amri	da ya sa ankashashafi wadausu
	Da masubida wushiwa don asansu	anaforonku kulun kun ki tuba
	Da wanda fa ya ki bin foron ubamu	su tara gidḡa da su da wutan jahīma
	Ku tuba ku ber kiyaya ku yi ḡiaya	ku ber muna hasada da radda da karia
25	Da girmankai da zanba da shin amana	ku zama shika alkawara ku ber na karia

cf. line 25, "to steal the earnest money paid by a buyer as a preliminary to purchase."

16. **در** *darra*] a game played with stones or cowries, which are placed in small holes in a square marked out on the ground. It is generally considered as a disreputable game.

كرما *karma*] for **كروا** *karua* "a prostitute."

17. **مشايا** *mashaya*] explained by Abd-el-Kadr as *wurin shan giā* "the place where intoxicating liquor is drunk."

19. **تتر حنكلنس** *tatara hankalinsu*] lit. "they gather together their wits." For use of *tatara* cf. D 61.

22. **وشيو** *wushiwa*] probably from Ar. **وشى** *washyun* "adornment."

23. **تار غدا** *tara gidḡa*] lit. "to share a house with."

- E** The Mussulman who loves his brother shall share the abode of Mohammed son of Amina.
- Pay attention and listen to my words, O Mussulmans; that which has been said is true.
- If then you refuse to repent (or) even to listen, when you have to rise (and leave this world) there will be no continuance for anyone.
- If the king of the Mussulmans goes to Mecca, we must pray, and make ready our goods (to go with him).
- 30 Our belief is to us in the place of riches; we cleanse our hearts, we repent well.
- We pray that our Lord may give us power, that we may rise up amongst all the followers of Abd-el-Kadr.
- Ye who are good and faithful, rise up, we pray that our Lord may take us with you.
- Ye hypocrites and heathen stay (where you are); leave off rejoicing, the fire will devour you later on.
- We pray to the Lord, the ruler of the kingdom, if we start, that we may obtain provision for our journey from the heathen.
- 35 With our wives, our children, all our slaves and our goods, we Mussulmans will go together.
- And our blind and halt and aged, and whoever is afraid, we will all go together.
- We will travel too without thirst or hunger; we will rejoice in that which is sweet one with another.
- By the power of God, and the blessing of our friend, He will bring us to the place where a share shall be granted to all.
- When we have prepared our goods and have started, from Tumba we follow the road to Bakura.
- 40 When we start from the town of Bakura, we come to the town of Talata, we sleep there.
- When we start from the town of Talata, we follow the road to Jata, we sleep there.
- When we start from there we give diligence to reach Danisa and sleep at Bungudu.

27. [جی ڏی] for جی ڏی "listen to." Cf. line 11.

من *muna*] for *mana* "then" or "indeed," so line 24 etc.

29. سرکی مسلمی *sarki musulmî*] "king of the Mussulmans." This is the title usually given to the Sultan of Sokoto.

30. ایمنش *aimanshi*] for ایمنٹ *aimanchi*, from Ar. ایمان *imân* "faith" with Hausa nominal suffix.

راکمر *rakumî*] "camels," used here in the sense of wealth.

E	<p>Musulmi wanda ya so dan uwa tai</p> <p>Ku sorara ku ƙi magana musulmi</p> <p>Iƙan dai kun ki tuba ai ƙiaya</p> <p>Iƙan sarki musulmi ƙashi makka</p> <p>30 Fa aimanshimu a rakuminmu</p> <p>Mu roki ubangizinmu shi bamu iko</p> <p>Da ƙalilai da mumina ku tashi</p> <p>Munafikai da kafirai ku ƙanna</p> <p>Mu roki ubangizi sarki sarota</p> <p>35 Da matanmu da yayanmu da bai du</p> <p>Makafinmu guragunmu da tsofi</p> <p>Mu kua taffi babu kishirua babu yunwa</p> <p>Da yi allah da albarkar waliya</p> <p>Iƙan mu shiria kaia munka tashi</p> <p>40 Iƙan mu tashi da birnin bakura</p> <p>Iƙan mu tashi da birnin talata</p> <p>Iƙan mu tashi da nan mun yi hinma</p>	<p>su tara gidɗa da almada dan amina</p> <p>abinda akayi fada muna gaskia na</p> <p>iƙan ya tashi babu ƙanna ga kowa</p> <p>akayi muna addua amushiria kaya</p> <p>mu tsarkaka ƙushianmu mu kiota tuba</p> <p>mu tashi shikin jama'a alƙadirawa</p> <p>mu roki ubangizinmu shi kaimu tari</p> <p>ku ber murna wuta atashiku baia</p> <p>iƙan muna tashi mu yi giƙuri da asua</p> <p>da dukoki musulmi ƙamu tari</p> <p>wani kaki ƙulumu duka ƙamu tari</p> <p>shikin dadi muna murna da juna</p> <p>ya kaimu gari da ankaraba da ƙowa</p> <p>ta tunba mu ki biawa har bakura</p> <p>mu zo birnin talata nan mu kwana</p> <p>ta jata mu ki biawa nan mu kwana</p> <p>ta danisa da bungudu ƙamu kwana</p>
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33. منافكى *munafikai*] "hypocrites," cf. Ar. منافق *munafik* "hypocrite."

اتشيك *atashiku*] equivalent to ذاتشيك *zatachiku* "shall devour you."

38. د يى *da yi*] a Sokoto expression for دا يكون *da ikon* "by the power of."

وليى *waliya*] "friend," i.e. Mohammed.

39. تئنب *ta tunba*] "of Tunba," understand هائىنا *hainya* "road."

42. حئر *hinma*] for حمئر *himma* "diligence," cf. following line, probably from

Ar. هئمة *hinmat* "eagerness."

- E** When we start from here we travel diligently, we come to Kutarkushi, we put down our baggage.
- When we come to Kutarkushi, we start and turn aside from the road to Zaria, we leave it on the right.
- 45 We turn aside from Kano and Bauchi, we leave them on the left; we come to Kurarafa, we put down our goods.
- When we start from here we travel diligently, we come to Madangana, the river of Wakari.
- When we start from here we travel diligently, we follow it, we travel east as far as Adamawa.
- When we start from Adamawa we come to the country of Bagu, we put down our goods.
- May (God) bring us to the city without lack of anything; with joy we shall meet with the Arabs.
- 50 When we come to Mina we rest there; we go to Mecca and pass it to go to Medina.
- We pour forth salutations on Mohammed, and on the relations of Mohammed, who surpasses all,
- And on his friends, and the followers of his followers; we offer prayers, may we obtain salvation.

The writing of this journey is finished; the name of the copyist is Ramalan son of Yusuf; praise be to God and good success and salutations and peace to the messenger of God.

47. *hai*] for *har* “until,” so in line 50.

50. *munar*] i.e. Wady Mina a valley outside Mecca where most of the ceremonies connected with the pilgrimage are performed, including throwing stones at the devil and the sacrifices.

madina] cf. B 167, note.

The route above described is the most direct from Sokoto to Mecca. After

E Iḡan mu tashi da nan mun yi himma mu ḡo mu kutarkushi amusa da kaia
 Iḡan mu ḡo kutarkushi munka tashi mu ratsa ta zaria amubersu dama
 45 Mu ratsa kano da bauchi mu bersu hauni mu ḡo mu kurarafa amusa da kaia
 Iḡan mun tashi da nan mun yi himma mu ḡo mu madangana gulbin wukari
 Iḡan mun tashi da nan mun yi himma mu bishi amuyi gabbas hai adamawa
 Iḡan mun tashi da nan adamawa mu ḡo mu kasan bagu amusa da kaia
 Shi kaimu garin da babu rashi ga ḡowa shikin dadi mu sadda da larabawa
 50 Iḡan mun ḡo fa munar munka futa mu ḡagi makka hai mu wushi madina
 Muna ḡuba eḡḡallati bisa muhammad da aliyan muhammadu ya fi kowa
 ḡahaba nai da tabii tabifina muna yi muna addua amusami tsira

Kamal ḡaḡidat as-safar ism almukātib ramalan bin yusuf bihamd lillaḡi wa husn 'auniḡi as-salat wa as-salam ala rasul allahī

leaving Adamawa the pilgrims would pass through Baghirmi, Wadai, and Darfur. Crossing the Nile near Khartoum they would go *via* Souakim or Massowah and thence by boat to Jeddah. As most of the pilgrims are also traders, it is more usual to diverge from the direct path in order to visit places such as Kano and Zaria, etc. which the pilgrim is here directed to pass by.

The inscription at the end is in Arabic. الصلاة *assalat* should be written الصلاة *aḡḡalat* "prayer" or "salutation."

POEM F.

F In the name of God, the Compassionate, the Merciful; may the peace of God
be upon him, after whom there is no prophet.
We thank the glorious King, the mighty One, exalted, glorious and all-
powerful.
We further salute Mohammed and his family and friends and all the prophets;
And the followers of his followers, and his friends; and the angels too we greet.
5 And after we have completed (our) salutations and greetings, do ye listen
O companions of Abd-el-Kadr.
And you, my brother, my friend, fear our Lord who made everything.
You my friend, give attention with your ears; the thing which I tell thee is
indeed true.
Give up also evil doing and suspicion and envy; give up all proud looks and
all abuse.
Repent, leave off all that which is forbidden and speaking evil of God, leave
off falsehood, fear to whisper evil about anyone.

THE author of this poem, as also of E, was Sheikh Othman of Sokoto, the conqueror of Hausaland; cf. E, introduction. It was composed in 1802 but first committed to writing by his brother Abd-illahi in 1843. The first sheet, which is in a different handwriting to the rest of the poem, contains several mistakes of transcription.

It consists of introductory prayer, 1—4; exhortation to pay attention and to repent, 5—13; God is the giver of all, 14—16; warnings against hypocrisy, stinginess, covetousness and pride, 17—25; the author's purpose in writing, 26—27; warnings against vain-glory and giving heed to the revilings of men, 28—36; the world is but transitory, 37—39; women should observe modesty, 40—42; all the prophets from Adam to Mohammed have passed away, 43—53; the leaders too amongst the heathen have passed away and have become poor, 54—64; exhortation to follow Mohammed and to make preparation for the journey to the next world, 65—75; none can save thee from dying, 76—79; though they may lament thee when dead, 80—84; the preparations that will be made for thy burial, 85—100; the two angels will come to examine thee in the tomb, 101—110; on the day of resurrection thou shalt arise, when the wicked shall receive punishment, 111—119; appeal for help will be made in vain to Adam, Noah, Abraham, and Jesus, 120—127; Mohammed alone will render aid, 128—136; evil deeds will be compensated for by suffering, 137—142; the narrow bridge which all must cross, 143—145; at its seven turns seven questions will be asked, 146—152; the good will cross safely, the wicked will fall into the fire, 153—163; the different divisions of hell and those who shall inhabit each, with details of tortures to be endured, 164—213;

POEM F.

<p>F Bismi allāhi errahmāni errahīmi Mu godi jalla sarki maiiyawa Muna kuma yin şallati bisa muhammad Da tabii tabiina da waliäu 5 Fa baia shikawa şallatu da salmawa Fa ya kai tsan uwana şahibina Abokina ka kakartsa kunuwa naka Ka ber kuma hasada da matsinna da kıta Ka tuba ka ber harümu du da şuabo</p>	<p>şalla allāhu ala man la nabiya ba'daḥu ta'ala jalla maiiyawa da kowa da ali da şahibi da jama'u annabawa da malaku muna kuma salmawa ku sorara jama'a alqadirawa ka tsorshi ubangijimu da ya yi kowa abinda na ki fatsa maka babu wawa harära duka ka ber zagi fa kowa ka ber qarria ka tsorshi ratsa da kowa</p>
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the rewards which await the righteous on their entrance into heaven, 214—241; the friends of Mohammed will be there, 242—249; the respect due to his parents prevents the author from going on the pilgrimage, 250—253; conclusion, 254—256.

It will be noticed that every line in this poem ends with the syllable *wa*. In chanting this would be specially emphasized and drawn out. The poem contains a larger proportion of Arabic words than any other. Only those Arabic words are as a rule referred to in the notes which have no claim to be regarded as adopted Hausa words. As in E ش *sh* is constantly used for ث *ch*.

2. *تعالى* *ta'ala*] “exalted,” cf. Ar. *تعالى* *ta'ala* VI. form of *علا* *'ala* “to be high.”

4. *ولياح* *waliäu*] should be *ولياه* *waliyāḥu* Ar. “his friends.”

5. *القادراروا* *alqadirawa*] cf. E 4, note.

6. *طن* *tsan*] for *دن* *dan* “son.” *ط* *ts* is frequently substituted for *د* *d* in this poem, cf. in following line *فطا* *futsa* for *فدا* *faula*. The expression “son of my mother” is simply one of endearment and does not imply actual relationship.

