TASIRIN AMFANI DA ZANTUKAN HIKIMA WAJEN FAHIMTAR AL'ADUN HAUSAWA GA ƊALIBAN FIRAMARE NA AJI BIYAR A ƘARAMAR HUKUMAR ZARIYA TA JIHAR KADUNA, NIJERIYA

IMPACT OF HAUSA VERBAL ARTS TOWARD THE COMPREHENSION OF HAUSA TRADITION AMONG PRIMARY FIVE PUPILS IN ZARIA LOCAL GOVERNMENT AREA OF KADUNA STATE, NIGERIA

NA

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M.ED/LANG.ARTS/(HAUSA) P13EDAS8109/2013-2014

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
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AHMADU BELLO UNIVERSITY,
ZARIA

JULY, 2017

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JULY, 2017

DECLARATION

I declare that this dissertation titled:TasirinAmfaniDaZantukanHikimaWajenfahimtarAl'adunHausawa Ga DalibanFiramareAjiBiyar a KaramarHukumarZariya ta Jihar Kaduna has been carried out by me in the Department of Arts and Social Science, Ahmadu Bello University, Zaria. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for the award of degree or diploma at this or any other institution.

Safiya, BATURE

P13EDAS8109

_____ **_____**

Sign **Date**

CERTIFICATION

I declare that the work in this dissertation titled:TasirinAmfani Da ZantukanHikimaWajanFahimtarAl'adunHausawa Ga ƊalibanFiramareAjiBiyar a KaramarHukumarZariya ta Jihar Kaduna,(Impact of Hausa Verbal Arts Toward the Comprehension of Hausa Tradition Among Primary Five Pupils in Zaria Local Government Area Of Kaduna State, Nigeria) by Safiya BATURE meets the regulations governing the award of Masters in Education Language Arts(Hausa) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Dean, School of Postgraduate Studies Date _____

DEDICATION

This work is dedicated to my husband Alhaji Sani Abubakar, my children: Abdulhamid Muhammad Sani, Ahmad Muhammad Sani, Hafsat Muhammad Sani, Ummalkhair Muhammad Sani, Rashida Muhammad Sani, Umar Muhammad Sani, Ibrahim Muhammad Sani, Abdulrahman Muhammad Sani and Aliyu Usman.

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TSAKURE

Wannanbincikemai take “Amfani da zantukanhikimawajankoyar da al’adunHausawagaƈ alibanajibiyarnafiramarenƘaramarHukumarZariya ta Jihar Kaduna”, an gabatar da matsalolin da tambayoyi tare da hasashen da sukashafibinciken. An samukaruwardabarunkoyarwa, watokoyarwa da amfani da zantukanhikima da kumakoyarwaba tare da zantukanhikimaba.Wajenaiwatarda bincike, an yigwajinafarko da nabiyu. Jimillarmakarantunfiramare a karamarHukumarZariyaguda (116), ne, an kumayinazarinsamfurinmakarantugoma, kawaidagaciki.An kumayiamfani da ƈ alibaitamanin ne kawai, saboda a samiingantaccensakamako. An yiwaƈ alibangwajinafarko,bayan an koyar da su, dagabisani aka gudanar da gwajinabiyu. A wajantattarabayanai, an yiamfani da nau’inƙ ididdigana (t-test) dominamsatambayoyin da hasashenbincike. A tambayarbinciketa farko, an samutasirinamfani da dabaru da damawajankoyar da al’adunHausawa. A tambayarbincike ta biyukumaan bayyanaamfani da zantukanhikima a matsayinhanyarkoyar da al’adunHausawa. A tambayarbincike ta ukukuwa, an bayyanacewa, anaganinkamaridan aka dainakoyar da al’adunHausawa, musammangayarawanilokaci,to za a iyamantawa da al’adun. A tambayarbincike ta hudukuwatanunacewa,al’adunHausawabaabinyarwaba ne a fagennazari. A ƙarshean kamala binciken da bayyanadaliban da aka koyar ta hanyaramfani da zantukanhikimada cewa, sun fi nunasha’awa da marmari da fahimta da kwazowajankoyonal’adunHausawafiye da dalibai da ba a koyar da su da zantukanhikimaba. A binciken, an ba da gudunmuwa da shawarwarigamalamaimusammanmasukoyar da harshen Hausa a makarantunfiramare da cewa, sudaukidabarunamfani da zantukanhikimawajankoyarwa, a kowanefanninailimi,

balallaisaifanninkoyar da al’adunHausawakaɗaibagaɗalibanajibiyarnafiramarenba, a’ahaddafannonidaga nan harzuwamakarantunsakandare da ma nagaba dasakandare.

ABSTRACT

This study which focused on the use of Hausa Verbal Arts as aid in teaching Primary Five Pupils in Zaria Local Government Area is replete with a number of challenges. Four (4) research question, statement of the problem, five research objectives and justifications two (2) methods were employed in conducting the research. In a class of fourty (40), twenty (20) pupils were taught using different Hausa Verbal Arts, while the remaining were not. After two weeks of training, an examination was administered to both groups the same questions. Similar questions were administered before the commencement of the teaching in order to test the pupils understanding. 116 Primary Schools in Zaria Local Government were randomly selected. In each ward the primary school with the highest number of pupils in class five was chosen. The scores of both groups of pupils were subjected to statistical analysis using t-test inorder to find the pupils level of comprehension. The study discovered that, teaching of Hausa Verbal Arts improved the pupils level of understanding Hausa.The pupils became more interested and eager to learn more, unlike their controlled counterparts.Without using Hausa Verbal Arts in teaching there could be a possibility of endangering certain vocabularies in the language.Hausa Verbal Arts contains vocabularies that need to be used and there is literary terms of the wisdom in applying them in teaching. Therefore, this issues should be used further researched.In conclusion, it was discovered that those pupils trained in verbal arts performed better than untrained in the approach (control). The contributions of this research is that emphasizes the importance use, and inclusion of Hausa Verbal Arts in the teaching curriculum not only in primary schools but also in higher institution of learning.

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TARJAMAR MUHIMMAN KALMOMI

Adabi	Literature
Adabingargajiya	Traditional/Oral literature
Adabinzamani	Written/Modern Literature
Adonharshe	Figure of Speech
Adonmagana	Idiom
Al'ada	Culture
Al'adarnemanhaihuwa	Fertility Ritual
Aukuwa	Action
Ba'a	Joke
Barkwanci	Humour
Ɗabi'a	Habit
Dodo	Monster
Falsafa	Philosophy
Fasaha	Art
Fasaharbaka	Orature
Gargajiya	Tradition
Gatse	Sarcasm
GininƊabi'a	Habit Formation
Harshen biki	Ceremonial Language
Hasashe	Hypothesis
Hikima	Originality
Ƙaimi	Motivation
Ƙaƙa-ni-ka-yi	Dilemma
Ƙamus	Dictionary
Ƙarangiya	Ginas
Karɓuwa	Acceptability
Karin magana	Proverb
Kinaya	Euphemism/Nickname
Kwaikwayo	Acting
Kwalliyarharshe	Figurative Language

Kyauta	Gift
Littafinkaratu	Reader
Maguzanci	Animism
Maita	Witchcraft
Makwaɗ aici	Glutton
Maye	Wizard
Ra'i	Theory
Sarkinbori	Chief Priest
Tamka	Simile
Tatsuniya	Folktale
Tattaunawa	Discussion
Tsakure	Abstract
Tsaronamana	Fidelity
Tsohonyayi (naharshe)	Cliché
Tunani	Idea
Waiwaye	Flashback
Waiwayenayyukan da sukagabata	Literature Review
Wasiƙ arjaki	Daydream
Wawa	Fool
'Yartsana	Doll
ZantukanHikima	Hausa Verbal Arts
Zaurance	Argot/Lingo/Cant

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BABI NA ƊAYA

SHIMFIƊA

1.1 Gabatarwa

Tun kafin zuwan tsarin ilimin zamani, Bahaushe na da nasa tsari na koyar da yara tarbiyya da sauran al'adu. Wannan tsari kuwa shi ne ta amfani da nau'o'i daban-daban na adabin baka. Shi adabin baka na Hausa ya ƙunshi muhimman ɓangarori kamar su waƙa da habaici da wasan kwaikwayo da kuma zantukan hikima. Zantukan hikima na Hausa sun haɗa da karin magana da kirari da zambo da habaici da baƙar magana, da sauransu. Su kuma yaran za su ta so da rikon al'adunsu na gargajiya. Daga cikin waɗannan zantukan hikima, waɗanda suka fi fice da kuma ƙarewa su ne karin magana da kuma kirari. Don haka ne wannan bincike ya ɗauke su ya kuma nazarce su musamman don ganin irin gudummawar da suke iya bayarwa wajen koyar da ɗalibai al'adunsu. Al'adun da aka ɗauka don nazari a wannan bincike su ne al'adun aure da kuma na haihuwa. Binciken ya takaita ne ga ɗalibai 'yan aji biyar na firamare a Karamar Hukumar Zariya ta jihar Kaduna.

1.2 Matsalolin Bincike

Kamar yadda magabata suka ce, yin hasashen ko hangen wata matsala a wani al'amari ke haifar da yin bincike.Wannan bincike ya dubi matsalar da ake samu wajen amfani da zantukan hikima wajen koyar da al'adun Hausawa ga ɗaliban aji biyar nafiramare naƙaramar hukumar Zariya. Misali an yi wani lokaci da wasu daga cikin Hausawa suka ɗauki al'adarsu a matsayin rashin wayewa domin kuwa idan an ga wani ya yi riƙo da al'adarsa sau da kafa sai a ɗauka cewa, wannan mutumin bai san abin da yake masa ciwo ba, ko kuma yana da ƙarancin fahimtar zamani.A tunaninsu duk wanda

yake amfani da al'adarsa ɗ an ƙ auye ne, ko bagidaje ne, da sauran sunaye daban-daban da suke kiransa.

Rashin amfani da al'adun Hausawa musamman ga yara shi ke sanyawatsi da su ko kuma a manta da su kwata-kwata. To ina mafita? Wannan bincike zai dogara ne kacokan kan amfani da zantukan hikima a wajen koyar da al'adun Hausawa a makarantun firamare da ke ƙ aramar HukumarZariya. Watau za a jefi tsuntsu biyu da dutse ɗ aya; a koyar da zantukan hikima da al'adun Hausawa a lokaci guda.

1.3 Manufofin Bincike

Manufar wannan bincike ita ce, gwada hikima da basirar da ke cikin zantukan hikima wajan koyar da al'adun Hausawa ga ɗ aliban firamaren aji biyar da suke ƙ aramar hukumar Zariya. Kowacce al'umma tana da hanyoyin gudanar da rayuwarsu wanda kuma suke ƙ oƙ arin raya waɗ annan hanyoyi domin inganta su. Saboda haka wannan bincike yana da maradai kamar haka:

i. Amfani da zantukan hikima ga ɗ alibai wajen fahimtar da su al'adun Hausawa na gargajiya.
ii. Bincike ya bayyana amfani da dabarun koyarwa don cusawa ɗ alibai ƙ aunar al'adun Hausawa ta amfani da zantukan hikima.
iii. Bincike ya bayyana tasirin al'adun gargajiya ga ɗ alibai bayan koyar da su zantukan hikima a aikace.
iv. Binciken ya tabbatar da muhimmancin al'adun Hausawa a cikin zantukan hikima don koyar da ɗ alibai tarbiyya a cikin al'adun Hausawa.

1.4 Tambayoyin Bincike

Wannan bincike yana da tambayoyi na musamman da ya tsara wanda aka yi ƙoƙari gano amsarsu domin samun nasarar aikin. Binciken yana da tambayoyi kamar haka:

- Ko za a iya amfani da zantukan hikima wajen fahimtar da ɗaliban firamare na aji biya al'adun Hausawa?
- Ko za a iya amfani da dabarun koyarwa don cusawa ɗalibai ƙaunar al'adun Hausawa ta hanyar amfani da zantukan hikima?
- Ko daina koyar da al'adun Hausawa ta hanyar zantukan Hausawa musamman ga ɗalibai a wani lokaci zai sa a manta da su, ko kuma sub ace kwata-kwata?
- Ko za a iya tabbatar da muhimmancin al'adun Hausawa a cikin zantukan hikima don koyar da ɗalibai tarbiyya?

1.5 Hasashen Bincike

Wannan bincike yana da hasashen cewa:

- Akwai hanyoyi daban-daban na cusa tarbiyya ga ɗaliban firamare.
- Za a iya samun wadatattun zantukan hikima kuma da za su iya taimaka wa wajen cusa ƙaunar al'adun Hausawa ga ɗaliban firamare.
- Rashin koyar da al'adun Hausawa ta hanyar zantukan hikima na iya sanya ɗaliban firamare su manta da su gaba ɗaya.
- Za a iya samar da hanyoyi masu sauƙi wajen koyarwa ta hanyar amfani da zantukan hikima na Hausa.

1.6 Dalilin Bincike

Dalilan da suka haifar da wannan aiki, sun haɗa da rashin samun nazari sosai da aka gudanar, musamman wajen amfani da zantukan hikima wajen koyar da yaran Firamare.

Haka kuma manazarta sun gudanar da ayyukan bincike akan zantukan hikima, sai dai binciken nasu ya bar giɓi, shi ne ake fatan wannan binciken zai cike. Har ila yau an aiwatar da zantukan hikima a wasu ayyuka, amma ba a dubi zantukan hikima ta hanyar koyar da al'adun Hausawa.

Haka kuma a mafi yawan nazarin da aka gudanar ana mantawa da zantukan hikima, duk da cewa ana koyarwane ta hanyar wasa da raha. Kari ga wannan shi ne, masana irin su Alhassan da wasu (1991) sun gudanar da nazari akan zantukan hikima, amma ba a dube su ba ta hanyar koyarwa da fahimtar al'adun Hausawa. Saboda haka daga waɗandan dalilai ne mai binciken yake ganin zai iya cewa wani abu domin cike waɗannan gurabe.

1.7 Muhimmancin Bincike

Wannan bincike yana da mahimmmancin musamman idan an dubi abubuwan da bincike yake bayani akansu, waɗanda su kansu muhimmai ne ga rayuwar al'ummar Hausawa. Haka kuma binciken yana da muhimmanci wajen koyar da ɗaliban firamare wajen sanin yadda al'adu suke a cikin zantukan hikima.

Sannan bincike zai taimaka samar da wata hanya mai sauki wajen koya wa yara mahimmancin zantukan hikima. Haka kuma binciken yana da muhimmanci wajen inganta harshen Hausawa ga ɗalibai musamman ta hanyar amfani da kirari da karin magana. Baya ga wannan kuma, binciken zai taimaka wajen samar da ɗalibai masu tarbiyya domin su zama masu alfannu ga jama'a. Binciken zai kuma,taimakawa masana da manazarta wajen samar da wasu hanyoyi a ɓangaren zantukan hikima domin sauƙaƙa koyo da koyarwa a al'umma. Har ila yau, binciken zai taimaka wa hukumar ilimi wajen tsara manhaja domin samar da hanyoyin cusa tarbiya a makarantu.

1.8 Farfajiyar Bincike

Wannan bincike yana da iyaka, wanda bincike zai yi iyaka a wajen. Saboda haka binciken zai yi zango ne a zantukan hikima, ko a zantukan hikima ba duka ba, za a yi amfani da kirari ne da kuma Karin Magana. Haka kuma za a yi amfani da adabi a matsayin kayan aikin koyarwar da al'ada. Sannan kuma za a takaitane a zantukan hikima, domin a iya auna fahimtar ɗalibai.Har ila yau binciken zai sake takaita ne ga ɗaliban firamare aji biyar, a Karamar Hukumar Zariya.

1.9 Kammalawa

A wannan babi an bayyana zantukan hikima a matsayin wata taska, wadda binciken ya yi amfani da su wajen yin bayani kan tasirin al'adun Hausawa na gargajiya ga ɗaliban Firamare aji biyar a Karamar Hukumar Zariya.

Haka kuma babin ya bayyana mahimmancin wannan aiki musamman wajen sauƙaƙa koyarwa da samar da ɗalibai masu nagarta. Sannan bincike yana da manufofi, wanda binciken ya kudura da kuma taimakawa da bincike zai yi ga hukuma, da kuma jama'a.Yanzu kuma za a shiga babi na biyu, wanda shi ne yake bin wannan babi.

BABI NA BIYU

WAIWAYENAYYUKAN DA SUKAGABATA

2.1 Gabatarwa

A wannan babi an waiwayi ayyukan da suka gabata masu dangantaka da al'adun Hausawa da zantukan hikima. An yi bincike da dama kan zantukan hikima ko dai a matsayin kundin neman digiri a jami'o'i, (Adabin Hausa a Zamanin mulkin mallaka, "Nazari da sharhi a kan ayyukan Frank Edger. Kundin digiri na biyu a Jami'ar Usman Danfodiyo Sokoto na Aminu N. (2000), akwai kuma "A literary study of Themis Functions of Poetic Devices of Hausa Karinn Magana, digiri na uku a Jami'ar Bayero Kano a shekara ta 1995 na Bada, B.D. Haka kuma akwai matrayin karin magana a cikin rubutaccen Adabin Hausa: Nazarin Littafin Magana Jari. Kundin digiri na farko jami'ar Usman Danfodiyo Sokoto a Shekaran (2004) na Geza S.M.) ko kuma a matsayin littafai,(Irin su Littafin "Rabe-raben Adabin Hausa da Muhimmancinsa na Dangambo A. a shekarar (2011). Akwai kuma Biblography of Hausa Popular Finction na Furniss a Shekara (2004) da Littafin nan da Lazar ya rubuta mai suna Literature and Langauge Teaching: A guide for teachers and trainers) ko kuma aka gabatar a wajen taron bita a wurare daban-daban (irin su, jana'izar adabin kasuwar kano da Malunfashi ya gabatar a mujallar garkuwa shekara ta (2000), da kuma takardar da Bunza ya gabatar a Kwalejin Ilimi ta Adamu Augi Argungu Mai taken "The Place of Culture in National Development" a shekarar (2005)). Wasu daga cikin irin waɗ annan ayyukan suna da alaƙa da wannan nazari. Abu ne mai muhimmanci a duba wasu ayyuka da suka gabata masu dangantaka ta nesa ko kuma ta ƙut-da-ƙut. Yin haka zai ba da damar sanin makamar inda kowane aiki ya sa gaba, da kuma matsayinsa a wannan fage na ilimi. Sannan daga baya a sami damar tantance kowannansu. Haka kuma za a yi ƙoƙarin duba

waɗ ansu abubuwa ne masu dangantaka da wannan bincike kai tsaye ta yadda za a samu sauƙ in fahimtar binciken, domin kuwa an ce inda akuyar gaba ta sha ruwa, nan ne ta baya za ta sha.

2.2 Ma'anar Al'ada

Al'ada na nufin duk wani tsarin rayuwa da al'umma suka amince su bi wajen gudanar da al'amuransu na yau da kullum. Masana da dama sun yi ƙ oƙ arin bayyana al'ada bisa fahimtarsu, irin su Bargery, (1934), Mahdi (1980), Abdullahi (1984). Ɗangambo (1984), Umar (1989), Magaji (2001), Abdulmumin (2004) ƙ amusun Hausa (2006) na Jami'ar Bayero Kano. Sun bayyana al'ada kamar haka: Bargery, (1984): cewa ya yi "Al'ada tana nufin ɗ abi'a ko halayya ko kuma hanya ta rayuwar jama'a". Amma Mahdi, (1980): cewa ya yi "Al'ada ita ce baki ɗ ayan fasahar wata al'umma, abubuwan da suka yi ko suke yi da waɗ anda suka faru gare su (na alheri ko akasin haka) da buƙ atunsu, haka kuma da nasarar da suka samu a ƙ oƙ arinsu na shekara da shekaru wajen mallakar abubuwan da suke kewaye da su domin biyan buƙ atunsu". Abdullahi (1984),cewa ya yi "al'adu dai su ne dukkan hanyoyin rayuwa na al'umma; watau kenan al'adu sun kunshi dukkan abubuwan da suka shafi zaman kowacce al'umma". Shi kuwa Ɗangambo, (1984) cewa ya yi"al'ada wani yanayi ne na rayuwa da ta ƙ unshi wasu halaye da ɗ abi'u da aka saba yi yau da kullum don rayuwa. Ya ƙ ara da cewa akwai al'adu masu kyau da marasa kyau, musamman dangane da addini". A wajan Umar, (1989); cewa ya ya "ita al'ada ta na nufin wata sababbiyar rayuwa ce wadda akasarin jama'a na cikin al'umman Hausawa suka amince da ita", amma a wurin Magaji, (2001);nu na wa ya yi "al'ada ita ce hanyoyin da al'umma take gudanar da rayuwarta waɗ anda suka haɗ a da abinci da sutura da muhalli da gine-gine da sadarwa da wasanni da sauran muhimman abubuwa na wannan al'umma". Shi kuwa Abdulmumin

(2004);duban al'ada ya yi a matsayin hanyar rayuwa da ta zama karɓ aɓ ɓ iya ga mafi yawan jama'a wannan sun haɗ a da addini da harshe da tufafi da abinci da sauransu. Bunza (2006): yana ganin al'ada a luggar Larabci na nufin "wani abin da aka saba yi ko ya saba wakana ko aka san da shi". Duk waɗ annan masana sun yardada cewa al'ada itace abubuwan da mutum ya sabayi a cikin rayuwarsa ta yau da kullum sannan kuma wannan rayuwar ta shafi yanayin rayuwar al'umma da harkokin nayau da kullum. Saboda haka za a fahimci cewa al'ada tana nufin duk wani abu da jama'a suke aiwatar wa a rayuwarsu. Sannan kuma sun yarda al'ummar su gudanar da haka a rayuwar su ta yau da gobe.

2.3 Tarihin Hausawa

Tarihin Hausawa dangane da yadda al'umma da kuma Hausawan suke kullum al'adunsu na gargajiya ne. Saboda haka Hausawa al'ummace wadda suke kamar sauran al'ummomi waɗ anda masana irin su Adam (1978) da Ibrahim (1982) da Yahaya (1988) da Gusau (2008) da Smith (1964),sukan bayyana.

Saboda haka wasu masana ke ganin Hausawa sun samo asali ne daga rukunin harsuna Chadi, domin an fahimci wasu kammanni a tsakanin harsunan da suke yankin Chadi. Sannan kuma sai masana tarihi waɗ anda suke ganin Hausawa sun samo asali ne, ta hanyar ƙ aura ko hijira, wanda hakan ya yi sanadiyyar aiwatar da auratayya a tsakanin al'ummomi, wadda takai ga samuwar Hausawa a yau.Wasu kuma suna alaƙ anta Hausawa da Bayajidda a sakamakon zuwan shi ƙ asar Hausa.Al'ummar Hausa, al' umma ce da ke zaune a Arewa maso yammacin tarayyar Nijeriya da kudu maso Yammacin Jumhuriyyar Nijar. Al'umma ce mai ɗ imbin yawa.Sun bazu a cikin ƙ asashen Afirka da ƙ asashen Larabawa.

Aƙ alla akwai sama da mutune miliyan saba'in waƈ anda harshen Hausa shi ne asalin harshensu. Akwai kuma masu amfani da harshen Hausa a Najeriya waƈ anda suke ba 'yan asalin harshen ba kimanin milyan arba'in zuwa hamsin a cikin Najeriya[1]. A tarihance al'ummar Hausawa na tattare a salsalar birane. Hausawa dai sun sami kafa daularsu ne tun daga shekarun 1300, sa'adda suka sami nasarori da dauloli kamar su daular Mali,Songhai, Borno da kuma Fulani. Magaji (2002).

2.3.1 Al'adun Gargajiya

Al'adun Hausawa na gargajiya sun ƙunshi al'adun Hausawa waƈ anda aka gada tun iyaye da kakanni. Irin waƈ annan al'adu sun ƙunshi adabin tatsuniya wanda wata tsohuwa ko amarya da aka yi za ta tara yara ta riƙa yi musu, su kuwa yara suna sauraro. Akwai kuma waƙoƙi na baka, irin waƈ anda mata ko maza, yara ko manya suke aiwatarwa misali waƙoƙi da yara suke gabatarwa a dandamali idan suna wasa a tsakanin tsararrakinsu ko irin wanda mata ke yi a lokacin da suke gudanar da wasu aikace-aikace a cikin gida, misali: niƙa ko daka ko raino ko dabe da makamantansu. Idan aka duba yawancin waƈ annan nau'o'in adabin gargajiya an gaje su ne tun iyaye da kakanni, wani ya gada daga wancan ko waccan ta gada daga waccan. (Junaidu,2007)

2.3.2 Al'adun Zamani

Akwai al'adun da Hausawa suke aiwatarwa da dalilin cuƈ anyarsu da wasu ƙabilu. Da farko Hausawa sun fara koyan addini daga Larabawa. Ta sanadiyyar irin wannan hulƈ ar da ta auku a tsakanin Hausawa da Larabawa, sai Hausawa suka yiwatsi da wasu al'adunsu da suka ci karo da addini suka rungumi na addini. Misali akwai wasu

[*] (An samu wannan ƙididdiga ne a taron da aka gudanar na yini ɗaya a jami'ar Ahamadu Bello Zariya. Wanda sashen nazarin harsunan Afirka da al'adu ya shirya a ranar 19 ga watan Nuwamba 2016)

al'adu da ake yi a wajen bikin aure ko na haihuwa waɗanda zamani ya zo da su, ba a gada tun iyaye da kakanni ba. Alal misali walima da ake yi a lokacin bikin aure ko na haihuwa. Sai kuma yanayin gudanar da shagulgular bukukuwa a nan ma al'adun Turawa sun yi tasiri domin kuwa ana shirya cin abincin dare (dinner) ko na rana (launch) da sauransu. Haka a yanzu idan ana biki har waɗansu ranaku akan ware na musamman ana ba su sunaye kamar a ce "Ƙauyawa day, Fulani day, Yoruba day" da makamantansu. A irin waɗannan ranaku ana yin shiga ne na irin ranar da aka kira. Misali idan aka ce ranar Ƙauyawa mata za su yi shiga irin na Ƙauyawar, idan kuwa ranar Fulani ne, za su sanya tufafin Fulani. Waɗannan tasirin zamani ne a cikin al'adun Hausawa.

