



HAUSA AJAMI READER & MULTIMEDIA WEBSITE

Fallou Ngom, Daivi Rodima-Taylor,
Jennifer Yanco & Mustapha H. Kurfi

HAUSA AJAMI READER

& Multimedia Website

**Fallou Ngom, Daivi Rodima-Taylor,
Jennifer Yanco & Mustapha H. Kurfi**



African Studies Center
Readers in Ajami

**African Studies Center &
Department of Anthropology
Boston University**

Hausa Ajami Reader & Multimedia Website

African Studies Center &
Department of Anthropology
Boston University
232 Bay State Road
Boston, MA 02215
Website: <https://sites.bu.edu/ria/>
Email: fngom@bu.edu; rodima@bu.edu

This work is titled *Hausa Ajami Reader & Multimedia Website* and is assigned to Boston University. It is licensed to the Government under the terms of grant #P017A200039 from the U.S. Department of Education.

Published in 2025.

Permission to reproduce activities in this book is granted for noncommercial purposes only. Please credit the book title, authors, and Boston University. No other part of this publication, including online companions, may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photography, recordings, or any information storage or retrieval system, without permission in writing from Boston University.

The images featured in this *Reader* were taken by members of the Hausa Ajami fieldwork team, unless otherwise noted.

ISBN #: 979-8-218-51649-9

Table of Contents

Acknowledgments	ii
Introduction: Hausa Ajami Reader	1
Hausa and Modern Standard Arabic Letters	8
Unit 1 Agriculture and Environment	10
Unit 2 Civil Documentation	40
Unit 3 Health and Healing	75
Unit 4 History and Religion	120
Unit 5 Ajamiscap: Ajami in the Public Sphere	161
Unit 6 Ajami in the Media	186
Additional Resources	208
Answer Key	208

Acknowledgments

We are delighted to extend our gratitude to the following individuals and institutions who have assisted in the development of the *Readers in Ajami* and the accompanying Multimedia Companion Website. We thank the United States Department of Education for funding this project under grant #P017A200039 and the International Foreign Language and Education program for their guidance throughout. Our appreciation also goes to Boston University's Provost Office, the College of Arts and Sciences, the Department of Anthropology, the Geddes Language Center, and the African Studies Center for their support.

We would like to express our sincere thanks to the Ajami scholars in Senegal and The Gambia who generously shared their texts and participated in interviews for this project. Special thanks go to the staff of the West Africa Research Center (WARC) in Senegal and its director, Ousmane Sène, for their invaluable logistical support. We are also grateful to Neil Patel and Mark Jamra of JamraPatel for developing the Wolof, Hausa, and Mandinka Ajami keyboards.

Lastly, we extend our thanks to everyone who contributed to this project in various capacities. These include Fallou Ngom, Daivi Rodima-Taylor, Jennifer Yanco, Mustapha H. Kurfi, Ablaye Diakite, Elhadji Djibril Diagne, Bala Saho, Sherif Sarr, Ousmane Cisse, Gana Ndiaye, Sam Niang, Ibrahima Ngom, Mamadou Aw Ndiaye, Ibrahima Yaffa, and the Boston University Geddes Language Center Lab digital specialists: Alison Parker, Shawn Provencal, Mr. Frank Antonelli, and Mark Lewis. Daivi Rodima-Taylor also handled the design layout and typesetting of the Reader.

Disclaimer: The contents of the Readers in Ajami and Companion Multimedia Website were developed under grant #P017A200039 from the U.S. Department of Education. The content of the Readers does not necessarily reflect the policies or views of the US Department of Education nor should one assume endorsement by the Federal Government.



Introduction: Hausa Ajami Reader

Ajami is the term used to refer to non-Arabic languages and literatures that are written with specially adapted forms of the Arabic script. African Ajami literatures hold a wealth of knowledge about history, politics, and cultural and intellectual traditions of the region, but are generally unknown due to lack of access. The rich Ajami traditions on the continent refute the claims that Africa lacks written traditions. Ajami remains important in urban market-places and other centers of the informal economy, and in rural areas where Quranic schools are the primary educational institutions. The result of this widespread grassroots literacy has been the production of a large corpus of Ajami documents spanning several centuries, a corpus that is an essential source of knowledge of many African cultures.[1]

Our specialized Ajami Readers in Wolof, Mandinka, and Hausa - three major African languages with rich written Ajami literatures - aim to provide students, language teachers, scholars, and professionals with the necessary linguistic, cultural, and literacy skills to engage with Ajami users of West Africa.[2] Readers in Ajami and the companion website are rich sources for students and various American professionals interested in becoming bridge builders to these increasingly important Muslim societies of the Sahel region.

[1] See also Ngom, F., Rodima-Taylor, D., and Robinson, D. (2023). 'Ajami Literacies of Africa: The Hausa, Fula, Mandinka, and Wolof Traditions. *Islamic Africa*, 14(2), 119-143.

[2] Our project, *Readers in Ajami and Companion Multimedia Website* (<https://sites.bu.edu/ria/>), was funded by a three-year grant from the U.S. Department of Education Title VI Program.

These instructional resources cover a range of fields, including business and economy, health and medicine, agriculture and the environment, and human rights, politics, and diplomacy.

In this Reader you will find materials in Hausa Ajami. Hausa is an Afro-Asiatic language widely spoken throughout West Africa. Its epicenter is in northern Nigeria and Niger, often referred to as Hausaland. In terms of number of speakers, Hausa rivals Swahili as the most important language on the African continent. It is the pre-eminent language of Northern Nigeria and widely spoken in neighboring countries. Hausa has been written with a modified Arabic script since the 18th century.[3] The growth of Hausa Ajami was accelerated by the reform movement of Usman dan Fodio (1754-1817) and the Sokoto Caliphate, which dominated the Northern Nigerian region through the 19th century. Usman dan Fodio, his daughter Nana Asma'u (1793-1864), and their contemporaries made a very conscious effort to spread their message and faith through Ajami in Hausa and Fulfulde. Dan Fodio and his contemporaries composed works to persuade people to join the reform movement and to instruct them in Islamic practice.[4]

His daughter Nana Asma'u Bint Usman dan Fodio was a highly influential literary and educational innovator whose work advanced the central role of Ajami in Hausa and Fulfulde communities of West Africa. A nineteenth-century Muslim scholar and scribe, she witnessed battles of some of the largest West-African jihads of the era, and explored the preparation and conduct of the jihad in her poetry. Asma'u was an

[3] See David Robinson, *Muslim Societies in African History*, Cambridge: Cambridge University Press, 2004, p. 145-146. See also John O. Hunwick, *West Africa, Islam, and the Arab World: Studies in Honor of Basil Davidson*. Princeton, NJ: Marcus Wiener Publishers, 2006; and Hamid Bobboyi, "Ajami Literature and the Study of the Sokoto Caliphate", in *The Meanings of Timbuktu*, ed. Shamil Jeppie and Souleymane Bachir Diagne, Capetown, HSRC Press, 2008.

[4] See David Robinson, *Muslim Societies in African History*, Chapter 9, "Sokoto and Hausaland: Jihad within the Dar-al-Islam," p. 140-152; for more information on Usman dan Fodio and the Sokoto Caliphate see also Murray Last, *The Sokoto Caliphate*, London: Longmans, 1967. For the pedagogy and career of Nana Asma'u, see Jean Boyd and Beverly Mack, *One Woman's Jihad: Nana Asma'u, Scholar and Scribe*, Indiana University Press, 2000; and Jean Boyd and Beverly Mack's collection of Nana Asma'u's writings in Arabic, Hausa, and Fulani, including English translations: *Collected Works of Nana Asma'u, Daughter of Usman dan Fodiyo (1793-1864)*, Michigan State University Press, 1997.

educator, scribe, and feminist activist “whose strategies for political and religious reform changed the social order in northern Nigeria forever.”[5] The work of Nana Asma’u also includes treatises on history, law, mysticism, theology, and politics, and was heavily influenced by the Arabic poetic tradition.

British colonial authorities used Ajami in official documents and correspondence with Muslim rulers of Northern Nigeria into the early 20th century. It was only in the late 19th century that European travelers and missionaries began to write Hausa in the Latin script. Later, British colonial policy promoted the use of the Latin script throughout its administration and schools. Nevertheless, the first Hausa newspaper, *Gaskiya Ta Fi Kwabo (Truth is More Valuable than Wealth)*, established in 1939, included pieces in Ajami as of 1941, and the more recent weekly Hausa newspaper, *Alfijir* (the Hausa word for ‘dawn’), established in 1981, is published entirely in Ajami. Hausa Ajami still appears on Nigerian currency notes and is widely used in both religious and secular contexts.[6]

The Hausa Reader builds on the Ajami manuscripts, texts, and records digitized by project members during fieldwork in Hausa communities of Nigeria, and on the video interviews and digital images recorded in the local Ajami user communities. Our manuscript selection focused on the overall goal of the project, which is to promote Ajami literacy, cultural literacy, oral proficiency, and linguistic knowledge that is directly applicable to professional and academic disciplines. Using participatory knowledge-making, our team of researchers conducted ethnographic interviews, held conversations with chanters and singers of poems and treatises, and collaborated with local experts in transcribing and translating Ajami manuscripts. Through detailed field interviews, our research team uncovered insights into the daily practices of Hausa

[5] Beverly Mack, “Nana Asma’u: A Model for Literate Women Muslims,” in ed. Janell Hobson, *The Routledge Companion to Black Women’s Cultural Histories*, Routledge, 2021. See also: Boyd and Mack, *One Woman’s Jihad*; and Boyd and Mack, *Collected Works of Nana Asma’u*.

[6] See also Ngom, F., Rodima-Taylor, D., and Robinson, D. (2023). ‘Ajami Literacies of Africa: The Hausa, Fula, Mandinka, and Wolof Traditions. *Islamic Africa*, 14(2), 119-143.

Ajami users, their history of learning and using Ajami, and their assessments of its educational and cultural value. This provides users of the Reader with significant information about the present-day role of Ajami in the Hausa-speaking communities of West Africa.

The Hausa Ajami Reader contains six thematic Units with biographical information and images of the authors or discussants of the manuscripts, the texts in Hausa Ajami with Latin-script transcriptions and English translations, images of Ajami user communities, glossaries and notes, and pedagogical exercises. The Reader Units are complemented by their corresponding Hausa Ajami video interviews on the project website (<https://sites.bu.edu/ria/hausa/>) containing video clips with Latin-script and English subtitles, metadata with information about the content and subject of the videos and their location and contributors, Ajami user community images with Latin-script and English captions, glossaries and notes, and pedagogical exercises.

Unit 1 focuses on the topics of agriculture and farming, and features texts from a collection of agricultural extension materials issued by the College of Agriculture at Ahmadu Bello University in Zaria in Kaduna State. It covers topics such the cultivation of ginger, a plant that plays an important role in Hausa cuisine and herbal medicine; cultivation and harvest tips for beans, yams, and other crops; dealing with pests such as grasshoppers; livestock health and immunizations; and raising goats. In the video interview (<https://sites.bu.edu/ria/hausa/hausa-unit-1/>), Malam Salihu Sulaiman of Ahmadu Bello University discusses Hausa Ajami manuscripts on agriculture, horticulture, and animal husbandry. He shares his thoughts about the usefulness of Ajami in the development of agriculture and the economy at large in Nigeria.

Unit 2 focuses on the topics of business and economy. It provides a range of documentation in Ajami, revealing its importance in everyday affairs. The seven manuscripts featured in this Unit include a land agreement between the owner of a plot of farmland and the person paying for the transfer of its use; a merchant's daily ledger; a note about an outstanding debt; a historical account of the Gabari Institute of Islamic Calligraphy and Design; two personal letters; and a wedding invitation. The video interview (<https://sites.bu.edu/ria/hausa/hausa-unit-2/>) with Muhammad Ibrahim

Sulaiman, popularly known as Dr. Shamsu, provides insights into the use and historical evolution of Hausa Ajami. A professor of Economics and Sociology at Bayero University in Kano, Dr. Shamsu talks about the role of Ajami in the economic and civic spheres of Hausa life.

Unit 3 deals with the topics of health and medicine. It features an excerpt from a book on traditional medicine and a number of posters focusing on public health and the COVID-19 pandemic. The book on traditional medicine is authored by Amina Lawal Garba, an expert in traditional Hausa pharmacology. In the book, she highlights some common medicinal herbs, the conditions they treat, and discusses how to use them. The text is accompanied by images of the herbs with names in Hausa and in English. In the accompanying video interview (<https://sites.bu.edu/ria/hausa/hausa-unit-3/>) the author discusses her personal life, tells us how she was inspired to write a book on pharmacology in Hausa Ajami, and reflects on challenges around the use and teaching of Hausa Ajami.

Unit 4 tackles the topics of history and religion. The unit contains two manuscripts: first, excerpts from the book, *Yan Taru of Nana Asma'u Dan Fodio*, written by Professor Sadiya Omar, which provides a history of this important grassroots women's movement. Professor Omar is an expert on the Sokoto Caliphate, especially regarding the role of women, and is a world authority on the Yan Taru movement. The Yan Taru movement was established in the 19th century by Nana Asma'u, daughter of Usman dan Fodio, founder of the Sokoto Caliphate. Its mission is to spread Islamic and practical education among women. Sadiya Omar has written extensively about Nana Asma'u in both Hausa Latin and Hausa Ajami. In her video interview (<https://sites.bu.edu/ria/hausa/hausa-unit-4/>), Sadiya Omar discusses her educational path and talks about women's contributions to the use of Hausa Ajami in academic scholarship as well as politics. The second text featured in the Unit is part of the legendary poem, *Bagauda*, which traces the establishment and early history of Kano.

Unit 5 focuses on the use of Ajami in the public sphere. It discusses the visual impact of Ajami through signage, flyers, and posters and demonstrates the ubiquitous nature of Hausa Ajami in everyday life. The Unit provides visual samples of directional

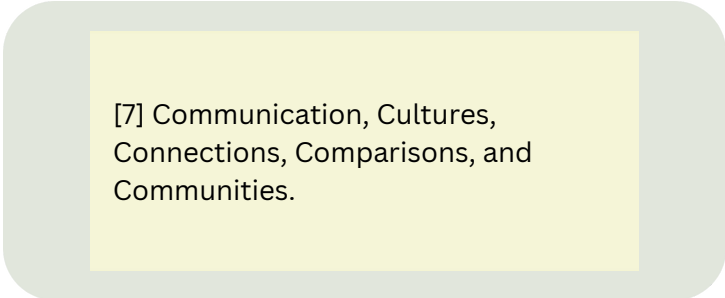
signs, campaign posters, logos, advertisements, and even house numbers from Hausa communities in Nigeria. In the video interview (<https://sites.bu.edu/ria/hausa/hausa-unit-5/>) that accompanies this Unit, Professor Abdalla Uba Adamu discusses the pervasiveness of Hausa Ajami. He traces the political history of Ajami in Hausaland and its widespread use in pre- and early colonial times. With government support, Professor Adamu envisions a new flourishing of Ajami through schools, media, and the arts.

Unit 6 features materials about the use of Ajami in the media. It includes excerpts from two Hausa Ajami newspapers. The first comes from *Alfijir*'s 1981 inaugural edition. *Alfijir* was one of the foremost Hausa Ajami newspapers. Its sister publication, *Albishir*, which is in Hausa Boko (Latin script), continues to be published online. The second excerpt is from the relatively new Hausa Ajami newspaper *Tabarau*, a monthly newspaper produced in Kano. The inaugural edition, from which we drew our text, was printed and distributed in July 2021. In the accompanying video interview (<https://sites.bu.edu/ria/hausa/hausa-unit-6/>), Mustapha Hashim Kurfi talks about learning Ajami through his father and the role of *Alfijir*, one of the early Ajami newspapers published by the Triumph Publishing Company in Kano.

Each Reader Unit provides a rich glossary and notes section. The glossary includes keywords from the Unit text that may have a special meaning, be unfamiliar, or otherwise worthy of note, and provides a detailed explanation of these. The notes section includes materials referring to local cultural practices, metaphors, idioms, and proverbs that warrant explanation. This is followed by pedagogical exercises that focus on developing learners' Ajami reading comprehension and Ajami writing skills, conversational and listening skills, and cultural competence. The video interviews associated with each Unit on the Readers in Ajami website contain similar sections of glossaries, notes, and pedagogical exercises, and provide access to an embedded Hausa Ajami keyboard for learners to use when completing the exercises on this interactive website.

The primary objective of all these instructional materials is to provide students, teachers, and professionals, including Peace Corps volunteers, diplomats, journalists, business people, NGO employees, and academics with the language, cultural, and literacy skills they need to engage constructively with the millions of Hausa, Mandinka,

and Wolof Ajami users in West Africa. Although these Ajami users form major constituencies within their societies, they have been largely ignored when it comes to African language teaching and instructional materials. Anchored in the "Five Cs"[7] of the National Standards in Foreign Language Education in the 21st Century, the Readers in Ajami resources help learners develop specialized linguistic competencies relevant to their respective professions, but also the cultural literacy needed to foster successful cross-cultural dialogue, knowledge transmission, and solution-seeking. The Readers also offer a template and a methodology that can be replicated for other African languages so as to incorporate important local forms of knowledge and writing traditions, which co-exist with Latin script orthographies in Africa. The Readers and associated multimedia resources provide students access to the knowledge recorded in both Ajami and Latin scripts, and complement existing Latin script materials in order to enhance reading, writing, listening, and speaking proficiency. The Readers provide an optimal model of how to build, evaluate and sustain specialized textual and digital instructional resources that incorporate local voices and knowledge recorded in multiple Ajami scripts – a resource that many academics and professionals have overlooked for centuries.



[7] Communication, Cultures, Connections, Comparisons, and Communities.

Latin, Hausa, and Modern Standard Arabic

<i>Latin Hausa Orthography</i>	<i>Hausa Abajada</i>	<i>Modern Standard Arabic</i>
A	ا	ا
B	ب	ب
J	ج	ج
D	د	د
(H)*	ه	ه
W	و	و
Z	ز	ز
Ḥ	ح	ح
Ḍ	ط	ط
Y	ي	ي
K	ك	ك
L	ل	ل
M	م	م
N	ن	ن
Ş	ص	ص
(c)	ع	ع
F	ف	فا
Ḑ	ض	ض
K	ق	ق
R	ر	ر
S	س	س
T	ت	ت
C	ث	ث
X	خ	خ
(DH)*	ذ	ذ
(Z)*	ظ	ظ
(GH)	غ	غ
SH	ش	ش
TS	ظ	ـ

* Denotes an uncommonly used letter in Hausa Ajami writing.

Guide to Vowels in the Hausa Language

Short Vowels

a	بَ	e	پَ or پِ	o	بُ or بُو
a	بَ	i	پِ	u	بُ

Lengthening Vowels

aa	ا	ee	ا	ii	پِ
			ا		ی
			ا	oo uu	و
			ی		

Note: In general, vowels are lengthened by adding *alif* (for 'aa'), *yaa* (for 'ee' and 'ii'), and *waaw* (for 'oo', and 'uu'). Also, words beginning with vowels may be written with an *alif* accompanied by the appropriate vowel diacritics.

Mustapha H. Kurfi, *A Practical Guide to Learning Hausa Ajami* (Boston, MA: African Studies Center, Boston University 2017), VI-VII



Unit 1

Agriculture and Environment

The Ajami texts for this unit are drawn from a collection of agricultural extension materials in pamphlet form. The pamphlet on techniques for cultivating ginger is one of a series issued by the College of Agriculture at Ahmadu Bello University in Zaria, located in Kaduna State. Other pamphlets deal with techniques for cultivating beans, yams, and other crops; pest control (especially grasshoppers); livestock health and immunizations; and raising goats, with a focus on building appropriate shelters for them.



Figure 1: The main gate of Ahmadu Bello University (ABU) where the College of Agriculture is located. Courtesy of Mustapha H. Kurfi.



The pamphlets of the agricultural extension service of the College of Agriculture at ABU are issued in a handy format that can be kept in the farmer's pocket. That they are distributed in Ajami attests to the importance of this form of literacy among Hausa agriculturalists.

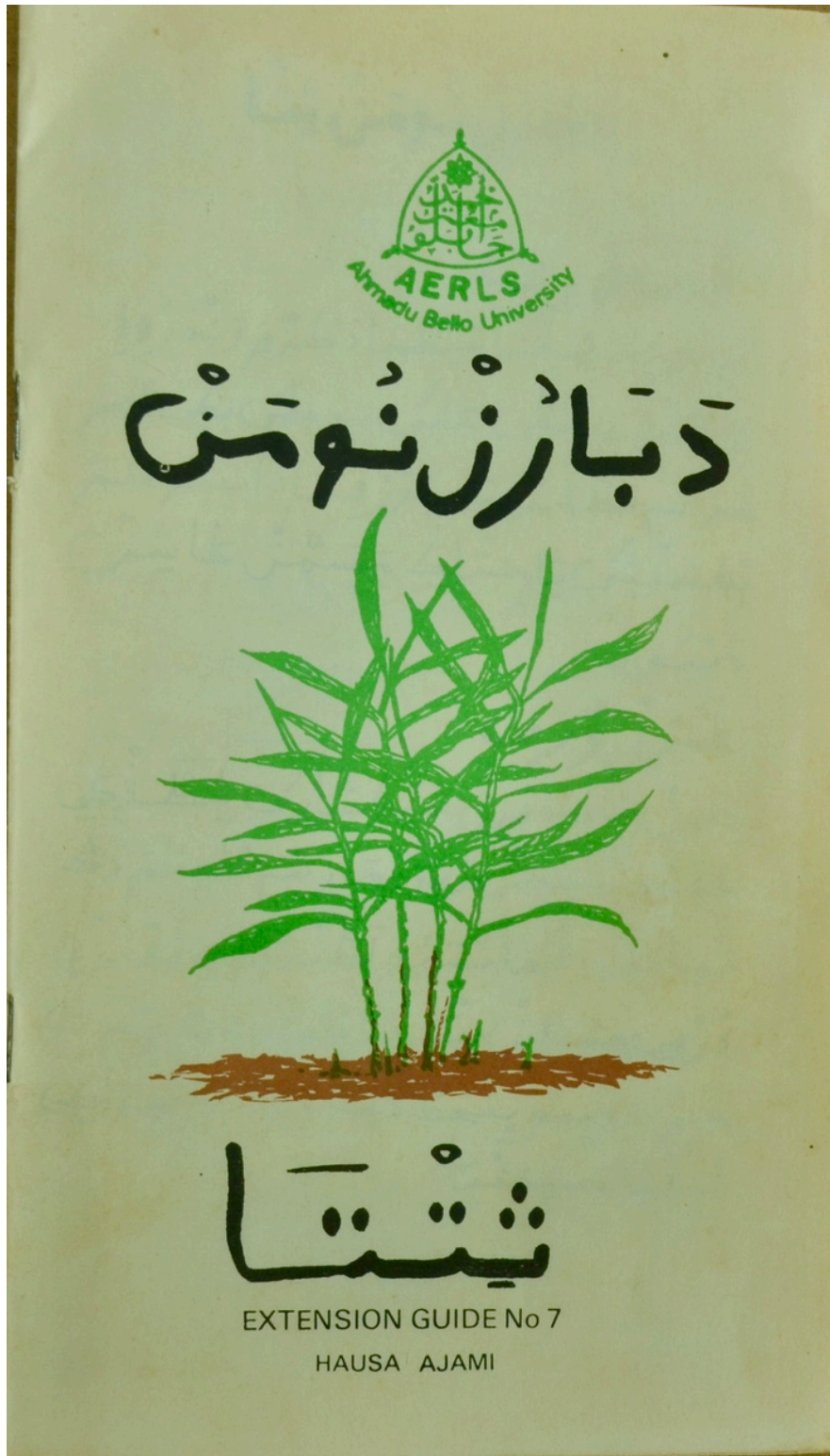


Figure 2: Institute for Agricultural Research at Ahmadu Bello University in Zaria, Nigeria. Courtesy of Malam Auwal Haladu.

The pamphlet featured here consists of 10 pages of text. It concerns the cultivation of ginger, an important ingredient in Hausa cuisine and medicine. The pamphlet is divided into several short sections, each addressing an element of the process, from selecting a location and preparing the land, to taking ginger to market. Ginger plays an important role both in Hausa cuisine and in herbal medicine. Mixed with lemon juice, it makes a refreshing cold drink. Dried, it may be pulverized and mixed with hot peppers and peanuts to make a powdered spice. Ginger also has a number of medicinal uses, including supporting nursing mothers.

Ajami Text 1: Dabarun Noman Citta

[Cover]



Source: Pamphlet produced and distributed by Agricultural Extension and Research Services, Ahmadu Bello University, P.M.B 1044, Zaria, Nigeria, published in September 1986.

دَبَارُزُ نُومَنُ شَتَا

دَپِنُ وُورِي

دَپِنُ وُورِي مَيَنَغَتَا مَيَنَمَا دَکَرَم وَنَدَرُوَا
 بَايَکَنَتَوَا مَبَلِي مَبَلِي يَدَکِي تِيکِي کَم
 مَرَسَم مَظَلَن دَينَدِي کَوَر فَسَا، اَنَسُو کَم
 يَکَسَنَبِي يَاجَتَاکِ مَسَمَن کَايشَن
 دَبِيوِي

عَمَرُزُ وُورِي

دَدَارُزُ کَا دَپِ وُورِي سَيَکَسَارِي سِطَلَفِي
 کَافَتُو تَنِيکُن وَتَن مَارَسَم کَو کَم دَک
 لُوکِن دَلَمَا تَسَمُو آکَنَسُو آيَکَفَتُو
 دُرَبِي مَسَالِن اِنْتِ تَر کَم آکَنَسُو آيَم
 حَرَسُو يُو يَنَحَا دَيسَايشَن تَر تَجَدَا يَلِي
 تَيَقِيَا مَنِيَمَنِيَا

وَتَوَ اِرَزْ شَتَا يَكَمَاتَا اَشُو كَا
 مَكَرِي نُو دِي مَسَا يَنْطِي بَسِي نِي مَارِزْ
 شَتَرْدَا يَكَمَاتَا اَشُو كَبَا اَمِنْ دُكَا دَا كَا
 اَنْلَرْتَا فِنْخِي وَا شَتَا مِي رَوِي تَا بِي رِي بَا
 مَسَمِنْ نَم مَنِي نِ مَنُو مَا .

تَانِي اِرَزْ

اَطْنِي تَانِي اِرِي شَتَا نَا دَزْ مَكَا وَا
 جِي نِي اَذِي شَتَا مِي نُو اَجِي دُومِي نِ
 يَنْخِي اَطْنِي نَا يَافْزْ شَتَرِي مَنُو
 مَنُو كَم كَم وِي يَنْ اَطْنِي سُو يَسِي مِ
 اَدْنُو بِي دُو عُكَا .

لُوكِي نِي نَشُو كَا

اَطْنِي شُو كَبِي اَفِي لِي بَطْنِي اَبَا
 يَسِي شُو كَا دَشُو كَا اِنِي مَطُو كَم
 يَسِي لَ اِي نِ شُو كَا اِنِي شُو دُ زَبِي نِ

رَامِنْ شُوكَا كَلَمَبَا سَنَ يَوُبِي إِشِي كَلِي
 دُوبِي : أَكُنَسُو أَيَشُوكَا دَا زَرِي دَمِنَا
 تَا سُو كَا مُسَمَّنْ أَكَلَنِي زَارِي أَكَلَبَا
 رِي نَشُوكَا يَكُنْ وَتَنَمَارِسَم دَوَ أَفِرَلَا
كَلُوشَتَانِبَكُن تَا كِي

مَحِي كَا شَتَانِبَكُن تَا كِي كَلَمَسَمَّن تَا
 بِم سُن تَا كُن مَعْرَجِيَا كَا شِن دَبُوبِي
 إِذَنْ دَا أَسَا مَر أَكُنَسُو أَوَا ظَم مَحْرَتْن مَكَا
 نَم كَلَم وَبِي بِمَكَا كَلِي نَ أَيَكْفُودَم نَن
 سِي عِي كَلِبَتَا بِسَنِي شِم : أَمَدِي نَسِي كَلَمَر أَكَلِي
 أَمَقِي دَبُوبِي مَسُو تَوِي نَ كَلَم مَحْمِسَن
 مَحْمِسَن نَا تَا كُن كُنْ كَلُوشَتَانِبَكِي
 نَم كَلُوشِي بِمَكَا : كَلَم سَوِي دَا إِذَبَا تَا كُنْ
 كَلَم مَحَكَا : أَيَحْنَا كَا دَبُوبِي كَلِي دَا زَرِي
 شُوكَا تَا ظَم رُو دَم نَن سِي عَوَبَا سَوَرِن

بُهوَ طَيِّبِي بَاتِي سَائِي مَحْطُو دَو شِد :

يُون مَقِينِي

اَكْنِي سَامُن مَحْرَتَن بِي نِي شَتَامِينِيَا
ظَم نَم طَو وَشِي بَكَا : اَدَن اَكْبِي شَاوَر وَرِي
دَا كَبِي زُورِي نُو مَنَّا اَكْنِي سَامُن مَحْر
تَن بِي نَم بَكَا طَيِّ

اِحْيَا مِيسَوِي نَحْيِي زِي شَتَامِينِيَا

حَنِيَا مِيسَوِي نَحْيِي زِي شَتَامِينِيَا
ظَم اَبِي بَبِي زِي شَتَامِينِيَا نُو تَا كَدَا شُو
بَنَّا كَرَا اَكْنِي فَا رُكُو تَامَتَا اِنْدَا اَكْرِي تَا
دِي تَا وَ دَا زِي رُو نَدِي مَنَّا يَا طَو بَكِي وَ تُو
لُو كِي نَدِي مَنِي نِي شَتَامِينِيَا يِي غَا يِي بُو شِي
دُن كَدَا وَ شَر دَا چِ تَفُو بِي غُو نَرَا اَكْنِي سَا
نُو بِي بَكُو يِي نُو نَرَا فُو بِي وَ تُو اَسْمِ
مَحْنِيَا مَن كَر وَ نَدِي يِي غَا يِي تُو بِي شَتَامِينِيَا

شَم تَا اِر تَنْعَلُو كِشَن فَر كَشَاو وَا جِبِنِي
 يَتَجِبِي تَا اَوْرِي مِي جَشَشِي زِي نُو اِنْد
 اِسْكَ جَلَا ظَلُو سُو سَنِي كَلَم لَلْبِي بِي يَتَجِم
 شَتَر كَانِي شِي مِي ظَفَتَا يِر فِتَا د بَسَشِي زِي
 شِيَا وَا مِلَشَن وُشُو رِي شِيَا د بَسَشِي زِي
 شِيَا وَا يَكُنَر جِي يَم نَحَا اَعُو نَا يَمَنِيَا
 عُو نَا يَكُنَم شَتَا وُشِيَا يَكُنَم رِي بَلَا اِر وُشَر
 دَا جِ : دُنْ حَكَا وَا جِبِنِي نَم مَنُو مَن شِيَا
 يِر بِي شِيَا سَم دَعْنِي كُو كَم شِيَا وَا
 دَا دَرَن يَا عَم رِي نَشَم كَا : وُشُو دَا اَبَر كَلَن
 بِي بِي كَلَن دُو مَن اَذُب تَا كِي وَنَد دَم
 فَر بِي سِي عَر بِي دَا : حَكَلَن دَا اَبَر
 شِيَا رِي مَحَر نَخَر مَا كَم اَكُنَسُو كُو
 رِي شِيَا وُزِي دَم مَسَالِن اِنْتِي بِي كُو بِي
 يِن نُو مَا

اِدَنْ دَنْ مَحْرَانْدِي شَتَر سُو سِي شُو بَدَا
 اَسِي مَوْتَا وَ حَلَزِيْن سُو مَابَا : دَنْ مَحْكَ يَز
 شِيَا قِرْد تَهِي سُو سِي تَجِي دَا مَكْنُو اَنِي شِرَا
 اَمَحْنَكَلِي

يَنْ بَرَكَا :

اَلْوَكَلِيْن شُو تَنْ شَتَا شِيْبِي اَمَحْنَعَنِيَا
 پَنْتَا يَابُو شِي يَنْتَا كَلِيَا : شُو دَا رَنْ مَحْنَخَكَا
 سِي تَجِي مَو بَر تَنْ اَقَر بَر ظَا اَمَنْ كَلَر لَلِي
 بِي اِي بَر طَنْ دَلُو رَا دُو مِيْن كَدَا اَكْرِيَا يَا
 كَلَنْ شَتَر كَلُو اَبَر سَم شِي كَنْ فَسَا :
 كَلَمَا اِدَنْ مَحْرَانِي كَلْبَتُو سُو سِي لُو
 كَلِيْن يَنْشُو كَا شُو بَر طَنْ بَدَا شِي وَ حَل
 بَا :

شَرِي شَرِيْن كَلِي شَتَا كَسُو :
 شَتَا كَلَنْ كَر شِي كَلِي هُو كَمَنْ سِيْن
 تُو

شَمَّا جَبَطَا : دُنْ مَحَا وَاجِبِنِي مَنُومَن
 شَتَا سِيَتَانِي دُنْ اِرَزْ وَنَسَن شَتَرْ دَرَحَا
 نَحْ شَاوَرَزْ يِنْدَه دَا اَعَارَتَا كِبِنِ اَكَلِيَتَا
 كَسُوَا : كَشُونِي دِيَدِي يَدَه اَكِيَعِيَا سَر
 قَوَا اَكُو وِشِي رَانَا : كِيَنجِي مَخَزْ جِيَن
 دَبَرْدَه مَجِيَن سَوِيَرْ كَلِيَكِي فَسَن دَجِي
 جِيَن كَوَنجِي : اِدُنْ كَبِيَر مَحَرِي كَنِيَلِي
 كَنظَرَن بَا دَا شِيَسُو فَيِيَا : شُو دَه نَن
 سِيَطَرَبَ شَتَر شِيَن رُوَا دُو مِن تَجِفَا
 دَه نَنبِي كَمَر دَا كِيَر نَف طُو كَن شَتَر
 نَدَا نَدَا كَنظَر كَبِي يُون اَمَنظَلِي
 دُو فَا مَر سَكِينِي وَشِي دَا كَلَنظَر
 سِيَطَرَبَ اِيَن شَكِينِي رُوَا وَشُو جَنَدَا
 مَر بِيَن دَا كَا نَحْمَر سِيَطَرَبَ جِي شَتَر
 كَنْمَر دُو اَمَنظَلِي كَناشَن رُوَا مَحَر

تَمَّامًا جَبَلَاتٌ ۖ دُنْ مَحَا وَاجِبِي مَنْ مَن
 يَشْتَأ سِيَّتَانِي دِنْ اِرْزُ وَنْتَن يَشْتَرُ ۖ دِرْحَا
 نَم شَاوَرَزُ يَنْدَ دَا اَعَارَتَا كَهِنَ اَكَلِيَّتَا
 كَسُوَا ۖ كَشُونِي دِيْدِي يَدَا اَكَلِيَّتَا سَرَّ
 بَعَا اَكَلُو وَبِي رَانَا ۖ كَلِيْنِي كِي تَمْنَخَرُ مِجِيْنُ
 دَبْمَرُ دَخَمُ مِجِيْنُ سَوِيْنُ كَلِيْ كَلِيْ فَسَنُ دَلِي
 مِجِيْنُ كَلِيْنِي ۖ اِدُنْ كَلِيْر مَحَرِي كَلِيْ
 كَلِيْ كَلِيْنُ بَا اَدَا تِيْسُو فَيِيْبَا ۖ شُو دَخَمُ نَنْ
 سِيْطَلُ دَبَّ يَشْتَرُ يَكِيْنُ رُوَا دُو مِيْنُ تَجِيْفَا ۖ
 دَخَمُ نَنْبِي كَلِيْر دَا كَلِيْر نَفَمُ طُو كَلِيْنُ تَشْتَرُ
 مَدَا اَعْدَا اَكَلِيْنُ كَلِيْرِي پِيُونُ اَمَنْطَلِي
 دُو فَا مَرُ سَكِيْنِي ۖ وَشَبِي دَا كَلِيْنُ كَلِيْنُ
 سِيْطَلُ سَطَلَا اِيْ كَلِيْنُ كَلِيْنِي رُوَا وَشُو جَنْدَا
 مَرُ بِيْنُ دَا كَا اَعْمَرُ سِيْطَلُ نَجِي يَشْتَرُ
 كَلِيْمَرُ دُو اَمَنْطَلِي كَلِيْنَا شَنْدُ رُوَا مَحَرُ

تاییدی دَسَو تَکُتْ شُو دَعَم نُنْ بَایِن
تَابُو بَشی سَی عَطی کَسُو آسَیِر:

دَن فَاِرَز بَیَانِ سَی کَعِیْطُو دَقَتُو
رُکَا غَم دَاِر کَتَامَ عَیْطُکُنْ بَنُیْطُنْ مَعِیْن
غُونَا سَامُر زَاِر عَت



Figure 3: Ginger root (*Zingiber officinale*), a flowering plant that produces rhizomes used for both culinary and medicinal purposes. Courtesy of Jennifer J. Yanco

Transcription

[Cover]

Dabarun Noman

...

Citta

Extension Guide No 7

Hausa Ajami

Dabarun Noman Citta

Zabin wuri

Zabi wuri mai nagarta mai kama da kurmi wanda ruwa
ba ya kwantawa male-male ya dade ciki kuma
maras matsalar-zaizayewar kasa. Ana so kuma
ya kasance ya yi taki musamman kashin
dabbobi.

Gyaran wuri

Da zarar ka zabi wurin, sai ka share shi tsaf ka yi
kaftu tun cikin watan Maris ko kuma duk
lokacin da lema ta samu. Akan so a yi kaftun da
zurfi misalin inci tara, kuma akan so a yi
har sau biy. Yin haka zai sa cittar ta yi dadi,
ta yi kwaya manya-manya.