طرش *tsorshi*] “fear,” so in line 20. Several different forms of this occur, cf. line 9 *ظرش* *tsorshi*, line 17 *سرث* *sorshi*, D 8 *ثورو* *choro*, line 22 *طورن* *tsoron*, the last form is the one most commonly used in colloquial Hausa.

7. *ككربت* *kakartsa*] the more common form is *كركت* *karkatta* “to bend the head so as to listen intently,” cf. B 38, D 32.

8. *مطن* *matsinna*] Ar. *مظنة* *matsinnat* “suspicion.”

- F 10 Leave off too making (wanton) play according to your desire, and your evil intention; leave off gambling, cease taking your fill of everything.
Give up all playing of 'darra' and 'dirka' and stealing, fear the meeting with Him who has power over all.
Repent, give up slandering and jesting; repent, give up going about begging for everything.
Repent and give up all evil speaking and covetousness; give up all adultery and practising deceit on anyone.
If you would ask for what you want, ask God, for He is rich and the giver of everything.
- 15 For He will give to thee, He will not be angry; for He is mighty, and He gives strength;
For He listens to him who calls; He is indeed gracious and refuses not.
Repent, cease from unlawful gain, give tithes; fear the meeting with Him who has power over all.
If thou givest not tithes prepare for the fire; it will destroy you without doubt.
And the verse (of the Koran beginning with) 'Those who hoard up treasures' is the reason, if there is anyone who asks.
- 20 Give up taking the property of orphans, fear the meeting with Him who has power over all.
(The Koran saith) 'Go not near the property of the orphan'; this is the reason if there is anyone who asks.
Repent, leave off seeking after thine own greatness; let thy greatness fear Him who is all powerful.
If thou fearest the King who is almighty, thou wilt be following after thine own greatness, and that without doubt.

10. هوا *hawa*] Ar. هوى *hawá* "eager desire."

شاشا *shasha*] usually written ثاشا *chacha*, a gambling game played with cowries or ground-nuts.

11. در دك *darra duka*] so original MS., the second د *d* has been omitted in the reproduction. For meaning of *darra* cf. E 16, note.

دركا *dirka*] a game for the purpose of discovering secrets, played by fortune-tellers, &c.

12. قزمن *qizman*] cf. Ar. قزمر *qazam* "to accuse."

ددرث *dadachi*] "jesting," probably from Ar. دد *dad* with Hausa nominal suffix ث *chi*, cf. *anamimanchi* in following line.

13. انمنشى *anamimanchi*] in D 7 this is spelt انمنشى *ananminchi*, cf. Ar. نمر *namm* "to slander."

14. غنى *gani*] Ar. "to be rich."

- F** ¹⁰ Ka ber kuma yin daria ta hawa da suwa ka ber shasha ka ber qoshin ga kowa
 Ka ber darra duka da dirka duka da sata ka tsorshi gamu da maiiko da kowa
 Ka tuba ka ber fa qizman ka yi dadachi ba ka tuba ka ber yawon roqo ga kowa
 Ka tuba da ananimanchi duka da rowa ka ber zina duka da tsalimshi ga kowa
 Kadan roqo ka ki so roqo allah qama shi ni gani mabaya kowa
- ¹⁵ Zama shi ni ka baka ba ya fusata qama shi ni azizu da bai gazawa
 Zama shi ni sami'u ga mainadai fa shi ni ko karimu da ba hannawa
 Ka tuba ka ber riba ka bada zaka ka sarshi gamu da maiiko da kowa
 Kadan ba ka fa zaka kowa ka shiria wuta akaza kassheka fa babu wawa
 Fa aiar wallazina yaknizuna dalili ko akan maitanbaiawa
- ²⁰ Ka ber shi dukia yaya marayu ka tsorshi gamu da maiiko da kowa
 Wa la dai taqrabu mal alyatimi dalili ko akan maitanbaiawa
 Ka tuba ka ber bidan fa girmamaka fa girman naka tsoron maiiyawa
 Kadan ka tsorshi sarki maiiyawa abika agirmamaka fa babu wawa

16. سميع *sami'u*] Ar. "hearer," an epithet constantly applied to God.

مಿಂದاع *mainadai*] "one who calls," cf. Ar. ندو *nada* "to call." The ع is added by mistake, as in line 4.

18. زكا *zaka*] Ar. زكاة *zakat* "alms," in Hausa usually denotes a tithe.

19. اير *aiar*] should be اية *aiat*, Ar. a verse of the Koran. The verse here quoted is taken from Surah ix. 34 "Those who hoard up gold and silver and do not spend it in the way of God, announce to them the tidings of a grievous punishment."

20. شي *shi*] for ثي *chi*.

21. There are two verses in the Koran beginning with these words, Surah vi. 153 and xvii. 36. دي *dai* does not occur in either, it is probably intended as the Hausa particle "indeed."

23. ابيك *abika*] a passive imperative form "let there be a following after by thee."

- F** And the verse which begins 'Behold the noblest of you' is indeed a reason if there is anyone who asks.
- 25 Leave off that which is evil, work according to the tradition of Mohammed, who excels our prophets and excels everyone.
The purpose of the whole of this song is (to commend) the Koran; this is its purpose if there is anyone who asks.
My friend, thou knowest my ignorance; I love the messenger of God who excels all.
Cast out of thy heart the desire to have things given to thee; the glorious One will give to thee, He is the giver of all.
Give up being hastily angry, my brother; thou lovest that it should be said to thee, Thou excellest all.
- 30 Thou art proud because it is said thou excellest all; thou revilest men, alas, thou fool.
Men praise thee therefore, in order that thou mayest give them something; they say of thee, This man excels all.
Thou swellest with pride, thou fool; thus the world deceiveth (thee).
When thou hearest its words, my brother, repent; leave off saying thou excellest all.
When anyone in the world revileth or abuseth thee, regard it not, for the sake of the exalted and mighty One.
- 35 Why dost thou then speak evil? The exalted and mighty King beholdeth thee.
Wilt thou then give heed to my warning? fear the meeting with Him who has power over all.
Thou lovest the world, my friend, which is passing away; behold the prophets, there is not one (left).
Look back to Adam, to all (the prophets and) Seth; they have gone to the place of Him who has power over all.
Where is Edris, Noah and Hud? they have gone to the place of the mighty King.

24. The verse here quoted is taken from Surah xlix. 13 "Behold the noblest of you in the sight of God is the most pious of you."

حقيقا *hakīka*] Ar. "truly" is not a part of the quotation, but is here used as a Hausa word.

25. بدعا *bid'a*] Ar. بدعة *bid'at*, lit. "anything new," so "that which is evil."

26. وورغ *worga*] a Sokoto usage for وون *wonan*; in Katsena ووغ *woga* is used.

27. بيغى *baigi*] Ar. بيغ *bāg* "to devote oneself entirely to."

28. سن اباك *son abaka*] "the desire that it may be given to thee," or we may perhaps read *sunu baka* "they gave thee."

F	Fa aiyar en akramakum haḳiḳa	dalili ko akan maitanbaiawa
25	Ka ber bid'a ka aikata sunna ahmad Dalili worga waḳa duka ga ḳuran Abokina ka sannu jaḥilina Ka fidda fa zushianka da son abaka Ka ber saurin fushi ya dan uwana	fiyayin annabinmu da ya fi kowa dalili ko akan maitanbaiawa ina baiḡi rasulu da ya fi kowa ta'ala shi ka baka shi badi kowa kana so wai ashe kai ka fi kowa
30	Kana kuma kunburawa wai ka fi kowa Mutane na yabonka fa don ka basu Kana kuma shishika girma ya hauka Fa enda ka jita waya dan uwata Fa kowa sabika ya zagika duniya	kana zagi mutane kaito wawa suna she wani kai dai ka fi kowa kaman nan duniya ta ki bada wawa ka tuba ka ber shiawa ka fi kowa ka ḳali don ta'ala maiyawa
35	Fa domi kai kana sabon ta'ala Ka son dai kankana jin gargadina Ka son duniya mayata shi aboki Ka duba tun ga adamu duka shitu Enna edrisu nuhu kaza da hudu	yina ganinka sarki maiyawa ka tsorshi gamu da maiiko ga kowa ka duba annabawa babu kowa fa sun taffi enda maiiko da kowa fa sun taffi enda sarki maiyawa

34. قالى *ḳali*] "to regard as a small matter," cf. Ar. قَلَّ *ḳall* "to be small."

36. كَنَكَنَّا *kankana*] equivalent to دَكَنَكَا *du kanku* "thou thyself."

37. مَيُوتَا *mayuta*] "passing away," so in D 85.

39. اَدْرِيسُ *edrisu*] i.e. Enoch.

كَذَا *kaza*] Ar. "thus," Hausa *hakanan*.

هُودُ *hudu*] Hud, probably to be identified with Heber. According to the Koran he was sent as a prophet to the tribe of Ad, an idolatrous tribe of Arabs in ancient times.

- F** 40 And ye, O women, repent, take the (right) way; fear the meeting with Him who has power over all.
 O women, cover over your whole body: fear lest the fire should be the covering of any of you.
 The verse (of the Koran which says) "Let them not show (their ornaments)" is sufficient for us, and (the verse which says) "Let them draw (their veils)" is a reason to give to anyone.
 Where too is Saleh and Lokman? both of them have gone to the place of the mighty King.
 Where again is (Abraham) the friend of God? he too is gone to the place of Him who has power over all.
- 45 Where are Isaac and Ishmael? both of them have returned to the realm of the Almighty.
 Where are Jacob and all his children? they have gone to the place of Him who has power over all.
 Where are Moses and Aaron and Lot? they have gone to the place of the mighty King.
 Where are Jesus and Alexander, both of them? They have gone to the place of the mighty King.
 Where are David and his son Solomon? they left not the dominion of the world to anyone else.
- 50 Thou knowest that all have passed away whither (the world) goeth; thou knowest that the mighty One chooseth not for any (to remain).
 Consider the excellency of the prophets; Mohammed our prophet excelleth all.
 And (thou seest) the dignity of these prophets; may God grant us to accomplish good works.
 Thou knowest that the mighty One chooseth not (that) anyone (should continue); He (is) the exalted and glorious One who has power over all.
 Where are the Hulhulanu and Nebuchadnezzar? where is Nimrod, a great man amongst the heathen?

41. لب *lulubi*] spelt لضبا *luḷubi* A 28, "a veil from the head to the feet."

42. لويلر...بيدون *yabdanuna...walyabri*] should be وليضربن...يبدین *yubdina...walyadribna*, cf. Koran c. 24. 31 "Let them not show their ornaments, let them draw their veils over their bosoms."

43. Saleh according to the Koran was sent as a prophet to the idolatrous tribe of Thamud in Arabia, but was rejected by them.

Lokman, a wise man supposed to have been a descendant of Job. He is regarded by some as identical with the Greek Esop.

F	40	Fa matan ku tuba ku kama sunna	ku tsorshi gamu da maiiko (da) kowa
		Fa matan ku lulubi du jikinku	ku tsorshi fa lulubi na wuta ga kowa
		Fa aiar wa yabdanuna fa ta ishimu	da walyalri fa dalili shi ga kowa
		Enna kuma şalihu loğmanu su duka	fa sun taffi enda sarki maiiyawa
		Enna kuma shi khalilu allahı shi kua	fa ya taffi enda maiiko da kowa
	45	Enna isaķu ismalilu su duka	fa sun koma ga zati maiiyawa
		Enna yaķubu har yayansa su duka	fa sun taffi enda maiiko da kowa
		Enna musai da ĥaruna da loĥu	fa sun taffi enda sarki maiiyawa
		Enna isa da zalķarmini su duka	fa sun taffi enda sarki maiiyawa
		Enna dauda har dansa sulaiman	sarota dúnia ba su ber ga kowa
	50	Ka san duka su taffi duka enda zatsa	ka san jabbaru shi bai zabi kowa
		Ka duba har fiyayan annabawa	muhammadu annabimmu da ya fi kowa
		Da alhurman wodanan annabawa	fa allahı banu kikawan shikawa
		Ku san jabbaru shi bai zabi kowa	ta'ala jalla maiiko da kowa
		Enna kuma ĥulĥulanusu bakhtnaşr	enna nimrudu maiyan kafirawa

48. ذالقرنين *zalkaraini*] Alexander the Great.

50. ذاطا *zatsa*] the meaning is somewhat obscure. We should probably read ذاتا *zata* "will go," and understand دونيا *dúniú* before it.

52. حرمن *hurman*] cf. Ar. حرم *hirn* "dignity."

ككاون *kikawan*] should apparently be عيكاون *aikawan* (cf. MS.) "works."