2.4. Ma'anar Adabi

Manazarta da yawa sun yi rubuce-rubuce da dama a kan adabi da ma'anarsa, inda wasu suka fi mayar da hankali a kan asalin kalmar da kuma sauye-sauyen da ta samu a tsawon tarihi. Misali, an nuna cewa kalmar ta samo asali ne daga Larabci, wato 'adab', wadda a da can, take nufin 'kiran liyafa', wato kamar walima. Sannan an nuna cewa a wani lokaci kuma, kalmar tana ɗauke da ma'anar 'halaye na gari ko ɗabi'u masu kyau'. Ɗangambo (2008:2), ya nuna cewa: Ilimin fannoni suka yi wa kalmar kwaskwarima suka mayar da ita 'adabi'. Wannan ma'ana ta 'adabi' ce ta ginu a Hausa bisa ilimin nau'o'in azanci da fasaha, na sarrafaffen harshen da ya ƙunshi ƙirƙirarrun fasohohin sarrafa harshe cikin tsarin waƙoƙi da ƙagaggun labarai da wasan kwaikwayo da sauran hikimomin sarrafa harshe irin su, tatsuniyoyi da karin magana da kacici-kacici da barkwanci da ba a da gatse da sauransu.Gusau (1982) yace, "Adabi abu ne wanda ya ƙunshi halayyar rayuwar al'umma kowacce iri ce da kuma fasaharsu da hikimominsu. Ko kuma abu ne wanda ya ƙunshi al'adu da hanyoyin rayuwar al'umma baki ɗaya"

(Gusau, 1982:8).Ita kuwa Zainab (2013), cewa ta yi, "…ana iya kallon adabi a matsayin 'sarrafaffen harshe wanda ya ƙunshi wata hikima ta musamman mai bayyana rayuwar wata al'umma.' Adabi kundi ne wanda ke nuna hanyar gudanar da rayuwar al'umma. Za a iya fahimtar adabi ta yin la'akari da abubuwa guda biyu. Na farko shi ne harshe, wanda yake maƙunshin tarihi, kuma linzamin bayyana tunani, ko wata manufa. Na biyushi ne fasaha, wadda da ita ake bayyana tunanin da ke cikin zuciya a taƙaice". (Zainab, 2013:173).

Idan aka lura da bayanin waɗ annan manazarta, za a iya cewa adabi yana nufin fasahar al'umma da ke kasancewa a magance ko a rubuce. Koda yake wannan bayani na cewa 'a magance', yana nuni da tunanin yanayin adabin Afirka ne, wato 'adabin baka'. Su a Turai, tunanin adabi yana kasancewa ne a rubuce kawai. Maganganu na fasaha da hikima irin su karin magana da take da kirari da gagara-gwari da salon magana da kuma nau'in habarce irin su da almara da ƙissa da tatsuniya da tarihi. Akwai kuma surkin adabi da ake samu a cikin wasannin gargajiya na yara, kamar su langa da wowwo da taƙƙai da wasan 'Yan Tsana da Wasan Ga Mairama Ga Daudu da kalankuwa da danmaliyo-maliyo da sauransu. Duk ire-iren waɗ annan abubuwa, ɓangarori ne na adabin baka. Shi kuma na rubuce, wato wanda Hausawa suka gada daga baƙin al'adu, su ne suke zuwa a rubuce cikin ko dai ajami ko boko.

A cewar Yahaya (1978)"adabi hoto ne ko madubi ne na rayuwar al'umma wanda ya ƙunshi zantukansu da hikimarsu da abincinsu da tufafinsu da muhallinsu da siyasarsu da sauran al'amuran da suka shafesu na yau da kullum". Ɗangambo (1978); cewa ya yi "zantuka ne da suka ƙunshi fasasha ko suke bayyana nau'o'in azanci a fannonin rayuwa iri daban-daban domin koya wani darasi ga al'umma wato cikin furuci ko a rubuce",

Galadanci (1990); ya dubi adabi a matsayin wani abu da ke bayyana rayuwar al'umma ta fuskar al'adunsu, dabarunsu, harshensu, abincinsu, maƙwancinsu, da dai sauran abubuwan da suka shafi rayuwarsu. Saboda haka masana sun bayyana "adabi" da cewa, shi ne nazarin rayuwar al'umma. Ta nazarin adabi za a iya sanin dabarun zaman duniya iri daban-daban.Malumfashi (2002) ya dubi adabi a matsayin "zance ne ƙirƙirarre wanda aka yi amfani da harshe wajen aiwatar da shi, hikimomin zantuka irin su talebijin ba za a kira su adabi ba, saboda ba su da alaƙa a wajen amfani da harshe zalla ba".

Junaidu (2007); ya ce adabi na nufin wata hanya ta musamman wadda ɗan Adam ya ke bi don sadar da abubuwan da suka shafi rayuwarsu da ta 'yan uwansa. Abubuwan da yake sadarwa ɗin kuma mafi yawansu abubuwan ne da suke daɗaɗa masa rai watau na annashawa, ko suka munana masa zuciya don nuna baƙin cikinsa da ƙin abun; watau a taƙaice dai adabi yana nufin rayuwar ɗan Adam dukkaninta.A taƙaice baiwa waɗannan bayanai na masana adabi, za a iya cewa, hoton rayuwar al'umma ne gaba ɗaya wanda ta hanyar nazarin adabi ne ake gane kowacce al'umma, domin kuwa kowace al'umma tana da tsarin adabinta wanda suke bi, alal misali tufafin Hausawa ya bambanta da tufafin Yarbawa ko na Larabawa. Haka kuma yanayin tsarin shugabancin Hausawa ya bambanta da yanayin shugabancin Turawa, kuma ba wani abu ne ya bambanta sub a sai adabinsu.

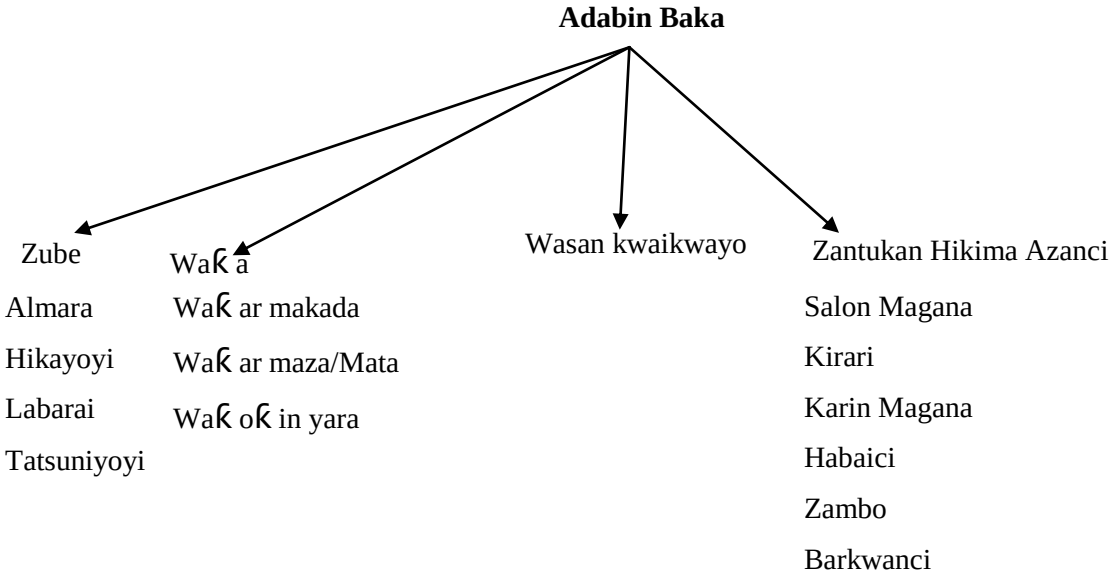
2.4.1 Nau'o'in Adabi

Kamar yadda aka nuna cewa adabi yakan iya kasancewa a magance ko a rubuce, ma'ana nabaka ko na zamani, ya sanya ake rarraba shi zuwa gida biyu: (i) Na baka da (ii) Rubutacce. (Gusau (1982) ya nuna cewa AdabinHausa ya kasu kashi biyu, kamar yadda aka nuna a baya, wato adabin gargajiya da adabin zamani. Kodayake Ahmad (1985) yana

da ra'ayin cewa za a iya raba adabi ta fuskoki huɗu (i) Adabin Baka na Afirka (ii) Rubutaccen Adabin Afirka na shekaru aru-aru (iii) Rubutaccen Adabin Afirka na Larabci da (iv) Rubutaccen Adabin Afirka da Hausa. Abin lura dangane da wannan bayani na Ahmad shi ne duka kasha-kashen nasa za a iya kallonsu ta fuska biyu, wato na baka da kuma rubutacce. Saboda haka za a kalli adabin ne da wannan madubi da aka riga aka ɗora adabin Hausa, dangane da yanayin samuwarsa, wato ya zo a baka ne, ko a rubuce?

2.4.1.1 Na baka ko na Gargajiya: Shi adabin baka, wanda ake kuma kira da na gargajiya, wato wanda al'ummar Hausa ta gada iyaye da kakanni, ya ƙunshi waƙa da zube da wasan kwaikwayo da zantukan hikima, irin su karin magana da kirari da gagara-gwari da salon magana da ire-irensu.Waƙar kanta ta kasu kashi – kashi. Akwai waƙar da ake ji a bakin makaɗa da mawaƙan fada da na jama'a da na sana'a da na maza. Makaɗan fada su ne irin su Sarkin taushin Salisu Jankidi da Mamman Sarkin Taushin Katsina da Alhaji Musa Dan Kwairo da Aliyu Dandawo da sauransu da dama. Makaɗan jama'a kuma, wato masu kiɗa da waƙa ga kowa da kowa, in dai zai biya su, su ne irin su Alhaji Mamman Shata da Sani Sabulu da Sani Dan'indo da Shehu Ajilo da Musa Dan Bade da sauransu da dama. Makaɗan sana'a su ne irin makaɗan da aka sani suke yi wa sana'a ko masu wata sana'a kida da waƙa. Akan sami makaɗan wanzamai da na rinjawa (mahauta) da na farauta da na noma da na ƙira da sauransu wato na sana'o'i. Su kuwa makaɗan maza su ne ke yi wa mazaje, irin 'yan tauri ko jarumai kida da waƙa, suna zuga su. Cikin ire-irensu, akwai misali Gambu Fagada da Kassu Zurmi da Ɗan'anace Gandi da Ibrahim Ɗan Gulbi da sauransu.

Bayan wannan kashi na waƙa da masu yin ta, akwai kuma kashin waƙar gargajiya mallakar al'umma. Waƙoƙin da ake samu cikin tatsuniyoyi da waƙoƙin dabe da na niƙa da na raino duk sun fada cikin wannan kaso na waƙa mallakar al'umma.



Tushe: (Magaji, 1982:34)

A bias bayanai wannan zane da ya gabata Adabin baka yana da manya rassa guda huɗu, watau akwai zube da waƙa da wasan kwaikwayo da zantukan hikima ko azanci. Wanda yake dangantaka da wannan aiki kai tsaye shi ne zantukan hikima, wanda ya ƙunshi salon magana da kirari da Karin magana da habaici da zambo da barkwanci da saransu.

2.4.1.2 Rubutaccen Adabi ko na Zamani: shi kuwa wannan nau'i na adabi, ya samu ne cikin al'ummar Hausawa bayan ta yi cudanya da wasu al'ummu guda biyu, waɗanda suke da tsarin rubutu na harshensu. Wadannan al'ummu guda biyu su ne Labarawa da Turawan Ingilishi ko na Faransa (kamar a Jamhuriyar Nijar). Shi ma kamar na bakan, ya ƙunshi rassa kamar waƙa da zube da wasan kwaikwayo.

Ta ɓangaren waƙa, muna da rubutattun waƙoƙi masu jigon addinin Musulunci da suka samu lokacin da Musulunci ya fara tasiri a ƙasar Hausa. Irin waƙoƙin da mamalai irin su Malam Muhammadu bn Muhammadu al-Katsinawi da na Malam Muhammadu na Birnin Gwarji da na Malam Shi'itu dan Abdurra'ufu da na Shehu

Usmanu da almajiransa duk sun fada cikin wannan kaaso. Bayan su, an ci gaba da samun wannan waƙa daga bakin malamai da sarakuna irin su Sarkin Musulmi Muhammadu Attahiru da Sarki Zazzau Aliyu Ɗan Sidi sai Malam Aliyu Namangi da Malam Aƙilu da Malam Bello Gidada-wa da Malam Yusuf Kantu Isa da sauransu da dama.Ta fuskar zube kuma, a Hausa an sami rubutatttun labara irin su Labaru Na Da Da na Yanzu da Zaman mutum Da sana'arsa da Dare Dubu Da Daya da Ruwan Bagaji da gandoki da Shaiu Umar da Jiki Magaji da Idon Matambayi da Magana Jari Ce da Iliya Da Mai Karfi da sauransu. Wasan kwaikwayo kuwa, ana da Malam Inkuntum da Six Hausa Plays da Wasan Marafa da Jatau Na Kyallu da Zamanin nan namu da sauransu. Duk waɗ annan sun samu ne bayan zuwa bakin al'ummu, wato Larabawa da Turawa zuwa ƙasar Hausa.

2.5 Zantukan Hikima

Yahaya (1992); ya cezantukan hikima, su ne maganganun hikima da fasaha waɗ anda suke ƙunshe a cikin harshen Hausa. Irin waɗ annan maganganu sukan ƙarawa harshe armashi da kwarjini da daɗ in sauraro. Bugu da ƙari har sukan koyar da waɗ ansu abubuwa na halayyar rayuwa irin waɗ annan maganganu sun haɗ a da:

- Karin magana
- Habaici
- Zambo
- Adon harshe
- Baƙar magana
- Gatse
- Kirari
- Ba'a

- Adon magana da sauransu.

2.5.1 Karin Magana

Masana sun yi ƙoƙarin fassara ma'anar karin magana gwargwadon fahimtarsu. Akwai Ɗangambo (1984) da Junaidu (2007). Yakubu, (2003:59), karin magana wani gajeriyar jimla ce ta hikima, wadda ta ƙunshi ma'ana mai yawa idan za a tsaya a yi bayani.Bunza (2006) ya kalli karin magana ne a matsayin ɗaya daga cikin daɗaɗɗun abubuwa na adana al'adun kowacce al'umma a duniya.Dangambo (1984);ya dubi karin magana a matsayin dabara ce ta dunƙule magana mai tsawo a cikin zance ko 'yan kalmomi kaɗan cikin hikima. Junaidu (2007); ya fassara karin magana cewa wata 'yar jimla ce gajeriya da mai magana zai faɗa ta hikima a taƙaice kuma ta ƙunshi ma'ana mai yawa idan an tashi yin sharhinta.

Shi karin magana dai idan za a ɗauki kalmominta a fitar da ma'anarsu filla-filla a haƙiƙar gaskiya ko kaɗan ba za su ba da ma'anar da mai magana ke nufi ba, ko kuma ma'anar da ita "Karin magana" ta ƙunsa ba. Misali idan aka ɗauki wannan karin magana ta. "Daɓe ya ji makuba". Idan aka ce za a fassara ma'anar wannan 'yar gajeriyar jimla, sai mu ga cewa ma'anar jimlar ko kaɗan ba ita ce ma'anar Karin magana ba domin kuwa "daɓe" da ma'anarsa shimfiɗar ɗaki ko tsakar gida da mata kan yi maimakon shafa siminti. Ita kuwa "makuba", ɓawon ɗorawa ne da ake dakawa a jika a watsa wa daɓen don ya yi aminci. Amma ma'anar wannan karin magana tana nufin wani abu yana bunƙasa ko kuma wani mutum yana samun arziki yana jin daɗi, a nan ana iya cewa, "Dabensa ya ji makuba". Ko kuma "hannunsa da shuni" ko "tauraronsa ke haske da makamantansu.

Misalan Karin magana sun haɗa da:

- Gida biyu maganin gobara.
- Ilimi gishirin zaman duniya.
- Zama wuri ɗaya tsautsayi, in ji kifi.
- In za ka faɗi, faɗi gaskiya.
- Matambayi ba ya ɓata.
- Gani da ido maganin tambaya.

Wannan bincike da za a gudanar yana da dangantakana kusa da karin magana, saboda muhimmancin amfani da shi, musamman wajen takaita zance ko kuma takaita al'adun Hausawa da aka koyar da ɗalibai. Amfani da karin magana zai taimaka wajen tuna waɗalibai abun da malaminsu ya karantar da su, ko da kuwa bayan an gama darasin ne. Ga karin magana ta fuskoki ko fannoni daban-daban.

1.5.1.1 Karin Magana na Fanin Aure

i. A rashin uwa, akan yi uwar ɗaki.
ii. Allah ya yi abin, in ji mafaɗin aurensa.
iii. A so kare, har jelarsa.
iv. Auren baya shi ne sadakin na gaba.
v. Abin da wuya gurguwa da aure nesa.
vi. Alasitiribukwi 'inji kishiyar mai doro.
vii. A lallaɓa a a kaita in ta fito muna so.
viii. Allah ya yi aure da maras kwabo.
ix. Aure yaƙin mata.
x. Abin da kunya,uwar 'ya ta cinye suruki ranar aure.
xi. Abin al'ajabi ango ya kwana da ƙunzugu.
xii. Abin tsana, amarya a kan kare.

xiii. A lallaba, auren zamani

xiv. An gama! maye ya aure makauniya.

xv. Agaladaye kiwon akuyar miji koman daƈ ewa ya sayar ya yi maki kishiya.

xvi. A kwana a tashi jinjiri ma ango ne.

xvii. Ba kukana ba, uwar kishiya ta mutu.

xviii. Ba zafi barkono a idon kishiya.

xix. Ba a neman aure ne da wuya ba, shiga ƈ aka a fito.

xx. Bani da tacewa maigida ya yi tsegumi.

xxi. Ba kullum guda ba, in ji matan ɓ arawo

xxii. Bana tsoron amarya da ango, balle 'yan zaman ƈ aki

xxiii. Ba ci ba sha auren matsiyaciya.

xxiv. Ba a ƙ i ta manya ba yarinya taso komawa ƈ akin mijinta.

xxv. Ba laifi an yi wa 'yan biki duka

xxvi. Bukin magaji ba ya hana na magajiya.

xxvii. Cin tuwon kishiya ramako.

xxviii. Da alheri kishiya ta hau kura

Bayaninsu

i. Rashin uwa, akan yi uwar ƈ aki

Wannan Karin maganar na nuna yadda muhimmancin uwa yake a wurin kowa musamman ga yaro, zaka ga duk abun da yaro yake yi da zarar lokacin cin abinci ya yi zai yi ƙ oƙ arin ya je ƈ akin mahaifiyarsa ya ci abinci, idan kuwa yau aka ce babu mahaifiyarsa kusa dashi ya zama dole ya nemi wacce za ta maye masa mazaunin

mahifiyarsa ita ake kira uwar ɗaki. A saboda haka ne Bahaushe yake cewa “A rashin uwa, ake uwar ɗaki”.

ii. Allah ya yi abin, in ji Mafadin Aurensa

A nan tasiri ne na kunya, domin kuwa zai yi wahala ka ji Bahaushe yana faɗin cewa ga lokacin aurensa, sai dai a ji shi yana sakaya abun da cewa “Allah ya yi abin”.

iii. A so kare har Jelarsa

Wannan Karin magana yana nuna cewa dole idan kana son wani ka so duk wani abu da yake da alaƙa ko danganta da shi, kamar yadda kare yake tare da jelarsa dole idan za a so shi a so har jelarsa.

iv. Auren baya shi ne sadakin na gaba

Sadaki dai wani yanki ne ko kuma abun da aure bay a yiyuwa sai da shi, kuma are yarjejeniya ne da ƙulla alaƙa na zaman tare ba tare da iyakancewa ba. Kuma bisa al’ada idan aka yi aure ya yi daɗi zaka ga ana ɗaukin a ƙara wani irinsa ko da an rabu, watau an rasu sai a sake ƙoƙarin sake ƙulla dangantakar aure a tsakani. Ana amfani da wannan karin magana ne a lokacin da ake son a auna wani abu da ya faru a baya.

v. Abun da Wuya gurguwa da auren nesa

Gurguwa ita ce wadda ba ta da ƙafafu, kuma ba ta iya tafiya sai dai rurrufe ko jan-gindi, Kenan idan ta yi aure a nesa zuwa gidansu da sauran zumunci zai yi mata wahala. Ana amfani da wannan karin maganar ne, a lokacin da wani abu ya zama mai wahalan gaske ko kuma abun yake wahalarwa.

vi. Ala-Sitiri-Bukwi, in ji kishiyar mai doro

Wannan kamar habaici ne kisiyar mai doro take yin mata bisa yanayin halottar da take da shin a doro, sai take cewa Allah ya yi mata sutura. Ana amfani da wannan karin maganar ne a yayin da wani yake son ya nuna aibun wani amma a kaikaice.

vii. A lallaɓa a a kai ta, in ta fito muna so

A nan ana nufin yadda ake lallashin mace zuwa gidan miji, musamma wadda aka fahimci ba ta son mijin, sai 'yan gaza-gani su riƙa cewa "A lallaɓa a a kaita in ta fito muna so", ma'ana suna ganin dole idan an kai ta sai ta fito

viii. Allah ya yi aure da maras kwabo

Aure dai ba a yinsa sai da kuɗi, tun daga kuɗin toshi zuwa kuɗin sadaki da makamatansu, a duk lokaci da aka sami wani abu wanda abun nan ana tunanin yiwuwarsa yana da wahala sai a danganta faruwar wannan abu da yin Allah. Akan ce "Allah ya yi aure da maras kwabo.

ix. Aure yaƙin Mata

Yaƙi abu ne da ake yinsa cikin tashin hankali babu natsuwa. A duk lokaci da mace za ta yi aure komin ɗaukinta da wannan auren, muddin lokaci ya ƙaraso sai kaga hankalinta ya yi matuƙar tashi, wata za ta shiga rama.

x. Abin kunya, uwar 'ya ta cinye Suruki ranar aure

Abin kunya ne uwar ‘ya ta yi duk wani abu da zai nuna gazawarta a wurin wanda zai auri ‘yanta, ba ma shi bahatta wani nasa. A cikin Hausawa akwai waƈ ansu mutane da suke da al’adar maita, waƈ anda suke cinye kurwar mutum, to idan sun kama kurwar mutum sai a ce sun cinye shi. Ana amfani da wannan karin maganar ne a lokacin da mutum ya yi wani abun kunya da kowa ya san cewa lallai wane ya tafka abin kunya.

xi. Abin al’ajabi ango ya kwana da ƙunzugu

Ƙunzugu al’ada ne da mata ke yi a lokacin da suke al’ada. Yadda suke yi shi ne su sanya tsumma a jikinsu kafin su ƈ aura zane, amfaninsu shi ne su san lokacin da jininsu ya tsaya. Abun zai iya zama abun mamaki a ga ango wanda yake da daraja da ƙima a lokacin da ake angunci ya kwana da ƙunzugu. Ana amfani da wannan karin magana ne, a lokacin da aka yi wani abu da ya bada mamaki ko al’ajabi.

xii. Abin Tsana, amarya a kan kare

Amarya mace ce mai daraja wacce a lokacin da ake bikinta ake ƙoƙarin sama mata wani abu mai daraja na hawa kamar doki da makamancinsa, wanda a yanzu ake sama mata motar alfarma na musamman.Kare kuma dabba ne wanda ab shi da wani daraja a cikin al’adun Hausawa. Ana amfani da wannan Karin magana ne domin nuna tsana ko ƙyama a kan wani abu.

xiii. A lallaɓa, auren zamani

Aure a cikin al’adun Hausawa abu ne da ake yi da nufin ƙulla dangantaka ko alaƙa na zaman tare ba tare da iyakancewa ba, idan an yi wannan aure an yi abin nan da Hausawa ke cewa “takalmin kaza”, watau mutu karaba. Amma a aurarrakin da aka yi

yanzu ba a cika dadewa ba, abun ya koma a lallaɓa. Ana amfani da wanann karin magana ne domin a nuna rashin tabbas na wani abu.

xiv. An gama! Maye ya aure Makauniya

Makauniya ita ce wacce ba ta gani. Maye kuwa shi ne mutumin da yake kama kurwar mutane(maita). Bisa dukkan alamu idan maye ya auri makauniya an yi an gam a sai kuma abun da Allah ya yi. Ana amfani da wannan Karin Magana ne domin nuna cewa abu ya rigaya ya faru babu wani dabara kuma, sai kuma hali.

xv. Agaladaye kiwon akuyar miji komin dadewa ya sayar ya yi maki kishiya

Kiwo sana'a ce da Hausawa ke yin a tanadar dabba da nufin a sayar ko a yi amfani da naman ko gashi ko fata. Sana'ar kiwo kowa na iya yi mace ko namiji. Mata suna da al'adar yin kiwo nasu ko na wani. To a tunaninsu idan mace tana kiwon akuyar mijinta wata rana zai iya dauka ya sayar yay o mata kishiya. Kuma kishi kumallon mata! Ana amfani da wannan Karin Magana ne don nuna wani abu da mutum ke yi na sa kai, amma daga baya a yi amfani da abin a cutar da shi.

xvi. A kwana a tashi jariri ma ango ne

Jariri shi ne Sabon haihuwa. Ango kuwa wanda aka daura masa aure. A nan wajen ana tunanin wata rana jariri zai 'ya zama ango. Ana amfani da wannan Karin Magana ne, don nuna aukuwar wani abu nan gaba kadan komin dadewa.

xvii. Ba kukana ba, uwar kishiya ta mutu

A al'adim nahaushe akwai yin kuka a lokacin da wani yam utu. Kishiya kuwa it ace abokiuar zaman auren mace. A kullum tsakanin kishiya da kishiya zaman husuma ake yi. A lokacin da mahaifiyar daya ta rasu sai daya ta nuna cewa ba ruwanta ba ita aka yi wa mutuwa ba, Kenan ba za ta yi wani kuka ba. Ana amfani wannan Karin Magana ne don a nuna wani abu bai shafi wani abu ba.

xviii. Ba zafi barkono a idon kishiya

Kishiya it ace abokiyar zaman mace a aure, waɗanda a kullum sukeƙoƙari abunda zai cutar da wani saboda kishi. A nan a lokacin da barikono ya fada idon ɗaya saiɗayan ta nuna cewa ai ba zafi. Ana amfani da wannan Karin Magana nedon nuna cewa wani abu ba shafi wani abu ba.

xix. Ba neman aure da wuya ba, a shiga daka a fito.

