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Symbolism and meaning in Hausa Proverbs: A Window into Cultural Values and Worldview

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ABSTRACT

This research investigates how Hausa proverbs function as native wisdom expressions which teach societal practices together with moral teachings to the Hausa ethnolinguistic population who inhabit northern Nigeria and the Sahel region. The research bases its analysis on Semiotics Theory and Ethnolinguistic Vitality Theory to study selected proverbs and their metaphorical composition and messaging. The study defines three primary concepts which embrace moral leadership together with societal unity and explain spiritual forces and human free will. Two proverbs which illuminate core communal principles of interpersonal conduct are Ramin mugunta a gina shi gajere (Dig a pit of evil shallow) and Zumunta a Kafa take (Good relationships depend on feet). Hausa proverbs survive actively in democratic discourses together with educational and media content even though modernization trends and digital communication techniques challenge their establishment. Through the use of animals and natural references alongside common experiences proverbs teach the preservation of traditional wisdom and maintain awareness of time-tested knowledge. The research validates Hausa proverbs as strong linguistic and cultural tools which showcase Hausa identity in its traditional roots as well as contemporary surroundings.

INTRODUCTION

Proverbs function as essential elements of African oral traditions which contain knowledge about wisdom as well as moral teachings and social principles. The Hausa people in northern Nigeria along with residents of Sahel use proverbs (karin magana) in their daily interaction that formally express cultural values and social norms alongside wisdom from the past. According to Finnegan (2012) African oral literature particularly proverbs functions as an encoding method for social beliefs while transferring philosophical knowledge through symbolic short sentences.

Hausa proverbs demonstrate an extensive connection to the societal structures and traditional knowledge along with Islamic cultural patterns which have existed across the region since centuries (Yahaya, 1989). Hausa proverbs serve multiple purposes in traditional culture because they operate in governmental discussions as well as judicial proceedings and religious sermons and artistic productions. Common social values such as elder respect and patience also hard work together with solidarity receive reinforcement through proverbs which function as didactic tools.

The Hausa proverb “Ruwa ba ya tsami banza” shows how Hausa culture values that all actions have causes because water stays unaffected unless there is an actual reason behind the change in its state. Many Hausa proverbs use natural elements like plant life and animal species together with environmental components as symbolic tools to express multiple levels of meaning as stated by Adewale (2016). The social construction of meaning in language as described by Halliday (1978) happens when cultural interpretations are shared by multiple people.

Hausa proverbs contain major symbolic components which reveal essential aspects about the cultural beliefs of this people. The imagery contains experiences from the historical activities of Hausa people who worked as agricultural workers and traders and Islamic scholars. Mohammed and Ahmed (2020) establish that Hausa proverbs use a “donkey” metaphor to symbolize long-lasting service and use a “lion” metaphor to represent brave leadership. Through metaphorical symbols viewers gain understanding of both social rankings and moral standards as well as established epistemological beliefs that define Hausa community traditions.

Modernization together with globalization influence proverbial usage as younger people demonstrate preference for digital connections instead of traditional spoken communication according to Aliyu (2018). Hausa proverbs continue to function as an essential historical and cultural resource that regularly appears in modern media together with political speech and educational materials. Hausa proverbs have successfully evolved for contemporary use which proves their long-term impact on cultural standards and social self-identification.

This research investigates Hausa proverb symbolism to understand their dual role as cultural windows which reveal the core beliefs of the Hausa ethnic group. The research investigates these proverbs to comprehend their functions as cultural heritage because it explores their symbolic messages and metaphorical expressions and semiotic features.

LITERATURE REVIEW

The academic world shows significant interest in studying proverbs from African societies because of their

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functions in oral traditions and transmission of culture while conceptualizing language. The Hausa people use proverbs named *karin magana* to encode and transmit their fundamental social values together with historical memories and native ways of understanding things. Multiple experts investigated the distinctive elements of Hausa proverbs so they analysed both their formal construction along with abstract symbolism and their social role in addition to their modern significance.