54. هلملانس *ĥulĥulanusu*] unintelligible; MS. apparently corrupt.

- F 55 Where is the Sheddád, who built the mighty palace? where is Goliath, a great man amongst the heathen?
Where is Manzur and Iwaja in the world? they like Pharaoh (were) wicked heathen.
Where are Haman and Karun in the world? they had riches, there to-day they have nothing.
Where is Bilkis, the woman who possessed a kingdom? she was a Mussulman, she came to see the prophets.
Where are they themselves to-day in the world? they had riches, there to-day they have nothing.
- 60 Where too are Abu Jahl and Harith? where is Walid, a great man amongst the heathen?
Abu Lahab, Moseilima and Obba they are there in hell, to-day they possess nothing. Thou knowest that in the world we stay but a short time, in the other world we shall continue.
Though thou desirest to be king in this world, thou knowest that thou shalt lie down alone in the tomb.
Consider the great kings, there to-day in the next world they have nothing.
- 65 Leave off rejoicing and seeking after this world, thou knowest indeed how easily it draws thee (away).
Thou knowest how to obtain (good) by following the way of Mohammed, and by faith and by the completion of good works.
Repent, seek provisions for the way that thou mayest prepare to make a journey, for there is no continuance for anyone.
Because this journey, without preparation made in this world, is troublesome and toilsome to anyone.

55. Sheddád son of Ad is said to have built a garden in Arabia in imitation of Paradise. When it was finished he and his companions set out to see it, but were destroyed by a terrible noise from heaven.

ميقصر *maikāṣr*] cf. Ar. قصر *kaṣr* "palace" or "castle." Cf. Lat. *castrum*.

مشيد *mashid*] Ar. lit. "cemented with gypsum," so "strong."

56. فرعون *firauna*] Ar. فرعون *fir'awn* "Pharaoh" or "a tyrant such as Pharaoh was."

57. هامان *hamana*] "Haman." According to the Koran, c. 27. 5, this was the name of Pharaoh's chief minister.

قارون *karuna*] Karun is to be identified with Korah. According to Mohammedan tradition his opposition to Moses was the result of insolence caused by his immense wealth.

58. بلقيس *bilqisu*] Bilkis is supposed to have been the name of the queen of Sheba.

ذى *zayī*] should be ذو *zo* "came."

F 55	Enna sheddādu maiḡaṣru almashīdi Enna manzur enna iwaju ga dūnia Su ḡamana su ḡaruna ga dūnia Enna bilḡisu mashi da ta yi mulki Enna daḡaianusu yo nan ga dūnia		enna jaluta maiyan káfirawa su firauna miagun káfirawa da sunka wodata yo shan ba su kowa da ta msulumta ta ḡayi annabawa da sunka wodata yo shan ba su kowa
60	Enna kuma shi abujāḡil da háriḡh Abulaḡbi musailima har ubanu Ka san dūnia kadan muka jinḡimawa Kadan ka so ka malika dūniarga Ka dubi sarakuna duka maiamaia		enna su walidu maiyan káfirawa suna shan a lakhira yo ba su kowa a daki a lakhira muka tabettawa ka san kai dai ka kwantawar kushiwa suna shan a lakhira yo ba su kowa
65	Ka ber murna da neman nan ta dūnia Ka san samu ga bin sunnar muhammad Ka tuba ka nemi ḡúzuri don ka shiria Zama taffiar da ba ḡúzuri ga dūnia		ka san dai ba wuya ta ka sunbuliwa da aiman da kikawar shikawa yinin taffiar da babu ḡama ga kowa azāba shi fa tába shi ga kowa

60. Abujahl, one of Mohammed's chief opponents; he was killed at the battle of Bedr.

حارث *hāriḡh*] i.e. Harith VII., prince of the Beni Ghassán.

Al Walid, an enemy of Mohammed. He is said to have been killed by the angel Gabriel for his opposition to Mohammed.

61. Abu Lahab, uncle of Mohammed and his bitter opponent.

Moseilama, a diminutive form of Moslama, who was a rival prophet of Mohammed and was killed at the battle of Yemama.

Obba-ibn-Khalf received a wound from Mohammed at the battle of Ohod from which he afterwards died.

63. دونيرغا *dūniarga*] so line 71. Sokoto use for دونيانن *dūnia nan*.

65. سنبليووا *sunbuliwa*] "draw out," or it should perhaps be *son buliwa* "loves to make trial of," cf. Ar. بلو *bala* "to test."

66. ككاور *kikawar*] should apparently be عيكاوا *aikawa* (cf. MS.) "works."

67. ينين *yinin*] for نين *na yin*.

68. تعب *tāba*] Ar. تعب *ta'ab* "fatigue."

- F** Thou shalt by no means ever return from this journey; when thou hast set thy face (towards the next world) there is no turning round.
- 70 Make preparation, thou art going towards the grave, my brother; when thou comest to it there is no returning again.
- Thou knowest that in this world there is no place in which to sit down or to stay; thou wilt leave this place then without doubt.
- The world is a city which is and (after a while) is not, thou knowest this world will soon destroy the fool.
- If then this world had continued as a city from olden time, thou wouldst meet the messengers (of God) and the prophets.
- Look back to Adam; (our) ancestors have all passed away, and Mohammed who excels all.
- 75 Hasten to arise from sleep, my brother: fear then the sleep within the tomb. Fear the day of death which is coming; though thou hast made no preparation, thou wilt certainly (have to) go.
- Thy parents and thy brothers will surround thee, they will all come to thee, none of them have any power (to help).
- Medicine is brought and put in water and given to thee, they give it thee to drink in order that thou mayest become better.
- Thou stretchest thy limbs, thou criest out and groanest; of all who love thee where is one that can help?
- 80 Thine eye closes, thy life departs; those who love thee can but pray again. Some will utter a prayer, some will lament, thou thyself hast set thy face to a place whence is no looking back.
- And the dead man's children and wives will lament, the men will say, (Behold) the power of the Almighty.
- The men will say, Be patient, cease (lamenting), behold the power of the glorious One, there is no continuance for anyone.
- They give not way to tears, for they are powerless, and the mighty King hath power over them.
- 85 Where is this greatness of thine and thy lovers? to-day thou liest in the tomb.

70. *برزخ* *barzakhu*] Ar. "time between death and resurrection," "tomb."

ويووا *woiwuwa*] for *ويوياوا* *woiwoiawa*, as in line above.

72. *بد* *bada*] according to Abd-el-Kadr we should read *bata* "destroy." Cf. B 108, note; or *bada wawa* may be equivalent to "deceives," cf. line 32.

73. The sense is somewhat uncertain; the argument apparently being "If this world were like a city whose inhabitants changed not, you would meet now all who have ever lived in it."

78. *احقا* *ajika*] lit. "it is moistened."

فدم *fa dom*] must be intended for *فدن* *fa don*.

عفوا *afua*] cf. III. form of Ar. *عفو* 'afu "to restore to health."

<p>F Bali taffiar tutut ba zaka koma</p> <p>70 Ka shiria zaka barzakhu dan uwana</p> <p>Ka san duniarga babu bigri ka zamna</p> <p>Tana da kamar gari kowa ba gari ba</p> <p>Fa en dai da gari shi duniarga</p> <p>Ka duba tun ga adamu awalinsu</p> <p>75 Ka razana dagga kwana dan uwata</p> <p>Ka tsorshi fa randa mutua ta ishima</p> <p>Iyayi yan uwaka su ki wuyka</p> <p>Akawa magani ajiƙa abaka</p> <p>Kana mika kana ƙara da nishi</p> <p>80 Ido shim birkishi raia fishima</p> <p>Wodansu suna ƙallati wonsu kuka</p> <p>Da yarayi da matayi ka kuka</p> <p>Maƙa na she ku haƙuri akan ku daina</p> <p>Suna ƙarfi halli don ba su iko</p> <p>85 Enna girmanga naka enna masowa</p>	<p>kadan ka sa gabba ba woiwoiawa</p> <p>kadan ka je ka ba koma da woiwuwa</p> <p>gari nan zaka bershi fa babu wawa</p> <p>ka san duniarga maƙa ta ka bada wawa</p> <p>ka iski mursalina da amabawa</p> <p>fa sun taffi har ga ahmada ya fi kowa</p> <p>ka tsorshi fa kunshia ta shikin kushiwa</p> <p>da ba ka shiri fa ka taffi babu wawa</p> <p>su taro agareka du kan ba maiƙyawa</p> <p>su baka ka sha fa dom fa ka sami afua</p> <p>masowa duk enna maitaimakawa</p> <p>masowa naka sai kuma sahnawa</p> <p>fa kai ka sa gabba ba woiwoiwa</p> <p>maƙa na she fa iko maiƙyawa</p> <p>fa iko jalla babu zama ga kowa</p> <p>fa yan ikonsa sarki maiƙyawa</p> <p>fa yo kai dai ka kuntawa kushiwa</p>
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79. **مساو** *masowa*] usually pronounced *masoiya*, pl. of *maso* "a lover."

80. **شمر** *shim*] a Sokoto use for **شن** *shina*, cf. line 78.

81. **ونس** *wonsu*] a shortened form of **ودنس** *wodansu* "some."

82. **يارايى** *yarayi*] an irregular plural of *yaro* "child," the usual form being **يارا** *yara*; so too **matayi** for *mata*.

84. **قرفى حلى** *ƙarfi halli*] lit. "they have a strong disposition," i.e. "they do not give way to crying."

فا يان اكونس *fa yan ikonsa*] lit. "they are children of His power, the mighty King."

- F** Where is the protection on the part of those who praised thee? to-day they carry thee to the place of burial.
- Truly it was falsehood they spake concerning thee, they loved thee not; (even though) they love thee, thou hast no power to-day.
- A small piece of white cloth is brought and prepared, it is completely sewn and joined together.
- Some will arise and go thus to the grave, wood is cut for the grave.
- 90 Water is brought for thee, the washing is completed, thou art washed and cleaned for burial.
- A shroud is made for thee, thou art wrapped therein, thou art taken out of thy house, thou fool.
- A line (of men) is formed, the saying of prayer is completed, alas, thou knowest not what is done, thou fool.
- When they have finished praying they take thee, and carry thee, and thrust thee into the grave.
- A little piece of wood is brought and is secreted; some place pots also, or treasures.
- 95 A little new grass is brought and pressed down; by the feet of all is thy grave pressed down.
- Earth is mixed and kneaded up again; dry earth is brought (and placed) above the tomb.
- They wash their hands thus and their feet, they all salute one another.
- They scatter in silence, they leave thee in the grave; thou thyself criest but there is no coming out.
- Thy goods are divided, rejoicing is made, thy goods are given to thy children, each is given something.
- 100 Thou art forgotten, no share is put out for thee: the pain in the tomb is sufficient for thee.
- The angels Nakir and Munkari come forth to thee, thou art in thy grave alone, no one is with thee.

86. قَيرِ *qair*] “protection of,” the final ر *r* being used instead of ن *n*; or we may read *qaria* “where are the lies spoken by...”

سُو نِي اَكِيكَ *su ni akaika*] apparently equivalent to *su ni kaika* “they carry thee.”

88. دِن فَرِي *dan fari*] lit. “son of white,” i.e. small piece of white (cloth). For similar use of *dan* cf. lines 94, 95.

89. It is customary to place small branches of trees in the grave with the corpse, coffins not being used.

90. مَا *ma*] for *maka*.

الضَوَا *al-lawa*] washing before praying, cf. Ar. وُضُو “an ablution.”

91. لِكْفَنِي *likfani*] “winding sheet,” cf. Ar. كَفَن *kafan*. The *l* must be

<p>F Enna ƙaraiar fa masuyabonka kulun Ashe ƙaria su ki maka ba su sonka Akawo dan fari kuma ƙa ashiria Wodansu su tashi ƙasu haƙan kushiwa 90 Akama ma rua agama da alƙowa Asa maka dan likafani kuma asunƙi Atsaida saffu aƙalla shika kaito Idan sun ƙari ƙalla kuma su doka Akawo dan itashi kuma ajira 95 Akawo dan haki ganyi aduntsi Akwaba ƙasa ana kuma lalabawa Su wanki hanuansu ƙaza ƙafafu Su washu shu su berka chikin kushiwa Araraba dukiarka adora murna 100 Fa anmanta dakai ba afidda naka Nakiri da munkari su fito gareka</p>	<p>fa yo su ni akaika wurin kushiwa fa sun so ba ka iko yo da kowa adunka duk ana kuma gangamawa anasaran itashi don kushiwa awanki ka fa gaslu zaman kushiwa afishika ga dakin naka wawa fa kai ba ka san abinda akai ba wawa su kaika su zonkutsaka shikin kushiwa tukani wonsu ko suka alazawa kafafi duk aduntsima kushiwa ajawo ƙikasasa akan kushiwa suna kuma gaisuar jiuna ga kowa ka kuka dakanka babu wurin fitowa fa yayaya abasu abaiwa kowa azaba ta ishika shikin kushiwa kana ƙabrinka kai dai babu kowa</p>
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the Arabic article *al*, which has become part of the word in Hausa, cf. *lafia* from Ar. *'afiat*.