Wacce irin citta ya kamata a shuka?
Har yanzu dai masu bincike ba su ce ga irin
cittar da ya kamata a shuka ba, amman duk da haka,
an lura tafin giwa citta mai rawa ta fi riba
musamman ga manyan manoma.

Tanadin iri

Akan yi tanadin iri ne tun a gona. Don haka wa-
jibi ne a zabi citta mai kyau a ajiye domin
yin iri. A kan yanka yatsun cittar ne guntu-
guntu kuma kowane yanki akan so ya sami
idanu biyu zuwa uku.

Lokacin yin shuka

Akan yi shuka ne a fili, ba kan kunya ba.

Nisan shuka da shuka inci huɗu, kuma

nisan layin shuka inci shida. Zurfin

[Page 3]

ramin shuka kuma ba a son ya wuce inci ɗaya

zuwa biyu. Akan so a yi shuka da zaran damuna

ta sauka. Musamman a kudancin Zariya, akan fa-

ra yin shuka cikin watan Maris zuwa Afrilu.

Ko citta na bukarar taki?

Hakika citta na bukarar taki kuma musamman ta

fi son takin-gargajiya - kashin dabbobi

idan za a samu. Akan so a watsa har tan uku

ga kowacce eka kafin a yi kaftun. Sai ayi kaftu daga nan,

sai a yi kaftun bisanshi. A madadinsa kuma akan yi

amfani da buhu biyu masu nauyin kilo hamsin-

hamsin na takin kan kowane mashuki

ga kowacce eka. Kuma sau biyu za a zuba takin

kamar haka. A yi ga-naka da buhu ɗaya da zaran

shukar ta tsiro; daga nan sai azuba sauran

[Page 4]

buhu ɗayan bayan sati huɗu zuwa shida.

Yawan amfani

Akan iya samun har tan biyu na citta mai ya-

tsa ga kowacce eka. Idan aka bi shawarwarin

da aka bayar wurin nomanta, akan iya samun har

tan biyar ga eka ɗaya.

Ajiyar irin Citta

Hanya mafi sauki na ajiyar irin citta mai ya-

tsa itace na barin citta a can gona; kada a to-

ne ta. Kuma akan fara kyauta ta mata inda aka rufe ta da ciyawa da zaran ruwan damina ya dauke, wato lokacin da ganyeyen cittan yariga ya bushe don kada wutar daji ta kone gonar. Akan so a nome kewayen gonar a kone, wato a sami hanya. Amman kuma wanda ya riga ya ya tube cittar

[Page 5]

shi ta iri tun a lokacin farda, to wajibi ne ya ajiye ta a wuri mai isashshiyar inuwa inda iska ke ratsawa sosai. Kuma lallai ne ya aje cittar kan yashi mai tsafta, ya rufeta da busashshiyar ciyawa. Ya kan rage yawan haki a gona yasanyaya gona, ya kyautata wa citta, ya kuma rage bala'in wutar daji. Don haka wajibi ne ga manomin citta yarufe cittarsa da ganye ko kuma ciyawa da zaran ya gama yin shuka. Wato za a bar dan fili ne kadan domin a zuba taki wanda daga karshe sai a rufe duk. Hakanan za a bar cittar a rufe har ta girma. Kuma a kan so kaurin ciyawar ya zama misalin inci biyu ko fiye. Yin noma

[Page 6]

idan dai har an rufe cittar sosai, to ba za a sami wata wahalar yin noma ba. Don haka, yar-ciyawa da ta fito sai a bi da hannu ana cirewa a hankali.

Yin farda

A lokacin noman citta shine a ga ganyayenta ya bushe yana kakkaba. To, da zarar an ga haka,

sai a nemo fatanya a fara farda. Amman kuma lallai
ne a yi fardan da lura domin kada a karya ya-
tsun cittar ko a bar su cikin kasa.

Kuma ma idan har an yi kaftu sosai lo-
kacin yin shuka, to fardan ba za ta yi wahala
ba.

Shirye-shiryen kai citta kasuwa

Citta kankararra ce kadai hukumar sayen

[Page 7]

gyada ke bukata. Don haka wajibi ne manoman
citta su yi tanadin irin wannan cittar. Don haka,
ga shawaran yanda za a gyara ta kafin a kai ta
kasuwa. Ka tone dai-dai yadda za ka iya sarra-
fawa a kowacce rana. Ka yanke gangar jikin
daban daga jikin sauyar. Ka kakkabe kasar dake
jikin kowane. Idan ka bari har ya yi kwanaki,
kankarar ba za ta yi sauki ba. To daga nan,
sai ka zuba cittar cikin ruwa domin ta jika.
Daga nan, kuma za ka rinka daukan cittar
guda-guda kana kankare bawon a hankali
da wuka marar-kaifi. Wacce duk kakankare,
sai kuma ka saka ta a cikin tukunyar ruwa wato janda-
ma. Bayan duk ka gama, sai ka wanke cittar
kana murzawa a hankali, kana canza ruwa har

[Page 8]

misalin sau shida. Idan kuma a kogi ne, to
sai ka yi ta yi har sai ka tabbatar cewa cittar ta
fita sosai. Daga nan sai ka shanya cittar
kan runfa ko gado bisa kan tabarma, karinga
yi kana juya cittar sau uku zuwa huɗu ga

kowacce rana har cittar ta bushe sarai.
Daga nan sai ka sake tsoma cittar cikin ruwa
misalin minti goma. Ka sake wanketa misa-
lin minti biyar. Sa'a nan, sai ka sake
shanya ta tabushe kamar na farko. Hakan
nan za ka yi tayi, kana jefawa a ruwa, kana wankewa da
shanyawa har sai ta fita sosai. Amman ka
tuna, lallai ba a son a bar cittar a ruwa ta wuce
minti goma a wannan lokacin domin yin
hakan yakan sa ta lalace. Kuma ba a son a wanke

[Page 9]

ta fiye da sau takwas. To daga nan bayan
ta bushe, sai a kai kasuwa a sayar.

Don karin bayani sai ka aika da fatawa-
rka ga Darakta Ma'aikatar Binciken Aikin-
Gona, Samaru – Zariya

Translation

[Cover]

Techniques for Cultivating

...

Ginger

Extension Guide No 7

Hausa Ajami

[Page 1]

Techniques for Cultivating Ginger

Selecting the Location

It is important to choose a good location that is not waterlogged and where there is no soil erosion. It's good if it turns out to be fertilized, especially from local livestock.

Preparing the location

Once you have selected a location, then you need to clear it completely and loosen the soil- around the month of March, or at any time when the soil is moist. It is advisable to hoe to a depth of say, nine inches, and to do this twice. Doing so will produce ginger that is bigger and tastes sweeter.

[Page 2]

What type of ginger should one plant?

The kind of ginger that is most suitably used as the seed is still a subject of debate among researchers. Nevertheless, it appears that most large-scale farmers prefer the “elephant toes ginger” as seed.

Saving seed

The seed is usually saved from the field. It is necessary to choose good ginger to be kept as seed. The ginger can be cut up, with each expected to yield two to three pieces.

Planting time

Ginger seeds are planted on the surface, not in ridges. The plants should be spaced about four inches from each other and six inches between one row of plants and another. The depth

[Page 3]

should not exceed an inch or two. It is advisable to plant as soon as the rainy season begins. In southern Zaria in particular, people begin to plant ginger around the months of March and April.

Does ginger need fertilizer?

Ginger definitely needs fertilizer, the best being traditional fertilizer from local animal

animal manure. One should spread up to three tons per acre of land before plowing. Then one can plow it in. Alternatively, one can use two fifty-kilo sacks of modern fertilizer per acre of prepared land. It is applied in such a way that one sack is spread in the soil before planting the seed,

[Page 4]

while another sack is then spread after four to six weeks.

Harvest yields

It is realistic to harvest up to two tons of ginger per acre of land. But if a farmer adheres to the experts' advice on ginger farming, it is possible to harvest up to five tons from one acre.

Storing ginger seed

The easiest way to preserve ginger seed is to leave it in the field unharvested—don't dig it up. It can also be covered with grasses when the rainy season is over and when its leaves start to go dry. This is to prevent a wildfire from burning the fields. It is desirable for farmers to burn off a clearing around the farm to create a pathway for passers-by. However, if a farmer has already harvested the ginger,

[Page 5]

he must keep it in a shady and adequately ventilated place. Then he should place it on a clean heap of sand and cover it with dry leaves and grasses. This significantly reduces weeds, improves the ginger, and reduces catastrophic wildfires. It is therefore necessary for the ginger farmer to cover his ginger with leaves or grasses when he finishes planting. When the seeds are being planted, one should leave a little bit of space in which to put manure when you finally cover up everything. This way, you leave the ginger covered until it is fully grown. It is desirable that the thickness of the leaves [covering the ginger] be two or more inches. Doing the farming,

[Page 6]

if the ginger is fully covered, should not be difficult. This way, the weeds that may grow around it can be carefully removed by hand.

Harvesting

When ginger is ready for harvest, it begins to shed its leaves that have already gone dry. When one sees this, it's time to go get a hoe and start harvesting. But it is important to be careful not to cut up the ginger or leave some parts of it stuck in the soil. If the soil has been well-tilled at the time of planting, harvesting will not be difficult.

Preparing ginger for the market

Only peeled ginger is accepted by the

[Page 7]

groundnut marketing board. Therefore, it is important that the ginger farmer [first] set aside ginger for seed. That said, here is advice on how to prepare ginger for the market. Harvest exactly the quantity that you can preserve and prepare for each day's market. You should cut the ginger from its root and remove the soil carefully. If you do not do this, cleaning the ginger may prove to be difficult. From there, put the ginger into the water to soak. Then, when it is fully soaked, you take the ginger one by one and scrape them off using a dull knife. The peeled ones should then be put in a pot of water. Before you are finished, they should all be washed thoroughly, carefully rubbing them clean and changing the water

[Page 8]

about six times. If you are doing this in a river, strip off the bark until you are certain that it has come off correctly. Then you should spread it out on a flat surface like a shed, or a bed or mat to allow it to dry. You must make sure you turn the ginger around three to four times daily to enable all parts of it to fully dry. The ginger should then be put in a bowl of water for ten minutes, washed for about five minutes, and then dried as before. This is how you scrape off the ginger, toss out the water, wash it, and dry it until it comes out correctly. But it is important to note that on each occasion, the ginger should not be soaked for more than ten minutes and should not be washed

[Page 9]

more than eight times, as doing so may damage the ginger. When it is fully clean and dry, then it is ready to take to the market to sell.

For more information, send your comments and questions to The Director, Institute for Agricultural Research, Samaru, Zaria.



Figure 4: Top line: Hausa: Kyautata noman ridi (English: Improve beniseed/sesame cultivation) Bottom line: Hausa: Yi girbi cikin lokaci (English: Harvest at the right time). Source: Pamphlet produced and distributed by Agricultural Extension and Research Services, Ahmadu Bello University, P.M.B 1044, Zaria, Nigeria, published in September 1986.



Figure 5: Top line: Hausa: Bunkasa Arzikinka (English: Boost your wealth). Bottom line: Hausa: Noma gyada mai inganci (English: Cultivate superior groundnuts). Source: Pamphlet produced and distributed by Agricultural Extension and Research Services, Ahmadu Bello University, P.M.B 1044, Zaria, Nigeria, published in September 1986.



Figure 6: Project RIA research team on a tractor at the Institute for Agricultural Research, Ahmadu Bello University. Courtesy of Mustapha Kurfi.

Glossary

A hankali: Slowly, gently, quietly; opposite of rushed

Amfani: Proceed, benefit, usefulness

Amosanin ciki or nakasar kwayoyin jini: Sickle cell anemia

Amosanin kai: Dandruff

Bukata: Need, demand

Bulaliya: Shingles

Busasshiya: Dried

Citta: Ginger

Damuna: Rainy season

Gyada: Peanut, groundnut

Iri: Seed

Iska: Wind

Kasuwa: Market

Kaikayi: Itching

Makero: Ringworm

Noma, kiwo, noma da kiwo: Agriculture

Noma: Farming

Shirye-shirye: Preparation, getting ready

Wahala: Difficulty, hardship, hitch, challenge, problem, obstacle, suffering

Wutar-daji: Wildfire, meaning fire outbreak in the bush

Zaizayar-kasa: Erosion

Notes

Ajiya, maganin wata rana: “Saving/preserving is medicine for another day/the future.” This Hausa proverb is used to encourage people to efficiently utilize their resources and plan ahead for future days and years. Although in the context of this text, it refers to the preservation of ginger, the proverb applies to almost every aspect of human endeavor.

Citta tana maganin sanyi: “Ginger is a medicine for cold-related illnesses.” In Hausa society, *sanyi*, or ‘cold’, is a generic term that refers to a range of cold-related ailments associated with coughing, congestion, sneezing, scratchy throat, runny nose, throat pain, reduced senses of taste and smell, among other things. *Sanyi* includes such rheumatism, rhinovirus, Coronavirus, respiratory Syncytial Virus (RSV), and adenoviruses. The phrase *Citta tana maganin sanyi* is used in recognition of the many therapeutic benefits of ginger, including healing cold-related illnesses and rheumatism.

Hassada ga mai rabo, taki: “For the lucky person, envy is a fertilizer.” This Hausa saying means that the efforts envious people make to bring a successful person down may in fact be making the person more successful. The metaphor of fertilizer is used in this saying because it boosts seeds, enabling them to grow faster and better. Like a fertilizer, envy just benefits a person who is already lucky and destined to succeed. This speaks to how damaging being envious can be to the envier and also reflects the Hausa belief in predestination.

Mai talla shi ke da riba: “A person who advertises is the one who makes a profit.” This statement implies that good marketing of a product is important in business. Those who refuse to advertise their products are not likely to make the highest profit. For instance, if one has all the expertise needed to be employed, yet refuses to package their experiences and expertise, then they are not likely to gain employment compared with someone who does advertise their merits.

Rana mai rabawa kowa aiki: “The sun distributes work to everyone.” This saying, which tells us that daytime is created for working and for everyone, is used to encourage people

to go to work—in their farmlands, market, offices, or other places of work. It is used to motivate people to be active and dynamic. It is sometimes used in reference to a hardworking person, meaning that the person is like the sun, which makes one to go out and work.

Rana mudun aiki: “The sun is the measure of work.” This saying means that when the sun rises, people go to work and conversely, when the sun sets, they get off work. *Rana mai rabawa kowa aiki* and *Rana mudun aiki* are similar, both speaking to the importance of using the sun as a source of inspiration and motivation to work.

Shirin tsaye ya fi na zaune: “To stand up and prepare for something is better than to do so while seated.” This saying emphasizes the importance of standing up, i.e., being active. It teaches commitment, dynamism in whatever one does and taking bold decisions on important matters. It implicitly discourages lack of commitment, indecision, procrastination or delaying or avoiding important tasks, characterized by *zaune*, or sitting.

Shuka bishiyoyi, maganin zaizayar-kasa: “Planting trees is a medicine for erosion.” Conversely, failure to plant trees or cutting them without replacement as firewood or for other economic motives, including construction, will definitely lead to erosion. But, as the saying goes, planting trees addresses this serious problem facing Hausa society.

Wuce gona da iri: *Gona* means farm and *iri* means seeds; *wuce* is to exceed. Thus, *wuce gona da iri* refers to carrying seeds beyond the farm they were intended for. This saying means overdoing something, going to extremes. For instance, police may engage in extrajudicial killings in the process of discharging their duty. That is a typical example of *wuce gona da iri*.

Pedagogical Exercises

Exercise 1: Comprehension

Multiple choice questions

1. Yaushe ake share fili a yi kaftu don noman citta?
 - a. Watan Janairu ko duk lokutan da ruwa ya dena sauka
 - b. Watan Maris ko duk lokutan da lema ta samu
 - c. Watan Agusta ko duk lokutan da ruwa ya sauka
 - d. Watan Satunma ko duk lokutan da ruwa ya dena sauka

2. Daga ina akan yi tanadin iri?
 - a. Kasuwa
 - b. Banki
 - c. Masallaci
 - d. Gona

3. Me ya kamata nisan shuka da shuka a noman citta?
 - a. Inci huɗu
 - b. Inci tara
 - c. Inci sha uku
 - d. Inci bakwai

4. Wane irin taki citta ta fi bukata?
 - a. Takin feshi da mashin ko jirgi
 - b. Takin gargajiya wato kashin dabbobi
 - c. Takin kamfani na cikin buhu
 - d. Takin kasar waje wato wanda aka shigo da shi

5. Mene ne adadin abinda za a iya samu a noman citta?

- a. Tan goma ga eka guda
- b. Tan biyu ga eka sha ɗaya
- c. Tan takwas ga eka ɗaya
- d. Tan biyar ga eka ɗaya

6. Wacce irin gyada hukumar ?

- a. Citta kankararra
- b. Citta mai datti
- c. Citta mai tsutsa
- d. Citta koriya

Exercise 2: Reading

1. A cikin aji, kowanne ɗalibi ya karanta wasu shafuka daga takardun da suka yi bayanin a kan noma, misali: yadda ake noman doya, yadda ake noman citta, ko yadda ake adana wake.

2. Idan ɗalibai sun koma gida, su yi nazari sosai tare da maimaita karatun shafukan da aka raba masu. Idan sun zo aji, kowa zai karanta nashi shafukan.

3. Mutum biyu su yi aiki tare. ɗaya ya rika karanta wasu shafuka waɗan da aka bashi, ɗayan yana dubawa tare da yi masa gyara a wurin da ya dace saya a gaban aji. Sai kuma a juya, wato wanda ya yi karatu, shi kuma ya rika dubawa ya yin da ɗayan ke karantawa.

Exercise 3: Writing/Dictation

1. A cikin aji, malami ko malama ya ko ta karanta wasu shafuka a hankali, sai su ɗalibai su rika rubutawa. Idan an kammala wannan aikin, sai kowanne ɗalibi ya mika wa wani ɗalibin na shi aikin, shi kuma ya karbi nasa ko na wani. Daga nan, sai kwatanta aiyukan juna don

gano kamanceceniya da bambanci a tsakanin rubuce rubucen. Dalibai biyu na iya dudduba bambanci da kamanceceniya a tsakanin aiyukan su.

2. Kowanne dalibi ko daliba ya ko ta rubuta tambayoyi guda biyar a karkashin kowanne darasi. Sai su sauya ko canza tambayoyin a tsakaninsu domin samar da amsoshinsu.

3. Kowa ya zabi sashen da yake so, sai ya yi kyakkyawan nazari akan shi, har ma ya haddace shi. Daga nan sai ya takaita komai, ya rubuta shi a cikin Hausa Ajami.

Exercise 4: Listening/Speaking and Conversation

Rubuta tambayoyi masu gajerun amsoshi dangane da wani rukuni na daga karatu a kan noma. Zo aji da su, tambayi dalibai don su ba da amsoshin su.

Exercise 5: Cultural Competence

Lissafa kuma yi bayani game da al'adu da abubuwan da aka yarda da su a cikin kowanne sashe.





Unit 2

Civil Documentation

This unit focuses on economy, business, and contractual relations and provides a range of documentation in Hausa Ajami, revealing its importance in everyday affairs. The interview with Muhammad Ibrahim Sulaiman, popularly known as Dr. Shamsu, provides a wealth of insight into the use of Hausa Ajami and how it has evolved over time. A professor of Economics and Sociology at Bayero University in Kano, Dr. Shamsu was introduced to Ajami through his Quranic education, as his family ran a madrasa, or Islamic school for children. In the interview, available on the accompanying website, Dr. Shamsu shares his enthusiasm for Ajami as well as his knowledge about it and its role in the economic and artistic spheres of Hausa life. He identifies some of the challenges facing Hausa Ajami and proposes some solutions.

We feature seven short manuscripts in this unit. The first is a historical account of The Gabari Institute of Islamic Calligraphy and Design, tracing its development over more than 100 years. This account was transcribed onto the Institute letterhead in more recent years to preserve its history. We also include a note about an outstanding debt; a document recording a land agreement between the owner of a plot of farmland and the person paying for the transfer of its use; a merchant’s daily ledger; two personal letters; and a wedding invitation.





Figure 1: Dr. Shamsu shows Nigerian banknotes, each of which feature the denomination written in Hausa Ajami. This has been the practice since the colonial government began issuing banknotes and has continued up to the present. It is worth noting that Ghanaian banknotes issued upon independence also indicated the denomination in Hausa Ajami, showing the widespread use of Hausa Ajami in West Africa.



Figure 2: The seal of the Gabari Institute of Islamic Calligraphy and Geometric Design.



Figure 3: Sharu Mustapha Gabari, Director of the Gabari Institute of Islamic Calligraphy and Geometric Design in Kano, displays some of the institute’s artwork available for purchase.

Ajami Text 1: Tarihin Makarantar Zane-Zane da Zayyana ta Musulunci ta Gabari

[Page 1]



ALHAJI SHARIF AHMADU MUSTAPHA
Shugaban Makarantar Alkur'ani ta
Gabari, Kano

POSTAL ADDRESS:
P.O. Box 12222,
Kano City

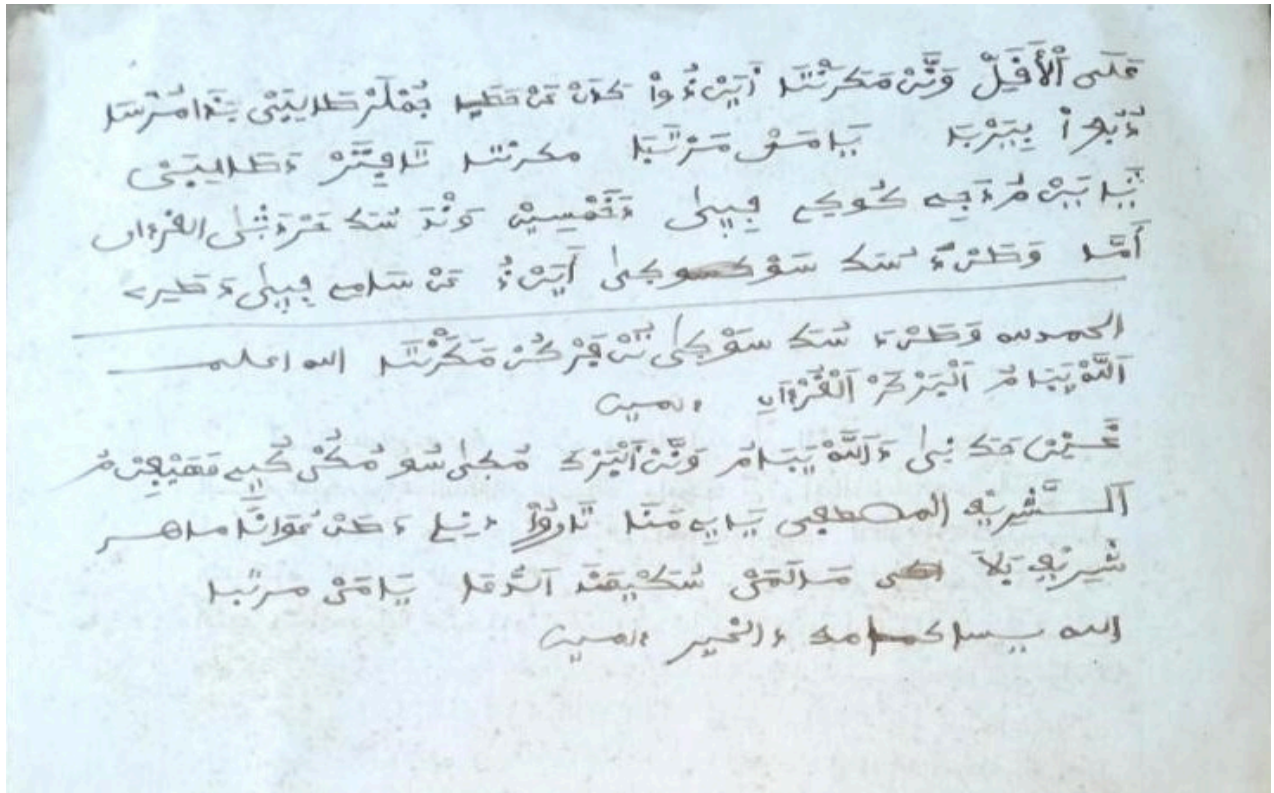
RESIDENCE:
No. 177C Chedi Qrts.,
630181, Kano

Our Ref. Your Ref. Date

Handwritten Arabic text in a cursive script, likely a religious or administrative document. The text begins with 'Bismillah' and contains several lines of prose. There are some corrections or additions in the text, indicated by lines drawn through the original words.

Handwritten note on the left margin.

Handwritten notes on the right margin.



Transcription 1: Tarihin Makarantar Zane-Zane da Zayyana ta Musulunci ta Gabari

Bismi l-Lāhi al-Raḥmāni al-Raḥīmi wa ṣalla l-Lāhu ‘alā l-Nabiyyi l-Karīm

Assalāmu ‘alaykum wa raḥmatu l-Lāhi ta‘ālā wa barakātuḥu! Bayan haka, ni Alhaji As-Sharif Ahmad Al-Mustafa Gabari, Kano. Dangane da tarihin wannan makaranta ta Gabari mai albarka. Asalin wannan makaranta mahaifinmu As-Sharif Al-Mustafa. Shi ne ya kafa ta fiye da shekara ɗari. Ainahin inda mahaifinmu ya kafa wannan manakaranta shi ne lungun da za ka je Darma ta Sharifai. Da ni da ɗan-uwana Malam Mahiru Sharif Bala da Sharif Mu’azu muka haɗu a makaranta muna karatu gaban mahaifinmu. Sai yai mana izini mu je shagunan makota mu rika karatu. To ni shagon da nake na Alhaji Sani Baban-Tamalla a nan na zauna. A wannan lokaci muna tare da abokina Alhaji Abubakar Gagare Gabari.

Allah Ya kaddara, sai ya ce na komo wajansa. Muna nan a soron, sai na fara karatu da yayansa su bakwai kamar lokacin da a kai wutar “Sinima” (*cinema*). Allah Ya sanya wa karatun albarka. Yaran makota sai kawo su ake. Abubakar Gagare Gabari Allah Yai masa Rahama sai ya sayi waje a Bakin-Titi, sai ya gina mana makaranta - da safe da yamma Al-kur’ani, da daddare kuma sai karatun Ilimi wanda Malam Dare Alhaji Ahmad yake jagora. Muna nan a haka, sai aka kuma gina makarantar - gini na biyu. Shi dai wannan Aminina Alhaji Gagare ya gina. Sai Mai-Martaba ya bude mana. Lokacin da aka bude makarantar Yola Allah Ya karawa Sarki Martaba, a zamaninka wannan Alkhairi ya samu. Allah Ya saka da alkhairi, Amin!

Sannan ya Mai-Martaba, makaranta ta sami kari. Alhaji Gwadabe Mai-Tasa ya ba mu Masallacinsa a nan Gabari muka kai yara, wanda Alhaji Hasan Inuwa ya sake ginawa. Allah Ya saka masa da Alkhairi!

Na biyu, Ibrahim Dan-Yaye ya sayi waje a jikin makaranta ya gina mana. Allah Ya saka da Alkhairi. Na uku Aliko Gote ya gina mana makaranta sama, makaranta kasa masallaci. Allah Ya saka masa. Na huɗu, Alhaji Ado Dawaki ya sayi waje a jikin makaranta ya gina mana. Allah Ya saka masa. Akwai babban reshe a Aisami, a gidan Mahiru Sharif Bala, kamar inda Gabari take haka gidansa ike. Sai reshe na biyu a Gadon-kaya - Alhaji Barau ya gina makaranta sama da kasa, ya baiwa ɗaya na Alhaji Faisal. Alhamdulillah! Allah Ya saka musu da Alkhairi! [1]

[1] *Akula*: Akwai sharhi a gefen-dama, wanda ya yi kama da cewa yana cikin gundarin rubutun. Ga abinda aka rubuta: “Sai nai kiran yan-uwana – da Mahiru Sharif Bala da Sharif Mu’azu Muka haɗu a Makaranta.” A bangaren hannun-hagu, shi ma akwai rubutu wanda ya yi kama da sharhi. An rubuta: “Allah Yai masa Rahma, Amin!” Shi ma wannan rubutu na sama, ya yi kama da cewa yana daga cikin gundarin rubutun maimakon sharhi. Ana iya kiransa kari amadadin sharhi.

[Page 2]

Alal akalla wannan makaranta yanzu kadai an hada jumlar dalibai ba za mu rasa dubu biyar ba. Ya Mai-Martaba, makaranta ta fitar da dalibai yayanmu da jikoki fiye da hamsin wanda suka hardace Al-kur'ani. Amma wafanda suka sauke a yanzu an sami fiye da dari.

Alhamdulillah, wafanda suka sauke tun farkon makaranta. Allahu A'alamu! Allah Ya ba mu Albarkar Al-kur'ani, Amin. Gami da haka ne da Allah Ya ba mu wannan Albarkar muke so mu kwaikwayi Mahaifinmu As-Sharif Al-Mustafa. Ya yi taro da ni da dan-uwana Mahiru Sharif Bala, Malamai suke mana Addu'a. Ya Mai-Martaba, Allah Sakama da Alkhairi, Amin!

Translation 1: History of Gabari Institute of Islamic Calligraphy and Geometric Design

[Page 1]

In the name of Allah, the Beneficent, the Merciful. May His blessings be upon the Honorable Prophet [Muhammad]

May Allah's peace, mercy, and blessing be upon you! So, I am Alhaji Ash-Sharif Ahmad Al-Mustafa Gabari of Kano. As regards the history of this blessed Gabari School, it originated with my father, As-Sharif Al-Mustafa. It was he who established it more than one hundred years ago. The original location of the school was on the path to Darma from Sharifai. When I and my brothers, Malam Mahiru Sharif Bala and Sharif Mu'az, began school, we studied under our father. Later, our father gave us permission to move to the neighboring compounds to continue our studies. As Allah willed it, I and my friend, Alhaji Abubakar Gagare Gabari, happened to be at the compound of Alhaji Sani Baban Tamalla, who later asked me to relocate to the house. I began by teaching his seven children before more children from the neighborhood began to join us. That was around the time of the fire at the cinema. Allah blessed the studies as children of neighbors began showing up at the school.

Then, His Royal Highness the Emir of Kano inaugurated the section. That commission

took place during your reign; we were grateful to the Emir and prayed fervently for you, Amen! Your Royal Highness, as time went by, the school kept expanding. Alhaji Gwadabe mai-tasa asked us to use his Gabari mosque that was rebuilt by Alhaji Inuwa as a classroom. May Allah reward them in abundance!

On seeing that, Alhaji Abubakar Gagare Gabari (May Allah Have mercy on him) bought a plot of land at the roadside, where he built us a school. During morning and evening lessons, we studied the Quran and at night, we studied other Islamic texts under the tutelage of Alhaji Ahmad. Before long, Alhaji Gagare constructed a second school section for us in Yola. We invited the Emir of Kano to inaugurate the section. We wish you sound health and a long life! All these successes were achieved during your reign. May Allah reward you bountifully. Amen!

Your Royal Highness, as time went by, the school kept expanding. Alhaji Gudabi Mai-Tasa asked us to use his Gabari mosque that had been rebuilt by Alhaji Inuwa as a classroom. May Allah reward him in abundance!

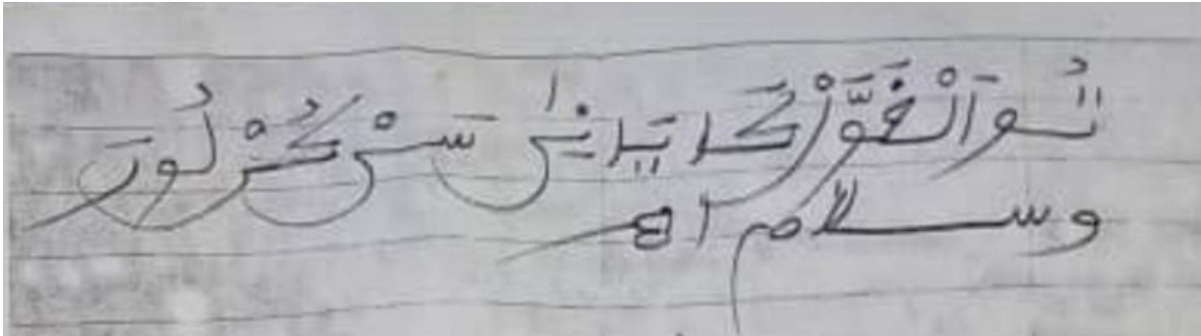
Secondly, Ibrahim Dan-Yaye bought a piece of land adjacent to the school and built us an extension. May Allah reward him! Thirdly, Aliko Gote built us another section where we used the upstairs as a school and the downstairs as a mosque. May Allah reward him bountifully! Fourthly, Alhaji Ado Dawaki also bought a piece of land adjacent to the school and built on it for us. In addition, there is another big section of the school at the compound of Mahiru Sharif Bala at Aisami, as with the Gabari section. There is a second section at Gadon Kaya that was built by Alhaji Bara’u, who gave us one storey and gave Alhaji Faisal the other storey. All thanks be to Allah. May He reward all of them in abundance![2]

[2] *Note:* There is a note on the right-hand side of the manuscript, which seems to be part of the main note. It reads: “I then invited brothers, Mahiru Sharif Bala and Sharif Mu’azu, and we met at the school.” The note on the left-hand side reads: “May the mercy of Allah be upon him, Amen!” Like the note on the right-hand side, this seems to be part of the main text.

At the very least, the total number of students in the school is five thousand. Your Royal Highness, this school has graduated more than fifty of our children and grandchildren who memorized the Quran by heart and more than a hundred who can recite it from the beginning to the end. This does not include the earliest students of the school. May Allah bestow upon us the blessings of the Quran, Amin! Because of Allah's blessings that He has showered on us, we want to emulate our father, Ash-Sharif Al-Mustafa, who gathered people in our honor and made me and my brother, Mahiru Sharif Bala, proud of this. Many other teachers have also prayed for us. Your Royal Highness, may Allah reward you!



Figure 4: The Central Bank of Nigeria located in the federal capital territory (FCT), Abuja.



Transcription 2: Takarda Daga Hannun Dahiru Ibnu Mu'alimu Haruna dan Asalin Gusau

Bismi l-Lāhi al-Raḥmāni al-Raḥīmi wa ṣalla l-Lāhu 'alā man lā Nabiyu ba'dahu
Takarda daga hannun Dahiru Ibnu Mu'alimu Haruna dan asalin Gusau, al-maskaniyyu Sheme, zuwa ga Alhaji Malam Muhammad magatakarda. *Assalāmu 'alaykum wa raḥmatu l-Lāhi ta'ālā wa barakātuḥu. Allahumma amīn. Wa ba'du*, ina tambayar lafiyarku kuma da lafiyar iyalanku baki ḍaya. In ji kuna lafiya kamar yadda muke lafiya. In kun zamo cikin halin lafiya kamar yadda muke, *Alḥamduli l-Lāh waḥdahu*. Ina tambayar lafiyar Alhaji Ibrahim Banaaga da jama'arshi baki ḍaya. Amma kamar alkawari wadda muka yi da ku, to ni ina riƙe da shi, amma ko sai na zo. To akwai abubuwa wadda nika so a yi amma ina yi, ku ba ku sani ba. To ina son ku sani akwai lokacinda na so in sanar da Banaaga batun sadaka ban sami damar sanar da shi ba. Sai na yi.

To, alkawwal kaya ne, sai kun lura.

Wassalām!

Translation 2: Letter from Dahiru Ibnu Mu'allim Haruna from Gusau

[Page 1]

In the name of Allah, the Beneficent, the Merciful. May His blessings be upon the one after whom there is no other prophet [Muhammad]

A Letter from Dahiru Ibnu Mu'allim Haruna *Al-Ghusawiyyu* (the one who hails from Gusau), *al-maskaniyyu* (the inhabitant of) Sheme, to Alhaji Malam Muhammad, Scribe. May Allah's peace, mercy, and blessings be upon you. Amen! After that, I want to ask about your well-being and at the same time, that of all your family members. I want to know if you are doing well just as we are doing well here. All thanks are to Allah. I also want to inquire about the well-being of Alhaji Ibrahim Banaaga and all his people. As regards the agreement I made with you, I still hold to it, even if I have not yet come [there in person]. There are steps I'd like to take; I have started to do some that you are not aware of. I want you to know that when I intended to inform Banaaga about the matter of alms, I didn't have the opportunity to inform him; I will get to it.

[Page 2]

Well, as they say, a promise is a burden and you should take note.[3]

With peace!

[3] Here the writer is quoting a common Hausa saying that a promise is a burden to be taken seriously. This is by way of assuring his creditor that he is well aware of his debt and has every intention of repaying it.

Ajami Text 3: Yarjejeniyar Jinginar Gona

١٠٧٩ (٥٠٠) ٧١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَتَعَالَى اللَّهُ عَلَى الْعَالَمِينَ

بِأَيِّ قَدْرٍ، بِي هَالَمْ أَبَدُ وَتَوَخَّوْغُو، نَانَادَ
بِسْمِ اللَّهِ وَتَوَاتُو بِي تَكْبِي، أَغْنَقِبْ دَ غُرْبِي
كَبِشْنِ، أَغْنَقِبْ كَبِيرِ، هَنْدِي أَيَسْرَ غُطِي
جَا أَيَسْرَ دَ بِي، وَيُؤَيُّوِي غَوْشِ قَدَّأَرْ غَلِي
بِلَاغَرَاتِ دَ بِي، أَغْنَقِبْ دَ تَمَائِي دَ تَرَبِي
بِي جَرِ وَيَسِي أَغْنَقِبْ هَنْدِي دَ بِي، وَيُؤَيُّوِي
غَبَا دَ سَرِ، وَغَوْغُو، وَغَوْغُو، وَغَوْغُو
هَسْرَ دَ غُطِي.