A cikin al'adun aure, akwai neman aure, wanda ya haɗu tun daga kame zuwa neman izini zuwa zance da toshi. Waɗannan duk masu sauƙi ne a tunanin bahaushe, abun dayake mai wahala shi ne abubuwan da za a yi hidiman da zu; irin su kuɗi. Ana amfani da wannan Karin Magana ne domin nuna muhimmanci wani abu a cikin wani abu.

xx. Ba ni da tacewa mai gida ya yi tsegumi

Wannan yana nuna yadda mace take girmama mijinta babu yadda za a yi, maigidanta ya faɗi wani abu ta nuna cewa ba haka abun yake ba. Ana amfani da wannan karin magana ne a yayin da aka yi wani abu ko kana ganin abun nan ba daidai yake baka nuna cewa ba daidai ba ne, saboda abun ya fi ƙarfinka.

xxi. Ba kullum guɗa ba, in ji matan Ɓarawo

Guɗa abu ne da ake yi domin nuna farin ciki akan wani abu da ya faru. Ita kuma matan ɓarawo ba kullum za ta kasance cikin guɗa na farin ciki ba, domin kuwa wata rana mijinya zai ‘ya fita satar nasa bai samo komai ba, ko kuma ya yi rashin sa’a a kama shi. Ana amfani da wannan Karin Magana ne domin nuna rashin tabbas na wani abu.

xxii. Ba na tsoron amarya da ango, balle ‘yan zaman ɗaki

Idan an yi aure musamman na fari akan kai ‘yan zaman ɗaki waɗanda za su riƙa ɗaki waɗanda za su riƙa ɗebewa amarya kewa na rabuwa da gidansu. To a nan an nuna ba a jin tsoron amarya da ango ballanta wasu ‘yan zaman ɗaki. Ana amfani da wannan Karin Magana ne domin nuna isa ko rashin tsoron wani.

xxiii. Ba ci, ba sha auren matsiyaciya

Aure da ake yi a kan kawo wa ango gara, ma’ana kayayyaki abinci, ya danganta da karfin ‘yayanta. Duk macen da ba a kawo mat aba, sai a ɗauketa a matsayin matsayaciya. Ana amfani da wannan Karin Magana ne domin nuna cewa ba a samu komai ba a wani abu da aka zata.

xxiv. Ba a ƙi ta many aba, yarinya ta so komawa ɗakin mininta

Idan mace ta yi yaji, ma’ana ta dawo gida daga gidan mijinta, manya sukan taru a maida Magana a sulhunta su, ta koma ɗakin mijinta. A lokacin da aka gama maye da magana akan tambayi yarinya a ji na bakinta, sai tace “ba a kin a manya ba”, wato dai ta nuna tana son komawa ɗakin mijinta. Ana amfani da wannan karin magana ne domin nuna cewa ana bukatar wani abu, amma kunya ta sa an ƙi fitowa fili a nuna ana so.

xxv. Ba laifi an yi wa ‘yan biki duka

Biki ana yinsa ne don nuna farin ciki a kan wani abun farin ciki da ya faru. A nan an nuna cewa an ayi wa ‘yan biki duka, Kenan ba haka aka so ba. Tun da dai sun zo taya murna amma a kare da dukansu. Ana amfani da wannan karin magana ne domin nuna cewa ba a so wani abu ya faru ba, amma tun da ya faru sai a haƙura a ɗauke shi a matsayin ƙaddara.

xxvi. Bukin Magaji baya hana na Magajiya

Biki ana yinsa ne domin nuna farin ciki a kan wani abun farin jiki da ya faru. A lokacin da aka ce ga wani abun farin ciki na samu wani bas hi zai haka kuma idan wani abun farin ciki ya samu shi ma a taya shi murna kamar yadda aka taya waninsa. Ana amfani da wannan karin magana ne domin nuna cewa faruwar wani abu ba zai hana aukuwar wani abu ba.

xxvii. Cin tuwon kishiya ramako

A lokacin da mutum yake da mata biyu ko fiye da haka, akan raba masu girki a tsakaninsu, ke nan duk mai girki it ace ma dafa abincin da za a ci. Idan wata ta ci tuwan wata, ramako ce domin ita ta yi girkin kafin ita. Ana amfani da wannan karin magana ne domin nuna cewa duk abun da zaka yi wa wani zai iya ramawa.

xxviii. Da alheri kishiya ta hau kura

A nan nuna tsanain kishi ne tsakanin kashiyoyi inda take nuna cewa abun ya yi daidai kasancewar kishiya ta hau kura. Ana amfani da wannan karin magana ne don nuna cewa duk wata matsala da za ta auku da wani idan ba kai ne ba, Allah ya sanya alheri.

2.5.2 Habaici

Habaici wato haƙ aƙ ƙ iyar magana ce wadda take cike da ma'ana. Hausawa kan yi habaici domin yin nunin wani halitta ta hanyar shuguɓ e ko gugar-zana.Ba kamar Zombo ba, shi habaici wata hanya ce ta rara-gefe, ba kasafai akan gane wanda ake yi dominsa ba, sai dai wanda ake yi zai gane cewa da shi ake ko kuma wanda ya san kan maganar, ko halin da ya kawo yin wannan babaici.Dalhatu (2002) ya bayyana habaici da cewa "hanya ce na zagin wani mutum a fakaice ta hanyar gugar-zana", habaici magana ce mai zafi wadda akan yi ta a lulluɓ e. Shi kuma Abdulkadir (1984) ya ce "habaici magana ne da ake yi niyyar nufin wani ga wanda ake yin maganar dominsa idan ba mutum ya san kan zancen ba, ba kasafai ake gane wanda aka yi habaici dominsu ba".

Sa'id (1979) cewa ya yi habaici yana da sauƙ i da rufin asiri bisazambo, ba a fitowa a fili karara ayi wa mutum shi, kuma ba a faƙ in wata fitacciyar siffarsa ko halinsa, sai dai a rika fadar wasu kalmomi kamar wane da wance da wanga mutum wanda kowa ko wani waƙ anda basu shafi kowa ba, amma kuma sukan iya su shafi kowa din. Domin haka ake cewa habaici riga ce ba wuya duk wanda ya zata, za ta shige shi. Lere (1987),"habaici kalma ce da Hausawa ke bayyana ta ta hanyar da sukan bi domin su cusa wa 'yan uwansa magana ba tare da sun fito fili kuru-kuru sun ambaci suna ko abin da suke magana a kai ba".

Sa'adatu (1995) "Hausawa sukan ce maso habaici maso faƙ a, wanda ya tanka masa ya fi shi. Kuma duk lokacin da aka sami guda dole a sami guda, wato manufa duk lokacin da aka yi yabo ga masoyi to habaici ko Zombo ne ga abokin hamayya". Dangambo (1984),"habaici magana ce mai zafi wadda ake sakawa mutum idan ya yi wani abu, kuma ana tunanin amsa nan take ko kuma wani lokaci mai zuwa".Gusau (1976),"Habaici maganganu ne da ake fada a takaice domin musgunawa ga wani a cikin

hikima da jerin tunani cikin yan kalmomi kadan masu rikitarwa".Yaro (1992), ya bayyana ma'anar habaici da cewan"kalmomi ne da ake amfani da su a fakaice don muzanta mutum,haka kumazance ne na hikima da a ake amfani da shi a yi da mutum a fakaice". A wajen yin habaici ba akan fito fili a bayyana wanda ake nufi ƙuru-ƙuru ba, sai dai a kan yi amfani da wasu kalmomin sakayawa ne kamar wani ko wasu ko waɗannan ko wanga ko su wane da makamantansu.

Ba za a iya danganta kalmar habaici da kowane harshe ba, domin haka Bahaushiyar kalma ce, wadda ba za a iya cewa ga lokacin da aka fara amfani da ita ba. Habaici yana daga cikin maganganun hikima da nuna gwaninta. Hausawa suna shirya habaicinsu da ka ne, a cikin maganganunsu na yau da kullum ko a cikin waƙoƙin, sannan su adana abinsu. Habaici kan sami ci gaba dangane da juyawar lokaci ko zamani. Za a iya kasa habaici zuwa gida biyu; na cikin zantuka da na cikin waƙoƙi: A nan habaicin da yake da alaƙa da wannan bincike, shi ne habaicin cikin zantuka domin kuwa malamai wani lokaci sukan yi amfani da habaici domin isar da wani saƙo saboda ɗalibai su gane wannan abu. Hausawa na cewa "mai habaici, maso faɗa wanda ya yi masa ya fi shi, ba kowa ke gane haƙiƙanin ma'anar habaici ba, sai wanda aka yi dominsa.Wani lokaci ɗalibi zai wani laifi shi kuma malami a maimakon ya zo cikin ɗalibai yana faɗa laifin ɗalibin, sai ya yi amfani da habaici, wanda hakan zai sa ɗalibin da ya yi laifin ya girmamata wannan hanya malamin kuma ya gyara kuskuren da ɗalibi ya yi.

Misalan Habaici:

i. Me gara takan yi da dutse, sai lasa.

ii. Daidai ƙurji, dai dai ruwansa.

iii. Akuya bata gasa da kura.

iv. Hanci bai san daƈ in gishiri ba.

Idan an ƈ auki habaicin da ke cewa “Hanci bai san daƈ in gishiri ba?. A nan za a iya gane cewa Bahaushe yana da al’adar idan ya yi wani abin kirki a gode masa, amma idan ba a gode masa ba, yakan damu har ya nuna cewa, sai ƈ an arziki ne ake yin masa arziki ya gode, idan mutum ba ƈ an arziki ba ne ko an yi masa ba zai gode ba. Wanda yake nuna wa tamkar abun da Hausawa ke cewa kyawun kyauta yabawa.

2.5.3 Ba’a

Yahaya (1992), ya yi ƙoƙarin bayyana ma’anar ba’a kamar haka; “ba’a magana ce wadda ake yi wa abokin zance ko taƈ i da niyyar raha don a ji daƈ in zance ko da niyyar shammata don a yi dariya. Wani lokaci ba’a na ɓata ran wanda aka yi wa ita. Haka kuma ana gina ba’a cikin jimloli dogaye da gajeru ba tare da tsawaitawa ba. Dangane da tsarin ba’a, dunɓ ullaliyar magana ce ‘yar kil da ke yin nasau a cikin zuciya”.

Waƈ anda suke yin ba’a sun haƈ a da samari da yan mata da masu neman aure da abokan wasa da mahauta da makaƈ an ban dariya kamar yan gambara da sauransu

Misalan ba’a sun haƈ a da:

- Kugunsa kama da na gizo
- Ka cika murna kamar Ibo ya ga garin rogo
- Me yake yi haka, sai ka ce kamun inna
- Haba! kana surutu da yawa haka sai kace shekararren zakara

2.5.4. Baƙar Magana

Masana da dama kamar su Musa (1992) da Mamman (2000) da Ahmed (1996) duk sun tofa albarkacin bakinsu kan ma’anar baƙar magana. Musa (1992) cewa ya yi

baƙar magana na nufin managa ce mammuna, watau magana maras kyau ko kadan da jin ta abin nufi anan shine, duk irin magananr da za a fada ma wani a cikin zance ta zama ta sosa masa rai ana daukar ta a cikin rukunin bakar maganar. Ya ci gaba da cewa baƙar magana wani salo ne na mayar da maratani ko dai ga wata magana ko wani aiki maimakon a mayar da martani da manyan aiki sai a mayar da baƙar magana.Kazalika, baƙar magana na cikin wani jerin hikimomin zance da ke matsuguni a cikin adabin Hausa.Mamman, (2007) cewa ya yi "baƙar magana na nufin magana ce mummuna, watau magana maras kyau ko daƈ i a jinta, abin nufi a nan shi ne, duk zancen da ta zama ta sosa rai ana daukar ta a cikin baƙar magana". Ahmed (1996) cewa ya yi "bakar magana ba ɓ aci ce ba amma ta ƈ ara ɓ aci zafi" Abin nufi a nan shi ne, bakar magana na nufin magana maras daƈ i da jin ta domin mayar da martani ko nuna fushi da abin da wani ya fada masa". Kamar yadda Narambaƈ a ya faƈ a a waƙarsa.

Ikara (1992): "baƙar magana na nufin magana ce mummuna, watau magana maras kyau ko ko daƈ i da jinta. Abin nufi a nan shi ne duk irin maganar da za a faƈ a wa wani a cikin zance ta zama ta sosa masa rai, a ƈ aukarta a cikin rukunin baƙar magana".

Baƙar magana, magana ce mai zafi kuma mai sosa rai wanda ake yi wa abokin magana. Sai dai baƙar magana ba zagi ba ne, amma ta fi zagi zafi. Kamar yadda za a faƈ a wa abokin magana farar magana don ransa ya yi daƈ i haka ake amfani da baƙar magana don a ɓ ata masa rai. Baya ga wannan kuma ana amfani da baƙar magana don mayar da matarni ga abokin magana da huce hushi a kan wani abu da ya faru a tsakanin masu husuma.Mata sun fi kowani rukuni a cikin al'umma yin baƙar magana tun daga manyansu zuwa ƙananansu, dalili kuwa sun fi kowani rukuni a cikin al'umma yawan surutu wanda yake kawo baƙar magana.Sauran rukunin jama'an da suke yawan baƙar

magana sun haɗa da mahauta da kutare da sauransu.Akan kashe-kashen baƙar magana Ikara (1992), a cikin kundin bincikensa mai taken "baƙar magana a Hausa" ya karkasa su zuwa gida-gida kamar haka dangane da sifr baƙar magana.

Sifar baƙar magana kan fito da wani hammani na raha duk da cewa ana mata laƙabi da suna baƙar magana kuma tana iya sosa ran wanda aka yi ma. Misali irin bakaken maganganu da he faruwa tsakanin mahauci da dan su (masunci) in sun hadu da juna cike suke da irin wancan siga ta raha saboda bartewanci da ke tsakaninsu.Kazalika, wata siga a bakar magana, it ace ta irin yadda ana samun gates a bakar Magana: kamar inda wani ya yi magana don mayar da martanin wata Magana ko aiki inda aka samu gaskiya da rashinta a cikin wannan martani nasa.

Misalan baƙar magana

Mahauci

Mai saye: shin naman nan ya gasu kuwa?

Mahauci: kauce nan kada dabbar ta bugeka

Mai saye: yaya naji namar kamar da ƙasa-ƙasa a cikin?

Mahauci: at: yaƙin badar ne aka yi a kai.

2.5.5 Zambo

Gusau (1992),ya bayyana zambo da cewa, kalmomi ne na ɓatanci da ake amfani da su don a muzguna wa wani. Akan kwatanta kama ko hali ko ɗabi'a da wasu munanan siffofi ko halaye don a wulaƙanta mutum. Don haka wasu sukan ɗauka cewa zambo zagi ne kuma kishiyar yabo ne, kuma ko da abin da ake yi wa mutum zambo a kansa gaskiya ne, to za a taras an ƙarawa abin gishiri don ya daɗa muni, mai shi ya muzanta.

Zambo kan sa mutum ya rasa daraja ko ƙima a idon mutane. Sannan akan bayyana zambo ƙuru-ƙuru ne a fili ba tare da yin wata sakayawa ba.

Zambo daƙaƙƙen abu ne a cikin tarihin adabin Hausa na gargajiya. Hatta ma kalmar Bahaushiya ce ba aro ta Hausawa suka yi daga wani wuri ba, kodayake wasu na da'awar daga Songhay aka samo Kalmar, amma babu wani tabbacin haka. Haka kuma akwai masu cewa kalmar ta Larabci ce wadda aka tsago ta daga "al-zammun" da ma'anar zargi, sai a hankali kalmar ta tashi daga "zammu" ta komo zambo. (Yaro: 1992:40)

Dalilan yin Zambo

Akwai abubuwa da yawa da ke sanya yin zambo wasu daga cikinsu su ne:

- Idan mutum ya kasance marowaci ne, sai a yi masa zambo bisa rowarsa.
- Idan akwai husuma ko adawa tsakanin wasu, sai a yi zambo don a muzantawa wani daga cikinsu, wanda ya zama abokin hamayya.
- Don a ba da dariya, a yi raha a more.
- Don tsoratarwa, musamman zambon makaƙa ga sarakuna da 'ya'yansu da fadawa da sauran jinin sarauta (Yaro: 1992:40-41)

A iya cewa kowane rukuni na al'ummar Hausawa na iya yin zambo, sai dai akwai wasu sassa waƙanda suka fi shahara da yin sa tamkar makaƙan baka da marubuta waƙoƙi da maroƙa ('yan ma'abba) da sauransu.

Misalan Zambo

i. Banza girman mahaukaci, ƙaramin mai wayo ya fi shi.
ii. Sai mun ga bayan duk wani shegen bunsuru buzuzu.
iii. Shegen ciki kamar tulu.

2.5.6 Adon Harshe

Adon harshen a nufin yadda ake ƙawata zance wanda idan mutum bai san ma'anar zancen ba yana buƙatar bayani, kuma yawancin irin waƈannan zance sun bambanta da ma'anar suna fili da na ɓoye.Ayagi (2002:1) ya ce"adon harshe kalmomi ne masu yawa ko daƈan mabambanta juna, masu ma'ana iri daban-daban waƈanda ake gwama su guri guda, domin fito da wata ma'ana daban da su kalmomin". Gusau (2003:54); ya duba adon harshe a matsayin "dabara ce wadda ake yi wa harshen waƙa kwalliya. A wajen adanta harshe akan zaɓo wasu kalmomi ne a zayyana waƙa da su ta yadda za a burge mai sauraro a kuma jawo hankalinsa". Ita kuwa Umma (2008:137) cewa ta yi "adon harshe wata dabara ce ta ƙara wa magana armashi da karɓuwa ga mai saurare ko karatu". Adon harshe shi ne kan jawo a fahimci ko mawakin baka ko marubucin waƙa ya ƙware wajen salonsa na isar da saƙo ga mai sauraro, domin ta yin haka yake fito da hoton abubuwa da suke zuciyarsa.

Ita kuwa Diya (1997:72) ta kalli adon harshe ta fuska kamar haka: "Adon harshe dabara ce ta yi wa magana kwalliya domin ƙara mata armashi da daƈi, wanda shi ma ma'aunin gwada hikimar zance da balagar daƈan Adam yake da ita ga harshensa, da kuma sauran abubuwan da suke kewaye da shi. Hausawa na cewa, idan kana da kyau ka ƙara da wanka.

Ire-ren Adon Harshe

i. Kamantawa - kinaya
ii. Siffantawa - ƙarangiya
iii. Jinsintarwa

Kamantawa

Kamantawa wata dabara ce wadda ake kwatanta abubuwa biyu dangane dawasu darajoji da za su iya zama daidaito ko na fifiko ko na kasawa (Dangambo, 2007: 13-14).

Misali,

Mai doro kamar kunkurun gona

Mai hanci kamar mage ta tsufa.

(Sahabi, wakar ‘MakamanGusau ta MuhammaduDanHaladu)

Allah wadan wayonka hoce,

Sai cika kwano ya kai ga banza,

Ba daƈ i ag garai ba masa ta fi shi”

(Sahabi, wakar ‘SarkinKatsinanGusau ta MuhammaduKabir ɗ an Baba)

Siffantawa

Ita siffantawa kwatancen kai tsaye ne, inda ake ba wani abu darajan wani abu, ba tare da amfani da wani mahaƈ i ba.

Misali,

Duniya doya ce

Manya ke taushe yara,

Wata ran tana tahowa,

Tai ma ka gadi kogo.

(Sahabi wakar ‘maigari” ta Alh. Maigari Bello)

Jinsintarwa

Jinsintarwa dabara ceta ɗ aukar daraja ko sifa ko hali, ko yanayi ko aikin wani jinsi a ba wa wani jinsi na daban. Misali a ɗ auki wata halayya da kawai jinsin mutum aka san shi da ita a ɗ ora wa jinsin dabba ko tsuntsu (Gusau, 2003:59). Dangambo (2007:45) ya kalli jinsintarwa ta fuska kamar haka, ‘jinsintarwa dabara ce da aka yi

kwatance ta halayyar jinsi, a ba wani jinsi daban. Misali, a kira wani da zaki saboda dangantakarsa ko kuma damo saboda haƙ urinsa da sauransu.

Kinaya

Wata dabara ce ta sakaya zance wadda take juyar da abu daga asalinsa, wato ma'anarsa ta farko zuwa ga wata ma'ana ta biyu, wato sakayawa (Gusau, 2003: 60) Misali, idan za a kira mutum sai a ce ɗ an adam ko kuma Shaiɗ an ace da shi ibilisu da sauransu

Karangiya

Akan kira ƙarangiya gagara-gwari ko kakkarya harshe. Dabara ce ta lugudan saututtukan harufa a ɗ ango ko baiti, inda za a ji wasu sautuka masu kama da juna hawa da sauka suna maimaita kansu (Ɗangambo, 2007:49) A ra'ayin Gusau (2003: 61-62) cewa, ya yi Karangiya dabara ce ta lugudan haruffa ko kalmomi ko wasa da harshe cikin bakake da kalmomi. Haka kuma akan iya maimata wata gaba ko ƙwayar sauti, sautinsu ya dinga tafiya bai ɗ aya a ciki da saɗ arun ɗ an waka.

Misali:

i. Tantabara tara, kwai tara 'ya tara
ii. Tun da Taɓ a take ba ta taɓ a taba taɓ o ba.
iii. Kura ture turmi, turmi ture kura.

2.5.7 Adon Magana

Adon maganar Hausa ya ƙunshi duk wani tarin kalmomi biyu ko fiye da haka wanda ke haifar da ma'anar da ta bambanta da ta su. Kalmomin in an kalle su ɗ ai-ɗ ai da ɗ aiɗ ai, wani lokaci ma har a iske sabuwar ma'anar ba ta haɗ a kome ba da su kalmomi. Dwight (1968); Adon magana ma'ana ce da take karkacewa daga tattaren ma'anonin

bangarorinta. Ya kuma nuna matuƙar sabuwar ma'anar ta karkace daga ma'anonin kalmomin na asali. Shi kuwa Pyles (1968); Irin wannan maganar ko wata alama da take ƙunshe da ƙwayoyin ma'ana amma kuma wadda ba za a iya yanki faɗar ma'anar ta ba daga kalmomin da ta ƙunsa sunanta adon magana. Grant (1986) kuma ya ce: Adon magana kalma ceta musamman ko kuma magana ceta musamman wacce take da ma'anar, takan ciru daga m'anonin kalmomin da suka gina kalmar. Ya kuma nuna adon magana kalma ce ta daban ba kamar sauran kalmomi ba, musamman in an dubi yadda ake gina su, yadda kalmomin ke fanɗarewa ma'anoninsu na asali.

Stevens (1966:143);ya bayyana adon magana, da cewa magana ce da take keɓantacciya ga harshe guda ɗaya, kuma yawanci ba a iya gane ma'anar adon magana daga gundarin ma'anonin kalmomi da suka gina shi.

A taƙaice, adon magana na nufin ƙawa da ake yi wa magana don nuna gwanintar harshe.