92. lit. "a line is made to stand up."

94. **دُن اِتاشِي** *dan itashi*] lit. "a son of wood," i.e. a little piece of wood; cf. *dan haki* in following line.

تُكَانِي *tukani*] pl. of *tukunia* "a cooking pot." Broken pots are often placed in the grave with the corpse.

95. **غِنِيِي** *ganyi*] for **غِينِيِي** *gainyi* "fresh."

98. **شُو** *shu*] equivalent to **شِرُو** *shiru* "silently," cf. B 54.

101. For account of examination of the dead in the grave cf. D 41, note.

- F** If thou art a believer thou wilt answer, and the joy of the Lord will fill the whole tomb.
 The frankincense of heaven and its pleasures (will be thine), and the Houris will walk within thy tomb.
 And the angels will rejoice with thee there, in the light where is no darkness or loneliness.
- 105 If thou art a profligate thou wilt see humiliation; Nakir (and his companion) will turn thee over in the grave.
 They will beat thee till thou art sore; thou wilt cry, but help will be refused. They will beat thee with sticks and whips; thou wilt groan, where will there be any to help?
 The tomb will press thee, they will beat thee, thou wilt remain there constantly without turning.
 Scorpions and snakes will gather together, and with insects will pour forth poison.
- 110 They will bite thee then, thou wilt have no power to turn, thou wilt remain there continually alone.
 Thou wilt remain therefore till the resurrection day; on that day the glorious One will raise up every one.
 The trumpet shall sound, all shall rise and at once come to the place of standing.
 And a line of fifty thousand shall be made, by the glorious and mighty King. The sun will draw nigh and send forth heat upon men; it will burn their heads, it will split them.
- 115 And those who have committed sin will on that day be ashamed; they will have an evil odour poured upon them.
 And hypocrites and evil-doers shall be ashamed; with them shall be gathered all the heathen.
 There shall be crying and thirst and hunger, alas; they are pierced through (with pain), none of them have any to help.
 The angels of the fire will surround them all, by the power of the glorious and mighty King.
 There will be weeping each for himself, and there will be no helper at all for you.

103. حور العين *huru-l-'ini*] Ar. lit. "antelopes with large eyes." In Arabic poetry women are frequently called antelopes or gazelles. According to Mohammedan tradition each believer will have seventy-two of these Houris as wives, cf. line 228.

105. ذلا *zilla*] Ar. ذل *zull* "humiliation."

106. كوشكشيا *kushikushia*] usually applied to itch on the hands or feet.

F Izan dai mumini ka ka kai jawaba Turari duk na aljenna da nima Malaiku suna murna da kai shan 105 Idan kua fasiḳi ka ka ka ga ḷilla Suna dirkanka har kushikushia Kulakin ḳarfuna suka zumbudama Kushiwa ta matsika suna bugunka Kunamai duk su gaia mashizai 110 Su chia fa ba ka iko jirkitawa Ka zamma nan fa har ranan kiamu Abusa ḳafo antashi duk atashi Saffu kua har dubu khamsin akanyi Fa rana ta kusa toi akan mutani 115 Fa masuzina fa ranan su ka kumia Munafikai da fasiḳai ka kumia Anakuka kishirua kaito junwa Malaiku wuta sun kiwoiyi duk Anakuka fa kowa ana ta kai nasa	fa nima er-rabbu ta shika du kushiwa da huru-l-'ini na yawo kushiwa shikin an-nur fa babu dufu da kiwa nakiri suki wuiyaka shikin kushiwa kana kuka anamanaa gazawa kana nishi ana maitaimakawa ka zamma nan tutur ba jirkitawa da sususi deffi su ka bungulawa ka zamma nan tutur kuma babu kowa yini nan jalla kua shi ka tada kowa fa saa dai ataru wurin tsaia da iko jalla sarki maiyawa tana kona fa kainua na fashiwa suna doi mugunya na zuba su tarua da su da jama'u al-kafirawa anasoki babu duk manaa gazawa da ikon jalla sarki maiyawa fa ba maitaimaka maku babu kowa
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109. **بنغلاوا** *bungulawa*] a Sokoto word, "pour forth," cf. line 190.

111. **يَني** *yini*] lit. "the time remaining till evening," or "to continue doing anything till evening." Here used in ordinary sense of "a day."

117. **جنوا** *junwa*] for **ينوا** *yunwa*, pronounced *yungwa*, "hunger."

اناسك *anasoki*] lit. "it is pierced through." The sense of the remaining words is obscure, lit. "not all hinder help."

- F 120 If there be a long delay on the day of the resurrection, they will go to the messengers (of God) and the prophets,
 In order that they may go to the glorious King, the most glorious One who has power over everything.
 They will say, O Adam, thou art our father, do thou seek salvation for us from the Almighty.
 He will say on that day, I myself have no power, only Noah has such.
 (If you) go to Noah, he will say, O men, go to the Friend (of God), the faithful one who has (all) power.
- 125 (If you) go to Abraham, the Friend (of God), he too will say, I have no power to-day to save anyone;
 Go to Moses, my brethren; he will go to the glorious One who has power over all.
 If you go to him, he will say, Go back to Jesus, he will go to the almighty King.
 If you go to Jesus, he will say, Go back to Mohammed, our prophet, who excels all.
 For he is the protector of sinners, Mohammed, the believer in God, who excels all.
- 130 They will go to him and say to him, O Mohammed, who excellest all, seek for us salvation.
 He will say, (Behold my) relations, O glorious King, O Thou who promisest that which is true, Thou art almighty.
 He will speak, he will prostrate himself in the presence of the King; he will say, These are my people, O almighty One.
 It will be said to him, Raise thyself up, O Mohammed, there is no prostration to-day for thee, who excellest all.
 And that which thou desirest we give thee, O Mohammed, we choose thee, who excellest all.
- 135 He will say, I desire salvation, O God, most glorious and almighty.
 God will say, Let it be granted to thee; verily we desire judgment for all, by the power of the glorious King the almighty One.

120. سبي *saiyi*] lit. "a temporary booth or covering for the night," used here for "a delay."

121. ايسذو *aisuzo*] apparently intended for اذوس *azosu* "let them go" or "they will go."

124. امين *amini*] Ar. "faithful."

125. شى *shi si*] apparently intended for شى *shi ché* "he says."
 سر *sar*] for طر or طير *tsira* "saves."

129. شفيع *shafi'u*] Ar. "mediator" or "protector."

مذنبين *muznibina*] Ar. "sinners," cf. *zanba* "crime," E 25.

F 120	Ida(n) fa saiyi k̄iama tsawita		azo da ga mursalina da anabawa
	Fa domin aisuzo sun ga jalla sarki		fa jalla jallan maiiko da kowa
	Su she ya adamu kai ni ubanu		ka nimo á gajinmu ga maiyawa
	Shi she yo ba ni iko ko ga kaina		fa saiko nuhu ko fa shina iyawa
	Azo fa ga nuhu shi che mutane		ku zo ga khalilu amini maiyawa
125	Azo ga khalilu ibrahima shi kua		shi si yo ba ni iko sar da kowa
	Ku zo ku ga musai ya ku yan uwana		shi zo shi ga jalla maiiko da kowa
	Idan anzo gareshi ya she ku koma		ga isai shi je ga sarki maiyawa
	Idan anzo ga isai ya she ku koma		ga ahmadu annabimmu da ya fi kowa
	Zama shini shafi'u al-muznibina		aminu allahi ahmada ya fi kowa
130	Azo gareshi ashe masa ya muhammad		bido shetonmu kai ni ka fi kowa
	Shina she umati ya jalla sarki		mawa'adu ka haqq kai ni maiyawa
	Shi fadi shina sujuda inda zati		shina she umati ya maiyawa
	Ashe masa tasa kanka fa ya muhammad		fa babu sujuda yo kai ka fi kowa
	Fa mi ka ka so mu baka fa ya muhammad		fa mun zabika kai ni ka fi kowa
135	Shi je jeto na ki so ya-lahuma		fa jalla jallana maiiko da kowa
	Ashe anbaka ai mu so du hisabli		da ikon jalla sarki maiyawa

131. موعِد *mawa'adu*] "one who promises," cf. Ar. وعد *wa'ad* "to promise."

132. سجود *sujuda*] Ar. "to make a prostration," usually spelt *sajada*, cf. D 34. In Arabic *sujud* would be the verbal noun, and *sajada* the perfect.

ذاتي *zati*] in F 45 *zati* is equivalent to "realm," here apparently it means "king."

135. شى شى تىتو *shi je cheto*] for شى تىتو *shi che cheto*.

ياالله *ya-lahuma*] "O God." The MS. is here very indistinct, but this seems the most probable reading.

136. حسابلى *hisabli*] should perhaps be حساب نى *hisabi ni*, cf. MS. "judgment." Cf. Ar. حساب *hisab*.

- F** And the will of God shall bring together all creatures, it will bring them to the fire without doubt.
- For (the saying) "And thy Lord shall come" is true, and this verse (of the Koran) is a (sufficient) reason to (give to) anyone.
- The judgment is completed, actions are weighed; the balance is brought for everything.
- 140 We shall be placed according to the list of our deeds; the Mussulmans will cleave to the right hand.
- Hypocrites and profligates shall cry out; (in accordance with) their list (of deeds) they shall cleave to the left hand.
- They shall begin to call out, (they shall have) trouble (upon) trouble, pain shall come upon them, without doubt.
- The bridge shall be set up in the fire, men shall ascend upon it by the power of the Almighty.
- And its sharp edge and slipperiness shall pierce them; its path is (as fine as) a hair, without doubt.
- 145 It takes many thousands of years (to cross); its height and its length is the same, without doubt.
- The bridge, we understand, has seven turns, and the questions asked at each are all different.
- Behold, at the first turn thou wilt hear (the question concerning) the unity (of God); thou wilt be still further questioned, without doubt.
- At the second thou wilt hear (the question) about purification, at the third about prayer, at the fourth about fasting, without doubt.
- At the fifth turn thou wilt hear of giving tithes; thou wilt be further questioned, without doubt.
- 150 At the sixth turn thou wilt hear of obedience to parents, thou fool; thou wilt be further questioned, without doubt.
- (Thou wilt be asked if thou hast) bidden (men to do that which is) good and kept them back from evil; this is the seventh question for each.
- When thou hast reached all (the turns) on the resurrection day, thou shalt remain there in the heavenly home.

137. *قدرا* *ḡudira*] Ar. *قدر* *ḡadar* "destiny," "will of God."

138. The quotation is from Surah lxxxix. 23, "Thy Lord shall come and the angels, rank by rank."

140. *ايك* *aiki*] "deeds," plural of *aiki*. In previous line *ايكا* *aiuka* occurs as its plural.

141. Or we should perhaps translate "they will hold their list in the left hand," and in the previous line "the Mussulmans will hold theirs in the right hand."

143. Lit. "there shall be going up, there shall be ascending by the power..."

F	Fa ƙudira ta gabato talikai duk Zama fa waja'a rabbuka shi haƙiƙa Aƙari ko hisabi har aiuka	jaḥammama ta gabato babu wawa fa aia nan dalili shi ga kowa awunsu nan akai da mizani ga kowa
140	Ajefo har takardun aiku namu Mumafikai da fasiƙai ka kuka Su dora kira chabura ya chabura Fa ankafa kua ƙirati chikin jahima Da kaifi kua da samtsi duk za soka	musulmi nasu dama su ki rikawa takardu nasa hauni su ki rikawa azaba ta ishesu fa babu wawa atashi ahan da ikon maiiyawa ƙaramta taswa gashi babu wawa
145	Dubu kua har alif shekara kutumshi Ƙirati mun ji tozo ni bokkoi ni Ga tozo ni nafari ko akaji tauhida Nabiu lullo fa ƙalla ka ji nauku Ga tozo fa nabiar ka ji zaka	hawa nasa har sawo nasa babu wawa fa su duka tambaia banbam ga kowa akan kuma tambaiarka fa babu wawa nafutsu fa ka ji azumi babu wawa akan kuma tambaiarka fa babu wawa
150	Na shidda fa bin iyayi ka ji wawa Da amru da kiota kuma da ḥanna da munkar	akan kuma tambaiarka fa babu wawa akan kuma tambaia na bokkoi ga kowa
	Kadan ka zo da su duk ran ƙiama	giddan aljenna shan ka ka tabettawa

144. *taswa*] a lengthened form of *tai* or *tas* "its."