Culture and worldview represent the fertile ground which proverbs develop as expressions that reflect a people's values and perspectives. According to Finnegan (2012) proverbs in African cultures preserve local philosophies through speaking as an effective way to deliver wisdom between generations. Yahaya (1989) demonstrates how Hausa proverbs form an essential part in social education by using them to transfer wisdom and moral values alongside historical data. According to his perspective proverbs maintain an essential role in the oral traditions of the Hausa people because they preserve cultural knowledge. African oral traditions hold collective wisdom according to Okpewho (1992) who states that these traditions preserve the wisdom of a people while enforcing established norms and cultural expectations.

The linguistic examination conducted by Ibrahim (2017) demonstrates how Hausa proverbs unite semantic structures with syntactic features which create deep meanings through their usage of metaphor and parallelism as well as ellipsis. Research by the scholar reveals that Hausa proverbs observe structured grammatical frameworks resulting in their success both for memorization and delivery of messages. The strategic application of Hausa proverbs in disputes and negotiating situations and storytelling according to Yusuf (2020) helps individuals maintain authority status while building communal bonds.

Research about Hausa proverbs as symbolic expressions represents an important academic field of study. According to Adewale (2016) proverbs express complex ideas through pictorial references stemming from natural elements as well as creatures and common items (2016). Mohammed and Ahmed (2020) conduct research about how specific animals in Hausa proverbs represent particular cultural meanings. Lions represent both bravery and leadership whereas the tortoise symbolizes wisdom together with cunning behaviour. The symbols found in Hausa tradition originate from the cultural life and natural setting experienced by the Hausa people. The essential function of Hausa proverbs depends heavily on the integration of natural elements including water, fire and sky. According to Bello (2015) water appears in Hausa proverbs for representing purity alongside life force and continuous progress but fire in Hausa proverbs symbolizes destructive transformation. Through their supply of cultural metaphors these symbols enable people to understand moral and philosophical ideas. The examination of symbols within Hausa proverbs fits Halliday's (1978) concept of language as a social semiotic

system because meanings form through collective cultural understandings.

The traditional use of Hausa proverbs in spoken communication has changed since their inception. According to Aliyu (2018) students from the younger Hausa generation show less interest in using proverbs because digital communication and Western education have affected their language. According to Aliyu older adults maintain their use of proverbs across storytelling sessions and political dialogues and religious teachings yet contemporary youth primarily speak in direct terms and contemporary idioms. Hausa media and literature as well as music continue to incorporate proverbs although they are presented in adjusted variations. Multiple experts maintain that proverbs persist as part of modern linguistic practice through alternative methods. Musa (2019) investigates Kannywood films to demonstrate how filmmakers integrate Hausa proverbs for enhancing dialogue authenticity along with promoting traditional cultural values. According to Suleiman (2021), politicians employ Hausa proverbs strategically in their political speeches to both reach out to their audiences and persuade them. The studies indicate that cultural and communication purposes of proverbs stay significant even though their original usage context has evolved.

Research on Hausa proverbs exists in great volume but certain aspects of their examination need further investigation. Numerous research projects cover the structural and semantic aspects of Hausa proverbs but available literature about their cognitive and psychological effects on listeners is minimal. The research lacks information about intergenerational proverb transmission together with the digital media impact on their preservation status. Future investigations should tackle the modification of Hausa proverbs within diasporic communities together with their use for enhancing cross-cultural communication.

The study examines Hausa proverbs to demonstrate their fundamental importance to the domain of oral tradition as well as their cultural preservation and their use in social exchanges between individuals. Research experts thoroughly probe the linguistic framework alongside symbolic meanings and modern-day significance of Hausa proverbs because these sayings drive the ongoing expression of Hausa culture. The field requires additional investigation into how proverbs function today especially regarding digital transmission among different generations. The research expands previous studies by evaluating symbolic Hausa proverbial meanings and their influence on comprehension of Hausa worldview along with cultural norms.