Misalan Adon Magana

i. An faɗi ba nauyi: an yi wani abin kunya ko kuma ƙaranta. Ana amfani da wannan adon maganan yayin da ake yi wa mutum faɗa a akan abin da yayi da ya ja masa ƙaranta.

ii. A sha ruwan tsuntsaye: A yi mamaya a yi wani abu nan da nan, a yi abun cikin sauri. Kamar yadda aka sani yawancin tsuntsaye idan za su sha ruwa ba su sauka ƙasa sai dai su ɗebi ruwan da bakinsu su sake yin sama su je su dawo har dai ya ishe su. Akan yi amfani da wannan adon maganan a wajen nuna wani abu ya yiwu da sauri ko an yi amfani da dabara an yi abin. Don haka adon magana jumla ce ko yankin jimla da yake zuwa a cikin zance.

2.5.8 Zaurance

Masana irin su Muhammed (2003) da Junaidu (2007) su yiƙ oƙ arin bayar da ma'anar zaurance a bisa fahimtarsu kamar haka: Muhammed (2003),"wata hanya ce ta sarrafa harshe cikin hikima ta lura akan ƙ ara wasu sababbin kalmimi cikin wata jumla domin boye ma'ana ko manufa".

Junaidu (2007),"zaurance wata hanyar sarrafa harshe ne da Hausawa sukan yi amfani da ita don su canza harshe yadda wani ba zai fahimta abin da suke faƈ a ba. Irin wannan magana yawanci an fi yenta atsakanin samari ko 'yanmata don gudun ka da wani ya ji maganar dasuke faƈ a. akwai hanyoyin kamar guda uku waƈ anda ake bi ana yin zaurance".Hanya ta farko it ace, a ƙ ara wata gaɓ a a bayan kowacce gaɓ a da aka faƈ a. Akan ƙ ara gaɓ oɓ in kamar (ba) ko (sa) ko (da) da sauransu.

Misali: Bala ya tafi kasuwa.

Zaurance: Badalada yada tadafidi kadasudu wada.

Hanya ta biyu ita ce saƙ ala gaɓ oɓ i biyu tare da gaɓ oɓ in Kalmar da aka yi amfani da ita cimin Magana misali:

Hausa: Bala ya tafi kasuwa.

Zaurance: Bawala yawala kawalasu walawa.

Hanya ta uku ita ce ƈ auko wata Magana ta gaba a dawo da ita baya misali:

Hausa: Gashin nan

Zaurance: "Nan shiga ga".

Hausa: Wane ne?

Zaurance: "Newane?

2.5.9Kirari

Ma'ana

Masana da manazarta sun bayyana kalmar kirari da ma'anoni daban daban kaɗ an daga cikin su sune:

Bagery (1934); "Kirari waɗ ansu irin maganganu ne da ake wa sarakuna ko mahimman mutane ta hanyar kambamawa. Shi kuwa Gusau (1983) ya kalli kalmar kamar haka: "Kirari waɗ ansu kalmomine da ake amfani da su ta hanyar cicciɓ awa da kambamawa, ɗ a za su tsima mutum ya riƙ a ƙ yarma yana taƙ ama. Ɗangambo (1979) "Kirari na amfani da waɗ ansu kalmomi ne na yabon kai cikin hikima. A kullum kirari yana zuwa da sigar siffanta ko kamanta abin da ake yiwa koraro da wani abu ko mutum mai shaharrarren ƙ arfi ko alafarma ko dajara ko wai wani hali na musamman da ya fifita kamar giwa ko zaki da sauransu".

Umar (1980); Cewa yayi "Wani shiryayyen zancen hikimane daya ƙ unshi siffantawa da kamantawa wanda ake yi musamman da nufin washi. Duk inda aka sami kirari z aka tarar akwai ɗ imbin koɗ a kai a sigar kamanta ko siffanta kan da wasu mashahuran al'amura ko halaye".

Kirari na nufin zuga mutum ko kara wa mutum ƙ aimi musamman idan ana son ya aikata wani abu. Kirari wata hanya ce ta kambama mutum, za a iya cewa Magana-magana ce, ko waƙ a-waƙ a ce. Kuma mutum zai iya yiwa kansa zai kuma iya yi wa wani. Kirari ya kunshi yabo ko zuga mutum ko kuma tumasanci. Ana iya yi wa kowani abu kirari.Hausawa suna amfani da basira ta hanyar fasaha wajen yi wa kusan dukkan abubuwan da ake cikin duniyar nan tamu kirari, ta hanyar tsara kalmomin da suka dace da haaye abubuwan a cikin lugga masu ba da sha'awa. Idan aka yi wa abu krari a harshen Hausa, sai ka ga cewa wannan kirarin ya dace da hali ko yanayin abin. Kuma kowanne abu yana da nasa kirarin ba a haɗ a abubuwa a yi masu kirari iri ɗ aya; zai yi wuya matuƙ a a karkasa kirari saboda babu abin da ba a yi wa kirari.

Bagary (1983), ya bayar da ma'anrsa cewa:

> ''kirari wadansu irin maganganu ne da ake wa sarakuna ko
> Muhimman mutane ta hanyar kambamawa.''

Gasau (1983), ya kalli Kalmar kamar haka:

> ''kirari wadansu kalmomi ne da ake yin amfanida
> Su, ta hanyar ciccibawa da kambamawa, wadanda
> Za su tsima mutum ya rika kyarma yana takama:''

Dangambo (1979) cewa ya yi.

> "Kirari na amfani da wadansu kalmomi ne na yabon kai cikin hikima. A kullum kirari yana zuwa da sigar siffanta ko kamata abin da ake yiwa kirari da wani abu ko murum mai shahararren karfi ko alfarma ko daraja ko dai wani hali na musamman da ya fifita kamar giwa kozaki da su.''

Yahya (1987) shi kuwa ya bayar da tasa ma'ana da cewa:

> " Kirari magana ce ta fasaha cikin kalmaomi masu kama da karin waka da mutum ke yi wa kansa ko ake yi masa ko kuma ayi wa kansa ko ake yi masa ko kuma ayi ma wani abu kamar dabba ko gari, domin ya koda kansa ko a yi bayanin halayensa ko tarihinsa''

Umar (1980) na cewa:

> Wani shryayyen zance hikima ne da ya kunshi siffantawa da kamantawa wanda ake yi musamman da nufin washi.duk inda aka sami kirari za katarar akwai dimbin koda kai ta sigar kamata ko siffanta kan da wasu mashahuran al'amura ko halaye''

Kafin Hausa (1997) ya bayyana maa'anar ta kirari da:

> "Kalmar kirari an yun fassara ta da kalma ce ko kalmomi da akan fade su da wani salon a musamman don kambamawa ko zuga ko girmama mutum ko wani abu. Haka kuma mutum yakan, ambaci irin wadannan kalmomi don kambama kanta. Su wadannan kalmomi akan fade su ne da wata irin murya mai kafi ko nannauya yadda mai saurare zai san ba magana ce ta yau da kullum kawai ba".

A cikin ma'anar kirari da masana suke kawo wanda ya fi burge ni shi ne wanda kafin Hausa (1997) la'akari da yadda ya kawo abubuwa da kirari yake yi a cikin ma'anarsa. Wanda ya haɗa da kambamawa da zuga da girmama mutum ko wani abu. A cikin kirari ana zuga mutum ya aikata wani abu da ba shi da niyyar aikata wanda da ba a zuga shi ba, ba zai iya aikata wa ba. Haka kuma idan an girmama mutum ko da ba shida girman zai ji girman ya zo masa.

Misalin Kirarin Aure da Haihuwa

kirarin Mata

Mata na inna gangan yumɓ u, in babu ku, ba gida, in kun yi yawa gida ya ɓ aci, mata masu duniya, ‘yan mata na gari manyan mata magani ƙ ananan mata”.

Sharhi: Wannan kirari ne na mata idan har mace ta amsa sunanta na mace, za ta so ta ji ana yi mata wannan kirari.

Ta Fuskar Aure

Uwar gida uwar Katarere kwari tankarin gida fara
gutsura mai farar akaifa, ceɗ iya kin dasu kin
kamar kin gata kowa taki tai wuyar gani, uwar
gida sarautar mata, manyan masu duniya.
Aure dodon mata
Yaran yanzu suna san
Su yi aure sai an yi su yi
Kamar su ɓ alle su fito
Aure yaƙ in mata

Ba aure ake gudu ba yau da kullum

Aure bautan Ubangiji

Uwar gida sarauniyar mata

Kirarin Amarya

Amarsu ta ango,

Amarya ba kya laifi,

Ko da kin kashe ɗ an masu gida.

Ta Fuskar Haihuwa

“Haihuwa maganin mutuwa

Ba don ke ba da iri ya ƙare”

“Allah ya kawo kazantar daki”

Domin Haihuwa itace Cin ribar Aure

Haihuwa kuma na nufin fitowar wani abu mai rai daga cikin wani rai.

Kirarin Wankan Jego

“Wankan jego maganin, Sumbita

yarinya daure ki yi shi ki huta,

In ko kin kuskure shi sai buzunki.

Ta Fuskan Matar Sarki

“Gaba mulki baya mulki ke kika gaji mulki,

Gaba da gabanta,

Ka kanki ya yi sarki

Mijinki sarki ne yau

Mulki gaba da baya”

Ta fuskar Haihuwa

Ango ka zama Angon ƙarni

Ta fuskar Aure

Kishiya ba Haushi

Da ganin ki a zagi miji

2.6 Dangantakar Adabi da Al'ada

Kamar yadda aka yi bayani a baya,adabi yana nufin wata hanya ta musamman wadda mutum yake bi don sadar da abubuwawn da suka shafi rayuwarsu da ta 'yan uwansu. Abubuwan da yake sadarwa ɗin kuma mafi yawansu abubuwa ne da suke daɗ aɗ a masa rai watau na annashuwa ko suka ɓ ata masa zuciya don nuna baƙ in cikinsa da ƙ in abun. Watau ataƙ aice dai ababi yana nufin rayuwar ɗ an Adam dukkaninta (Junaidu, 2007). Al'adakuwa itace hanyar rayuwa da ta shafi yanayin zaman mutane da tunaninsu da imaninsu da duk wani abu da ya shafi rayuwasu. Adabi shi ne mabuɗ in al'ada. Abin nufi a nan shi ne, da taimakon adabi ne za a iya fahimtar al'adar kowacce al'umma. Ana kuma iya fahimtar al'adun Hausawa dangane da adabinsu.Misali tufafinsu da abincinsu da siyasarsu (tsarin shugabancinsu) da makamantansu. Idan aka yi nazarin waɗ annan maganganu da take tafe za a fahinci cewa suna nuni ne ga wasu al'adu na Hausawa.

i. Tuwon tulu mai wuyar kwasa

ii. Ga mu ga Allah, bawan Sarki ya rasa doki

iii. Idan dambu ya yi yawa ba ya jin mai.

Waɗ annan duka karin magana ne. A karin magana na farko an nuna yadda ya kamata a mutum kullum ya yi abin da hankali zai karɓ a, wato a cikin rayuwa, domin kuwa ba a yin tuwo a tulu, idan kuwa aka yi a tulu, to lallai kuwa za a sha wahala wajen kwashewa. Haka kuma wannan zance na nuna nau'in abincin Hausawa tuwo. A karin magana na biyu kuwa yana nuna cewa idan harkoki suka dagule ma bahaushe to, ga Allah yake komawa kuma ya dogara. Kuma karin maganar ya nuna wani abu daga tsarin mulkida al'adar Bahaushe, tun da ga shi munji labarin doki, a ciki, dokin na da alaƙar sarki da bawan sa, an kuma nuna mana irin mutanen da suka fi yin amfani da shi. Karin

magana na uku kuwa yana nuna alaƙar dambu da mai al'adar Bahaushe. Ana amfani da wannan karin magana ne domin a nuna yin wani abu daidai da daidai, idan an yi da yawa a sanya masa mahaɗ insa da yawa, wato kada a wuce wuri a wajen aikata abu.

2.7 Hanyoyin Koyarwa

Zarruƙ (1979),"aikin koyarwa aiki ne na hulɗa tsakanin mutum da mutum. Kuma ana yin hulɗar ne don a kawo canje-canje cikin abin da mutum ya sani, ko wanda ya iya, ko wanda ya yarda da shi".Mahimman dalilan da suka sa ake koyarwa, ko ta kowane irn abu kuwa, za a sami abubuwa uku ne:

1. Koyarwa hanya ce mai taƙaice tsawon lokacin koyon sana'a, ko fasaha ko dabarun zaman duniya kuma ita ce riga-kafin kurakurai da ɓatan kai a kan tafarkin rayuwa.
2. Addini da sana'a da tarbiyya duka ba sa samuwa sai ta hanyar koyarwa, sannan kuma koyon waɗannan abubuwa wajibi ne a rayuwa, kuma sai da su ne ake samun cikar hankali da kaifin ji da gani da tunani.
3. Saduwar malami da ɗalibi da ta ɗalibi da tsararrakinsa wajen karatu, hanya ce ta renon halayen mutuntaka kuma ta nan ne ake koyan zama da mutane.

Shi kuma Munir (2013), ya nuna hanyar da ake bi ne ana koyar da adabi ga ɗaliban firamre na makarantu uku a garin Zariya. Manazarcin ya gano cewa dukkan makarantun suna amfani da manhaja guda ce, wadda Hukumar Ilimi ta Jiha ta tsara. Binciken nasa ya nuna cewa wajen koyar da adabin Hausa, akan karkasa adabin ne zuwa na baka da rubutacce. Sai dai inda binciken nasa ya gaza shi ne bai nuna wata dabara ta a zo a gani ba wajen yadda za a koyar da wasu fannoni masu muhimmanci na adabin Hausa, wato kamar wasanni irin su gaɗa da wasan 'yan tsana da ire-irensu, wannan irin gibi da suke bari, shi ne wannan bincike yake fatar cikewa.

Shi kuma Wimer (2015) bayani ya yi a kan koyarwa da cewa:

“Malamai sukan zama jagora. Su nuna wa ɗalibai hanyar ilimi, amma ba iyakarta ke nan ba. Sukan bayar da shawara a kan hanya mafi inganci ta wajen neman ilimi. Sukan yi nuni a kan duk wata gazawa, ko kura-kurai, da kuma duk wata matsala da ka iya higowa a harkar neman ilimi. Sukan lura da tafiya ɗalibi don kada ya kauce hanya. Sukan kuma bayar da sakamako. Sukan koyar da ɗalibi domin ya cim ma nasarawa.” (Weimer, 2015).

Koyarwa a Hausa

Babban burin koyarwa shi ne taimaka wa wani ya samu damar koyon sana’a lo samnin muhimmancin wasu al’amura na yau da kullum. A dunƙule, koyarwa na kawo canjin ɗabi’un wanda aka koyar da shi. Koyarwa kan faru ne kawai idan wadanda ake koyarwa suna samun canji a cikin ɗabi’unsu, saboda haka koyarwa da koyo na tafiya tare ne. ana iya danganta koyarwa da koyo kamar saye da sayarwa. Idan ba wanda ya saya, to ba wanda ya sayar.Abin lura a nan shi ne ba kowace koyarwa ba ce ke kawo koyo. Ana iya ba da himman wajen koyarwa amma mai koyon ya kasa koyon komai. Amma ba yana nufin cewa mai koyarwa bai koyar da komai ba ne, saboda akwai ɗalibai waɗanda suna samun wahalhalu wajen koyo. A kowace makaranta, akan sami aji mai ƙunshe da ɗalibai da fahimtarsu daƙwazonsu da sha’awarsu ta bambanta da juna. Don haka a irin wannan yanayin, ana samun ɗalibai masu saurin koyo, da ɗalibai masu tsaka-tsakin koyo da waɗanda ba sa iya koyo sam-sam. Wata ƙila saboda rashin lafiya.

Wajen zayyana yadda tsarin koyarwa yake a Hausa, Zarruk (1979) ya nuna cewa tsarin ya kasu kasha uku, kamar haka:

i. Koyar

ii. Muhimman Dabarun Koyarwa

iii. Mutuntakar Almajirai da Bambancinsu.

Zarruk (1979:10) ya nuna cewa manufa hawa—hawa ce. Hawan farko hukuma ce take bada shi,wato wannan manufa kuwa ana samunta a cikin manhaja ne, wato a cikin tsarin ilimi, wanda hukuma ta bayar ta ce abi.

Hukuma ta tsara wannan manhajar musmaman domin yaran da harshen hausa yake harshen uwa gare su. Ana so a ga cewa yaran matakan karatu aƙ alla na firamare ko na ƙaramar sakandire sun sami wani abu da zai yi musu jagora wajen koya a makarantunsu. Saboda wasu dalibai na gwamnati, a yanzu ta mayar da koyar da harsunan Nijeriya zabi a duk matakan ilimi na ƙasa. Manufar manhajar shi ne:

i. Sarrafa harshen Hausa ta yadda yake so a cikin harshen ta yin amfani da daidaitacciyar Hausa.
ii. Bayar da labari, da nuna ƙwarewa wajen iya bayar da labarin na baka da suka shafi al'adun Hausawa, da bayaninsu, misali, tatsuniyoyi da al'mara da kacici-kacici da waƙoƙi da motsa jiki da dai sauransu.
iii. A ga cewa yara sun iya karanta rubuce-rubuce a cikin Hausa ba tare da wata wahala ba, kuma a cikin matsakaicin lokaci.
iv. Rubutu da Hausa tare da kiyayye ƙa'idojin rubutu, irin su raba kalma da haɗa kalma da amfani da alamomin rubutu.
v. Nuna matuƙar sha'awarsu da soyayyarsu wajen harshen Hausa da kuma al'adun Hausawa ta waɗannan hanyoyi,
vi. Nuna sha'awa wajen ƙara sai da kuma fahimtar al'adu da ɗabi'o'in Hausawa, da irin labaran da suka shafe su, da kuma tarihinsu, da dai sauransu.

A taƙaice wannan shi ne tsarin manhajar koyarwa ta ƙasa da ta shafi koyar da harsunan Nijeriya a ɗunkule wanda kuma Hausa tana daga ciki. Sannan idan an lura,

batu na biyu (b) wanda ya ƙunshi adabi da motsa jiki, a nan ne abin daya shafi koyar da al'adu. Saboda haka ya rage wa malami ko malama ta san irin dabarar da za ta bi ta koyar da yara.

2.7.1 Hanyoyin Koyar da Al'adun Hausawa

Masana da dama sun yi ƙoƙarin kawo hanyoyi ko dabarun da za a bi wajen koyar da al'ada. Alal misali Zarruƙ (1979), ya nuna cewa dabarun koyarwa sun faye yawa, har ma ba za a iya ƙidaya su a ce ga adadinsu ba. Bugu da ƙari, babu wata dabarar koyarwa guda ɗaya mara gauraye, ballantana a iya ƙidaya dabarun da ɗai-ɗai.

Daga cikin hanyoyin koyar da al'adun Hausawa sun haɗa da:

i. Muhawara ko taɗi tsakanin Almajirai
ii. Jinga
iii. Takara ko tilawa
iv. Wasan kwaikwayo
v. Tambaya da jawabi
vi. Waƙe – da – amshe
vii. Shifta
viii. Sadarwa ta hanyar kayayyakin koyo da koyarwa.

2.7.1.1Muhawara ko Taɗi Tsakanin Almajirai*:* Wannan hanyar koyarwa yana nufin taimakawa juna ne da ɗalibai a kan tattaunawa da ɗalibai kan yi da yamma a gida ko ma a makaranta, su tattauna ɗam abin da suka juyo daga wani darasi, misali al'ada. Kuma wannan ya haɗa har da hira da tattaunawa da ɗalibai kan yi a cikin aji a gaban malami, musamman idan malamin ba ya sa baki, sai dai abun da ba a rasa ba.

2.7.1.2 Jinga: Jinga kamarta ɗaya da kwangila, watau aiki ne na rubuto wani abu, ko binciko shi, da malami ya sa ɗalibi, kuma ya ba shi lokaci mai tsawo, ya je sai ya kamala

tukuna, kafin ya kawo wa malamin. Alal misali malami zai iya cewa ɗ alibi ya je gida ya rubuto yadda ake gudanar da al'adun aure a gidansu ko makamancin haka.

2.7.1.3 Takara ko Tilawa ko Faratis: Wannan yana nufin nanata karatun da aka koya har sai ya zame wa ɗ alibi jiki. Faratis (practice) shi ne ya je ya yi tayin abin da aka koya masa don ya saba. Haka kuma ita tilawa ita ce ɗ alibi ya yi ta nanata wata magana, har sai ya haddace, watau ya iya kawo ta da ka. Tilawa a fili kuwa ita ce takara.

2.7.1.4 Wasan Kwaikwayo: Abin da ake nufi a nan shi ne ɗ alibai su gwada wani wasan kwaikwayo, watau tare da jagorar malami, ko su da kansu, kuma ko a makaranta ko a gida, ko don a koyi wani abu, ko ma don nishaɗ i kawai. A nan ana iya koyar da waɗ ansu al'adun Hausawa ta hanyar shirya wasan kwaikwayo ta yadda ɗ aliban za su aiwatar a tsakaninsu a fahimci ainihin sakon da ake son su gane.

2.7.1.5 Tambaya da Jawabi: Hira irin ta mutum da mutum tsakanin malami da ɗ alibi kowannensu yana tambaya, kowannensu yana amsa tambaya, shi ne salon koyarwar da ake kira tambaya da jawabi. A nan za a iya koyar da al'adun Hausawa da irin wannan salo kuma ɗ alibai su fahimci abin da ake so su fahimta. Misali malami zai iya tambayar ɗ alibin da zai iya bayar da cikakken jawabin yadda ake al'adun Hausawa a kasar Hausa, a nan za a iya samun wanda zai mayar da jawabi.

2.7.1.6 Waƙ e–da-Amshe: A irin wannan hanyar ta wake-da amshe malami na rerawa, ɗ alibai na biyawa, ko kuma mutum ɗ aya daga cikin ɗ aliban na faɗ a, 'yan wasa suna amshewa, duk dai, wannan ita ce dabarar koyarwa da aka raɗ a wa suna wake– da–amshe. Misali akwai wasan carmandudu da yara 'yan mata suke

aiwatarwa wanda yake cike da al'adun Hausawa na tarban baƙo da girmama wanda ya girmi mutum da makamantarsu.

2.7.1.7 Shifta: Wannan hanyar koyar da al'adun Hausawa a inda malami yake faɗi ɗalibai kuwa suna rubutawa. Wannan ita ce dabarar da aka fi gudanarwa wajen koya wa ɗalibai kiyaye hajjatun kalmomi ko alamun ta da magana ko saurin rubutu.

2.7.1.7 Sadarwa ta Hanyar Koyo da Koyarwa: Ma'anar koyarwa ta hanyar kayayyakin koyo da koyarwa ita ce a yi amfani da abubuwa kamar su sinima da dodan bango da talabijin ko na'ura mai nuna inuwa, ko wanin waɗannan, matukar ana gudanar da sadarwar tare da bayanin malami.

Ana amfani da irin wannan hanyar wajen nunawa ɗalibai yanayin al'adun Hausawa a fina-finai da makamantansu.

2.8 Ra'in Daɓɓaka Bincike

Akwai ra'o'i da dama da ake amfani da su yayin ayyukan adabi. Waɗannan ra'o'in sun haɗa da: Ra'in kwaikwayo, da ra'in bayyana ra'ayi da ra'in manufa da kuma ra'in martanin mai karatu. Saboda haka, za a ɗabbaka wannan binciken a kan ra'in martanin mai karatu wanda ra'in ne da ya maida hankali a kan tasirin aikin adabi a kan mai karatu maimakon mayar da hankali a kan bayyana abin da aikin adabin ya kunsa ko manufar aikin adabin ko kuma kawar da hankalin mutane ko manazarta kan tunanin cewa aikin adabin kwaikwayo ne na abin da ke cikin sararin duniya (Abraham, 1953).

A karkashin wannan ra'in na martanin mai karatu, za a yi amfani da ra'in canja ɗabi'u. wannan ra'in ne da ke maida hankali kan rawar da mai karatu ke iya takawa, dangane da ma'anar aikin adabi, masu ra'in na da fahimtar cewa karatun mai karatu ne kawai ke raya aikin adabi. Aikin mai tarken adabi ta amfani da ra'in canja-ɗabi'u shi ne yin nazari kan kumshiya da kuma nau'in martanin mai karatu. Ra'in ya ɗaukaka ne a

Amurka da Jamus. Sannan masu wannan ra'in sun haɗa da David Bleach, Starley, Fish da Woltgang (ser.http//faculty.utep.edu) Abin nufi dai shi ne, mai karatun aikin adabi na da matukar muhimmanci a kan aikin adabi da kuma karatu, har ma akwai masu ganin cewa ya ma fi marubucin muhimmanci.Stephen (1982). Ra'in Canja-ɗabi'u na da tsarin matakai wanda Laise (2005) ya karkasa zuwa gida biyar (i) Aikin adabi (ii) kwarewar mai karatu (iii) hali koɗabi'a, (iv) walwalar al'umma (v) al'ada.

2.8.1 Matakan Amfani da Ra'in Martanin Mai Karatu A tarken Adabi

Masana mabambanta da suka haɗa da Freud (1983) da White (1990) sun bayyana ra'ayinsu kan matakan da za a bi yayin tarken adabi ta amfani da ra'in martanin mai karatu.