بِسْمِ اللَّهِ وَتَعَالَى :
١- هَنْدِي غَنْقُو، وَغَوْغُو
٢- هَالَمْ جِي سَا كَبِيرِ
٣- أَغْنَقِبْ أَيَسْرَ لَوِي

Transcription 3: Yarjejeniyar Jinginar Gona

7th March, 1979

Bismi l-Lāhi al-Raḥmāni al-Raḥīmi

Wa ṣalla l-Lāhu 'alā l-Nabiyyi l-Karīm

Bayan haka, ni, Malam Abdu Rogogo, na ba da jinginar gona na wacce take a gangaren da gurbin gabas, ga Alhaji Kabirun-Mandiya a bisa kuɗi jaka ashirin da biyar yau bakwai ga watan Sallar ga-ni, shekara ta dubu da ɗari uku da tamanin da tara bayan hijira. Shi Alhaji Kabirun-Mandiya mai jingina zai ci gaba da sarrafa gonar, har zuwa lokacin da na maida masa da kuɗin.

Shedu su ne:

1. Mai-unguwar garin Rogogo
2. Malam Isa Kanizo
3. Alhaji Ibrahim Lawai

Translation 3: A Farm Security Agreement

In the name of Allah, the Beneficent, the Merciful

May His blessings be upon the Honorable Prophet [Muhammad]

I, Malam Abdu Rogogo, hereby offer as surety my farm that is located near the lower land of the eastern stream to Alhaji Kabirun-Mandiya for the amount of five thousand Naira, [4] today 7th of Sallar ga-ni, [5] in the year one thousand three hundred and eighty-nine after Hijrah (AH). [6] The holder of the surety, Alhaji Kabirun-Mandiya, shall continue to use the farmland until such a time that I give him back the money.

Witnesses are:

1. The District Head of Rogogo
2. Malam Isa Kanizo
3. Alhaji Ibrahim Lawai



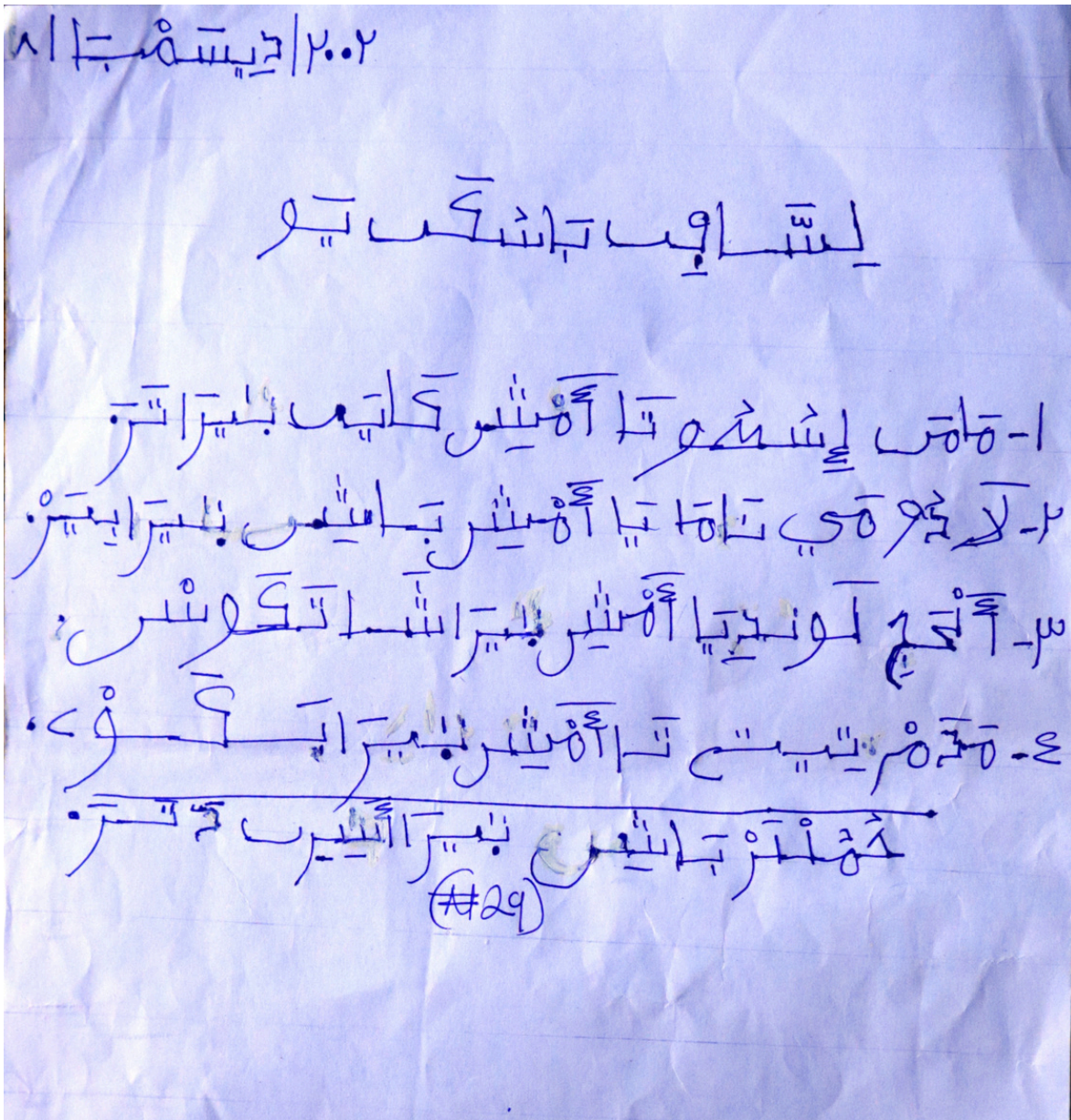
Figure 5: A Hausa Ajami Writer. Photo courtesy of Malam Auwal Haladu.

[4] *Jaka* or “bag,” was the term used to refer to 100 pounds in the old Nigerian currency. The Nigerian pound was replaced by the Naira in 1973. *Jaka* now refers to 200 Naira.

[5] The third month of Islamic calendar, *Rabi’ Al-awwal*, is the month of *Ga-ni*. *Sallar ga-ni* is also known as *Maulud*. *Maulud* is the holiday marking Prophet Muhammad’s birthday and, in the emirates of Daura, Kazaure, and Gumel, it is celebrated as a major Islamic holiday, on a par with Eid-al-fitr and Eid-al-kabir.

[6] Dated 7th Rabi’ Al-awwal, 1389 A.H. This translates into the Gregorian calendar as March 7, 1979 A.D.

Ajami Text 4: Lissafin Basukan Yau



Transcription 4: Lissafin Basukan Yau

8 Disamba, 2002

Lissafin Basukan Yau

1. Maman Isuhu ta amshi kayan Naira tara
2. Lado, Mai-nama, ya amshi bashin Naira biyar
3. Alhaji Lawandi ya amshi Naira sha takwas

4. Madam Titi ta amshi Naira bakwai

Jumullar bashin: Naira talatin da tara (₦29)

Translation 4: A Merchant's Daily Ledger

December 8, 2002

A merchant's daily ledger

1. Isuhu's mother collected goods worth nine Naira
 2. Lado, The butcher, collected a five Naira loan
 3. Alhaji Lawandi collected eighteen Naira
 4. Madam Titi collected seven Naira
-

Total debt: Thirty-nine Naira (₦ 29)[7]

[7] The writer made a mistake here. The total is supposed to be ₦39.

Ajami Text 5: Wasika daga Malam Nasiru Kawo zuwa Farfesa Fallou Ngom

1-9-2021

السَّلَامُ عَلَيْكُمْ
وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ

بَايْتِي نَمِيسُوا دَقَاتِي اَلْحَمِير مَيُوا مِير
ذَوَاغ فَرِيسِي قَالُوا اِنْ نَمَّ نَمَّ نَمَّ
شِكْرَا اَكْرِي رِيُو تُوَادَا كَر تُوَانَعَجِم دَكْر
بَا مَعْرِيُو اَس تُوَان دَكْر فِيسِي تَمْر كَم
اَناسُوا اِنْ تَبْر مَكْبَشُوا رِيُو تُوَادَا كَر اَتْر
عَجِم يِنَانِي مَنَانِي عِبْدَان قَانِي دَشِي مَسْتَر
اَجْمِي وَشِي نَجْرِيَا • كَرِيُو تَا لَهِيَا
سَا فُوَادَا غ قَالَم
نَا مَر كُوُو
نَجْرِيَا

Transcription 5: Wasika daga Malam Nasiru Kawo zuwa Farfesa Fallou Ngom

1-9-2021

Assalāmu ‘alaykum

Wa raḥmatu l-Lāhi

Wa barakātuḥu.

Bayan gaisuwa da fatan alheri mai yawa, amin!

Zuwa ga Farfesa Fallou Ngom, shugaban

bincike a kan rubutu da karatu na Ajami da ke

Jami’ar Boston da ke kasar Amurka.

Ina so in tabbatar maka cewa rubutu da karatun

Ajami yana nan muna ci-gaba da amfani da shi musamman

a arewacin Najeriya. Ka huta lafiya!

Sako daga Malam

Nasiru, Kaduna,

Najeriya.

Translation 5: Letter from Malam Nasiru Kawo to Professor Fallou Ngom

1-9-2021

May Allah’s peace,

His mercy,

and blessings be upon you

Greetings and many good wishes [to you]. Amen!

This is addressed to Professor Fallou Ngom, Director of

Research on Ajami writing and reading at

Boston University, in America.

I want to assure you that we continue reading and writing in Ajami, especially in Northern Nigeria. Remain blessed!

Message from Malam

Nasiru, from Kaduna,

Nigeria.



Figure 6: Customers rushing to shop at the ShopRite mall in Kano.

Ajami Text 6: Katin Gayyatar Aure

ديانتر

آنچيم على عبد القادر

ن

قرعابه آنچيم عيسى ابو بكر

سنا فرزند گزيتن

..... آنچيم / قائم / فوكت

ظور ز آفر زيانس

قامس على عبد القادر

ن

قريم عيسى ابو بكر

وند زاء بي كمرهك:

رانا: ١٧-٢ و انقصة-١٤٤٢ هـ = ٢٧-جون-٢٠٢١ م

لوكته: ١٠:٣٠ ز ساجي

وير: فوكتن عن قائم قريم، لاين بشير طنمغو

آيسو لافيا

Transcription 6: Katin Gayyatar Aure

Iyalan

Alhaji Aliyu Abdulkadir

Da na

Marigayi Isa Abubakar

Suna farin cikin gayyatar

Alhaji/ Malam/ Dokta

Daurin Auran Yayansu

Khamisu Aliyu Abdulkadir

Da

Maryam Isa Abubakar

Wanda za ayi kamar:

Rana: Lahadi 18- Zulki'idah- 1442h = 27-Jun-2021m

Lokaci: 10:30 na safe

Wuri: Kofar Gidan Malam Karami, Layin Bashiru Dandago

A'iso lafiya

Translation 6: Wedding Invitation

The families of

Alhaji Aliyu Abdulkadir

and that of

late Isa Abubakar

are happy to invite

Alhaji/ Malam/ Dokta

to the wedding of their children

Khamisu Aliyu Abdulkadir

and

Maryam Isa Abubakar

Scheduled to hold as follows:

Date: Sunday 18-Zul-Qi'idah-1442 AH = 27-Jun-2021 AD

Time: 10:30 am

Venue: Malam Karami's residence, Bashir Dandago Street

Hope you arrive safely!



Figure 7: A section of Kantin-kwari Market, famous for selling clothes. Customers come to this market from all over the country and from other African states.

Ajami Text 7: Wasika daga Daliba Mazauniyar Nijer zuwa Malamin ta
a Najeriya

23/5/2014
السلام عليكم ورحمة الله تعالى
وبركاته
هالم ناصر دفا تن كنا لافيا قر
قشش كلا وار مندوا الله شيخ نجاني
وشوخ ابراهيم
لانا نجير وت طالتوك
تدوا شيبا مكبات ساقون
غيسوا تكا دوك لول الله ينام اريز
رشي دلا فيتا لول منس داي نجير يا فاه
ساكين زيارة سائين بي زوا زام شغوا
تسا حكم نام لا بايرن نيبهين د مكرنتا
تصاهموا اكثر بيد مكين الدعا الله يفا
رر قوا و اميس
سيدة خاصة
شيخ غيريم دول
معارف

Transcription 7: Wasika daga Daliba Mazauniyar Nijer zuwa Malamin ta a Najeriya

23/5/2014

*Assalāmu ‘alaykum wa raḥmatu l-Lāhi ta‘ālā
wa barakātuhu*

Malam Nasiru fatan kana lafiya kar
kashin kulawar Manzon Allah, Shaikhu Tijjani
da Shaiku Ibrahim.

Ina Nijer wata dalibarku ta zo shi ne muka ba ta sakon
Gaisuwa ta kawo muku. In Allah Ya ba mu aron
Rai da lafiya, in mun dawo Najeriya, za mu
sake ziyara, sati biyu zuwa za mu shigo.
Ta kuma ba mu labarin ci-gaban da makaranta
Ta samu kamar yadda muka yi addu’a Allah Ya ka-
ra rikawa, Amin!

Sayyida Fadīma

Shekhu Gabarima Zul-

Ma’arifi

Translation 7: Letter from a Disciple Residing in Niger to her Mentor in Nigeria

23/5/2014

May Allah's peace, mercy, and blessings be upon you

Dear Malam Nasiru, I hope you are well under the care of the Prophet of Allah, Sheikh Tijani and Sheikh Ibrahim.[8]

I am in Niger and one of your students has come to visit so we decided to send her with greetings to you. If Allah spares our lives and grants us health, we shall visit you once again upon our return to Nigeria for a period of two weeks. She also told us the progress that the school has recorded just as we have been praying to Allah to be more supportive, Amen!

Sayyidah Fatima

Sheikh Gabaryam Zul-

Ma'arifi

[8] Here, the author is referring to Sheikh Ahmad Tijani and Sheikh Ibrahim Niasse. Evidently, both the disciple and her mentor were members of the Tijaniyya Sufi order.



Figure 8: One pound note (*Fam daya*), issued by the colonial government. The Nigerian pound was replaced by the Naira in 1973.



Figure 9: Ten Naira (*Naira goma*) banknote.



Figure 10: The front of Dangote Business School at Bayero University, Kano.



Figure 11: Twenty Naira (Naira ashirin) banknote.

Glossary

Al-maskaniyyu: Resident, settler (from Arabic)

Alkawari: Promise, bond

Amfani: Benefit

Asara: Loss

Aure: Marriage

Bashi: Debt, loan, credit. Also called *rance* or *lamuni*

Buki: Ceremony

Ci-gaba: Progress, promotion, advancement, development, moving forward

Fam: Pound, referring to the English currency

Gayyata: To invite, invitation

Iyali: Family

Jumulla: Total, sum; a variant of *jimla*

Mai-nama: Butcher

Mazauni: Male resident or settler (synonym of *Al-maskaniyyu*)

Mazauniya: Female resident or settler (synonym of *Al-maskaniyyah*)

Safara: To travel, mostly used with reference to business travel in Hausa

Sako: Message

Sarrafa: To change, convert, transform

Shela: To announce

Tambaya: Question

Wasika: Letter

Ziyara: Visit (from Arabic *ziyārah*)

Notes

Alkawari kaya ne: “A promise is a burden or liability.” This is a common statement among debtors and creditors in Hausa society. It is a constant reminder that whoever has a debt has an obligation to repay it. This obligation has a non-religious and religious significance in Hausa society. This is because Hausa people believe that a borrower is indebted to the creditor and that God serves as the witness of the transaction and will inquire about it on the Day of Judgement. This belief illustrates the fact that there is no clear-cut separation between the sacred and the profane in Hausa society, as in many sub-Saharan African societies.

Aure bautar Ubangiji: “Marriage is an act of worship.” This means that marriage should be taken seriously just as a religious act is. It emphasizes that marriage for the Hausa goes beyond the ceremony; it is an institution that requires many difficult virtues from both the husband and the wife, including patience, perseverance, hard work, commitment, honesty, trustworthiness, investment, and more. Failure to bring these virtues into one’s marriage will lead to its breakdown.

Ci-gaba da amfani da da Hausa Ajami: “Hausa Ajami is still very much in use.” The above statement was made in the letter that a teacher of Islamiyya who lived in Kaduna state wrote to Professor Fallou Ngom. In the message, he was appreciating the works that Professor Ngom was doing in terms of preservation, digitization and promotion of Ajami. This is because, as history shows, the colonial masters had once criminalized the use of Hausa Ajami in favor of European languages, especially English and for fear of revolt among others. Equally, the post-colonial state has not given much attention to the use of Hausa Ajami particularly in official records and in the public sphere. Nevertheless, the statement underscores the fact that Hausa Ajami is still very much in use. This is evident in Hausa Ajami newspapers, the publication of invitation cards using Hausa Ajami script, and its use by politicians on

their political posters and in the peoples' day-to-day activities such as record books, letters, and so on.

Ci-rani: "Dry season migration." This refers to the seasonal migration from the rural areas where agriculture is the major preoccupation to the cities where other forms of activities such as skilled and unskilled job opportunities exist. This is the period during the dry season when people from the rural areas move to cities in search of greener pastures before the next rainy season. As soon as the rain falls, these temporary migrants return to their rural areas to work on their farms.

Haya: "To rent." In Hausa, the term *haya*, which originates from the English word "hire," is mostly used in the context of renting an apartment. However, the term *haya* is also used in other contexts such as *hayar mota* "to hire a car," *hayar kaya* "to rent clothes," or *hayar motar noma* "to hire a tractor."

Jingina: "To lease." The term *jingina* means "to lean on something or someone." In the context of business, the term means to receive money when one is desperately in need based on a deposit of something usually much more valuable than the money received. This deposit could be farmland, a house, a car, and so on. Thus, when a party gives out money as *jingina*, the receiving party gives an asset in place of the money. As soon as the money is repaid, the asset is returned to the owner. *Jingina* is different from buying in the sense that once a product is bought, there is no need for any collateral. Also, a buyer has no unfinished business with a seller. In contrast, with *jingina* (lease), both parties have unfinished business. *Jingina* also requires witnesses, while buying and selling generally does not.

Kasuwa a kai maki dole, gidan buki sai an so: This Hausa saying literally means "Market is a necessity, while ceremony is optional." It points to the fact that even if one does not take something to the market to sell, the person will certainly go there to buy something. Thus, taking either goods to the market for sale or buying goods or

services from there is a necessity. In contrast, the saying suggests that attending ceremonies such as marriages, naming or burial ceremonies, and so on is optional.

Katin gayyatar aure: “Wedding invitation card.” Distributing wedding invitation cards before marriages are consummated is common in Hausaland. In traditional Hausa society, family members of the grooms and brides would distribute kola nuts to invite people to wedding events, a tradition called *goron gayyata* (invitation kola nuts). Kola is special in Hausa society because it is a symbol of respect, love, peace, and harmony.

Masauki: “Settlement.” *Masauki* means a place where one has settled. It originates from the Arabic word *maskan*, which means residence, house, dwelling, or home. The related Arabic words, *al-maskaniyyu* and *al-maskaniyyah*, mean respectively “a male settler, inhabitant, or resident” and “a female settler, inhabitant, or resident.” Hausa people who are learned in Arabic often use these Arabic words rather than the Hausa equivalent *mazauni*.

Sadaka or sadaka maganin masifa ko musiba: “Almsgiving abates disaster.” This is an important Hausa saying rooted in Islam that encourages people to give alms to the needy. It is believed that almsgiving offers a spiritual protection from misfortune to the givers.

Pedagogical Exercises

Exercise 1: Comprehension

Multiple choice questions

1. Wane ne asalin wanda ya kafa makaranta zane-zane da zayyana ta Musulunci wacce ta Gabari?
 - a. As-Sharif Al-Mustafa
 - b. As-Sharif Al-Mangawi

- c. As-Sharif As-Sudani
- d. As-Sharif Al-Barnawi

2. Shekaru nawa ke nan yanzu da kafuwar wannan makarantar?

- a. Kasa da shekara dari
- b. Kusan shekara dari
- c. Sama da shekara dubu
- d. Fiye da shekara dari

3. Jumlar dalibai nawa ne alal akalla wannan makaranta ta hada?

- a. Kimanin dalibai biyar
- b. Dalibai kasa da dubu uku
- c. Dalibai dubu biyar
- d. Dalibai guda dubu takwas

4. Daga wane gari marubucin wasika Malam Dahiru Ibnu Mu'alimu Haruna yake?

- a. Dan asalin Gumel ne
- b. Dan asalin Gusau ne
- c. Dan asalin Kano ne
- d. Dan asalin Sakkwato ne

5. Wane batu ne marubucin ya so ya sanar da masu karatun wasikar amma bai sami dama ba?

- a. Batun rasuwa
- b. Batun sadaka
- c. Batun kyauta
- d. Batun sadaki

6. Ga wa Malam Abdu Rogogo ya jinginar da gonar sa?

- a. Alhaji Abubakar-Mandiya
- b. Alhaji Kabiru na Manjo
- c. Alhaji Kabirun-Sagiru
- d. Alhaji Kabirun-Mandiya

Exercise 2: Reading

1. Dalibai su karanta takardar *Lissafin Basukan Yau*, sai su sake lissafin don gano wurin da kuskure yake. Daga nan, sai su yi sabon rubutu na yadda ya kamata asalin mai rubutun ya rubuta. Idan suka zo gaban aji, sai su karanto na mai rubutun, sannansu karanto na su wanda suka yi, suna masu nuna kuskuren da gyaran.

2. Kowane dalibi zai nazaci takaraanta shafukan da aka bashi ko aka bata ya yin da kowa ke sauraro.

3. A kasa ajin gida biyu: kashi na farko su katanta shafukan Hausa Ajami, lokacinda gudan kashin yana dubawa tare da lura. Bayan sun kammala, sai kuma a juya, wato kashi na biyu yayi karatu lokacin da kashi na farko na sauraro tare da lura.

Exercise 3: Writing/Dictation

1. Dalibai su saurari guda daga cikinsu don ya karanta masu wasu shafuka, su kuma su rubuta.

2. Dalibai su saurari malami tare da rubuta abin da zai karanta masu. Bayan kammalawa, sai su musanya aiyukansu a tsakaninsu. Su yi kokari su gano bambanci tsakanin rubuce rubucen nan su. A karshe, sai su kwatanta aiyukan na su da wanda aka ba su a rubuce, wato na asali.

3. Malami zai karanta wa dalibai tambayoyin da su da kansu za su kirkiro su karanto a baki. Bayan amincewa da tambayoyin, malamin zai karanto su a hankali domin daliban su rubuta. Idan sun rubuta amsoshinsu, sai su susauya ko musanya takardunsu a tsakaninsu domin dubawa.

Exercise 4: Listening/Speaking and Conversation

Kowane dalibi ko daliba ya ko ta rubuto gajerun tambayoyi guda uku (3) tare da amsoshi na zabi guda huɗu (4) ga kowacce tambaya daga wani darasi a cikin kunshin darussan wannan sashen.

Exercise 5: Cultural Competence

Kamanta tare da ware bambanci tsakanin yadda ake jingina a tsakanin Hausawa da yadda ake haya ko aron gidaje a garinku.





Unit 3

Health and Healing

Disclaimer: The goal of this unit is only to share treatments of illnesses documented in Hausa Ajami texts from Nigeria. The materials should not be construed as medical advice.

This unit focuses on health and consists of an excerpt from a Hausa Ajami book on traditional medicine as well as a number of posters. One of the posters promotes women in the medical field, encouraging fathers, as a first step, to send their daughters to school. The other posters are public health posters prepared to alert the public to the menace of COVID-19 and how to stop its spread.

We present a couple of excerpts from a Hausa Ajami book on traditional medicine. *Da Magani a Gonar Yaro*, which might best be rendered in English as *Medicines in Your Own Backyard*, is written by Amina Lawal Garba, an expert in traditional Hausa pharmacology. In it, she highlights some common medicinal herbs, the conditions they are effective in treating, and indicates how to use them. The text is accompanied by images of the herbs discussed, providing their names in Hausa as well as in English and, in some cases, their botanical names. An important area covered in this book concerns ailments particular to women, how to prevent them, and their appropriate treatment. This includes sexually transmitted infections. It also provides information on herbal treatments for problems related to childbirth such as herbs for promoting lactation. This book serves as an excellent household reference work, providing detailed information on a number of medicinal plants.



Figure 1: Amina Lawal Garba, author of *Da Magani a Gonar Yaro*, at the entrance to Ahmadu Bello University in Zaria, Nigeria.

Born 27 years ago in Kano, Amina Lawal Garba completed her primary and secondary education there, after which she attended Bayero University where she earned a Bachelor of Science with honors in Criminology. Currently, she is a graduate assistant in the Sociology Department at Ahmadu Bello University in Zaria, Kaduna State; this is part of her National Youth Service. Amina Garba's introduction to Hausa Ajami came at

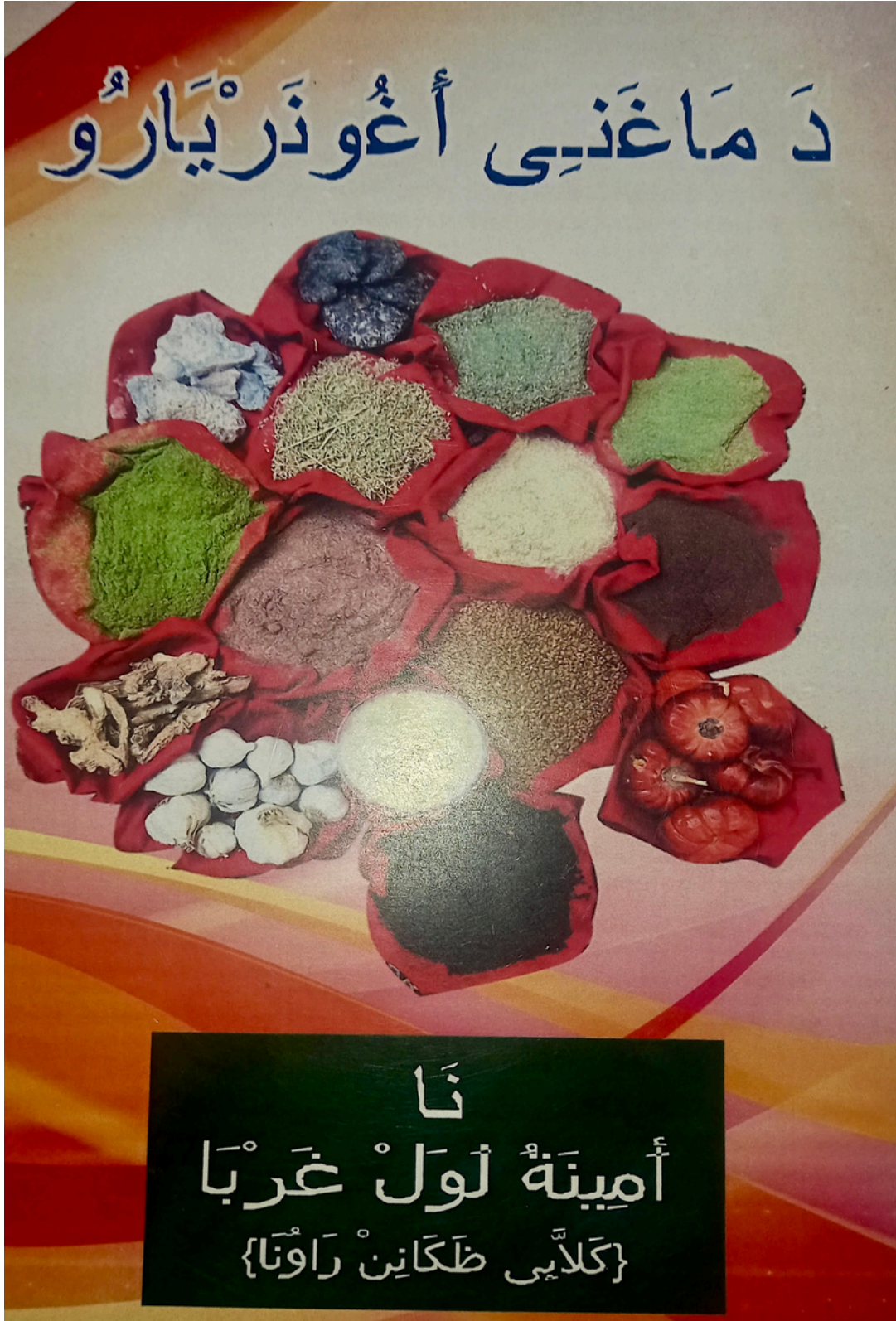
a very young age through her close relationship with her paternal grandfather, who was a respected Islamic scholar. Later, when she was an adolescent, her father picked up from where her grandfather had left off. Soon after the death of her father, though, her mother became seriously ill. In her efforts to treat her mother's illness, Amina turned to traditional herbs and pharmacology. While most of the information was available in Boko (Hausa written in the Latin script), many of the source materials she wanted to consult were in Hausa Ajami. Her prior experience with her grandfather and father and the skills in Ajami she had acquired allowed her to decipher many of these manuscripts and comprehend the contents. It was Amina's desire to spread knowledge, coupled with her interest in Ajami, that led to her writing *Da Magani a Gonar Yaro*, first published in 2017 and revised in 2021.



Figure 2: Some of Amina Lawal Garba's students at Ahmadu Bello University in Zaria listening to her discuss her book *Da Magani a Gonar Yaro*.

Ajami Text 1: Da Magani a Gonar Yaro

[Cover]



أَبُو بُوْنُ دَلِتَافِي يَا قُنْسَا

1. سَدُو كَرَوَا

2. عُودِيَا

3. غَبَا تَرَوَا

4. بَابِ نَا طِيَا

5. سَابِرَ دَا فَا بُو دِنْتَا

6. كَنُو

7. سَابِلُونُ سَالُو

8. مَن كَطْنِيَا

9. ثِنَا

10. نَقَرْنُوَا

11. سُنْيَا

12. زُو غَلْيَا

13. حَبَّةُ السُّودَاءِ

14. حُلْبَا

15. هُنُّو

16. بَقْنُ مَا غَنِيَا

17. تَرَزُّ غَدِيَا

18. غَوْتَا

19. مَطَاثِيَا

20. طُنُّ تَنْ بُو رَاوَا

21. رِي - طُورِيَا

20. طُنْ تَنْ بُورَاوُ.....

21. رَيِّ - طُورِي.....

بَابِ نَا بِيُو

1. دُورِي دَا يَدَا أَكِي يِنْسَا

2. سُرَائِي.....

3. ظُومِنُ مَاتَا.....

سَدَوُكْرُو

نَا سَدَوُكْرُو دَا وَنُّ لِتَّافِي غَا مَهْفَيْتَا حَجِيَا بَرَّاءَةُ أَبَا أَبُو بَكْرُ، دَا مَهْفِينَا إِنجِييَا

غَرَبَ وَنُدُوا

غُودِيَا

غُودِيَا تَا تَبَّتَا غَا أَبْنَعِجِي مَطَوَكِكِنْ سَرَكِي وَنَدَا يَبَانَ إِيْكَوُنْ رُبُوتَا وَنَنْنُ لِنْتَفِي

أَكُنْ مَاغُونُ غُونُنْ غَرَّ غَاجِيَا، ظِيرَا دَ أَمْنِي سُو تَبَّتَا غَا النَّبِي

مُحَمَّدِصَلِّي عَلَيْهِ وَسَلَّمَ دَا ءَا لَأَيْنَسَ دَا صَحَبِنَسَا دَا مَا سُو بِنُ تَفْرِكِنْ

سُو حَزْ إِدُو رَانَزْ سَاكَمَكُو.

أُغُورِنْ رُبُوتَ وَنُنْ لِنْتَفِي أَكُوِي مُتَانِي دَا دَامَا وَطَنَدَا سُكََا بَانِي غَاغَارْمُرْ

غُنْمُو دُونُ غَيْنُ يَا كَمَلْ ثِكِنْ نَصْرَ. دَعَا ثِكِي أَكُوِي بَبْرُ يَايَاتَا سَمِيرَ لَوْنُ

غَرْبَ، دَ قَنِينَا صَدِيقُ لَوْنُ غَرْبَ، دَا كَاكَاتَا حَجِيَا حَلِيمَةُ يُوسُفَ، دَ

كَمَا قَنُورُ مَهْنِفِينَا لَارِي أبا أَبُوبَكْرُ مَاتَرُ قَنِينُ كَاكَاتَا خَدِيجَةُ يُوسُفَ

دَكَمَا وَنَزَمِي، مَهْرَبَا، دَا فُلَانِي دَنَا تَنْبِيَا دَنْ غَيْنُ لِنْتَفِي، يَا قُنْشِي

أَبُوبُورُنْ دَا يَا دَانِي دَمَا وَطَنَدَا بِنُ سَامُوا دَمَرُ أَمْبَتْرُ سُوْبَا إِنْيِمُسُو

غُودِيَا مِي تَارِنْ يَوَا، أَبْنَعِجِي اللَّهُ يَا سَكْ دَ الْخَيْرِ أَمِينُ.

غَبَاترُ وَا

مَاغْنِي أَحْرَشَنْ نُورَنْثِي يِنَا نُفِنْ "مِيدِيثِنْ" أَحْرَشَنْ لَارَبْثِي كُمَا يِنَا طُوكْرُ

مَعَنْزَر "دَوَاء" كَلْمَرُ مَاغْنِي تَا سَامُو عَسَالِ نِي دَغَا "مَا" غْنِي "وَتُوا أَجْرَبَا

أَغَانِي كُو عَادَاتِي. أَسَنْنُوا أَهَنْكَلِي حَزْ عَكَ غَجْرَثِي كَلْمَرُ تَاكَمَا

"مَايِي مَاغْنِي" وَنَدَا إِدِنْ عَكَ هَطِي سُونَنْ غُورِي غُدَا تَكِّي بَاد

سُونَنْ مَاغْنِي.

مَاغْنِي يِنَا نُفِنْ دُكْ وَانِي أَبُو دَ دَعَايَا عَمْفَانِي دَشِي، دُومِنْ سَامُنْ سَوْقِي كُو

وَرَكَا دَغَا نُوتُتْكَنْ دَ سُوَكِي أَدْبَرُ أَلْعُومَا.

بُوغُو دَا قَارِي، مَاغْنِي غَرْغَايَا شِيْنِي مَاغْنِي إِغْنَنْتِي دَا كُمَامُكْ تَاسُومُكْ سَمُو

غَا إِيَايْنِمُ دَا كَاكَنْنُمُو سُونْ عَمْفَانِي دَشِي دُونْ كُولَاوَا دَ كَنْسُو، دَا عِيَالْنَسُو

دَ بَاو كَنَسُو تَلَاْفُنْ غَعَّوَأَدَا، حَرُ كَمَا أَيَنْدُ يِنَادَ دَطَطُنْ تَارِيحِ وَنَدَ كُوسُنْ
دَعَاعِيَانْتَوَا تُنْ لُوكَيْنْ دَا طُنْ أَدَمُ يَا وَنَدُ أَبْنُ قَسَا يَكِّي، تُنْ كَفِينْ
بِيَنْزِرْ عَلِمِنْ كِمِيَا دَ فَصَحَا. كَسَنْشُورُ اللَّهِ سُبْحَانَهُ وَتَعَالَى بِي سَوَكْرَدُوتَا
تُوتَابَا سِي دِيَا سَوَكْرَدَ مَاغِنِنْتَا، وَنُنْ نِي يَابَاو مَنَزْرَتَا مَاغِنِنْ قَيْمِي دَ
قُورُنْ غِيوَا وَجْنُ بِنْتِكِي دَ غُوجِي - غُوجُنْ مَاغُونُ غُونُنْ غَرُ غَاچِيَا
تَا هُنِيرُ تَتْرُو غُنِيَكِي، إِتَاتُوا، بَاوُو، سِيُويِي، كُوثِي، جِيچِيُويِي،
فُورَانِي، يَايَا، ظِيرِي، كَاشِنُ دَبَا، فَاتْرَسُو، قُورِي، كُوظُنْظِي دَ
مَكَمَنْتَسُو.

ثِكُنْ حِكَمَا دَ بِيُورُ دَ اللَّهُ يَبَسُو سِي سُو غُودَاسُو سُو غَانُوونُنْ إِتَاتِي كُو سَسَقِي نَا
بَنْغَرِي كَذَنِي وَنُنْ نَا بَنْغَرِي كَذَنِي، وَنَدُ إِدْنُ عَنُ بِيَسُو عَنِيِي
عَمْفَانِي دَسُويِدَا يَدَثِي دَعَادَثِي أَسْمُو نَصَرَ.

هَكَذَا لِكَ، وَنَنْ بَيَانِي نَا نُونَ تَسَوْبَا دُكَا أَكِّي عَمْفَانِي دَ مَاغْنِي غَرَّ غَاغِيَا بَا،
يَا طَوَكِي سَلُو كَمَرُ يَدَا عَا كَمِييْنِ تِي أَكِّي نَذَرِ دَعَوَجِي - غَوَجِي كَنْ
إِنْعَنْشِي دَكْمَاغَانُو فَايُدُو دِي دَسِنَادِرِنُ دَكِّي فُنْشِي أَتِكِنُ ظَارِنُ دَكِّي
نَذَرْتَا.