Objective of the Study

The research evaluates the symbolic meanings in Hausa proverbs while studying how they demonstrate cultural values and worldview of the Hausa community. The evaluation undertakes both a textual analysis of the linguistic structures as well as rhetorical devices used in

these proverbs to express their deeper meaning. This research examines the impact Hausa proverbs have on creating philosophical viewpoints that guide moral decisions within Hausa society and social perspectives throughout Hausa culture. The study evaluates the modern usefulness and changes in Hausa proverbs as they appear in various communication platforms such as literature and political debates and media platforms.

Significance of the Study

The research findings possess multiple important dimensions which especially advance comprehension of Hausa proverbs from linguistic and cultural and communication-based perspectives. The analysis of symbolic meanings in proverbs serves as a method to preserve Hausa oral traditions in an effective way. This study distributes valuable indigenous knowledge to those researching traditional traditions who face competition from digital communication and globalization.

Linguistic studies benefit from this research as it reveals important patterns regarding Hausa proverb structures as well as their rhetorical approaches and semantic structures. Research in African linguistics and sociolinguistics and discourse analysis benefits through this study by gaining better understanding of proverbs as linguistic communication methods for advanced concepts.

The research has distinct cultural value because it investigates the manner in which Hausa proverbs shape social philosophical and moral components in Hausa cultural settings. People alongside policy makers can create culturally valid approaches for education and conflict mediation and social development process through their comprehension of deep-seated values within these proverbs. This investigation makes clear the fundamental relevance of Hausa proverbs for present-day media communication as well as literature and political discourse. The assessment of traditional oral expressions needs to evaluate what adaptations they undergo to match modern contexts because this evaluation ensures their survival within evolving societies.

Theoretical Framework

The research applies Semiotics Theory as well as Ethnolinguistic Vitality Theory. A cultural investigation of symbols and signs through Semiotics Theory became established by Saussure in 1916 and Peirce during 1931. The symbolic expressions of Hausa proverbs hold the cultural values and wisdom of the society. According to Danesi (2004) proverbs hold complex cultural meanings that need specific cultural background knowledge to understand their true meaning.

A group identity together with survival depends on language and cultural expressions as Ethnolinguistic Vitality Theory (Giles *et al.*, 1977) makes clear. Indigenous knowledge preservation exists through Hausa proverbs along with strengthening social ties among the community. According to Batibo (2005) proverbs along with other oral traditions need to survive because they sustain

cultural identity against the forces of globalization.

The research analyses Hausa proverbs from a dual perspective of symbolic meaning and sociocultural impact through the combination of different theories.

MATERIALS AND METHODS

The research method relies on qualitative investigation of Hausa proverbs to study their symbolic value and cultural meanings. The research methodology consists of literature examination together with textual assessments in addition to face-to-face interviews with local Hausa speakers and cultural specialists.

Existing scholarly works about Hausa proverbs and oral traditions together with linguistic symbolism emerge from the literature review. The analytical study performs an in-depth evaluation of specific Hausa proverbs while analysing their linguistic construction steps and rhetorical components as well as cultural significance. Informant interviews with Hausa elders and language scholars and traditional storytellers obtain direct explanations and authentic contexts that pertain to the proverbs.

The research analyses data through interpretive analysis that employs semiotics to unveil proverb meaning while using discourse analysis to ascertain their social communicative roles. Research credibility is secured through independent source interpretation validation as well as interviews with Hausa speakers who confirm cultural authenticity.

Analysis and Cultural Significance of Hausa Proverbs

Proverbs from the Hausa language belong to the core elements of traditional speech because they transmit cultural understanding while delivering ethical teachings along with philosophical concepts. Over multiple generations these sayings have come down while native speakers, cultural experts, and interviews collected these proverbs which employ symbolic meanings and linguistic patterns and rhetorical techniques to connect essential wisdom with contemporary audiences. Three proverbs undergo analysis based on their cultural value and their linguistic construction as well as their relevance in modern times.

A bar kaza cikin gashinta (Leave the chicken in its feathers, i.e. Let sleeping dogs lie.)