Graham da White (1990)

i. A nazarci aiki a matsayin mai karatu.
ii. Bayyana dalilin da ya so ko kin karatu.
iii. Bayyana yarda ko rashin yarda da abin da marubuci ya rubuta.
iv. Nuna dalilin karatu.
v. Tarken aikin adabin

Graham da White (1990) sun zo ta tambayoyi kamar haka:

iv. Mene ne alakarsa da aikin adabin?
v. A ina aka sami muwafaka tsakanin mai karatu da kuma inda aka samu banbanci?
vi. Ta yaya rubutun ya dace da fahimtarka da rayuwa, kuma ta wace fuska suka yi muwafaka da kuma abin da kake ganin daidai ne ko ba daidai ba?
vii. Mene ne ka koya daga aikin kuma wadanne kalubale ka fuskanta a ciki kuma ta yaya aikin ya cim ma tunaninka?

viii. Yaya aikin ya kalli al'amura, da suka dame ka? Kuma kake ganinsu da muhimmanci.

ix. Ta yaya aikin ya kalli muhimman abubuwan da suka shafi al'umma da iyali da tattalin arziki, da walwalar al'umma da al'ada da kuma aƙidarka?

2.9 Kammalawa

A dunƙule bayanan da su ka gabata sun yi waiwayen ayyukan da suka gabata ne masu dangantaka kai tsaye a kan al'adun Hausawa da zantukan hikima. An kuma kawo hanyoyi da ya kamata mai koyarwa ya yi amfani da su wajen koyar da harshen Hausa, a ƙarshe an kawo ra'in ɗ abbaka bincike.

2.10 DacewarManazarta

Marubuci	Aikin da aka duba	Abin da aka samu
Adamu (1978)	The Hausa Factor in West African history	Ma'anar al'ada da al'adun Hausawa
Alhassan (1982)	Zaman Hausawa	Ma'anar al'ada da al'adun Hausawa
Ibrahim (1982)	Dangantakar al'ada da addini: Tasirin kan rayuwar Hausawa ta gargajiya	Ma'anar al'ada da al'adun Hausawa
Magaji (1982)	Wasu al'adun Hausawa, yanaye-yanayensu a ƙasar Katsina	Ma'anar al'ada da al'adun Hausawa
Yaro (1994)	Jirwayen al'adun Hausawa a kanFulaninYola	Ma'anar al'ada da al'adun Hausawa
Ya'u (2009)	Al'adun Hausawa a cikin wasannin yara	Ma'anar al'ada da al'adun Hausawa
Mu'azu (1985)	Tasirin al'adun Hausawa a kan ƙabilun Yawuri	Ma'anar ala'ada da al'adun Hausawa
Maikuɗi (1992)	Tufafin Hausawa Na Gargajiya	Al'adun Hausawa
Mani (1956)	ZuwanTurawaNijeriya ta Arewa	Al'adun Hausawa
Usman (1993)	Taƙaitaccen nazarin girke-girke gargajiya na Hausawa	Al'adun Hausawa

Marubuci	**Aikin da aka duba**	**Abin da aka samu**
Mashi (2002)	Zama da maɗ aukin kanwa: tasirin zamananci kan rayuwar Hausawa	Al'adun Hausawa
Dansadau (1995)	Tasirin al'adun turawa a kan auren Hausawa 'yan book	Al'adun Hausawa
Bunza (2006)	Gadon feɗ e al'ada	Ma'anar al'ada da al'adun Hausawa
Danjuma (1983)	Bunƙ asar Hausa a Nijeriya daga 1960-1980	Al'adun Hausawa
Furniss (2004)	Bibliography of Hausa popular Fiction (1987-2002)	Al'adun Hausawa
Mani (1956)	ZuwanTurawaNijerya ta Arewa	Al'adun Hausawa
Maikuɗ I (1992)	TufafinHausawa na gargajiya	Al'adun Hausawa
Muhammad (1991)	Tasirin zuwan Turawa a kan sarautun gargajiya	Al'adun Hausawa
Sadiq (2008)	Al'adun haihuwa da goyon ciki a ƙasar Nasarawa	Al'adun Hausawa
Umar (1986)	DangantakarAdabida Al'ada	Al'adun Hausawa
Skinner (1980	An anthology of Hausa literature	Al'adun Hausawa
Ya'u (2009)	Al'adun Hausawa a cikin wasannin yara	

Marubuci	**Aikin da aka duba**	**Abin da aka samu**
Buba (2005)	Adabi mai tafiya: waiwaye a kan fasahar mayar da littafi zuwa fim	Ma'anar Adabi da ire-irensa.
Dangambo (1985)	Rabe-raben Adabin Hausa da muhimmancinsa	Ma'anar Adabi da ire-irensa
Malunfashi (2000)	JanaizarAdabinKasuwarKano	Ma'anarAdabida Ire-irensa
Umar (1986)	Guntattakin zantukan hikima na Hausa	Ma'anar Adabi da ire-irensa.
Yahaya (1978)	Darussan Hausa don manyan makarantu sakandare	Ma'anar Adabi da ire-irensa
Abbas (2008)	SassarkuwarAdabi cikin Adabi: Nazarin adon harshe a waƙ oƙ in fina-finan Hausa	Ma'anar Adabi da ire-irensa
Junaidu (2007)	Harsheda Adabin Hausa a kammale don manyan makarantun sakandare	Ma'anar Adabi da ire-irensa
Magaji (1982)	Rabe-Raben Adabin baka	Ma'anar Adabi da ire
Umar (1982)	Adabin baka	Ma'anar Adabi da ire
Yunusa (1977)	Hausa a dunƙ ule	Hanyoyin koyarwa

Marubuci	**Aikin da aka duba**	**Abin da aka samu**
Bergery (1993)	A Hausa-English Dictionary and English-Hausa vocabulary	Ma'anar Harshe
Bosso (2010)	Nazarin Ajami cikin Hausa don manya da ƙanana	Ma'anar Harshe
Furniss (2004)	Bibliography of Hausa popular fiction (1987-2002)	Ma'anar Harshe
Busha (1980)	Research Methodology, librarianship techniques and interpretation	Hanyoyin koyarwa
Elay (2004)	The structuring of initial description or demonstration teaching of procedures	Hanyoyin koyarwa
Kogan (1989)	The structural approach to cooperative learning "educational leadership"	Hanyoyin koyarwa
Zarruk (1979)	Siffofin aikin koyarwa	Hanyoyin koyar da al'ada
Alhicose (2009)	Effective school Discipline: counseling is a viable alternative to purnishment	Hanyoyin koyarwa
Arans (1991)	An evaluation of the methodology of teaching poetry in secondary school in Zaria	Hanyoyin koyarwa
Adesina (1980)	Same aspect of school management	Hanyoyin koyarwa

Barrel (1975)	Teacher's and law, Great Britain	Hanyoyin koyarwa
Billow, (1968)	The techniques of Language teaching	Hanyoyin koyarwa
Biakolo (1992)	Countdown to SSCE literature in English	Hanyoyin koyarwa
Duke (1984)	The role of reflection problem-solving and discussion in the teaching of literature	Hanyoyin koyarwa
Elay, (2004)	The structuring of initial descriptions or demonstration teaching of procedures	Hanyoyin koyarwa
Joseph (2000)	An evaluation of the methodology of teaching literature in primary school	Hanyoyin koyarwa
Kemmis (1988)	Beyond discipline: from compliance to community	Hanyoyin koyarwa
Lazar (1993)	Literature And Language Teaching: A Guide for teachers and trainers	Hanyoyin koyarwa
Louise, (1976)	Literature as exploration	Hanyoyin koyarwa
Marry (1965)	Teaching language: composition and literature	Hanyoyin koyarwa
Moody (1968)	The teaching of literature	Hanyoyin koyarwa
Okafor (2008)	Teaching Methodology: Anapproach in social studies	Hanyoyin koyarwa
Olugbenga (2003)	Comprehensive literature in English	Hanyoyin koyarwa

BABI NA UKU

HANYOYIN BINCIKE

3.1 Gabatarwa

A wannan babi za a dubi hanyoyin da wannan binciken ya bi wajen samar da bayanai daban-daban tare da bayanan wuri kuma tambayoyi da aka yi wajen gudanar da wannan bincike. Watau tambayoyin da aka tsara na musamman ga malamai wanda ya taimakawa wannan bincike ta hanyar amfani da amsoshin da suka bayar. A ƙarƙashin haka ne babin ya bayyana muhimmancin abubuwan da aka yi amfani da su kamar nau'in bincike da tsarin bincike da samfurin gudanar da bincike da na adadin makarantu da ɗalibai da ma'aunin tattara bayanai da hanyoyin tantance bayanai da kuma gwajin ma'aunin bincike.

3.2 Tsarin Bincike

Alphonsus (2012), ya ce tsarin bincike dabara ce da mai bincike ke amfani da ita domin samun amsoshin abin da ya shige masa duhu ko kuma gano tasirin abu kan wani abu. A wannan bincike za ayi amfani da tsarin bincike na kafin gwaji da kuma bayan gwaji domin gano Tasirin Amfani Da Zantukan Hikima Wajen fahimtar Al'adun Hausawa Ga Daliban Firamare Aji Biyar a Karamar Hukumar Zariya ta Jihar Kaduna. Tsarin jadawalin kafin gwaji da bayan gwaji.Jadawali 3:1 Jadawalin da aka zana a sama ya nuna za a ɗauki rukuni biyu kafin gwaji saura rukunin bayan gwaji.

Jadawali 3:1 kafin Gwaji da bayan Gwaji

Rukuni	**Kafin gwaji**		**Bayan-gwaji**
Ɗaliban da aka koyar	40	-	40
Ɗaliban da ba'a koyar ba	40	-	40

Tushe: Alphonsus, 2012

3.3 Samfurin Gudanar da Bincike da Hanyar Fitar da Shi

Asika (1991) ya bayyana ma'anar samfuri da cewa, "wani ɗan kaso ne da akan keɓe daga cikin adadi na al'umma ta hanyar amfani da wata karɓaɓɓiyar dabara, don karbar bayanai kai tsaye. A saboda haka, an kebe makarantu goma don gudanar da wannan bincike".

A wannan bincike an yi amfani da kashi ɗaya cikin goma (1/10) na adadin ɗaliban a matsayin samfuri, domin su wakilci sauran. Anyin haka ne bisa la'akari da ra'ayin Alphonsus (2012:74) inda ya bayyana cewa idan adadin yawan ɗalibai a makaranta ya kai dubu biyar to, za a iya ware guda ɗari biyar daga ciki, a matsayin samfuri don gudanar da bincike.

Makarantun da aka keɓe don gudanar da binciken su ne:

Jadawali 3.1 Yawan Ɗalibai

Lamba	Gunduma	Makarantu	Ɗalibai
I.	AnguwanFatika	AhmadFatika	442
i.	KwarbaiA	TurakiAli	204
ii.	KwarbaiB	AluDansidi	513
iii.	Kufena	BashirAbubakar	279
iv.	Gyallesu	AbubakarMaccido	330
v.	Dutsen Abba	Hange	88
vi.	TudunWada	Baba-Ahmad	303
vii.	Tukur-Tukur	AdamB. Dikko	435
viii.	Dambo	HarunaSoba	219
ix.	LimancinKona	SarkiJa'afaru	780
x.	**Jimilla**		**3593**

Tushe: *Sakamakon aikin Bature, 2017*

An ɗauki makaranta ɗaya da aka yi bincike a kowacce gunduma a cikin ƙaramar hukumar Zariya. Makarantar firamare ta Ahmad Fatika dake Anguwan Fatika tana da ɗaliban aji biyar 442, a yayin da Alu Dansidi L.E.A. Primary School da ke Kwarbai "B" na da ɗalibai 513, ita kuwa makarantar Bashir Abubakar da ke Kufena na da ɗaliban aji biyar kimanin 279. Abangare daya kuwa Turaki Ali L.E.A Primary School na da ɗalibai 204, amma makarantar Abubakar Maccido da ke Gyellesu kuwa na da adadin ɗalibai 'yan aji biyar guda 330.Sai makarantar Hange da ke Dutsen-Abba wanda ke da adadin ɗalibai 'yan aji biyar guda 88, ita kuma Baba Ahmad dake Tudun Wada tana da adadin ɗalibai 'yan aji biyar guda 303.Makarantar Adam B. Dikko da ke Tukur-

tukur na da adadin ɗalibai ‘yan aji biyar guda 435, makarantar Haruna Soba da ke Dambo na da adadin ɗalibai na aji biyar guda 219.Sai kuma makarantar Sarki Ja’afaru da ke Limancin Kona da ke da adadin ɗalibai ‘yan aji biyar guda 780.

Waɗannan makarantu guda goma suna da jimillar ɗalibai 3593. Saboda haka akafitar da samfurin binciken ta hanyar amfani da kason ɗaya bisa goma ($^1/_{10}$) na adadin ɗaliban waɗannan makarantu goma kamar haka:

Jadawalin 3.2 Samfurin Makarantu Da Ɗalibai

Lamba	Sunan Makaranta	Ɗalibai	Samfuri	Kaso Bisa Dari(%)
i.	AhmadFatika	442	44.2	10%
ii.	AluDansidi	513	51.3	10%
iii.	BashirAbubakar	279	27.9	10%
iv.	TurakiAli	204	20.4	10%
v.	AbubakarMaccido	330	33	10%
vi.	Hange	88	8.8	10%
vii.	Baba Ahmad	303	30.3	10%
viii.	AdamB.Diko	435	43.5	10%
ix.	HarunaSoba	219	21.9	10%
x.	SarkiJa'afaru	780	78	10%
Jimilla	goma(10)	3593	359	10%

Tushe:*Sakamakon aikin Bature, 2017.*

**Za a sami yanayin tambayoyin a rataye na 6 da ke cikin wannan bincike.*

3.4 Ma'aunin Tattara Bayanai

Wannan bincike ya yi amfani da tambayoyi da aka tsara na gwaji domin auna fahimtar ɗalibai a matsayin ma'aunin tattara bayanai.

3.5 Dabarun Tattatara Bayanai

A nan, an koyar da al'adun Hausawa ta hanyar amfani da zantukan hikima, an kuma shirya tambayoyin gwaji na farko don a nuna sakamakon fahimtar ɗalibai. Tambayoyin an yi su ne ga ɗaliban aji biyar don nuna yadda ake amfani da zantukan hikima wajen koyar da al'adun Hausawa. Anraba jimillar ɗaliban zuwa rukuni biyu, wato waɗanda aka ba su horo da waɗanda ba a ba su horo ba, sannan an yi amfani da tambayoyin gwaji a kansu, duka don a auna fahimtarsu.

An kuma rarraba tambayoyin zuwa gida uku kamar haka:

i. Kashi na farko bangaren insha'i ne, (essay).
ii. Kashi na biyu bangaren cike gurbi ne (fill in the black space).
iii. Kashi na uku ɓangaren canki-canka (objective) ne.

A gaba ɗaya, an buƙaciɗalibai su amsa tambayoyi hamsin kenan. Wanda hakan ya haifar da samun kason da kason jimilla maki dari (100) ke nan.Bayan an yi amfani da tambayoyi don auna fahimtarsu, sai aka adana sakamakon zuwa lokacin da aka bayar da horo ga ɗaliban da aka keɓe.

Daga ƙarshe kuma, sai aka sake shirya wasu tambayoyin gwaji tamkar na farko don sake auna fahimtarɗalibai. Sai dai a wannan karon, tambayoyin sun shafi dukkan ɗaliban ne, da aka ba horo da kuma waɗanda ba a ba horo ba.

3.6 Hanyoyin Tantance Bayanai

Ga baki ɗaya, bayanan da aka samu ta hanyoyin tattara su, an tantance su ne a babi na huɗu na wannan bincike. A nan an yi bayanai dalla-dalla ta hanyar amfani da jadawalai. Haka kuma an yi amfani da hanyar kididdiga don samun ingantattu kuma sahihan bayanai bayan an tantancesu.

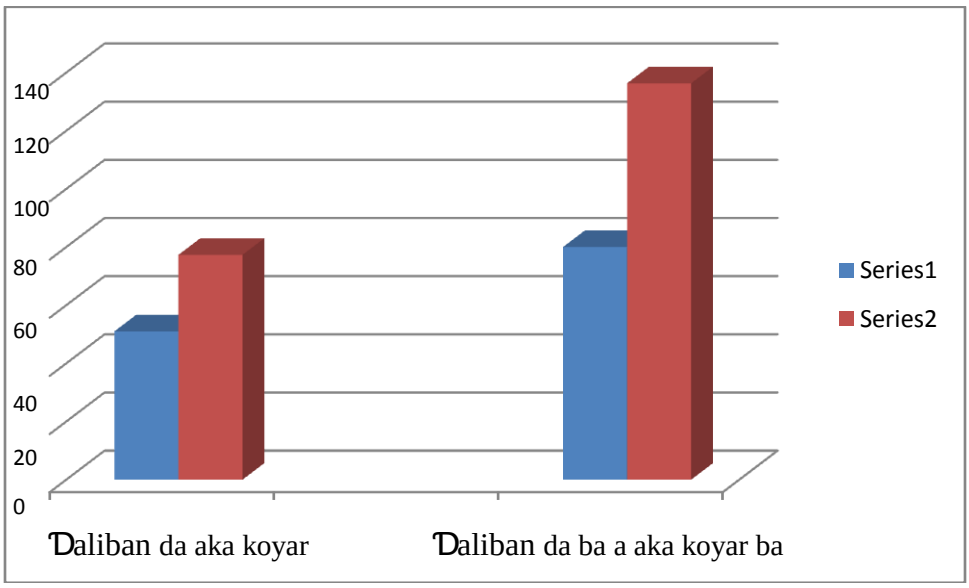
3.7 Gwajin Ma'aunin Bincike

Bryman (2008),"gwajin ma'aunin bincike na nufin a tabbatar da ingancin ma'aunin ta yadda za a auna abin da aka binciko a kuma tabbatar da gwajin". Orodho (2005): ya kalli matsalar da cewa "tabbatar da gwajin duk aka yi,to a gansu cewa an sami ainihin abin da ake nema".

Domin tabbatar da ingancin ma'aunin bincike, a cikin wannan aiki, an shirya tambayoyin gwaji na musamman waɗanda akafahimta,ta hanyar amfani da zantukan hikima wajen koyar da ɗalibai 'yan aji biyar na firamare al'adun Hausawa. An yi amfani da ɗaliban aji biyarne na makarantar Ahmadu Fatika da ke Anguwan Fatika, Zaria. Kafin a gwada ɗaliban sai da aka ba su horo na tsawon makonni biyar, wanda yin haka ya tabbatar da ingancin ma'aunin bincike.

3.8 Sakamakon Ziyarar Wucin Gadi

An gudanar da ziyarar wucin gadi a makarantar firamaren Ahamadu Fatika da ke Anguwan Fatika cikin birnin Zaria.An yi Amfani da ɗaliban aji biyar kuma an yi amfani da tsararren gwaji ta hanyar amfani da zantukan hikima wajen koyar da al'adun Hausawa.



Sakamakon aikin Bature, 2017

A wannan sakamakon wucin gadi angano cewa ɗaliban da aka koyar ta amfani da wasan kwaikwayo sun sami kashi 68%, amma sakamakonsu kafin gwaji shi ne 42%. Bayan gwaji kuwa an sami 130% waɗanda aka koyar ta amfani da zantukan hikima wanda sakamakon su kafin haka suna da 79%. Wannan ya nuna cewa akwai bambanci tsakanin waɗanda aka amfani da zantukan hikima wajen koyar da al'adun Hausawa fiye da waɗanda ba a yi amfani da zantukan hikma wajen koyar da su. Sakamakon Ɗaliban Wucin gadi za a iya ganin shi a rataye na 7.

BABI NA HUDU

TANTANCEWA

4.1 Gabatarwa

A wannan babi, an tantance sakamakon bincike, inda aka gabatar da bayanai waɗ anda aka tattara a ƙ arƙ ashin wasu batutuwa. An yi nazari a kan tambayoyi da suka shafi binciken da kuma ƙ arin bayani a kan sakamakon binciken, haka kuma an tattauna tare da kawo mahimman abubuwa da aka gano, daga nan kuma sai kuma kammalawa wanda ke a ƙ arshen babi.

4.2 Ƙididdiga

Akwai ƙ ididdiga da aka yi wanda ya shafi gwajin da ya gabata wajen koyarwa ta hanyar amfani da zantukan hikima wajen koyar da al'adun Hausawa da wanda aka yi amfani da wata hanyata daban, sannan kuma an kawo sakamakon da aka samu a gwaji na farko da na biyu. Hakan ya yi matuƙ ar taimakawa wajen ƙ ididdigan bayanai da ke gaba a cikin babin.

A gaba ɗ aya, akwai jimillan ɗ alibai guda tamanin(80) waɗ anda aka raba su zuwa gida biyu, wato kaso na farko, an ba su horo, kaso na biyu kuwa, ba a basu horo ba. A kowanne kashi akwai ɗ alibai arba'in(40).Kididdigan da aka yi amfani da shi, shi ne kaso (40) da aka ba su horo. An koyar da kashin farko ne ta hanyar amfani da zantukan hikima(Karin magana) kashi na biyu kuwa ta hanyar amfani da wasan kwaikwayo.

Jadawali na 4.1: Kididdigan ya gudana ne tare da sakamakon gwaji a kan koyar da amfani da zantukan hikima (Karin Magana) wajen koyar da al'adun Hausawa.

Lambar Jadawali 4.1

Rukunin Gwaji		**Sakamako Kafin Gwaj**	
	N	**Matsakaici(Mean)**	**Karɓ aɓ ɓ en ma'auni (S.D)**
Ɗalibanda ba a koyar ba	40	30	12.04
Ɗaliban da aka koyar	40	32	41.6

***Tushe**: Sakamakon aikin Bature, 2017*

A wannan jadawalin mai lamba 4.1 an nuna sakamakon da aka samu, bayan an gabatar da gwajin da aka yi. Ɗalibai (32) da suka sami sakamako su ne waɗ anda aka yi amfani da zantukan hikima (karin magana a kansu) waɗ anda suka sami (30) kuwa su ne aka yi amfani da wasan kwaikwayo wajan koyar da su al'adun Hausawa. Wannan ya nuna cewa an fi samun sakamako mai yawa ga ɗ aliban da aka yi amfani da zantukan hikima (karin magana) wajen koyar da su al'adun Hausawa fiye da waɗ anda aka koyar ta hanyar amfani da wasan kwaikwayo,a wannan jadawalin.

4.3 Bayanai Game da Tambayoyin Bincike

Akwai tambayoyin bincike da aka ambata a babi na farko na wannan bincike kamar haka:

i. Ko za a iya amfani da zantukan hikima wajen fahimtar da ɗ aliban firamre na aji biya al'adun Hausawa?

ii. Ko za a iya amfani da dabarun koyarwa don cusawa ɗ alibai ƙ aunar al'adun Hausawa ta hanyar amfani da zantukan hikima?

iii. Ko daina koyar da al'adun Hausawa ta hanyar zantukan Hausawa musamman ga ɗ alibai a wani lokaci zai sa a manta da su, ko kuma sub ace kwata-kwata?

iv. Ko za a iya tabbatar da muhimmancin al'adun Hausawa a cikin zantukan hikima don koyar da ɗ alibai tarbiyya?

Bayanin da ya ƙunshi ƙididdiga da aka yi domin tattara bayanai a lokacin da ake gudanar da gwajin, ya ta'allaka ne gaba ɗ aya a kan yadda aka amsa tambayoyin da suka shafi binciken,wanda a yanzu za a warware su filla-filla.

4.3.1 Tambaya ta Farko

4.3.2 Ko za a iya amfani da zantukan hikima wajen fahimtar da ɗ aliban firamre na aji biya al'adun Hausawa?

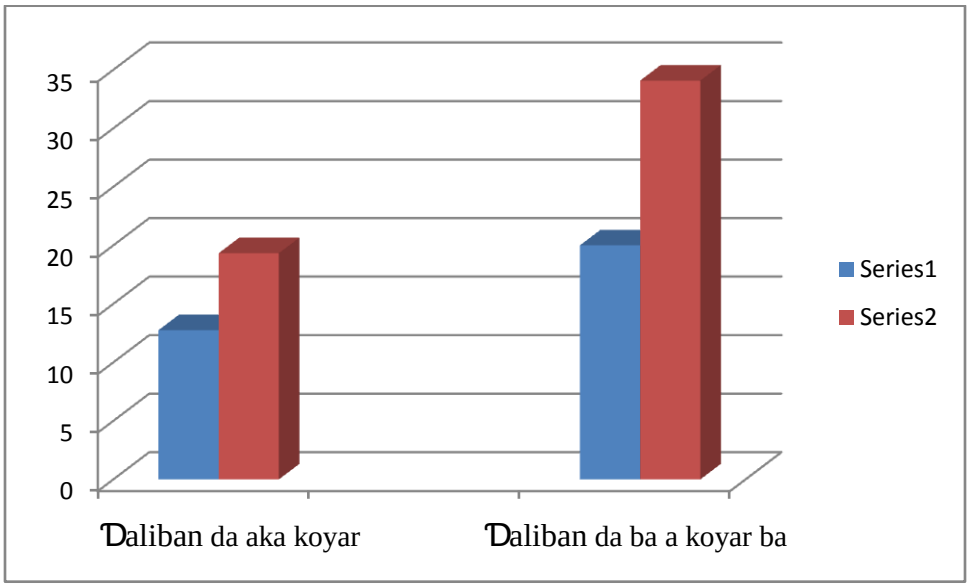
Amsar wannan tambayar za ta biyo baya kamar haka; Babban dalilin da ya sa aka yi wannan tambayar shi ne, binciken yana da tabbacin akwai dabaru da dama da ake iya amfani dasu wajen koyar da al'adu, kuma a fahimce su.Amma abin da ake so a nuna a nan shi ne, yaya nau'o'in dabarun suke?Kuma yaya ɗ aliban suke iya gane al'adun Hausawa idan an yi amfani da wata dabara wajan koyar da su? Shin koyarwa ta hanyar amfani da waɗ ansu salailai, wani salo zai iya yin tasiri ga ɗ alibaida aka koyar da wani salo fiye da waɗ anda ba a koyar da wani salo ba?