وَسُو دَعَا تِكِنُ مَاغْنِي غَرَّ غَاغِيَا دَنَا عَمْبَاتَا أَتِكِنُ وَنَنْ لِنَافِي سُو كَنِيي أَكِّي إِدَنُ
عَنْ جُويسُو عَنْ عَنْ صَرَفَاسُو تَاهُنِيوي مَبْنَبْنَا.

أَرْسُولُوكُنْ أَنَا عَمْفَانِي دَ مَاغْنِي بَنُورِي يَآئِي تُوْرَا سَيِّ عَنْ كُوْمَا نَاغِدَا
أَسْمُوْرَكَا مُسَمَّنُ وَجَنُّ نِيُومِي نَآئِي كُوْشَفَرِإِسْكَ كُو سَمُو كُو جِيْفَا دَمَكَمَنْتَنَسُو.
وَنَنْ كَطِي يَاعِسَا حُجَا وَجَنُّ نُونَ صَحِيْحُنْ بِنُ مَاغْنِي غَرَّ غَاغِيَا، بَسَ وَنَنْ
دَلِيلِي تِي هُكُوْمَرُ لَافِيَا تَا دُونِيَا وَتُو "وَهُو" تَا يَرَدَا دَ إِنْعَنْشِي مَاغْنِي
غَرَّ غَاغِيَا.

أَقْسَرُ هُوَسَاعَا الْعَدْنُثِي أَكُوِي نُوَعِكُنْ مُتَانِي قَوَرَرُو دَسُوگَا شَهَرَ وَجَنَ بَايِرْدَا
مَاغْنِي غَرْغَاجِيَا، دَعَاثِكُنْ سُو أَكُوِي مَسْنَتَ، وَنَدَمِي، مَجِيمَا،
عُنْغُوَرُ دُوَمَا، مَطُورَا، مَهْرَبَا، مَفَرُوتَا، مَقْرَا، يَنَ بُورِي، بُوكِيِي،
دَمَاسُو صَنَاعَرُ مَاغْنِي غَرْغَاجِيَا. سَنُنْ هُنَيْرُ دَ سُوگِي بِي وَجَنَ
عَمْفَانِي دَ مَاغْنِي غَرْغَاجِيَا أَكُوِي شَا، كُوَهِيَاقِي، كُوَبَرَبْطِي، كُو
وَنگَا، كُو تُوْفِي، كُوَالْدُعَا، كُوَكَمَا نُنْ هُنَيْرُ دَ سُوگِي بِي وَجَنَ
عَمْفَانِي دَ مَاغْنِي غَرْغَاجِيَا أَكُوِي شَا، كُو هِيَاقِي، كُو بَرَبْطِي، كُو
وَنگَا، كُو تُوْفِي، كُوَالْدُعَا، كُو كَمَا ثِيرِي تُوتَا كِي ظِيي تَاهُنَيْرُ
بَيُوا.

كُوْنِي جِنْسُ مُتَانِي كُوَقْبِيَلَا كُوَيْنِكِي، كُوَنَاهِيَا أَفَاطِنُ دُونِيَا سُونَ دَنَاسُو
مَاغْنُوْنُ غَرْغَاجِيَا وَنَدَ اللَّهُ يَا سَنَرْدَسُو سِي دِي قَابَدَ عَمْنَتِنِ
نَجْبِيرِيَا حَزْ يُو تَاقِي تَا كَرْبِي شِي أَغْمَنَنْتِنِي كُوَكُوْتَا بَاسُو هَطِنُ كِي
دَنُ ثِمَا سَكْمَكُو مِي عَمْفَانِي. نَقْسُونُ دَ سَكِي فُسْكَنَتَا يَا دَنْغَنُثِي رَشِنُ

عَادَنَا عِلْمِنُ مَاغْنِنُ عَرَّعَاجِيَا، قَرْنِيثُ ظَفْتَاثْشِي وَجَّنْ صَرَفَاو،
دَعَادَنَاوَا، رَشِينُ ظِيْنُ مَعُونِي دَ ذَيْسَا كِيْمِنْتَا يَدَا ذَعِي عَمْفَانِي دَشِي،
رَشِينُ سَنِينُ ظَاوُونُ لُوَكِيثُ دَ ذِي طَوُوكَا وَجَّنْ نَرَكُو دَفْتَا دَعَا جِكْنُ
طَنُ ءَدَامُ، دَعُوْعَبَا رَشِينُ كُطِنُ دَ دَعَا بِنْتِكِي فَاطَطَا عِلْمِنُ مَاغْنُوْنُونُ
تَاهْنِيْرُ هَطِنُ كِي دَ جَامِعْنُ لَافِيَا دُونُ ظَارِنَسَا يَتْفِي دَ عِلْمِنُ لِكْتَنْتِي
أَزَامَنْتِي.

وَنَنْ لِنَافِي يَايِي وَنُوِيِي دَنْغَتِي دَ تَارِحِنُ مَاغْنِنُ عَرَّعَاجِيَا أَقْسَرُ هُوَسَا،
دِيَارُ، دَبُوِيِي دَمَا هُنْيُوِيْنُ دَ أَكِي بِي وَجَّنْ بِيْقُونُ مَتِي مِي هَيْهُو، دَغِرْنُ جِكِي دَ
قَارَ نِشَاطِي دَ لَافِيْرُ مَعُوْرَتَا تَافُسَكْرُ جِيْمَاعِي، سَنَنْ كَمَا لِنَافِي يِي
دُوْبَا غَا مَنَهَاجِرُ الدِّيْنِنُ مُسْلُمْتِي عَكْنُ مَعْنُوْنُونُ عَرَّعَاجِيَا، دَمَا
فَاطَطَا عَنْفَانِنُ مَعْنُوْنَا أَزَامَنْتِي دَمَا تَنْجِي - تَنْجِي دَعَا سَمُوَوْجِنُ
عَمْفَانِي دَسُوَا.

Transcription 1: Da Magani a Gonar Yaro

[Cover]

Da Magani a Gonar Yaro

Na Amina Lawal Garba

(Kallabi Tsakanin Rawuna)

[Page 1]

11. Sanya

12. Zogale

13. Habbatus-Sauda'

14. Hulba

15. Hannu

16. Bakin Magani

17. Tazargade

18. Gauta

19. Madachi

20. Dan Tamburawa

21. Rai dore

[Page 2]

Abubuwanda ke Ciki

1. Sadaukarwa

2. Godiya

3. Gabatarwa

4. Babi na Daya

5. Sabara da Fa'idodinta

6. Kanwa

7. Sabulun Salo

8. Man Kadanya

9. Citta

10. Tafarnuwa

[Page 3]

20. Dan Tamburawa

21. Rai dore

Babi na Biyu

1. Dauri da yadda ake yin sa
2. Surace
3. Tsumin mata

Sadaukarwa

Na sadaukar da wannan littafi ga mahaifiyata Hajiya Bara'atu Uba Abubakar da mahaifina Engineer, Garba Wandawa.

[Page 4]

Godiya

Godiya ta tabbata ga Ubangiji Madaukakin Sarki, Wanda Ya ba ni daman rubuta wannan littafi a kan magungunan gargajiya. Tsira da aminci su tabbata ga Annabi Muhammad sallallahu alaihi; wa sallama da alayensa da sahabbansa da masu bin tafarkinsu har izuwa ranar sakamako.

A gurin rubuta wannan littafin, akwai mutane da dama da suka ba ni gagarumar gudunmawa dan ganin na kamala cikin nasara. Daga ciki akwai babbar yayata Samira Lawal Garba, da kani na Sadik Lawal da kakata Halimat Yusuf, da kuma kanwar mahaifina Larai Uba Abubakar, matar kanin kakata Khadijatu Yusuf da kuma wanzamai, maharba da Fulani da na tambaya don ganin littafin ya kunshi abubuwan da suka dace. Da ma wadanda ban samu daman ambatarsu ba, ina yi musugodiya mai tarin yawa. Ubangiji Allah Ya saka da alheri. Amin!

[Page 5]

Gabatarwa

Magani a harshen Turanci yana nufin "medicine." A harshen Larabci kuma yana daukar ma'anar "dawa'u." Kalmar magani ta samo asali daga kalmar "ma gani" wato a jarraba a gani ko za'a dace. A sannu a hankali har aka gajarce kalmar ta koma "ma yi, ma gani" wanda idan aka hada sunan guri guda takan ba da sunan magani.

Magani yana nufin duk wani abun da za a iya amfani da shi, domin samun sauƙi ko waraka daga cututtukan da suke addabar al'uma.

Bugu da kari, maganin gargajiya shi ne maganin ingantacce da kuma muka taso muka samu ga iyayenmu da kakanninmu suna amfani da shi dan kula da kansu da iyalansu.

[Page 6]

da ba wa kansu tallafin gaggawa a da, har kuma a yanzu. Yana da dadadden tarihi wanda kusan za a iya cewa tun lokacin da ɗan Adam, yawanzu a kan kasa yake, tun kafin bayyanar ilimin kimiyya da fasaha. Kasancewar Allah subhanahu wa Ta'ala Bai saukar da wata cut aba, sai da Ya saukar da maganinta. Wannan ne ya ba wa manazarta maganin kaimi da kwarin guiwa wajen bincike da gwaje-gwajen magungunan gargajiya ta hanyar tattaro ganyayyaki, itatuwa, bawo, saiwoyi, kauci, jijiyoyi, furanni, yaya, tsirrai, kashin-dabba, fatarsu, kwauri, ko tsuntsaye da makamantansu.

Cikin hikima da baiwar da Allah Ya ba su, sai su gwada su, su gano wannan itace ko sassake na bangare kaza ne, wannan na bangare kaza ne. Wanda idan an bi su, an yi amfani da su yadda ya dace a samu nasara.

[Page 7]

Hakazalika wannan bayani na nuna cewa ba duka ake amfani da maganin gargajiya ba, ya dauki salo kamar yadda a kimiyyance ake nazari da gwaje-gwaje kan inganci da kuma gano fa'idojin da sinadarin da ke kunshe a cikin tsarin dake nazarta.

Wasu daga cikin maganin gargajiya da na'ambata a cikin wannan littafin sukan yi aiki idan an juya su an sarrafa su ta hanyoyi mabambanta.

A wasu lokutan ana amfani da maganin bature ya ci tura sai an koma na gida asamu waraka musamman wajen ciwo mai naci ko shafar iska ko sammu ko jifa da

makamantansu. Wannan kadai ya isa hujja wajen nuna sahihancin maganin gargajiya. Bias wannan dalili ne hukumar lafiya ta duniya wato “WHO” ta yarda da ingancin maganin gargajiya.

[Page 8]

A kasar Hausa a al’adance, mutane kwararru da suka shahara wajen bayar da maganin gargajiya. Daga cikin su akwai masunta, wanzamai, majima, unguwar zoma, madora, maharba, mafarauta, makera, yan-bori bokaye, da masu sana’ar maganin gargajiya. Sannan hanyar da suke bi wajen amfani da maganin gargajiya akwai sha, ko hayaki ko barbade ko wanka ko tofi ko addu’a ko kuma cire cuta kai-tsaye ta hanyar baiwa.

Kowanne jinsin mutane ko kabila ko yanki ko nahiya a fadin duniya suna da nasu magungunan gargajiya wanda Allah Ya sanar da su. Sai dai ka’ida gwamnatin Najeriya har yau ta ki ta karbeshi a gwamnatance ko ko ta ba su hadin-kai dan cimma sakamako mai amfani. Nakasun da suke fuskanta ya danganci rashin

[Page 9]

adana ilimin maganin gargajiya, karancin tsaftaceshi wajen sarrafawa da adanawa, rashin tsayayyen ma’auni da zai sa kimanta yadda za ayi amfani da shi, rashin sanin tsawon lokacin da zai dauka wajen narkewa da fita daga jikin dan Adam, da uwa uba rashin kudin da za a binciki fadada ilimin magungunan ta hanyar hadin-kai da jami’an lafiya don tsarinsa ya tafi da ilimin likitanci a zamanance.

Wannan littafi ya yi waiwaye dangane da tarihin maganin gargajiya a kasar Hausa. Da yaro, dabbobi, da ma hanyoyin da ake bi wajen bikin mace mai haihuwa, da gyarin jiki da kara nishadi da lafiyar ma’aurata ta fuskar nishadi. Sannan kuma littafin yai duba ga manhajar addinin musulunci a kan magungunan gargajiya da ma fadada amfanin magunguna a zamanance da ma canje-canjen da aka samu wajen amfani da su.

Translation 1: Medicines in Your Own Backyard

[Cover]

Medicines in Your Own Backyard

By Amina Lawal Garba

(A Head Tie among Turbans)

Page 1

Page 2

11. Costus	Table of Contents
12. Moringa	1. Dedication
13. Black Seed	2. Acknowledgments
14. Fenugreek	3. Introduction
15. Boswellia (also called Frankincense)	4. Chapter One
16. Tamarind Powder (<i>Tamarindus indica</i>)	5. Guiera and Its Uses
17. Artemisia Annuua (also called Sweet Annie, Sweet Sagewort, or Sweet Wormwood)	6. Potassium
18. Garden Egg	7. Black Soap
19. Mahogany	8. Shea Butter
20. Castrol (<i>Ricinus communis</i>)	9. Ginger
21. Stink Weed (<i>Urtica dioica</i>)	10. Garlic

[Page 3]

20. Castrol (*Ricinus communis*)

21. Stink Weed (*Urtica dioica*)

Chapter Two

1. Tonics and how to make them

2. Steaming

3. Herbal decoctions for women

Dedication

I dedicate this book to my mother Hajiya Bara'atu Uba Abubakar and my father, Engineer Garba Wandawa.

[Page 4]

Acknowledgments

All praise is due to Our Lord, The Highest King, Who granted me the opportunity to write this book on traditional medicine. May peace and blessings be upon Prophet Muhammad, [whom] Allah Has praised and trusted; may such praise and trust extend to his companions and those who follow his path till the day of judgment.

While writing this book, there are many people who contributed immensely to the realization of its completion. Among them is my eldest sister, Samira Lawal Garba; my younger brother, Sadiq Lawal Garba; my grandmother, Halimat Yusuf; and also, my father's sister, Larai Uba Abubakar; the younger co-wife of my grandmother, Khadijatu Yusuf; as well as traditional barbers, hunters, and the Fulani people that I interviewed--for all that the book fittingly includes. And for those I am unable to mention here, I extend to them many thanks. May the Almighty Allah reward them with goodness, Amen!

[Page 5]

Introduction

The term *magani* in English means “medicine.” In the Arabic language, it carries the meaning of *dawa*. The etymology of the term *magani* is traced to *ma gani*, that is, “let’s try to see if we can get it right.” Over time, the term has been shortened from *ma yi, ma gani* – “we shall try to see” to *magani* – “we shall see” when the words are merged. *Magani* means anything that can be used to get relief or healing from illnesses that trouble people. Moreover, traditional medicine is a reliable medicine and one that we grew up with and inherited from our parents and grandparents; they made use of it to care for themselves and their families.

[Page 6]

They also used it as first aid and continue to do so now. It [traditional medicine] has a long history that one could say goes back to the time when humans first lived on the earth, even before the invention of science and technology.

The fact is, Allah, the Most Glorified and the Most High would not burden us with a disease without providing its cure. This was what inspires researchers in traditional medicine, encouraging them to investigate and test traditional medicine through the collection of leaves/herbs, wood, tree bark, roots, mistletoes, tree roots, flowers, fruits, shoots/sprouts, animal manure, skins and bones, or birds, and so on.

Using the wisdom that Allah has bestowed upon his servants, they would test them and find that this tree or its bark was effective in some cases and others were applicable elsewhere. That, if strictly adhered to, would lead to success.

[Page 7]

Furthermore, the above points to the fact that not all traditional medicines used are subjected to scientific procedures demanded by science such as doing research and running lab tests to ascertain the effectiveness and uses of traditional medicines and their composition.

Some of the traditional medicines that I mention in this book owe their effectiveness to the different ways they are processed and administered. At times, a person may use Western medicine and it proves to be ineffective, so he resorts to traditional medicine to become healed. This is especially the case with persistent illnesses, evil spirits, charms, magic, and the like. Suffice it to say that this shows how reliable traditional medicine is. This is the reason that the World Health Organization (WHO) endorses the effectiveness of traditional medicine.

[Page 8]

Traditionally in Hausa society, practitioners of traditional medicine were respected and well-known persons. Among them were fishermen, traditional barbers, tanners, midwives, bone setters, archers, hunters, blacksmiths, those in the Bori cult, herbalists, and those knowledgeable about traditional medicine. The modes for administering traditional medicine include drinking, [inhaling] smoke, dusting with powder, bathing, spitting, prayer, or curing an illness directly through a natural gift [for healing].

All kinds of people, regardless of their ethnic group, region, or continent, throughout the world have their own traditional medicine based on what Allah has revealed to them. Yet even today, the Nigerian government has refused to officially accept it or even to give it the support needed to achieve the most productive outcomes. The resulting challenges include failure

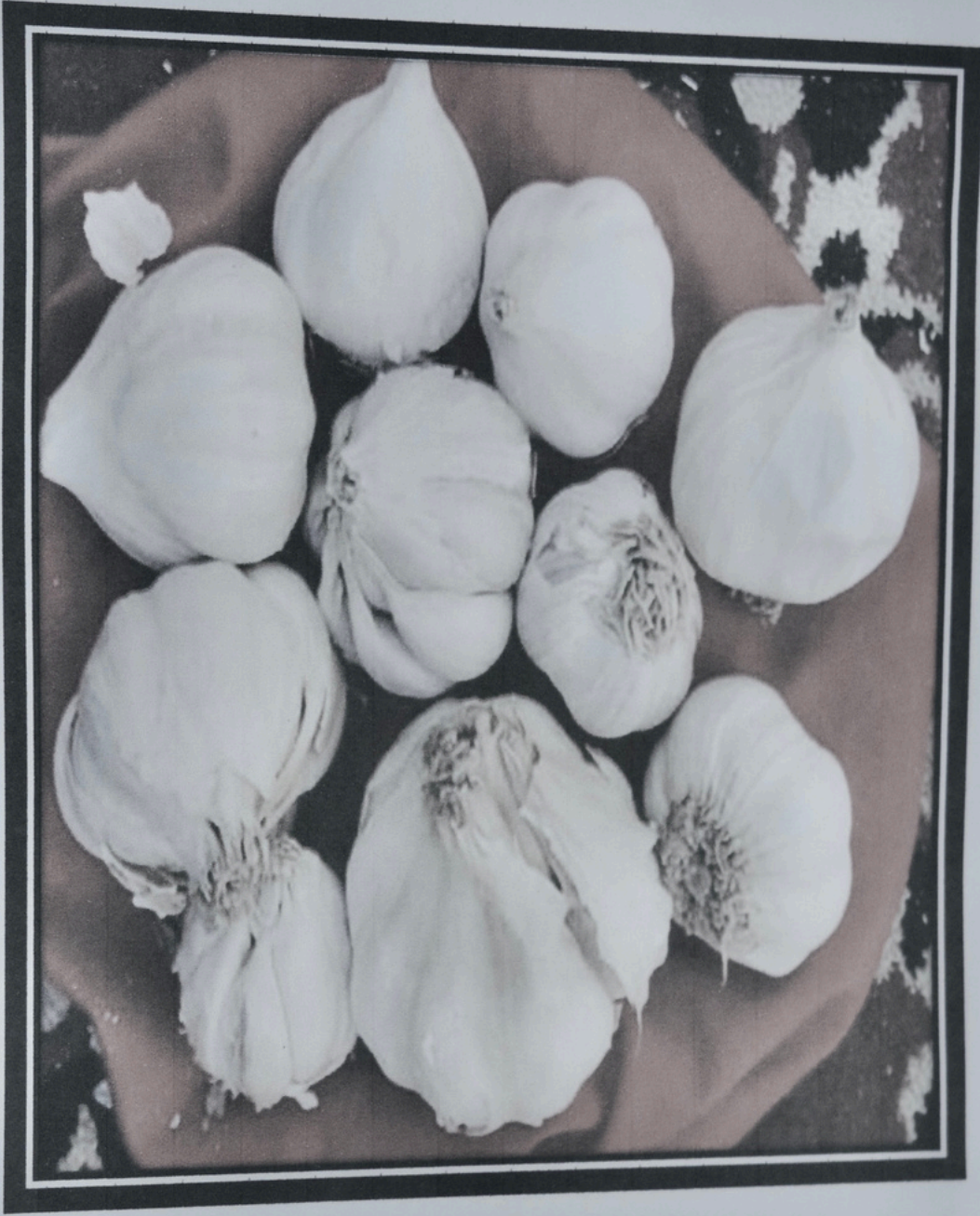
to preserve knowledge of traditional medicine, lack of hygienic conditions for processing and preservation, lack of reliable systems of measurement, lack of knowledge about how long a medicine takes to function in the human body and the duration of its effectiveness, and chiefly, lack of funds to expand research on traditional medicine knowledge through cooperation with modern health professionals so that traditional medicine would conform to modern medical practices.

This book reviews the history of traditional medicine in Hausaland, its use for children and animals, as well as how it is used for maternal health, improving the body, and increasing the excitement and well-being of spouses in terms of sexual pleasure. Also, the book highlights the Islamic perspective on traditional medicine in the modern context and its evolving uses.

Ajami Text 2: Da Magani a Gonar Yaro

[Page 35]

تَفَرُّوْ



تَفَرُّونَا طَيِّبًا دَعَا ثِكْرًا ظِرِّي وَدَا تَكِّي دَنْغُنْ كَايُنْ لَنْبُو تِي إِرِنْ سُو أَلْبَسَا كَمَا
سَنَنْيَا تِي أَفَاطِنْ دُونِيَا كَسَنْشُورُ تَا تَنَا طُو كِي دَ سِنَادِرِنْ قَارِنْ لَافِيَا
مَاعُنْغُونْ دَ كَمَا قَيْتَشْ قَمَشِي مُسَمَّنْ أَثِكْرُنْ غِرْ كِي - غِرْ كِي.
تَفَرُّو كُنْ عِيَا كَسَنْشُورُ طُنِيَا كُو بُو سَشِيَا كُو غَارِ كُو مِي.
أَحْرَشُنْ ثُورُنْ تِي أَنَا كِرَنْتَ دَ {غَالِكْ} أَكِيمِيْنْ تِي كَمَا أَنِي مَتَ لَقَبِ {عَلِيمْ سَتِيمْ}
لَرَبَاوْ نَا كِرَنْتَ دَ سُونْ {نُومْ}
تَفَرُّو نَا مَعُنْغُونْ تَابَنْغُرُورِي دَ دَمَا أَجِكِنْ طُنْ ءَدَامْ. تَفَرُّو مَاعْنِي تِي كَنَفِيْنْ
أَقْنُنْ سَنِيِي ' تَنَا مَاعْنِي سَنِيِي قَاشِي, تَنَا نَزْكَرْ دَ مَجِينْرَ قِرْجِي '
تَنَامَاعْنِي تَارِي ' مُورَا ' قَيْقِيْنْ مَعُورُو ' ثِيُونْ قَفَا ' ثِيُونْ قِرْجِي '
تُوشُورُ هَنْثِي ' سَنِيِي ثِكِي ' دَ أَمُوسِنِنْ جِي كِي. تَاهَنْيِرْ دَكِي تَا دَطَنْ
تَنْبُورَاوْ أَيِ شَافِي دَشِي ' كُو أَكِرْبَاتَا أَهْطَا دَ رُونْ طُومِي مُتْمَ يَاشَافِي

إِنْدَ يَكِّي مَسَ دَافِي 'كُوْثِيُو' كُوْكَمَا زُوْغِي 'غُوْرِنُ ذِي دَيْنَا ثِيُوْ دَ
إِذْنِ اللهُ.

تَفَرْنُوْنَا أَنَا ذُوْبَا طَنْبِنْتَا كُوْغَارِنْتَا أَدْهُورَ أَبْنِي كُوْأِي يَاجِنْتَا كُوْمَا أَسْكَاغَارِنْتَا
أَثِكْنِ دَفَقْنُ أَبْنِي دُوْمِنُ مَاغْنِي ثِيُوْوَكْنِ دَسُوْكَ شَافِي سَنِي كُوْدْنُ
قَارَوَغْرِكِي عَرْمَشِي دَ طَنْطُنُوْنَا.

غَايَارَ قَنَانَا مَاسُوْفَامَا دَ سَنِي تَفَرْنُوْنَا نِي مُسُوْ مَاغْنِي لِمُونِيَا 'أَسْمَا' تَارِي دَ مُورَ
تَاهَنْبِرَ سُوِيَاتَا دَ مَنْ شَانُوْ أَبَا يَارُونُ يَشَا مَنْ. بِيَا غَا هَاكَ تَنَا مَاغْنِنِي
مُسُوْ قُوِيُوِيْنُ ثُوْتَا دَكِي ثِكْنِ هَنْجِي دَ ثُوْتُنْكَ كَمَرُ ظُوْظَرُ ثِكِي دَ
مَكْمَنْتَسُوْ وَنَدَ كِي هَنَا يَارَ غَرْمَا 'قِيْبَا دَ كَسْنُ غَنِي.

حَرَالِي يُوْ 'تَفَرْنُوْنَا نَا مَاغْنِي ثِيُوْنُ كِي' غُوْدَاوْ 'هُوْنُ جِنِي' قُوْنِي مَيَقُوْنُ دَكِي
ثُوْتَرُ دَ جِكِي 'دَمَا قَارَ إِنْغَنْتَاغَرُ كُوْرُ جِكِي. دُوْمِنُ مَاغْنِي وَتْنُ ثِيُوْوَكْ
سِي أَرْنَعُ سَنِيَاتَا عَ أَبْنِي جِيْفَ - جِيْفَ.

هَكَ كَمَا هُوسَاو نَاجَجَبَاتَا أَكُوسُرُورُ طَاكِي كُوعِدَ دَنْ مَاعُنْثِي رَابَا. أُونِي
لُوكْثِي سُونِ عَمْفَانِي دَا إِتَا أَمْطِينِ سِنَادِرِنْ هَطِنْ مَاعُنْغُونِ.
عَ مَعُورَتَا' تَنَّا قَارَوْنَمِيحِ كُودَارِ دَقَارَوْمَثِي شَاو دَسُوكَرِ دَ نِعِمَا إِدِنْ أَكْشَا شَايِنْتَا
كَفِيْنِ أَكُوسُنْثِي جُونَا' دَمَائِي مُسُورِيغِ كَفِيْنِ سَنِّيِي.
دَطِنْ دَطَاو' مَاتَا نَاعَمْفَانِي دَا إِتَا وَجَنْ مَاعُنْثِي ثِيُونِ ثِكِي' قُولُورُ مَارَ كُو ثِيُونِ
مَارَ لُوكْثِي أَلْعَدَ كُو كَمَا بِيَقِنْ بَايِنْ هَيْهُوتَا هَنْيِرِ عَمْفَانِي دَمَنْ
تَفَرْنُو هَطِي دَا دُومَا بَبِيْنِ ثُوكْلِي
طَيَا ثِكِنْ رُونِ طِيْمِي مُوطَا طَيَا حَرْظَاوُنِ كُونَاعْكَ دَعَا سَامُو وَرَكََا دَا إِذِنِ اللهُ.
أَبْنُغَرِنْ ثِيُونِ هَقُورِي' أَنَاعَمْفَانِي دَا دَكْكَيِرْ تَفَرْنُو أَلَاكْتَا أَطِغَ مَنْ
تَفَرْنُو كِنْ هَقُورِنْ دَكِي ثِيُو دَعَا سَمُو سَوَقِيْنِ ثِيُونِ.
أَفْنِنْ غِرِنْ فَاتَا تَفَرْنُو نَاطُوكِي دَا سِنَادِرِنْ دَكِي هَنَا فَاتَا لَالَاثُو دَبَاتَا كَارِيَا دَغ
كَامُودِيُووكَا دَمَا هَنَاتَا يَامُوظُو كُو ظُوفَا كُوقُورَا جِنْ فَاتَا' تَوْتُو'

مَكْرُوبٌ دَرِيغٌ كَفِيٌّ ثِيُوبٌ دَاجِيٌّ. أَنَامَاغَيْنُ هَكَ تَاهَنْيَرُ شَافَا مَنَّتَا أَكْنُ
إِنْدَ مَظَلَّرُ تَكِي.

هَكَ ذَلِكَ 'أَبْنَعَرَنُ غَرَنُ غَاشِيٌّ مَن تَفَرْنُو نَاهَنَا ذُوبَّوَرُ غَاشِيٌّ ' قُورَرَّاجْنُ كَا'
أُمُوسَنِي ' دَمَا ذُكْ مَظَلَّرُ دَتَاشَافِيٌّ فَاتْرَكََا ' إِدْنُ أَنَايْنُ كِيظُو دَشِيٌّ كُو
شَافَاشِيٌّ أَكِي - أَكِي.

ذُكْ دَ طِنْبِيْنُ عَمْفَانِيْنُ تَفَرْنُو أَجِكْنُ طَنْ أَدَمُ ' ثِيكَاتَا وَجْنُ عَمْفَانِيٌّ كَا عِيَاهَيْفَرُ وَمُتْمُ
رَشْنُ جِنُ دَاطِيٌّ ' كُوظُوظِيٌّ مَسَ رُوْنُ جِكِيٌّ إِدْنُ يِنَاحَطِيرَتَا ' دَوَارِنُ
بَاكِيٌّ وَنَدَّ ذِي دَامِيٌّ ذُبُّنُ جَمَعٌ. بِسَاوَنْنُ دَلِيلِيٌّ نِي "أَنَسُ طَنْ

مَالِكُ يَارُوَيْتُو نَسُوا مَنْدَنْ أَلَّهَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتِي دُكْ وَنَدَّ يَتِي تَفَرْنُو كَرِيْدُو
مَصَلَّاتِيْنُ مُو. "

Transcription 2: Da Magani a Gonar Yaro

[Page 35]

Tafarnuwa

[Page 36]

Tafarnuwa ɗaya ce daga cikin tsirrai wadda take dangin kayan lanbu ce irin su albasa. Kuma sananniya ce a faɗin duniya kasancewarta tana ɗauke da sinadirin karin lafiya, magunguna, da kuma kayatattun kamshi musamman a cikin girke-girke.

Tafarnuwa kan iya kasancewa ɗanya, ko busassa, ko gari, ko mai. A harshen Turanci ana kiran ta da “garlic;” a kimiyyance kuma ana mata laƙabi da “allium sativum;” Larabawa na kiran ta da suna “thaum.”

Tafarnuwa na magunguna ta bangare da dama a jikin ɗan-Adam. Tafarnuwa magani ce kaifiyyan a fannin sanyi – tana maganin sanyin-kashi; tana narkar da majinar-kirji; tana maganin tari; kaikayin makogwaro; ciwon-kafa; ciwon-kirji; toshewar hanci; sanyin ciki; da amosanin ciki ta hanyar daketa da ɗan-tamburawa, ai shafi da shi, ko kirba ta a hada da ruwan ɗumi, mutum ya shafi

[Page 37]

inda yake masa zafi, ko ciyo, ko kuma zogi. Gurin zai dena ciwo, da izinin Allah.

Tafarnuwa ana zuba danyar ta ko garin ta a dahuwar abinci ko a yi yajinta ko ma a saka garinta a cikin dafaffen abinci domin magance cututtukan da suka shafi sanyi ko don karawagirki armashi da dandano.

Ga yara kanana masu fama da sanyi, tafarnuwa nai musu maganin limoniya (pneumonia), asthma, tari, da mura ta hanyar soyata da man-shanu. A ba yaron ya sha man. Baya ga haka, tana magance musu kwayoyin cuta da ke cikin hanji da cututtuka kamar tsutsar-ciki da makamantansu, wanda ke hana yara girma, kiba da kyan-gani.

Har ila yau, tafarnuwa na maganin ciwon-kai, gudawa, hawan-jini, kone maikon da

ke cutar da jiki, da ma kara inganta garkuwar jiki. Domin magance wannan ciwuwuka, sai a ringa sanya ta a abinci jifa-jifa.

[Page 38]

Haka kuma, Hausawa na jejjefa ta a kusurwar daki ko gida dan magance raba. A wani lokacin suna amfani da ita a matsayin sinadarin hada magunguna.

Ga ma'aurata, tana karawa namiji kuzari da karawa mace sha'awa, da saukar da ni'ima idan aka sha shayinta kafin a kusanci juna, da ma yi musu riga-kafin sanyi.

Dadin dadawa, mata na amfani da ita wajen magance ciwon-ciki, kullewar mara lokacin al'ada ko kuma bikin bayan haihuwa ta. Hanyar amfani da man tafarnuwa hadi da zuma babban cokali daya cikin ruwan dumi moda daya har tsawon kwana uku. Za a samu waraka, in sha Allah.

A bangaren ciwon hakori, ana amfani da dakakkiyar tafarnuwa a lakata a diga man tafarnuwa kan hakorin da ke ciwo, za a samu saukin ciwon.

A fannin gyaran-fata, tafarnuwa tana dauke da sinadarin da ke hana fata lalacewa da bata kariya daga kamuwa da ciwuwuka da ma hana ta yamutsewa ko tsufa ko kurarrajin fata, tautau,

[Page 39]

makero, da riga-kafin ciwon-daji. Ana maganin haka ta hanyar shafa man ta a kan inda matsalar take.

Hakazalika, a bangaren gyaran-gashi, man tafarnuwa na hana zubewar gashi, kurarrajin-ka, amosani, da ma duk matsalar da tashafi fatar-ka idan ana yin kitso da shi ko shafa shi a kai-a-kai.

Duk da dimbin amfanin tafarnuwa a jikin dan Adam, cika ta wurin amfani ka iya haifar wa mutum rashin jin-dadi, ko tsotse masa ruwan-jiki idan yana hadiyarta; da warin baki wanda zai dami dubban jama'a. Bisa wannan dalili ne Anas dan Malik ya ruwaito cewa Manzon Allah *ṣalla l-Lāhu 'alayhi wa sallam* ya ce "Duk wanda ya ci

tafarnuwa, kar ya zo masallacin mu.”

Translation 2: Medicines in Your Own Backyard

[Page 35]

Garlic

[Page 36]

Garlic is one of the vegetable garden plants that is related to the onion. It is famous throughout the world because it contains certain compounds that boost health, is medicinal, and enhances flavor, especially in cooking.

Garlic can be used raw or dry, in powdered form or as an oil. In English, it is called “garlic;” in science, it is called “allium sativum;” the Arabs call it “thaum.”

Garlic is a cure for many different ailments of the human body. Garlic is a reliable cure for cold generally – it is a medicine for rheumatism; it clears up chest phlegm, cough, sore throat, leg pain, chest pain, stuffy nose, sluggishness, and sickle cell. To achieve the above, it should be ground with costus and mixed together, adding warm water. Then one rubs it on

[Page 37]

the part that is hot, painful, or throbbing. The pain will cease, God willing.

Garlic is used raw or its powder is used in cooking food, or it could also be made into chili spice or its powder put in cooked food to cure cold-related diseases, or to make meals more delicious and tastier.

For children who suffer from various cold-related ailments, when it is fried with butter, garlic helps treat pneumonia, asthma, cough, and the common cold. Give this to the child to drink. Apart from that, it treats intestinal parasites and ailments like worms and the like that interfere with children’s growth, weight, and general appearance.

Additionally, garlic treats headache, diarrhea, and high blood pressure, burns the

fat that damages the body, and boosts the body's immune system. To treat the above conditions, use it in food from time-to-time.

[Page 38]

Furthermore, the Hausa people put it in corners of their rooms or houses to deal with illness caused by dampness. In some instances, they use it as an ingredient for making many kinds of medicine.

For married couples, it increases a man's sexual drive and improves a woman's sexual desire, coupled with increasing fertility when it is taken as tea before intimacy, as well as protecting against cold.

Furthermore, women use it to cure stomachache, menstrual cramps, or even post-child delivery. To cure these, mix garlic oil with one large spoonful of honey, then pour in one cup of warm water and take for three days. One will be cured, God willing.

In terms of toothache, blended garlic is used by rubbing it or its oil on the tooth that aches; one will get relief from the pain.

When it comes to skin treatment, garlic contains compounds that protect the skin from damage, provides immunity from diseases, and prevents wrinkles, aging, pimples, skin rash,

[Page 39]

ringworm, and it is preventive medicine for cancer. These are cured by rubbing its oil on the affected part.

In addition, in terms of hair treatment, garlic oil protects hair loss, head rashes, dandruff and all head skin-related illnesses. To achieve this, apply it during hair plating or apply it to the hair frequently.