- Symbolic Meaning and Cultural Relevance: The proverb tells people not to interfere with situations which should remain untouched while these situations parallel the English adage of "Let sleeping dogs lie."

- Linguistic Structure and Rhetorical Devices: The imagery of a chicken in its feathers shows the natural order which should remain untouched.

- Contemporary Relevance: Modern society widely employs this proverb to warn against interfering with actions that could create additional problems.

Da mugunyar rawa gwamma kin tashi. (Rather than dancing a bad dance, i.e. Leave well enough alone or Don't attempt what you're incapable of performing.)

- Symbolic Meaning and Cultural Relevance: Warning

people against starting tasks they cannot compete successfully serves as a symbolic message about competence in Nigerian culture.

- **Linguistic Structure and Rhetorical Devices:**The division between “bad dance” and “not standing up” demonstrates through rhetorical device how one should understand their personal limits.

- **Contemporary Relevance:**The teaching serves modern needs because it helps leaders and career professionals develop awareness of their capabilities while preparing for achievements.

Dana sani keya ce. (If I had only known is like the back of one's head, i.e. No use crying over a split milk.)

- **Symbolic Meaning & Cultural Relevance:** Emphasizes the inevitability of consequences and the futility of regret.

- **Linguistic Structure and Rhetorical Devices:**Within the metaphor of back-of-the-head (which one cannot see) the writer depicts hindsight.

- **Contemporary Relevance:**The saying finds modern usage in educational programs and ethics-based fields to enforce sound decision-making through anticipation.

Don tuwon gobe a ke wanke tukunya. (For the sake of tomorrow's food, one washes the cooking-pot, i.e. Don't spoil your chances tomorrow by being careless now.)

- **Symbolic Meaning & Cultural Relevance:** Encourages preparation for the future.

- **Linguistic Structure and Rhetorical Devices:**The current pot-washing procedure for future meals represents forward-thinking behaviors.

- **Contemporary Relevance:**Relevant in economic planning and investment strategies.

Gida biyu maganin gobara. (Having two homes provides protection against fire outbreak, i.e. Don't put all your eggs in one basket.)

- **Symbolic Meaning & Cultural Relevance:** Advises against over-reliance on a single source of security.

- **Linguistic Structure and Rhetorical Devices:**Through the metaphor of two houses as defence against fire the author employs visual rhetoric to showcase risk management.

- **Contemporary Relevance:** The aphorism appears often in modern financial and business conferences.

Hana wani hana kai. (If one refuses another, one refuses oneself, i.e. Niggardliness recoils on the miser.)

- **Symbolic Meaning & Cultural Relevance:** The proverb teaches that using selfishness will eventually cause personal deprivation.

- **Linguistic Structure & Rhetorical Devices:**Simple yet profound, reinforcing communal values.

- **Contemporary Relevance:**Used in discussions on philanthropy and community support.

Ramin mugunta a gina shi gajere. (Dig a pit of evil shallow, i.e. Be careful not to be caught in your own trap.)

- **Symbolic Meaning & Cultural Relevance:** The story warns about deception because deceptive actions can turn against the perpetrator.

- **Linguistic Structure & Rhetorical Devices:**Through a metaphor of a shallow pit the writer depicts the danger

of simple exposure to danger.

- **Contemporary Relevance:**The message finds regular use in current legal and ethical discussions.

Barin kashi a ciki ba ya maganin yunwa. (Keeping one's excrement in one's stomach doesn't keep one from hunger, i.e. Speak out when the time comes - remaining silent won't solve the problem.)

- **Symbolic Meaning & Cultural Relevance:** Advocates should express themselves by speaking instead of concealing vital matters.

- **Linguistic Structure & Rhetorical Devices:**Through the metaphor about holding back excrement the writer combines comedy with strong message delivery.

- **Contemporary Relevance:**The use of this metaphor remains practically applicable today when individuals report organizational misdeeds.

Rigakafi ya fi magani. (A preventive is better than a medicine, i.e. An ounce of prevention is better than a pound of remedy.)

- **Symbolic Meaning & Cultural Relevance:**Promotes prevention over cure.