Jadawali na 4.2: Sakamakon gwajin da aka samu wanda ya shafi gwaji ta amfani da zantukan hikima (Karin magana) tare da wasan kwaikwayo (wasan 'yar tsana) da kuma gwaji ba tare da wani salo ba. Abin da aka koyar al'adun aure.

Lambar Jadawali 4.2

Rukunin Gwaji		**Sakamako Gwaji**	**Kafin**	**Sakamako Bayan Gwaji**	
	N	**Matsakaici (Mean)**	**Karɓ aɓ ɓ en ma'auni (S.D)**	**Matsakaici (adadi)**	**Karɓ aɓ ɓ en ma'auni (S.D)**
Ɗaliban da ba a koyarb	40	12.75	5.57	19.33	13.14
Ɗaliban da ba a koyar	40	20	13.28	34.08	13.32

***Tushe**: Sakamakon aikin Bature, 2017*



***Tushe**: Sakamakon aikin Bature, 2017*

A wannan jadawali da ke sama mai lamba (4.2) an nuna yadda yadda sakamakon da aka samu a wajen gwada amfani da dabaru wajan koyar da al'adun Hausawa ya kasance a gwajin adabin ƙiddigan da aka samu na ɗaliban da ba a ba su horo ba (control) ya kai adadi na (12.75),bayan an yi gwaji kuma,ya haura adadi na (19.33).Sai

kuma waɗanda aka ba su horo (experimental) waɗanda suke da adadi na (20) kafin gwaji, amma bayan gwaji suka koma da adadi na (34.08). A bayyane take cewa sakamakon ya nuna karara samun dabaru da dama wajan koyar da ɗalibai ‘yan aji biyar na firamare, kuma wannan ce amsar tambaya ta farko wacce ta shafi wannan bincike.

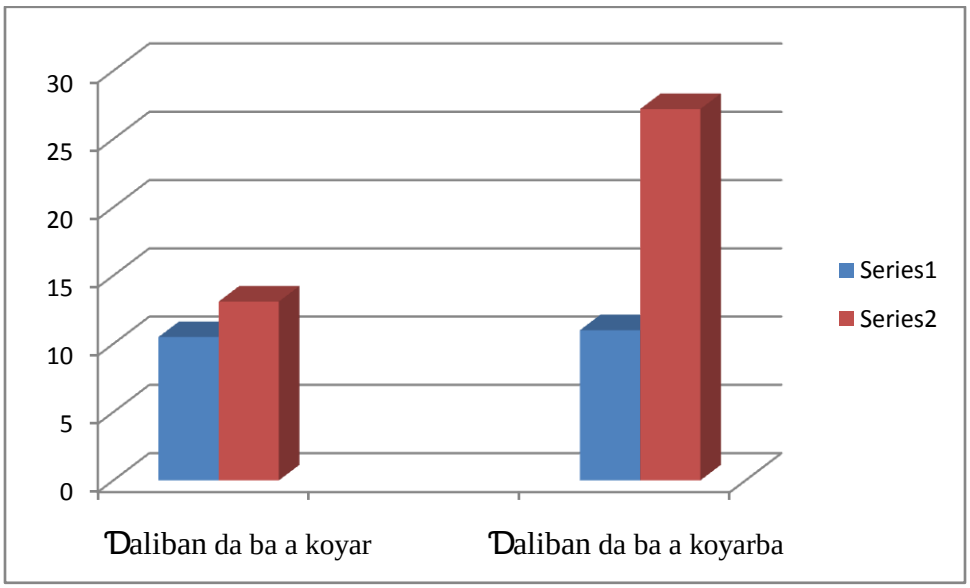
4.3.2 Tambaya ta Biyu

Ko ana iya amfani da zantukan hikima a matsayin hanyar koyar da al’adun Hausawa ga ɗaliban firamare aji biyar? Abin nufi a nan, ana so a sauƙaƙa wa ɗalibai hanyar da za su bi wajen fahimtar al’adun Hausawa ta amfani da zantukan hikima. Kamar yadda bayanan da aka samu a wajan malaman Hausa a ƙaramar hukumar Zariya ya nuna. Domin gano amsar wannan tambayar an kasa ajin zuwa gida biyu; kashi na farko ba a ba su horo ba(control) kashi na biyu kuwa an ba su horo (experimental) dukkanin kason ɗaliban an yi masu gwaji iri biyu; ga jadawalin kamar haka ta takaitawa.

Jadawali na 4.3: sakamakon gwajin da aka samu ta amfani da zantukan hikima wajen koyar da al’adun Hausawa.

Rukunin Gwaji		**Sakamako Kafin Gwaji**		**Sakamako Bayan Gwaji**	
	N	**Matsakaici(Mean)**	**Karɓa aɓa ɓen ma'auni (S.D)**	**Matsakaici(Mean)**	**ƙarɓa aɓa ɓen ma'auni (S.D**
Ɗaliban da ba a koyarba	40	10.5	10.23	13.1	9.26
Ɗaliban da ba a koyar ba	40	11	5.92	27.2	12.95

***Tushe**: Sakamakon aikin Bature, 2017*



***Tushe**: Sakamakon aikin Bature, 2017*

A wannan jadawalin da ke sama an nuna yadda sakamakon da aka samu a wajen gwada amfani da zantukan hikima wajen koyar da al'adun Hausawa. A gwajin adadin ƙididdigan da aka samu a ɗaliban da ba a ba su horo ba(control) suna da adadi na (10.5) kafin a yi gwaji, bayan kuma ɗaliban da aka ba su horo (experimental) waɗanda suke da adadi na (11) kafin a yi gwaji, amma da aka yi gwaji suna da adadin ƙididdiga(27.2). Wannan ya nuna cewa lallai ana yin amfani da zantukan hikima wajan koyar da al'adun Hausawa ga ɗalibanaji biyar na firamare, kuma wannan shi ne amsar tambaya ta biyu na wannan bincike.

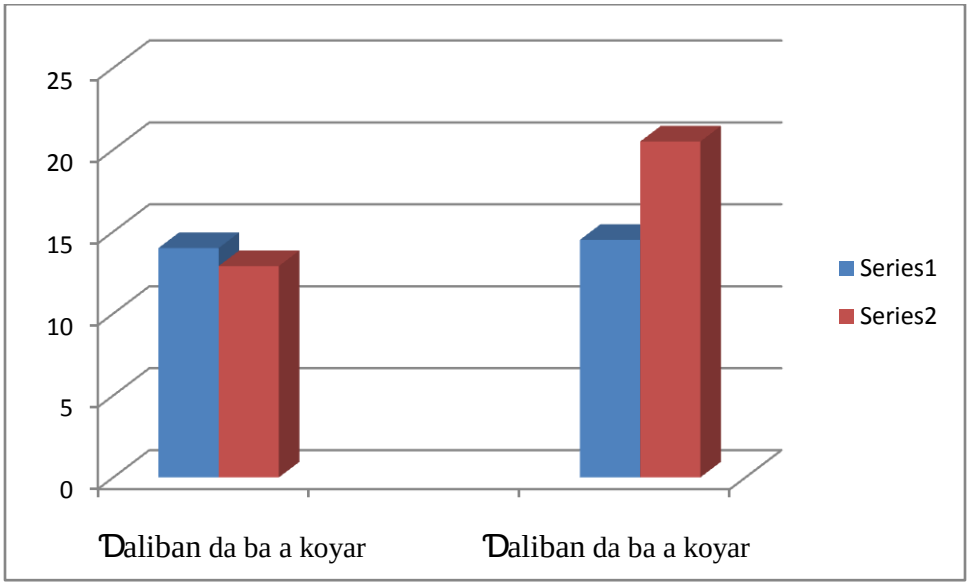
4.3.3 Tambaya ta Uku

Ana ganin kamar idan aka daina koyar da al'adun Hausawa, musamman ga yara ƙanana wani lokaci za a iya mantawa da su, ko kuma su ɓace kwata-kwata ba a jinsu. A nan an yi tunanin al'adun Hausawa suna neman ɓacewa musamman ga yara kanana waɗanda suke firamare. Kamar yadda bayanan malaman Hausa suka nuna a lokacin da suke amsa tambayoyin da aka ba su. Domin gano amsar wannan tambayar an kasa ajin

zuwa gida biyu; kashi na farko waɗanda ba a ba su horo ba (control) sai kashi na biyu kuwa an ba su horo (experimental). Dukkan kason ɗaliban an yi masu gwaji iri biyu. Ga jadawali kamar haka :

Jadawali na 4.4: Sakamakon gwaji da aka samu wanda ake ganin rashin koyar da al'adun Hausawa ga ɗalibai na firamare zaisa mantawa da su.

Rukunin Gwaji		**Sakamako Kafin Gwaji**		**Sakamko Bayan Gwaji**	
	N	**Matsakaici(Mean)**	**Karɓaɓɓen ma'auni (S.D)**	**Matsakaici(Mean)**	**Karɓaɓɓen ma'auni (S.D)**
Ɗaliban da ba a koyarba	40	14	10.19	12.9	9.5
Ɗaliban da aka koyar	40	14.5	10.71	20.5	11.66



***Tushe**: Sakamakon aikin Bature, 2017*

A wannan jadawalin da ke sama an nuna yadda sakamakon da aka samu wajen gwaji da aka yi wanda ake ganin rashin koyar da ɗ alibai‘yan firamare aji biyar al’adun Hausawa, wani lokaci za a daina jinsu. Waɗ anda ba a ba su horo ba (control) suna da (14), bayan da aka yi gwaji suna da adadi na (12.9). A nan babu wani bambanci mai yawa a tsakani. Sai kuma ɗ aliban da aka ba su horo (experimental) suke da adadi na (14.5) kafin a yi gwaji, bayan an yi gwaji kuma suka koma (20.5) na adadin ƙ ididdiga. A nan akwai bambanci, wanda ya nuna cewa rashin koyar da al’adun Hausawa ga ɗ alibai ‘yan firamare aji biyar zai iya sanya wa aji ba a jinsu ko kuma su bace kwata-kwata. Kuma wannan sakamakon da aka samu ita ce amsar tambayar ta uku da ta shafi wannan bincike da ake gudanarwa.

4.3.4 Tambaya ta Hudu

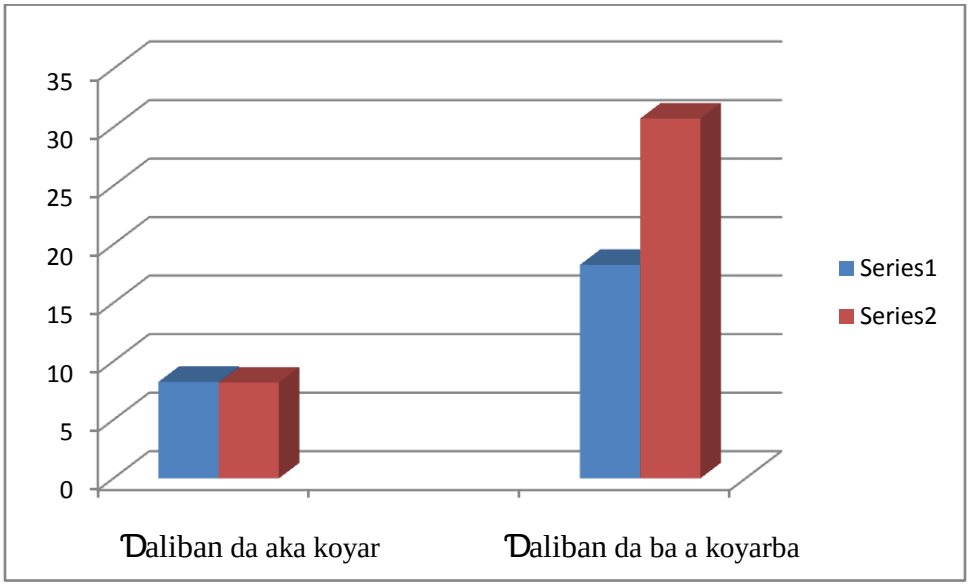
Ko za a iya tabbatar da muhimmancin al’adun Hausawa a cikin zantukan hikima don koyar da ɗ alibai tarbiyya?

A nan ana son a ga yadda ɗ alibai suke sha’awar nazari ko bincike a fagen al’adu, tare kuma da duba yadda ɗ alibai musamman ‘yan aji biyar na firamare suke nuna sha’awarsu ga al’adun Hausawa. Kamar yadda bayanan malamai ya gabata a lokacin suke amsa tambayoyi da aka ba su. Domin gano amsar wannan tambayar an kasa ajin zuwa kashi biyu; kashi na farko waɗ anda ba a masu horo ba (control) da kuma kashi na biyu; waɗ anda aka ba su horo (experimental). Dukkanin kason nan na ɗ alibai an yi masu gwaji iri biyu domin tantancewa. Ga jadawali kamar haka:

Jadawali na 4.5: sakamakon gwaji da aka samu wanda ake ganin al'adun Hausawa ba kashin yarwa ba ne a fagen nazari.

Rukunin Gwaji		Sakamako Kafin Gwaji		Sakamako Ba Gwaji	
	N	Matsakaici (Mean)	Karɓ aɓ ɓ en ma'auni (S.D	Matsakaici (Mean)	Karɓ aɓ ɓ en ma'auni (S.D)
Ɗaliban da ba a koyarba	40	8.25	5.27	8.18	6.23
Ɗaliban da aka koyar	40	18.25	12.53	30.75	13.97

***Tushe**: Sakamakon aikin Bature, 2017*



***Tushe**: Sakamakon aikin Bature, 2017*

A wannan jadawalin da ke sama an nuna yadda sakamakon da aka samu wajen gwada sha'awar ɗ alibai ga al'adun Hausawa. A gwajin adadin ƙ ididdaga da aka samu na ɗ aliban da ba a ba su horo ba(control) adadin ya nuna (8.25) kafin gwaji bayan gwaji kuma ya koma (8.18). Waɗ anda yake nuna cewa babu wani bambanci mai yawa. Amma kuma a sakamakon gwajin da aka samu na ɗ aliban da aka ba su horo ya nuna cewa akwai adadi na (18.25) kafin gwaji, bayan an yi gwaji kuma an samu adadi (30.75).

Wannan ya nuna cewa lallai ɗaliban suna sha'awar al'adun Hausawa, wanda hakan ke nuna cewa al'adun Hausawa ba ƙashin yarwa ba ne a fagen nazari, wanda wannan sakamakon na ƙididdiga ya zama amsar tambaya ta hudu wanda ya shafi wannan bincike.

4.4 Bayanai a kan Hasashen Bincike

A gwajin da ya gabata wanda ya shafi hasashen wannan bincike, kuma wannan hasashe shi zai zama bayani game da hasashen binciken. Wanda ake buƙatar a sami matsaya na (p=0.05) a kan hasashen da aka yi wa ɗaliban wajen amfani da zantukan hikima wajen koyar da al'adun Hausawa. Hasashen bincike ya nuna sakamakon gwaji da aka samu daga jadawali na hasashen kamar haka.

4.4.1 Hasashe na Farko

Akwai hasashen cewa, ana iya samun dabarun koyar da al'adun Hausawa ga ɗaliban firamare aji biyar. An samu banbamci tsakanin ɗaliban da aka yi amfani da waɗansu dabaru wajen koyar da al'adun Hausawa da ɗaliban da ba a yi amfani da wasu dabaru ba. An yi amfani da karantarwa ne kawai tare da rubuta abin da aka tsara.

A jadawali na 4.6: A sakamakon gwajin da ya gabata wajen amfani da wasu dabaru da kuma wanda ba a yi amfani da wasu dabaru ba.

Samfuri guda biyu na (t-test) a kan adadin ƙididdiga na yadda ɗalibai suke fahimtar al'adun Hausawa ta amfani da dabaru.

Rukunin Gwaji	N	Matsakaici(Me	Karɓaɓɓen ma'auni (S.D)	T-Value	DF	T-Critical
Ɗaliban da ba a koyar ba	40	19.33	13.14	1.83	39	2.02
Ɗaliban da aka koyar	40	34.08	13.33			

***Tushe**: Sakamakon aikin Bature, 2017*

A sakamako da aka samu na jadawali 4.4.1 ya nuna cewa, rukunin da aka horar ta amfani da wasu dabaru wajen koyar da al'adun Hausawa sun fi rukunin ɗaliban da ba a yi amfani da wasu dabaru ba. A hasashen (t-value) ana da gwaji na adadin (1.83) na ainihin yawan ɗaliban (39) wanda idan aka danganta wannan adadi na asalin adadin ana da (2.02). Hasashen ya nuna da (0.05), p-value wanda hakan ke nuna cewa an sami fiye da abun da aka za ta na hasashen binciken (p>0.05). kenan a nan bisa jimillan ƙididdiga da aka gudanar ya nuna cewa, akwai dabaru da dama da ake amfani da su wajen koyar da al'adun Hausawa.

4.4.2 Hasashe na Biyu

Hasashen ya nuna cewa ana iya amfani da zantukan hikima a matsayin hanyar koyar da al'adun Hausawa ga ɗaliban firamare aji biyar. Sakamakon da aka samu na rukunin ɗalibai guda biyu; wato waɗanda aka ba su horo ta hanyar amfani da zantukan hikima da wadan da ba a ba su horo ba. Ga sakamakon da aka samu a nan ta hanyar taƙaitawa a cikin jadawali na 4.4.2 kamar haka.

Jadawali 4.7: samfari biyu na (t-test) a kan ƙididdiga na sakamakon ɗalibai waɗanda aka yi amfani da zantukan hikima wajan koyar da su al'adun Hausawa da waɗanda ba a yi ba.

Rukunin Gwaji	N	Matsakaici(Mea	Karɓaɓɓen ma'auni (S.D)	T-Value	DF	T-Critical
Ɗaliban da ba a koyarba	40	13.1	9.26	4.67	39	2.02
Ɗaliban da aka koyar	40	27.2	12.95			

***Tushe**: Sakamakon aikin Bature, 2017*

A sakamakon da aka samu na jadawali 4.4.2 ya nuna cewa, rukunin da aka horar ta amfani da zantukan hikima a matsayin hanyar koyar da al'adun Hausawa sun fi samun

kaso mafi rinjaye fiye da rukunin da aka yi amfani da wata hanyar daban. A hasashen (t-value) ana da adadi na (4.67) na ainihin yawan ɗalibai (39) mai dangane da asalin (2.02), hasashen ya nuna (0.05),p-value. Wanda bisa ƙididdiga ke nuna cewa an samu fiye da adadin da ake zata (p>0.05). Bisa jimillan ƙididdigan ya nuna cewa, amfani da zantukan hikima a matsayin hanyar koyar da al'adun Hausawa ya fi sauƙi, kuma ya fi saurin sanya ɗalibai ganewa.

4.4.3 Hasashe na Uku

Akwai yiwuwar cewa muddin aka daina koyar da al'adun Hausawa, musamman ga yara kanana wani lokaci za a iya mantawa da su, ko kuma su bace. Sakamakon da aka samu na rukunin ɗalibai guda biyu; waɗanda aka ba su horo; wato aka koyar da su al'adun Hausawa da waɗanda ba a ba su horo ba; watau ba a koyar da su ba. Ga sakamakon nan da aka samu ta hanyar taƙaitawa a cikin jadawali na 4.4.3 kamar haka;

Jadawali 4.8: samfari biyu na (t-test) a kan ƙididdiga na sakamakon ɗaliban da aka koyar da su al'adun Hausawa da waɗanda ba a koyar ba.

Rukunin Gwaji	N	Matsakaici(Mean)	Karɓaɓɓen ma'auni (S.D)	t-value	DF	T-Critical
Ɗaliban da aka a koyar	40	12.9	9.54	1.59	39	2.02
Ɗaliban da ba a koyar ba	40	20.5	11.66			

***Tushe**: Sakamakon aikin Bature, 2017*

A sakamakon da aka samu na jadawali 4.4.3 ya nuna cewa, rukunin da ba ba a koyar da su al'adun Hausawa ba. A hasashen (t-value) ana da adadi (1.59) na ainihin yawan ɗalibai (39) mai dangantaka da asalin adadi (2.02), hasashen ya nuna (0.05), p-value. Wanda bisa ƙididdiga ke nuna cewa an samu fiye da adadi da aka zata (p>0.05). Bisa

jimilan ƙididdiga ya nuna cewa ɗaliban da aka koyar al'adun Hausawa sun fi samun sakamako fiye da waɗanda ba a koyar ba, hakan ya nuna cewa lallai idan aka daina koyar da al'adun Hausawa ga yara wani lokaci al'adun Hausawa za su iya bacewa.

4.4.4 : Hasashe na Hudu

Akwai tunanin cewa al'adun Hausawa ba kashin yarwa ba ne a fagen nazari. Sakamako da aka samu na rukunin ɗalibai biyu; watau waɗanda aka ba su horo da waɗanda ba a ba su horo ba. Ga sakamakon da aka samu ta hanyar taƙaitawa kamar haka:

Jadawalin 4.9: Samfuri biyu na (t-test) a kan ƙididdiga na sakamakon ɗalibai waɗanda aka ba su horo da waɗanda ba a ba su horo ba.

Rukunin Gwaji	N	Matsakaici(Mean)	Karɓaɓɓen ma'auni (S.D)	T-value	DF	T-Critical
Ɗaliban da ba a koyarba	40	8.175	6.22	6.89	39	2.02
Ɗaliban da aka koyar	40	30.75	13.97			

***Tushe**: Sakamakon aikin Bature, 2017*

A sakamakon da aka samu na jadawali 4.4.4 ya nuna cewa, rukunin da aka horar, sun fi samun kaso fiye da rukunin da ba a horar ba. A hasashen (t-value) ana da adadin na (6.89) na ainihin yawan ɗalibai(39) mai danganta da asalin adadi (2.02) hasashen ya nuna adadin (0.05) , p-value waɗanda bisa ƙididdiga ke nuna cewa an samu fiye da abun da aka zata (p>0.05). Bisa jimilan ƙididdiga ya nuna cewa ɗalibai suna sha'awar fagen nazari al'adun Hausawa, wanda hakan ya sanya aka sami rinjaye a ƙididdigan da aka yi.

4.5 Abubuwan da aka Gano a Taƙaice

Muhimman abubuwan da aka gano daga bayan ƙididdiga da aka samu a gwajin da ya shafi hasashen bincike an taƙaita su kamar haka:

I. Tasirin amfani da dabaru ga ɗalibai na da sakamako mai inganci a kan fahimtaɗ alibai wajan koyar da su al'adun Hausawa fiye da waɗanda ba a yi amfani da waɗansu dabaru ba a matsayin mataki na (t-value of 1.83 obtained at 39 degree of freedom).

II. Amfani da zantukan hikima wajan koyar da al'adun Hausawa, ya taka muhimmiyar rawa matuka a sakamakon da aka samu mai yawa a fahimtar ɗalibai, fiye da koyarwa ta wata hanyar ba wannan ba, a matsayin mataki na (t-value of 4.67 obtained at 39 degree of freedom).

III. Ɗalibai da aka koyar da su al'adun Hausawa sun sami sakamako mai inganci fiye da waɗanda ba a koyar da su al'adun Hausawa ba, wanda hakan ke nunawa wani lokaci al'adun Hausawa za su iya ɓacewa, a matsayin mataki na (t-value of 1.59 obtained at 39 degree of freedom).

IV. Sha'awar da ɗalibai suke yi wa fagen nazari al'adun Hausawa ya inganta fahimtar ɗalibai da sakamako mai yawa a kanwaɗanda sa sha'awar al'adun Hausawa a matsayin mataki na (t-value of 6.89 obtained at 39 degree of freedom).

4.6 **Tattaunawa a kan Sakamakon Bincike**

A wannan binciken, an gano tasirin amfani da zantukan hikima wajan koyar da al'adun Hausawa kan ƙwazon ɗalibai wajan koyar da su yadda ake gudanar da al'adun aure da al'adun haihuwa da sauran tsarin zamantakewar Hausawa na cikin gida. An koyar da ɗalibai yadda ake gudanar da aure a al'adun Hausawa zuwa yadda ake gudanar da

bikin suna a cikin al'adun Hausawa, duk an gudanar da wannan bincike ne ga ɗaliban firamare aji biyar na ƙaramar hukumar Zariya, ta hanyar yin gwaji a kan tambayoyin bincike waɗanda suke da alaka da munafar bincike, an kuma sami gagarumar nasara a kan ɗaliban da aka ba su horo, ta amfani da zantukan hikima.

