ADO ASIRIN MATA:
NAZARI KAN ADON JIKIN MATA JIYA DA YAU

NA

BILKISU TUKUR
M.A/ARTS/10803/2007-2008 (Old);

M.A/ARTS/25859/2012/2013 (New)

SASHEN HARSUNA DA AL'ADUN AFIRKA
JAMI'AR AHMADU BELLO, ZARIYA
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MATA DANGIN ADO:
NAZARI KAN ADON JIKIN MATA JIYA DA YAU

NA

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DECLARATION

I hereby declare that the work in this Dissertation titled ‘Mata Dangin Ado: Nazari Kan Adon Jikin Mata Jiya da Yau’ was parformed by me in the Department of African Languages and Cultures under the supervision of Dr. Magaji Tsoho Yakawada and Professor Munir Mamman.

The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any Institution.

…….

Bilkisu Tukur ……. …….

Signature Date

CERTIFICATION

This Disserttion titled "**ADO ASIRIN MATA: NAZARI KAN ADON JIKIN MATA JIYA DA YAU**" meets the regulations governing the award of the degree of Master of Arts African Cultures (Hausa) Department of African Languages and Cultures Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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Abstract

Over the years, researchers have overlooked the general body make-up of the Hausa women. This research entitled: *Ado Asirin Mata: Nazari kan Adon Jikin Mata* cimpiled surveyed the past work of the writers. The research explores the different categories of the body make-up. These include: Hair dressing, skin care or make-up and other related part. These general body make-up are considred as the major theme of bringing out the beauty of the women.

Tsakure

Nazari kan Adon Jikin Mata Hausawa a fagen al'adun Mata Hausawa fanni ne da aka yi halin ko-in-kula a fagen bincike. Wannan aiki mai suna: Ado Asirin Mata: "Nazari kan Adon Jikin Mata Jiya da Yau." Bincike ne da aka gudanar domin fito da jaruntakar mata da dauriya da }o}ari wajen gyaran jiki jikkunansu da }awata halittar da Allah (SWT) ya yi masu domin su }ara kyau da ban sha'awa. Har wa yau, aikin ya tattaro ayyukan da suka da ala}a daga magabata. Haka kuma, an duba tare da yin sharhi kan ayyukan da magabata suka yi. Domin haka, a iya cewa; wannan aiki shin ne na farko da ya tattao ado ko kwalliyar jikin mata wuri]aya.

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BABI NA DAYA: GABATARWA

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Wannan bincike, mai take “Mata Dangin Ado: Nazari a kan Adon Mata Hausawa Jiya da Yau”, aiki ne wanda ya }alailaice ire-iren adon da mata Hausawa suke yi a jikinsu jiya da yau.

Idan aka ce jiya, a nan ana nufin adon da ake yi na gargajiya. Idan kuma aka ce gargajiya, ana nufin na asali wanda mata Hausawa suke yi tun fil’azal; kafin sauyawar zamani. Kasancewar kowace }abila takan samu sauye-sauye wajen gudanar da al’adunsu na yau da kullum.

Wa]annan sauaye-sauyen da aka samu su ne zamani. Akasari kowace al’umma takan kar~i sauyi ne domin tafiya daidai da abin da ya zo wa mutane a wannan lokaci. Haka kuma, kar~an sauyin kan sa al’umma su ji su daidai da zamani. Don haka, irin wannan sauyi ne ya yi tasiri a kan mata Hausawa suka yi watsi da wa]ancan hanyoyi na adon gargajiya. Misali kamar adon da mata ke yi a jikinsu wa]anda suka ha]a da adon kayi da don hannu da adon }afafuwa da adon fuska da sauran sassa na jikinsu.

Kalmar ado, kalma ce da aka aro ta daga harshen Ingilishi wato “Adonment”. Aikin zai yi bayani kan dalilan yin adon, da muhimmancinsa da kuma yadda adon yake a gargajiyance da yadda yake a zamani. Haka nan, za a yi bayani a kan matsayin ado a al’adar Bahaushe da kuman a addinin Musulunci. Sai dai aikin zai fi mayar da hankali ne a kan ire-iren kwalliyar da mata suke yi a jikinsu domin su }ara kyau su kuma }ara fito da kyawun da Allah ya yi masu. A }arshe kuma, za a bambance tsakanin adon gargajiya da na zamani.

1.1 Dalilan Bincike

Magabata da dama sun gudanar da bincike a ~angaren al'ada irin ta adon mata Hausawa, sai dai duka ayyukan da aka gudanar masu ala}a da irin wannan aikin, sun yi halin ko-in-kula da wa]ansu muhimman abubuwa kamar haka:

i. Wa]anda suka gudanar da bincike a ~angaren al'ada irin ta tsaga, ba su ta~o ~angaren tsaga irin ta kwalliya ba, wadda mata Hausawa ke yi a jikinsu, misali tsaga, zane da kuma rubutu.

ii. Wa]anda suka gudanar da bincike a kan ~angarori daban-daban irin na adon mata Hausawa, ba su yi tunanin kawo hotuna na wa]ansu muhimman abubuwa da ya kamata a gan su a surance ba. Domin samun hoto a cikin aiki, zai taimaka }warai wajen samun sau}in fahimtar sa}on da ake son a isar ga al'umma. Sannan kuma, ya }ara wa aikin armashi da kwarjini.

iii. Ba a samu wanda ya yi }o}arin tattara ire-iren adon mata a wuri guda ba. Sai dai kowannensu ya]auki ~angare guda ne daga cikin ire-iren adon da mata Hausawa ke yi.

Tambayoyin Bincike

a. Shin mene ne dalilin da ya sa mata suke yin ado?
b. Ko wane dalili ne ya sa mata sukan yi adon tsaga a jikinsu a wancan lokaci?
c. Ta yaya irin wannan al'ada ta samu kar~uwa a wancan lokaci?
d. Me ya sa mata Hausawa suka yi watsi da waccan al'ada ta kwalliyar tsaga?
e. Shin ko shigowar addinin Musulunci }asar Hausa ne ya yi tasiri a kan irin wannan al'ada ta tsaga?
f. Shin kowane dalili ne ya sa mata suka yi watsi da al'adar }unshi na gargajiya?
g. Shin kowane dalili ne ya sa mata suka yi watsi da tsarin kitso irin na gargajiya?

h. Ko me ya haifar da sauye-sauye ta ~angaren gyaran jiki da mata ke yi?

i. Shin wa]anne ba}in al'adu ne suka yi wa mata katutu ta ~angaren tufafinsu?

Binciken zai fito da irin wannan al'ada ta tsagar ado a fili }arara domin al'ada ce ta nuna bajinta da dauriya a da, kuma ta nuna burgewa da tafiya da zamani a yau. Yin haka zai bayyana a fili cewa al'adar Bahaushe al'ada ce mai rai kuma mai tafiya da zamani.

1.2 Manufar Bincike

Idan an kammala wannan bincike ana sa ran cewa masu karatu za su }ara fahimtar yadda Hausawa, musamman mata ke tunaninsu don }ara kyautata dangantakarsu da abokan zamansu, wato mazajensu, na aure. A }arshe binciken zai fito fili ya nuna cewa, Bahaushe na da al'adu masu kyau da armashi kuma har sauran }abilu na kwaikwayansu.

1.3 Muhimmancin Bincike

Kwalliya, muhimmiyar al'ada ce musamman ga Bahaushe. Don haka, an za~i gudanar da wannan aiki ne domin fito da muhimmancinta ga rayuwar Hausawa musamman 'ya'ya mata.

Gudanar da aikin zai taimaka wajen adana bayani a kan wannan muhimmiyar al'ada a rubuce da kuma hotuna, domin kuwa, idan muka duba ita wannan al'ada ta adon jikin mata irin ta tsaga tana ~acewa a hankali. Idan ba a adana bayani a rubuce da hoto ba, 'ya'yanmu da jikokinmu ba za su san ta ba. Haka kuma, binciken zai taimaka wajen gano sauye-sauyen da aka samu ta ~angaran ado ko kwalliya da mata ke yi wa jikinsu. Misali, an samu sauye-sauye na kayayyakin da ake amfani da su domin gyaran jiki, wanda suka ha]a da na shafe-shafe da na fesawa da gogawa da kuma na sanya wa a jiki. Yin haka zai fito da sauye-sauyen da aka samu na tsawon lokaci tare da nuna tsaga ko zanen da Hausawa suka aro daga ma}wabta da wasu }asashen }abilu.

1.4 Farfajiyar Bincike

An gudanar da wannan bincike ne a kan adon jikin mata Hausawa jiya da yau. Wa]annan ire-iren ado na }awa ana samun su ne a jikin mata; wato ado irin ta gargajiya da yadda take a yau. Za a yi cikakken bayani a kan gyaran jiki, tufafi da yadda mata ke ado a fuska da hannuwa da }afafuwa da kuma sauran sassan jiki. An duba tsaga na Hausa na asali, wato tsagar da Hausawa suka gada tun kaka da kakanni sannan kuma an duba tsaga da zane-zanen da Hausawa suka aro daga wasu }abilu na kusa da na nesa wa]anda mata ke yi a jikunansu da nufin yin ado.

An ta}aita wannan aiki ne a Lardin Zazzau. Dalilan da suka sa aka ta}aita wannan bincike a wa]annan wurare su ne. Bincike ya tabbatar da cewa a wa]annan wurare ne aka fi samun akasarin mata Hausawa wa]anda suka fi mayar da hankali a kan kwalliya irin ta gargajiya. Haka kuma, akasarinsu sun]auki wannan al'ada ta tsaga da muhimmanci a wancan lokaci. Haka kuma, ana gudun kada aikin ya wuce gona da iri.

1.5 Hasashen Bincike

A wannan binciken ana hasashen cewa:

i. Lallai tsaga ita ce kwalliya ta farko da mata Hausawa suka fara yi.

ii. Binciken na hasashen cewa irin wannan tsaga ta fara ne wajen nuna asali da dangantaka irin ta al'ada ko addini sannan daga baya aka shiga yin ta }abila ko rukunin jama'a, misali tsagar Gobirawa da tsagar Katsinawa da tsagar Kabawa, da tsagar Kanawa da sauran tsaga.

iii. Ana hasashen cewa a cikin yin haka ne sai tsagar ado ta shigo wadda ita ba ta bambance }abila ko rukunin jama'a.

iv. Ana hasashen cewa ita wannan tsaga ta ado ita ce ta sami gindin zama kuma kodayake daga baya ta sami ta}aituwa a }auyuka, amma kuma kamar yadda aka ce, "Sanin asali ya

sa kare cin alli" ya sa zanen zamananci na Indiyawa yana shigowa, sai aka amshe shi da hannu bibbiyu, ganin sabon abu kuma mai ban sha'awa, sai aka ture wancan tsari irin ta gargajiya.

1.6 Hanyoyin Gudanar Da Bincike

Dangane da wannan bincike, an ziyarci]akunan karatu, musamman na Jami'ar Ahmadu Bello Zariya, misali Kashim Ibrahim Library da]akin karatu na Sashen Harsuna da Al'adun Afirka. Daga nan an je Jami'ar Usmanu [anfodiyo da ke Sokoto da Jami'ar Bayero a Kano da Jami'ar Maiduguri da ke Maiduguri (Borno) da Jami'ar Ummaru Musa 'Yar'aduwa da ke Katsina. A duk wa]annan jami'o'i an shiga]akunan karatunsu kuma an yi nazari kan aikace-aikacen da ke da dangantaka da wannan aikin. A dukkan wa]annan jami'o'i an tuntu~i manyan malamai kuma an sami bayanai matu}a daga gare su.

Har ila yau, an duba littattafai da mujallu da mu}alu da kuma kundaye na neman digiri. An kuma duba bugaggaun littattafai, kamar su: *Labarun Da da Na Yanzu* da *Hausa Don Manyan Makarantun Sakandare* da *Hausa Customs* da *{amus na Hausa* da *Labarun Gargajiya* da *Wa}o}in Hausa.* An ziyarci Hukumar Adana Tarihi da Al'adu Ta Arewa, da ke Kaduna da Kano da Maiduguri da kuma Sokoto da Argungu. Sannan kuma an ziyarci dattawa mata Hausawa, musamman wa]anda suke da tsagar kwalliya a jikinsu. An yi hira da su kuma sun ba da bayanai masu amfani.

1.7 Ra'in Bincike: Ra'in Kyau ko {awa

Wannan ra'i na kyau ko }awa, ra'i ne wanda wani masani fasihi mai suna Theodor Adonor mutumin }asar Jamus ya gabatar a littafinsa. Wannan ra'i ana kiran sa da *Aesthetische Theory* a harshen Jamusanci. Littafin na daga cikin za~a~~u wa]anda aka harha]a su cikin

rubuce-rubucen da ake yi a tsakanin 1961 zuwa 1969 sannan aka sake bugu na }arshe bayan mutuwarsa a 1970.

Duk da cewa masana ilimin falsafar fasaha sun]auki wannan littafi da muhimmancin gaske, littafin yana daga cikin wa]anda ake girmamawa a }ungiyance kamar na falsafar siyasa nazarin walwalar]an Adam da sauran manema ilimin falsafa a wajen adana iyakancin dabarbarun Adorno (1961) na rubuce-rubuce.

Gretal Adorno (Gwani a fagen falsafa) tare da Rolf Tiedman su ne suka daidaita wannan ra'i na *Aesthetische Theory* wato, ra'in na }awa da yadda }awar za ta burge al'umma. An tsamo shi ne daga cikin aikace-aikacen da Adorno ya yi, sannan aka jero su a littattafai da dama.

Adornor ya yi rubuce-rubuce a tsakanin hu]u ga watan Mayu, 1961 zuwa sha-shida ga watan Yuli, 1969, inda ya tara]umbin littattafai wa]anda aka wallafa a tsakanin ashirin da biyar ga watan Oktoba, 1966 zuwa ashirin da hu]u ga watan Janairu, 1968, tare da jerin littafan da aka yi al}awarin sake buga su a tsakanin watan Satumba 1968 zuwa Yuli, 1969. A wannan lokaci, saura 'yan satuttuka ya mutu a cikin watan Agusta na wannan shekarar.

A ta}aice, dangane da ra'i na }awa, wato gyara abu ya yi kyau ko kuma a mayar da wani abu ya zama mai ban sha'awa, fasihi Adorno tunaninsa bai tsaya kawai a kan bayanan matsayin }awa da kuma fasaha ba. Tunaninsa ya ta~o }awata fasaha irin ta al'umma mai al'adu da]abi'u iri]aya. Wannan dalili ne ya sa aka za~i wannan ra'i domin ya zama mizanin da za a]ora wannan bincike a kansa

1.8 Na]ewa

A wannan babi, binciken ya yi bayani ne game da yadda ake sa ran binciken ya gudana, kamar dai yadda aka bayyana a shimfi]a da dalilin bincike da manufar bincike da farfajiyar bincike da hasashen bincike da muhimmancin bincike da kuma hanyoyin gudanar da binciken.

BABI NA BIYU: BITAR AYYUKAN DA SUKA GABATA

2.0 Shimfi]a

Masu iya magana kan ce, “waiwaye adon tafiya”, abin nufi a nan shi ne, duk abin da mutum zai yi ya ri}a waiwaya baya domin duba yadda magabata suka yi. Yin haka, zai taimaka wa mutum aikinsa ya yi kyau. Saboda haka ne wannan babi ya }unshi waiwaye da sharhi a kan ayyukan da aka yi masu ala}a da wannan batu, wato: “Mata Dangin Ado: Nazari Kan Adon Jikin Mata Hausawa jiya da Yau”. Za a fara waiwaye ne ta hanyar kawo bayanan masana game da ma’anar al’ada, sa’annan a binciko ayyukan da aka gudanar kan wanzanci da sauran ayyukan da suka }unshi kwalliyar mata Hausawa. Haka kuma, za a binciko ayyukan da aka gudanar kan tsaga da kitso da kwalliyar tufafi da dai sauransu.

2.1 Ma’anar Al’ada

Muhammad, (1982) ya ce:

i. Al’ada na nufin haila, wato irin jini da mata ke yi wata-

wata

ii. Al’ada na nufin bin wata hanya don yin maganin gargajiya. Misali yin karatu, da tofi ko turare ko zubar da jini (}aho).

iii. Al’ada na nufin abubuwan da mutum ya saba yi a cikin

rayuwarsa ta duniya. Ta kuma shafi yanayin rayuwar al’umma da harkokin da suke yi don zaman duniya.