145. Lit. "a thousand even to a thousand years is its likeness."

147. *tauhida*] cf. A 48, note.

148. *lullo*] apparently another form of *alwalla* "purification," the *l* or *al* being the Arabic article, and the original root being Ar. *wasu*.

151. Lit. "and of the commanding of good and again of the preventing of evil."

amru...munkar] Ar. "command...a thing which is disgraceful."

- F** If thou reachest not and completest not indeed all of them thus; thou knowest that thou wilt roll into the fire.
- Some will pass the bridge like a wind, some like lightning, without doubt.
- 155 Some will go over running, some going slowly, some crawling.
- They shall enter hell (Jahannam) and shall be burned; as for all of them, there shall be chains of fire for each.
- All the believers shall pass over; all the profligates shall fail to pass over.
- The verse (of the Koran) "They shall be driven who..." in the chapter Zumara, is a reason (to give) to anyone.
- It shall be said to them, No messengers (of God) shall come to you; they shall say, Alas! they shall understand that there is no contending for anyone.
- 160 It will be said to them, Fall into the fire and remain there constantly, there is no death any more at all for anyone.
- (The verse which says) "Enter" is sufficient for thee, if there be anyone who asks a reason.
- They will bite their fingers (in their) remorse, they will say, Alas for us; to-day they have nothing.
- And the verse which says "And on the day when the evil-doer shall bite," is sufficient for thee, if there be anyone who asks a reason.
- They shall be brought to Laza, to Sakar and Hutama, they shall enter Säir without doubt.
- 165 They shall be brought to Jahím, Hawiya and Falaka, they shall meet with pain, they shall roll (in the fire).
- And when they reach Hawiya, a division shall take place there; they shall be brought to different places in which to remain.
- Those who are proud shall be brought to their place; in Bulisa, I understand, shall they remain.
- And the whisperers of evil shall be brought to an evil-smelling place; in Jifi, I understand, shall they remain.

154. شوطرو *shutsirwa*] "to pass away," a more common form is شودي *shudi*.

158. The quotation is from Surah xxxix. 71 and 73, "They who have disbelieved will be driven into hell in bands,...and those who have feared their Lord shall be driven into paradise in bands."

زمر *zumra*] should be زمرا *zumará*. "Bands" is used as the title of the Surah.

159. اشى...سجى *ashe...su je*] for ائى...سئى *ache...suche*.

مايكا *maika*] the prefix *ma* or *mai* is uniformly used in Hausa to denote the noun agent, but in this one case the meaning is passive, i.e. "one sent," not "sender."

161. The quotation is from Surah xxxix. 72, "It shall be said, Enter the gates of hell, abiding therein for ever."

<p>F Kadan ba ka zo da tsan fa ƙari su haƙa Ƙirati wonsu kan shutsirwa iska 155 Wodansu kamar gudu wosu sanu sanu Jaḥannama zaɗu tusga kuma akona Jama'ar muminaɪ su ka ƙetariwa Fa aiar shauta wasiƙa ellazina Ashe fa da su maaika ba su isuku 160 Ashe fa da su ku fada wuta ku duma Fa aiar shana adkhulu ta ishika Suna kuma jiza yasosi na dama Wa yoma ya'allu at-tsaliimu ta ishika Akaisu ga latsa har saƙara da hutama 165 Akaisu jahima hawia har ga falaku Fa tunda ga hawiya shan akarabasu Akai kuma masugirman kai garinsu Fa masurada akaisu gari na mushi</p>	<p>ka san kai dai wuta ka ka gangarawa wodansu ya wolƙia kuma babu wawa wodansu da jan jiki su ka ƙetariwa fa su duka sasari na wuta ga kowa jama'ar fasiƙai ba ƙetariwa ga suratu zumra dalili shi ga kowa su je wai sun ji babu musuwa ga kowa tutur kuma babu mutua du ga kowa dalili ko akan maitanbaiawa suna she laitanai yo ba su kowa dalili ko akan maitanbaiawa su tusga har sa'ira babu wawa su iski azaba shan su ka gangarawa akaisu gari gari kuma tabettawa ga bulisa na ji shan su ka tabettawa ga jifia na ji shan su ka tabettawa</p>
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162. جيزا *jiza*] for **ثيذ** *chiẓa* or *chiẓo* "bite."

ليتنا *laitanai*] Ar. "would that we had...!"

163. The quotation is from Surah xxv, 29, "And on the day when the evil-doer shall bite his hands saying, O, would that I had chosen to follow with the apostle."

164. According to Mohammedan tradition the seven divisions in hell will be assigned as follows: the first, Jaḥannam, to wicked Mohammedans; the second, *Laza*, to the Jews; the third, al-Hutama, to the Christians; the fourth, as-Sa'ir, to the Sabians; the fifth, Saƙar, to the Magians; the sixth, al-Jahim, to idolaters; the seventh, the worst of all, al-Hawiya, to hypocrites. Falaka, line 165, is apparently another name for Hawiya; it is perhaps connected with Ar. **فلق** *falak* "a mountain-cleft."

166. Lit. "they shall be brought, a place, a place, remaining."

- F** And those who stole the tithes shall be brought to their place in Tukuwia, there, I understand, shall they remain.
- 170 A hot iron shall be ever (prepared) for them, and (they shall have) pain; it shall be said to them that they all have no helper.
- And the verse which says "Those who hoard up treasures," is sufficient and a true reason.
- And it says again, "Let them not thus think," this verse is a reason (to give) to anyone.
- And all liars shall be taken to their place, in Mansia, I understand, shall they continue.
- Those who refused to wash shall be carried to their place in Zamhari, where cold shall destroy them.
- 175 It will break their bones, it will cut all their limbs, it will cut all the veins of the heathen.
- They shall cry aloud, an angel shall afflict them, and (they shall have) fire and great cold, without doubt.
- (Such an one) will say, O angel, they will pray for death, (that) they (may) obtain deliverance from the fire and may obtain respite.
- The verse which says "And they cried out," is sufficient for you, if there be anyone who asks a reason.
- And the verse which says "continue" and "abide" is a reason, in the fire shall they remain.
- 180 And the profligates shall be taken to (their) evil place, in the back part of the fire shall they continue.
- They shall be brought to Yalamlama, they shall see pain, and to Habhaba, where they shall continue.
- They shall be brought to Waila, it is a bank of fire, in Wadilgayi shall they continue.
- They shall go to Lakabira, there shall they fall, scorpions shall meet them there.
- And there will be dogs to bark in the fire, they will bark and tear and cry.

171. For quotation here referred to cf. line 19, note.

172. The quotation is from Surah iii. 172, "Let not those who have disbelieved think that the delay which we have granted them is a gain to themselves."

174. ميفساوا *maifusawa*] lit. "splitting open."

176. زمهر *zamhari*] according to the commentators on Surah xxxix. 72 the only alleviation which will be granted to those in hell will be that they will be taken out of the fire to drink boiling water and to suffer *zamhari*, i.e. extreme cold.

178. The quotation is from Surah xxxviii. 2, "How many generations have we destroyed before them, then they cried out and it was no time of escape."

F	Akai kuma masuchin zaka garinsu	ga tukuwia na ji shan kuma tabettawa
170	Ana masu lalas har abbada azaba	ashe masu ba su duk maitaimakawa
	Fa aiar wallazina yaknizuna	fa ta issa kua dalili babu wawa
	Wa aiŋa kuma kaza la yahsibanna	fa aiar nan dalili shi ga kowa
	Akai kuma masuƙaria da garinsu	fa mansia na ji su ka tabettawa
	Akai kuma masuƙi luŋo garinsu	ga zamhari enda sanyi maifasawa
175	Shi karya ƙasshi shi yenki duk gabobi	shi yenki duk jiwoji kafirawa
	Su dora kira fa malika ya batansu	fa ƙuma wuta da zamhari babu wawa
	Shi je ya malika su roƙi mutua	su sami fita wutar ga su samu afua
	Fa aiar shan fa nada ta ishiku	dalili ko akan maitambaiawa
	Fa aiar makiŋina da labiŋina	dalili nan wuta su ka tabettawa
180	Fa masuzina akaisu garin mugunya	ga ta dabarun wuta su ka tabettawa
	Akaisu yalamlamu su gano azaba	fa har haŋabu shan su ka tabettawa
	Akaisu ga wailu wuta zazan wuta je	ga wadilgayi shan su ka tabettawa
	Su tusga lakabira shan su fada	kunamai mai ashan fa su ki ishiwa
	Da karnuka chikin wuta masuhafshi	suna hafshi suna yaga da tsawa

179. The quotation in which *makiŋina* occurs is from Surah xviii. 2, "They shall have a fair reward, wherein they shall continue for ever."

The second quotation, in which *labiŋina* occurs, is from Surah lxxviii. 23, "Hell shall be.....the home of transgressors to abide therein for ever."

180. **غَدَبُون** *ga ta dabarun*] cf. MS., which is very indistinct; *dabarun* is probably the Ar. **دبر** *dabr* "back of."

182. **زَازَان** *zazan*] explained by Abd-el-Kadr as equivalent to *rafi* "a bank" or "edge."

183. In the latter half of the line the second *mai* should be omitted.

184. **يَاغَا** *yaga*] "tear," usually applied to the tearing of paper or cloth.

- F 185 The fire too, behold it rages and burns, it breaks the limbs of the heathen.
 Fetters and leg-irons of fire shall be placed on them; the fire shall surround them, and (burn them with a) roar.
 They (the angels) shall beat all the heathen, they will cry out, help shall be refused.
 The angels will lift up bellows, they will increase the fire, (the men) will cry out.
 They will be brought up upon a rock to drink hot water; their bowels will be poured out.
 190 Serpents also shall be gathered together to them, and will fight with them and pour out their poison.
 They shall be burnt and shall be brought to Sa'uda; it is the rock of torment for the heathen.
 And the heathen shall be dragged prostrate to the edge; it will destroy the heathen.
 It (stretches) for a thousand years, there are no limits to it; (such is) the height of the rock Sa'uda, in very truth.
 They will return in confusion and will mount up; and from thence again will the heathen cry out.
 195 Alas, thence they shall roll down beneath it; in the hot fire shall they roll.
 They shall be brought to Laria and to trees of fire, and putrid matter shall be the food of the heathen.
 And the verse which says "He shall be given to drink putrid water," is a reason to give if there be anyone who asks.
 The fire shall consume them till it eats up their liver; their lungs also and bowels shall be poured out.
 Fire too shall come out of their eyes and mouth and nostrils; out of all of them shall fire come abundantly.
 200 They shall be brought (and made) to drink poison and blood and defiled water and water from within the body; this shall be the drink of the heathen.

187. *طركر tsirkar*] should be *درك dirka*, cf. line 106.

189. *ميامن maiaminu*] according to Abd-el-Kadr is the name of a rock in hell.

190. The MS., which is somewhat indistinct, should read

مَمِيدِي كُو سِيُو غَيَا غَرْنَسُ سَفَرُ مَسْ سُو دَقِي سَكُ بَنْغَلَاوَا

فر far] is a Sokoto usage for *فد fada* "fight."

191. *اكونا akona*] "burnt," or we may read *اكورا akora* "driven away," cf. MS.

صعود sa'uda] Ar. "high," applied to the rock Maiaminu, line 189, note.

192. *شكى اكنجن shiki akanjan*] from *جان chiki* "to crawl."

F 185	Wuta kua gata ta yi fushi da ƙona	tana karya gabobin káfirawa
	Asa masu sasari na wuta da malwa	wuta ta kiwuyisu da tsawutawa
	Suna tsirkar jama'a alkáfirawa	suna kuka amananaa gaɓawa
	Malaiku su tsaida zugaɓanta	su fura wuta suna kuma tsawutawa
	Akaisu su hawa maiaminu don su shawo	ruan zafi fa hanji na zubuwa
190	Machizai kua su yiwo gaia garinsu	su far masu su deffi su ka bungulawa
	Akonasu akaisu hau sha'uda	fa dutsi ni ga azaba alkáfirawa
	Fa rubda shiki akanjan káfirawa	ga kaifi nan shina deffa káfirawa
	Dubu kua shekarya ba su kan iyaka	tsawon dutsin sha'uda babu wawa
	Su komo marbika du zasu taka	fa kuma dagashan atsawuta káfirawa
195	Fa kaito su gangara shan ƙarƙashisa	shikin zafi wuta su ka gangarawa
	Akaisu gari lari'u kaza da zakumu	da gislín abinshin káfirawa
	Wa yuthki aiar min ma sadidin	dalili kua akan maitanbaiawa
	Wuta ta chisu har ta shini hanta	kaza fufu da hanji na zubuwa
	Wuta kowa na fita ga ido ga baki	da hanshi duk wuta na firfitowa
200	Akaisu su sha deffi da jini da boli	ruan hanji abinshan káfirawa

194. *marbika*] possibly from Ar. *ربك* *rabak* "to be confused."