- **Linguistic Structure & Rhetorical Devices:**This phrase presents a clear proclamation to support preventable behaviour action.

- **Contemporary Relevance:** The statement appears often in modern public health promotional materials.

Zumunta a kafa take. (Good relationships depend upon feet, i.e. The maintenance of good relationships between people requires frequent visiting.)

- **Symbolic Meaning & Cultural Relevance:**The poem highlights through symbolic meaning and cultural relevance the importance of making frequent visits to sustain interpersonal relationships.

- **Linguistic Structure & Rhetorical Devices:** Through the use of “feet” the poem represents relationship activities and labour.

- **Contemporary Relevance:** Relevant in discussions on social networking.

Gaba da gabanta. (Everyone in front has someone in front of him, i.e. Even the greatest has someone greater than him.)

- **Symbolic Meaning & Cultural Relevance:**The poetic statement indicates that everyone stands in a position below someone more superior.

- **Linguistic Structure & Rhetorical Devices:** A philosophical reflection on humility.

- **Contemporary Relevance:** Used in leadership training. Jiki magayi. (The body is the informer, i.e. Let your strength be your guide – don't do more than what your ability can take.)

- **Symbolic Meaning & Cultural Relevance:** The statement promotes cultural understanding as well as physical health by emphasizing self-care.

- **Linguistic Structure & Rhetorical Devices:**A brief yet impactful saying.

- **Contemporary Relevance:** Used in sports and health sectors.

Wanzami ba ya son jarfa. (The tattooer/barber doesn't

like it when the tables are turned on him.)

- Symbolic Meaning & Cultural Relevance: Highlights hypocrisy.

- Linguistic Structure & Rhetorical Devices: The barber expresses ironic disagreement with tattooed men in the linguistic structure of his speech.

- Contemporary Relevance: Used in critiques of double standards.

Mai nama yakan nemi wuta. (The one who already has meat will look for fire, i.e. A person doesn't seek a thing unless he already has a reason for needing it.)

- Symbolic Meaning & Cultural Relevance: The message through symbolism identifies needs as determinants of people's activities.

- Linguistic Structure & Rhetorical Devices: Through its placement of meat next to fire the text shows parallelism between direct causes and their resulting effects.

- Contemporary Relevance: Used in economic discussions.

Albarkacin kaza kadangare ya sha ruwan kasko. (Thanks to the chicken the lizard drank water from a bowl, i.e. Some gain advantages through no virtue of their own.)

- Symbolic Meaning & Cultural Relevance: Through its symbolism the illustration shows how one can derive advantage from community generosity.

- Linguistic Structure & Rhetorical Devices: The imagery of a lizard drinking from a bowl enhances the dimension of this statement.

- Contemporary Relevance: Used in social mobility discussions.

Tsutsar nama ita ma nama ce. (The maggot in the meat is itself meat, i.e. It's all the same.)

- Symbolic Meaning & Cultural Relevance: The metaphor represents equal significance among all parts of a system.

- Linguistic Structure & Rhetorical Devices: The metaphor of a maggot living within meat body reinforces equality according to the language structure and rhetorical means.

- Contemporary Relevance: Applied in teamwork concepts.

Ungulu ba ta sauƙa banza. (The vulture doesn't descend without reason, i.e. effect does not come about without a cause.)

- Symbolic Meaning & Cultural Relevance: The expression represents that everything we do stems from obvious purposes.

- Linguistic Structure & Rhetorical Devices: The vulture descends as a strong symbol for requirement.

- Contemporary Relevance: Used in investigative journalism.

Duniya mace da ciki. (The world is a pregnant woman, i.e. No one knows what will come of the pregnancy – either boy or girl, either dead or alive.)

- Symbolic Meaning & Cultural Relevance: Reflects life's unpredictability.

- Rhetorical devices and linguistic structure: pregnancy serves as an excellent metaphor to represent unknown

elements.

- Contemporary Relevance: Used in philosophical debates.