Despite the numerous uses of garlic for the human body, its overdose or overuse

can lead to discomfort, or make one dehydrated if a person swallows it raw. It can also cause bad breath that could offend people. It is regarding this that Anas, the son of Malik, reported that the Messenger of God, may Allah honor him and grant him peace, said “Any one amongst you who eats garlic should not come to our mosque.”[1]

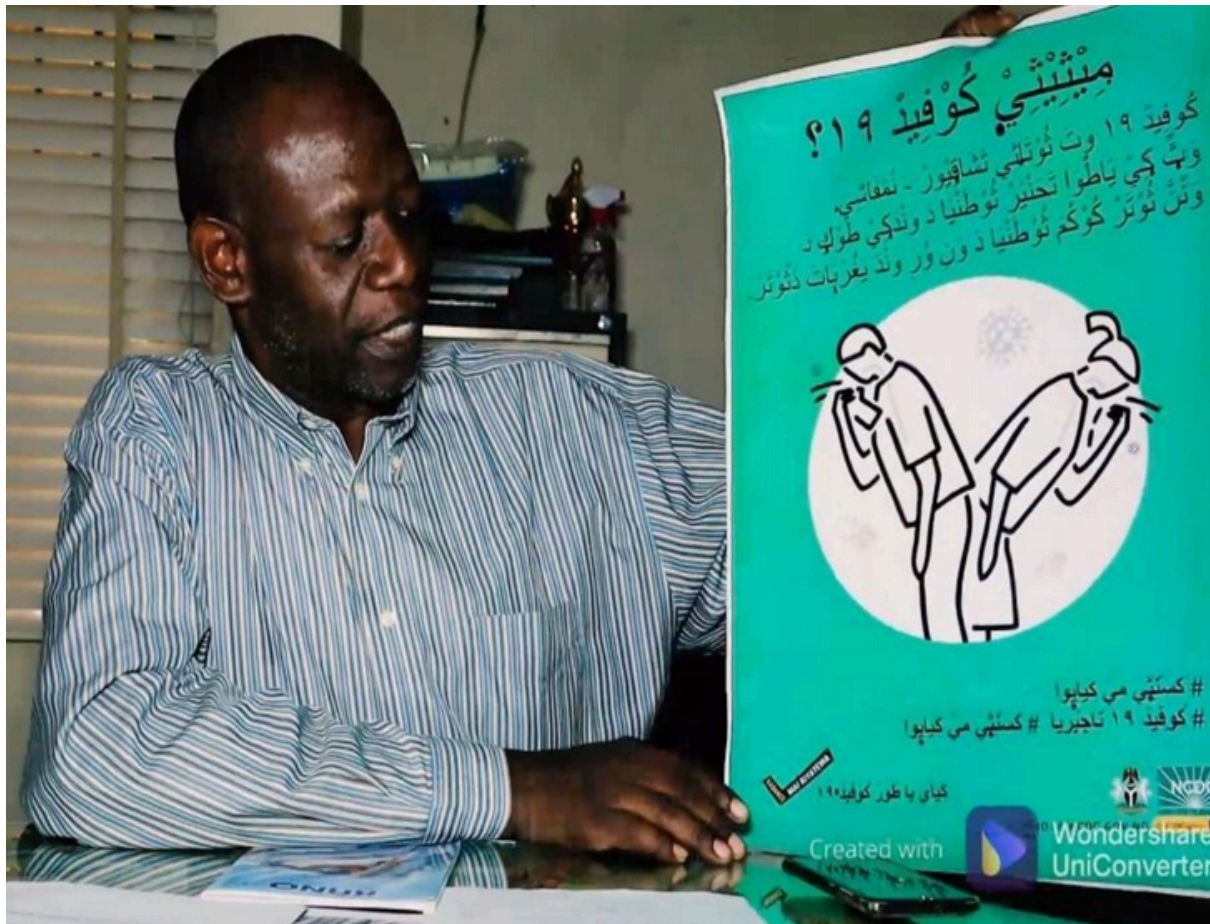


Figure 3: Dr. Garba Muhammed Fagge showing to our research team a poster published in Hausa Ajami on COVID-19.

[1] Source: *Sahih Muslim*, Book 4, No. 116, The Book on prayer, Part 2.

Public Health Posters

Our selection of posters consists of two dealing with COVID-19 and one promoting girls' education (especially in the medical field). The posters are issued by the NCDC (Nigeria Center for Disease Control) of the Federal Ministry of Health, in collaboration with various international organizations such as the World Health Organization, UNICEF, UKaid, W4H (Women for Health), and the Nigerian Red Cross. That these posters, which are meant to reach a broad population, are issued in Hausa Ajami is an indication of its widespread use in Hausa society.

Ajami Text 3: Kwayar Cutar Corona (Covid-19)

**NCDC**
NIGERIA CENTRE FOR DISEASE CONTROL
FEDERAL MINISTRY OF HEALTH

قَيْر تُوْتَر كُوْرُون (كُوْفِيْد - ١٩)

أَلَا مُؤْمِنٌ زَاهِرٌ دَ أَبُوْبُوْدَ وَدَّ يَكَامُ دَ تُوْتَرُ يَكِي جِي

إِدْنُ كَادَاوُ دَعَّ وَتَ قَسَاوَتٌ أَثَكْنَتَ أَنْ سَامُ
وَاطْوَرُ تُوْتَرُ أَكُوْنِكِي شَا- حُطُّ (١٤),
كَمْ أَكُوِي وَطْنُنُ الْأُمُوْمِي نَظَاهِرُ.

**زُرْبِي**

**وَهَلَا لُوْكِيْنُ نَمْقَاشِي**

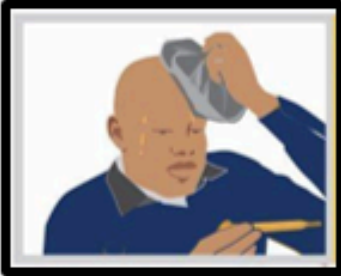

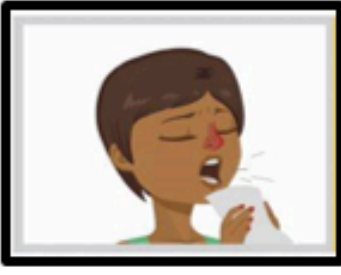
**تَارِي**

Atuntubemu a:
Kira NCDC Kyauta a wannan Nambar- 080097000010
Sakon kar-takwana: 08099555577/WhatsApp: 07087110839/Waya Kai-tsaye: 07036708970
Twitter/Facebook: @NCDCgov WWW.NCDC.GOV.NG



Supported by

 World Health Organization  unicef   UKaid  DAI  W4H
Shaping a more healthy world. WOMEN FOR HEALTH

Transcription 3: Kwayar Cutar Corona (Covid-19)

KWAYAR CUTAR CORONA (COVID-19)	
ALAMOMIN ZAHIRI DA ABUBUWAN DA WANDA YAKAMU DA CUTAR YAKE JI	
Idan ka dawo daga wata fasa wacce a cikinta an samu watsuwar cutar Corona a kwanaki 14 kuma kana da waƙannan alamomin-zahiri	
	ZAZZABI
	WAHALA LOKACIN NUMFASHI
	TARI
<p>Atuntubemu a:</p> <p>Kira NCDC Kyauta a wannan Nambar- 080097000010</p> <p>Sakon kar-takwana: 08099555577/WhatsApp: 07087110839/Waya Kai-tsaye: 07036708970. Twitter/Facebook: @NCDCgov WWW.NCDC.GOV.NG</p>	


Translation 3: Coronavirus Disease (Covid-19)




CORONAVIRUS DISEASE (COVID-19)
SIGNS & SYMPTOMS

FEDERAL MINISTRY OF HEALTH


If you returned from any country with community transmission of coronavirus disease (COVID-19) in the last 14 days and have these symptoms



FEVER



DIFFICULTY BREATHING






COUGH

Contact us via:

NCDC Toll-free Number: 080097000010
SMS: 08099555577 / Whatsapp: 07087110839 / Mobile: 07036708970

Twitter/Facebook: @NCDCgov WWW. NCDC.GOV.NG

Supported by



Ajami Text 4: Kwayar Cutar Corona (Covid-19)



قَيْرِ تُوْتَرِ كُوْرُوْنِ (كُوْفِيْد - ١٩) هَنْيُوِيْنِ كَارِيَا دَعِ كَامُوَا دِ تُوْتَرِ



اَيُوِيْتِ وَنَكِ هَنْيَا سَنَنْ اَوُوْنَكِ سُنْ سَوَسِي دِ سَابِلِ
اَقْرَقَشِيْنِ رُوَا مِي رُبَا كُو مِي عَدَانَا اِدَنْ بَابِ سَابِلِ
اَيِ اَمْقَانِدِ مَنْ طَفْتِيْتِ هُنْ حَرْسِي اَنْ سَامِ سَابِلِ دُرُوَا



يَاْمَقَانِ دِ عَنِيُوْر - طَلِكِيْرِ هَنْ دُنْ وُفِ بَاكِ دِ حَنْتِ
كُو اَيِ اَمْقَانِ دِ تِلْتِ فَيِقَا لُوَكِيْتِدِ اَكِي تَارِ كُو
اِنْتَسَاوَا . اَهَنْزَرْتِ رُبْرَدِ دُكِ تِلْتِ فَيِقَا دِ اَكِي اَمْقَانِ دِ سُنْ



اَكِيَايِ تَبِ اِدَانِ دِ حَنْتِ تَارِدِ بَاكِ دِ حَنْوُنْدِ بَا وَنَكُغُوْبِ



بَاءِ تَزْرَرِ اَقْلِ مَنَّا طِي دِ رِبِ (قَفَا بِيْر) طَلَكَانِيْكِ
كُو طَلَكَانِيْكِ دِ وَنْدِ كِي يَنْ تَارِ



اِدَنْ كَا اِكْنِي تَقِيَا كُوْنْتِنِ رُوَا وَتِ قَسَا مِي پَرِكُوْرِ
تُوْتَرِ كُوْفِيْد - ١٩ اَكُوْنِكِي شَا - حُط (١٤) دِ سَكِ وَتِ
كَمْ كِنَا كِنَا رُزْبِي تَارِ كُو شَا قُوْر - نَمْفَاشِ , كِرَا حُوْمَرِ
NCDC



كِيَايِ مَنَامَلَا دِ مَتَانِ اِدَنْ كَايِ كُو كُنِي تَقِيَا كُنْتِنِ
رُوَا وَتِ قَسَا مِي پَرِكُوْرِ تُوْتَرِ كُوْفِيْد - ١٩ اَكْنِكِ
عُوْم - شَا - حُط (١٤) دِ سَكِ وَتِ

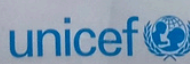
Atuntubemu a:

Kira NCDC Kyauta a wannan Nambar- 080097000010

Sakon kar-takwana: 08099555577/WhatsApp: 07087110839/Waya Kai-tsaye: 07036708970

Twitter/Facebook: @NCDCgov WWW.NCDC.GOV.NG


Supported by



Transcription 4: Kwayar Cutar Corona (Covid-19)


KWAYAR CUTAR CORONA (COVID-19) HANYOYIN KARIYA DAGA KAMUWA DA CUTAR	
	A yawaita wanke hannaye sannan a wawwanke su sosai da sabulu a farkashin ruwa mai zuba ko mai gudana. Idan babu sabulu, a yi amfani da man-tsaftar-hannu har sai an samu sabulu da ruwa
	Yi amfani da gwuiwar-tsakiyar hannu don rufe baki da hanci, ko a yi amfani da toilet paper lokacin da aka yi tari ko atishawa. Ahanzarta zubar da duk toilet paper da aka yi amfani da su
	A kiyayi taɓa idanu da hanci tare da baki da hannuwan da ba wankakku ba
	Bada tazarar akalla mita ɗaya da rabi (kafa biyar) tsakanin kai da wanda ke yin tari
	Idan ka yi tafiya kwanannan zuwa wata ƙasa mai farkewar cutar COVID-19 a cikin kwanaki sha-huɗu (14) da suka wuce, kuma kana da zazzaɓi, tari, ko shakewar-numfashi, ka kira hukumar NCDC
	Kiyayi mu'amala da mutane idan ka yi tafiya kwanan nan zuwa wata ƙasa mai farkewar cutar COVID-19 a cikin kwanaki goma sha-huɗu (14) da suka wuce
<p>Atuntubemu a:</p> <p>Kira NCDC Kyauta a wannan Nambar- 080097000010</p> <p>Sakon kar-takwana: 08099555577/WhatsApp: 07087110839/Waya Kai-tsaye: 07036708970. Twitter/Facebook: @NCDCgov WWW.NCDC.GOV.NG</p>	

Translation 4: Coronavirus Disease (Covid-19)





FEDERAL MINISTRY OF HEALTH
NCDC
NIGERIA CENTRE FOR DISEASE CONTROL


CORONAVIRUS DISEASE (COVID-19) PREVENTION


- 

Regularly and thoroughly wash hands with soap under running water where there is no soap, use sanitiser until soap and water is available
- 


Cover your mouth and nose with your bent elbow or tissue when you cough or sneeze. Dispose of the used tissue immediately
- 

Avoid touching your eyes, nose, and mouth with unwashed hands
- 


Maintain at least 1 and half metres (5 feet) distance between yourself and anyone who is coughing or sneezing
- 


If you have travelled recently to a country with COVID-19 outbreak in the last 14 days and you have a fever, cough, or breathing difficulty call NCDC
- 

Avoid contact with people if you have travelled recently to a country with COVID-19 outbreak in the last 14 days

SMS: 06099555577 / WhatsApp: 0708711083 / Mobile: 07038708970
NCDC.GOV.NG nkd.gov.ng | @NCDCgov |  **0800 97000010** (Toll Free)

Supported by



World Health Organization unicef 

Ajami Text 5: Promoting Women in the Medical Field

Kana bukatar **LIKITA MACE**
ta Kula da Matar Ka? To ka kai
DIYAR KA MAKARANTA!

كَنَا بُكَاتَرُ لِكِيْتِ مَئِي ت
كُلَا دَ مَاتَرُكَ؟ تُو كَكِي طِيْرُكَ مَكْرَنْتَا

UKaid Girls Education Project Phase 3 (GEP 3) unicef

Standard Boko Transcription	Translation
Kana bukatar likita mace ta kula da matarka? To, ka kai diyarka makaranta!	Do you need a female doctor to see your wife? Then enroll your daughter in school!

Glossary

Agajin gaggawa: First aid

Allura: Injection

Amai: Vomiting

Amosanin ciki or nakasar kwayoyin jini: Sickle cell anemia

Amosanin kai: Dandruff

Annoba: Epidemic, outbreak

Babi: Chapter

Bulaliya: Shingles

Gabatarwa: Introduction

Hikima: Wisdom

Kamuwa: Infection

Kaikayi: Itching

Kwayar cuta: Virus

Likita: Doctor

Littafi: Book

Magani: Medicine

Maganin gargajiya: Traditional medicine

Makero: Ringworm

Tari: Cough

Warkewa or waraka: Healing, wellness

Zazzabi: Fever

Notes

Ciwon-daji: “Cancer.” The term *ciwon-daji* literally means “illness of the bush or forest.” This means that the illness cancer has multidimensional causes and is difficult to control and fathom, just like the bush or the forest. It is worth noting that many Hausa people believe that cancer, irrespective of the type, is caused by evil spirits. Many

believe that modern medicine has no cure for *ciwon-daji*. As a result, people suffering from it generally resort to traditional medicine. Many people believe that combining traditional and modern medicine is counterproductive when treating cancer.

Cututtuka masu yaɗuwa: “Contagious diseases.” The Hausa people use this phrase to refer to all forms of contagious diseases. These include flu, tuberculosis, HIV/AIDS, STIs, STDs, COVID-19, and so on.

Hana zirga-zirga ko zaman gida: “Lockdown.” *Hana zirga-zirga* means “movement restriction” while *zaman gida* means “stay at home.” When used in the health sector, both mean “lockdown” such as what the world witnessed during the COVID-19 pandemic.

Kwamaso: This is a generic term that refers to food, supplements, or drugs that are consumed to address the problem of malnutrition, especially among children.

Likita Mace: “Female Doctor.” Traditional Hausa society is patriarchal and boys attend school more than girls. Thus, it was uncommon until recently to find female doctors in Hausaland. Furthermore, many Hausa people are not comfortable to see their wives visiting male gynecologists. To address these challenges, some NGOs and development partners funded campaigns to promote girls’ education. Their efforts are now paying off as many people’s initial negative attitudes towards girls’ education have changed. This is evident in the increasing number of female medical doctors in contemporary Hausa communities and the growing number of women enrolled in medical programs.

Riga-kafi ya fi magani: “Prevention is better than medicine.” The English equivalent might be “An ounce of prevention is worth a pound of cure.” This means that it is better to take preventive health measures than to be reckless, become infected, and later seek medical treatment. For example, it is wiser to take measures such as spraying insecticides than to not do so and end up being bitten by mosquitoes and contracting malaria as a result.

Riga-kafi: “Immunization.” *Riga-kafi* is a generic Hausa term meaning “prevention or protection against evil.” In the health sector, the term specifically refers to

immunization through vaccines. Examples of *riga-kafi* outside of the health sector abound. For instance, in the agricultural domain, silos that are built and stocked with food are called *riga-kafin abinci* (prevention against hunger), and planting trees is an example of *riga-kafin kwararowar hamada* (prevention against desertification). In the business field, entrepreneurship and investment is an example of *riga-kafin talauci* (prevention against poverty).

Shan-Inna: “Polio.” In the traditional Hausa belief system, and more specifically among *bori* practitioners, polio is believed to be caused by an attack from an evil spirit. The attack is attributed to a female spirit called Inna who possesses the victim. The treatment of the patient is not based on modern medicine but on traditional healing administered by *bori* practitioners. Nowadays, however, many people are aware that polio is an infectious disease caused by poliovirus and that it has nothing to do with evil spirit possession.

Tamowa: “Malnutrition.” In the media and among health practitioners, government and NGOs, this term is often used to refer specifically to the malnutrition of children under 2 years old. It can also be used to refer to malnourished pregnant women. The word *yunwa*, however, means “hunger” and could apply to anyone, especially adults.

Tofi: Literally “to spit.” It refers to a traditional healing method that entails reciting certain verses of the Quran, a prayer, or some incantations, after which the person spits a small amount of their saliva, directing it to the affected part. For instance, one who has back pain might have the reciter touch the place that hurts, recite special prayers, and spit on it.

Pedagogical Exercises

Exercise 1: Comprehension

Multiple choice questions

1. Tafarnuwa ɗaya ce daga tsirrai dangin kayan lanbu ne?
 - a. Albasa
 - b. Dutse
 - c. Gero
 - d. Sabulu

2. Domin magance wasu ciwuwuka, ya ake amfani da tafarnuwa?
 - a. A ringa binne ta a karkashin asa
 - b. A ringa jefa ta a cikin kogi lokaci-lokaci
 - c. A ringa sanya ta a abinci jifa-jifa
 - d. A ringa sanya ta a cikin wuta jifa-jifa

3. Idan mutum yana bukatar likita mace ta kula da matar sa, me ya kamata ya yi?
 - a. Ya hana diyar sa zuwa makaranta
 - b. Ya kai diyar sa zuwa makaranta
 - c. Ya kai diyar sa zuwa wurin boka
 - d. Ya kai ɗan sa zuwa makaranta

4. Me cece ɗaya daga cikin hanyoyin da za a bi don gujewa kamuwa da cutar COVID-19?
 - a. A yawaita cudanya masu fama da lalurar ba tare da takunkumi a fuska ba
 - b. A yawaita tafiye tafiye zuwa kasashen da suke fama da cutar
 - c. A lizimci addu'a a wuraren ibada ba tare da kiyayewa da dokokin kariya ba

- d. A kiyayi taba idanu da hanci tare da baki da hannuwan da ba wankakku ba
5. Waɗanne alamomi ne na zahiri da abubuwan da wanda ya kamu da COVID-19 yake ji?
- a. Zazzabi, wahala lokacin numfashi da tari
 - b. Samun juna-biyu, zazzabi da tari
 - c. Kuzari lokacin hawa doki, zazzabi da tari
 - d. Kuzari duk lokaci, zazzabi da tari
6. Wacce daga cikin jumlolin da ke tafe ne gaskiya?
- a. Man tafarnuwa na hana jin yunwa, kurarrajin-ka da amosani
 - b. Man tafarnuwa na hana zubewar gashi, kurarrajin-ka da amosani
 - c. Man tafarnuwa na hana haihuwa, kurarrajin-ka da amosani
 - d. Man tafarnuwa na hana zubewar gashi, jin yunwa da amosani

Exercise 2: Reading

1. Kowanne dalibi yana zarci guda daga darussan cikin littafin Da Magani a Gonar Yaro. Misali darasi a kan tafarnuwa ko cutar COVID-19.
2. Kowanne dalibi zai karanta shafukan da aka ba shi ko ya zaba ya yin da kowa ke sauraro.
3. A kasa a jin gida biyu: kashi na farko sukatanta shafukan Hausa Ajami, lokacinda gudan kashin yake dubawa tare da lura. Bayan sun kammala, sai kuma a juya, wato kashi na biyu ya yi karatu lokacin da kashi na farko na sauraro tare da lura.

Exercise 3: Writing/Dictation

1. Dalibai su saurari guda daga cikin su don yakaranta masu wasu shafuka, su kuma surubuta.

2. Dalibai su saurari malami tare da rubuta abin da zai karanta masu. Bayan kammalawa, sai su musanya aiyukansu a tsakaninsu. Su yi kokari su gano bambanci tsakanin rubuce rubucen nan su. A karshe, sai su kwatanta aiyukan na su da wanda aka ba su a rubuce, wato na asali.

3. Malami zai karanta wa dalibai tambayoyin da su da kansu za su kirkiro su karanto a baki. Bayan amincewa da tambayoyin, malamin zai karanto su a hankali domin daliban su rubuta. Idan sun rubuta amsoshin su, sai su sauya ko musanya takardunsu a tsakaninsu domin dubawa.

Exercise 4: Listening/Speaking and Conversation

Kowane dalibi ko daliba ya ko ta rubuto gajerun tambayoyi guda uku (3) tare da amsoshi na zabi guda huɗu (4) ga kowacce tambaya daga wani darasi a cikin kunshin darussan wannan sashen.

Exercise 5: Cultural Competence

Kamanta tare da ware bambance bambance tsakanin kalmar Riga-kafi a tsakanin al'ummar Hausawa da na al'umar da kake ciki.



Unit 4

History and Religion

This unit includes two manuscripts. The first consists of excerpts from the book, *Yan Taru of Nana Asma’u Dan Fodio*, and the second consists of part one of the legendary poem, *Bagauda*, which traces the establishment and early history of Kano.[1]

Yan Taru of Nana Asma’u Dan Fodio, written by Professor Sadiya Umar (also known as Sa’adiyya or Sadiya Umar), provides a history of this important grassroots women’s movement. The author was born in 1952 and grew up in the Islamic education system, learning to recite and write the Quran. Her father was an Islamic cleric and judge and her mother a learned scholar of Islam. In addition to her Islamic education, Professor Umar was also enrolled in government schools from an early age. In 1978, she graduated from Bayero University with a Bachelor of Arts in Hausa and Islamic Studies. She also holds a master’s degree from the University of London and a PhD from Usman Dan Fodio University, in Sokoto. She is both a scholar of and active in the Yan Taru movement, currently serving as its president with the title Uwar Yantaru. She has also served as the Ameerah (president) of the Federation of Muslim Women’s Associations in Nigeria (FOMWAN). Professor Sadiya Umar is an expert on the Sokoto

[1] Note that *Dan Fodiyo* in Hausa is commonly rendered as *Dan Fodio* in English. So, we use the English spelling in the English texts and the Hausa spelling in the Hausa texts.

especially as regards the role of women, and is a world authority on the Yan Taru movement. She has written extensively about Nana Asma'u in both Hausa Latin and Hausa Ajami scripts.



Figure 1: Professor Sadiya Omar, author of *The Associates of Nana Asma'u Dan Fodio: Their Structure and Poetry*.

The Yan Taru movement was established in the 19th century by Nana Asma'u (1793-1864), daughter of Usman Dan Fodio (1754-1817), founder of the Sokoto Caliphate. Its mission was and continues to be to spread Islamic, as well as practical, education among women. It is characterized by an “each one, teach one” methodology wherein women are trained and then sent out to rural areas to train others. Instruction focuses on living in accordance with Islamic principles and precepts, as well as on the practical knowledge needed to run a household efficiently. This movement has proven itself over the years and, as documented by Jean Boyd and Beverly Mack, informs current Islamic women’s groups in the United States. The manuscript from which we draw here traces the history of the movement and its signature poetry.

The excerpts we feature include the cover, the first page of the table of contents, the dedication, and the acknowledgments.



Figure 2: Entrance to the Hubbare (Mausoleum) of Usman Dan Fodio, Sultan Muhammad Bello, Nana Asma’u, and the Sultans of Sokoto.

The second manuscript is part one of a poem called *Qaṣīda Bagauda ta Dayya: Tarihi Sarakunan Kano (The Poem of Bagauda: The History of Kano Emirs)*. It consists of 80 lines with a single end rhyme that continues throughout the text. The poem, which is in *qaṣīda* poetic form, traces the beginnings of Kano and its founder, Bagauda. Bagauda is a key figure in Hausa history; the dynasty he established ruled for over 800 years, one of the longest-ruling dynasties in history. This poem describes the challenges faced by Bagauda and those who aided him in establishing the emirate, as well as listing many of the rulers who followed him and highlighting their attributes, lineages, and patterns of leadership.



Figure 3: Kano State Governor presents the staff of office to the new Emir of Kano, Alhaji Aminu Ado Bayero in 2021. Source: *Alfijir* Hausa Ajami Newspaper, 2021.

Transcription of the Ajami text: Gwamna Ganduje a lokacin da yake mika wa Mai Martaba Sarkin Kano, Alhaji Aminu Ado Bayero sandar sarki mai daraja ta daya a jerin sarakunan Fulani na goma sha biyar a jihar Kano.

Translation: Governor Ganduje handing over the staff of office to His Royal Highness, the Emir of Kano, Alhaji Aminu Ado Bayero, a first-class emir and the fifteenth emir from the Fulani lineage in Kano state.

Ajami Text 1: Yan Taru

[Cover]

يَنْ تَارُونُ

نَانَا آسْمَاءُ طَنْ فُودِيُو
ظَارِنْسُ دَ تَسَكْتِي وَاقُوقِي



دُوكَتَ سَعَدِيَّةَ عُمَرَ

أَبُو بُونَ دَكِي تَكِي

- ١- سَدَوُكْرَوَا
- ٢- غَوُدِيَا
- ٣- مُقَدِّمَة
- ٤- غَبَاتَرَوَا
- ٥- بَاب نَطِيَا: پِن تَارُو سَامُورَسُو دَظَارِن اَيُّكَنَسُو
- ٦- سَامُورَ پِن تَارُو
- ٧- ظَارِن شُو غَبَنِن پِن تَارُو
- ٨- جَا جِي
- ٩- وَزِيرِي
- ١٠- مَجِي دَا طِي
- ١١- اِمَامُ
- ١٢- بِيرُو
- ١٣- زَكْرَا
- ١٤- زَمَزَمَا
- ١٥- اَتُّوُو
- ١٦- مِي تَارُو
- ١٧- شِن تَلِي
- ١٨- زَا پِي دَ نَطِن سَرَوَتَر شُو غَبَنِن پِن تَارُو
- ١٩- اَبْنِي دَ مَسُو كِن پِن تَارُو
- ٢٠- نَطِن جَا جِي

سَدَوُكْرُوا

نَا سَدَوُكْرَ دَ وَنَنَنْ لَتَافِي غَ وَطَنَنْ مُتَانِي:

نَا نَا أَسْمَاءُ طَنْ فُودِيُو

جَاجِي-جَاجِنَ يَنْ تَارُو

مُودَبِي مَاتَا نَ دَوْلَرُ عُثْمَانِيَّةَ

سَبُودَ غَاغَارُمَرُ غُدُنْمُورَ دَ سَكَ بَايِرَ غَ عِلْمِي،

مُسَمَّنَ نَ مَاتَا أَدَوْلَرُ عُثْمَانِيَّةَ.

عُودِيَا

عُودِيَا تَاتَبَّتَا غَ اُبْنَعَجِنَ تَالِكِي، وَنَدَ يِبَانِي اِيكُونُ رُبُوتَا وَنَنَنْ
 لَتَافِي اَكَنْ يِنَ تَارُو نَا نَانَا اَسْمَاءُ يِرَ مُجَدَّدِ شَيْخُ عَثْمَانُ طَنْ
 فُودِيُو. يَبُو دَ اَمْنِي سُكْسَنِي غَ النَّبِي مُحَمَّدُ صَلَّى اللّٰهُ عَلَيْهِ
 وَسَلَّم دَ اَلَايِنَسَ دَ صَحْبَنَسَ دَ مَاسُو بِنَ تَفَرَكِنَسُو هَرُ زُوا رَانَرُ
 سَاكَمَكُو.

وَجِينُ رُبُوتَا وَنَنَنْ لَتَافِي اَكُوِي مُتَانِي دَ دَامَا وَطَنَدَ سَكَّ سَا
 هَنُونَسُو دُومِنَ تِيْمَكَمِن. دَ فَرَكُو اِنَا مِيْقَا عُودِيَا تَا غَ جَا جِي -
 جَا جِي دَ سَوْرَنَ شُوْغَبِنِنَ يِنَ تَارُو نَا غَرُورُوا دَبَنَ - دَبَنَ،
 مِسَالِي جَا جِنَ كُوَارِي دَ زَكْرَنَ بُوْدِنَغَا دَ زَكْرَنَ مَتْرُغِي دَ يِنَ
 تَارُو فَلَائِي وَطَنَدَ سَكَّ بَانِي هَطِنَ كِي دَ بَايَانِي، سَكَّ كَمَ يِرْدَا
 نَ نَطِي وَاْفُوْقِنَ دَ سَكِي رِيْرَاوَا دُونُ سَاْمُنَ نَسْرَرُ رُبُوتَا وَنَنَنْ
 لَتَافِي.

اَهْبَارَنَ شَيْخُ اَسْكُوْتُو، نَسَامِي كَرَبُوتَا هَنُو بِيُو دَ غُوِيُونُ بَايَا
 كُوَارِي دَغَ مِي طَاكِي مَدَّبُو حَلِيْمَةُ يِرَ دُبُو تَا طَاكِنَ مَارِيَّةُ دَ

سَوْرَن جَمَعَر دِكِي طَاكِنْتَا، اِرِن سُو خَدِيَجَةُ (هَادِي) مِي نَطِنُ
 سَوْرَوْتَا د سْتُرَا وَدَّ تِي يَاوُو د نِي غَرِن كَوَارِي، د غَوْنُو د
 دَغِي د ثَمُوْلَا د سَوْرَن غَرُوْرَن د يِن تَارُو كِي تَارُوَا اَمُهَمَنُ
 لُوَكْتَا نَا تَارُونَسُ. كُوُوِي اَلْأَمْرِي بِي رَس سَنَدِي، سَبُوْد مَالْمَا
 حَوَاءُ تَفِيْد يِر سَرِكِن مُسَلْمِي مُحَمَّدُ مَنَطُو، اِتَا تَهَطَا نِي د
 سْتُرَا هَر نَسَامِي تِيْمَكُوْن. هَكْنَن نَا سَامِي اِرِن وَنَن كَرْمَتِي
 دَغ حَجِيَا حَوَاءُ يِر وَامَكُو مِي سَنَر د نِي تَهْنِيْر وَيَا اَدُك لُوَكْتِنُ
 د اَلْأَمْرَن يِن تَارُو سَك تَاسُو د مِي بُوْطِن هَبَّارِيْن مَالْم اَحْمَدُ
 بَلَا اِبْرَاهِيْم وَنَدِي يِي قُوْقَرِن بَانِي بِيَانِي مَاسُو اَمْفَانِي.
 سَبُوْد اِيْكِن يِن تَارُو د سَوْرَن اِيْكِن د سَك شَافِي دُوَلَر
 عُنْمَانِيَّة، هَبَّارِي تَا زَمَا غَدَا اَغْرِي نِي. اِنَا غُوْدِيَا قُوَارِي،
 اَبْنَعَجِي يَسَاكَا مُسُو د اَلْخِيْرِي.

بَا زَن مَنْتَا د سَدُوَكْر د كِي د مَرِغَايِي مَالْم اِبْرَاهِيْم غَنَد جُنِيْدُ
 يِي غ وَنَن اِيْكِي بَا، سَبُوْد شِي د مَالْم عِي، عِي، سَكُوْتُو د
 حَلِيْمَة لَآدِيْدِي اِبْرَاهِيْم د مَالْمِي عَلِي قَاسَرَاوَا، سُو نِكِي سَاوَا

أَغْبَا دُونُ تَيْمَكُو نَا غَمِيدَ بِنْتِكِي أَكَنْ وَنَنْ لَتَافِي. مَنْ جِي دَسُو
 وَرَارِي دَبَمْ - دَبَمْ، كَمْ بَسُو تَبَا نُونَامِنْ قُوسَاوَا بَا وَجِينْ
 هَدِمُومِنْ بِنْتِكِينْ. أَبْنَعَجِي يَسَاكَامْسُو دَ بَبَّرْ كِيوَتَا تَا أَلْجَنَّةَ.
 مَهْمِيرْ غُودِيَا غَ سَرَكِنْ كَوَارِي، أَلْحَجَّ عَلِيَّ أَبُوبَكْرَ دَ إِيَالَنْسَ
 مَسَمَنْ مَاتَرَسَ إِنَا وَرُو، وَطَنَدَ سَكَّ يِي مِنْ هَدِمَا تَا تَرَبَا
 أَلُوكْتِنْ دَ نَجِي غَرِنْ كَوَارِي دُومِنْ بِنْتِكِي. إِنَا رُوقُونْ أَبْنَعَجِي
 يِيمَسَ جَاغُورَا غَمِيدَ مُكَنْ غَرِنْ كَوَارِي، يَكَمْ سَاكَوَا إِيَالَنْسَ دَ
 أَلْخَيْرِي.

نَا غُودِيوَا أَبْنَعَجِي دَ يِيَانِي يَنْ أَوَا مَسُو قُونَاتَا، دَ نُونَا كَلَاوَا
 أَدَكْ لُوكْتِنْ دَ إِرِنْ وَنَنْ أَيَكِي يِتَاسُو مِنْ. إِنَا غُودِيَا غَ بَبَّرْ يَاتَا
 حَجِيَا رَامَةَ إِنُوَا دُوطِي دَ يَپَانَا دُوكْتَشَمْسُ الدَّيْنِ عَثْمَانَ،
 ظُوهُونْ مَنَسْتَا نَا مَائِكْتَرْ كَطِي دَ هُكُومَرْ ظَارِي - ظَارِي نَا قَسَا،
 سَبُودَ تَيْمَكُونْ دَ سَكَّ يِي مِنْ لُوكْتِنْ رُبُوتَا لَتَافِنْ. أَبْنَعَجِي
 يِبَاسُو لَادَنْ زَمْنْتِي يَسَاكَامْسُو دَ رَحْمَرَسَ كَمَرْ يَدَّ يِي الْقُورِنْ
 سَاكَوَا دُكْ وَنَدَّ يَسَادَرْ دَ زَمْنْتِي.

أَلُوَكْتِنْ دَ نَكِي رُبُوتَا وَنَنْ لَتَافِي يَإِنَانَا مُحَمَّدُ فُودِيُو دَ فَاطِمَةَ
بَجُو مَنَعُو دَ إِكْرَمَ دَ طَيِّبَهُ دَ عَثْمَانَ مُوطِغِيلَ سُونِ تَيَمِينَ الدُّعْرَ
سَامُنَ نَسْرَا. إِنَا يِي مَكُ الدُّعْرَ أَبْنَعَجِي يَقَارَا يِوَا رَايُورَكُو
أَلْبُرْكََا دَ كُو دَ زُرَارَكُو بَاكِي طَيَا.

أَكُوِي يِنَ أُوَا دَ مَسُوِيَا دَ سَوْرَنَ جَمَعَا مَاسُو تَارِنَ يِوَا، وَطَنَدَ
سَكَّ بَا دَ غَدْنَمُوَا وَجِينَ بِنْتِكِي دَ رُبُوتَا وَنَنْ لَتَافِي، فِيلِي بَا
زِي بَا نِي دَامَرَ أَمْبَتُونَ سُونَايِينَسُ غَدَا-غَدَا بَا، دُونِ هَاكَ زَنَ
يِي جَمَعِنَ غُوْدِيَا غَرِيَسُو. نَا غُوْدِي، نَا غُوْدِي أَبْنَعَجِي
يَسَاكَوَا كُوُوَا دَ أَلْخَيْرِي.

وَآخِرُ دَعْوَانَا عَنِ الْحَمْدِ لِلَّهِ وَالسَّلَامِ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ.

Transcription 1: Yan Taru

[Cover]

Yan Tarun

Nana Asma'u Dan Fodiyo:

Tsarinsu da Taskace Wakokinsu

Na

Dokta Sadiya Umar

[Page iii]

Abubuwan da ke Ciki

1. Sadaukarwa
2. Godiya
3. Mukaddinma
4. Gabatarwa
5. Yan Taru: Samuwarsu da Ayyukansu
6. Samuwar Yan Taru
7. Tsarin Shuganabcin Yan Taru
8. Jaji
9. Waziri
10. Maji-dadi
11. Imamu
12. Beru
13. Zakara
14. Zamzama
15. Attuwo
16. Mai-taru
17. Shantali

18. Zabi da Nadin Shugabannin Yan Taru
19. Abinci da Masaukin Yan Taru
20. Nadin Jaji

[Page viii]

Sadaukarwa

Na sadaukar da wannan littafi ga waɗannan mutane:

Nana Asma’u

Jaji-Jajin Yan Taru

Modibbai Mata na Daular Usmaniyyah

Saboda gagarumar gudummawar da suka bayar ga ilimi,

Musamman na Mata a Daular Usmaniyyah.

[Page ix]

Godiya

Godiya ta tabbata ga Ubangijin talikai, Wanda Ya ba ni ikon rubuta wannan littafi a kan Yan Taru na Nana Asma’u Yar Mujaddadi Shehu Usmanu DanFodiyo. Yabo da aminci sukasance ga Annabi Muhammadu, *ṣalla l-Lahu ‘alayhi wa sallama* da alayansa da sahabbansa da masu bin tafarkinsu har zuwa ranar sakamako.

Wajen rubuta wannan littafi akwai mutane da dama waɗanda suka sa hannunsu domin taimaka min. Da farko ina mika godiya ta ga Jaji-Jaji da sauran shugabannin Yan Taru na garuruwa daban-daban, misali Jajin Kore da Jajin Boɗinga da Zakaran Matuzgi da Yan Taru Fulani waɗanda suka ba ni haɗin-kai da bayanai, suka kuma yarda na naɗi wakokin da suke rerawa, don samun nasarar rubutu na wannan littafi.