Marubucin ya yi }o}ari wajen bayyana ma’anar al’ada ta fuskoki daban-daban. Don haka, wannan aiki yana da ala}a da aikin da ake da }udurin gudanarwa.

Salisu, (1993), ya ce “Kalmar ta samo asali ne daga kalmar Larabci, wato ‘al-adar’ kuma kalma ce da ta yi ta sauyawa dangane da sauyawar zamani”.

Marubucin ya ci gaba da cewa; “a zamanin jahiliyya, Larabawa suna amfani da kalmar ne wajen bayyana mutum mai gayyatar jama’a zuwa ga cin abinci (walima)”.

Wannan marubuci ya yi }o}ari wajen bayyana ma’anar al’ada da asalin kalmar. Saboda haka, wannan aiki yana da ala}a da aikin da ake da }udurin gudanarwa.

Bunza, (2006) Ya ce:

> *al’ada da tana nufin dukkanin rayuwar]an Adam tun daga haihuwarsa har zuwa }abarinsa. Babu wata al’umma da za ta rayu a doron }asa face tana da al’adar da take bi, kuma da ita ake rarrabe ta da wata da ba ita ba.*
>
> *Har ila yau, ya }ara da cewa, matakan rayuwar]an Adam uku ne, wa]anda su ne ginshi}an ginin al’adunsa. Matakan su ne:Aure da haihuwa da mutuwa.*
>
> *A wasu wurare wasu manazarta da masana al’ada sukan]auke ta a madadin gargajiya na masu aiwatar da ita.*

Marubucin ya yi }o}ari wajen fito da ma’anar al’ada, da yadda al’ada take ga rayuwar Bahaushe. Don haka, wanann aiki yana da ala}a da wannan aiki.

Maryam, (2009) Ta ce: al’ada na nufin rayuwar al’umma, ana koyar da ita ana kuma koyo kafin zaman al’umma ya tabbata (shafi: 12). Wannan marubuciya ta yi }o}ari wajen kawo ma’anar al’ada. Saboda haka, wannan aiki na da ala}a da wannan aiki da za a gudanar.

Daga cikin littafin Hausa don {ananan Makarantun Sakandare an bayyana al’ada da cewa, ita ce hanyar rayuwa ta]an Adam. Kowace al’umma tana da irin tata. Wannan hanyar rayuwa ta shafi yanayin zaman mutane da tunaninsu da imaninsu da duk wani abu da ya shafi

rayuwarsu. (shafi 48). Wa]annan mawallafa sun yi }o}ari wajen fayyace ma'anar al'ada ta fuskoki daban-daban. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Zulai Sule Ingawa 22 ga watan 3 1988. A cikin }asidarta ta ce: Akasari an fi sanin al'ada da cewa aba ce wadda ta }unshi dukkan halayyar rayuwar]an Adam ta yau da kullum. Dangane da harshe/]abi'u daban-daban na zaman duniya, abinci da tufafi da raye-raye da dai dukkan wani abu wanda ya ji~anci rayuwar yau da kullum. Marubuciyar ta yi }o}ari wajen bayyana al'ada da yadda al'umma ke kallon ta. Don haka, wannan }asida na da ala}a da wanann aiki da ake da }udirin gudanarwa.

2.2 Ma'anar Ado Ko Kwalliya

Masana da dama sun tofa albarkacin bakinsu dangane da ma'anar ado ko kwalliya, musamman dangane da abin da ya shafi mutum shi kanshi.

Liman, (1985), Ya ce "a wajen mata ya danganta ga abin da za a sa don ado. A cikin adon da ake wa jiki har da tsaga da shafe-shafe da }unshi da cin-fure da kitso." Bayan wa]annan kuma, mata suna sanya 'yan kunne da]an-goshi da]an-hanci da abin wuya da warwaro da gazal da zobba. Abin wuya ya fara daga duwatsu ko murjani ko wani salon }ira na zinare ko azurfa ko kuma tagulla.

Ha}i}a, marubucin ya yi }o}ari wajen fito da ire-iren ado da mata Hausawa kan yi a jikinsu na yau da kullum, ya kuma kawo misalan abubuwan da mata ke amfani da su domin kwalliya. Don haka, wannan aiki na da ala}a da aikin da ake da }udurin gudanarwa.

Mahadi, (1986), Ya ce "Kwalliya na iya kasancewa ta jiki ko muhalli wanda idan aka ce kwalliya ta jiki, ana nufin tun daga lokacin da aka yi wanka har zuwa lokacin da aka shirya, ta hanyar amfani da kayan }yale-}yale da su man-shafawa, da kwalli da katambari da lalle da kuma kitso."

Marubucin ya yi }o}ari wajen kawo ire-iren kwalliya da ake yi wa jiki ko wuri. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Yahaya, (2000). Ya ce “Zama cikin tsabta ta hanyar amfani da tufafi ko wasu abubuwa masu }yalli domin }ara burge mutane”.

Marubucin ya bayyana dalilin da ya sa ake yin ado. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Wasila, (2009) Ta ce “ado wani abu ne mai matu}ar muhimmancin gaske cikin al’adun Hausawa. Ta ci gaba da bayaninta, inda ta ce “Sanin asali, shi ya sa kare cin alli” “Kalmar kwalliya ta samo asali ne daga ‘kwalli’ wanda ake sa wa a idanu”. To, idan mutum ya sa, sai a ce ya yi ‘kwalliya’. Ya }ara da cewa, “Kamar kalmar ‘zame’ ce, mutum ya zame sai a ce ya yi ‘zamiya’. Ta fuskar kalmomi masu ma’ana kusan]aya kuwa, akwai kalmar ‘Tatalu’ wadda ke nufin }awata jiki don }ara fito da surar halitta”. Sannan akwai kalmar ‘katalla’ wadda ke nufin }awar da mutum zai yi don }ara masa kwarjini da ban sha’awa. ({amusun Bargery).

Marubuciyar ta yi }o}arin kawo ire-iren adon matan Hausawa. Sai dai ba ta kula da adon da ke jikin mata ba. A ~angaren adon zamani ma, ba ta ta~o wa]ansu wuraren da wannan aiki yake da }udurin ta~owa ba.

2.3 Tsaga

Kowace }abila ta duniya tana da hanyoyi wa]anda take amfani da su domin nuna bambance-bambance da ke tsakanin wanann da wancan ta fuskoki daban-daban. Alamar tsaga tana]aya daga cikin wa]annan hanyoyin. Masana da magabata da dama sun yi tsokaci a kan ma’anar tsaga da ire-irenta.

Magaji, (2002) Ya ce “Tsaga wata alama ce da Hausawa suke yi da aska a fuskarsu ko a wasu sassa na jiki bisa mabambanta dalili. Ya ci gaba da cewa; don haka, za a iya kasa tsagar

gargajiya zuwa kashi uku: tsagar magani da tsagar ado (shasshawa) da kuma tsagar gado ita ce wadda ake danganta ta da nasaba musamman a ~angaren mahaifi."

Don haka, wannan aiki na da ala}a da aikin da ake da }udurin gudanarwa.

Haris, (1932) Ya ce:

> *"Tsaga wata alama ce da wanzamai kan yi wa Hausawa da aska a fuska ko jiki, kuma ana yin ta ne don bambanta wata }abila da wata ko dangi zuwa dangi".*
>
> Don haka, wannan aiki na da ala}a da aikin da ake da }udurin gudanarwa.

Ashiru, (2008) Ya ce siliya ko tallafani da buba (riga) da yaya-da]oniya da maigida ka ga ramata ta da zazu da mudakare da agwaja da samfaifa da mai wuyan gora da mai wuyan kwala da fuka-fukai.

Wannan aiki na da nasaba da aikin da ake da niyyar gudanarwa kasancewar marubucin ya yi tsokaci a kan tufafi, don kasancewr tufafi abu ne wanda ake }awata jiki da shi.

Maryam M. Yola 2013 a cikin }asidarta mai suna "Nason Ba}in Al'adu a kan Kwalliyar Jiki ta Mata Hausawa" ta bayyana tsagar jarfa da cewa; ita ce shasshawa ko tsaga da ake yi don ado ko don magani. Haka kuma, jarfa na nufin abin da ake yin shasshawa da shi. Masu yin sana'ar ana ce masu wanzaman jarfa ko 'yan }urya. Ta yi bayanin ma'anar }urya da cewa; }aramar ganga ce mai za}in amo ta ki]an 'yan tauri ko wanzamai. Sannan }urya na nufin bishiyar da akan sassa}a wannan gangar da ita.

Don haka, wannan aiki na da ala}a da aikin da ake da niyyar gudanarwa.

Annie (1958-1959) Ya ce: Mata na da muhimmanci }warai domin suna taka gagarumar rawa wajen cigaban }ungiyoyin siyaysa da shugabancin al'umma da }awata taro ta hanyar jawo hankalin al'umma tare da tausasan lafuzza kasancewar baiwa ce irin tasu (shafi: 98)

Marubucin ya jaddada muhimmancin kwalliya da mata ke yi domin }awa. Don haka, wannan aiki na da ala}a da aikin da ake da }udurin gudanarwa.

Najume, (1986) Ya ce "Tsaga, wani rukuni ne daga cikin al'adun Hausawa domin nuna gadon gida, ta hanyar amfani da wasu alamomi wa]anda suka dace. Har ila yau, tsaga wata hanya ce ta amfani da wani abin yanka mai kaifi kamar aska, domin yanka a fuska ko jiki da manufar zayyana alamar }abila ko kwalliya ko]ebe ciwo."

Marubucin ya yi }o}ari wajen bayyana ire-iren tsaga.. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

A'ishatu B. Lawan (1987) Ta ce "Tarihi ya nuna cewa, tsaga da]a]]iyar al'ada ce ga al'ummar Hausawa. Wato sun gaji wannan al'ada ce tun iyaye da kakanni". Wannan ya nuna }arara cewa, tun kafin Hausawa su ha]u da wasu al'ummomi suke da al'adarsu ta tsaga.

Marubuciyar ta yi }o}ari wajen bayyana ire-iren tsaga.. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Habibu, (2010) Ya ce:

> *"Tsaga wata hanya ce daga cikin manyan hanyoyin al'umma wadda take iya bambanta wata }abila ko wani sashe na rukunan jama'a wa]anda suke zaune a wata }asa ko wani gari ko kuma unguwa cikin gari]aya".*

Marubuciyar ta yi }o}ari wajen bayyana ire-iren tsaga. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

2.4 Wanzanci

Yana da wuya a ce ga lokacin da aka fara yin sana'ar wanzanci, saboda sana'a ce da]a]]iya a }asar Hausa. Kamar yadda ba a san zamanin da Bahaushe ya fara gashi a ka ba, haka da wuya a san zamanin da dabarar aski ta zo masa. Masana da dama sun yi bincike a kan wannan sana'a. Saboda haka, za a yi batu irin wa]annan ayyuka don ganin abin da aka riga aka yi don sanin inda aka dosa.

N.N.P.C (1968:3) Ta ce; aski ko kaciya, ko }aho ko fitar da hakin wuya ko shasshawa (wato zane) na nufin aikace-aikacen wanzanci.

Daga wannan bayani, za a iya fahimtar cewa, lallai duk wanda wanzanci ita ce sana'arsa, dole ne ya kasance ya }ware wajen aiwatar da wannan sana'ar. Saboda haka ne ake yi wa wanzanci kirari da:

> *Kala-kala maganin gizo]anwanzan, aska na cikin kube tana cin gashi, ka wa sarki rotse ka tashi da girma,]an wanzan na sarkin aska, ba ka so ga jikinka.*

Safana, (2000:149 – 150) Ya ce; wanzanci kalma ce da ke bayyana ko nuni ga al'ada ta sana'a wadda take amfani da aska, }oshiya, 'yar tsaga, }aho da sauransu. Ya ci gaba da cewa:

> *Asalin wanzanci ya samo asali ne ta la'akari da bu}atun rayuwar]an Adam. A dalilin tasowar bu}atu sai ya }ir}iro wa kansa hanyoyin da zai warware matsalolin da suka shafi wa]annan bu}atu. Ta irin wannan hanya ce, saboda samuwar gashi a ka, ya*

sa mutum tunanin neman hanyar rage ko rabuwa da shi domin samun sau}i. Haka yake ga sauran ayyukan da wanzamai ke yi.

A ta}aice, a iya cewa ta wannan hanya ce sana'ar wanzanci ta samo asali har ta bun}asa ya zuwa matakin da take a yanzu inda wasu zuri'o'i suka mayar da ita sana'arsu ta gado.

Ya kuma ci gaba da cewa, "A ta}aice, sana'ar wanzanci ta ta~o aikin likita ne a }asar Hausa kafin zuwan likitan zamani. Dalili kuwa shi ne,]aya daga cikin ayyukan wanzami shi ne kula da lafiyar manya. Masu yin wannan sana'a ana kiran su wanzamai". Dole ne mai yin sana'ar wanzanci ya zama lafiyayye kuma mai hankali. Makaho ko wanda bai gani sosai, ko mai hannu]aya ko kuturta, ko hauka, ba zai yi sana'ar wanzanci ba.

Marubucin ya yi }o}ari wajen bayyana ma'anar wanzanci da matsayinta na sana'a da ire-iren ayyukan da wanzamai kan yi. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Habibu (2010)Ya ce; Wazanci sana'a ce da]a]]iya ta gargajiya wadda aka gada tun kaka da kakanni. Dangane da lokaci kuwa, sana'ar ta dace da kowane irin lokaci, wato babu takamaiman lokacin da ake yin ta. Aski ko }aho da tsaga zuwa sakiya duk aikin wanzamaii ne. Ana iya yin su in bu}atar haka ta taso. Abu]aya ne tak aka fi yin shi lokacin hunturu, watau kaciya. A ciki ya bayyana ma'anar wanzanci da cewa:

Wa]annan rukunan mutane da aka lissafa a sama idan suka yi sana'ar wanzanci ana iya samun matsaloli wajen aiwatarwa.

Marubucin ya yi }o}ari wajen fito da hoton abin da ake nufi da wanzanci ta hanyar ba da cikakken bayanin abin da wanzanci ya }unsa. Don haka, wa]annan bayanai suna da ala}a da aikin da ake son a gudanar.

2.5 Tufafi

Masana da masu bincike sun tofa albarkacin bakinsu a kan abin da ake nufi da tufafi. Asalin tufafi da kuma matsayinsa ga mata.

Abraham, (1956) Ya ce; “Wani abu ne da ake amfani da shi wajen rufe jiki ko tsiraici”. Haka kuma, tufafi na bayyana asalin mutane da al’adunsu da kuma dukkan wani abu da ya shafi rayuwa baki]aya.

Marubucin ya yi }o}ari wajen bayyana ma’anar tufafi da amfaninta ga al’umma. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Adamu, (1991), Ya ce “Babbar sifa ta farko da za a iya fa]a ita ce, rashin wata tufafi]aya wadda duk mace ko namiji kowanensu zai iya sa wa a Tufafin Hausawa”. A bisa al’ada, da }a’ida ta addinin Musulunci ba a yarda maza da mata su sanya tufafi iri]aya da juna ba. Al’adar Hausawa ta haramta wa mace ta sanya tufafi irin ta maza. Haka nan kuma, ba a yarda namiji ya sanya tufafi irin ta mata ba.

Marubucin ya yi }o}ari wajen bayyana ma’anar tufafi da bambanta masu amfani da ita. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

A’ishatu, (1987) Ta ce; “Tufafi, wani rukuni ne na kayan da ake amfani da su wajen ado. Ire-iren kayan da ake amfani da su; sun ha]a da zane da riga da gyale ko mayafi da kallabi. Yawanci ana]unka wa]annan kaya ne da atamfa. Tun asali ma da irin zanen sa}ar hannu ake yi amma yanzu sai abin da zamani ya kawo.”