195. *ƙarƙashisa*] for *ƙalkashisa* "underneath it."

196. *zakumu*] is probably a mistake for *zakum*; *az-zakum* is the name of a tree in hell, cf. Koran, Surah xxxvii. 60.

gislín] Ar. "putrid matter flowing from the lost."

197. The quotation is from Surah xiv. 19; for *yuthki* we should read *yuska* "he shall be given to drink," "He shall be given to drink of water which consists of the liquids exuding from wounds."

199. *firfitowa*] a strengthened form of *fitowa* "to come out."

- F And the brokers who have made unjust profits shall have garments of fire put upon them, without doubt.
They shall have trousers of fire and turbans of fire; fire shall devour them, there shall they continue.
And those who have made unjust profits shall there be made manifest; they shall come with it (i.e. their profit) by the power of the Almighty.
The verse "And he that defrauds," is a reason, if there be anyone who asks for a reason.
- 205 And those who regard stealing as lawful are heathen; in the fire, as we understand, shall they continue.
And the children of the fire, all of them shall continue in pain; there will be no coming out, they shall remain for ever there.
The fire, I understand, shall change them so that they shall be burnt all over, they all shall become like charcoal, without doubt.
The Glorious One shall renew the fire, (and they shall be as a) new creation; the fire shall destroy all the heathen.
And the verse "As often as they are roasted," is indeed the reason, if there be anyone who asks.
- 210 They shall begin to cry out to the angels, they shall repent, (and say),
Bring us again to the earth, we will follow the way of the Almighty.
It will be said to them, Remain in the pain; as for you, indeed, do ye hear, (God) sent the prophets (to you).
And you (said), Who hath seen this, the next world, and hath returned? this was the saying of you heathen.
And you said, There will be no resurrection nor pain; lament for yourselves, ye heathen.
All the believers passing over the bridge shall come to the water of heaven, without doubt.
- 215 They shall congratulate each other on having crossed the bridge without fear on the part of any.
There shall be put on them beautiful garments of wool, and beautiful chains shall they hang (upon themselves).

201. *دلالى* *dallāli*] Ar. "brokers"; they act as intermediaries in the market and receive from the seller 5 p.c. of the price arranged.

ماسربيا *masuriba*] "those who make unlawful profits."

ماسكورا *masukura*] "those who keep back part of the money for the thing sold."

204. The quotation is from Surah iii. 155, "It is not for any prophet to defraud, and whosoever defrauds shall produce his frauds on the day of the resurrection."

205. *ماسحليل* *masuhala*] "those who regard as lawful," cf. Ar. *حلال* *halāl* "lawful."

F	Fa dallálai fa masuriba da kura	asa masu riguna wuta babu wawa
	Da wandunan wuta fa kaza rawuna	wuta na shinsu nan su ka tabettawa
	Fa masuriba ashan akabayennasu	su zo su da shi da iko maiyawa
	Fa aiar shan waman yaglul dalili	dalili kua akan maitanbaiawa
205	Fa masuhalal ta gululu káfirai ni	chikin wuta muu ji shan su ka tabettawa
	Fa yan wuta duk su duma shikin azaba	fa babu fita ashan su ka tabettawa
	Jahími na ji ta maishisu qurmus	su juya kamar göi duk babu wawa
	Fa jalla shi maida wuta sabon halita	wuta na karya jama'u alkáfirawa
	Fa aiar kullama nađijat hakika	dalili kua akan maitanbaiawa
210	Su dora kira fa malaiki su fa tuba	akaimu ga dúnia mu bi maiyawa
	Ashe masu kuu ku duma shikin azaba	fa ai ku kuu ji aiki annabawa
	Fa ku ku she wa gano shi a lakhira nan	da ya komo fadar ku fa káfirawa
	Fa ku ku she babu tashi ba azaba	ku kuka da kanku ya alkáfirawa
	Jama'a al-muminai duka kan şirati	su kan tusga ta kauchara babu wawa
215	Suna barka da jiuna tsitariwa	şirati babu shakka ko ga kowa
	Asa masu riguna na ado da mulufi	da siliyoyi ado su ka ratayawa

209. The quotation is from Surah iv. 59, "Behold those who have disbelieved in our signs, we will burn them with fire; as often as their skins are roasted we will give them new skins."

215. *بركا* *barka*] usually "to thank" or "to bless," cf. C 30, E 38, here means "to congratulate."

طتريوا *tsitariwa*] should apparently be *كتريوا* *kitariwa*, cf. MS., or better *قتريوا* *qitariwa* "crossing."

- F** They shall put on garments of silk, they shall rejoice with all the prophets.
 And the verse "And he will reward them," is sufficient for you, if there be anyone who asks a reason.
 They shall mount thus on camels and horses; there shall be golden saddles for everyone.
- 220 And the verse "We shall gather together," is sufficient for you, if there be anyone who asks a reason.
 Mohammed, the messenger of God, has gone before them into heaven, the place of continuance.
 And heaven shall be opened, (a place) of pleasure, they, together with Ridwanu, rejoice all of them.
 They will say, Enter and remain where pleasure is, the abode of paradise, the place of continuance.
 The verse "Therefore enter it," is sufficient for you, if there be anyone who asks a reason.
- 225 (Enter) into the rooms of gold and of silver; they shall put on also armlets, and that without doubt.
 The verse "And they shall be made to wear armlets," is sufficient for you, if there be anyone who asks.
 So too, there shall be rooms of ruby, of pearl, and of emerald, dost thou hear? in the place of continuance.
 They shall marry Houris who grow not old; women shall be an object of regard to all.
 And their faces shall be brighter than fire, there shall be seventy thousand women for each.
- 230 They shall drink wine and syrup made with honey, and soup; there shall be cooked food for all.
 And Mohammed shall say, All ye believers, come, that ye may be brought into the dwelling-place of the Almighty.

218. The quotation is from Surah lxxvi. 12, "He will reward them.....with paradise and silken robes."

For *وجزاهم* of text we should read *وجزاهم*.

219. *سراد suradi*] plural of *سرد surdi* "saddle," the more usual form is *سردون surduna*.

220. The quotation is from Surah xix. 88, "On the day when we gather together the pious to enter the presence of the Compassionate One."

222. *انبوطى anbutsi*] for *انبودی anbudī* "opened."

رضوان ridwanu] Ar. "the name of the angel who stands at the door of heaven."

F	<p>Su sa kuma rigunansu na alharini</p> <p>Fa aiar wajaḥum ta ishiku</p> <p>Su hau kuma raḡuma ḥaka kua dawaki</p>	<p>suna murna da jama'ū annabawa</p> <p>dalili ko akan maitanbaiawa</p> <p>suradi kua na zinaria ga kowa</p>
220	<p>Fa aiar shan wa nahshuru ta ishiku</p> <p>Muhammadu er-rasulu shina gabbansu</p> <p>Fa anbutsi fa aljenna ta nima</p> <p>Su she ku shigga ku tabetta enda nima</p> <p>Fa aiar fadkhuluḥa ta ishiku</p>	<p>dalili ko akan maitanbaiawa</p> <p>ḡua aljenna dakin tabettawa</p> <p>su riḡwanu suna murna da kowa</p> <p>giddan aljennat dakin tabettawa</p> <p>dalili ko akan maitanbaiawa</p>
225	<p>Ga dakin kua na zinaria azurfa</p> <p>Wa hullu ai asawira ta ishiku</p> <p>Kaḡa kuma dakunan yaḡutu murjan</p> <p>Su amri fa huru'aini da babu tsofa</p> <p>Fa fuskokinsu sun fi wuta da haski</p>	<p>su sa kuma ḡundeggi kuma babu wawa</p> <p>dalili ko akan maitanbaiawa</p> <p>zumurrud ka ji dakin tabettawa</p> <p>fa matayi abin baḡi ga kowa</p> <p>dubu sabi'in matayi ga kowa</p>
230	<p>Su sha gia du da madya ga zuma nan</p> <p>Muhammadu kuma shi je jama'a al-musulmi</p>	<p>ruan nama abin soiya ga kowa</p> <p>ku ḡo en kaiku fa dar maiḡyawa</p>

223. سشى *su she*] "they will say," the true reading is يشى *ya she* "he will say."

224. The quotation is from Surah xxxix. 73, "And the guardian thereof shall say to them, Peace be upon you, ye are well pleasing, therefore enter it to abide for ever."

226. The quotation is from Surah lxxvi. 21, "They shall be made to wear armlets of silver." اى *ai* indeed does not form part of the quotation.

227. ياقوت *yakut*] Ar. "ruby, sapphire," or any precious stone.

زمرد *zumurrud*] Ar. "emerald."

228. ابن بقى *abin baḡi*] lit. "a thing regarded," cf. Ar. بقى *baki* "to regard" or "protect."

231. در *dar*] for Ar. دار *dār* "dwelling-place," so line 237.

- F** There shall be placed on them garments with the beauty of heaven, (each) different; there shall be joy and gladness for all.
 Chains shall be bound on their right and left (hands), and silken sword-belts shall be bound on each.
 They shall mount and gallop, clapping their hands together; they shall assemble to the house of the messenger (of God), who excels all.
- 235 The gate of our prophet, the son of Amina, shall be thronged, there shall be rejoicing with all the prophets.
 Angels and messengers (shall be there); the gate of Mohammed, who excels all, shall be thronged.
 After waiting for his coming out, they rise up and mount and go to the dwelling-place of the Almighty.
 Mohammed, son of Amina, who excels all, prepares his garments, (which are an) object of adornment.
 He mounts again upon his (horse) Buráka; they follow him, they go as an escort in front, in very truth.
- 240 They come to the place of Hasan; they praise Mohammed, who excels all.
 There shall be a blowing of the heavenly flute, they shall go to the dwelling-place of the Almighty.
 Abubekr shall be at the right hand of Mohammed, Omaru and Othman shall rejoice with everyone.
 So too Ali, Telha, Zobeir, Saad and Saïd shall be on his right hand, without doubt.
 So too the son of Awf and Amiru shall be there, and all the friends of Mohammed, and all the prophets.
- 245 And they all shall surround the son of Amina, they shall rejoice and go to (the place of) the Almighty.
 They shall appear in the realm of the glorious King, our desire will obtain fulfilment.
 Heaven and pleasure shall be forgotten, the sight of God surpasses them entirely.

232. شغا *shiga*] lit. a triangular piece of cloth inserted at the bottom of a robe, so as to make the bottom broader than the top, here apparently used for garments generally.

233. حميلوا *hamilu*] Ar. حميلة *hamilat* "a sword belt," usually made of silk.

239. براكا *buráka*] for براق *burák*, the name of the horse on which Mohammed ascended to heaven.

240. حسان *hasanu*] according to Abd-el-Kadr this means "the place of Hasan." He was the son of Ali and noted for his great patience. The more correct form would be الحسن *al-hasanu*.

241. الغيت *alqaito*] a wind instrument somewhat similar to a bag-pipe.

F	Adora shiga adon aljenna bamban Adamri siliyu kuma dama hauni Adora suka da ban hanu da jiuna 235 Fa anshika ƙofayan annabinmu dan amina Malaiku kaza fa da mursalina Ana fa jiran fitowa nasa atashi Shiga sirin shiga kayan adonsa Shi hau kuma kan buraka tas abishi 240 Su hasumu suna kuma yin kirari Ana kuma busa algaiton sarwata Abubekri shina damshi muhammad Kaza ai aliyu telhata har zubairu Kaza tsan ofu amiru ga shi nana 245 Fa duk ankiwoyi kowa dan amina Abayema enda zatin jalla sarki Amanta kua da aljenna da nima	anafaraa anamurna da kowa hamilu duk ana kuma ratayawa ataru gidan rasulu da ya fi kowa anamurna da jama'u annabawa fa anshika ƙofara ahmadu ya fi kowa ahau kuma zatsa fa dar maiiyawa muhammad tsan aminatu ya fi kowa su sa'danu suna gabba babu wawa muhammadu er-rasulu da ya fi kowa amiƙa zua ga fa dar maiiyawa omaru othman suna murna da kowa da sa'du sa'idu dama fa babu wawa shahabani duk da jama'u annabawa anamurna fa zatsa ga maiiyawa dada guri namu nau shi ka kua shikawa gani allahu ba shi abin gamawa
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[سروات *sarwata*] probably intended for سموات *samwata* "heavens," Ar. سموات *samawat*.

242. عمر *omar*] Omar, a supporter of Mohammed, afterwards Khalif.