Giwa a garin wani zomo. (An elephant in another's town is but a rabbit, i.e. A person who is important in his town is just another ordinary person in another town.)

- Symbolic Meaning & Cultural Relevance: reveals how status levels change depending on cultural environments.

- Rhetorical devices and linguistic structure: comparing an elephant to a rabbit attract attention in this text.

- Contemporary Relevance: Discussed in migration and adaptation studies.

Jiki ya fi kunne ji. (The body is better at sensing/hearing than the ears, i.e. If one refuses to listen to advice he will be taught in bitter way.)

- Symbolic Meaning & Cultural Relevance: Shows ear and body communicates learning by experiencing.

- Rhetorical devices and linguistic structure: This proverb relate body parts to ear functionality to emphasize learning by experience.

- Contemporary Relevance: Used in leadership training.

Themes and Philosophical Insights in Hausa Proverbs

Proverbs from Hausa culture contain wisdom collections that reflect both the general beliefs and core values of Hausa people. The proverbs illustrate major concepts about ethical behaviour together with forward thinking alongside group cooperation and strength against adversity and the results of human conduct. These proverbs teach people how to behave in personal situations while showing them how to handle relationships and deal with the unknown events of life. An analysis of these themes can be found through an examination of the selected proverbs.

The main focus of Hausa proverbs is emphasizing attention to future events and preparation for upcoming situations. The proverb *Don tuwon gobe ake wanke tukunya* (Lit. M. According to this proverb (For the sake of tomorrow's food one washes the pot; Prov. Impl. Don't spoil your chances of tomorrow by being careless now) modern individuals must plan ahead and be vigilant today to achieve a brighter tomorrow. Similarly, *Rigakafi ya fi magani* (Lit. M. Useful precautions are more effective than treating the illness after its occurrence (Proverb Implication). The wisdom in preventive measures surpasses the need for treating established problems) advises people to prepare in advance rather than experience unnecessary outcomes.

The major thematic element throughout the work explores how life remains unpredictable and uncontrolled by fate. The proverb *Duniya mace da ciki* (Lit. M. A pregnant woman symbolizes the world according to Proverbs and this Prophetic declaration. People remain uncertain about what will happen during pregnancy because they cannot determine gender nor predict whether the baby will survive or die explains the unpredictability of life's results and human limitations to forecast the future. Similarly,

Ungulu ba ta sauks banza (Lit. M. The vulture always has a purpose for descending as the proverb suggests (Prov. Impl.). Every impact result from previous causes according to the principle (A (dire) effect does not come about without a cause).

Through its proverbs this culture emphasizes the importance of social values together with the recognition of human interdependence. M. Good relationships depend on frequent social visits between people (Zumunta a kafa take) according to traditional northern Nigerian wisdom. Councils present in the proverb highlight that people must use regular social visits as a cornerstone for sustaining their relationships. Likewise, Gida biyu maganin gobara (Lit. M. Two homes provide protection against fire outbreak according to the Hausa proverb which implies maintaining multiple sources of security and support in life.

Moral instruction and ethical behaviour form another core theme in Hausa proverbs. Ramin mugunta a gina shi gajere gives the warning that creating minor pits of evil results in the entrapment of oneself (Lit. M. Dig a pit of evil shallow; Prov. Impl. Be careful not to be caught in your own trap). Similarly, Hana wani hana kai (Lit. M. The practice of selfishness leads people to harm themselves because denying blessings to others results in denying blessings to themselves.

Jiki magayi represents the advice to effectively guide oneself through body awareness (Lit. M. The body is the informer; Proverb Implication Use your strength to understand your physical limits). A body functions as the instrument for knowledge revelation through its actions (Prov. Impl.) Your power should function as guidepost to prevent you from exceeding your capacity. Jiki ya fi kunne ji (Lit. M. The body functions as a better sensing and hearing mechanism than external ears do; Proverbs show this. Jiki magayi (The body is the informer) shows that experience becomes a teacher to those who prevent themselves from taking advice.