Marubuciyar ta yi }o}ari wajen bayyana ma’anar tufafi da bambanta masu amfani da ita. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

{amus, (2006) An ce; abin da ake sa wa a jiki domin rufe tsiraici, kamar riga da wando da kuma zane. Cibiyar Nazarin Harsunan Nijeriya Kano. Jami’ar Bayro

Marubutan sun yi }o}ari wajen bayyana ma'anar tufafi da kawo misalan tufafi. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Encyclopedia Britanica ya bayar da ma'anar tufafi da cewa wa]ansu abubuwa ne da ake yi da yadi ko }yalle ko ganye ko kuma fata wa]anda maza da mata, yara da manya ke amfani da su domin suturta jikinsu.

Marubutan sun yi }o}ari wajen bayyana ma'anar tufafi da kawo misalan tufafi. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

2.6 Adon Jiki

Abin nufi a nan shi ne, za a kawo ta}aitattun bayanan da aka samo game da adon sassan jiki kamar su: fuska da kai da hannu da wuya da kunne da kuma yatsu.

An samu wa]anda suka gudanar da ayyuka a kan irin wannan ado na 'ka' wato kitso. Da ma duk wata kwalliya da za a iya samu a ka.

A'ishatu, (1987) Ta ce:

> *"A }asar Hausa, mata kan yi kitso, wacce kuma duk ba ta yi ba, ta zama }azama ke nan."*

Har wa yau, ta kawo rabe-raben kitso da mata Hausawa ke yi na gargajiya. misali, kabarin karuwa da shuku da kwando da le}a tukunya da tashin soja da sauransu. Sai dai ita ba ta kawo ire-iren kitso na zamani ba. Ko a na gargajiyar ma akwai saura da dama da ba ta fa]a ba.

Marubuciya ta yi }o}ari wajen bayyana ma'anar kitso da kawo misalan kitso. Sai dai ba ta kawo su duka ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Rakiya, (2006) Ta kawo ma'anar kitso da asalin kitso da lokuta da kuma wuraren da ake yin kitso tare da rabe-raben kitso na gargajiya da kuma na zamani. Sai dai bincikenta bai ta~o da

sauran kwalliyar da ake yi a ka ba. Saboda haka, wannan aiki zai kawo bayanin wuraren da ta gaza ba ta ta~o ba.

Marubuciya ta yi }o}ari wajen bayyana ma'anar kitso da kawo misalan kitso. Sai dai ba ta kawo su duka ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Al}ali, (1993) Ya ce; ana amfani da auduga da tsumma a na]a gashi kamar siffar tunduburin jaki ko kuma kamar siffar tubani, sai a raba gashin mace biyu a kwantar da wannan auduga ko tsumma a tsakiyar kai sai a lalla~a wannan gashin da aka raba biyu yadda zai rufe wannan abu da aka cusa a cikin gashin nata tun daga farkon goshinta har zuwa }eyarta, sai a samo shuni a kwa~a shi da }aro sannan sai a zo a lullu~e wannan tsuma ko auduga ai masa siffa irin ta kabari amma a shaye kamar shan wata har sai ya karyo kan goshinta sannan sai a bar shi ya kwana kamar yadda yake a kan nata. Kashe gari sai a nemo }yallen harsa wadda ake yin rawani da ita.

Marubucin ya yi }o}ari wajen bayyana ma'anar kitso da kawo misalan kitso. Sai dai bayaninsa ya ta}aita a irin na gargajiya ne. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

A'ishatu, (1987) Ta ce; "Kwalliya da ake yi a fuska ba za ta wuce irin ta tsaga ko zane ba". Sai dai ta gaza wajen fayyace yadda ake yin tsagar da ire-irenta.

Wasila, (2009) Ta ce:

Adon fuska ya }unshi hoda da jam-baki da kwalli da ja-

gira da garura da katambiri da cin fure da man-shafawa.

Marubuciyar ta kawo misalan kayayyakin da mata ke amfani da su wajen kwalliyar fuska na gargajiya. Sai dai ba ta kawo su duka ba, kuma ba ta ta~o irin na zamani ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

A'ishatu, (1987) Ta ce; "Adon da ake yi wa }afafuwan mata Hausawa su ne, }unshi da zane da takalma".

Marubuciyar ta yi }o}arin kawo irin kwalliyar da kae yi wa }afa, sai dai ta gaza wajen bayyana yadda ake yin adon da abubuwan da ake bu}ata wajen aiwatar da adon. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Wasila, (2009) Ta bayyana cewa:

> *"Mata na yin adon }afafuwa da abubuwa irin 'yan kacau da kwa]age da zobe da kuma }unshi".*

Marubuciyar ta yi }o}arin kawo irin kwalliyar da ake yi wa }afa, sai dai ta gaza wajen bayyana yadda ake yin adon da abubuwan da ake bu}ata wajen aiwatar da adon. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

A'ishatu, (1987) Ta bayyana a don da ake yi a hannu kamar haka: "Adon da ake yi a hannu, shi ne }unshi da tsaga ko zane da warwaro da kuma zobe". Ana yin su ne don kwalliya.

Marubuciyar ta kawo irin abubwan da ake sa wa a hannu domin kwalliya. Sai dai ta gaza wajen fayyace su dalla-dalla, ba ta kuma ta~o ire-iren na zamani ba, sannan kuma ba ta kawo su a hoto ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Wasila, (2009) Ta bayyana cewa; "Akwai abin hannuwa wa]anda suka ha]a da 'yan }arau da doron zabo da warwaro da zobe. Ana kuma yin }unshi kala-kala a hannu."

Marubuciyar ta kawo irin abubwan da ake sa wa a hannu domin kwalliya. Sai dai ta gaza wajen fayyace su dalla-dalla, ba ta kuma ta~o ire-iren na zamani ba, kuma ba ta kawo su a hoto ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

A'ishatu, (1987), Ta ce; "Kwalliyar wuya, bai wuce abin wuya kamar su; sar}a ko murjani da kuma zanen fuska wanda wa]ansu mata ke yi tun suna budurci".

Marubuciyar ta kawo irin abubwan da ake sa wa a wuya domin kwalliya. Sai dai ta gaza wajen fayyace su dalla-dalla, ba ta kuma ta~o ire-iren na zamani ba kuma ba su kawo a hoto ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Wasila, (2006) Ta ce: "Mata na amfani da azurfa da sar}ar gwal ko na gangar ruwa, ko duwatsu da tsakiya da murjani da maka-wuya."

Marubuciyar ta kawo irin abubwan da ake sa wa a wuya domin kwalliya. Sai dai ta gaza wajen fayyace su dalla-dalla, sannan ba ta kawo su a hoto ba. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

Wasila, (2006) Ta ce: "Adon kunne bai wuce 'yan kunne na azurfa ko gwala-gwalai da kuma na gangar-ruwa. Haka shi ma hancin duka]aya ne. Sai dai bambancin girman abin sawan, wato na kunne ya fi na hanci girma."

Marubuciyar ta kawo irin abubwan da ake sa wa ahanci da kunne domin kwalliya. Sai dai ta gaza wajen fayyace su dalla-dalla da kuma kawo su a hoto. Don haka, aikin na da ala}a da aikin da ake da }udurin gudanarwa.

2.7 Na]ewa

Daga }arshe zan na]e da cewa,wa]annan ayyuka da suka gabata suna da matu}ar ala}a da muhimmanci da aikin da ake son gudanarwa. Domin kuwa magabatan sun ta~o bayani a kan kwalliyar jikin mata kamar kitso da gyaran gashi da tufafin mata, sai dai ba su ta~o na zamani ba.

BABI NA UKU: ADON JIKIN MATA

3.0 Shimfi]a

Wannan babi zai mai da hankali ne a kan adon jikin mata wanda ya shafi tsaga irin ta ado. Tare da kawo bayanai game da kayan aikin wanzanci, kasancewar da shi ne ake amfani idan za a yi wannan tsaga. Ba ma ita tsagar ta gado ba, har da tsagar kwalliya wato (Sasshawa).

Jarfa, tsaga ce ta ado wadda mata kan yi }awa da }arin kwalliya. Ire-iren shasshawa sun ha]a da: Kalangu da kwale da kada da }adangaruwa da kuma ‘yar wuya da dai sauransu.

Yawanci sunayen tsagar shasshawa iri]aya ne a duk fa]in }asar Hausa. Duk da kasancewar wasu ‘yan bambance-bambance da ke kai dangane da al’ada tare da wurin *zama*. Za a tarar yadda ake kiran ‘yar-baka, ko ‘yar-wuya, a Kano haka yake a Katsina ko Zazzau ko Sokoto da dai sauransu. Ko da za a sami bambanci, da wuya ya wuce sigar zanen. Idan aka dubi kalmar jarfa kuwa, za a iya cewa, jarfa sana’a ce ta yin amfani da aska domin tsaga ire-iren shasshawa na kwalliya a wasu sassan jikin matan Hausawa. Wanznaci da jarfa na iya zama gado ga wanda ya taso ya taras ana yi a gidansu, amma akan samu ‘yan haye wa]anda suke shiga ba tare da sun gada ba.

Masu irin wannan sana’a su ake kira wanzam Jarfa ko shasshawa. Haka nan kuma tsattsagawar da ake yi wa jiki shi ake nufi da kalmar Jarfa. Shi ya sa akan ce, “wanzami bai son Jarfa” (in ji Malam Ahmadu, Magajin askan Zazzau tare da Malam Muhammadu Magaji, hira da muka yi da su a Unguwar Aska Zariya ranar 20/8/2011). Daga }ashe an na]i bayanin Jarfa ko shasshawa da kawo gudunmawa ta da cewa:

Tsagar kwalliya na nufin ire-iren tsagen da mata kan sa wanzamai su yi masu a fuska ko a wani ~angare na jiki domin ado ko kwalliya. Ita tsagar kwalliya an fi yi wa mata domin kuwa da wuya ka ga namiji ya ba da fuskarsa ko wani ~angaren jikinsa ga wanzami don a yi masa

kwalliya. Ire-iren wa]annan tsaga sun ha]a da: Kalangu da takutaha, da kwaluluwa da matakin soro da ‘yar }irji da allo da me-ka ce maigida? Da ‘yar-baka da gar]in-gero da kwnaciya da masoyi. Akwai kuma tsagar kwalliya dake da alamar fartanya (mai nuna alamar jam’iyyar N.P.C) da tauraruwa (mai nuna alamar jam’iyyar N.E.P.U). wasu kuma sukan sa a zana masu hoton agogo ko sunan masoyi ga hannayensu.

A binciken da aka gudanar a sassan }asar Hausa, an fahimci cewa; mafi yawancin ire-iren wa]annan tsage-tsage na kwalliya ana amfani da alamomin iri]aya, kuma ana kiran su da suna]aya,]an bambancin da akan samu bai taka kara ya karya ba.

3.1 Tsagar Kwalliya

Kamar yadda aka yi bayani a baya cewa, ire-iren wannan tsaga na kwalliya da matan Hausawa ke yi na da yawa, kuma kowane da sunansa. Misali, akwai tsagar matakin-soro wanda ake tsagawa har hawa uku a jere, shi ake kira da suna ‘kabarin-karuwa’. Amma yawancin mata ba su cika yin irinsa ba, kamar agogo da sukar zana a hannayensu kuwa, wani cikashewar burgewa ne ga budurwa musamman idan ta je gidan aure, domin idan ana damawa maigida fura ana juya agogon nan shi ne daidai.

3.2 Yadda Ake Yin Tsagar Jarfa

A lokacin da za a yi wa budurwa ko yarinya tsagar ta zauna a }asa ta jingina da wannan turmi. Daga nan sai }awarta ta zauna kusa da ita ta dafa kafa]unta ana yin haka domin wanda za a yi wa tsagar kar ta nuna tsoro. Ita }awar wadda za a yi wa tsagar ce ke fa]in irin tsagar da za a yi wa }awar. Wasu kuma samarinsu ne kan za~i irin tsagar da za a yi masu. Daga nan sai wanzami ya fara tsaga, ana yin tsaga, ana ki]a da wa}a. Mawa}a kuma na shelar kawo kyauta su ma ‘yan uwa da abokan arzi}i ba a bar su a baya ba, wajen bayar da kari. A wannan lokaci ne su kuma samari za su yun}uro domin }o}arin gwada bajinta ta hanyar bayar da kari. Abubuwan da

akan bayar na kari sun ha]a da ku]i, da tufafi, da dabbobi, da hatsi, da auduga. Dukkan abubuwan da aka samu na kari, wanzami da maka]a da mawa}a da maro}a za su ha]u su raba.

Bayan abubuwan da aka samu na kari, yarinyar da aka yi wa tsagar kan ba da sallama ga wanzaman. Sai dai kuma yawancin iyaye maza ba sa son wannan tsaga da ake yi wa ‘ya’yansu, don haka da }yar sukan ba da ku]in sallama. Wani lokaci ma sai dai iyaye mata su bayar (in ji Malama Iya Ahmad, ‘yar shekara (75). A hirar da muka yi da ita a ranar 27/8/2011 a garin Zariya). Ta }ara da cewa, wadda a lokacin da aka yi mata tsaga aka samu kari sosai, akan]auki kwanaki da yawa ana yi mata tsaga, kamar daga kwana biyu zuwa bakwai.

Mafi yawancin lokuta saboda ki]a da wa}a da ake yi a lokacin Jarfa, wa]anda a cikinsu akwai yabo, da ba da }warin gwiwa ga budurwar da ake yi wa tsagar kan sa juriya da rashin raki. Wasu kuma gudun kada a ri}a yi masu zambo kan sa su daure. Wannan kan sa har a gama yi masu tsagar ba za su nuna wata alama ta raki ba. haka za a yi ta yi daga gidan wannan budurwa zuwa wancan har sai an gama yi wa ‘yan-matan da ke bu}atar tsaga a wannan Unguwa ko gari. Daga wannan gari za su tashi zuwa wancan gari, kuma wanzaman Jarfa kan]auki tsawon lokaci kafin su sake dawowa a garin da suka yi. A wani lokaci idan an bu}aci su sake dawowa, sukan]auki misalin shekara biyu zuwa uku ba su dawo ba. wannan wata alama ce ta nuna kawaici da nuna godiya ga abubuwan da aka yi masu, kar a ce suna neman cinye rabonsu.

A baya an yi bayanin cewa, a lokacin da ake yin tsagar Jarfa, ana ki]a da wa}a, to ga asalin wa}ar da ‘yan Jarfa ke yi:

“To, nai gaba nai yamma, nai gusun da arewa,

Ban gano kamar Allah ba,

Haka ‘yan-mata mi ya sa aikin nan,

Yaya a kai haka taro, yaya akai haka,

Haba ‘yan mata, ina nake komawa,

Tambara raba gasa yau ta biya ni ki]ana,

Ba gudu, ba tsoro, don babu la’ana gun ta,

Salihu na kusade Sale na tambayo mai Jarfa,

[an }anen Sale wanda ba dan }anen zagi ba,

Ba gudu ba tsoro don babu la’ana gun ta,

Mai uwa da fada wadda ba ta saukar ba}i,

[iyar karo wadda ba]iyar kirki ba,

[iyar karo da uwarta gudu suke suna Tarawa,

[iyar banza wadda ba ta saukar ba}i,

Su wance an ji mun sauka, an }etare ta darni,

‘Yan-mata a gurguso a yi tsaga, don a tsare wa abokai,

Ni ina za ni, ni ina nake komawa,

Godiya madalla Tambara, raba gasa,

Don ta biya ki]i ta biya ku ‘yan ro}ax3”.

(Rerawa Malama Safiya Zariya, ranar 16/7/2011).

Wannan misali ne daga cikin ire-iren wa}o}in d ‘yan Jarfa ke rerawa a lokacin da suke yin tsagar. A duk sassan }asar Hausa da aka bincika an fahimci cewa, hanya]aya ake bi wajen yin wa}o}in Jarfa domin kuwa kowace akwai yabo, da zuga, da habaici, da zambo a cikinta.