Mohammed's six principal adherents during the first three years were Ali son of Abu Taleb, Abu Bekr son of Abi Kohafa, Othman son of Affan, Abdelrahman son of Awf (cf. text), Saad son of Abi Wakkas, Zobeir son of Awwam, and Telha son of Obeidallah.

246. ددا *dada*] a Sokoto usage for كمر *kuma* "again." Perhaps this is the sense in which it is used in C 21.

247. ابن غماوا *abin gamawa*] lit. "a thing to come up to or to equal."

- F** And the verse "Their faces..." is sufficient for you, if there be anyone who asks a reason.
- They shall return again to heaven and remain thus for ever; there shall be no death for any.
- 250 O God, place us amongst the people of Mohammed, our prophet, who excels all.
- That I may go forth from Sokoto is my desire, to Medina, where is Mohammed, who excels all.
- In the house of the son of Bazo would I stay; and indeed I fear my parents in very truth.
- And it is because I fear my parents that I do not go to the city of Mohammed, who excels all.
- And I myself, do ye hear, make this song of instruction; my own life is indeed my friend.
- 255 Ye men of Kano, I make this song of instruction in the twelve hundred and sixtieth year of the Hegira.
- I have finished this song and render thanks to God, and greetings be with Mohammed, who excels all.

With the praise of God (is this song) completed, and good success and praise be to God, the Lord of the worlds.

248. *وَجُوهٌ wujūhūm*] this form does not occur in the Koran. We should perhaps read *وَجُوهٌ wujūhūn* "faces"; the quotation would then be from Surah lxxv. 22, "On that day shall faces beam with light outlooking towards their Lord."

250. *جماعر jama'ar*] for *جمع jama'u*, cf. line 244.

251. i.e. the tomb of Mohammed, which is at Medina.

252. Bazo was a famous Mallam who lived in Kano.

253. The argument apparently is that respect for his parents, and his unwillingness to desert them, is the reason for his failure to go on the pilgrimage.

F	Fa aiar shau wujuhum ta ishiku	dalili ko akan maitanbaiawa
	Akomo kuma ga aljenna aduna	tutur haka babu mutua kua ga kowa
250	Fa ya allahu ka samu chikin jama'ar	muhammadu annabinnu da ya fi kowa
	Da na fita sokoto kua ni nuffina	madinatu enda ahmada ya fi kowa
	Giddan kua dan bazo anasoka ni kua	da kua soron iyayi babu wawa
	Fa ba domin ina tsoron iyayi	fa da na je ga ahmada ya fi kowa
	Fa raina kun ji na yiwa wonga waatsi	abokina fa raina babu wawa
255	Kauawa fa na yi waƙa nana waatsi	nurayishu ramzu hijra babu wawa
	Fa na gama waƙa na godia allah	shalatu ya duma ga ahmada ya fi kowa
Tammam bihamd allahi wa husn 'aunihi wa-l-hamd li-l-lahi rabb al-'alamina		

254. The meaning of the latter half of this line is uncertain, perhaps it should be "I indeed, myself, O my friend."

255. *نریش* *nurayishu*] the consonants of this word make up the number 1260: ن = 50, ر = 200, ي = 10, ش = 1000. The 1260th year of the Hegira would be A.D. 1843.

This would represent the date of its reduction to writing by Abdallah, cf. introduction to F.

رمز *ramzu*] an Arabic word (*ramaz*) sometimes used to denote unity.

HISTORY OF ZARIA.

G 1 In the name of God, the Compassionate, the Merciful, and of Him do we ask help.

The book of the history of the kings of Zaria from Mallam Musa, a Beriberi, until the time of Othman, we are about to give you.

The history (we give) by the help of God. Mallam Musa, then, obtained the kingdom of Zaria; he came and made war against the people of Zaria, he drove them away, they set forth, they went, they came to Mangi, they remained (there). He prepared to start, he followed them as far as Mangi, and when they heard of his movements, they rose up, they went to the land of Guri; they made a city there, it was called Habuja, they settled down in it;

G 2 after this he rose up || he went to the south to a certain land called the land of Umiiaisha, he fought with its people; he destroyed them, he burnt the town, he came to the town of Zozo with thirteen hundred slaves; he came with (many) horses, he rose up, he went to war with a certain country called Kugama; (the people of that country) caused him loss; there was slain Kakumi a certain warrior whom he loved, he lamented, he rose up and returned to Zaria, he made preparations, he went to their town, he conquered them, he returned and remained in Zaria, he made war eight times, he remained at home nine years, he died in Zaria. After the death of Mallam Musa, the Beriberi, Yamusa a native of Mali obtained the kingdom of Zaria; he made war once, he did not obtain the victory, he lived three years in the kingdom of Zaria, he died. After Yamusa, Abdalkarimi obtained the

THE following history of Zaria is an extract from a much longer history written in Arabic. It was translated into Hausa at my request by a Mallam in Zaria. The history covers the period from the deposition of the Hausa kings and the establishment of the Fulahs in their place down to the present time. From the time of Musa, the first of the Fulah dynasty, twelve kings in all have reigned in Zaria. The state of Zaria includes all the country lying to the south of the town as far as the river Binue. At the time of the Fulah usurpation of the kingdom a large number of the pagan Hausas retreated towards the mountainous districts south of the town, where they succeeded in maintaining their independence. The town of Zaria contains a population of about thirty thousand and is itself tributary to Sokoto.

G 1. نستعين *nasta'inu*] "we ask for help," X. form of Ar. عون *'an*.

HISTORY OF ZARIA.

G 1 Bismi allahī errahmání errahími wa bihi nasta'ímu

Litáfi na labári sarakuna zariar dagga malamū musai babarbari har ya zua zamani othmanu shi zamu baku labári da iko allah amma malam musai ya chi sarota zaria da ya zo ya yi yaki da mutanen zaria ya koresu suka fita suka taffi suka je mangi suka zamma ya saki tashi ya bisu har mangi da ka ji mutsinshi suka tashi suka taffi kasa guri su kan gari anache mashi habuja

G 2 suka zamma chiki baya wonan ya tashi || ya taffi kudu ga wani kasa anakiran kasa umi'aisha ya yi fatsa da su ya halakasu ya kona gari ya zo gari na zo zo da bayi dabu da tsari uku ya zo da dawaki ya saki tashi ya taffi yaki wani kasa sunanshi kugama su kai mashi berna anan akakasshi kakumi wani maiyaki da ya ki sonshi ya yi kuka ya tashi ya komo zaria ya saki shiri ya taffi garisū ya chisu ya komo ya zamma chikin zaria ya yaki tokkos ya zamma abinshi shekara shi tara ya mutu chikin zaria bayan mutua malam musa babarbari yamusa bamali ya chi sarota zaria ya yi yaki so tsaia bai yi nasara ba ya shekara uku chiki sarota zaria ya mutu baya yamusa abd-al-karími ya chi

بيريرى *babarbari*] usually pronounced Beriberi, a name applied to the inhabitants of Bornu. The Fulahs who conquered Zaria had long been resident in Bornu near Lake Chad, and are distinct from the Fulahs of Sokoto.

موطنش *mutsinshi*] "his movement." In the province of Zaria **ش** *shi* is frequently used as a suffix instead of **س** *sa* "his."

G 2. **ذؤا** *zōo*] another name for Zaria, it is also sometimes called *Zegzeg*.

ابنش *abinshi*] lit. "his affair," here equivalent to "by himself." **ابنك** *abinka* is used similarly.

بملى *bamali*] "native of Mali." Mali is the name of a town near Ilorin in the Yoruba country.

- G 3** kingdom of Zaria, || he (continued) nine years, he rose up, he went to Chori, he made war with the people, he conquered them, he prepared to start, he went to war with Jaba, he conquered its people; the king of Jaba was captured, he was killed there, he returned to Zaria, he remained two years, after this he prepared to set out, he went to war with Gwari, he conquered it, he returned, he remained nine years, he died. After the death of Abdalkarimi, Mohamma Chani, a Beriberi, obtained the kingdom of Zaria; he rose up, he went to war with Gitata in the west, he did not conquer its people, he returned, he waited, he prepared to start, he returned to it but did not conquer its people, he returned, he remained in Zaria, he went against Gitata twelve times, then he called upon God, the Lord, then he conquered its people. After fighting against and capturing Gitata he returned, he
- G 4** started again, he went || northwards to Sokoto, he did not like to fight, he went away. In this war was killed a great man who was called the Madaki, he lamented much, he returned thence to Zaria, he continued in his kingdom nine years; the wars (that he waged were) four. After his death Sidi Ba-Mali obtained the kingdom of Zaria; after he had obtained it he said. Except with oil no one shall enter with anything tied up into the town of Zaria, on pain of being killed; thus did he reign, killing very many men, he made war twice, he rose up and went to Sokoto, he was driven out from his kingdom. After his expulsion Sidi Hamada obtained the kingdom of Zaria, his days were fifty-three, he died, he made no war; in his reign there was security of land for all men, you might travel (in safety), alone, to the East, West, South, and North, nothing would happen to you. After the reign of Hamada, Abdalsalami made himself king of Zaria; he moreover ||
- G 5** went to war with Kauru, he was shot by an arrow, he died, he returned not, (he reigned) nine months. After king Abdalsalami Abdu made himself king of Zaria, he lived fourteen years in his kingdom; at the beginning of his reign he rose up, he went to war with Gunu, he did not conquer its people, he returned, he waited, he prepared to start, he went forth to war with the family of Diko, a great man amongst the heathen, he conquered him; Diko was captured, he went with him in front of him, he (Diko) was killed; after this war he rose up and went to the gate of Kaffi,

G 3. غوری *gwari*] usually called Birnin-Gwari, a large town about fifty miles west of Zaria, now within the territory of the king of Kwontagora.

غتاتا *gitatu*] Gitata, which repelled the attack of the king of Zaria twelve times, is about 100 miles south-west of Zaria. It is situated on a very steep rocky incline, and owing to the strength of its position is still semi-independent. For description of this district cf. *Hausaland*, p. 66.

G 4. اککشی *akakachi*] for اککش *akakushi* "was killed."

ماداکي *madaki*] "chamberlain," a title applied to one of the chief officials in

- G** 3 sarota zaria || shekaraushi tara ya tashi ya taffi chori ya yi yaki da su ya chisu ya saki tashi ya taffi yaki ajaba ya chisu akakama sarki jaba akayenkasshi dagana ya komo zaria ya zamna shikara biu bayasa ya saki fita ya taffi yaki agwari ya chisa ya komo ya zamna shekara shi tara ya mutu baya mutua abd-al-karimi mahamma chani babarbari ya chi sarota zaria ya tashi ya taffi yaki agitata ayamna bai chisu ba ya komo ya zamna ya saki tashi ya koma bai chisu ba ya komo ya zamna zaria azuanshi goma sha biu agitata saanan ya roki ubangiji allah ya chisu saanan baya yaki gitata da ya chisu ya kuma
- G** 4 tashi ya taffi || ariwa asakoto bai son anayaki ba ya taffi anan chiki yaki akakachi da shi baba anache mashi madaki ya yi kuka maiyawa dagana ya komo zaria ya zamna chiki sarotashi shekarashi tara yakinshi fudu baya mutuashi sidi bamali ya chi sarota zaria da ya chi ya che banda da mai ba ashiggo da komi atsamri abirni zaria sai shi ya kasshi hakanan ya yi zamanishi sai shi ta yenka mutane yaki da ya yi so biu ya tashi ya taffi sakoto akafita da shi achiki sarotashi baya fito sidi hamada ya chi sarota zaria kwananshi khamsin da uku chiki sarota ya mutu ba yi yaki ba amutanen duka achiki zamanishi da kasa amana ni sai ka yi taffia kai tsaia gabbas da yamma da kudu da ariwa ba abinda zai sameka baya sarota hamada abd-al-salami ya yi
- G** 5 sarki zaria shi kua || ya taffi yaki akoralbeshi da kibia ya mutu bai komo ba watashi tara baya sarki abd-al-salami abdu ya yi sarki zaria yai shekara goma sha fudu achikin sarota far kua sarotashi ya tashi ya taffi yaki agunu bai chisu ba ya komo ya zamna ya saki tashi ya taffi yaki gidan diko wani babba kafiri ya chishi akakamu diko akazua da shi gabbanshi akayenkashi baya wanau yaki ya tashi ya taffi kofan kaffi ya yi yaki da kaffi ya

several of the Hausa States. The order of precedence at Zaria is sariki, madaki, galladima, sarikin makira, etc.

بند *banda*] more commonly written **بمد** *banda* "besides."

شى تينكا *shi ta yenka*] apparently a mistake for **شى بينكا** *shi ya yenka*.

امان *amana*] Ar. *aman* "security." For other meaning of *amana* cf. E 15, 25.