Hausa wisdom manifests itself through these themes by providing functional advice about overcoming life challenges alongside ethical and sociocultural maintenance principles. Hausa proverbs operate simultaneously as linguistic expressions while they provide cultural preservation methods as well as serving as moral instructions to society.

Contemporary Relevance and Adaptation of Hausa Proverbs

In contemporary times Hausa proverbs fulfil vital duties because they serve as essential communication tools while simultaneously educating people while conserving cultural traditions. These traditional proverbs continue to be important factors in modern communication despite rapid changes because they adapt in the discourses of mass media literature and political rhetoric.

People use Hausa proverbs regularly when discussing politics and social topics in current communication methods. Public officials together with leaders frequently

adopt traditional proverbs in their speeches as a means to build bonds with listeners while stressing their main ideas. During political addresses representatives utilize Gaba da gabanta (M. Everyone in front has someone in front of him) as an example to demonstrate humility. Everyone in front has someone in front of him; Prov. Impl. The highest-ranking leader exists beneath someone with superior standing demonstrates both modesty and respect for past authorities.

The Hausa population utilizes proverbs extensively in their literary presentations and media content. Storytellers in both writing and filmmaking use these proverbs as cultural identification tools to teach moral lessons to society. Hausa entertainment productions through Kannywood include many films and television shows that implement proverbs to enhance dialogues and preserve linguistic traditions. The usage of proverbs ensures that cultural wisdom remains accessible to young people who focus their attention on digital media instead of traditional oral heritage.

Proverbs exist in modern music through their presence in Hausa folk music as well as Hausa hip-hop genres. Through proverbs artists make social commentary and leadership evaluations and create messages for uniting people during difficult times. Decisions about silence should be overruled by action since withholding information does not safeguard against starvation (Barin kashi a ciki ba ya maganin yunwa). (Lit. M. Keeping one's excrement in one's stomach doesn't keep one from hunger; Prov. Impl. Speak out when the time comes, remaining silent won't solve the problem) can be used to encourage political activism and speaking up against injustice.

Modern ideologies have led to a reshaping process for certain proverbs that continue to be relevant. Customary linguistic meanings stay strong yet new readjustments occur to incorporate contemporary beliefs about technological advancement with equal rights between men and women. Hausa proverbs about male leadership roles in decision-making undergo reinterpretation as Hausa women gain greater social status in this society. The Hausa proverbs survive as active cultural items that make historical ties with modern times. The ability of Hausa proverbs to adapt helps these tools continue as strong methods to spread wisdom while maintaining social principles and shaping moral beliefs throughout the evolving world.

Findings

Hausa proverbs demonstrate their value in multiple ways because they function as cultural statements and moral guidelines and keep communities united. The research identifies major philosophical concepts that illustrate the intellectual perspective of Hausa society.

Proverbs as Moral and Ethical Guides

Hausa proverbs serve as ethical teachings that instruct people about both personal and community standards of behaviour. Throughout this proverbial wisdom

Ramin mugunta a gina shi gajere (“Dig a pit of evil shallow”) demonstrates how malicious plans can cause unintentional self-harm. In the proverb Hana wani hana kai (“If one refuses another, one refuses oneself”) the Hausa people explain mutual interdependence and the negative outcomes of self-absorption. The collection of proverbs operates as unsanctioned ethical rules that safeguard societal principles.

Societal and Social Cohesion

Research reveals that proverbs in the Hausa language serve critically important functions in social relationships and social harmony maintenance. Regular physical contact forms the foundation of lasting relationships according to the Hausa proverb Zumunta a kafa take (“Good relationships depend on feet”). In competitive debates related to crisis times the proverb Gida biyu maganin gobara (“Two homes provide protection against fire outbreak”) advises the importance of social and economic systems that have multiple sources of support. Hausa proverbs demonstrate how people in this society remain socially linked to each other and their communal lifestyle guides their social conduct.