Haka nan kuma, akwai wata wa}a mai suna wa}ar ‘**Gidigo**’ wanda ‘yan-matan da aka yi wa irin wannan tsaga kan yi a lokaci-lokaci. Duk cikin jin da]in wannan jaruntaka da suka yi ne kan sa su gayyato maka]i domin ya zo ya yi wasa tare da samarinsu. A wannan lokaci saurayi shi ne zai sa a yi shela cewa, yana son ya ga wance a tsakiyar filin (watau budurwarsa ke nan). Ita

kuma sai ta kamo hannun }awarta ta rako ta zuwa cikin filin, sai ta dur}usa a gaban maka]in cikin jin kunya, ita kuma }awar sai ta koma gefen fili. Daga nan sai budurwar ta fa]i irin ki]an da za'a yi mata, shi kuma saurayi sai ya shigo cikin fili ya yi kari.

An fi yin wannan al'ada a lokacin bukin aure ko suna ko kuma sallah. Akan kai wa maka]i goro da taba don gayyata. Irin wannan wa}a ta 'Gidigo' ana kar~a-kar~a ne tsakanin mawa}in da 'yan-mata.

Ga misalin wa}ar kamar haka:

Mawa}i: "Iye manye ayyara naye iye,
Da na kar~i, ba zabiyar gidigo ne ba,
Da ko a gidanku ba zabiya kike ba huta,
Na kar~eki ba zabiyar gidogo kike.

'**Yan mata:** [an mai-soro ga ba}i ga muni,
Ga ha}ora a gaban goshi,
Na ji kana damasuna/tunjere,
Kar ka ta~a mana mu.

Mawa}i: Tsautsayi da asara shi ya kawo ni,
Wallahi na zo rawar gidigo,
Sannan da na zo ki]an walahi,
Maka]in ki]an ya karye, gangar ki]an ta ~ule na samu ahu da }yar,
Tsautsayi da asara shi ya kawo ni,
Wallahi na zo ki]an gidigo."

(Rerawa daga bakin Malama Maryamu Ahmad 'yar shekara '73', a hirar mu da ita ranar 17/8/2011 a garin Zariya).

3.3 Lokacin Tsagar Jarfa

A al'adance, an fi yin tsagar Jarfa a lokacin kaka. A wannan lokaci an riga an kawar da amfanin gona, kuma sun yi ya fara sauka yadda idan an yi tsagar za ta yi saurin warkewa. Hakan ya faru ne saboda Hausawa na da ra'ayin cewar a wannan lokaci jiki ya fi saurin tohuwa. A irin wannan lokaci ne wanzamai masu yin tsagar Jarfa ke barin gidajensu domin tafiya yawon Jarfa, a tsagar Jarfa, a garuruwa da }auyukan }asar Hausa. Wani lokaci kuma da akan yi tsagar kwalliya shi ne watan Takutaha. Idan wanzaman Jarfa za su sauka a wani gari, mafi yawanci sun fi sauka a ranakun kasuwar garin don kowa ya san an yi ba}in wanzamai.

Kowane daga cikin 'yan tawagar kan samu da ke da budurwa ya saukar mata. Dukkan yawan kwanakin da za su yi a garin, a gidan da suka sauka ake ba su masauko da abinci har sai sun tashi. A duk wurin da suka je suna tafe da maka]a, da maro}a wa]anda ke rera wa}o}in yabo da kushe ga 'yan mata da suka yi masu kyakkyawar sauka da wa]anda ba su yi masu ba. maka]an wanzamai ana kiran su 'yan-}urya' ko maka]an 'murya'. (Inji Hajiya Ru}ayya Abubakar, 'yar shekara '70' hirar da muka yi da ita a ranar 25/8/2011).

3.4 Kayan Aikin Wanzanci

Wanzamai na amfani da kayayyaki daban-daban domin yin ayyukan wanzanci. Ire-iren wa]annan kayayyaki sun ha]a da askar aski, da fatar wasa askar, da dutsen wasa askar aski, da almakashi, da sabulu, da kwanon aski, da kalaba, da }oshiya, da 'yar tsaga, da hantsaki, da tankolo, da zabira, 'yankara, da karkiya, da jijiya, da kura ta cire ha}ora, da kuma }aho.

3.5 Tsage-tsagen Kwalliya

3.5.1 Kalangu

Kalangu, tsaga ce da ake yi a fuska daidai saitin kunnuwa, irin wannan tsaga }arama ce marar tsawo }warai, tsawonta bai wuce saitin kunnuwa ba, wasu ana yi masu kalangu]aya-]aya,

wasu kuwa ana yi masu kalangu biyu-biyu a kowane ~angare n fuska, wannanya danganta da sha'awar wadda za a yi wa tsagar.



Tsagar Kalangu (Source: Hausa Superstitions and Customs 1970)

Abin lura a nan shi ne, wasu samari ne kan sa wanzami ya yi masu tsagar kalangu]aya-]aya a kowace fuska domin sha'awa, ko kuma su ma 'yan matan su ce su dai a yi masu kalangu]aya-]aya a kowace fuska.

A wata fuskar kuma akwai wa]anda ake yi wa kalangu]aya-]aya a kowace fuska a matsayin tsagar gado. Misali }abilar Dallazawa Fulani zuriyar Ummarun Dallaje (wanda ya amso tutar yin jihadin jaddada addinin Musulunci a masarautar daga Mujaddadi Shehu Usmanu [anfodiyo, kuma Sarki na farko daga zuri'ar Fulani) ana yi masa tsagar kalangu]aya-]aya a kowace fuska a mtsayin tsgar gado.

3.5.2 'Yar-Baka

Tsagar 'yar-baka, tsagar kwalliya ce da ake yi wa 'yan-mata a kumatu tun daga wutsiyar baki. Wannan tsaga gado]aya ce, amma ana yin ta ca~a-ca~a a kumatu. Ana kiran wannan tsaga da sunan 'cika-baki', wannan kuwa ya faru ne saboda yadda ake yin ta ca~a-ca~a a kunci. An fi yi wa 'yan-mata masu kaurin kumatu irin wannan tsaga domin a rage kaurin kumatun. (inji Malama Maimunatu Bello Zariya, hirar da muka yi da ita, ranar 19/8/2011).



Tsagar ‘Yar-baka (Source: Hausa Superstitions and Customs 1970)

3.5.3 Matakin-Soro

Tsagar matakin-soro, tsaga ce da ake yi a tsakiyar goshi daidai saitin karan hanci. Irin wnann tsaga ana yin gado shida kurkusa da juna. Dalilin da ya sa ake kiranta da sunan matakin-soro shi ne, saboda ta yi kama da matakin da ake hawan soro. Irin wannan tsaga takan yi wa mace mai fa]in goshi kyau.



Tsagar Matakin-soro (Source: Hausa Superstitions and Customs 1970)

3.5.4 Takutaha

Tsagar takutaha, tsaga ce da ake yi a fuska, kuma gado]aya ce. Ta yi kama da zanen tabarma. Ana yin wannan tsaga a watan Takutaha, watau lokacin da ake yin bukin Maulidi domin murnar cikar shekara.



Tsagar Takutaha (Source: Hausa Superstitions and Customs 1970)

3.5.5 Kwale

Tsagar kwaluluwa tsaga ce ‘yar }arama, kuma gajeru da ake yin layi a tsaye a fuska }ar}ashin idanu gefen hanci. Ana yi wa wasu ‘yan mata kwale]aya-]aya a kowane ~angare na fuska, wasu kuwa biyu-biyu ake yi masu a kowane ~angare na fuska. An fi yin irin wannan tsaga tun budurwa na }arama, kuma mafi yawanci an fi yi wa ‘yan-mata da ke da kaurin fuska, domin yin tsagar kan sa kaurin fuskar ya ragu.



Tsagar Kwale (Source: Hausa Superstitions and Customs 1970)

3.5.6 Tagumin-Gafiya

Tsagar tagumin-Gafaiya, tsaga ce da ake a ha~ar }asa }ar}ashin le~en sama. A irin wannan tsaga ana yin tsage uku a gicciye, sai a tsakiya a yi wasu uku kuma a tsaye, sai a]aya gefen a sake yin wasu uku su ma a gicciye. An fi samun irin wannan tsaga a jihohin Kano, da Jigawa, da Zamfara, da Sakkwato, da kuma Kebbi.



Tsagar Tagumin-Gafiya (Source: Hausa Superstitions and Customs 1970)

3.5.7 'Yar Wuya Ko Gar]in Gero

Tsage ce da ake yi a wuya, kuma akan kira ta da suna 'yar-wuya saboda ana yin ta a gefen dama da na hagu na wuyan mace. Tsagar wuya gado]aya ce ana yin ta kamar shigen bishiya.



Tsagar 'Yar-Wuya ko Gar]in Gero (Source: Hausa Superstitions and Customs 1970)

3.5.8 Me-Ka-Ce Maigida?

Tsagace da ake yi a kafa]ar damar mace daidai saitin }ashin da ya fito daga wuya ya ha]e da kafa]a, kuma gado]aya ce. Ana yin irin wannan tsaga a kowace kafa]a.



Tsagar Me-Ka-Ce Maigida (Source: Hausa Superstitions and Customs 1970)

3.5.9 Alluna

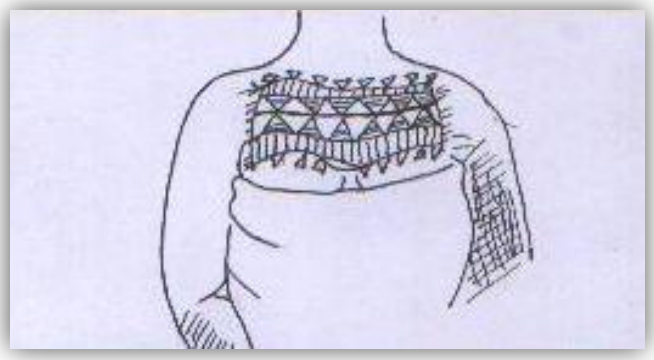
Tsaga ce da ake yin zanen hoton alluna a }irjin mace daidai saman nononta. Wannan tsaga alluna ne guda biyu ake yi]aya-]aya a kowane ~angare na }irjin mace.



Tsagar Alluna (Source: Hausa Superstitions and Customs 1970)

3.5.10 ‘Yar {irji

Tsagar ‘yar-}irji tsaga ce da ake yi a }irjin mace. A irin wannan tsaga ana cika }irjin mace da tsaga kamar shigen tabarma tun daga }ar}ashin wuya, kuma ta cika dukkan }irjin wadda za a yi wa tsagar har ya zuwa ga }ahon zuciyarta. Macen da aka yi wa irin wannan tsaga, ba a faye gama ta a rana guda ba saboda yawanta. Akan]auki kwanaki biyu ko uku ana yin ta.



Tsagar ‘Yar –{irji (Source: Hausa Superstitions and Customs 1970)

3.5.11 Kwanciya Da Masoyi

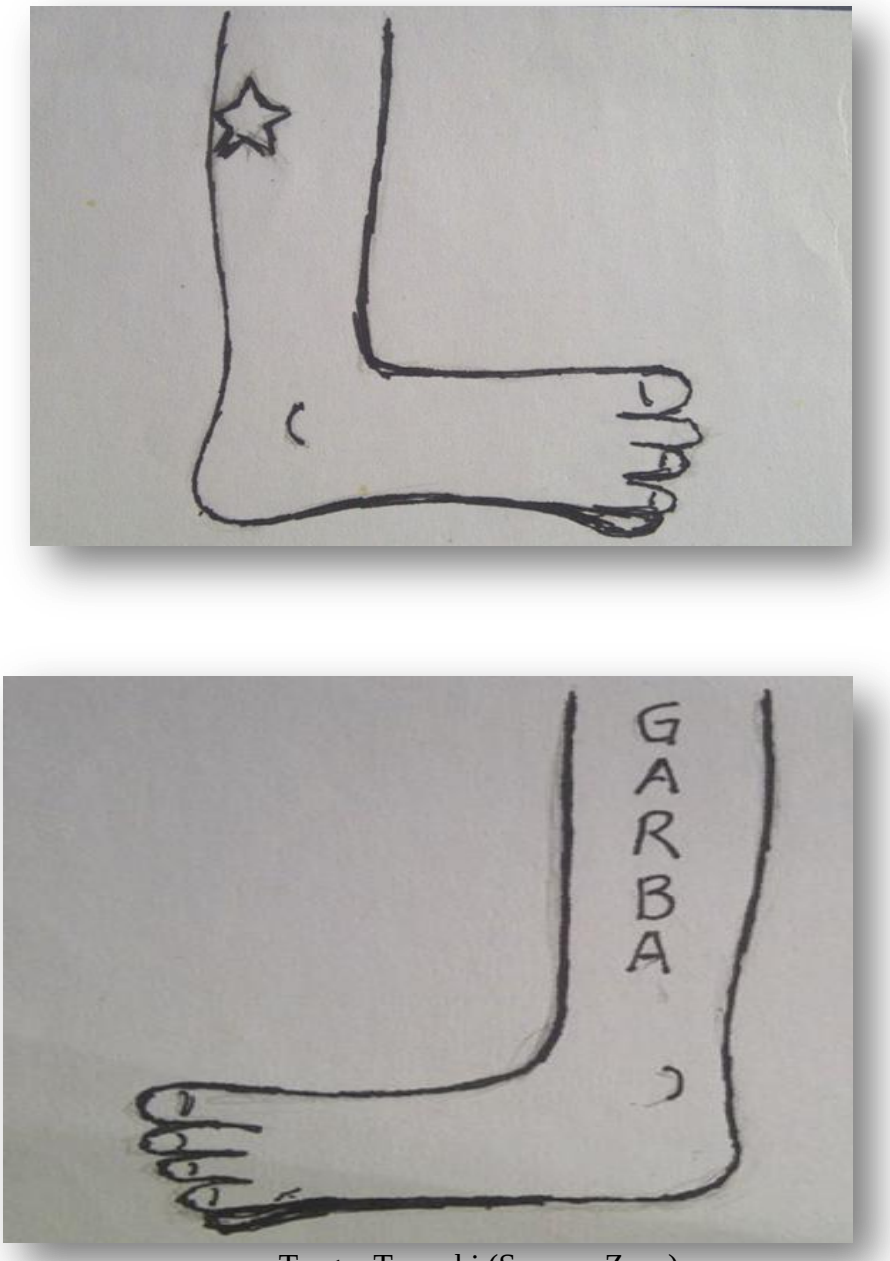
Tsaga ce da ake yi a hannu wadda ta yi kama da bishiya, irin wannan tsaga ana farawa daga kusa da kafa]a har zuwa kusa da gwiwar hannu. A ta}aice ana yin wannan tsaga a damtsen hannuwa ne.



Tsagar Kwanciya da Masoyi (Source: Zane)

3.5.12 Tsagar Mararar Tu~ushi

Tsagar tubushi, tsaga ce da ake yin ta a bayan }afar mace. Irin wannan tsaga, kan fara ne tun daga }asan gwiwar }afa zuwa daidai inda tsokar tu~ushi ya tsaya. Mace kan sa a zana mata duk abin da take so a wurin. Wa]ansu akan zana musu sunan masoyinsu, ko tauraro da dai sauransu.



Tsagar Tu~ushi (Source: Zane)

3.5.13 Cika-Kumatu

Tsagar cika kuma, tsaga ce da ake yi a gefen kowane ~angare na kumatun mace. Irin wannan tsaga kan fara ne tun daga saman kumatu daidai inda suma ya tsaya zuwa daidai saitin hancin mace. Shi wannan tsaga, ba a iya yin sa a rana]aya sai ya]auki tsawon kwana bakwai zuwa goma saboda yawansa.



Tsagar Cika-kumatu (Source: Hausa Superstitions and Customs 1970)

3.6 Kwalliyar Rubutu

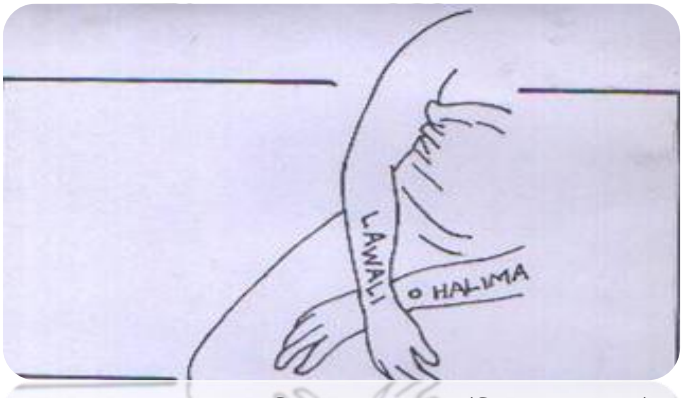
Abin nufi a nan shi ne, daga cikin ire-iren ado ko kwalliyar da mata Hausawa kan yi a wancan lokaci da suka]auki irin wannan al'ada da muhimmancin gaske. Na ware wa]ansu ~angare na ba su, sunan kwalliyar rubutu. Duk da cewa, ko a wancan lokaci da suke yin ta da sunan tsaga suke ambaton ta. Na yi hakan ne saboda ganin cewa, su wa]annan abubuwa da ake tsagwa a jikin mace ya fi dacewa da a kira su da zane ko rubutu. Miasali kamar su:

Tauraruwa, fartanya, agogo, sunan masoyi, sunan aminiya, sar}a da dai suaransu. Don haka, ga bayaninsu dalla-dalla.