Wannan bincike ya yi daidai da binciken da Musa da Adekunle suka yi. (Musa, 2009) ta tabbatar da samun nasara a lokacin da ta yi amfani da ƙaimi wajan koyar da harshen Hausa a makarantar sakandare. Ta nuna cewa ɗaliban da aka koyar da su ta wannan dabarar sun fi samun sakamako mai kyau fiye da waɗanda ba a yi amfani da wannan salo ba, da adadin ƙididdiga na kashi saba'in da biyar cikin ɗari (75%). A wannan bayanin da (Musa Halima) ta yi, ta bayyana cewa amfani da kaimi wajan koyarwa a matsayin babban mataimaki a lokacin darasi kuma ɗalibai sun samu sauƙin gane darasin. Haka kuma Adekunle(1993) ya bayyana cewa, an samu nasara sosai ga ɗalibaiwaɗanda suka yi amfani da waƙoƙin Ingilishi a darussa daban-daban, tare da abokan karatunsu, waɗanda ba su yi amfani da waƙoƙi ba, ya kuma kara cewa ɗaliban an kasa su zuwa ɓangare uku; na farko sun yi amfani da waƙoƙi a cikin daƙiƙa sittin (60) a kowane mako, kashi na biyu , sun yi amfani da daƙiƙa kasa da sittin sai kuma na karshe sun yi ba tare da waƙoƙi ba. Adekunle ya bayyana bambancin nasarar da aka samu a tsakanin ɗaliban da suka yi amfani da waƙoƙi wajan darussan daban-daban sun fi samun sakamako mai yawa da kashi saba'in cikin dari(70%).

Daga hasashen bincike na farko inda aka fahimci amfani da hanyoyin dabarun koyarwa iri biyu a kan fahimtarɗalibai; wato waɗanda aka koyar da dabarar wasan 'yartsana sun fi samun sakamako mai yawa fiye da waɗanda aka koyar ba tare da wasu dabaru ba, wajan koyar da su al'adun Hausawa. A dalilin haka ne aka tabbatar da hasashen da aka yi. A gwajin hasashen bincike na biyu a wannan bincike, an bayyana

kwazon ɗ alibai wajan fahimtar al'adun Hausawa ga ɗ aliban da aka koyar da su ta amfani da zantukan hikima an kwatanta su da waɗ anda aka koyar da wani dabara ta wannan ba. A sakamakon da aka samu na ɗ alibai, ya nuna waɗ anda aka koyar ta amfani da zantukan hikima sun fi samun nasara sosai fiye da waɗ anda aka koyar da su ba da zantukan hikima ba. Saboda haka hasashen da aka yi, ya yi daidai.

A hasashen bincike na uku an samu bambanci a tsakanin fahimtar ɗ alibaiwaɗ anda aka koyar da su al'adun Hausawa da waɗ anda ba a koyar da su ba ta amfani da zantukan hikima. A sakamakon gwaji ya nuna cewa waɗ anda aka koyar da su sun fi samun nasara fiye da takwararorinsu, waɗ anda ba a koyar ba. Kenan akwai yiwuwar muddin aka daina koyar da al'adun Hausawa ga yara, wani lokaci al'adun za su iya ɓ acewa. A nan hasashen da aka yi ya yi daidai. A gwajin hasashe na huɗ u an samu bambancin sakamako tsakanin kwazon ɗ alibai,waɗ anda aka ba su horo sun fi nuna sha'awarsu a fagen nazarin al'adu. A sakamakon gwaji ya nuna cewa ɗ aliban da aka koyar al'adun Hausawa sun fi samun sakamako mai yawa fiye da waɗ anda ba a koyar ba, waɗ anda kuma ba su nuna sha'awarsu ga fagen na nazari ba. A dalilin haka ne, hasashen na huɗ u ya yi daidai da abin da aka zata.

Wani abu da wannan bincike ya gano shi ne an fahimci cewa, ɗ alibaiwaɗ anda suke zaune a karkara (ƙ auye) na makarantun firamare sun fi nuna sha'awar su ga al'adun Hausawa wanda hakan ya sanya suka fi samun sakamako mai kyau fiye da ɗ aliban firamaren cikin gari, Saboda ɗ aliban makarantun ƙ auye sun fi amfani da Hausar fiye da na birni. Haka kuma binciken ya gano ɗ alibai mata sun fi samun sakamako fiye da ɗ alibai maza, wannan bai rasa tasirinsu na zama cikin iyaye da 'yan mata da suke yi a gida fiye da maza. Dama Hausawa na cewa, "kowa ya bar gida, gida ya bar shi"

BABI NA BIYAR

KAMMALAWA

5.1 Gabatarwa

A wannan babi an yi ƙoƙarin takaita abubuwan da aka gano a wannan bincike.Abubuwan sun shafi tasirin amfani da zantukan hikima a kan ƙwazon ɗalibai wajan koyar da su al'adun Hausawa, waɗanda suka ƙunshi yadda Hausawa suke gudanar da al'adun aure da na haihuwa da sauran manyan sana'o'insu waɗanda suka shahara a kai irinsu noma da kiwo da aka gudanar akan ɗaliban firamare aji biyar da suke ƙaramar hukumar Zariya. An gabatar da wannan babi a karkashin wasu ɓangarori waɗanda suka haɗa da takaitawa da kammalawa da bada shawarwari ga masu neman ƙarin bayanai a nan gaba.

5.2 Taƙaitawa

An gabatar da shi nedon a fahimci tasirin da zantukan hikima ka iya yi a kan ƙwazon ɗalibai wajan koyar da al'adun Hausawa. Babban abin da aka gano a wannan bincike shi ne amfani da zantukan hikima wajan koyarwa. An zabbiɗi alibai tamanin (80) a makaranta guda waɗanda aka ba su horo da kuma waɗanda ba a basu horo ba; watau waɗanda aka koyar ta amfani da zantukan hikima da kuma waɗanda aka yi amfani da wasu dabaru na koyarwa daban ba wannan ba, bayan an yi gwajin an kuma tattara sakamakon da aka samu na kowane bangare waɗanda suka shafi al'adun Hausawa kuma suka ƙunshi tambayoyin bincike hudu. An tattara waɗannan bayanai kuma an ƙididdigesu ta hanyar amfani da maƙunshinƙididdiga; wato (statistical package for the social science "IBM version 20"). An kuma gina wannan binciken a tsarin babi-babi har zuwa babi biyar.

A babi na farko wanda ya shafi shimfiɗa da ya ƙunshi gabatar da bincike da matsalar da ta haifar da bincike da tambayoyin da suka shafi bincike da manufar bincike da dalilin binciken da mahimmancin binciken da kuma hasashen binciken waɗanda aka tsaya a kai domin ƙididdige sakamakonsu sai kuma farfajiyar binciken. A babi na biyu kuwa an yi waiwayen ayyukan da suka gabata ne masu alaka da binciken inda aka duba ayyukan da masana da manazarta suka yi waɗanda suke da dangantaka da binciken. Babi na uku kuwa na dauke ne da hanyoyin da aka bi wajen tattara bayanai da suka kunshi gwaji da kuma kayan da aka yi amfani da su a gwajin, sai kuma hanyar ƙididdige bayanai. Babi na huɗu ya ƙunshi bayanai da aka kididdige sakamakon koyarwa da aka yi a kan tambayoyin binciken ta hanyar amfani da (matsakai kuma karbabben ma'auni), sannan kuma an kididdige sakamakon daga gwajin hasashen bincike, wanda ake bukatar a samu sakamako mai daraja na($p > 0.05$) ta hanyar amfani da samfuri biyu na (t-test).

5.3 Kammalawa

A cikin kowane bincike akwai buƙatar a ƙarshensa, an samar da wani abu na sakamako wanda zai taimaka wa manazarta na baya fahimtar hanyar ci gaban ilimi. Wananan binciken ma ba a bar shi a bayaba domin ya gano abubuwa kamar haka:

Da farko dai amfani da zantukan hikima wajen koyar da al'adun Hauswa ya tabbatar da cewa hakan kan sanyaɗi alibai su fi nuna sha'awa wajen koyon al'adu fiye da amfani da wata hanya ta daban. Haka kuma, idan aka koyar da al'adun Hausawa ta hanyar amfani da zantukan hikima, to wannan yakan sa su fi fahimtar abin da aka koyar da su fiye da waɗanda aka yi amfani da wata hanyar ta daban, wajen koyar da su.

Bugu da ƙari, ɗaliban da aka koyar da su tahanyar amfani da zantukan hikima sun fi takwarorinsu da aka koyar ta hanyar amfani da wata hanya ta daban,misali iya sarrafa harshe a lokacin zance na yau da kullum.Harwayau, ɗaliban da aka koyar da su ta

amfani da zantukan hikima sun fi ƙoƙari wajen riƙo da al'adun Hausawa a zahiri. Domin a binciken nan da aka yi an ga waɗanda aka ware aka koyar da su ta hanyar amfani da zantukan hikima da ƙoƙarin nuna wasu al'adun a zahiri fiye da takwarorinsu waɗanda aka koyar da su ta wata hanya ta daban.

5.4 Shawarwari

Mai binciken na so ya bada shawarwari kamar haka:

1. Yana da kyau masu bincike su faɗaɗa wannan aiki ta hanyar nazartar sauran zantukan hikima na Hausa. Wato a ɗauke su a yi nazari a ga gudunmmawar al'adun Hausawa.
2. Wata shawara kuma it ace da ke akwai ga masu binciken shi ne na faɗaɗa wannan binciken ga sauran azuzuwan da ba aji biyar ba domin ganin irin sakamakon da binciken nasu zai haifar.
3. Haka akwai buƙatar masu bincike su gudanar da kwatankwacin irin wannan binciken a sauran ƙananan hukumomi na lardin Zazzau. A fahimtar mai wannan bincike zai ba da damar a fahimtar ko dai amfaninsu ɗaliban ƙaramar hukumar Zariya,ya yi daidai da na sauran ƙananan hukumomin, ko kuma a'a.
4. Abu ne mai kyau kuma a gudanar da irin wnanan binciken a ɗaukacin ƙanana hukumomi na JahohinHausa domin fito da amfani da zantukan hikima wajen koyar da al'adun Hausawa.
5. Akwai kuma bukatar ta shigo domin bayar da gudunmuwa wajen ganin cewa an kara samun fahimtar al'adun 'yan ƙasa a cikin ƙasa gaba ɗaya don jama'a a kara kaimi wajen amfani da su wani lokaci a neme su a rasa, a cikin al'umma. Haka kuma gwamnati ta ware wasu ranaku a makarantun firamare da da za a rinƙa koyar da

al’adun gargajiya, a aikace, ba wai sai aji ba.Yin hakan zai rika tunawa matasa muhimmancin al’adunsuna gargajiya.

A yi la’akari da ƙasashen da suka cigaba, musamman kasashen yammacin Turai da na Asiya, su kam ba sa sakaci da al’adunsu na gargajiya domin kuwa za a ga cewa lokaci-lokaci duk suna ƙoƙarin shirya bukukuwa na ba don komai ba sai domin nuna wa yaransu mahimmancin waɗannan al’adu da tasirinsu a rayuwa.

6. Baya ga wannan kuma, gwamnati ta yi ƙoƙarin shirya tarurruka bita ga malami, a kai-a-kai, domin tunatar da su muhimmancin al’adunsu gargajiya.
7. Su ma ƙungiyoyi da sauran cibiyoyi masu zaman kansu su rinƙa tallafawa gwamnati wajen shirya irin waɗannan tarurruka na ƙarawa juna sani. Hakkin gwamnati ne da ta tabbatar da cewa tana ɗaukan ƙwararrun malaman Hausa waɗanda suka ɗauki karantar da darasin Hausa a matsayin sana’a a gare su ba wai waɗanda sukariki Hausa a matsayin kayan na lalura ba; irin waɗannan (malamai) su suke ƙara rage kwarjinin Hausa a idon ɗalibai har ya zamana ɗaliban ba sa ɗaukan harshen da mahimmanci.
8. Shawara ta gaba, ƙulubale nega iyaye.A nasu ɓangaren, kamata ya yi su rinƙa ƙoƙarin nunawa ‘ya’yansu muhimmancin al’adun Hausawa ta yadda idan sun je makaranta kuma da zarar an koyar da su abu game da al’adun Hausa to zamana karin bayani ne kawai. Dalilin shi ne, a wannan bincike, an gano cewa mafi yawan ɗaliban da aka yi gwaji a kansu, ba su san abubuwa da dama ba a kan al’adun Hausawa ba.Saboda haka, sai abubuwa da yawa da ake koya masu ya sun zama sababbi a wurinsu. Da a ce ɗaliban sun san wani abu da dama daga cikin al’adun, to da abin zai zo da sauƙi a wurinsu.

Daga ƙarshe, shawara ce ga manazarta da su fara saka zantukan hikima a wajan koyar da al'adun Hausawa zuwa sauran azuzuwa na gaba da firamare. Kuma bincikensu ya faɗaɗa,wannan zuwa sauran fagage na nazari irinsu adabi da kimiyyar harshe da ƙa'idar harshe domin kuwa zantukan hikima, mafi yawancinsu, zance ne gajere wanda idan an faɗaɗa shi za a ga cewa mai tsawon gaske ne ko dogo kwarai.

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RATAYE NA 1

SAMFURIN KOYARWA

Kwanan wata:

Makaranta: L.G.E.AAlu Dansidi

Aji: Biyar

Adadin Ɗalibai: 40

Jinsi: Mazada Mata

Shekaru:10 - 13

Darasi: Hausa

Batu: Al'ada

Karamin batu: Aure

Tsawon lokaci: Minti 40

Maƙasudin darasi: A ƙarshen darasi ana son Ɗalibai su san yadda ake gudanar da al'adun aure

Darasin da ya gabata: Ma'anar al'ada

Gabatarwa: Aure na nufin ƙulla alaƙa ko zamantakewa a tsakanin mace da namiji ba tare da iyakancewa ba.

Aiwatarwa: Za a aiwatar da wannan darasi ne ta hanyar bin matakai kamar haka, amma anyi amfani da karin magana ne wajen koyar da darasin.

Mataki I: kawo karin magana da ake cewa "kunya marin da"

MatakiII: Bayani a kan yadda Hausawa suke neman aure. Kasancewar kunya a wajan Hausawa abu ne mai mahimmanci shi yasa a harkokin neman aure kunyata shiga ciki. Zai wahala yarinya a ƙasar Hausa ta bude baki ta ce tana son wani da aure.

Mataki III : A kasar Hausa idan saurayi yaga budurwa kuma yaji yana sonta, wani yakan faɗawa mahaifansa ko wani nasa domin ayi abun da ake kira “kame”.

Mataki IV : Kame shi ne a kama wa yaro yarinya da zai aura, akwai hanyoyin kame da dama da farko uba(mahaifi) zai iya kamawa ɗansa yarinyar da zai aura tun tana yarinya ko kuma wata mata wacce ta zo barka a lokacin da aka haifa yarinyan za ta nuna wani alama da ke nuna cewa ta kama wa wani yarinyan ko kuma shi yaron da kansa ya nuna yana son yarinyar.

Mataki V : A yanzu musamman ‘yan boko suna iya zuwa su sami budurwa kai tsaye ya faɗa mata cewa yanasonta. ‘yan boko sun fi yin wannan. Wani kuwa sai ya sami ƙawarta ya fada mata, ita kuma sai ta faɗawa budurwan. Wani kuma yana faɗawa kakarta ko kuma abokansa kakar ko abokin su faɗa wa yarinyar.

Mataki VI: A wannan matakin za a tabbatar abin da aka yi bayaninsu ɗalibai sun fahimce shi.

Mataki VII: Malami zai tambayi ɗalibai ko sun fahimci darasi, ko kuma suna neman ƙarin bayani.

Kammalawa : Za a rubuta masu abin da aka koyar da su tare da ba su jinga su je gida su rubuto abubuwan da ake yi al’adun Hausa a lokacin neman aure.

RATAYE NA 2

SAMFURIN KOYARWA 2

Kwanan Wata:

Makaranta: L.G.E.A Bashir Abubakar

Aji: Biyar

Adadin ɗalibai: 40

Jinsi: Maza da Mata

Shekaru:10 - 12

Darasi: Hausa

Batu: Al'ada

Karamin batu: Neman aure

Tsawon lokaci: Minti 40

Makasudin darasi: A karshen darasi ɗalibai su san yadda ake neman aure a kasar Hausa

Darasin da ya gabata: Bayani a kan matakan neman aure

Gabatarwa : A darasin da ya gabata an yi bayanin yadda ake neman aure, inda aka yi amfani da Karin magana da ke cewa, "kunya marin ɗa" an kuma ga yadda kunya ta soma tasiri a neman auren Bahaushe.

Aiwatawa : Za a aiwatar da wannan darasin ne ta hanyar bin waɗannan matakaikamar haka ;

Mataki I : Bayan an yi kame, an kai waɗansu kayyayaki zuwa gidansu yarinyar da za a aura. Ana kiran wannan kaya da suna "kayan-na-gani-ina-so".

Mataki II : Idan an karɓi kayan mutun ya nuna cewa lallai za a ba shi. Kafin a karbi kayan sai an yi bincike kuma an tabbatar da cewa yarinyar tana sonsa.

Mataki III: A lokacin da ake tantancewa ko yarinya na so ko ba ta so, za a tambayeta, ita kuma ba za ta yi magana ba, sai dai ta yi wasu alamu da ke nuna cewa tana so ko bata so.

Mataki IV : Tasirin kunya ne ya sanya yarinya ba za ta iya bude baki ta ce tana son wani ba ko ba ta sonshi.

MatakiV: An yi ƙoƙarin tabbatar da cewa lallai ɗalibai sun fahimci al'adar kame da kuma kawo kayan-na-gani-inaso. Da kuma yadda kunya ta yi tasiri a kai.

Kammalawa : An rubuta abun da aka koyar da ɗalibai a kan kame da kuma kayan da aka kai gidansu yarinya. Daga ƙarshe an bayar da jinga ga ɗalibai su je gida su tamabayo yadda ake tambayar aure a gidajensu.

RATAYE NA 3

TSARIN DARASI 3

Kwanan wata:

Makaranta: L.G.E.AAhmadu Fatika

Aji: Biyar

Adadin ɗalibai: 40

Jinsi: Mazada Mata

Shekaru:10 - 12

Darasi: Hausa

Batu: Al'ada

Karamin batu: Neman aure

Tsawon lokaci: Minti 40

Makasudin Darasi: A karshen darasi ɗalibai susan yadda ake zuwa zance a kasar Hausa

Darasin da ya gabata: Bayani a kan kame

Gabatarwa : A darasin da ya gabata an yi ƙoƙarin bayani a kan kame da kawo kayan-na-gani-inaso gidan su yarinya. An kuma tambayi yaya ake tambayar aure a gidansu.

Aiwatarwa : Za a aiwatar da wannan darasi ne ta hanyar bin waɗannan matakai don samun sauƙin fahimtar darasin.

Mataki I: Bayan an amince da cewa lallai za a bai wa yaro yarinya, sai soma zuwa zance. A lokacin zancen za su tattauna su fahimci juna. Kuma ita yarinya idan ta tashi fitowa ba za ta fito ita kaɗai ba sai da wani yaro ko wata yarinya karama, kamar yadda shi ma saurayin ba zai zo ba sai da wani abokinsa.

MatakiII: Bayani ne a kan tasirin kunya wajen zuwa zance.

MatakiIII: Za a tabbatar da cewa yaran sun gane yadda ake zuwa zance a al'adun Hausawa na da, da kuma yadda ake zuwa zance a yanzu. An kuma kara masu bayanai a kan amfanin zuwa zancen.

MatakiIV: Malami ya tambayi ɗalibai ko sun fahimci manufar zuwa zance da kuma mahimmancin a al'adun neman aure.

Kammalawa : An rubuta waɗalibai ma'anar zance da kuma yadda ake gudanar da zance a al'adun neman aure. An kuma zagaya domin tabbatar da cewa ɗaliban sun rubuta abin da aka umarce su.

RATAYE NA 4

TSARIN DARASI 4

Kwanan wata:

Makaranta: L.G.E.AAhmadu Fatika

Aji: Biyar

Adadin ɗalibai: 40

Jinsi: Mazada Mata

Shekaru:10 - 12

Darasi: Hausa

Batu: Al'ada

Karamin batu: Toshi

Tsawon lokaci: Minti 40

Makasudin darasi: A karshen ɗalibai su gane yadda ake al'adar toshi

Darasin da ya gabata: Bayani a kan zuwa zance

Gabatarwa : A darasin da ya gabata an koyar da yadda ake zance a al'adun aure. Kamar yadda aka yi bayani manufar zuwa zance shi ne a fahimci juna, kamar yadda ake cewa "zo mu zauna zo mu saɓa".

Aiwatarwa : An ƙudiri aniyar aiwatar da wannan darasi ta hanyar bin waɗannan matakai kamar haka;

Mataki I: Bayani zance sai kuma saurayi ya riƙa bai wa yarinya da yake so kyaututtuka na musamman ana kiran wannan kyauta da suna "toshi", wasu kuma suna kiransa da suna "kuɗin zance".

Mataki II : An faɗawa ɗalibai manufar bayar da toshi ko kudin zance, wanda yake ƙara danƙon soyayya a tsakanin saurayi da budurwa.

MatakiIII: An kwatanta toshi a da, da kuma yanzu. A da zai wahala saurayi ya baiwa budurwa toshi ta karɓa kai tsaye sai dai ya ajiye ƙasa bayan ya tafi

sannan ta dauka, idan kuma ta ɗauka takan kai gida ne, a dunga nuna wa kowa ya gani, amma yanzu wasu ‘yan matan su suke tambayar abubuwan da suke bukata ga samarinsu, wanda hakan ba zai Haifa masu ɗa mai ido ba. Wanda Hausawa na cewa “kwaɗayi mabuɗin wahala” kuma duk wanda ya hau motan kwaɗayi zai sauka a tashar wulaƙanci.

Mataki IV: An kawo karin magana da Hausawa ke cewa “jiya ba yau ba, wai tsohuwa ta ga kuɗin zance”.

Kammalawa : An rubuta abin da aka koyar da ɗalibai game da toshi, an kuma zagaya domin a tabbatar da cewa sun rubuta abin da aka umurcesu

RATAYE NA BIYAR

TSARIN DARASI5

Kwanan wata:

Makaranta: L.G.E.AAhmadu Fatika

Aji: Biyar

Adadin ɗalibai: 40

Jinsi: Mazada Mata

Shekaru:10 - 12

Darasi: Hausa

Batu: Adabi

Karamin batu: karin magana

Tsawon lokaci: Minti 40

Makasudin darasi: A ƙarshen darasin, ɗalibai zasu san ma'anar Karin Magana da amfaninsa

Darasin da ya gabata: Ma'anar adabi da ire-irensa

Gabatarwa: A nan za a gabatar da kanun darasin ne; watau adabin baka inda aka nuna cewa shi ne adabin da ake yi da baki

Aiwatarwa: An ƙudiri aniyar aiwatar da wannan aiki ta hanyar bin waɗannan matakai daban daban kamar haka:

Mataki I: Ma'anar karin magana a Hausa. A ina aka nuna cewa, karin Magana, magana ce dunƙulalliya 'yar gajeruwa wanda idan aka buɗe ta za a same ta tana da tsawo.

Mataki II: An kawo ire-iren karin magana irin su, masu "in ji", masu "sai" da makamantan su

Mataki III: An bayar da misalan karin magana irin su, "ba a kwace wa yaro garma", "ba kuka na ba, uwar kishiya ta mutu".

Mataki IV: An yi bayanin karin magana da ke cewa, “Ba a kwacewa yaro garma”. Inda aka yi bayanin ma’anar Karin maganar da yadda ake amfani da Karin maganar da yadda ake amfani da Karin maganar.An kuma sanya Karin maganar a bisa yadda yara za su gane abin da ake nufi.

Kammalawa: An baiwa yara aikin gida da su je su kawo karin maganganu guda goma na Hausa da yadda ake amfani da su.

RATAYE NA 6

TAMBAYOYIN ƊALIBAI

Kashi na Farko (Insha'i)

1. Mene ne Karin magana?
2. Kawo Karin magana guda biyu na fannin aure?
3. Mene ne ma'anar kirari?
4. Kawo kirari na fannin haihuwa guda biyu?

Kashi Na Biyu (Nemo Abokin Burmi)

1. …….. na nufin hanyar da al'umma suke bi domin gudanar da rayuwarsu
2. Idan mutuwa na da magani, …….. ce maganinta
3. Kunya marin……
4. Aure yaƙ in……..
5. Ranar wanka ba a ɓ oyon……..
6. Bukin farar kaza, balbela ba abun……..
7. Jiya ba yau ba, tsohuwa ta ga kuƈ in…….
8. …… shi ne ƙ ulla alaƙ a tsakanin mace da namiji
9. Kayin da ake kai wa gidan su yarunya kafin a sanya ranar buki shi ne kayan……
10. Ana kiran washen garin biki da suna……..
11. Kowacce ƙ warya da abokiyar ……..
12. Mata iyayen……
13. In ba ku, ba gida in kun yi yawa gida ya…….
14. Zama wuri ƈ aya…….