A hubbaren Shehu a Sakkwato, na sami karbuwa hannu bibbiyu da goyon-baya kwarai daga mai daki Modibbo Halimatu yar dubu ta dakin Mariyatu da

Sauran jama'ar da ke dakin ta, irin su Khadijatu (Hadi) mai nadin sarauta da Sutura, wadda ta yi yawo da ni garin Kore da Gwandu da Dege da Cimmola da sauran garuruwan da Yan Taru ke taruwa a muhimman lokuta na taronsu. Kowane al'amari bai rasa sanadi: saboda Malama Hauwa'u Tafida, yar Sarkin Musulmi Muhammadu Maccido, ita ta hada ni da Sutura har na sami taimakon. Haka nan na sami irin wannan karamci daga Hajiya Hauwa'u yar Wammako Mai sanar da ni ta hanyar waya a duk lokacin da al'amarin Yan Taru suka taso, da mai buɗin hubbaren Malam Ahmad Bala Ibrahim, wanda ya yi kokarin ba ni bayanai masu amfani.

Saboda aikin Yan Taru da sauran ayyukan da suka shafi Daular Usmaniyya, Hubbare ta zama gida a gare ni. Ina godiya kwarai, Ubangiji Allah Ya saka musu da Alkhairi. Ba zan manta da sadaukar da kai da Marigayi Malam Ibrahim Gandi Junaidu ya yi ga wannan aiki ba, sabo da shi da Malam Gege Sakkwato da Halima Ladidi Ibrahim da Malami Aliyu Kasarawa. Su nake sa wa

a gaba don taimako na game da bincike a kan wannan littafi. Mun je da su wurare dabam-dabam, kuma basu taba nuna mun kosawa ba wajen hidimomin binciken. Ubangiji Ya saka musu da babbar kyauta ta aljannah.

Muhimmiyar godiya ga Sarkin Kore Alhaji Aliyu Abubakar da iyalansa Musamman matarsa Inna Wuro, waɗanda suka yi min hidima ta tarba a lokacin da naje garin Koredomin bincike. Ina rokon Ubangiji Ya yi masa jagora game da mulkin garin Kore, Ya kuma saka wa iyalansa da alkhairi.

Na gode wa Ubangiji da Ya ba ni yan uwa masu kauna ta, da nuna kulawa a duk lokacin da irin wannan aiki ya taso min. Ina godiya ga babbar ya ta Hajiya Ramatu Inuwa Dutse da yaya na Dr. Shamsuddeen Usman, tsohon minister na ma'aikatar kuɗi da hukumar tsare-tsare ta kasa, saboda taimakon da suka yi min lokacin rubuta littafin.

Ubangiji Yaba su ladan zumunci, Ya saka masu da RahamarSa kamar yadda Yayi
alkawarin saka wa duk wanda yasadar da zumunci.

[Page xii]

A lokacin da nake rubuta wannan littafi yaya na Muhammad Fodiyo da Fadima Bajjo
Mango da Ikram da Dayyibah da Usman Modigel sun ta yi min addu'ar samun nasara. Ina
yi muku addu'ar Ubangiji Ya kara yi wa rayuwarku albarka da ku da zuri'arku baki daya.

Akwai yan-uwa da masoya da sauran jama'a masu tarin yawa, waɗanda suka ba da
gudunmawa wajen bincike da rubuta wannan littafi, Fili ba zai ba ni damar ambaton
sunayensu guda-guda ba, don haka zan yi ba ni jam'in godiya gare su. Na gode! Na gode!

Ubangiji

Ya saka wa kowa da alkhairi!

*Wa ākhīru da 'wāna 'anil ḥamdu li l-Lāhi wa assalāmu 'alaykum wa raḥmatu l-Lāhi
wa barakātuḥu!*

Translation 1: The Associates

[Cover]

The Associates

of Nana Asma'u, Daughter of Dan Fodio:

Their Structure and the Preservation of their Poetry

by

Dr. Sadiya Umar

Table of Contents[2]

1. Dedication
2. Acknowledgements
3. Preface
4. Introduction
5. Yan Taru (The Associates): Their Origins and Functions
6. Establishment of the Associates
7. Leadership Structure of the Associates
8. Jaji (Head of a cluster of extension workers, trained to travel to teach fellow women)
9. Waziri (Deputy)
10. The Welfare Officer
11. Imamu (The Spiritual Head)
12. Beru (Social Welfare Officer)
13. The Town Crier
14. Zamzama (Officer in charge of ensuring the timely completion of tasks)
15. Officer In-Charge of Food
16. Mai taru (Organizing Secretary)
17. Shantali (Chief Security Officer)
18. Installation of Leaders of the Associates
19. Food and Accommodation for the Associates
20. Installation of the Jaji

[2] This is page one of a five-page table of contents.

[Page viii]

Dedication

I dedicated this book to the following people:

Nana Asma’u Dan Fodio,

The Associates’ Jajis,

The Various Female Modibbos of the Usmaniyya,[3]

Due to their Tremendous Contributions to Education,

Especially of Women in the Usmaniyya Tradition.

[Page xi]

Acknowledgements

Praise be to Allah, Lord of mankind, Who gave me the opportunity to write this book on the Yan Taru of Nana Asma’u daughter of the Revivalist Shehu Usman Dan Fodio. May peace and blessings be upon the Prophet Muhammad, the members of his family, his companions, and those who follow their path till the day of resurrection.

In writing this book, there were many people who contributed. First, I am grateful to the various Jajis and other leaders of the Yan Taru from various towns—for example, the Jajis of Kore and Bodinga towns, as well as the Town Crier of Matuzgi, together with the Fulani Yan Taru, who gave me the maximum cooperation with the details and granted me the permission to record their voices while chanting poems – which helped me in writing this book.

At the Shehu’s mausoleum in Sokoto, I had a warm reception and the utmost cooperation from Mai-daki Modibbo Halimatu yar dubu, who was from Mariyatu’s kin, and

[3] The Caliphate established by Usman Dan Fodio is also known as the Sokoto Caliphate.

other members of her household, such as Khadijatu (Hadi), who holds the chieftaincy title of Sutura;^[4] it was she who took me around Kore, Gwandu, Dege, and Cimmola, among other towns where the Yan Taru would meet during their important events. There is a reason for everything: Hauwa'u Tafida, the daughter of Sultan Muhammadu Maccido, was the one who put me in touch with the Sutura, from whom I subsequently got support. Also, I received such kind hospitality from Hajiya Hauwa'u who hails from Wammako, who was always calling me over the phone to inform me of every activity of the Yan Taru. I was also supported by the gatekeeper of the Hubbare,^[5] Malam Ahmad Bala Ibrahim who did his best to provide me with valuable information.

Because of [my] work on the Yan Taru and their activities related to the Sokoto Caliphate, the Hubbare has become like a home for me. I am very grateful. May the Almighty Allah reward them bountifully.

Let me not forget the sacrifice that the late Malam Ibrahim Gandi Junaidu made for me and this project. This is because he, Malam Gege Sokoto, Halima Ladidi Ibrahim, as well as Malami Aliyu Kasarawa were the ones who

were at the forefront in assisting me in my research on this book. We went to various places with them, and they were never disenchanted with the research activities. May Allah reward them with a huge reward of Paradise!

An important note of gratitude is due to the Emir of Kore Alhaji Aliyu Abubakar and

[4] *Sarauta da sutura* literally means the ruler/custodian of clothing. This position is one of overseeing propriety and proper behavior.

[5] *Hubbare* refers to the domes of the Sokoto Caliphate/the cemetery of the royal members of the caliphate.

his family, especially his wife Inna Wuro, who hosted me when I was in Kore town for research. I pray that the Almighty assists him in his leadership of Kore. May He reward his family with the best.

I thank God for having blessed me with loving associates, who are interested in the research I am engaged in. I am grateful to my eldest daughter, Hajiya Ramatu Inuwa Dutse, and my children; Dr. Shamsuddeen Usman, former Minister of Budget and Planning, for their support while I was writing this book. May the Almighty reward them with the reward for those who are generous to others. May He reward them with His mercy as He did promise to reward all who act with generosity and care.

[Page xii]

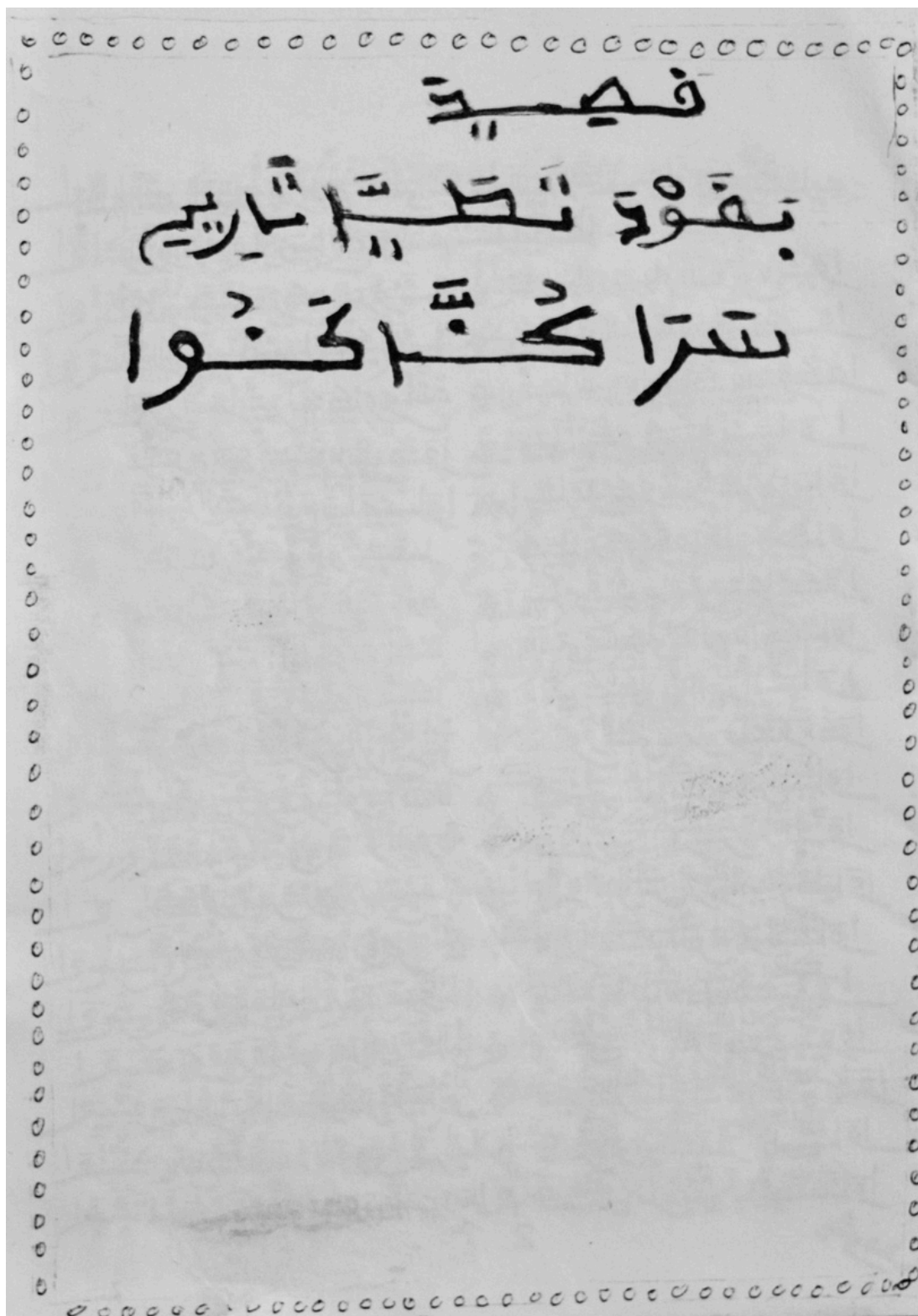
While writing this book, my children, Muhammad Fodio, Fadima Bajjo Mango, Ikram, Dayyibah, and Usman Modigel were constantly praying for me to be successful. I pray that God continue to bless your lives, you, and all your descendants.

There are relatives, loved ones, and many well-wishers who have immensely contributed to the research and writing of this book. Space does not allow me to list their names individually. That therefore gives me the opportunity to thank them all. Thank you! Thank you! May God reward everyone bountifully!

I conclude with praising Allah. May His peace, blessings, and mercy be upon you!

Ajami Text 2: Qaṣīda Bagauda

[Cover]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسَلُهُ بِه
وَأَزُوأَجِهِ وَرَبِّي أَنَّهُ وَسَلَّمَ تَسْلِيمًا ❖

❖ كَرِيمِ رَحِيمِ اللَّهِ بِي بِيَعَا	❖ تَعَالَى رَبَّنَا سِرَّكَ سِرُّونَا
❖ بِمُرْقَةٍ لَيْسَ بِهَا كَمَا	❖ تَعَالَى رَبَّنَا بِمَا كَانَا
❖ تَمَرَاتٍ فِي إِيَّاكَ تَسْبُو كَمَا	❖ إِذْ نَزَقْنَا نَبْرًا كَرِيمًا
❖ بِمَا أَنْجَمَ فَيَسِّرَ أَمْرًا	❖ فَطَعْمًا مِنْ نَجْمٍ بِهَمِّ كَمَا
❖ بِمَا قَدَرْنَا كَلِمَاتٍ لَا يَرَوْنَهَا	❖ فَمَا يَزِيدُ الصَّلَاةَ سَلَامًا
❖ كَمَا تَنْهَى كَيْدَ الْمُبِينِينَ فَاوْ	❖ لَيْسَ لَنَا نَصْرٌ مِنْكَ وَتَسْلِيمًا
❖ يَلْمُؤُونَ بِمَا لَمْ يَكُنْ بِهَذَا كَرَامًا	❖ أَكُونَ كَالْبَحْرِ وَالْجِبَالِ وَنَوْمًا
❖ وَتَسْمَعُ حَسْبُكُمْ نَعْمًا أَيْ كُنَّا	❖ أَكُونُ وَمِنَّا يَأْتِي الْخَوْفُ نَكْنًا
❖ فِي كُلِّ مَقَامٍ أَيْ فِي كُلِّ مَقَامٍ	❖ مَعَهُ شَوْطِينٌ مَكْنٌ مَعِي كَمَا
❖ تَسْمَعُ قَوْلِي فِي كُلِّ مَقَامٍ كَمَا	❖ أَفْرُكُوا بِأَكْفَرِ سِرِّهِ أَيْ قَوْلِي
❖ فَيَسْمَعُ قَوْلِي تَعَالَى كَرِيمًا	❖ سَكْنِي سِرِّهِ لِيُجِيبَ بِمَا أَفْرُكُ
❖ تَسْمَعُ قَوْلِي كَرِيمًا تَعَالَى	❖ تَعَالَى بِأَنْبِيَاءِهِ وَمَقْرَبِينَ
❖ بِهَمِّ كَلِمَاتٍ لَا يَرَوْنَهَا	❖ كَمَا فِي رِيسَتِهِ يَسِيرُ لَيْسَ بِهَمِّ
❖ بِمَا أَنْجَمَ فَيَسِّرَ أَمْرًا	❖ فَيَسْمَعُ قَوْلِي وَرَسُولِي وَمَنْ أَسْمَعُ
❖ بِمَا قَدَرْنَا كَلِمَاتٍ لَا يَرَوْنَهَا	❖ بِيَعْنِي لَيْسَ بِهَمِّ كَلِمَاتٍ كَرِيمًا
❖ يَلْمُؤُونَ بِمَا لَمْ يَكُنْ بِهَذَا كَرَامًا	❖ بِهَمِّ كَلِمَاتٍ لَا يَرَوْنَهَا
❖ تَسْمَعُ قَوْلِي كَرِيمًا تَعَالَى	❖ يَلْمُؤُونَ بِمَا لَمْ يَكُنْ بِهَذَا كَرَامًا
❖ وَتَسْمَعُ حَسْبُكُمْ نَعْمًا أَيْ كُنَّا	❖ فِي كُلِّ مَقَامٍ أَيْ فِي كُلِّ مَقَامٍ
❖ فِي كُلِّ مَقَامٍ أَيْ فِي كُلِّ مَقَامٍ	❖ تَسْمَعُ قَوْلِي تَعَالَى كَرِيمًا
❖ تَسْمَعُ قَوْلِي تَعَالَى كَرِيمًا	❖ تَسْمَعُ قَوْلِي تَعَالَى كَرِيمًا

بِسْمِ اللَّهِ

يبي من اكر كه تا امار ✦ تسانن كيليك بيتا وا
 تنقيب ✦ طلاسو نيك ✦ لاني از ميا بر ضامن نكا وا
 كتي ناني شور و شير نكي ✦ يور و تاشك تاشوا
 شير تير ان شك ساهم بيخو ✦ ميرضايان و مني مسروا
 شينم كيخو شير با واه ان ✦ بقا نشوا شير شير نير وا
 شير نقش و قوشا وا ✦ فنا اميكوك منسله شاد و تروا
 خياش انكي ان شير و مير لك ✦ كنه مير يك و غزلي قانكوا
 كشم كوي ✦ ان شير ✦ يافز ميا كم باش بيخو
 كير باش و من باش سلم ✦ توالي شير كطي كار ت تخوا
 ان تر و قمر انك كز و الله ✦ انالي شير كطي كوي بيخو كوا
 كيرين تافه تير من شروا ✦ ساهم من و ميا بي شير شير وا
 شرو تاه و كيه ميا تياك ✦ كير نير كمي كتار و شير وا
 كتار و شير كنيك يور نير ك ✦ الفور و مير ان تار و رورا
 رهي و شور شير و ميا بي ✦ ابي تياك پايا تيشي وا
 كوي پايا نير كنيك ✦ ان و شير كمي يور شير وا
 كوي و شير كنيك و ميا بي ✦ اير شير و شير و شير وا
 بخر و ان شير كنيك و ميا بي ✦ ان و شير و شير و شير وا
 تاه و قور و ميا بي كوي ✦ ان شير و شير و شير و شير وا
 پيا تيش بخر و ان شير ✦ ان شير و شير و شير و شير وا
 يور و شير و ميا بي ✦ ان شير و شير و شير و شير وا

Transcription 2: Qaṣīda Bagauda

[Cover]

Qaṣīda

Bagauda ta Dayya

Tarihi Sarakunan Kano

[Page 2]

Bismi l-Lāhi al-Raḥmāni al-Raḥīmi. Wa ṣalla l-Lāhu ‘alā sayyidinā Muḥammadin wa ālihī, wa aṣḥābihī, wa azwājihī, wa dhuriyatihī wa sallama tasliman

Ta’ala Rabbuna Sarkin saruta	Karimu Rahimu Allah na ba da baiwa
Ta’ala Rabbuna Ya biya bukata	Bi hurimati Annabinmu da ya fi kowa
Idan roko gare ka, ka roki Allah	Gama, Shi da ya ba ka, Shi baiwa kowa
Mu gode Ubangijin mu da Ya fi kowa	Da Ya aiko fiyayyen Annabawa
Muna yin salati da sallamawa	Bisa mai kyau Sharifi dan-Larabawa
A Bahri nuri an ka yi zuciyarsa	Ka tsaga ka fidda mai sa harzukuwa
Aka wanketa tayi sarai aka fidda dauda	Ba ya yin fushi sai yabon kowa
Aka wanketa ba komai cikinta	Sai haske na Ilimi da aikatawa
Muhammadu shugaban dukkan ma’aika	Da shi ka cike kidayar Annabawa
A farko ba kamar sa, har karshe	Da sun zance da mai kowa da kowa
Su kai sirrin su, su biyu ba na ukku	Fa sai shi sai Ta’ala Kyan iyawa
Ta’ala Ya sani da Mukarrabuna	Masoyi na kiransa yana tahowa
Ka zauna nesa, har Jibrilu shi ma	Ya tuge can wurinda yake tsayawa
Fa, sai shi zai iso nan don aminchi	Da yarda mun ka ba shi da girmamawa
Fa ya yi sujjada da ya ga gidan saurata	Yana ladabi yana dada sunkuyawa
Da yai masa marhabin Sarki Ta’ala	Yana ce: “Ka yi nesa dado gusawa”

Ya tashi ya zakuda kusa, Jallah yacce
Da takalman sa sau, bai ciccire ba
Sukai zance na soyayya da kauna

“Hayo kan shinfida don ka fi kowa”
Ku san dai ba kamarsa, a Annabawa
Tsakani na da Shi ba nisa tawa

[Page 3]

Ya ce masa Na kira fa ga amana
Da tauhidi da sallah suna baka
Ka ce ka ce da su fidda Zakkah
Su je Hajji idan sun ka sami iko
Su taimaki yan uwansu da ba wadata
Su daina fushi da kosawa dan dangi
Ku ba su abinku in sun zo gareku
Ku zan koyi da Annabi -- shi da dangi
Ku bar nasu domin ba su sallama
Idan roko gareka, ka roki Allah
Ku bar yin takama gun mai saurauta
Saurauta dukiya, duniya ta ba ka
Ka taro hankalin ka yago gareka
Rage rika hura-hanci duniya ce
Ka duba baya can haka nan gaban ka
Ka duba sarakunan da kayo a baya
Bagauda shi ya sari Kano da fari
Tana dawa kirmiji sai ko gumakai
Yana Gaya, shi Bagauda na gidansa
Ya zo ci-rani ya yi bukka madatai

Ta Musulunci ka je Makkah bayyanawa
Da sai azumi farilla mai cikawa
Da wanda ya ki, wuta shika gangarowa
Farilla inda guzurin isarwa
Tufatarwa, su ba su abin ciyarwa
Fa na aiko gunsa da tsawatarwa
Ku daina rafa da giba na kowa
Yana fara'a yana kuma basu baiwa
Ta'ala Shi kadai Ka'azurta kowa
Ta'ala Shi Kadai Ke baiwa kowa
Da samun duniya ne, mai shigewa
Ka bar cire-kai, kana rika ciccikewa
Da alkawari gareta na warwarewa
Abin da taba ka ba ya tabbacewa
Idan da hankali dayawan nadewa
Da labarin su ya rika, sai bacewa
Tana daji, sa'annan babu kowa
Da gunaici[6] da baunaye da giwa
Maharbi ne rikakke mai kashewa
Ya zauna yan-uwan sa na tafowa

Maharba gurguzu suka dura taru
Da nama mai yawa danye kyafaffe
Madabbatar yawa bukka da bakwai
Da Guli da shida Yakasai da Shehi
Ana cewa da su, su ne Sarakai
Su ka kai kulai bawa suka kama gona
Ga Malam Nuhu na ji, babu kage
A gunsa na ji na doras babu zaada
Matson nan da na a bukka na ba ka shifta
Manoman nan da suka taho da fari
Sa'anani sai ruwan bazara ya sauka
Ku san sabon dawa, gero yakanne
Suka yi dawa da gero ba misali
Da babu awo fa sai an zo wajensu
Suka yi karfi na yayi har dawakai
Gabas ta taho da yamma har Arewa
Barnawa, Katsina, da Daura
Mutan Zurmi da su da mutan Talata
Sukai ta uwo suna kamun gidaje
Da yunwa ta haya wata wa da'a azbin

Gunsa sun kisan zaki da giwa
Fa ba mata maza ke dafawa
Fa sai aike fa mata natafowa
Da gungun manya-manyan maguzawa
Su ka zo dawa kewayawa
Fa sai aiki iyali na tahowa
Batu na ba shi tare da karyatawa
Gama haka ne mutane gardamawa
Batu na kakannimu katuttusawa
Su kan sara, suna kuma daddadewa
Su ka yi shukan su ta rika fitowa
Da dawa ba irin dake tsanbarewa
Sai yunwa ta abko mai kashewa
Ake samu, ake kuma walkitawa
Da su ne manya-manyan tajirawa
Wajen kudu sun ka barko Maguzawa
Da Zamfara can ta Habe da Gobirawa
Bakura da su da Anka suna tahowa
Kabawa da Kumburawa da Adarawa
Gudunsu ya zo gun sauwakewa

[6] There appears to have been an error by the scribe; what is written as *gunabaicii* should read *gunaici*, a regional variation of *gunoni*, the plural of *guna* (wild melon).

A gulbi Kura nan suka yada zango
Da warkewa ta zo, koshin ya samu
Bugaje masu yunwa sai makewa
Ya ce daga Lunbu Sara ne ya kama
Da tun daga Yankatsari gida ya zaga
Gidaje sun yi yawa ma, har su Gumgum
Mutane ne a sarari sun yi shanya
Da Tumbi da Sudawa sha sun ga Keza
Da manya su ka ce, sai an yi Sarauta
Bagauda shekara hamsin a daula
Ya mace ka maida Warwasa shi ya gadas
Nawatau shekaru saba'in yana yi
Magawata shekara tai yan talatin
Ina Aje-masu? Shi ma San-Kano ne
Makankari yana Galadima da farko
Da ya yi saba'in ya dora bakwai ya shude
Da Guguwa shekara saba'in sarauta
Ku san Sarki wadda ai ya yi mulki
Da sittin shekara ittifakin da kauma[7]
Bugaje da ya yi biyu shi bai haya ba!

Da har yunwa ta je janin shigewa
Dare daya anka duba babu kowa
Da ba su ubangiji sai Auzunawa
Ta Kanwa, ta Kwankwaso har Tamburawa
Ta Mariri ya kawo Gunduwawa
Da Jiriyama abin ya fi lasafawa
Da ba Sarki fa, babu wurin tserewa
Suna gama-kai, suna kamewa Kanawa
Suka yi Sarki Bagauda mai darewa
Yana Sarkin-Kano ya kirayi kowa
Da yayi Khamsina yaje ramin kushewa
Watanda ya sari birni sai ginawa
Da sai ajali ya zo masa mai kashewa
Ya shekara Arba'in da hani da sawa
Sannan ya yi sarautar mai jimawa
Ta zo masa ba zato mai raukawa
Kadan ya hau Kano ya mai-tsayawa
Bakwai ya yi ba dadawa, ba ragewa
Da ya yi sallah ta zamo sanadin
macewa
Sarauta ce ya yi mai macewa

[7] This may be another scribal error. This should be *kauna*, meaning love, affection, or liking.

Translation 2: The Poem of Bagauda

[Cover]

The Poem of Bagauda--Part One: The History of Kano Emirs

[Page 2]

In the name of Allah, the Beneficent, the Merciful. May Allah's peace and blessings be upon our master Muhammad, the members of his household, his companions, his wives, and his heirs. May Allah shower His endless blessings on them.

Oh my Lord! The king of kings,

The generous and merciful, who gives blessings.

Oh my Lord! Answer our prayers

for the sake of our Prophet whose honor is unequalled.

If you have a wish, ask Allah!

It is He alone who gives to you; He blesses all.

We thank our Lord who surpasses all,

Who sent to us His most exalted Prophet.

We pray for peace with total submission

to the beautiful nobleman, the son of Arabs.

His heart was created in the River of Light.

You sliced it open and removed the offending parts.

It was washed of all impurities.

He no longer felt anger, but cherished everyone.

It was washed sparkling clean.

It shone with the light of service.

Muhammad, the leader of all messengers,
the final prophet.

From the beginning, there was no one comparable;
until the end there shall be no other like him.

They had a secret, just the two of them,
he alone and the Almighty, Lord of all things.

He knew the Lord and got close to Him.

His beloved One called him, and he approached.

He was still distant when the Angel Gabriel
indicated the place where he should wait.

He [the Prophet] reached the location
where a peaceful and graceful place was reserved for him.

He prostrated himself upon seeing the Royal House,
then bowed down respectfully.

While welcoming him, the Lord
Said: "You are far; come closer!"

As he moved closer, the Lord said:
"Come up onto this carpet, for you are above all others!"

[Even] with his shoes on, there was no heaviness.
You know, he is above all prophets.

They had a conversation about love and closeness.
Between him [and God] there was little distance.

The Lord said to him: “I have called you about the truth
of Islam. Go to Mecca to proclaim it.

I gave you the oneness of Allah,
and [the five] daily prayers and the obligatory fasting of Ramadan.

Tell them I have imposed Zakat on them.

Whosoever refuses will fall into hellfire.

They should make the pilgrimage if they can,
for it is an obligation for those who have the means.

They should also assist the needy
with clothing and food.

They should be patient with relatives
about whom I am sending you words of caution.

Give to them when they come asking.

Do not speak ill of them behind their backs.

Emulate the Prophet—with relatives.

He is cheerful, and he is generous.

Ignore those who do not believe.

[Know] that it is the Lord alone who enriches people.

If you have a wish, ask Allah
for He alone gives bounties to all.

Do not be boastful around the king of kings,
for worldly possessions are too fleeting.

Leadership and wealth are worldly things.

Stop being so proud of yourself and arrogant.

Be considerate and reflective
as the world is not to be trusted.

Do not put on airs of the world,
for the things it offers are not enduring.

Look at what happened previously and
then ponder on it carefully.

You will see that the kings who once ruled
and were famous are now no more.

Bagauda settled Kano
when it was no more than an empty bush.

With vast woods with only idols,
wild melon, hippopotamus, and elephants,

Bagauda had first made his home in Gaya.[8]

He was a great and successful hunter.

He was a worker and built a small hut
where he lived and was joined by his fellows.

[Page 4]

They amassed quantities of dried meat.

Since there were no women, it was the men who cooked.

They had lots of livestock and seven huts.

They sent for the women to come join them,
with Guli, Yakasai, and Shehi
along with various idol worshippers.

[8] According to local sources,
Bagauda first lived in Gaya before
migrating to what is now Kano.

It is said that they were the kings.

They came and harnessed the bush.

In no time, they set up farms

and began farming while their families joined them.

I heard this from Malam Nuhu; it's not invented.

My story is not one to be falsified.

I heard all these from him,

for I know people like to argue.

Come closer my son to hear a story

of our ancient forefathers.

Those farmers who came at the beginning

were experts and tenacious in farming.

As soon as the rainy season set in,

they planted their seed and let it grow.

Becoming familiar with sorghum and millet,

bringing the bush under cultivation,

they grew both sorghum and millet,

never allowing hunger to prevail.

No one could get grain except from them.

That was the only source [of food] for survival.

They became very powerful people,

with horses and all sorts of wealth.

From the East, the West, the North,

and the South, idol worshippers came.

Barnawa, people from Katsina and Daura,

from Zamfara and the Hausa people of Gobir,

people from Zurmi and from Talata

as well as Bakura and Anka--all came en masse.

They kept coming, erecting homes--

Kabawa, Kumburawa, and Adarawa.

When hunger struck,

their "migration" came to an end.

[Page 5]

They transited at the banks of Kura

where hunger afflicted them.

When the cure came and food was plentiful,

everyone suddenly disappeared.

The hungry Bugaje were miserable,

along with those without a God and even the Auzinanwa.

It is said that he started in Lambu

to Kanwa, Kwankwaso as far as Tamburawa.

He began from Yankatsari town.

He proceeded to Mariri until he reached Gunduwawa.

There were many houses including Gungum

up till Jimirya – beyond counting.

People went about their lives in the open,

for there is nowhere to escape to except Sarkifa.

Also Tumbi, Sudawa and Keza,

they teamed up against the Kano people.

When the elites decided to name a king,

they chose Bagauda to be the Emir.

Bagauda then ruled for fifty years
as the fearsome king of Kano
But when he died, Warwasa succeeded him
and died too after fifty years.
Nawatau ruled for seventy years;
Watanda built and expanded the city.
Magawata ruled for only thirty years
until death came to strike him down.
Where is Aje-masu? He was a Kano emir, too,
who ruled for forty years.
Makankari, who was initially the Galadima,
later became a long-serving king.
He did seventy-seven years, and passed on
when death knocked at his door.
Then Guguwa spent seventy years ruling
as the king of the Kano emirate.
Note that there was a king that ruled
for seven and sixty years, no more no less.
He ruled with tranquility and love.
He passed away while observing prayers.
Bugaje reigned for just two years;
His rule is now history.

Glossary

Alkawari: Promise, covenant, pledge

Birni: City, town, cosmopolitan; synonym of *maraya*, *gari* or *alkarya*

Bugaje: Tuaregs. Mostly living in the Republic of Niger (sg. *buzu*)

Daula: Dynasty, sometimes influence (from Arabic *dawlah*–dynasty, state)

Diya: Daughter; sometimes used as a generic term for child, regardless of gender

Galadima: A traditional title in the Hausa palace. Also a kingmaker

Gimbiya: Princess

Ginawa: To build, construct

Jama'a: People, group, gathering, congregation (from Arabic *jamā'ah*)

Kanawa: The people of Kano

Kidaya: Counting, census

Ladabi: Obedience

Ma'aika: Messengers (sg. *ma'aiki*)

Maharba: Hunters

Sarari: Open space, pit, field. Also opening or opportunity

Sarauta: Traditional authority, royalty

Sirri: Secret, code

Talaka: Follower, subject, poor, peasant, proletariat

Tufatarwa: To clothe; also *sutura* (literally, to cover, shield)

Tusawa: Revision, to repeat

Wadata: To make available; also richness, wealth, affluence

Notes

Anguwar-zoma: This term refers to traditional birth attendants (TBAs), women who are trained in the traditional methods of attending to pregnant women during childbirth. Most of the traditional birth attendants in Hausaland have inherited the profession from their parents and have the knowledge of herbs needed to help pregnant women during labor and afterwards. Realizing their critical role in Hausa society, development agencies now provide basic training to these birth attendants in modern midwifery and nursing.

Auzinanwa, Auzinawa, or Abzinawa: These terms refer to the Tuareg people from the Republic of the Niger. In Nigeria, many of them now speak Hausa, although Tamashek is their native language. Many of them have intermarried with the Hausa people and speak Hausa in Nigeria.

Emirates of Kano: Present-day Kano has four emirates: Kano, Gaya, Bichi, and Karaye.

Gadon sarauta: *Gadon sarauta* refers to the throne. *Gado* means “bed” and *sarauta* means “traditional authority.” Thus, the term *gadon sarauta* refers to the “bed or chair of authority.” It is also used to refer to the duration of time that one spends on the throne.

Juyin mulki: This is the Hausa equivalent of “Coup d’état,” a change of the leadership of a legally established government or organization, through an illegal means. The Hausa people sometimes use this term to refer to a situation in which a person wins the heart of a woman courted by several men. For instance, if a woman has three suitors and the last one to come succeeds in marrying her, then it is said that he has done *juyin mulki* to his competitors.

Kundin tsarin mulki: “Constitution.” *Kundin tsarin mulki* means a legal document that contains rules and regulations, code of conduct, and penalty provisions for violations or crimes. Note that there is no difference between a military constitution and a constitution under a democratically elected government. Both are called *kundin tsarin mulki* unless further qualified.

Mai maɗi ke godo, mai zuma gida ake tadda shi: “The seller of poor-quality sugar will beg customers, but customers will beg the seller of honey.” This saying urges people to avoid mediocrity and to invest in excellence and quality.

Mai-ɗaki: “Wife.” The term Mai-ɗaki literally means “one who owns a room, house or apartment.” In Hausa societies, it is used to refer to a wife. This is because wives are considered more knowledgeable than their husbands about the ins and outs of their homes, which they manage.

Mai-shela: “Town crier.” The word *shela* means to announce. *Mai-shela* means “an announcer.” The town crier is usually someone who is attached to the Emir’s palace and is responsible for announcing news to the community. Emirs, district heads, ward heads, government officials, or even members of the general public usually employ the services of *mai-shela* to announce, invite or convey important messages to the community. They go round the town shouting, announcing and delivering the message that they carry. Town criers still exist in rural Hausa communities.

Mata masu tafsiri: “Women doing *tafsiri*.” The word *tafsir* comes from Arabic and it means exegesis of the Quran. In Hausa society, the oral exegesis of the Quran is done in the local language. *Tafsir* sessions are more common in Hausa society during the fasting month of Ramadan, and they are primarily led by male scholars. While the overwhelming majority of those who lead *tafsir* sessions are male clerics, there are some female scholars who also lead *tafsir* sessions in Hausa society; these women are called *Mata masu tafsiri*.

Tsawatarwa: “Caution.” *Tsawatarwa*, from the root *tsawa* (storm), refers to admonitions or words of caution that are meant to deter one from falling into danger, including encouraging good deeds and alerting people against sins and bad deeds.

Uwar-ɗaki: An *Uwar-ɗaki* is a respected and wise woman who serves as helper and advisor to both men and women among Hausa. Unlike *Mai-ɗaki* who is married to a man, an *Uwar-ɗaki* does not necessarily have marital relationship to the man she supports.

Pedagogical Exercises

Exercise 1: Comprehension Multiple choice questions

1. Wane ne ya kafa kungiyar Yantaru?
 - a. Nana Asma'u diyar Khalifa Abubakar as-Siddiq
 - b. Nana Asma'u jikar Mujaddadi Shehu Usman dan Fodiyo
 - c. Nana Asma'u kakar Mujaddadi Shehu Usman dan Fodiyo
 - d. Nana Asma'u diyar Mujaddadi Shehu Usman dan Fodiyo
2. A wane karni aka kirkiri kungiyar Yantaru?
 - a. Karni na daya
 - b. Karni na goma sha tara
 - c. Karni na goma sha biyu
 - d. Karni na sha daya
3. A ina ne Gwamnan Kano Abubakar Rimi ya ti wa mutane jawabin samun yanci?
 - a. Gidan yari
 - b. Gidan sarki
 - c. Filin sukuwa
 - d. Filin Idi
4. A wacce shekara Najeriya ta zama jamhuriya?
 - a. Alif da dari shida da casa'in
 - b. Alif da dari tara da ashirin
 - c. Alif da dari tara da saba'in
 - d. Alif da dari tara da sittin

5. Mene ne sanadin rasuwar Balewa, Sardaunan Sokoto da Cif Akintola?

- a. Rigiyar siyasar da ta kai ga maslaha
- b. Rigiyar siyasar da ta kai ga juyin mulki
- c. Rigiyar siyasar da ta kai ga sauya sarlin Musulmi
- d. Rigiyar siyasar da ta kai ga sauya sarakunan gargajiya

6. Bayan juyin mulki na farko, wa ya zama shugaban kasa?

- a. Ironsi
- b. Gowon
- c. Badamasi
- d. Abacha

Exercise 2: Reading

1. Dalibai su rabu kashi biyu. Kashi na farko su zabi ko dai jaridar *Alfijir*, ko jaridar *Tabarau*.

2. Kowane dalibi zai yi nazari a kan shafukan da ya zaba.

3. Kowa zai tsaya a gaban ajin ya karanta nasa shafukan lokacin da sauran dalibai ke sauraro da lura da kura-kuran sa. Za a iya rabuwa gida biyu ko kuma ya zama mutum bibbiyu ne za su yi aikin a lokaci guda. Sai ya kasance gasa ne a tsakaninsu.