3.6.1 Sunan Masoyi

Samuwar ilimin zamani a }asar Hausa, wanda Turawa suka kawo suka koyar da rubutu da karatu ya yi tasiri na a-z-a-gani ga al'adun Hausawa. A sakamakon haka ne 'yan mata kan sa wanzami ya tsaga ko rubuta musu sunan masoyinsu a tsinsiyar hannayensu domin nuna

cikakkiyar }auna ga saurayin da suke so. Abin nufi a nan shi ne, rubuta sunan masoyi da ‘yan mata kan yi a tsintsiyar hannayensu tamkar sun }ima dukkan rayuwar soyayyarsu ne ga wannan masoyi nasu. Shi kuma masoyin zai]auka cewa, babu wani saurayi a cikin zuciyar wannan budurwa in ba shi ba. Yadda ake yin tsagar shi ne, da farko sai a sa biro a rubuta sunan masoyi ko aminiya a tsintsiyar hannun budurwa, daga nan sai wanzamin ya sa askar ya tsaga ya bi duk wuraren da aka yi rubutun sunan ya zane shi da aska.



Tsagar Sunan Masoyi (Source: Zane)

3.6.2 Agogo

Ba ilimin zamani kawai Turawa suka kawo a wannan }asa ba, sun kawo abubuwan more rayuwa iri daban-daban wa]anda suka ha]a da mota, da keke, da takalman zamani, da agogo da sauransu. Da saboda rashin wadatuwarsu sai aka ri}a kwaikwayon ire-irensu. A irin haka ne sai ‘yan-mata suka ri} saw a wanzamai na zana masu hoton agogo a tsintsiyar hannunsu na hagu. Idan aka duba sai a ga kamar an]aura agogo na gaske. Shi kuma da farko ana zanawa da biro ne kafin a sa askar a zana wurin. A hirarmu da Hajiya Maimunatu Sai Zariya ‘yar shekara (65).



Tsagar Hoton Agogo (Source: Zane)

Abin lura a nan shi ne, irin wannan zane na agogo da mata ke yi a da, iri biyu ne: akwai agogo mai lantarki, akwai kuma agogo mai kifiya. Daga hakan ne akan gane ko bambance ‘yar Katsina da kuma Bazazzagiya.

3.7 Tsage-tsagen Siyasa na {arni na Ashirin

3.7.1 Alamar Jam’iyyar N.P.C (Fartanya)

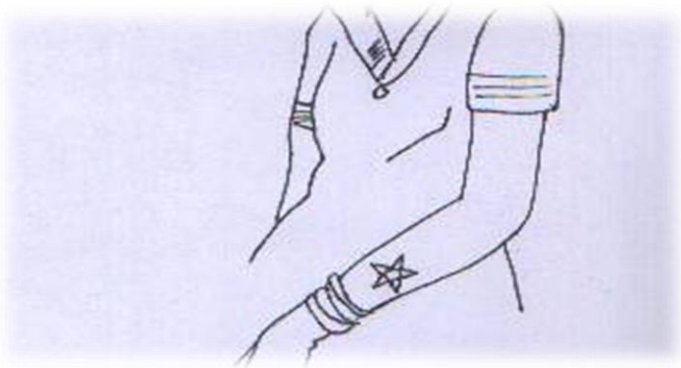
Da siya ta shigo Arewa (}asar Hausa) kowace Jam’iyyar siyasa na da irin alamar da ake danganta ta da ita, Jam’iyyar mutanen Arewa (N.P.C) alamarta fartanya ce. Domin mata magoya bayan wannan Jam’iyyar sai suka ri}a sa wanzamai na zana musu hoton fartanya a tsintsiyar hannayensu. Duk wanda ya ga mai irin wannan alama a hannunta ya san mai goyon bayan Jam’iyyar N.P.C ne. Irin wannan alama ita ma ana fara zanawa da biro ne daga nan sai a sa askar tsaga a tsaga.



Tsagar Alamar Jam’iyyar N.P.C Fartanya (Source: Hausa Superstitions and Customs 1970)

3.7.2 Alamar Jam'iyyar N.E.P.U

Ita kuma jam'iyyar N.E.P.U alamarta tauraruwa ce, saboda haka, magoya bayanta mata sai su sa wanzami ya tsaga musu alamar tauraruwa a tsintsiyar hannunsu. Wa]ansu kan yi agogo a hannu]aya,]ayan kuma su yi tauraruwa ko fartanya.



Tsagar Alamar Jam'iyyar N.E.P.U Tauraruwa (Source: Hausa Superstitions and Customs 1970)

Yana da muhimmanci a san cewa, budurwa mai sha'awar yin tsaga na iya sa wanzami ya yi ire-iren tsaga fiye da]aya a fuskarta ko a jikinta. Misali, akan sa a yi wa budurwa tsagar 'yar-baka, da kalangu, da matakin-soro, da kwaluluwa. Haka kuma ana ya yin mata 'yar-}irji da gar]in-gero, da me-ka-ce maigida da dai sauransu.

Abin lura a nan shi ne, dukkan ire-iren tsagar da aka yi bayaninsa a baya wa]anda suka danganci na gado da na kwalliya, bayan an gama tsagar sai a shafa ba}in tukunya a wurin da aka yi tsagar, kuma durza sosai domin ya shiga cikin tsagar yadda za ta yi ba}i ta fito sosai. Bayan an]auki sa'a guda da tsagar, sai a wanke ba}in tukunyar da jinin da ya fito bayan an yi tsagar, sai kuma a shafa ba}in kwalli a wurin domin ta }ara ba}i sosai.

3.7.3 {adangaruwa

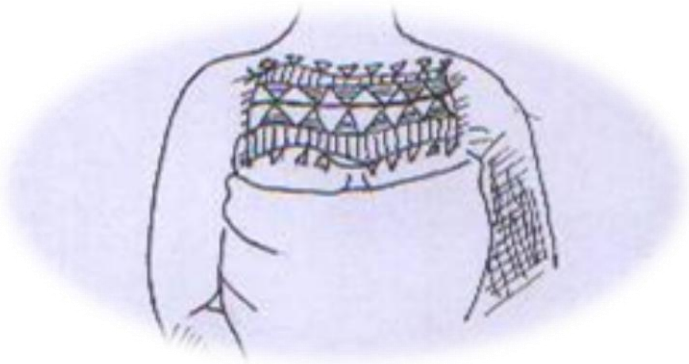
Tsagar }adangaruwa, zane ne da akan yi wa budurwa a saman hannunta. Akan fara daga tsintsiyar hannu zuwa saman hannu ka]an. Mata kan sa a zana musu }adangaruwa ne domin nuna jaruntaka a ~angaren tsoro na dabba. Saboda ita }adangaruwa al'adarta ita ce; zama a jikin garu ko Katanga, a mafi yawancin lokuta musamman irin na gargajiya, ba wanda aka ya~e shi da siminti ba a lokacin da saurayi ya zo hire wajen budurwarsa akan samu firgitarwa idan suna tsaye ko zaune tare. Irin wannan }adangaruwa, kan fa]o musu babu shiri, daga nan sai dukkansu su watse a guje. Daga haka ne, sai 'yan-mata suka tsiri zuwa wajen wanzami sai su umurce shi da ya zana musu hoton }adangaruwa a hannayensu don su ri}a samun sau}i wajen firgicin da sukan samu a kanta.



Tsagar {adangaruwa (Source: Hausa Superstitions and Customs 1970)

3.7.4 Tabarma

Tsagar tabarma, tsaga ce da ake yi wa mace wadda ta isa kuma ta zama jaruma wadda ba ta tsoron askar wanzami. Irin wannan zane ana yin ta saman }irji. Yadda zanen tabarmar gargajiya yake haka ake zunawa, sannan kuma sai a rubuta sunan masoyinta wadda za ta aure a tsakiya. Shi ma ana zanawa da biro ne sannan a bi shi da askar tsaga.



Tsagar Tabarma (Source: Hausa Superstitions and Customs 1970)

3.8 Matsayin Wanzanci Kan Adon Jikin Mata

A Hausance, “sana’ar wanzanci” na nufin amfani da askar aski domin yin aski da gyaran fuska da yin kaciya da amfani da kalaba da kuma }oshiya don cire belun-wuya. Sana’ar wanzanci ba ta tsaya nan ba, don kuwa ana amfani da ‘yar tsaga don yin }aho da cire angurya a farjin mata da yin tsagar gado da tsagar kwalliya da ta magani. A sana’ar wanzanci dai ana yin hujin kunne da yanke yatsar cindo (shidaniya) da yanke linzami a cikin bakin jarirai da wasu ayyuka da dama. Haka kuma, masu yin sana’ar wanzanci, na bayar da magungunan gargajiya ga wa]anda suke bu}ata.

A ta}aice, a iya cewa, sana’ar wanzanci ta ta~o aikin likita a }asar Husa kafin zuwan asibitin zamani. Dalili kuwa shi ne, wani ko wasu daga cikin ayyukan wanzanci shi ne kula da lafiaya, musamman ta jarirai da }ananan yara, ta wani fannin har da lafiyar manya. Masu yin ire-iren wa]annan ayyukan ana kiran su wanzamai wa]anda dole su kasance masu cikakkiyar lafiya masu hankali da natsuwa. A mafi yawanci, maza ne suke yin sana’ar wanzanci, amma ana samun mata wa]anda saboda rashin wani namiji a gida, ko kuma don wani dalili suka koyi wannan sana’a daga mahaifansu. Ana gadon wannan sana’a wajen iyaye da kakanni na wajen uba. A gargajiyance, yana da matu}ar wuya a sami wani mutum wanda bai gaji wannan sana’a ba yana yin dukkan ayyukan wanzanci.

Dangane da sana’ar wanzanci a iya cewa; wanzaman gargajiya sun kasu kashi uku: Kashi na farko su ne wanzaman gado, kashi na biyu su ne wanzaman }aho, sai kuma kashi na uku su ne wanzaman jarfa (tsaga ta kwalliya).

Wanzanci na da muhimmiyar matsayi a kana don da ke jikin mata musamman a gargajiyance. Ita wannan adon da ake magana ita ce ta tsaga, zane, da rubutu wanda mata Hausawa ke yi a jikinsu. Wanzamai dai su ne wa]anda suke aiwatar da wannan adon a wa]ansu ~angarori na jikin mata.

Su wanzamai suna yi ne a matsayin sana’a, su kuma mata ana yin masu ne domin kwalliya irin ta al’ada.

Don haka, idan babu wanzami to, ba a samu tsaga, zane da rubutu ba a wasu sassan jikin mata don kwalliya. Ko da ma kuwa an samu wata masatala ce a sanadiyyar wannan tsaga, to ba wanda za a tunkara sai wanzami domin ya bayar da magani don samun sau}in wannan lalurar da aka samu. Wa]anda mata sukan yi karambanin yi wa kansu irin wannan tsaga ko zane ko rubutu, don wahalar askar wanzami. Amma dai daga }arshe, sai ya kasance sai an koma ga wanzamin. Saboda wurin kan kwakkwa~e, ya ri}a fitar da ruwa, yana nema ya koma miki sosai. Amma idan aka je ga wanzami ya ba da magani aka yi amfani da shi, shi ke nan.

3.9 Matsayin Jarfa A Al’ada Da Addini

Kamar yadda aka sani dai mun yi bayani a baya game da ma’anar Jarfa, watau tsagar da ‘yan-mata Hausawa suke yi domin ado ko kwalliya. Saboda matsayin da Jarfa ke da ita a al’adara Bahaushe ne ya sa aka samu wa]ansu mutane daban wa]anda ba su gaji ita wannan sana’u ta wanzamci ba, suke yawo gari-gari, }auye-}auye Unguwan-unguwa domin aiwatar da wannan sana’a kuma su sami abin da za su ci da iyalansu da sauran harkoki na yau da kullum.

Wani matsayin da Jarfa ya samu a al'adar Bahaushe shi ne, yadda 'yan mata Hausawa suka ba shi muhimmanci ga rayuwarsu tamkar wani abu ne wanda ake yin sa don addini.

Domin kuwa su a wancan lokaci an]auki wata budurwa wadda ta }i yin wannan tsaga ta kwalliya ta shigan-ga]e a cikin tsararrakinta da kuma samarin garin da take. Za'a ri}a yi mata zambo a dandali don haka ba za ta samu sakewa ba har gidan aurenta. Don haka, ya zama mata dole da ta yi ta maza, ta daure kuma ta yi amanna da shi ta mi}a kai.

Kamar kwalliyar tsagar gado, ita ma tsagar kwalliya ta jarfa ba ta da wani tasiri a shari'ar Musulunci. Wannan kuwa ya faru ne saboda sshari'ar addinin Musulunci ya haramta yin tsaga don a yi kyau, haramcin kuma mai tsanani. Fa]ar Manzon Allah SAW:

"*Allah ya tsine wa mai yin tsaga, da mai*
Kankare ha}orinta don ta yi kyau,
Masu musayar halittar Allah Ma]aukaki."
([anfodio S.U; 1986:219).

Tsagar gado a al'adar Hausawa, na da babban matsayi saboda ana yin ta ne domin tsoron ala'ada. Ana kuma yin ta don kada iri ya ~ace, abin nufi a nan shi ne, wanda ba a yi wa tsagar gado ba yana da wuya a gane cewa, ga zuri'ar da ya fito. Kuma idan ya fa]i kowani rikici ya faru a tsakanin zuri'o'i ta hanyar tsagar gado dangi ke gane dangi yadda ba za su kai masu farmaki ba.

A shari'ar Musulunci babu wata tsaga da za a kira ta da tsagar gado. Har ma sai aka ce yin wa]annan tsage-tsage haramun ne! Haramci mai tsanani. A wani Hadisi, Bukhari ya ruwaito yana cewa:

An kar~o daga]an Mas'udu (A.Y.D.S). Manzon Allah (SAW) ya ce:

> *"Allah ya tsine wa masu tsaga, da wa]anda aka yi wa tsagar da mai kankare fuskarta, da masu }an}arewa don su yi kyau, masu canja halittar Allah".*
> ([anfodiyo, S.U; 1986:219 Mukhtarul Hadis).

A wata fa]ar kuma, an }ara nuna cewa duk tsagar da aka yi idan ba an yi ta da sunan magani ba ne; to, haramun ne, watau ba ta da kyau, ta kuma sa~awa shari'ar addinin Musulunci.

A wannan zamani tsagar gado ba ta da wani matsayi. Saboda an]auke al'ada ce ta mutanen da, kuma yin tsaga a fuska ko a wani ~angare na jiki, alama c eta nuna rashin jin tausayi da ake nuna wa a lokacin da ake taushe jariri a yi ta yankan sa yana kuka. A ta}aice, a wannan zamani, tsagar gado ba ta da wani tasiri, don kuwa mafi yawancin mutane ba sa yi wa 'ya'yansu tsaga saboda sun]auka wannan al'ada ta mutanen da ce, da ba su waye ba kuma babu cikakken ilimi na addini da boko. Don haka, ba ta da wani amfani a wannan zamani.

3.10 Kayan Kwalliyar Mata Na Gargajiya

Kayan kwalliya na gargajiya wa]anda mata Hausa ko Hausa Fulani ke amfani da su, ba za su wuce katambiri da koya ba domin su ne wa]anda suka fi fice a wancan lokaci.