Kashi Na Uku (Canki Canka)

1. Wane abu ne al'umma suke bi domin gudanar da rayuwarsu?

   a. Al'ada b. harshe c. adabi

2. Wane abu ne madubin rayuwar al'umma?

   a. Adabi b. biki c. suna

3. Mene ne yaƙin mata?

   a. Haihuwa b. Aure c. mutuwa

4. Ranar wanka ba a ɓ oyon…….

   a. Ciki b. cibi c. kafa

5. …… wan shagali, kowa ya rena ba ta sa ba.

   a. Biki b. Mutuwa c. Makaranta

6. Wane irin kuɗ i ne tsohuwa idan ta gani take tunani?

   a. Kudin aureb. kudin zance c. kudin suna

7. Wane irin abu ne ake kulla alaƙa a tsakanin mace da namaji?

   a. Haihuwa b. aure c. mutuwa

8. Wane abu ake fara yi a al'adar aure?

   a. Toshi b. kame c. sa rana

9. Mene ne sunan kyautar da saurayi yake baiwa budurwa?

   a. Alheri b. toshi c. sadaka

10. Menene sunan zuwan saurayi gidan su budurwa?

    a. Biki b. Suna c. Zance

11. Mata iyayen……..

    a. Daki b. gari c.gida

12. Mene ne sunan abincin da ake yi bayan an kwana uku da haihuwa?

    a. Kaura b. ƙauri c. ɓauri

13. Wa ke yanke cibiya bayan an haihu?

    a. Wanzami b. manomi c. ungozoma

14. Idan an haifi da namiji guɗa nawa ake yi?

    a. Hudu b. biyu c. daya

15. Ashe wance an shiga ƙwaryar manya. A ina ake yin wannan gaisuwa?

    a. Bikin aure b. bikin suna c. bikin kalankawa

16. Wa ke kai lafe?

    a. Dangin amarya b. dangin angoc. dangin nono

17. Sa-rana shi ne tsayar da lokacin ɗaurin aure

    a. Haka yake b. ba haka ba ne c. koɗaya

18. Kunya marin……..

    A. Yarinya b. ɗa c. yaro

RATAYE NA 7

Sakamakon Daliban Wucin Gadi

Tambaya ta Farko S/N	Sakamakon Rukuni kafin gwaji	Rukunin Waɗanda aka yi gwaji
1	1	3
2	3	4
3	3	15
4	6	12
5	8	14
6	8	15
7	6	16
8	5	22
9	7	22
10	9	24
11	5	26
12	6	28
13	12	29
14	10	34
15	12	36
16	14	36
17	15	32
18	16	33
19	16	38
20	11	39
21	11	40
22	18	40
23	21	40
24	21	43
25	23	42
26	19	46
27	24	48

28	25	45
29	42	49
30	48	43
31	24	40
32	25	41
33	21	42
34	19	39
35	26	37
36	17	43
37	22	40
38	28	39
39	20	42
40	19	45

	Sakamako Mai Kyau	**Sakamko mara kyau**
Wadˀ anda aka koyar	28	12
Wadˀ anda ba a koyar ba	08	32

Sakamakon Aikin Bature, 2017

RATAYE NA 8

SAKAMAKON DALIBAI

Tambaya ta Farko S/N	Sakamakon Rukuni kafin gwaji	Rukunin Waɗanda aka yi gwaji
1	4	4
2	3	5
3	2	10
4	7	10
5	8	14
6	8	15
7	6	16
8	5	22
9	7	22
10	9	24
11	5	26
12	6	28
13	12	29
14	10	34
15	12	36
16	14	36
17	15	32
18	16	33
19	16	38
20	11	39
21	11	40
22	18	40
23	21	40
24	21	43
25	23	42
26	20	46
27	25	47
28	27	47

Tambaya ta Farko S/N	Sakamakon Rukuni kafin gwaji	Rukunin Waɗanda aka yi gwaji
29	26	46
30	26	45
31	30	41
32	30	41
33	34	46
34	33	47
35	38	47
36	32	47
37	43	49
38	44	49
39	47	44
40	48	43

Tambaya ta Daya

	Sakamako Mai Kyau	**Sakamko mara kyau**
Waɗanda aka koyar	27	13
Waɗanda ba a koyar ba	10	30

Tambaya ta Biyu

S/N	Rukuni kafin gwaji	Rukunin Waɗanda aka yi gwaji
1	3	6
2	3	4
3	3	8
4	4	7
5	4	10
6	6	14
7	7	14
8	7	15
9	7	16
10	7	17
11	8	18
12	9	18
13	9	30
14	5	30
15	2	32
16	8	33
17	8	36
18	4	37
19	3	38
20	7	38
21	10	34
22	10	31
23	10	21
24	13	21
25	14	20
26	14	22
27	14	22
28	18	22
29	21	23
30	22	24
31	25	26
32	25	41
33	26	40
34	20	43
35	20	44
36	24	48
37	30	49
38	30	49
39	30	43
40	34	44

Tambaya ta Biyu

	Sakamako Mai Kyau	**Sakamko mara kyau**
Waɗanda aka koyar	9	31
Waɗanda ba a koyar ba	4	36

S/N	TambayaTaUku Rukuni kafin gwaji	Rukunin Waɗanda aka yi gwaji
1	1	4
2	4	4
3	4	4
4	6	3
5	7	2
6	8	6
7	3	10
8	2	10
9	4	10
10	3	14
11	3	15
12	6	16
13	6	16
14	6	16
15	7	17
16	8	18
17	8	18
18	4	18
19	4	15
20	9	17
21	4	19
22	12	13
23	12	21
24	14	22
25	16	22
26	15	22
27	15	28
28	20	28
29	21	24
30	21	24
31	23	26
32	24	31
33	24	32
34	25	32
35	26	36
36	22	35
37	22	41
38	31	43
39	33	45
40	33	43

Tambaya ta Uku

	Sakamako Mai Kyau	**Sakamko mara kyau**
Waɗanda aka koyar	9	31
Waɗanda ba a koyar ba	3	32

Tambaya ta Huƈ u

S/N	Rukuni kafin gwaji	Rukunin Waƈ anda aka yi gwaji
1	2	10
2	2	10
3	2	10
4	3	11
5	4	14
6	5	14
7	5	14
8	5	13
9	5	13
10	7	14
11	8	15
12	8	21
13	8	22
14	8	22
15	0	22
16	2	24
17	2	28
18	4	27
19	7	32
20	7	32
21	9	34
22	4	33
23	4	36
24	3	37
25	5	41
26	5	40
27	5	42
28	6	42
29	6	43
30	12	44
31	12	44
32	12	48
33	14	48
34	16	48
35	16	49
36	17	50
37	18	47
38	21	48
39	25	45
40	23	43

Tambaya ta Huɗu

	Sakamako Mai Kyau	**Sakamko mara kyau**
Waɗanda aka koyar	22	18
Waɗanda ba a koyar ba	0	40

RATAYE NA 9

TAMBAYOYIN MALAMAN HAUSA

Sunana Safiya Bature ɗ aliba ce a sashen fasaha da nazarin zamantakewar Ɗan Adam, tsangayar ilmi a jami'ar Ahmadu Bello da ke Zariya. Ina bincike a kanAmfani Da Zantukan Hikima Wajan Kayar Da Al'adun Hausawa Ga Ɗaliban Firamaren Aji Biyar A Ƙaramar Hukumar Zariya. Wannan bincike yana gudana ne a matsayin digiri na biyu. A saboda haka ina buƙatar a amsa waɗannan tambayoyi gwargwadan fahimta da kuma yadda aikin koyarwarka/ki yake gudana.

A amsa tambaya ta hanyar sanya alama [ ]

1. Matakin shakaru

   18-25 [ ] 26-35 [ ] 36-45 [ ] 46-60 [ ]

2. Jinsi

   Mace [ ] Namiji [ ]

3. Matakin ilimi

   Grade II [ ] NCE [ ] Digiri I [ ] Digiri II [ ]

4. Tsawon shekara ana aikin koyarwa

   1-5 [ ] 6-10 [ ]11-20 [ ] 21-35 [ ]

5. Dalilin da ya sani aikin koyarwa

   Sha'awa [ ] rashin samun wani aiki [ ] na karanci aikin [ ]

6. Ko aikin koyarwa yana burgeka/ki

   E [ ] a'a [ ]

7. Za ka/ki iya barin aikin koyarwa

   E [ ] a'a [ ]

8. Kana /kina amfani da dabaru wajen koyarwa

   E [ ] a'a [ ]

9. Ko za a iya amfani da zantukan hikima wajen koyarwa?

   E [ ] a'a [ ]

10. A cikin waɗannan zantukan hikima wane abu ne ya fi saurin ganewa ga ɗaliban?

Karin magana [ ] kirari [ ] zaurance [ ]

11. Shin ko akwai buƙatuwar koyar da yara ƙanana musamman ‘yan firamare al’adun Hausawa

    E [ ] a’a [ ]

12. Rashin koyar da yara al’adun Hausawa na iya sanyawa a manta da su?

    E [ ] a’a [ ]

13. Ko al’adun Hausawa ƙashin yarwa ne a fagen nazari?

    E [ ] a’a [ ]

14. Me ya sa ɗalibai yan firamare ba su cika ɗaukan darasin Hausa da muhimmanci ba?

    Rashin malaman Hausa [ ] Rashin gane darasin [ ]

15. Me ya sa ɗalibai ba su cika fahimtar al’adun Hausawa ba?

    Rashin dabaru karantarwa [ ] Rashin karantarwa [ ]

16. Shin malaman Hausa a firamare sun fahimci al’adun Hausawa kuwa?

    E [ ] a’a [ ]

17. Ana ganin kamar idan malamai suna sanya tufafi irin na Hausawa zai sanya ɗalibai su ɗauki al’adun Hausawa da muhimmanci

    Haka ne [ ] Ba haka ba ne [ ]

18. Shin idan aka bai wa ɗalibai aikin gida game da al’adun Hausawa suna yi kuwa?

    Ba sa yi [ ] sukan yi [ ] ba kowa ke yi ba [ ]

19. Faɗi hanyoyin koyar da al’adun Hausawa guda uku

    ……
    ……
    ……

20. Mene ne sha’awar ka/ki game da koyarwa?

    ……
    ……
    ……

Nagode

RATAYE NA 10

STATE UNIVERSAL BASIC EDUCATION BOARD (SUBEB)

ZARIA LOCAL GOVERNMENT EDUCATION AUTHORITY

P.M.B. 1040, ZARIA.
Tel: 069 - 323911-12

*Your Ref:*_____

*Our Ref:*_____ *Date:* 1st July, 2016

The Head of Department
Art and Social Science,
Faculty of Education,
A.B.U. Zaria.

Dear Sir,

ETHICAL APPROVAL

On behalf of Zaria Local Government Education Authority, The application of Safiya Bature with the registration number (P.BEDAS8109) to carry out her research on "Amfani da zantukan hikima wajen koyarda al'adun Hausawa ga daliban firamare aji biyar a karamar hukumar Zariya, jihar Kaduna Nijeriya" has been approved.

The duration for approval is Four (4) months from 1st July to 31st October, 2016.

Ladidi Garba
H.O.D PRS

For: Education Secretary

"Education for all is the responsibility of all" and "Together we can deliver"

RATAYE NA 11

ZARIA LOCAL GOVERNMENT EDUCATION AUTHORITY.

PUPILS ENROLMENT BY SCHOOLS AND POLITICAL WARDS 2016.

S/NO	SCHOOL	WARD	ECCD	PRI. 1	PRI. 2	PRI. 3	PRI. 4	PRI. 5	PRI. 6	TOTAL	PRI.6 -JSS 1
1	L.G.E.A. AHMAD FATIKA	ANG. FATIKA	720	454	337	239	309	442	329	2830	156
2	L.G.E.A.DAHIRU KANTI	ANG. FATIKA	286	218	400	241	246	224	200	1815	150
3	L.G.E.A.DALLATU SAMAILA	ANG. FATIKA	500	328	495	197	187	228	189	2124	200
4	L.G.E.A.DR.AMINU L. SHAREHU	ANG. FATIKA	860	525	519	370	339	305	294	3212	301
5	L.G.E.A.WAZIRI LAWAL	ANG. FATIKA	576	406	1004	407	426	407	420	3646	421
6	U.B.E.KOFAR KIBO	ANG. FATIKA	350	243	235	138	158	140	115	1379	95
		TOTAL	**3292**	**2174**	**2990**	**1592**	**1665**	**1746**	**1547**	15006	**1323**
7	L.G.E.A LIMAN KWAIRE	ANG. JUMA	330	284	226	176	176	172	170	1534	190
8	PROF. IDRIS A/KADIR	ANG. JUMA	488	246	306	200	100	82	95	1517	114
		TOTAL	**818**	**530**	**532**	**376**	**276**	**254**	**265**	3051	304
9	LGEA ABDUSSALAM	KAURA	456	420	300	287	166	169	152	1950	111
10	LGEA DR. NUHU BAYERO	KAURA	835	822	471	392	373	325	286	3504	264
11	LGEA YAMUSA	KAURA	313	207	120	100	90	98	106	1034	96
	TOTAL		1604	1449	891	779	629	592	544	6488	471
12	LGEA ABDULKARIM	KWARBAI B	382	250	233	199	150	205	150	1569	135
13	LGEA ALKALI GAMBO	KWARBAI B	150	195	111	140	102	106	127	931	130
14	LGEA ALU DANSIDI	KWARBAI B	474	305	394	340	311	513	293	2630	158
15	LGEA DR. SHEHU IDRIS	KWARBAI B	534	698	809	422	466	477	555	3961	461
16	LGEA J.B. SAMBO	KWARBAI B	350	225	170	155	161	155	168	1384	142
17	LGEA SARKI SAMBO	KWARBAI B	294	245	188	164	180	194	179	1444	162
18	LGEA YAHAYA HAMZA	KWARBAI B	370	296	191	162	171	97	82	1369	91
	TOTAL		2554	2214	2096	1582	1541	1747	1554	13288	1279
19	LGEA ANG. MAKERA	KUFENA	70	46	110	43	19	22	26	336	20
20	LGEA BASHIR ABUBAKAR	KUFENA	644	651	585	286	297	279	243	2985	232
21	LGEA DANIEL GOWON	KUFENA	339	342	200	195	219	129	108	1532	103
22	LGEA GABARI	KUFENA	210	210	160	115	94	106	95	990	89
23	LGEA MADAUCHI BAGUDU	KUFENA	314	310	215	155	136	139	173	1442	142
24	LGEA DALA	KUFENA	204	155	107	79	115	90	38	788	82
25	UBE GWARGWAJE POLICE BARK	KUFENA	240	200	252	166	190	173	122	1343	120
26	UBE KAKE	KUFENA	192	112	44	71	44	29	35	527	27
27	UBE KAURAN JULI	KUFENA	298	221	160	116	140	88	95	1118	70
28	UBE RAFIN MAGAJI	KUFENA		241	162	66	40	60	33	602	30
29	UBE TUDUN SARKI	KUFENA	80	77	80	88	79	66	52	522	34
	TOTAL		2591	2565	2075	1380	1373	1181	1020	12185	949
30	LGEA ALIYU LIMAN K.	LIMANCIN KONA	420	292	270	197	205	192	187	1763	140
31	LGEA SARKI JA'AFARU	LIMANCIN KONA	1315	1425	1740	820	660	780	620	7360	619
32	LGEA KUSFA	LIMANCIN KONA		418	280	145	159	148	127	1277	72
33	ZUBAIRU ISAH RAKA	LIMANCIN KONA	480	307	231	141	147	119	117	1542	130

P. 5

	TOTAL		2215	2442	2521	1303	1171	1239	1051	11942	961
34	LGEA AMB. LAWAL SAMBO	KWARBAI 'A'	288	220	200	140	170	125	132	1275	141
35	LGEA GALADIMA ADAMU	KWARBAI 'A'	138	115	72	72	73	87	75	632	72
36	LGEA DR. MUH'D JUMARE	KWARBAI 'A'	457	450	446	290	252	265	169	2329	198
37	LGEA NUHU BAMALLI	KWARBAI 'A'	288	224	105	105	101	92	69	984	77
38	LGEA NUHU B. MAKARANTA	KWARBAI 'A'	506	462	321	223	256	230	158	2156	256
39	LGEA SARKI MUSA	KWARBAI 'A'	600	516	230	217	212	181	142	2098	129
40	LGEA TURAKI ALI	KWARBAI 'A'	480	378	204	110	160	204	173	1709	160
41	LGEA ZAGE ZAGI	KWARBAI 'A'	114	112	65	47	48	51	47	484	42
42	LGEA LAWAL ALIYU M. MALAM	KWARBAI 'A'	452	290	209	143	150	136	156	1536	160
	TOTAL		3323	2767	1852	1347	1422	1371	1121	13203	1235
43	LGEA LT. COL. M.M JUMARE	GYALLESU	616	383	461	290	360	195	155	2460	150
44	UBE ANG. KAYA	GYALLESU	130	120	80	90	75	66	60	621	65
45	UBE FAGE	GYALLESU		33	24	12	14	19	22	124	25
46	UBE GIDAN KANO	GYALLESU	84	42	41	51	39	27	33	317	281
47	UBE AMB. SULE BUBA	GYALLESU	358	183	286	168	163	151	167	1476	139
48	UBE NAGOYI	GYALLESU	370	280	127	122	94	88	68	1149	59
49	LGEA ABUBAKAR MACCIDO	GYALLESU	527	522	650	270	410	330	290	2999	232
50	LGEA AHMAD GYALLESU	GYALLESU	636	625	583	151	292	299	262	2848	190
	TOTAL		2721	2188	2252	1154	1447	1175	1057	11994	1141
51	L.G.E.A. ANG. MALAM SANI	DUTSEN ABBA		108	78	62	72	61	82	463	14
52	L.G.E.A.ANG.MAL. PAMMADINA	DUTSEN ABBA		111	60	32	31	24	25	283	23
53	L.G.E.A. DALLATU	DUTSEN ABBA		118	99	59	60	75	40	451	11
54	L.G.E.A.DORAYI	DUTSEN ABBA		289	262	80	62	19	29	741	20
55	L.G.E.A.DUTSEN ABBA	DUTSEN ABBA	78	82	92	90	99	84	60	585	50
56	L.G.E.A.HANGE	DUTSEN ABBA	95	142	156	117	109	88	77	784	31
57	L.G.E.A.KAFIN MARDANNI	DUTSEN ABBA		104	83	49	60	70	28	394	42
58	L.G.E.A.KAKO	DUTSEN ABBA		71	53	54	24	25	14	241	10
59	L.G.E.A.KWABA	DUTSEN ABBA		165	150	45	48	50	50	508	50
60	L.G.E.A.MAIWADAN KUGU	DUTSEN ABBA		172	150	74	87	58	69	610	52
61	L.G.E.A.PAMMADINA	DUTSEN ABBA	410	225	324	87	55	55	40	1196	63
62	L.G.E.A.SAYEN KUTARE	DUTSEN ABBA		230	200	68	66	71	60	695	58
63	L.G.E.A.SAYEN TUNKARA	DUTSEN ABBA		154	134	149	72	58	50	617	45
64	L.G.E.A.TANKARAU NOMADIC	DUTSEN ABBA		307	281	50	61	44	34	777	30
65	L.G.E.A.YESKWAKE	DUTSEN ABBA	130	95	90	30	38	28	25	436	24
66	U.B.E. ANG. MALAM LAMU	DUTSEN ABBA		101	72	49	38	57	31	348	20
67	U.B.E.ABUBAKAR S. MAIROGO	DUTSEN ABBA		142	120	40	37	35	35	409	28
68	U.B.E.ANG. MU'AZU	DUTSEN ABBA		20	16	17	14	13	13	93	8
69	U.B.E.ANGUWAN LIMAN ALIYU	DUTSEN ABBA		103	83	48	47	45	50	376	49
70	U.B.E.ANGUWAN ZAKI	DUTSEN ABBA		187	180	77	76	50	46	616	50
71	U.B.E.BUBBAN ABU	DUTSEN ABBA		35	20	29	28	50	50	212	32
72	U.B.E.DALLATU M. SANI	DUTSEN ABBA		118	99	59	60	75	40	451	11

3	U.B.E.HAYIN- MAI-TASHI	DUTSEN ABBA		80	65	30	25	25	16	241	23
74	U.B.E.KASUWAN DUTSE	DUTSEN ABBA		199	150	109	58	50	52	618	38
75	U.B.E.MAGANDA	DUTSEN ABBA		97	82	40	41	44	35	339	35
76	U.B.E.RAFIN GORA	DUTSEN ABBA		61	40	35	43	35	35	249	19
77	U.B.E.RAFIN YASHI	DUTSEN ABBA		105	90	65	73	80	40	453	25
78	U.B.E.SAYEN LEMU	DUTSEN ABBA		165	150	45	53	51	36	500	35
79	U.B.E.TUDUN GAUDE	DUTSEN ABBA		106	95	22	49	42	29	343	31
80	U.B.E.YAHAYA UMARU	DUTSEN ABBA	54	53	161	109	107	42	47	573	51
		TOTAL	**767**	**3945**	**3635**	**1820**	**1693**	**1504**	**1238**	14602	**978**
81	LGEA ABA	WUCICIRI		216	181	130	65	57	27	676	23
82	LGEA A.A. FASCOM	WUCICIRI		477	419	234	102	67	69	1368	60
83	LGEA BOGARI	WUCICIRI		185	180	35	29	20	18	467	17
84	LGEA RUBUCI	WUCICIRI		66	34	77	70	40	64	351	55
85	LGEA T/KUSA	WUCICIRI		212	174	94	60	73	55	668	38
86	LGEA ZAKARA	WUCICIRI		110	98	68	39	35	22	372	14
87	UBE ANG. KOSA	WUCICIRI		49	41	34	20	18	15	177	10
88	UBE BAKIN KOGI	WUCICIRI		100	70	62	66	69	70	437	65
89	UBE DALLA	WUCICIRI		70	60	15	26	24	31	226	20
90	UBE DAMANKO	WUCICIRI		90	87	73	33	40	40	363	19
91	UBE GAMJI	WUCICIRI		207	180	85	37	38	43	590	35
92	UBE PANGA NOM.	WUCICIRI		136	108	56	55	50	43	448	35
93	UBE R.PAH BOGARI	WUCICIRI		76	58	26	37	44	44	285	22
94	UBE T/ GORA	WUCICIRI		150	120	60	60	50	55	495	45
95	UBE T/KUSA NOM.	WUCICIRI		140	120	30	35	33	35	393	33
96	UBE A. DANYARO	WUCICIRI	50	60	40	35	45	45	45	320	0
	TOTAL		50	2344	1970	1114	779	703	676	7636	491
97	LGEA A/RMAN MORA	TUDUN WADA	570	219	378	326	278	301	288	2360	232
98	LGEA ABUBAKAR IM.	TUDUN WADA	415	516	415	247	294	265	224	2376	222
99	LGEA BABA AHMED	TUDUN WADA	352	380	310	309	295	303	316	2265	313
100	LGEA BELLO ALIYU	TUDUN WADA	406	456	349	326	305	301	209	2352	234
101	UBE ISAN NABAWA	TUDUN WADA	508	615	215	185	158	178	163	2022	138
	TOTAL		2251	2186	1667	1393	1330	1348	1200	11375	1139
102	LGEA SANI ADAMU	TUKUR- TUKUR	488	666	603	323	388	293	290	3051	416
103	LGEA T/ABDULLAHI	TUKUR- TUKUR	363	460	370	600	250	250	250	2543	190
104	LGEA ADAMU B. DIKO	TUKUR- TUKUR	910	1332	1786	952	624	435	673	6712	794
	TOTAL		1761	2458	2759	1875	1262	978	1213	12306	1400
105	L.G.E.A.HARUNA SOBA	DAMBO	306	550	373	423	405	219	221	2497	249
106	L.G.E.A.RAFIN PAH	DAMBO		130	95	91	50	65	40	471	58
107	L.G.E.A.SALISU KAKEYI	DAMBO	102	83	109	98	100	145	83	720	136

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08	L.G.E.A.SAMA'ILA NABARA	DAMBO	178	184	206	130	136	87	157	1078	121
109	L.G.E.A.UMARU ISAH	DAMBO	180	232	193	204	186	163	162	1320	191
110	U.B.E. BIZARA NOMADIC	DAMBO		170	150	60	40	64	45	529	41
111	U.B.E.ANG. MAI ROGO	DAMBO		64	49	39	42	39	42	275	43
112	U.B.E.ANG.MALAMAI DAM	DAMBO		54	40	56	58	52	38	298	42
113	U.B.E.DAKACE NOMADIC	DAMBO		94	75	39	42	28	34	312	32
114	U.B.E.PANGANNU	DAMBO		116	78	65	55	45	35	394	35
115	U.B.E.RAFIN BIZARA	DAMBO		110	80	75	45	41	40	391	35
116	U.B.E.RAFIN GIWA	DAMBO		41	25	35	32	40	41	214	49
		TOTAL	**766**	**1828**	**1473**	**1315**	**1191**	**988**	**938**	8499	**1032**
	GRAND TOTAL		24713	29090	26713	17030	15779	14826	13424	141575	12703

Education Secret
Zaria Local Gover

RATAYE NA 12

MAI BINCIKE A LOKACIN KOYARWA



Mai bincike a lokacin da take koyar da ɗaliban aji biyar na makarantar Ahmadu fatika 17th July, 2016

RATAYE NA 13
HOTUNAN DA MAI BINCIKEDA ƊALIBAI



Mai bincike tare da ɗaliban aji biyar na makarantar Ahmadu Fatika waɗanda aka gudanar da bincike a kansu 25th July, 2016.

RATAYE NA 14

HOTUNAN MAI BINCIKE DA MALAMAI