Reflection on Fate and Human Responsibility

Hausa proverbs express an important theme about the relationship between what happens by fate and personal choices. According to Hausa wisdom the saying Duniya mace da ciki (“The world is a pregnant woman”) demonstrates both life unpredictability and human understanding boundaries. The proverb Jiki ya fi kunne ji (The body hears better than the ears) demands people learn valuable lessons through experiential knowledge for better decision-making. Within Hausa cultural understanding both personal initiative and divine will merge to form a comprehensive worldview.

Proverbs in Contemporary Contexts

Hausa proverbs maintain their relevance during modern times specifically through their use in political discussions along with educational practices and media broadcasts. Traditional proverbs appear present in contemporary political speech and literary productions and musical compositions throughout modern society. Politicians utilize the proverb Gaba da gabanta (“Everyone in front has someone in front of him”) to stress the importance of leadership continuity through humility. Prophetic outlooks from proverbs continue to remain useful for creating present-day storytelling while strengthening collectivistic identities.

Recommendations

The research outcomes generate the following recommendations:

Integration of Hausa Proverbs in Educational Curricula

Conventional education systems should integrate Hausa

proverbs to preserve and distribute traditional ethnic intelligence. The teaching of moral values and linguistic competence through critical thinking can effectively occur through the use of proverbs according to Mamman (2017). Educational institutions must adopt Hausa proverbs as material for language education and literature studies together with ethics instruction to maintain their significance.

Digital Documentation and Preservation

As global digital connectivity spreads one must establish systematic methods to document all Hausa proverbs. Modern technology enables the creation of digital archives alongside mobile applications and online repositories which serve to protect Hausa linguistic heritage on behalf of forthcoming generations. Research institutions together with cultural organizations must develop openly accessible databases where Hausa proverbs will be accompanied by their translations and interpretive explanations.

Promotion through Media and Popular Culture

The cultural storytelling abilities of media make it essential for writers in film and music along with literature to incorporate Hausa proverbs into their works. Media plays an essential part in preserving oral traditions. Kannywood entertainment industry and Hausa literature as well as radio broadcasting services should enable proverb inclusion to preserve their usage among contemporary youth audiences.

Cross-Cultural Comparative Studies

The academic research must expand to explore the corresponding and diverging elements between Hausa proverbs and proverbs from additional African cultures. Research projects about philosophical roots and language evolution become possible through such scientific investigations. The comparison of proverbs between cultures serves to develop better understanding between people through dialogue.

Encouraging Intergenerational Transmission

The wider community needs to motivate families and their elderly members to teach proverbs to new generations actively. The tactical use of proverbs during daily conversations along with storytelling interventions in public social situations allows people to retain their practical applications. Cultural festivals together with workshops should be established to increase interest in traditional knowledge transmission.

Further Research on the Adaptation of Hausa Proverbs in Modern Contexts

Additional scholarly research must analyse the current transformation of Hausa proverbs specifically during modern times when considering shifts in society, electronic communication methods, and political discussions. The study of present-day proverb adaption

will support academics and cultural practice leaders to create methods that sustain their contemporary importance.

CONCLUSION

Traditional Hausa proverbs act as a powerful platform which enables people to convey wisdom and strengthen moral values to maintain cultural heritage. This research shows that proverbs convey fundamental concepts involving future preparation along with values of morality in addition to social bonds and adaptability and human accountability. The wise sayings offer Hausa people direction about how to behave and relate with others and navigate uncertain conditions which makes them essential to their traditional oral heritage.

These linguistic treasures face an increasing threat of decline because modernization and globalization are expanding while digital communication continues on its rise. According to Bunza (2020), the inclusion of proverbs in educational curriculum and digital platforms and literary and media content will ensure their continued meaning for upcoming generations. Family customs and cultural events combined with community interactions will keep proverbs active in Hausa society.

Scientists should study how Hausa proverbs are developing as discourse tools within the contemporary social landscape especially in media channels as well as political platforms and digital conversation environments. The exploration of other African traditions will deepen our knowledge about universal wisdom patterns contained within proverbs that exist in different cultural groups. Active promotion alongside adaptation of Hausa proverbs will help protect their critical value while allowing us to benefit from their everlasting wisdom.

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