- **Koya**: {asa ce mai launin ja sannan kuma mai taushin gaske. Ana amfani da ita a matsayin hoda da ake shafawa a fuska.
- **Katambiri**: Ana amfani da shi ne, domin kwalliyar la~~a da gira. Haka kuma, mata a wancan lokaci suna amfani da katambiri wajen kwalliyar zane ko tsaga na jiki domin ado a maimakon tsagar jarfa. Sai dai shi wannan a hankali zai goge ba zai zauna a jiki din-din-din ba.
- **Sabulun Salo:** Ana amfani da shi domin yin wanka. Sannan kuma akan }ona ha]e-ha]en 'hano' da icen turare a cikin kasko. Daga nan sai mace ta rufe kanta da zani na gwado

domin ta sha}i haya}in wanann ha]e-ha]e na ‘hano’. Idan ta kammala sai ta yini jikinta yana }amshi.

3/1: Fashion through the ages



Kayan Shafan Mata na Gargajiya

3.11 Kayan Adon Mata Na Gargajiya

Kayan ado da mata Hausawa ke amfani da su a kai ko wuya ko kunne ko hannu ko }afafuwa da ‘yan yastu su ne ake kira da ‘yan }arau a wancan lokaci. Kamar yadda mata ke yin ado da tufafi da lalle da gyara gashi, to haka ma ake yi wa sauran sassan jiki kamar yadda aka lissafa a baya. Abin da ke faruwa a kan ‘yan }arau a yau shi ne, ana ha]a ‘yan }arau na gargajiya ne da na zamani wuri guda sai ya ba da ha]i na daban wanda zai ba da sha’awa sosai da kwarjini a idon mutane.

Kayan }arau da aka sani kuma aka fi amfani da su a wancan lokaci sun ha]a da:

- Cinko
- Tsakiya
- Tsadara
- Makare

- Talhatana
- Zobba
- Munduwa
- ‘Yankunne
- ‘Yan hannu
- Jigida
- Sar}ar wuya
- Murjani
- Sar}a mai duwatsu

Daga cikin wa]annan kaya na ado da aka lissafo akwai wa]anda suka rarrabu iri-iri; kamar sar}ar wuya,]an kunne,]an hannu da kuma zobba.



3/1 Tsadara (Source: [aukar hoto)



3/2 Murjani (Source: [aukar hoto)



3/3 Tsakiya (Source: [aukar hoto)

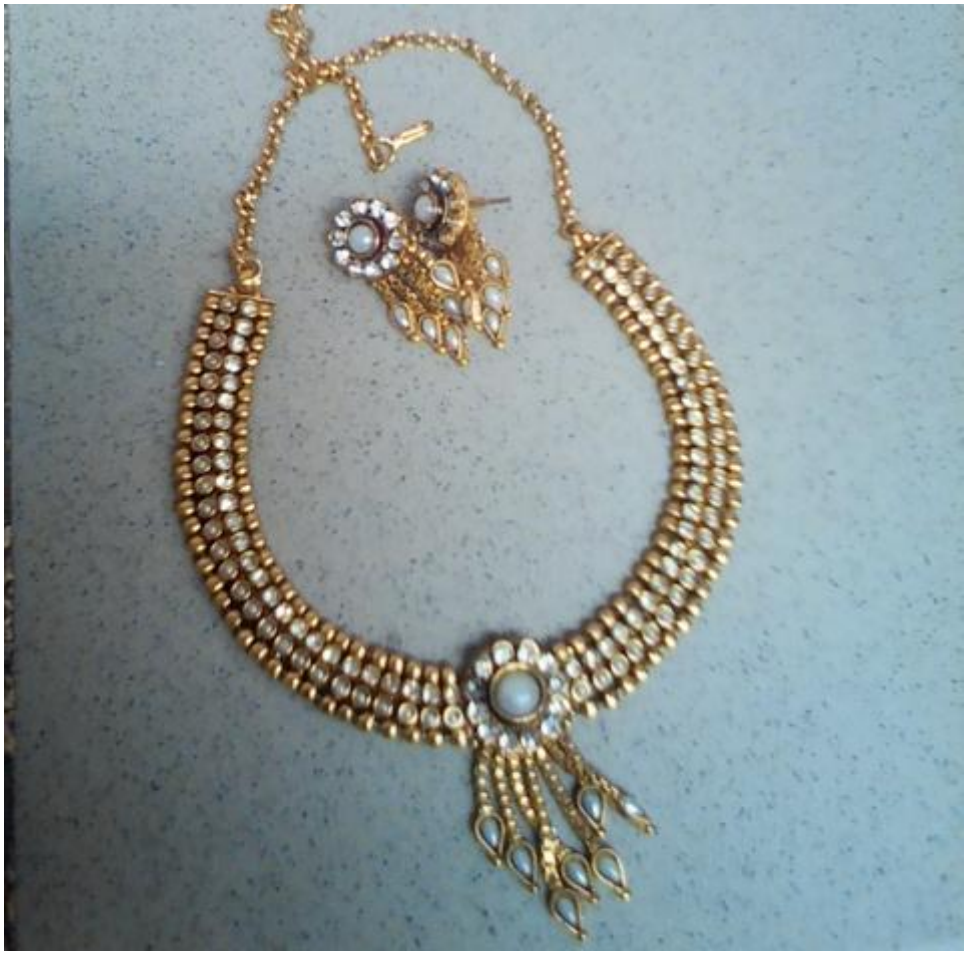


3/4 Talhatana (Source: [aukar hoto)



Munduwa 3/4: Source Kano State History and Culture Bureau

Wasu daga cikin misalan kayan }arau a yau su ne:



3/5 Sar}a Costum {irar Indiya (Source: [aukar hoto)



3/6 Sar}ar Gangar Ruwa (Source: [aukar hoto)



3/7 Sar}ar Azurfa (Source: [aukar hoto)



3/8Sar}ar Costum (Source: [aukar hoto)



3/9 Sar}ar Costum (Source: [aukar hoto)



3/10 Sar}a Costum (Source: [aukar hoto)



3/11 Sar}a Costum Silver (Source: [aukar hoto)



3/12 Sar}a Azurfa {irar Dubai (Source: [aukar hoto)



3/13 Sar}a Costum Mai Duwatsu (Source: [aukar hoto)



3/14 Sar}ar Zinare (Source: [aukar hoto)



3/14 A‘Yan Hannu {irar Indiya (Source: [aukar hoto)



3/14 B ‘Yan Hannu Zinare (Source: [aukar hoto)



3/15/A ‘Yan Hannu Mai Dutse da {arfe (Source: [aukar hoto)



3/15 B ‘Yan Hannu Mai Duwatsu (Source: [aukar hoto)



3/16 A Zobe (Source: [aukar hoto)



3/16 B Zobe]an Indiya (Source: [aukar hoto)



3/17 Agogon Hannu na Sar}a (Source: [aukar hoto)

3.12 Takalmar Mata Na Gargajiya Na Asali



Takalmi Fa]e 3/18 Source: Kano State History and Culture Bureau



3/19 Takalmin Har]e Source: Kano State History and Culture Bureau



3/20 Takalmi [angarfai Source: Kano State History and Culture Bureau



Takalmi Sambatsai 3/21: Kano State History and Culture Bureau

3.13 Kitso

Al'adar kitso, da]a]]iyar al'ada ce da matan Hausawa suke yi a matsayin ado ko kwalliya da zimmar gyara jiki. Shi wannan al'ada na kitso, ya kasu kashi biyu: Kitso irin na gargajiya wanda ba za a iya cewa ga lokacin da aka fara yin sa ba. Sannan kuma akwai kitso irin na zamani. Al'adar kitso ya shafi mata gaba]aya wato tun daga 'yar wata shida zuwa 'yar shekara tamanin. Abin da kawai zai bambanta su shi ne salo wato wajen yanayin yadda ake so a yi.

Misali, a gargajiyance, ado na kitso ba ruwansa da yawan dukiya ko wani matsayi da mace take da shi, illa iyaka za dai a biya]an abin hasafi ne ko kuma mace ta bayar da wani abin amfani ga mai yin kitson.

A zamanance kuwa, abin ba haka yake ba. Iya ku]inka iya shagalinka. Haka kuma wani salon kitson ya fi }arfin wata matar, ba don komai ba sai domin bambancin yawan gashin kai. Daga nan ne aka samo karin maganar nan mai cewa: "Ba ki da gashin wance ba kya yi kitson wance ba." Adon kitso, na gargajiya bincike ya tabbatar da cewa yawancin mata Hausawa da suka fito daga }asar Zariya wato (Zazzau), da Kano da Katsina suna kiran kitso sunaye kamar haka:

Doka da tashin soja da jirgin sama da kwanciya da masoyi da tukkaye ismu'uli da surkulle da shuku da lalla~i da]aure-]aure da butu-butu da ayaba da wu}a da zanen yawo da mai Kwando da saurayi da budurwa da kuma yare. Ga bayanansu dalla-dalla kamar haka:

i. **Doka**: Irin wannan kitso, kitso ne wanda mata Hausawa Fulani suke yi. Yadda ake yin irin wannan kitso shi ne, za a]ebo gashin gaba ne zuwa baya. Za a cure shi a tsakiya kamar }wallo, kuma ana amfani ne da ganyen rama. Shi wannan ganye na rama sai an jeme shi an rina daidai yadda ake bu}ata kuma ta yadda zai yi wa mace kyau idan an kammala. Doka, kitso ne wanda kowace mace za ta iya yi. Ko mai yawan dukiya ce ko

kuma mai matsayi. Sai dai kawai wadda take da yawan gashi, nata ya fi kyau fiye da wadda ba ta da shi sosai.



Kitson Doka ta gefe 4/22 A: Fashion Through the ages



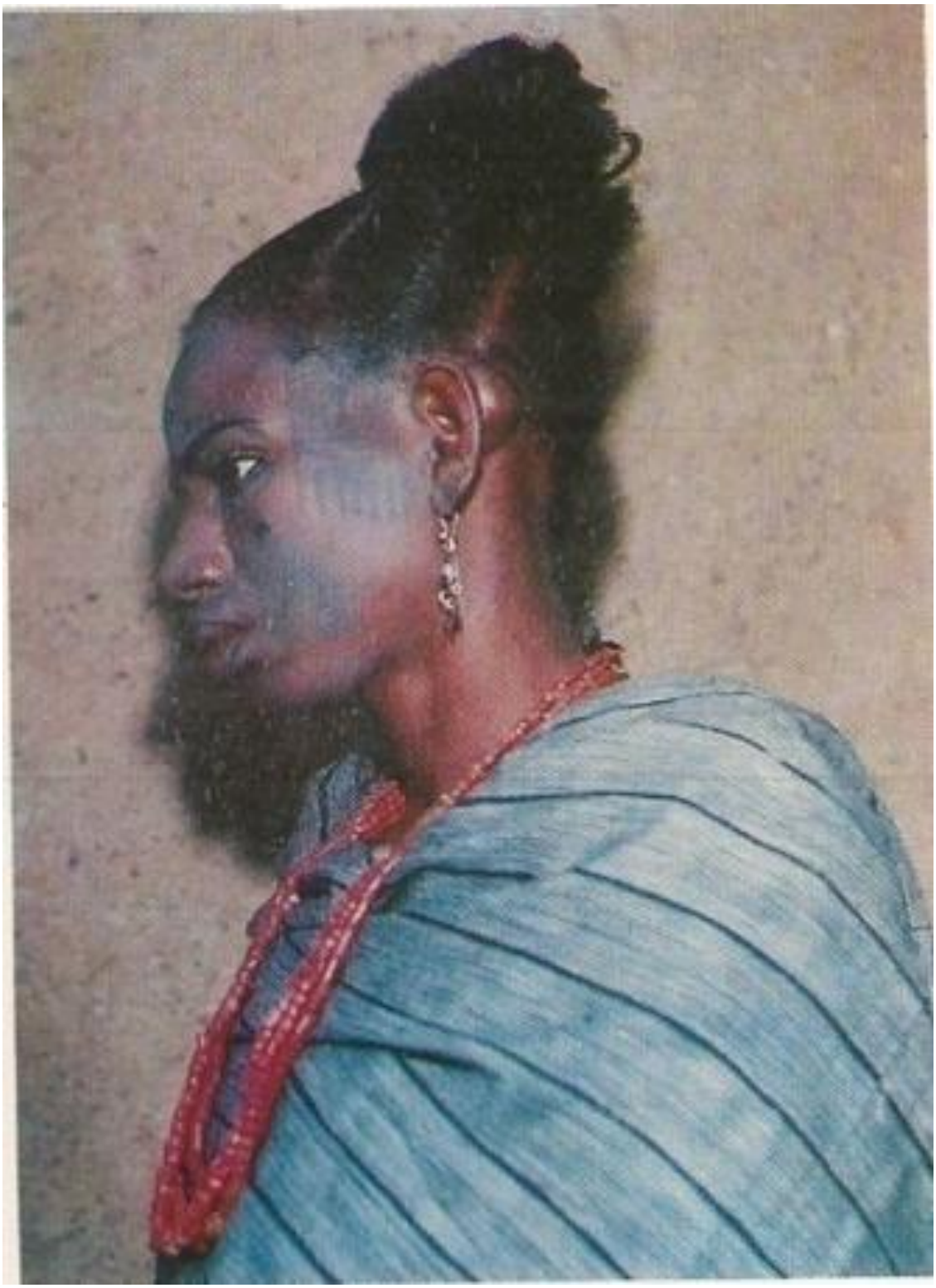
Kitson Doka ta gaba 4/22B: Fashion Through the ages

ii. **Kwanciya da Masoyi**: A irin wannan kitso ana yin sa ne tsagi hu]u kacal. Wato za a kwaso kitson dag gaban kai a dire shi a baya. Za a yi kitson }ananan layuka biyu a dire shi a ciki sannan a yi kitso layuka biyu manya ta waje.

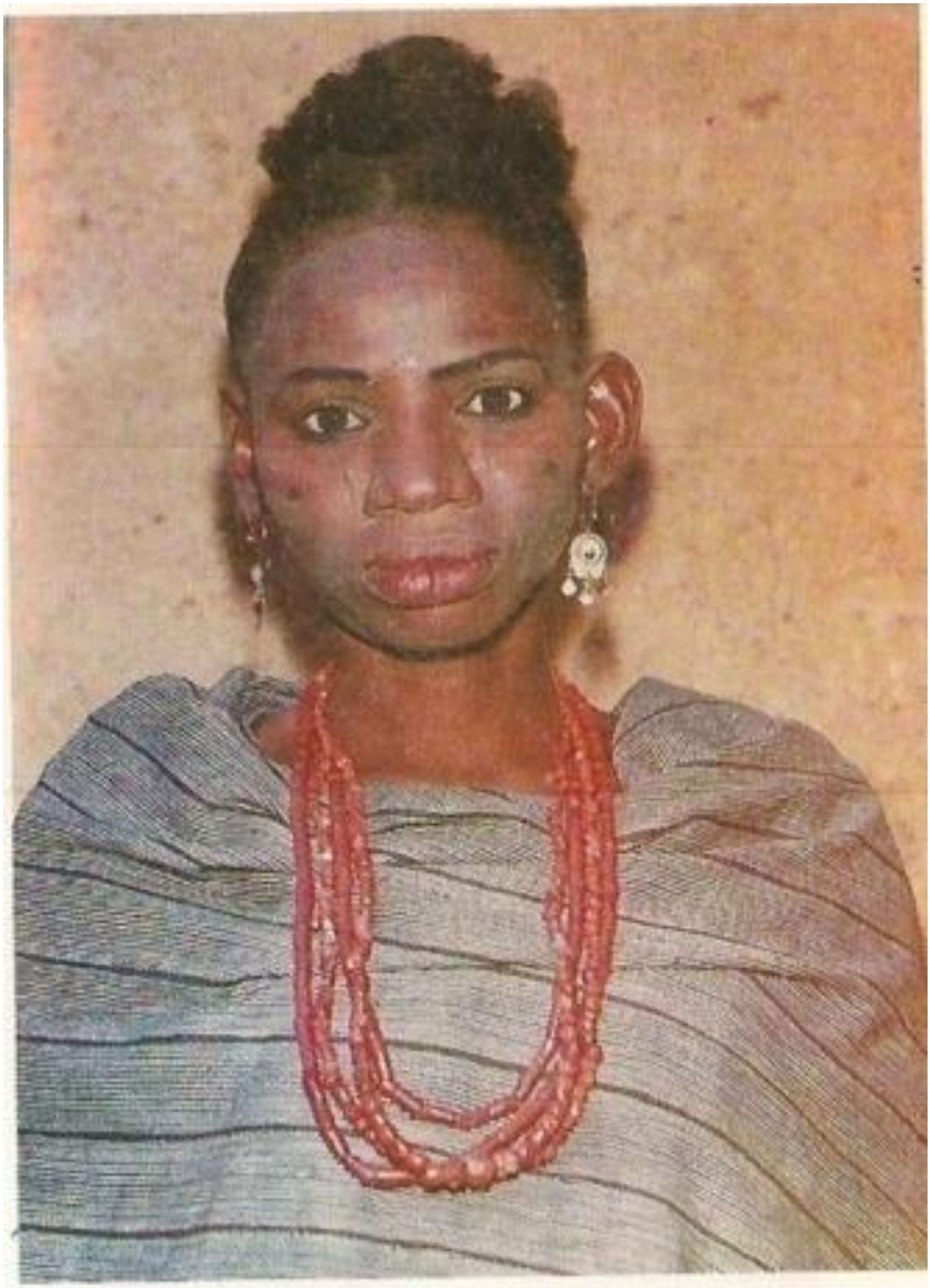


3/23 Kwanciya da Masoyi (Source:)

iii. **Tashin Soja**: Irin wannan kitso, kitso ne wanda aka ha]e kitson a wuri]aya. Wato idan an]auko kowane layi na kitson daga gaban kai da ta bayan kai duk za a cure su ne a tsakiyar kai. Ta yadda daga can sama zai ba da samfurin }wallo. Shi irin wanann kitson matasan mata da zaurawa da ‘yan tsaka-tsaki su suka fi yi. Musamman a lokutan shagalin sallah da bukukuwa.