Exercise 3: Writing/Dictation

1. Dalibai su saurari guda daga cikinsu don ya karanta masu wasu shafuka, su kuma su rubuta.

2. Dalibai su saurari malami tare da rubuta abin da zai karanta masu. Bayan kammalawa, sai su musanya aiyukansu a tsakaninsu. Su yi kokari su gano bambanci tsakanin rubuce rubucen nan su. A karshe, sai su kwatanta aiyukan na su da wanda aka ba su a rubuce, wato na asali.

3. Malami zai karanta wa dalibai tambayoyin da su da kansu za su kirkiro su karanto a baki. Bayan amincewa da tambayoyin, malamin zai karanto su a hankali domin daliban su rubuta. Idan sun rubuta amsoshin su, sai su susauya ko musanya takardun su a tsakaninsu domin dubawa.

Exercise 4: Listening/Speaking and Conversation

Kowane dalibi ko daliba ya ko ta rubuto gajerun tambayoyi guda uku (3) tare da amsoshi na zabi guda huɗu (4) ga kowacce tambaya daga wani darasi a cikin kunshin darussan wannan sashen.

Exercise 5: Cultural Competence

Kamanta tare da ware bambanci tsakanin yadda ake bukin zagayowar ranar samun yancin kasa a Kano kamar yadda aka ruwaito a jaridar Hausa Ajami ta *Alfijira* da kuma yadda ake gudanar da irin bukin a garin ku.



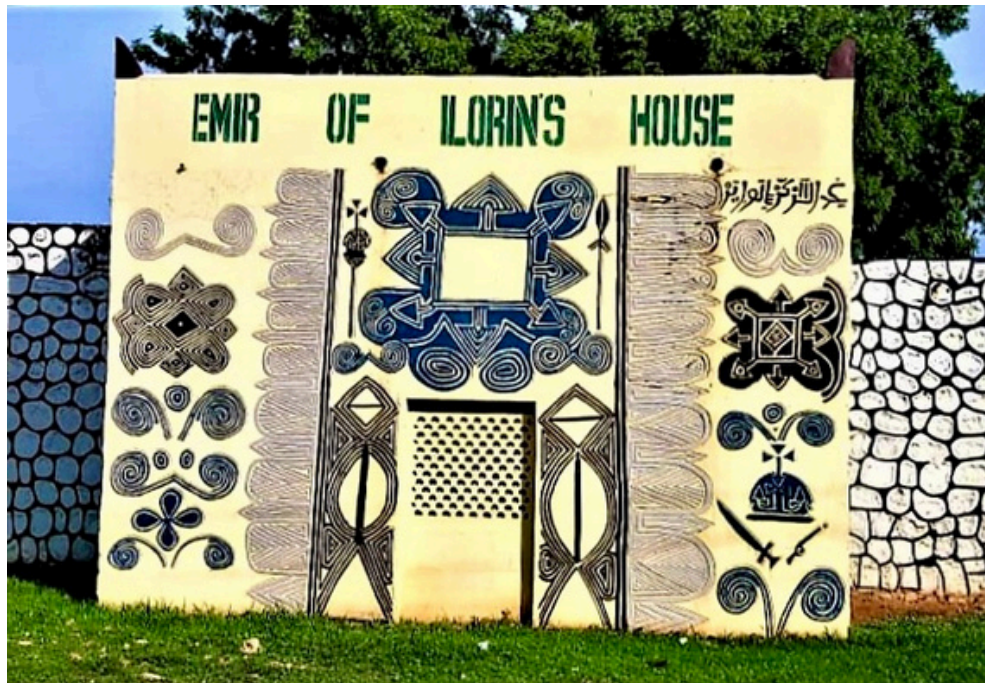


Unit 5

Ajamiscape: Ajami in the Public Sphere

This unit focuses on the visual impact of Ajami through signage, flyers, and posters encountered in various places. It demonstrates the ubiquitous nature of Ajami in everyday life in Hausaland. One sees it on campaign posters, logos, advertisements, directional signs, and even on house numbers. Here are sample images that illustrate Hausa Ajami in the public sphere.

Ajami Text 1: Entry to the Emir of Ilorin's House in Kaduna



Transcription: Gidan Sarkin Ilorin

Translation: Emir of Ilorin's House

Almost all northern emirs have representations in Kaduna, the historic capital of Northern Nigeria. These houses serve as liaison offices and accommodations during frequent official visits.

Ajami Text 2: Kano People’s Forum - Plaque on Entryway



Transcription	Translation
Inuwar Jama'ar Kano	Kano People's Forum

This plaque is posted at each entrance to the two-storey building that houses the Kano People’s Forum, as well as on a billboard in front of the parking lot.

Ajami Text 3: House Number Plaque



Transcription	Translation
189 Rijiyar Zaki (G)	189 Rijiyar Zaki (G)

Note that the letter “G” in parentheses stands for *Gabas*, meaning East in Hausa. *Rijiyar Zaki* is a large ward (a local authority area) that has four sections: *Gabas* (G) in the East, *Yamma* (Y) in the West, *Kudu* (K) in South, and *Arewa* (A) in the North.

Ajami Text 4: Office Sign at Kano Emirate Council



Transcription	Translation
Ofishin Wakilin Arewa	Office of the Northern Representative

Ajami Text 5: Information Center Sign at Aminu Kano Teaching Hospital



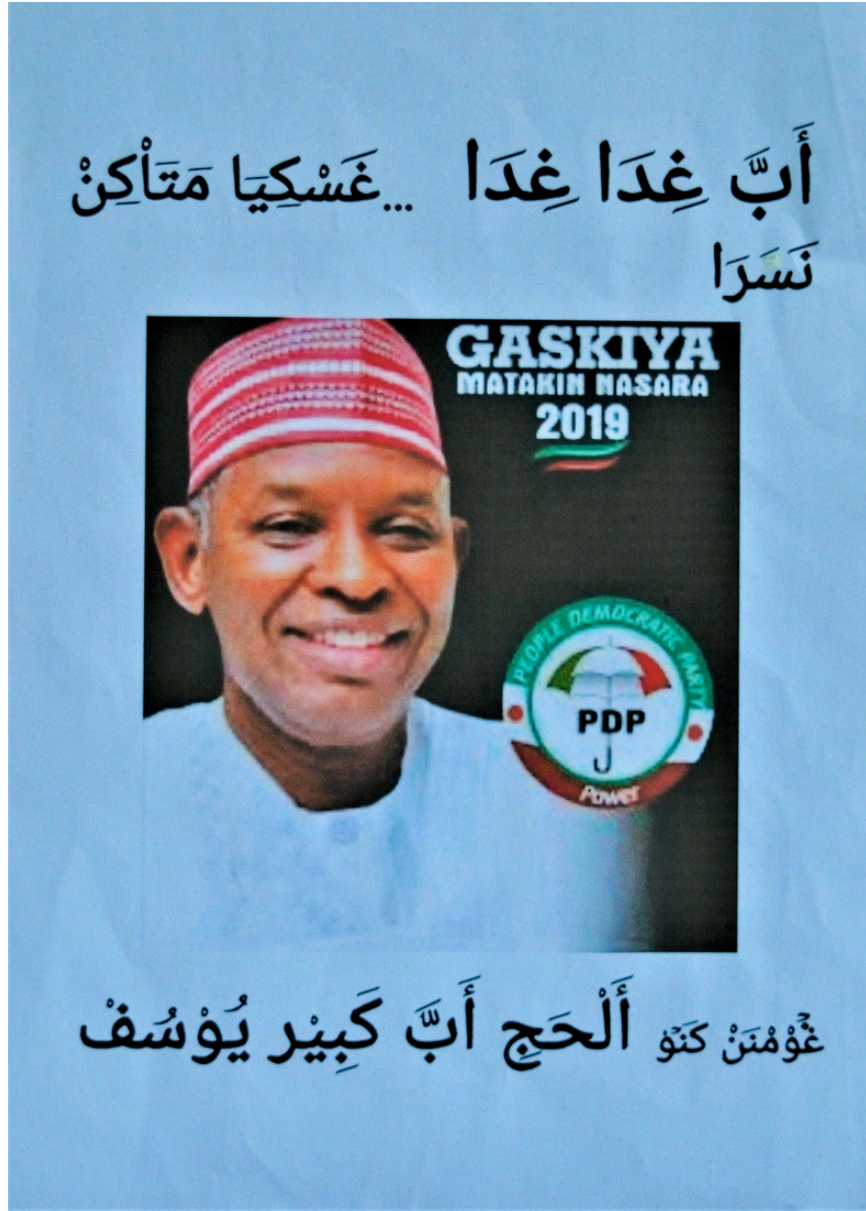
Transcription	Translation
Sashin Neman Baya	Information Center

Ajami Text 6: 2019 Campaign Poster for Federal House of Representatives



Transcription	Translation
<p>A'ishatu Ibrahim Dan-Kani</p> <p>Yar Majalisar Tarayya don Wakiltar mazabar Dala Alkairi ce 2019</p>	<p>A'ishatu Ibrahim Dan-Kani</p> <p>For Member of the Federal House of Representatives representing Dala She is the Best in 2019</p>

Ajami Text 7: 2019 Campaign Poster for Governor of Kano State



Transcription	Translation
Abba Gida Gida ... Gaskiya Matakin Nasara	Abba in Every Home ... Truth is the Foundation for Success
Gwamna Kano - Alhaji Abba Kabir Yusuf	Governor of Kano - Alhaji Abba Kabir Yusuf

Ajami Text 8: A Handbill for a Gubernatorial Candidate in the 2003 Elections



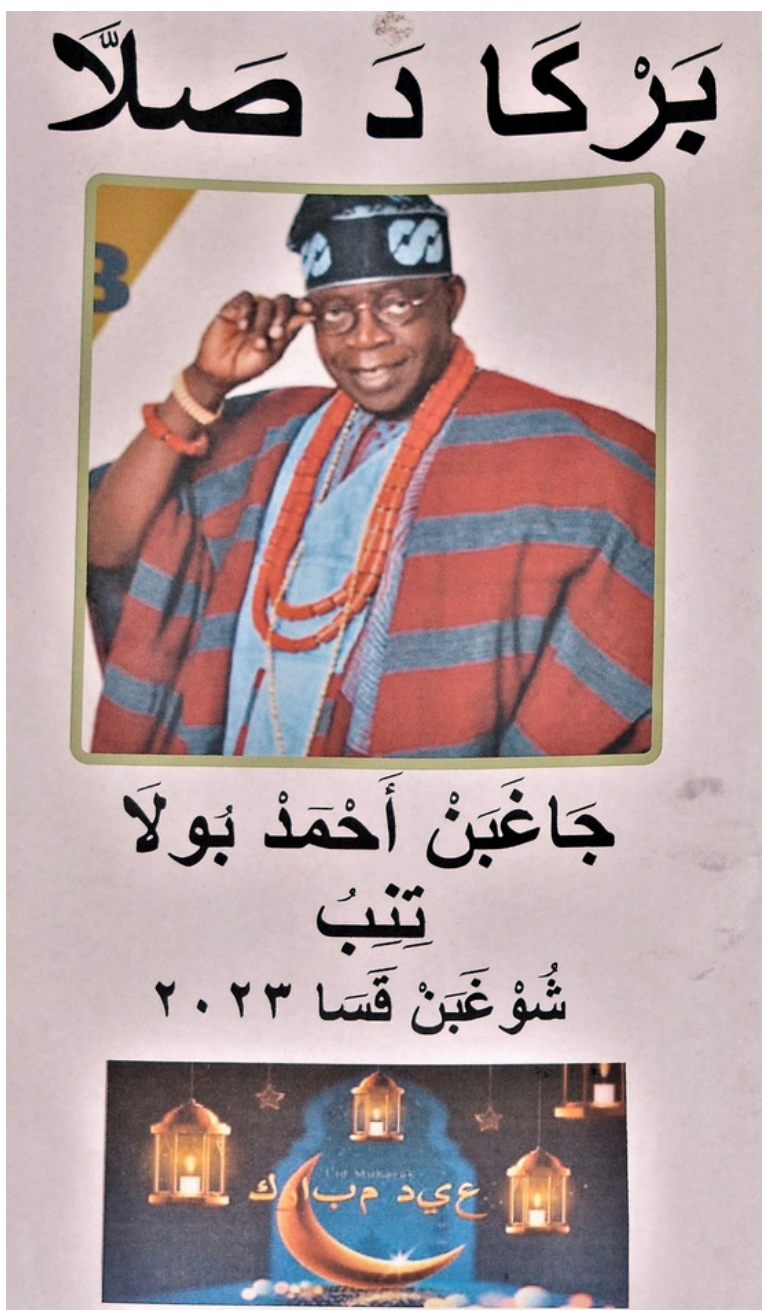
Transcription	Translation
<p>Zaḅi Malam Salihu Sagir Takai domin cigaban Addini, da Shari'ar Musulunci, da Ilimi, da Tsangayoyin Alkur'ani Mai girma, da Tattalin Arziki, da Tsaro, da Walwalar Al-umma a Jihar Kano</p>	<p>Vote Mr. Salihu Sagir Takai for sustained Islamic progress, Shariah implementation, education, and Quranic education, economic progress, security, and people's welfare in Kano State</p>
<p>Malam Salihu Sagir Takai: Dan Takarar Gwamnan Kano Gudummawa daga: Kano Front</p>	<p>Mr. Salihu Sagir Takai: Kano State Gubernatorial Candidate Courtesy: Kano Front</p>

Ajami Text 9: AA Zaura Foundation



Transcription	Translation
Gidauniyar Abdulkarim Abdussalam Zaura Zaura ... Dan Jama'a	Abdulkarim Abdussalam Zaura Foundation Zaura ... for the People

Ajami Text 10: Eid Holiday Greetings



Transcription	Translation
Barka da Sallah Jagaban Ahmad Bola Tinubu Shugaban Kasa 2023	Eid Holiday Greetings (from) Leader Ahmad Bola Tinubu President 2023

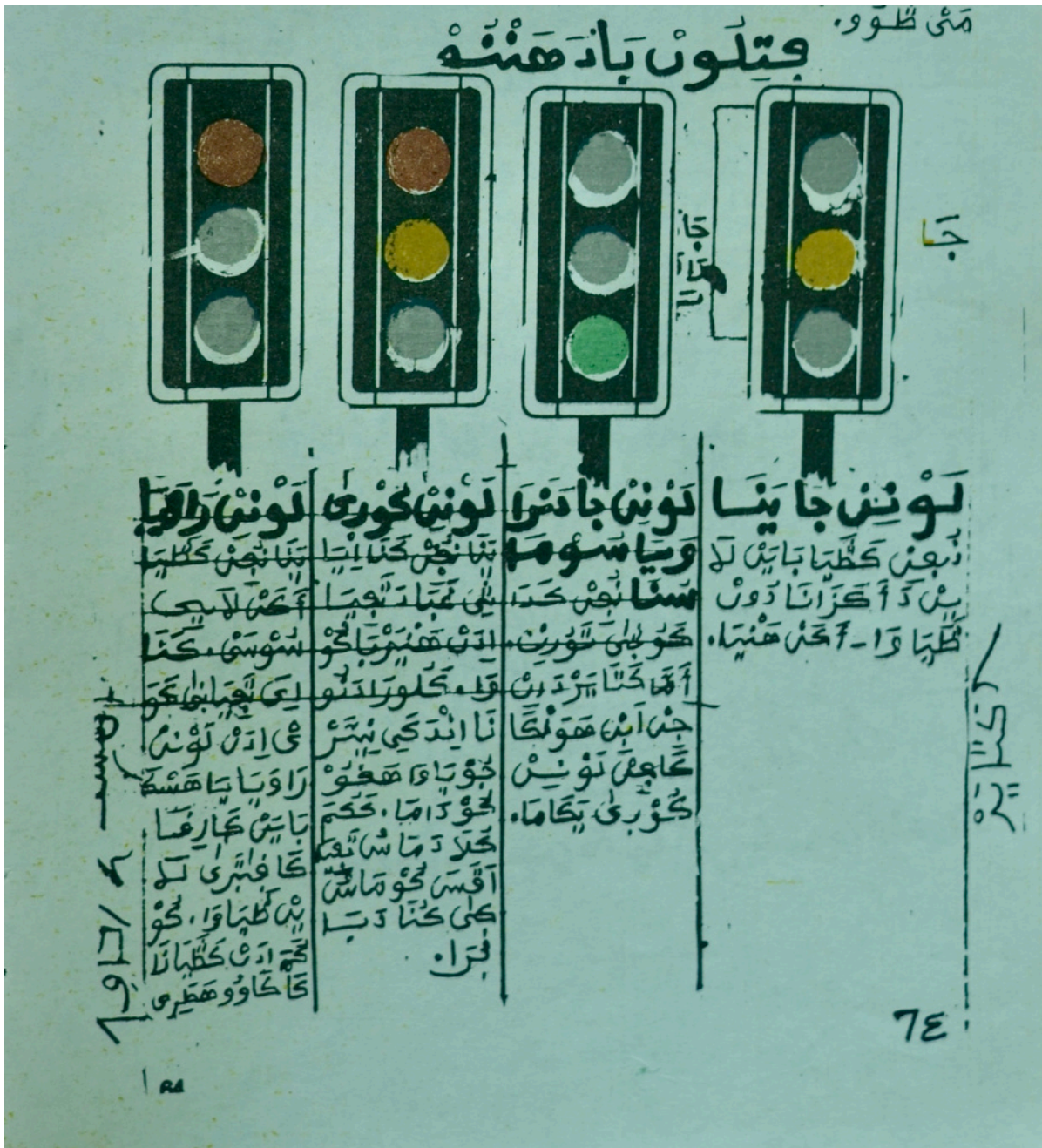
Our final Ajami text is an excerpt drawn from a 1989-booklet produced by the Federal Road Safety Corps. The booklet focuses on safe driving practices and features explanations for a wide range of traffic signs.

**Ajami Text 11: Road Signs
(an excerpt from The Revised Traffic Rules)[1]**

[Cover]



Dokokin Hanya (Road Instructions Manual in Hausa Ajami), 1989.



[1] This Ajami manuscript, dated 1989, appears to be a transcription of an earlier version in either English or Boko (Latin script Hausa), neither of which we have seen. Nevertheless, the fact that in the section on traffic lights the descriptions are not correctly matched with the lights in question suggests that the scribe was not himself a driver.

الامومنا هنياد كجي نونا غر فطمي



كدا كوئي كلوميٽا
ٺهين آوا غدا



كجي تايچيا



آن رجي هنياد كوٽا
غ دگن آبوٽون هوٽا



آن هتا جي ڪنهن
چندا لاجا



آن رجي هنياد دگن
آبوٽون هوٽا



مورن آبوٽون دسجي
وٽيلو آهڪو دگن



آن هتا آبوٽون هوٽن
د ٽنن ڪنهن جي م هوٽا



آبوٽون هوٽن دگن
ظوڳي دگن دسڪوئي
ٽوپن ٽون يا هوٽا



3 گهٽا ٽن ڪونهن ٽن
ٻنڪي



آن هتا اچي آبوٽون هوٽا



آن هتا دگن لاجا



ٽن هتا زبرد ملارا

٦٧

Transcription

[Page 1]

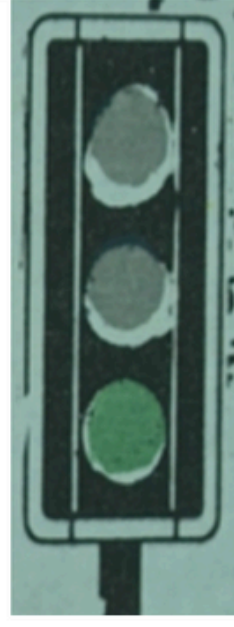
Fitulum Bada Hanya



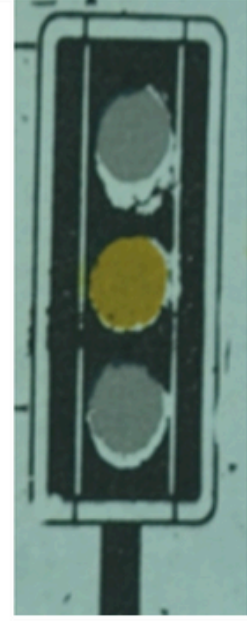
Launin Rawaya
Yana nufin ka tsaya a kan layi sosai. Kana iya tafiya ne kawai idan launin rawaya ba haska ba. Yanka rifa ka ketare layin tsayawa. Ko kuma idan ka tsaya ne ka kawo hadari.



Launin Kore
yana nufin kana iya ci gaba da tafiya idan hanyar ba kowa. Ka lura da nuna inda ka yi niyyar juyawa hagu ko dama. Ka kuma kula da masu tafiya a fasa ko masu kekuna da babura.








Launin Ja da Rawaya su ma suna
nufin kada ka wuce ta wurin amma ka tayar da injin abin hawan ka kafin launin kore ya kama.



Launin Ja yana
nufin ka tsaya bayan layin da aka zana don tsayawa a kan hanya.

Alamomin Hanya da ke Nuna Gargadi

 <p>Kada ka wuce kilomita tamanin a awa guda</p>	 <p>Ka yi ta tafiya</p>	 <p>An rufe hanya ta koina ga dukkan abubuwan hawa[2]</p>
 <p>An hana kekune masu feda shiga</p>	 <p>An rufe hanya ga dukkan abubuwan hawa</p>	 <p>Sauran abubuwan da suke wucewa a hagu da kaya</p>
 <p>An hana abubuwan hawan da tudunsu mita uku hawa</p>	 <p>Abubuwan hawan da ke dauke da kayan da suka wuce nauyin tan 12 hawa[3]</p>	 <p>Dakata yān kwastan suna bincike</p>
 <p>An hana a jiye abubuwan hawa</p>	 <p>An hana dakatawa</p>	 <p>An hana zubar da shara</p>

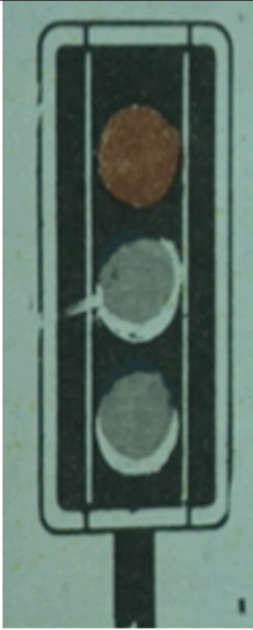
[2] It appears that the scribe has switched the explanations for the last two signs in the first row.

[3] This transcription reflects the Ajami; it is the sign itself that is problematic, as it gives the unit of measurement as meters (M) rather than tonnes (T).

Translation

[Page 1]

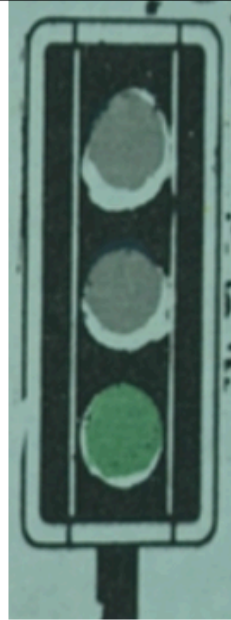
Traffic Lights



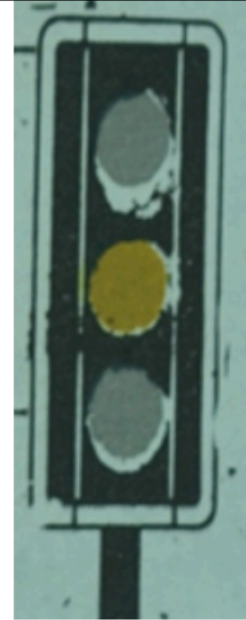
Yellow Color indicates that you must stop right on the line. You can proceed only when the yellow color flashes. Failure to do so may cause an accident.



Green Color indicates that you can proceed if there is no one on the road. Pay attention to notice if there is anything to the left or right. You should be alert to pedestrians, as well as bicyclists and motorcyclists.















Red and Yellow Color indicate that you musn't pass but should keep your engine on so that you are ready to move forward when the green light appears.



Red Color indicates that you must stop behind the line that is drawn for stopping on the road.

Warning Signs on the Road

 <p>Do not exceed 90 km/hour</p>	 <p>Keep going</p>	 <p>Road closed to all vehicles</p>
 <p>Bicycles prohibited</p>	 <p>Road closed to all vehicles</p>	 <p>Passing on the left only</p>
 <p>Vehicles over 3 meters tall prohibited</p>	 <p>Vehicles carrying goods weighing more than 12 tonnes [prohibited]</p>	 <p>Wait! Customs officers on duty</p>
 <p>Parking of vehicles prohibited</p>	 <p>Stopping prohibited</p>	 <p>Dumping of refuse prohibited</p>

Finally, we present in this unit Professor Abdalla Uba Adamu who discusses the pervasiveness of Hausa Ajami in the interview that accompanies this unit.[4] He traces the political history of Ajami in Hausaland, as well–its widespread use in pre– and early colonial times.



Figure 1: Professor Abdalla Uba Adamu (left) and Dr. Mustapha Kurfi, RIA team member (right), in front of his private company called “Visually Ethnographic Network”. Note the sign in Hausa Ajami (middle line) and Boko (bottom line), and the rendering of “Visually Ethnographic Network” in English Ajami (top line).

Professor Abdalla’s story of Sir George Goldie (aka Foxman Goldie), a British colonial officer and founder of the United Africa Company, is revealing in terms of Ajami use. Goldie, who, in order to ensure that farmers coming in from the hinterland would deposit their crops in the right place, had “Goldie’s House” (Gidan Goldie) inscribed

[4] Listen to the interview with Professor Adamu at <https://sites.bu.edu/ria/hausa/hausa-unit-5/>.

in Ajami on his warehouse. He then spread the word that farmers were to deposit their goods there. Clearly, this relied on people being able to read Ajami. With time, however, the British became wary of Ajami and banned its use, moving to supplant it through force and later, by establishing Western schools. Although this did have a dampening effect on the vitality of Ajami, its use was by no means supplanted. With government support, Professor Abdalla envisions a new flourishing of Ajami through schools, media, and the arts.



Figure 2: Prof. Abdalla Uba Adamu (from left) with Sharu Mustapha Gabari, the director of the Institute of Calligraphic Design in the city of Kano. Professor Adamu is a great supporter of the Institute.

Glossary

Alamomi: Signs, indicators (sg. *alama*)

Bayani: Information, detail, hint

Dakata: To stop, wait, pause

Doka: Rule (pl. *dokoki*)

Fitila: Light (pl. *fitilu*)

Gidauniya: Foundation

Inuwa: Forum, umbrella, shed

Keke: Bicycle

Launi: Color

Majalisa: Assembly (pl. *majalisu*)

Majlisi: Educational circle, school

Mulkin mallaka: Colonization, colonialism

Nauyi: Weight, heavy

Ofishi: Office (from English office)

Sashi: Center, unit, section

Tafiya: To travel, walk, move

Takara: Contest

Wakili: Representative, agent

Zabi: To elect, choose, select

Zuba: Dump

Notes

Fitilun ba da hanya: “Traffic lights.” *Fitila* means light and *ba da hanya* means “showing the road.” Joined together, *fitilun bada hanya* means “traffic lights” or “traffic signals.”

Gaskiya matakin nasara: “Honesty is the foundation of success.” This Hausa proverb teaches that to be successful in whatever one does, one needs to be honest, avoiding

dishonesty in one's dealings with others. A related saying is "*Gaskiya dokin karfe*" (Honesty is an iron horse). Honesty is compared here to an iron horse to emphasize its worth and reliability.

Gida gida: This could be translated as "house-to-house," or "door-to-door," meaning something that is essential for every household. In recent times, *gida gida* has become a slogan that politicians use in their campaigns to project themselves as the best candidates for the people. An example is *Abba Gida gida*, which is the slogan that Governor Alhaji Abba Kabir Yusuf used in his campaign for the Governorship of the Kano state.

Goron Sallah: *Goro* means kola nut. *Goron Sallah* refers to the kola nuts that are offered to people during the Eid (Sallah) festivities. *Goron Sallah* is also used as a generic term for any gift given out during the Eid period. *Goro*, or kola nuts, are important in Hausa society and are distributed at weddings, funerals, and in settling conflicts.

Ilimin Ganau: *Ganau* means immersing oneself in a particular activity, community, or organization. *Ilimi* (from Arabic *ilm*) means knowledge. Thus, *ilimin ganau* refers to the "ethnography knowledge" of a group's behavior, culture, and social dynamics that one gains through immersion and observation.

Inuwar Jama'ar Kano: The Kano People's Forum is a non-political socio-cultural organization that brings Kano residents together to identify, discuss, and propose solutions to address community problems. It includes stakeholders from various walks of life, including community leaders (both traditional and religious), youth, women, people with special needs, academics, and so on. It is a community-oriented forum that seeks to address people's medical, educational, social, economic, and political issues.

Ofishin wakilin Arewa: "Office of the Northern Representative." In traditional Hausa society, the emirate's leadership has a hierarchical structure. At the top is the Emir who is surrounded by king makers. There are also district heads and ward heads. To ensure

adequate representation of the population, selected individuals are tasked with ensuring community representation. Thus, each district or ward head appoints four representatives who are responsible for overseeing the affairs of their communities. Each representative is assigned an area (East, West, North, and South). These representatives are known as Eastern Representative, Western Representative, Northern Representative and Southern Representative (Hausa: *Wakilin Gabas*, *Wakilin Yamma*, *Wakilin Kudu* and *Wakilin arewa*). Each of them has an office located in the area they serve.

Sashin neman bayani: “Information center.” *Sashi* or *sashe* means a unit, section, region, or center. *Nema* means to look for something, and *bayani* means information.

Walwalar al’umma: “People’s welfare.” The expression is commonly used in Hausa society. It is found in the news, current affairs, and politics.

Zaɓuɓɓuka or Zaɓuka: “Elections.” *Zabe* is the Hausa term for election, selection, or choosing one person or thing out of many.

Pedagogical Exercises

Exercise 1: Comprehension

Multiple choice questions

1. A wane gari gidan sarkin Ilorin, wanda aka yi rubutu da Hausa Ajami a gaban sa yake?
 - a. Kebbi
 - b. Katsina
 - c. Sokoto
 - d. Kaduna
2. Wanne mukami A’ishatu Ibrahim Dan-Kani ta yi takarar yar majalisar wakilai ta tarayya?
 - a. Katsina
 - b. Kano

- a. Kebbi
- b. Kaduna

3. A wace shekara aka wallafa kundin dokokin hanya na Najeriya cikin Hausa Ajami?

- a. 1989
- b. 1999
- c. 2019
- d. 2023

4. Mene ne sunan kamfanin Farfesa Abdalla Uba Adamu cikin Hausa?

- a. Matar Nazarin Ilimin Ganau
- b. Satar Nazarin Ilimin Ganau
- c. Ragar Nazarin Itas Gadau
- d. Ragar Nazarin Ilimin Ganau

5. Mene ne fassarar information center cikin Hausa?

- a. Sashin koran bayani
- b. Sashin neman bayani
- c. Sashin hana bayani
- d. Sashin neman bala'i

6. Takarar wanne mukami Malam Salihu Sagir Takai ya yi a shekarar 2003?

- a. Gwamnan jihar Kano
- b. Gwamnan jihar Bauchi
- c. Mai martaba Sarkin Kano
- d. Dan majalisar dokokin jihar Kano

Exercise 2: Reading

1. Dalibai su karanta takardar Fitolun bada hannu. Idan suka zo gaban aji, sai su karanto daya bayan daya. Lokacin karatun kowanne dalibi, malami da sauran dalibai za su lura sosai da inganci ko kurakuren mai karatu.
2. Kowane dalibi zai yi kyakkyawan nazari bisa takardun shafukan da aka ba shi ko aka ba ta. Sai ya zo aji ya karanta ya yin da kowa ke sauraro.
3. A raba ajin gida biyu: kashi na farko su karanta shafukan Hausa Ajami, lokacinda gudan kashin yana dubawa tare da lura. Bayan sun kammala, sai kuma a juya, wato kashi na biyu ya yi karatu lokacin da kashi na farko ke sauraro tare da lura.

Exercise 3: Writing/Dictation

1. Dalibai su saurari guda daga cikinsu don ya karanta masu wasu shafuka, su kuma sai su rubuta.
1. Dalibai su saurari malami tare da rubuta abin da zai karanta masu. Bayan kammalawa, sai su musanya aiyukansu a tsakaninsu. Su yi kokari su gano bambanci tsakanin rubuce rubucen nan su. A karshe, sai su kwatanta aiyukan nasu da wanda aka ba su a rubuce, wato na asali.
3. Malami zai karanta wa dalibai tambayoyin da su da kansu za su kirkiro su karanto a baki. Bayan amincewa da tambayoyin, malamin zai karanto su a hankali domin daliban su rubuta. Idan sun rubuta amsoshinsu, sai su sauya ko musanya takardunsu a tsakaninsu domin dubawa.

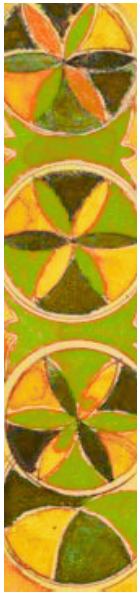
Exercise 4: Listening/Speaking and Conversation

Kowane ɗalibi ko ɗaliba ya ko ta rubuto gajerun tambayoyi guda uku (3) tare da amsoshi na zaɓi guda huɗu (4) ga kowacce tambaya daga wani darasi a cikin kunshin darussan wannan sashen.

Exercise 5: Cultural Competence

Kamanta tare da ware bambanci tsakanin yadda ake wallafa fastoci wato takardun neman takarar siyasa kamar yadda aka gabatar da su a wannan rukunin da yadda ake wallafa su a garinku.





Unit 6

Ajami in the Media

This unit focuses on the use of Ajami in print media and features excerpts from two Hausa Ajami newspapers. In the accompanying video interview with Mustapha Hashim Kurfi,[1] he talks about learning Ajami through his father, and about the role of *Alfijir*, one of the early Ajami newspapers, published by the Triumph Publishing Company in Kano. When his father would bring the paper home, young Mustapha would browse through it and discuss what he read with his father.

Our first excerpt comes from *Alfijir's* 1981 inaugural edition. During its publication as a print edition, *Alfijir* was one of the foremost Hausa Ajami newspapers. This inaugural edition came out in October 1981. Its sister publication, *Albishir*, which is in Hausa Boko (Roman script), continues to be published online. Although *Alfijir* is no longer in publication, its parent company, the state-owned Triumph Publishing, plans to reinstate it in the future.

Our second selection is from the relatively new Hausa Ajami newspaper *Tabarau*, which uses the Mashriqi Hafs-based writing system as distinct from the Maghribi Warsh-based system, that is used by *Alfijir*.

[1] Listen to the interview at <https://sites.bu.edu/ria/hausa/hausa-unit-6/>.

These two Arabic scripts differ in many ways. For example, the Warsh *qāf* (*q*) has one dot above ق whereas the Hafs has two dots ق. The Warsh *fā* (*f*) is written with one dot below ف in contrast to the Hafs, which is written with one dot above ف. Additionally, while the Hafs writing system does not include a diacritic for the vowel *e*, the Warsh system uses *imāla* ◌◌ which is a dot below letters to represent the vowel. While the Hafs writing system is now used by some African Ajami users, the Warsh writing system is much older and more widespread in West Africa.

Tabarau is a monthly Hausa Ajami newspaper produced in Kano. The inaugural edition from which we draw our text was printed and distributed in July, 2021. Unlike *Alfijir*, the daily Hausa Ajami newspaper owned by the state of Kano, *Tabarau* is produced by the privately owned Gidan Dabino publishing house, also located in Kano.