G 5. **كفى** *kaffi*] Kaffi, a town of about 20,000 inhabitants, 160 miles south of Zaria, to which it is now tributary.

he made war with Kaffi, he returned, he waited, he prepared to start again, he went to Warji to make war with it, together with Abdallahi, the king of Kano, they conquered its people; after this war he made four wars, he (continued) fourteen years in his kingdom, he was then driven out. After the expulsion of the king Abdu, Abubekr obtained the kingdom of Zaria, he

G 6 rose up and went to war with Guddo, ¶ he conquered its people, his time was two years and five months, and he died. After the death of Abubekr, Abdu returned to the kingdom, his time was five years and five months, he was then expelled (again); after the departure of Abdu, Sanbo obtained the kingdom of Zaria, he rose up and went to war with Libiri, he conquered its people, he returned and waited, he prepared to start again, he went to Kachachari, he conquered its people, he returned and waited, he prepared to start again, he went to war with Fiti, he did not conquer its people, he returned, he waited, he prepared to start again, he went to war the fourth time with Isa, he did not conquer its people, he returned, he waited in his kingdom, his time was nine years and six months, he was driven out of his kingdom. Ba Sanbo, his time was eight years and six months; on a Thursday the Anbutawa came to Zaria to make war, they killed many of the people of Zaria (during) the reign of Chanbo. After the departure of Sanbo, Othman

G 7 obtained the kingdom ¶ of Zaria, he (lived) five months in the kingdom, he rose up, he went to war with Fiti, he conquered its people, he burnt this town and he returned, he waited, he prepared to start (again), he went to Rukuba, he made war with its people, he did not conquer them, he returned, he waited, he prepared to start (again), he went to Kufana, he did not conquer its people, he returned, he waited, he prepared to start (again), he went to Dakolo, he conquered its people, he returned, he waited, he prepared to start again, he went to war with Kuchinda, he conquered its people, he returned, he waited, he rose up, he went to war with Abuja, he returned not, he conquered them not, this was his sixth war.

This is the account of the kings of Zaria, twelve in number, from Mallam Musa the Beriberi to Othman, who is now king, and of the wars which they waged. This account is reliable. The account is completed by the will of God. It is finished.

G 6. كشرى *kuchachari*] probably to be identified with Kachia, a town about 90 miles south of Zaria, between it and Kaffi.

ب سنب *ba sanbo*] i.e. the son of Sanbo.

ثنب *chanbo*] apparently a mistake for سنب *sanbo*.

- komo ya zamna ya saki tashi ya taffi warji garin yaki da shi da sarkin kano abd-al-laḥi suka chisu baya wanan yaki ya saki yaki fudu ya shekara goma sha fudu chikin sarota akafisheshi baya fito sarki abdu abubekr ya chi sarota
- G 6** zaria ya tashi ya taffi yaki aguddo ya chisu shekarashi biu da wata biar ya mutu baya mutu abubekr abdu ya komo chikin sarota shekarashi biar da wata biar akafisheshi baya fito abdu sanbo ya chi sarota zaria ya tashi ya taffi yaki alibiri ya chisu ya komo ya zamna ya saki tashi ya taffi kachachari ya chisu ya komo ya zamna ya saki tashi ya taffi yaki afiti bai chisu ba ya komo ya zamna ya saki tashi ya taffi yaki na fudu äisa bai chisu ba ya komo ya zamna chiki sarota nasa shekarashi tara da wata shidda akafita da shi asarotashi ba sanbo shina da shekara tokkos da wata shidda rana al-khamis anbutawa suka zo azaria garin yaki suka kasshi mutane zaria dayawa chikin sarota sarki
- G 7** chanbo baya fita da sanbo othman ya chi sarota zaria shina da wata biar achikin sarota ya tashi ya taffi yaki afiti ya chisu ya kona garina da ya komo ya zamna ya saki tashi ya taffi rukuba ya yi yaki da su bai chisu ba ya komo ya zamna ya saki tashi ya taffi kofana bai chisu ba ya komo ya zamna ya saki tashi ya taffi dakolo ya chisu ya komo ya zamna ya saki tashi ya taffi yaki akuchinda ya chisu ya komo ya zamna ya tashi ya taffi yaki abuja bai komo ba bai chisu ba yakinshi shidda

wanan labári sarakuna zaria su goma sha biu tunda ga malam musa babarbari har ya zua othman na yanzu da yakoki da suka yi wanan labári ankatashi ni wanan litáfi ta chika bisa yerda allah tammát.

Throughout this extract **ɓ**, which elsewhere denotes *ts*, is employed to denote the sound *d*. Thus *tsari* is written for *dari*, *tsaia* for *daia*. For the sake of uniformity I have retained the former transliteration, but the **ɓ** should be pronounced as *d*.

HAUSA CHARM.

The directions for using this charm are as follows: a facsimile of this is to be written out on a smooth piece of board, the ink used is then to be washed off and the mixture of water and ink so obtained is to be drunk, the result being, if the native belief be correct, that any person whom the drinker of the mixture has in his mind at the time, will thenceforth conceive an affection for him. Every Hausa native who has been to Mecca is believed to have acquired the power of writing charms of this kind, which are capable of causing or curing disease, and of injuring or benefiting any given person. An additional degree of sanctity and therefore of power in regard to charm-writing is supposed to attach to a man who has made the pilgrimage more than once.

The signs in the small squares are not letters and have no signification by themselves.

LIST OF WORDS REFERRED TO IN THE NOTES.

Abd-el-Kadr, <i>e</i> 4	assalat, <i>e</i> 50	buza, <i>d</i> 10
abinshi, <i>g</i> 2	'ausagi, <i>d</i> 88	
Abubekr, <i>a</i> 82		chacha, <i>f</i> 10
Abujaḥil, <i>f</i> 60	babarbari, <i>g</i> 1	chachagi, <i>d</i> 72
Abulaḥbi, <i>f</i> 61	babawa, <i>b</i> 69	chani, <i>e</i> 11
addinin gaskia, <i>b</i> 77	bábin, <i>b</i> 72	chingara, <i>a</i> 73
afko, <i>b</i> 93	bada, <i>b</i> 108	
afua, <i>f</i> 78	bada wawa, <i>f</i> 72	da yi, <i>e</i> 38
aiar, <i>f</i> 19	baia baia, <i>c</i> 33	dabarun, <i>f</i> 180
'aiauda, <i>b</i> 101	baigi, <i>f</i> 27	dabba, <i>c</i> 5
aiku, <i>f</i> 140	buiki, <i>d</i> 72	dada, <i>f</i> 246
aimanshi, <i>e</i> 30	bait almuḥaddas, <i>d</i> 60	dadachi, <i>f</i> 12
ajali, <i>c</i> 25	baḳin chiki, <i>b</i> 99	dadaidai, <i>b</i> 49
'ajamí, <i>b</i> 174	baḳkal chiuta, <i>b</i> 15	daffa kai, <i>b</i> 14
akawamata, <i>e</i> 7	bam, <i>d</i> 10	dáḳili, <i>b</i> 130
áḳiba, <i>b</i> 35	bamali, <i>g</i> 2	dallálai, <i>f</i> 201
alahua, <i>c</i> 44	bani, <i>b</i> 134	dan Amína, <i>b</i> 167
algaito, <i>f</i> 241	barka, <i>f</i> 215	dan fari, <i>f</i> 88
aljabbaru, <i>b</i> 118	barzakhū, <i>f</i> 70	dan itashi, <i>f</i> 94
aljinnu, <i>d</i> 59	baṣírátas, <i>b</i> 5	dangari, <i>a</i> 15
alḳaueḷi, <i>c</i> 22	bátsini, <i>b</i> 35	dar, <i>f</i> 231
aḷlowa, <i>f</i> 90	bawa, <i>d</i> 42	darajá, <i>a</i> 47
alúma, <i>c</i> 42	Bazo, <i>f</i> 252	darra, <i>e</i> 16
alwara, <i>a</i> 48	berri, <i>b</i> 146	dawoinia, <i>b</i> 119
amana, <i>e</i> 15, <i>g</i> 4	bidá, <i>f</i> 25	dirka, <i>f</i> 11
amini, <i>f</i> 124	Bilḳisu, <i>f</i> 58	do, <i>a</i> 20
amshiwa, <i>c</i> 24	bimbíni, <i>b</i> 18	do nía, <i>d</i> 50
amuntsiwa, <i>c</i> 38	birza, <i>d</i> 28	dogari, <i>b</i> 20
anamimanchi, <i>f</i> 13	buki, <i>a</i> 25	dokaka, <i>b</i> 147
anim, <i>b</i> 155	bungulawa, <i>f</i> 109	dorarai, <i>b</i> 127
arziḳi, <i>d</i> 3	buraka, <i>f</i> 239	dukaka, <i>c</i> 39

dumi, *b* 22
 dungum, *b* 30
 dutsi, *b* 164

Edrisu, *f* 39
 Endo, *b* 170

fáchi, *b* 80
 falka, *b* 60
 far, *f* 190
 fariḷai, *a* 69
 farkoun, *b* 1
 farsa, *d* 65
 fásika, *b* 139
 Firauna, *f* 56
 firfitowa, *f* 199
 fisata, *a* 71
 fululu, *c* 36
 fuḷuluwa, *b* 154

gaban, *b* 13
 gáfara, *c* 30
 gamata, *d* 14
 gamawa abin, *f* 247
 gani, *f* 14
 ganyi, *f* 95
 garwaya, *c* 20
 gia, *d* 10
 gichi, *b* 118
 giddan góbi, *b* 27
 girkin, *a* 84
 gislín, *f* 196
 Gitata, *g* 3
 gobara, *b* 12
 goia, *b* 116
 gorgodo, *a* 3
 gorzo, *c* 50
 guda guda, *b* 25
 gululu, *e* 9
 gurbachi, *b* 93
 gúzuri, *a* 18
 Gwari, *g* 3

hadda, *a* 51
 haddichi, *d* 5
 Hafsi, *b* 170
 hai, *e* 47
 halil, *e* 11
 hallia, *b* 135
 Ḥamana, *f* 57
 hamilu, *f* 233
 Hamza, *a* 9
 Hárich, *f* 60
 hasanu, *f* 240
 hausaki, *d* 88
 ḥawa, *f* 10
 ḥimma, *d* 6
 hisabi, *f* 136
 horo, *b* 132
 huda, *b* 85
 Ḥudu, *f* 39
 huja, *b* 140
 hurman, *f* 52
 huru-l-ḥini, *f* 103
 huska, *a* 67
 hutawa, *b* 62

ibáda, *b* 47
 idon, *b* 76
 jachiki, *d* 9
 jáhili, *b* 12
 jidda, *b* 33
 jijifi, *b* 56
 jiḳan, *b* 6
 jiḳa, *f* 162
 jujai, *b* 134

kabakki, *b* 30
 kabbar, *a* 72
 Kachachari, *g* 6
 Kaffi, *g* 5
 Kafía, *b* 142
 kai nasa, *c* 5
 kaitaro, *a* 7
 ḳali, *f* 34

ḳalkali, *b* 163
 kamal, *b* 174
 kamin, *a* 12
 ḳamna, *b* 2
 kankana, *f* 36
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 karḳatta, *b* 38, *f* 7
 Ḳaruna, *f* 57
 kasshi, *d* 39
 katerta, *d* 2
 kauchara, *a* 49
 kaḳa, *f* 39
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 ḳudira, *f* 137
 kundumi, *d* 76
 ḳurkia, *c* 18
 kurkura, *d* 4
 ḳurḳurḳur, *b* 32
 kushikushia, *f* 106
 kutara, *d* 16

lábithína, *f* 179
 laddabi, *b* 37
 lafáfa, *b* 46
 läifi, *c* 1
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ma'abudu, *d* 3
 maaika, *f* 159
 madaki, *g* 4
 madudai, *b* 122
 mai mai, *d* 44

- ma'aminu, *f* 189
 maiberri, *a* 16
 maifasawa, *f* 174
 maigóbi, *b* 3
 maihaya, *c* 10
 maikára, *a* 3
 maikásh, *f* 55
 mainadái, *f* 16
 mairabiwa, *b* 158
 maisama, *a* 2
 maiyo, *b* 3
 majinata, *b* 59
 makáda, *b* 120
 mákithína, *f* 179
 makuri, *c* 18
 mallam, *a* 21
 mararaba, *b* 23
 marbika, *f* 194
 mashíd, *f* 55
 masowa, *f* 79
 masuhalal, *f* 205
 masukura, *f* 201
 masuriba, *f* 201
 matsinna, *f* 8
 mawa'adu, *f* 131
 mayata, *f* 37
 mayi, *a* 82
 mazoro, *d* 11
 Medina, *f* 251
 mumini, *c* 38
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