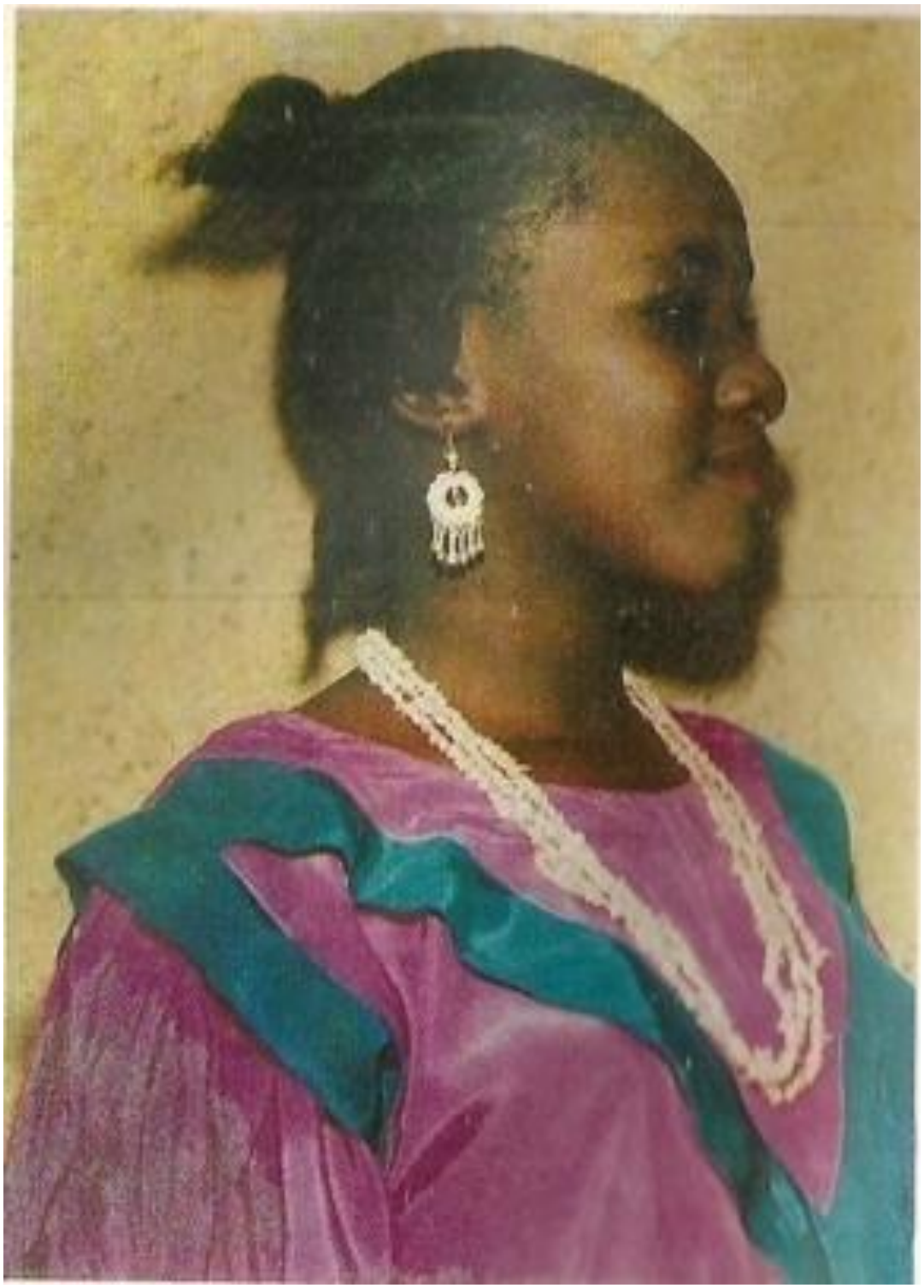


3/24 A Kitson tashin-soja ta gefe Source; Fashion Through the ages



3/25 B Kitson tashin-soja ta gaba Source Fashion Through the ages

iv. **Jirgin Sama**: Kamar yadda sunan ya nuna salon kitso ne wanda yake kama da jirgin sama yana da wasu ‘yan }wallaye masu wakiltar bindi ko wutsiya tare da fuka-fiki. Yadda ake yi shi ne, za a kwaso gashin ne daga tsakiyar kai a kawo shi saman kowane ta ~angaren dama da hagu. Ana kai }arshen kowane gora da sabon }ananan }wallo. Sannan kuma za a kwaso wasu layukan kitson daga tsakiyar kai ya nufo kusa da goshi. Sannan a kwaso wasu layukan zuwa daf da }eya. Yawanci ‘yan mata da mata masu matsakaicin shekaru suka fi yi a lokutan bukin sallah ko na aure.



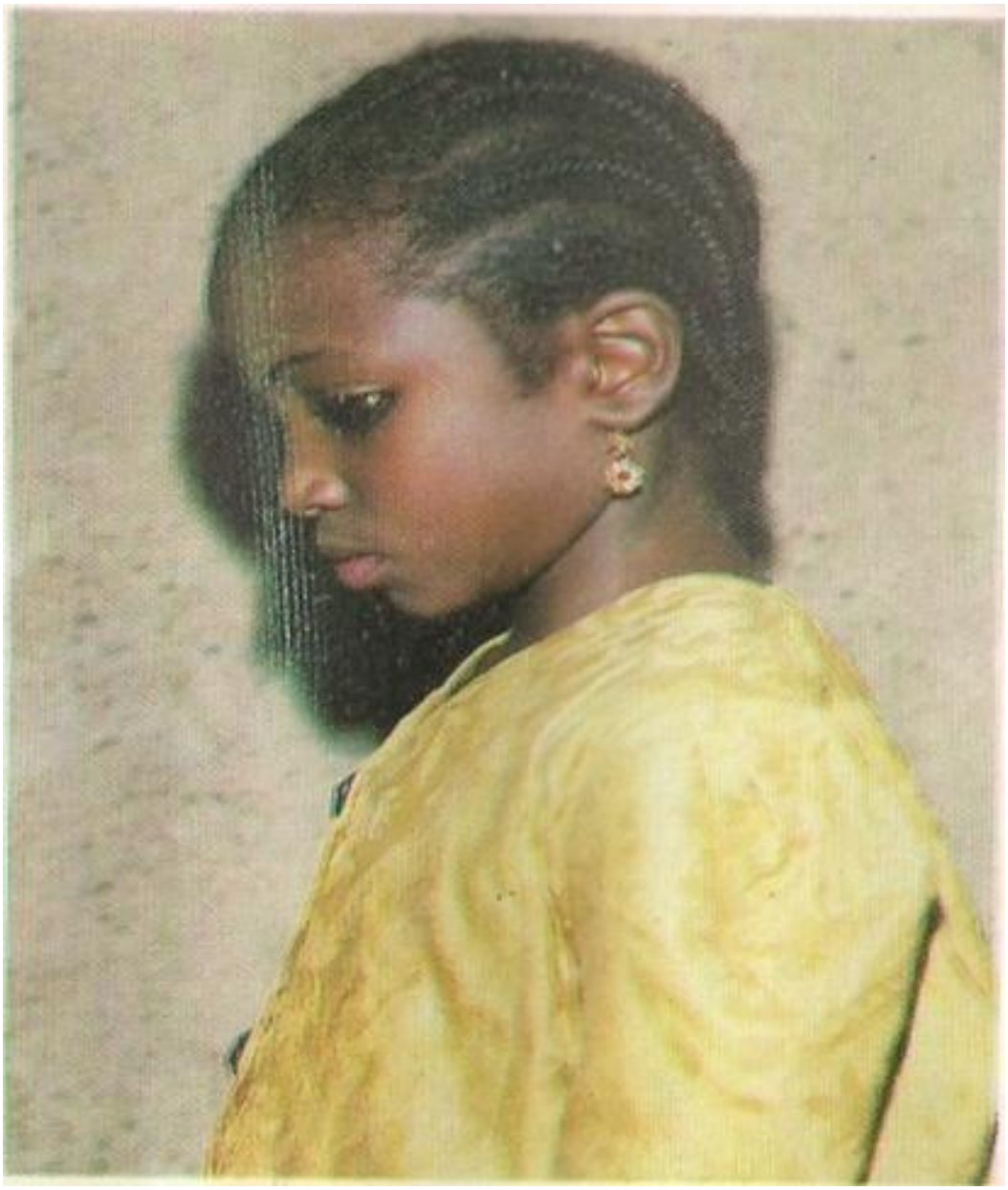
3/26 Kitson jirgin sama Source Fashion Through the ages

v. **Zanen Yawo**: Kalmar *yawo* kalma ce wadda aka aro ta daga harshen Yarabanci "Eyawo*"* wanda ke nufin amarya, Hausawa suka mayar da shi "Yawo" don su samu sau}in furtawa. Irin wannan kitso ana kwaso shi ne daga gaban kai zuwa baya. Wa]annan layuka ba su wuce biyar zuwa shida (5 – 5) ba sannan kuma a }arshen kowane layi, za a tukke shi ne sama-sama ba za a bar shi ya dire har }arshen gashin ba. Zanen yawo, kowace mace za ta iya yi, Fulani da Hasusawa duk suna yi.



3/27 Kitson zanen yawo Source: Fashion Through the ages

Saurayi da Budurwai: Irin wannan salon kitso, yawanci }ananan yara mata da masu matsakaicin shekaru suka fi yi. Akan kwashi kitson ne ta gefen dama kamar layuka hu]u (4) a dire su a }eya. Sannan kuma a kwaso wasu layuka bakwai (7) daga gefen hagu a dire a }eya. Ana yin irin wanann kitso a kowane lokaci idan ana bu}ata.



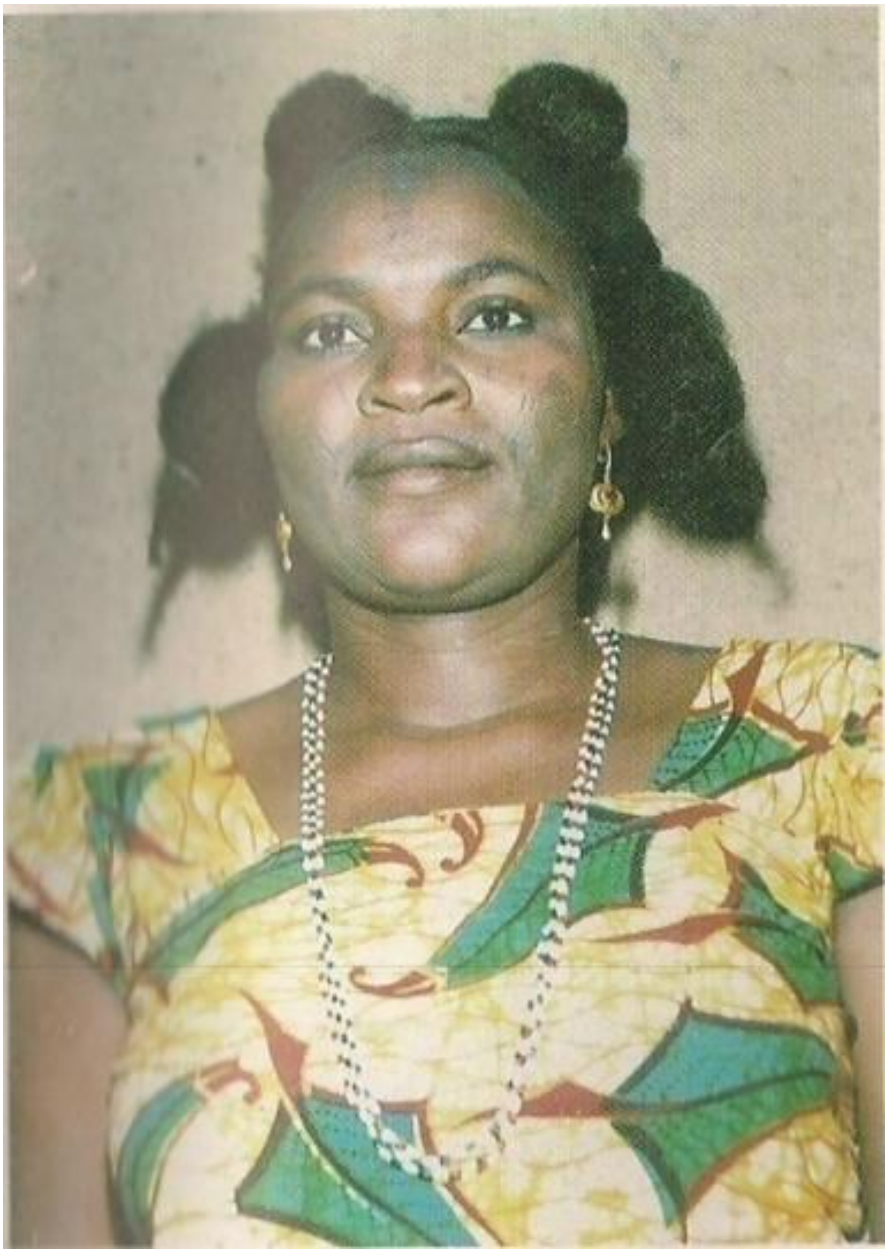
3/28 Kitson saurayi da budurwa Source Fashion Through the ages

vi. **[aure[aure**: Irin wanann kitso akan tsatssaga gashin kai ne zuwa kashi-kashi gwargwadon yadda ake bu}ata. Akan tsallake a }alla inci biyu a tsakanin kowane kashi. Yadda ake yi shi ne: Za a]auko tun daga tusehn kowane kashi da aka tsaga sannan a yi ta]aurewa da igiyar rama har sai an kai }arshen kowane kashi. Zuwan zamani, sai aka koma amfani da ba}in zaren roba a maimakon igiriyar rama. Wanda har a yau da shi ake amfani wajen yin kitson]aure-]aure.