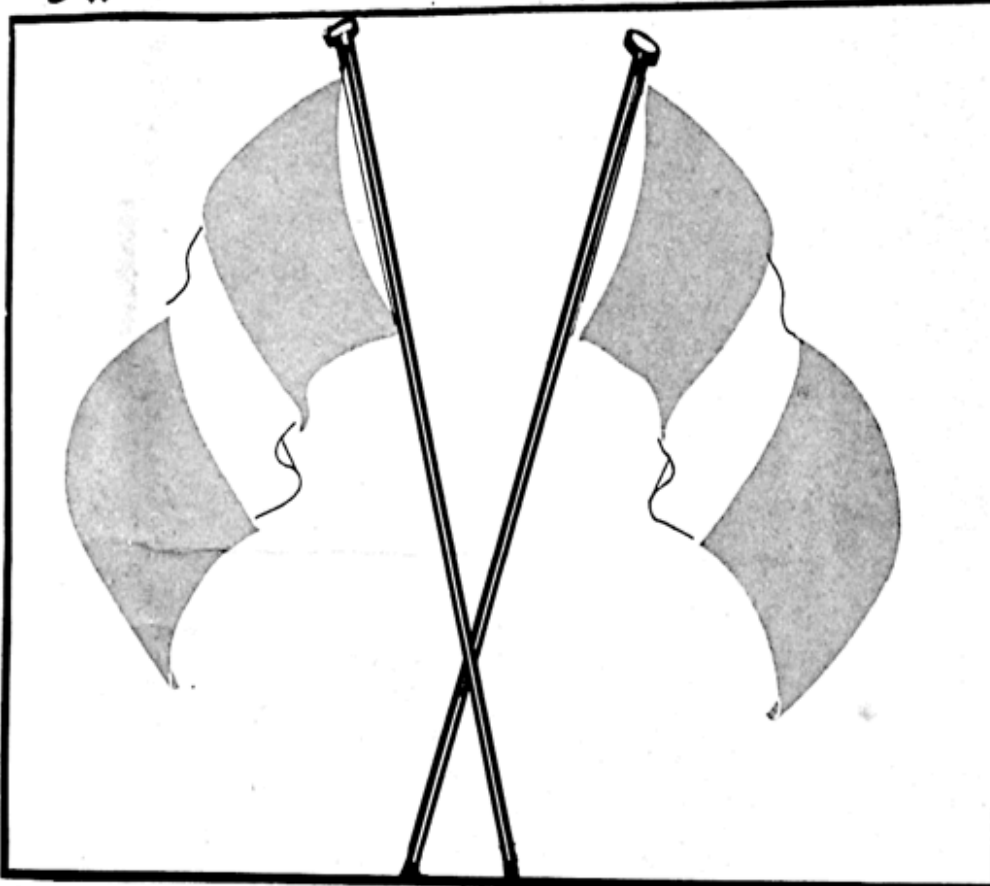


Figure 1: The logo of Tabarau cleverly spells out its name in the shape of eyeglasses.

Tabarau uses the Alkalami font. Professor Abdalla Uba Adamu, featured in the video component for Unit 5, is a board member of *Tabarau*. Like all other Nigerian newspapers, *Tabarau* contains sections on current affairs, politics, sports, entertainment, and news in images.

نَجِيرِيَا تَا شِگَا

شِگَرُو عَشْرُو دَطِي أَيُو



أَيُو فِي أَكْبَى لَشَعْلِينِ نِكْرُ نَجِيرِيَا بِشِكْرَا
عِشْرُو دَطِي دَسَامَنُ مُلِكُنْ كَمِي ،
أَرَانَا لِارَبِ وَتُنْ لِسَوَاعْتِينِ كَنْ يِقَا
أَلْعَمْرُسُ جَوَابِ ،

لِدُونِ بَأْ مَنَابِ رَانِ رَطِي فَوْتُنْ مَعْكُو تَابِي
لِدَبُو طِي دَطِي

تَرْدِ سِينِ تَجِيرِي
تَكْرِبِي مُلِكُنْ

كَمِي دَعْمِ هَتُو
لِأَنْفِلَا

أَفْرَقْسِينِ شُو
عَبِي عَوَقْتِينِ

فَرَكُوا مِرْقَابِي
أَلْحَجِ أَبُو بَكْرُ

تَبَاوِ بِلِي وَلا
عَوَمْتِينِ جَهْدُ

كَنُو أَنَّنْ كَنُو
يُو دَسَاوِينْتِنِ

أَلْحَجِ مُحَمَّدُ -
أَبُو بَكْرُ رِيهِ

دَمِي كَرِبِ عَمِيسُوا
دَعْرُ نَدْنَرِيهِ

سَنَدَا دِينِ مَكْرُ
نَسَا .

Ajami Excerpt 2 from Page 1 of Alfijir

کئی بھٹی -	پن آسکراون	تسرجھا جھا	بائیں انفاری	ایکون تھیلانی
عسین گنمب	تھیری	حرمدا موم	ڈا ہی ان میند	ھاسلیما دے
سی لو کیند	یکن وئن جو	سایو، بائی	ملک غ حن	وس مھمن
تدم جمھوری	پنہی آکسام	انکوڈ غون	قر حولا زائر	نہلی نہلی د
آ د بوطی د	عورنیں یدم	سی جنر مرلا	طی غوش	غومت دئی
طری تر دین	شوغبن قسا	رامت محمد	مکوت دبو	سپیا تھلی
دعک بائی	س غورنیں	یھو لو کین	طی دطری	تھیس سئی
د روکت نمہ	پھوٹا شد با	سہی آکی تن	د سبیل د تر	نعم کاپن پڈر
آ د کیوی یدم	شہما آکھلی	کھلی دزیریا	وئن سبیل ظارن	تس
شوغبن قسا	س، اود جو	آکڈ بزد منی	ملک یارت، ملکن	کم دکا پون
می مظکین	پن ملک	منین ما یکت	قساغ عومنا	د عومنا د پن
ایکھو	دغ تن گن	آ حکم قازچھو	د تھیس زر زائر	تھیس لکھی
بائیں شاکرا	یکوب غون	یھ دغ سا پیو	ورس	کوٹ نان
پیوڈ د مورا	یھو	دوا سائت	انغری غدا	تھاس مس اڈو
جمھوری رخ	س یکوب پور	جنر مرلا پا	د تھیس جھا	پل انکا وھنت
مڈ سٹاس تپت	سیند پھکت	سمی و تاشد	وڈ آکاڈ ب د	تھای بی بلقا
کلی آ فساتر	تد دزم پتا	پنا ملک کاپن	کم کوٹن شرع	باید پد پب آ
تکی غ جوین	ملک، آدامین	د مگ یکھش	کووا انکڈ	روس، نو
ملک، دیکاور	سہی آکی یا	جنر غوب سجو	سا انباش ناسا	یرن سا بون
رسور آنج	فین باسس آ	یکرب، آزا	ربون، س	ظارن ملکن
ابو بکر تبا و	تھیری وند	مانسہی آ	غومنا لکھی	کتن وند
تالی و، دلج	آکی کمر و تا	کھری سائت	تھیرد ملکن	مکلی ٹکی
آحمد سندون	تلائی آتای	مار ملک	چھا، آما تاشد	خرغاش منہ
سکوٹو دئف	آکم وئن دا	تید ڈا آمید	دامر پد دوک	رین وعدی
آکھنولا، د م	مائہی آکرت	ملک غ قر حولا	تروون وئن	د آ کھیب

Source: Alfijir, July 2021 edition.

Transcription of Excerpts 1 and 2

Column 1 (Right Column, Reading Right to Left)

Najeriya ta Cika Shekaru Ashirin da Ɗaya a Yau

A yau ne ake shagalin cikas Najeriya shekaru ashirin da Ɗaya da samun mulkin-kai. A rana irin wannan shuwagabanni kan yi wa al'ummar su jawabi. Idan ba a manta ba, ranar Ɗaya ga watan Oktoba ne dubu Ɗaya da ɗari tara da sittin Najeriya ta karɓi mulkin-kai daga hannun Ingila a karkashin shugaban gwamnatin farko marigayi Alhaji Abubakar Tafawa Balewa. Gwamnatin jihar Kano a nan Kano yau da safiyan nan Alhaji Muhammadu Abubakar Rimi za su karɓi gaisuwa daga rundunar yan-sanda da yan-makaranta.

Column 1 (Continues on Excerpt 2)

Kamar yadda aka saba gwamna Rimi zai yi wa dubun mutane da suka yi dafifi a filin sukuwa jawabi. Ana kyautata zatan gwamna zai sanar da al'ummar jihar Kano aikace-aikacen da gwamnatin ta yi tun da ya kama ragamar mulki. A sauran jihohi ma yau gwamnatin su suna nan suna karɓar gaisuwa ta girmamawa dan wannan babbar rana. Amma da karɓar wannan mulkin

Column 2 (Excerpt 2)

kai, ba mu ci gashin kanmu ba sai lokacin da ta zama jamhuriya a dubu Ɗaya da ɗari tara da sittin da uku bayan da Dokta Namandi Azikiwe ya zama shugaban kasa mai matsakaicin iko. Bayan shekara biyu da zamowa jamhuriya, rigimar siyasa ta barke a kasa har ta kai ga juyin mulki da ya kawo rasuwar Alhaji Abubakar Tafawa Balewa da Alhaji Ahmadu Sardunan Sokoto da Cif Akintola da man-

Column 3 (Excerpt 2)

-yan askarawa na Najeriya. Cikin wannan juyin ne aka sami Ironsi ya zama shugaban kasa. Shi Ironsi bai wata shidda ba shi ma aka kashe shi, a wannan juyin mulki. Daga nan kanar Yakubu Gowon ya hau. Shi Yakubu Gowon sai da ya shekara tara daram yana mulki. A zamaninsa ne aka yi yakin basasa a Najeriya wanda aka yi kamar wata

talatin ana yi. Kuma wannan zamani ne aka raba

Column 4 (Excerpt 2)

kasar jiha-jiha har guda goma sha biyu. Bayan an kauda Gowon, sai Janar Murtala Ramat Muhammad ya hau. A lokacinsa ne aka yi tankade da rairaya aka zubar da manya-manyan ma'aikata, aka kuma kara jihohi daga sha biyu zuwa sha tara. Janar Murtala ya sami wata shida yana mulki kafin Dimka ya kashe shi, Janar Obasanjo ya karba. A zamaninsa ne aka shirya sabon tsarin mulki ta yadda za a maida mulki ga farar hula,

Column 5 (Excerpt 2)

Bayan an kare zaɓe an maida mulki ga hannun farar hula ranar ɗaya ga watan Oktoba dubu ɗaya da ɗari tara da saba'in da tara. Wannan sabon tsarin mulki ya raba mulkin kasa gwamna da majalisar zartarwar sa. A bangare guda da majalisar jiha wadda aka zaɓa da kuma kotunan shari'a. Kowa an karkasa an ba shi nasa rabon. Shi gwamna shi ke tafiyar da mulkin jiha, amma ba shi da damar bin doka tazauna, wannan

Column 6 (Excerpt 2)

ikon majalisa ne. Hasali ma dai wasu muhimman nade-nade da gwamna zai yi sai ya tuntubi majalisa sun yi na'am, kafin ya zartas. Kuma duk abubuwan da gwamna da yan majalisa suka yi, kotu na nan tana sa musu ido in an kawo gabanta. Tana iya cewa ba a yi dai-dai ba a rusa, to irin sabon tsarin mulkin ke nan wanda muke ciki har ga shi mun ci rabin wa'adin da aka dɓiba.

Translation of Excerpts 1 and 2

Column 1 (Right Column)

Nigeria Turns 21 Today

Today is the 21st anniversary of Nigeria's Independence. On such a day, leaders address their fellow citizens. Let us not forget that it was on the first of October 1960 that Nigeria claimed its independence from England under the leadership of

the first Prime Minister, the late Alhaji Abubakar Tafawa Balewa. In the Kano state government, this morning the governor, Alhaji Muhammadu Abubakar Rimi, will be greeted by the Nigerian police force and school children.

Column 1 (Continues on Excerpt 2)

As usual, Governor Rimi will address the thousands of people who will gather at the race track. It is expected that the governor will inform the people of Kano State of the activities his government has undertaken since he assumed office. In other states, their governors will receive greetings on this big day. But [in spite of] receiving said independence,

Column 2 (Excerpt 2)

we were not fully independent until the time of the Republic in 1963, when Dr. Nnamdi Azikiwe became the president, with moderate powers. After two years as a Republic, there was a political crisis that tore up the country and led to a military coup, which took the lives of Abubakar Tafawa Balewa, Alhaji Ahmadu Sardauna of Sokoto, Chief Akintola, and a large

Column 3 (Excerpt 2)

number of Nigerian soldiers. It was during this coup that General Ironsi emerged as the head of government. As for Ironsi, it was not six months before he was assassinated in another military coup. From there, Colonel Yakubu Gowon rose to power. As for Yakubu Gowon, he governed for nine years. It was during his regime that Nigeria broke into a civil war that lasted for about thirty months. And it was during this regime that the country was divided

Column 4 (Excerpt 2)

into twelve states. After Gowon was ousted, General Murtala Ramat Muhammad took over. During his time, he retired many top government officials and created additional states, going from twelve to nineteen. General Murtala ruled for six months before he was assassinated by Dimka. From then, General Obasanjo took over power. It was during his reign that a new constitution was created with a

provision to return to civilian rule on

Column 5 (Excerpt 2)

October 1, 1979. This new constitution divided governing power between the legislature and the executive arms of government. One section is the state legislature that is elected and then the judiciary - the courts. Each is separated and given their part. As for the governor, he rules the state, but he does not make laws because that remains the

Column 6 (Excerpt 2)

function of the legislature. In fact, whatever the importance of the governor may be, he still has to secure the approval of the legislature before going forward. And whatever the governor and the legislators do, the court is there keeping an eye on them as they go forward. The court has the power of veto. So, this is the new kind of constitution, the one that we have in effect now, midway through [this government's four-year] term.

فَارِدُ الْعَجَبِ	أني وأخذ فارق زيب فارق
إبراهيم بيبي	يكاوتوب
فَارِقِ مَتْنِي	أما لوفين متني
مَكِنَ عَوْقَتِي	مكيد عومبا
كُنُو	يبدأ ستروك
يَكُنِي كُحُوتٌ دُو	ثلثا د يطفوكة
مِنَ أَمَتِ كَو	قارو دواكوت
مَيْنَ يَكُنُ مَدَد	تغيب. لادن با
أَيَكُنُ، يَنْسَامِ	مَنَاتِ وَتَن
شِعَابِ، وَتَنِ كَو	شاشن ظاري
مَتِ كَوَاةَ جَلِسَر	ملك ماس سيد
جَهَن كُنُو شَا	عز كوئن كدو
تَجَقَّاشِ دُومِي	ت، سگ دوعت
تَيُنُوكِ مَتْنِي مَكِنَ	دشن، نوكتيد
عَوْقَتَا يَسَ دَرغِي	سگ فسورارو
د تَيَمَسِ تَرشِن	فَارِقُ الْعَجَبِ عَبَد
تَوِيَنُوكِ أَيَكُنُوكِ	القادر بلاد رندا
مَيشَتِي صَا بِي	موسى عومفن
مَنجِيرِشِ تَسَوَرَا	قرگوت كدوت
بِ قَارِقِ كَو	كم سگ بيري
تَنَ بَا حِي .	آكثيرايش،
أَيَا نِنَسَ مَيشَتِ	آحالي پند كد
عِي يَا شِي شَاشِن	مِين د پتاغم
ظَارِبِ مَلِكِن	أَيَكُنُوكِ تَيُنُوكِ
تَجِيرِي نَطِيرِي	تاشغ حادو .
د تَبَعِنِ قَرَمِن	آناديسارو ندا
شَاشِن نَعُومَ بِي	س ميق ساگ
بَاشِ دَا مَرِيسُو	مگور، پشيك
رَدِ قَارِقِ دِش	لادن پي مجلس
مَتِي مَكِنَ عَوْقَتِي	سن داو و حوت
	وتن عوبي .

Transcription of Excerpt 3

Column 1 (Right Column, Reading Right to Left)

An Yi Watsi da Karar B.B. Faruk

Karad da Alhaji Ibrahim B.B. Faruk, mataimakin gwamnan Kano, ya kai kotu domin a hana kwamitin ya kammala aikinsa, ba ta sami shiga ba. Wannan kwamati kuwa majalisar jihar Kano ce ta kafa shi domin ta binciki mataimakin gwamna bisa zargin da ta yi masa na rashin tafiyar da aikinsa. Mai shari'a Sale Minjibir shi yasaurari karar a kotun baya. A bayanin sa, mai shari'a ya ce shashin tsarin mulkin Najeriya na dari da saba'in karamin shashi na goma bai ba shi damar ya saurari karar da shi mataimakin gwamna

Column 2 (Left Column)

ya kawo ba. Amma lauyan mataimakin gwamna ya bada sanarwar cewa zai daukaka karar zuwa kotu na gaba. Idan ba a manta ba, wannan shashin tsarin mulki masu shari'ar kotun Kaduna, suka dogara da shi, lokacin da suka ki sauraran karar Alhaji Abdulkadir Balarabe Musa, gwamnan farko na Kaduna; kuma suka bari aka cire shi. A halin yanzu, kwamitin dai ta gama aikinta na bayyane ta shiga halwa. Ana dai sa ran za su mika sakamakwan binciken idan yan majalisa sun dawo da hutu watan gobe.

Translation of Excerpt 3

Column 1 (Right Column)

B.B. Faruk's Lawsuit Dismissed

The lawsuit that Alhaji Ibrahim B.B. Faruk, Deputy Governor of Kano, filed seeking for the court to allow him to finish his term, has been dismissed. This follows the report of a committee set up by the Kano State Assembly charged with the responsibility of investigating the activities of the deputy governor. The presiding judge, Saleh Minjibir, said that section 170, sub-section 10 of the Nigerian Constitution, does not

give his court the jurisdiction to hear the case that the deputy governor

Column 2 (Left Column)

brought. But the attorney to the deputy governor announced that he would appeal the judgment to the Upper Court. Lest we forget, it is that section of the Constitution that judges in Kaduna [Appeal Court] cited when delivering judgment in which it dismissed the suit filed by the first civilian governor of Kaduna state, Alhaji Abdulkadir Balarabe Musa, which led to his impeachment. As things stand now, the State House of Assembly Committee has completed its tasks and has gone on a recess. It is expected that the committee will submit its report upon return from recess next month.



Figure 2: Newspaper Alfijir, July 2021 edition.

Ajami Excerpt 4 from Page 1 of Tabarau



تَبَارَاو

تَبَارَاو

مَي هَنْغَن بَس

نَغ ن طَر، فِتْوَا ت ١
هَسْكَن زَامَانِي
م ٢٠٢١ يُولِي عِدَة ١٤٤٢ هـ
نُورَا ١٠٠

شَرَكَايَزْ قَايِي أَشْكَايَزْ قَتَا سَا، إِنَا قَفِيْتْ؟

هَكُو مَرِي وَبَشْكَو، تَابِين
مَتَا شَسِي كُو مَتَا شِدَا دِلُو
و طَلْم شَلْكَر نَسْ شَكْ تَا ش
دَم غُوْم شَابِي زُو أَشْرِن دَهْط
سُو بِل مَتَا سَا.

أَكْن وَن قَا مَس بَقُوْن شَد
و نَدَا كَبْغَا أَكْن شَلْكَرَا د
بُو بِيُو مِيَلَا دِيَا (2000 AD)

كُو، اَنْ بِيْن مَتَا سَا أَفْطِين
لُو كُوْن بَارِنْتَا زُو اَعْرَا مَا.

أَكْن وَن طَارِن مَلِكْن نَبْجَلِيَا
لَا شَلْكَرَا د ١٩٩٩ كُو، طَارِن
مَلِكْن يَا بِل وَ طَلْم شَكْ كَا مَا
دَم شَلْكَرَا غُوْم شَا كُو ش رُوَا
لَا تِن دَبِي زَسُو بِل مَتَا سَا.

أَبْنَجْكَن دَا كَعْدِ الزُّوْن دَا كْ
سَنِيَا أَكْن كَعْدِ ن قَدَايَزْ الْأَمَا
ن دَوْنِيَا زَا م غَم لُوَاو طَلْم شَكْ
فَا طُو لُو كْن وَ ن قُورِي زُو د
أَكْن لُوَاو مَتَا سَا، سُو بِل شَكُو
يُوَا أَكْن الْأَمَز دَوْنِيَا بَا كِي
طَلْمَا.

بَايِن شَكْ كَم، هَكُو مَقُومِي دَا
مَسَا سَنِي دَابِيْن س وَ ابِل
بِل مَتَا سَا، كَم دَم شَلْكَرَا نُو بِل
رُوَا نُو ابِل زَا أَيَا لُوَاو مَتَم
مَتَا شَسِي كَفَزِي دَا م غَمْنِي اَنْ
غَبَا اِبْرِن فَنَسْ زُو رِي كُو
مَانُو بِي دَا كَبَايَزْ نَا مَتَا شَسِي
كُو مَتَا شِدَا.

مَسَا دَا مَس شَرَهْ سِي كْن
الْأَمْرِن يُو دَا كَلْم نَا د نَفْطَلِي وَ ن
شَا بِل شَا بِن كَايِن مَابِل غَم
مَتَا سَا أَكْن الْأَمَا كُو مَبِل
بِل دَلِيلِن يُو بِيْتَرَس؟ مَتَقْرَا نَا
سُوْن غَالُو هَقِيْقِيْن يَد لِفْرِن
يَكْبِل، سِي أَي فُو قُرِن سِنِن
وَ ابِل بِل مَتَا ش؟

أَدَا بِنْتِيْل زَا مَاهِي طُو كَا لُوَاو،
مَتَا سَا سُو بِل وَ طَلْم شَكْ بَلْم،
دَم نَن هَزُوَا شَلْكَرَا أَشْرِن دَا
بِنَز.

أَكُو سِي كَم شَلْكَرَز
غُو زُو نْتَا، وَ اِئُو لُو كُوْن دَمْتَم
يَا كِي شَلْكَرَا رِبِن، لُو كُوْن
دِي كِي مَطْلِين أَكْجَنْ
مَتَم.

أَمَاوْ أَتَمَّ عَدْر دَبِي تُو بِنْمُونِن



Source: Front page, *Tabarau* newspaper inaugural edition, July 2021. Masthead, top line: Tabarau, Seeing Far; line two, 100 #, Zul Kadah 1442H, Yuli 2021M, Hasken Zamani, Bugu na daya Fitowa ta 1.

بوت مړو یا لاش تګو بزګاډو و فرشته تاملی د میاغر قوایو پی



چتر بوت مړو
مړی پرتیا

کوشرف او اکو هط او اکو
فتوون کور سیزوا ۶ شن
میاغن قوایو پی ش ۶ ین.
کو کم س زم کن شرن
فشنکشن فشن هک
بند بیلې
زام کاوو فشن مظلون
چنګرن فارن مظلې ۶ بايزه
هورو ۶ کم ابوبون ۶ سګلی
۶ ۶ نغنتک ۶ نغنتک ولولا ۶ چن
۶ صلك "انچى ش.
ادامې كافن لطن چلر بود
مړو، شوغبن هک ومز
پن ۶ ۶ ۶ پل ۶ نى شى ۶ نى مې
بېواشوغبن فسا شا وراکن
ياقى ۶ میاغن قوایو پی ۶
ظک انن شکر از ۲۰۱۸ زوا
۲۰۲۰

ظک انن شکر وه ازوا ۶
۶ ۶
ظوهون غومفن سوچن
جهوهن بوز نو ۶ لغس، یا
لاش تګو ۶ ۶ نو ۶ فر فشن
جاغورنننننننننننننننن
وچن کاوو نغنتک ۶ سوې ۶
فاطط ۶ یکنه.
سنن ۶ ۶ ۶ ۶ ۶ ۶ ۶ ۶
رغی یون تاملی ۶ میاغن
قوایو پی، ندي قدر انیز نغنت
ولولز ۶ چن ۶ اصطن مایکنن
هکومز.
"اناسوان چاکن وطنه
کی ایکوونننننننننننن
تشغووا کوفتنو کونونو

آبوتګر عبد الرحمن باو ۶ ۶

شوغین هکومز یا قوی ۶
میاغن قوایو پی ۶ نچنریا
پن ۶ ۶ ۶ پل ۶ نى چلر بود مړو
(مړی رتیا)، یا ۶ ۶ ۶ یکن ۶
هکومز غدا نرو انشکر
۲۰۱۸، یا نو نا ۶ ۶ کوی
کیمانن ماس تاملی ۶
میاغن قوایو پی ملیان ۱۴.۳
انچنریا بس الظمن قدر ۶ ۶ ۶
لویکنن ۶ یا کی غباتر ۶
چواپن فر کواچد کویتر
هکومز ۶ ۶ ۶ پل ۶ نى.
چلر بود مړو (مړی رتیا)، یا ۶ ۶
۶ امواکن فاروز ماس
افغانی ۶ میاغن قوایو پی،
وطنه ۶ ۶ ۶ ۶ ۶ ۶ ۶ ۶

Transcription of Excerpt 4

Right Column

Shan Kayan Maye a Tsakanin Matasa, Ina Mafita?

daga Ado Ahmad Gidan Dabino, MON

Masana da masu sharhi kan al'amuran yau da kullum na danganta yawan shaye-shayen kayan maye ga matasa a cikin al'umma. Ko me ne dalilin yawaitarsa? Matuƙar ana son gano hakikanin yadda lamarin yake, sai a yi kokarin sanin wa ne ne matashi? A addinace, za mu iya dauka cewa matasa su ne wadanda suka balaga, daga nan har zuwa shekara ashirin da biyar. Akwai kuma shekarar gwarzantaka, wato lokacin da mutum yake shekara arba'in, lokacin da yake matsayin cikakken mutum.

Middle Column

A binciken da aka gudanar wanda aka sanya a cikin kundin kidayar al'umma na duniya za mu ga cewa wadanda suka fado cikin wannan kwaryar da ake cewa matasa su ne suka fi yawa a cikin al'ummar duniya baki daya. Bayan haka kuma hukumomi da masana sun yi ta bayyana su wa ne ne matasa, kuma daga shekara nawa ne zuwa nawa ne za'a iya cewa mutum matashi, kamar yadda za mu gani a nan gaba irin fannoni da aka bayar na zama matashi ko matashiya.

Left Column

Hukumar UNESCO, ta bayyana matashi ko matashiya da cewa wadanda shekarunsu suka tashi daga goma sha biyar zuwa ashirin da huɗu su ne matasa. A cikin wani kamus bugu na shida wanda aka buga cikin shekara ta dubu biyu miladiyya (2000AD) kuwa, an bayyana matasa a matsayin lokacin yarinta zuwa girma. A kundin tsarin mulkin Najeriya na shekara ta 1999 kuwa, tsarin mulkin ya ce wadanda suka kama daga shekara goma sha takwas zuwa talatin da biyar su ne matasa.

Transcription of Excerpt 5

Right Column

Buba Marwa ya lashi Takobin Kawo Karshen Ta'amuli da Miyagun Kwayoyi

daga Abubakar Abdurrahman Dudu

Shugaban hukumar yaki da miyagun kwayoyi ta Najeriya NDLEA, Janar Buba Marwa (mai ritaya) ya ce binciken da hukumar gudanarwa a shekarar 2018, ya nuna cewa akwai kimanin masu ta'ammali da miyagun kwayoyi miliyan 14.3 a Najeriya bisa alkalumman kididdiga.

Lokacin da yake gabatar da jawabin farko a hedkwatar hukumar ta NDLEA, Janar Buba Marwa (mai ritaya) ya bayyana damuwa kan karuwar masu amfani da miyagun kwayoyi, wanda a cewar sa galibinsu suna

Middle Column

tsakanin shekaru 15 zuwa 24 ne. Tsohon gwamnan soja na jihohin Borno da Legas ya lashi takobin cewa a karkashin jagorancinsa za ta jajirce wajen kawo ingantacen sauyi da fadada aiyukanta. Sannan ya ce zai himmata wajen rage yawan ta'ammali da miyagun kwayoyi, inda ya kudiri aniyar inganta walwalar da jin dadin ma'aikatan hukumar. "Ina so in ja kunnen wadanda ke aikata wannan mummunar dabi'a ta shigowa ko fitowa ko noma

Left Column

ko sarrafawa ko hadawa ko fataucin ko sayarwa da shan miyagun kwayoyi su daina. Ko kuma su zama cikin shirin fuskantar fushin hukumar NDLEA. Za mu kawo karshen matsalolin jinkirin karin matsayi da bayar da horo da kuma abubuwan da suke da dangantaka da inganta walwala da jin dadinku," in ji shi. A da dai kafin nadin Janar Buba Marwa shugaban hukumar NDLEA, shi ne mai baiwa shugaban kasa shawara kan yaki da miyagun kwayoyi a tsakanin shekarar 2018 zuwa 2020.

Translation of Excerpt 4

Right Column

Drug Abuse among Youth: What is the Way Out?

by Ado Ahmad Gidan Dabino, MON[2]

Experts and commentators are concerned about the prevalence of drug abuse and trafficking among the younger generation. But what is the cause of this increase? Insofar as we want to get to the bottom of this, we must try to determine what exactly is youth. Religiously speaking, we can assume that the younger generations are those who have reached puberty, from there up to twenty-five years of age. Then there are the years of bravery and endurance, that is to say [up to] the time a person is forty, the time when youth is over.

Middle Column

In research conducted around the world, we see that those who fall into the group called youth are the most populous in the world. Agencies and experts describe who the younger generations are, from what age to what age one can call a person a youth; as we shall see below [there are] various ways they define a person as a youth.

Left Column

UNESCO [The United Nations Educational, Scientific and Cultural Organization] describes a boy or girl whose age is between fifteen to twenty-four as being a youth. In the sixth edition of the dictionary published in the year two thousand (2000 AD), youth is described as the time when a child is approaching adulthood. Also,

[2] Member of the Order of the Niger (MON) is a national merit award given once a year by the President, usually awarded to people who have made outstanding contributions to the nation, especially in the media industry.

according to the Nigerian constitution of 1999, the constitution says that those from eighteen to thirty-five years old can be considered as youth.

Translation of Excerpt 5

Right Column

Buba Marwa has Vowed to Bring an End to Drug Abuse

by Abubakar Abdurrahman Dudu

The Nigerian Drugs Law Enforcement Agency (NDLEA) head, General Buba Marwa (Retired) has said that the agency's research in 2018 has shown that there are about 14.3 million drug traffickers and abusers in Nigeria based on the statistics. During his inaugural speech at the headquarters of the (NDLEA), General Buba Marwa (Retired) showed concern over the incessant increase in drug trafficking. According to him, the majority of them are

Middle Column

between the ages of 15 and 24. The former military administrator of Borno and Lagos states has vowed to transform the agency during his time. He said he would strive to reduce drug use and improve the welfare of the headquarters staff. "I would warn those involved in this evil business, be it through importing, exporting, cultivating,

Left Column

processing, promoting, selling or buying illegal drugs, to cease. Or, they will face the wrath of the agency (NDLEA). We will bring an end to problems such as delayed promotions, providing training, and other things related to your wellbeing," he said. Before his appointment as the head of the agency, he was the Adviser to the President on drugs and other related matters between 2018 and 2020.

Glossary

Aikin jarida: Journalism

Alfijir or alfajari: Dawn (from Arabic *al-fajr*)

Alkalumman kididdiga: Statistical figures

Dafifi: To converge, gathering, celebration, assembly

Damuwa: Worry, concern, cause for concern, cause for alarm

Amo: Sound, noise, echo

Jarida: Newspaper

Kafafen sada-zumunta: Social media

Kafafen watsa labarai: Media

Kundin tsarin mulki: Constitution

Kamus: Dictionary

Kasida: A poetic form with a single end rhyme that runs through the entire poem (from the Arabic *Qaṣīdah*), (pl. *Kasidu*).

Mujalla: Magazine

Mulkin mallaka: Colonialism, colonization

Na'urar amsa amo: Microphone

Sanarwa: Announcement

Tabarau: Eyeglasses

Talabijin: Television (from English *television*)

Tarho: Telephone

Yan jarida: Journalists

Yancin-kai: Independence

Notes

Jawabi ga manema labaru: “News conference or press briefing.” This refers specifically to instances in which a spokesperson, a media aide, a public relations officer, or a notable person addresses journalists and responds to their questions.

Jawabin bayan taro: “A communiqué or press release.” This refers to an official statement to news media representatives that provides information on certain issues.

Kayan maye: “Illicit drugs.” This is a generic term for all forms of illegal drugs and substances. From a legal perspective, *kayan maye* refers to all the substances that are prohibited by law and cannot be legally accessed or distributed. Usually, *kayan maye* have harmful effects on users, creating physical, psychological and emotional damage.

Makarantun allo: Literally, slate school, that is, Quranic schools that make use of wooden boards on which pupils write verses of the Quran for memorization.

Sakamakon bincike: *Sakamako* means “result” or “report.” *Bincike* means “investigation” or “inquiry.” Thus, *sakamakon bincike* refers to a report on an investigation. In everyday language, the term is used for medical and non-medical reports, including autopsy and ultrasound reports as well as committee and research reports.

Pedagogical Exercises

Exercise 1: Comprehension

Multiple choice questions

1. Wane ne matashi a kundin tsarin mulkin Najeriya na 1999?
 - a. Wadanda suka kama daga shekara 18 zuwa 40
 - b. Wadanda suka kama daga shekara 16 zuwa 40
 - c. Wadanda suka kama daga shekara 16 zuwa 35
 - d. Wadanda suka kama daga shekara 18 zuwa 35
2. Dan shekaru nawa zuwa nawa ne matashi ko matashiya a fadar hukumar UNESCO?
 - a. Wanda shekarunsa daga 15 zuwa 24

- b. Wanda shekarunsa daga 18 zuwa 24
- c. Wanda shekarunsa daga 15 zuwa 35
- d. Wanda shekarunsa daga 16 zuwa 40

3. Mene ne adadin masu ta'amuli da miyagun kwayoyi a Najeriya cikin 2018?

- a. Kimanin mutane miliyan 12.3
- b. Kimanin mutane miliyan 13.4
- c. Kimanin mutane miliyan 14.3
- d. Kimanin mutane miliyan 1.3

4. Sau nawa ake wallafa Jaridar Tabarau?

- a. Sau ɗaya a kowanne wata
- b. Sau biyu a kowanne wata
- c. Sau biyu a kowacce shekara
- d. Sau ɗaya a kowacce shekara

5. Wanne nau'in abin rubutu jaridar Alfijir ke amfani da shi wurin wallafarta?

- a. Rabiya
- b. Alkalami
- c. Abdalla Uba Adamu
- d. Gentium

6. Shekaru nawa Yakubu Gowon ya yi yana mulkin Najeriya?

- a. Biyar
- b. Bakwai
- c. Tara
- d. Takwas

Exercise 2: Reading

1. *Aikin Mutane Bibbiyu* -- Dalibai su zabi labari guda daga cikin jaridar *Tabarau*, sai su karanta a bayyane, su kuma sauran dalibai na sauraro, sai su shirya tambaya guda a kan maudu'in. Daga nan sai a sauya, wato masu masu sauraro su dawo su yi karatu.

2. *Aikin Mutane Bibbiyu* -- Dalibai su zabi labari guda daga cikin jaridar *Alfijir*, sai su karanta a bayyane, su kuma sauran dalibai na sauraro, sai su shirya tambaya guda a kan maudu'in. Daga nan sai a sauya, wato masu masu sauraro su dawo su yi karatu.

3. *Aikin sassauyawa tsakanin dalibai* -- Daya bayan daya, kowanne dalibi ya karanta wani sashi daga jaridar *Alfijir* ko *Tabarau*, zabin malamin. Sai shi malamin da daliban su rika lura da yin gyara a wuraren da ya kamata ga mai karatu.

Exercise 3: Writing/Dictation

1. Dalibai su saurari guda daga cikinsu don ya karanta masu wasu shafuka, su kuma su rubuta ko dai cikin Hausa Ajami ko kuma cikin Hausar boko.

2. Dalibai su saurari malami tare da rubuta abin da zai karanta masu. Bayan kammalawa, sai su musanya aiyukansu a tsakaninsu. Su yi kokari su gano bambanci tsakanin rubuce rubucen nan su. A karshe, sai su kwatanta aiyukan nasu da wanda aka ba su a rubuce, wato na asali.

3. Malami zai karanta wa dalibai tambayoyin da su da kansu za su kirkiro su karanto a baki. Bayan amincewa da tambayoyin, malamin zai karantosus a hankali domin daliban su rubuta. Idan sun rubuta amsoshinsu, sai su susauya ko musanya takardunsu a tsakaninsu domin dubawa.

Exercise 4: Listening/Speaking and Conversation

- Kowane dalibi ko daliba ya ko ta rubuto gajerun tambayoyi guda uku (3) tare da amsoshi na zabi guda huɗu (4) ga kowacce tambaya daga wani darasi a cikin kunshin darussan wannan sashen.
- Sai dalibai su yi hira a kan tambayoyin da suka shirya a Darasin Karatu na 1 da na 2.

Exercise 5: Cultural Competence

Kamanta tare da ware bambanci tsakanin mene ne shekarun balaga wato zama matashi a wuraren UNESCO, kundin tsarin mulkin Najeriya na 1999, da kuma yadda yake a garinku.



Recommended Further Reading

- Ngom, F., Rodima-Taylor, D., and Robinson, D. (2023). ‘Ajami Literacies of Africa: The Hausa, Fula, Mandinka, and Wolof Traditions. *Islamic Africa*, 14(2), 119-143.
- Ngom, F. 2015. Murid Ajami Sources of Knowledge, in *The Myth and the Reality, in From Dust to Digital: Ten Years of the Endangered Archives Programme*, edited by Maja Kominko. Cambridge, UK: Open Book Publishers, 119-164.
- Jamra, M., and N. Patel (2024). African ‘Ajami in the Digital Environment: Typographic and Technological Challenges. *Islamic Africa*, 15(1), 38-50.
- Yanco, J., and M. Kurfi (2023). The Role of ‘Ajami in Hausa Literary Production. *Islamic Africa*, 14(2), 162-177.
- NEH Ajami Project (2019-2023). Ngom, F., Rodima-Taylor, D., et al.
<https://sites.bu.edu/nehajami/>

Answer Key for Exercise 1: Multiple Choice Questions

	1	2	3	4	5	6
Unit 1	b	d	a	b	d	a
Unit 2	a	d	c	b	b	d
Unit 3	a	c	b	d	a	b
Unit 4	d	b	c	d	b	a
Unit 5	d	b	a	d	b	a
Unit 6	d	a	c	a	b	c