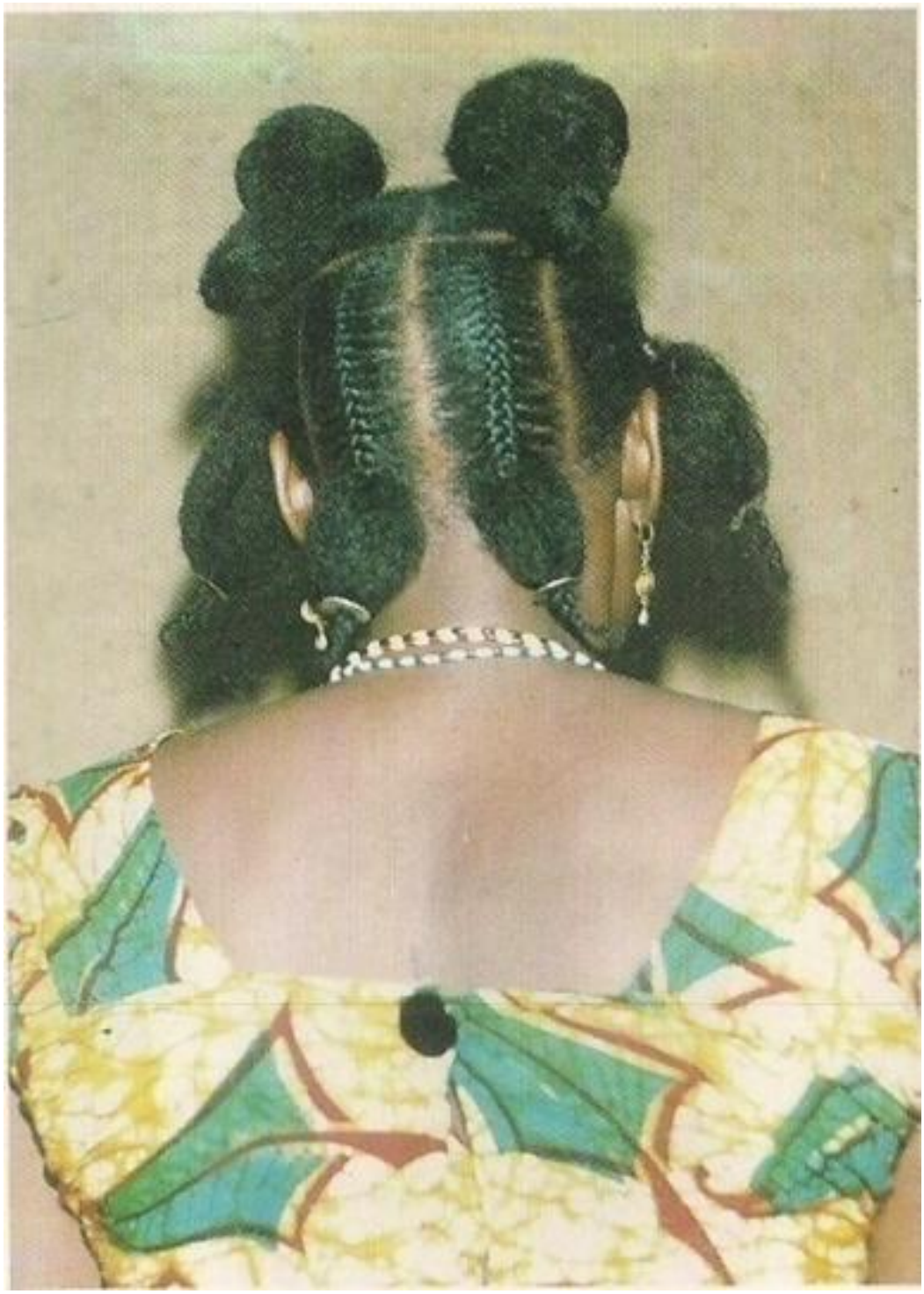


3/29 Kitson]aure-]aure na zare 4/6:Fashion Through the ages

vii. **Ismu'uli/Tukkaye:** Shi ma irin wannan kitso kamar irin na]aure-]aure ne. Domin yaran mata da yara sukan yi, amma Tukkaye ya fi tasiri ga manyan mata musamman a lokutan buki ko sallah ko kuma na aure. Yadda ake yin irin wannan kitso shi ne, za a fara da sa}ar kitso, a daidai tsakiyar kowane gora sai a tattare gashin a cura gashin ya dun}ule wuri guda, sannan sai a ci gaba da sa}ar kitso har zuwa }arshen gora.



3/30 A Tukkaye Ismu'uli ta gaba Source :Fashion Through the ages

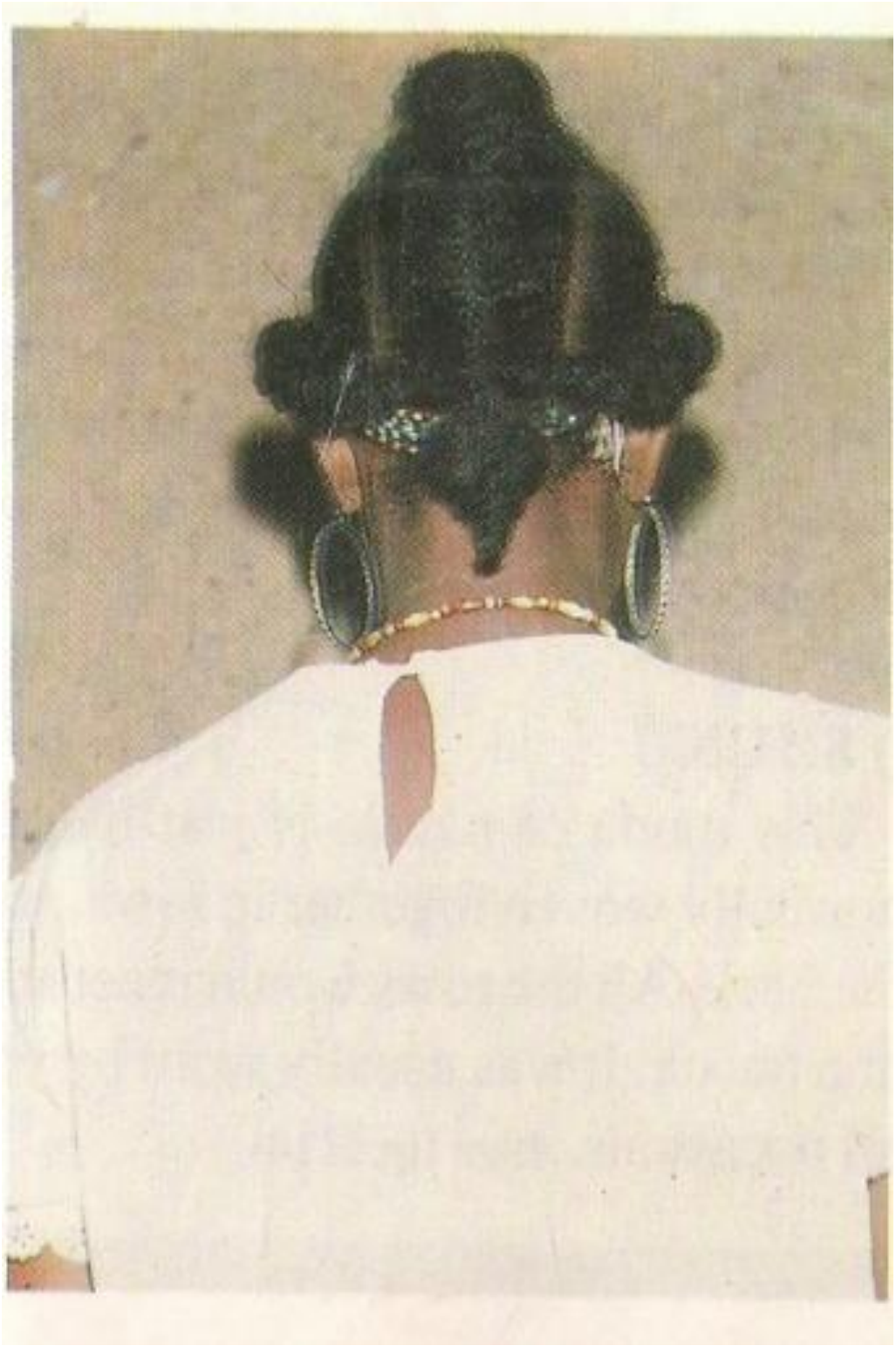


3/30 B Tukkaye Ismu'uli ta baya Source: Fashion Through the ages

viii. **Surkulle**: Irin wannan kitso, akan fara kwaso shi daga tsakiyar kai ne. Asali kitso ne na Fulani, daga baya kuma mata Hausawa suka]auka su ma suna yi musamman a lokutan bukin sallah ko bukin shekara-shekara.

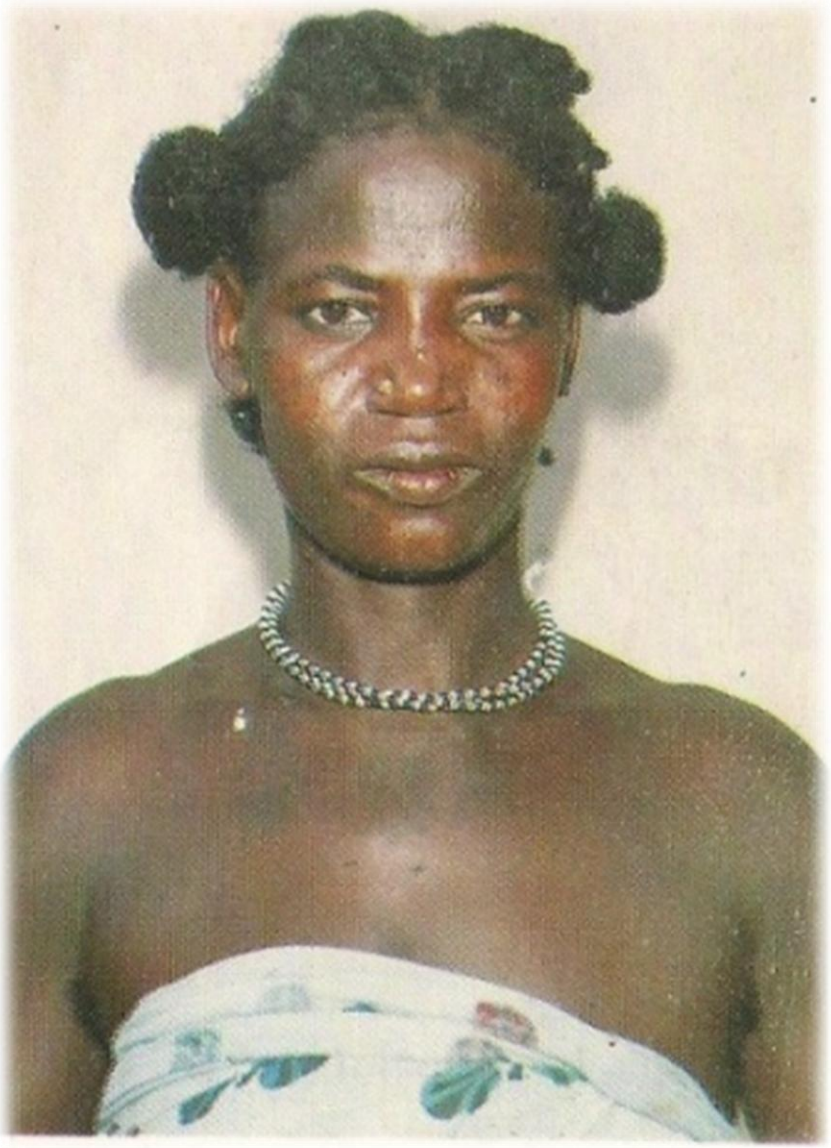


3/31 Surkulle ta gefe Source: Fashion Through the ages



3/32 B Surkulle ta baya Source: Fashion Through the ages

Butu-butu: Shi ma wannan kitso kamar kitson ismu'uli ne. Sai dai shi butu-butu akan yi 'yan }wallaye ne }anana kuma dun}ulen gashin yakan kasance a sake cikin }wallon ba a tattare wa kamar yadda aka yi bayanin sauran. Fulani da mata Hausawa sukan yi irin wannan salon kitso. Daga 'yar shekara ashirin da biyar (25) zuwa shekara arba'in (40) sukan yi a lokutan bukukuwa kowane iri.



3/33 Kitson butu-butu Source: Fashion Through the ages

ix. **Ayaba da wu}a**: Irin wanann kitso, kotso ne wanda ake]ibarsa da salon }irar ayaba. Akan]ebi kitson ta gefen dama sannan kuma a kaikaice. Idan aka kammala kitson, sai gaban goshin mace ya bayar da surar wu}a. Sai kuma sauran gorar da aka kitsa guda hu]u za su yi gefe guda ya zama kamar surar ayaba. Za a iya yi wa babbar mace ko budurwa ko kuma }aramar yarinya a kowane lokaci.



3/34 Ayaba da Wu}a Source:

x. **Shuku**: Irin wannan kitso kamar salon tashin-soja yake. Za a fara kwashe gashin ta gaban kai kuma wasu ta baya }arshen gororin za su ha]u a tsakiyar kai gaba]aya. Sannan

kuma za a kama a tikke gaba ɉaya. Yawanci mata masu matsakaicin shekaru da yara suka fi yi.



3/34 Kitson Shuku Source: Fashion Through the ages

xi. **Yare**: Kitso ne wanda ake yi wa ‘yan mata da }ananan yara. Mata ‘yan shekara biyu zuwa sha-biyu (2 – 12) akan cura gashin zuwa gida biyu. Curi]aya ta gaban kai, curi]aya kuma ta baya. Akan cure gashin kamar }wallo, kuma ana yi a kowane lokaci.



3/35 Kitson Yare Source:

Daga misalin hotunan da aka gani a sama na kitson gargajiya na asali, za a }ara fahimtar yadda mata Hausawa ke }o}arin yin kwalliya tun daga gashin kai har zuwa jikinsu. Ga kwalliyar tsaga a fuskarsu da wuya da kunnuwa ha]e da kwalliyar tufafi irin ta gargajiya gwanin sha'awa.

3.14 Kitso Na Zamani

Sauyawar zamani ya yi tasiri a wajen salon kitso da mata Hausawa suka saba yi a }asar Hausa. Mata kan yi kitso da gyaran gashi kasncewar mata a kullum cikin kwalliya suke. Sai dai shi gyaran gashi, mata ba su damu da shi ba a da. Abin da suka sani shi ne idan kitso ya tsufa, za a wanke ko kuma idan aka kwance gashin za a wanke kafin a yi sabon kitso. A yau kuwa, sai gashi mata sun]auki al'adar gyaran gashi na musamman. Irin wannan gyaran gashi, bai tsaya kawai a gida ba. a sakamakon haka an ke~e wa]ansu wurare na musamman wa]anda ake gudanar da abin da ya shafi gyaran gashi. Wacce kuma ba ta yi ta zama }azama kenan. Ko a fuskar jama'a ba ta da wata }ima. Kitso da gyaran gashi yana daga cikin tsaftar jiki, kuma yana }ara wa mata kyau. Don haka, akwai ire-iren kitso daban-daban da mata ke yi daban-daban da kuma gyaran gashi iri daban-daban. A yanzu za a kawo ire-iren kitso na gargjiya kamar haka:

314.1 Kabarin Karuwa

Wannan kitso ne wanda mata ke yi manya da yara. Kitson guda hu]u ne kamar kiston hannu, sai dai shi ya bambanta da na hannu ka]an, kabarin karuwa kitso hudu ne, biyu manya, biyu }anana. Akan yi manyan daga gefen kai, }anana kuma a tsakiyar kai.

3.14.2 Shuku

Shuku kitso ne na mata yara da manya. Ana fara shi ne daga goshi a yi sama zuwa tsakiyar kai. Shi irin wannan kitson goma sha biyu dai-dai yadda ake bu}ata. Wasu kuma sukan kai shi karshen keya, sai dai irin wannan akan kira shi shukun keya.

3.14.3 Kwando

Kwando ko kife-kwando kitso ne na yara }anana, amma wa]ansu daga cikin manyan mata sukan yi. Ana fara shi ne daga tsakiyar kai a kawo shi goshi da }eya da gefen kai gaba daya. Shi ma irin wannan kitso ba a }ayyade shi. Kowa kan yi iyakacin yadda yake bu}ata ne.

3.14.4 Le}a-Tukunya

Le}a-tukunya, kitso ne da mata manya da yara ke yi, amma yawanci yara }anana da ‘yan mata suka fi yin sa. Ana fara shi daga }eya ne zuwa goshi, kitson ba ya wuce hu]u shida ko takwas.

3.14.5 Kaikainu

Kaikainu kitso ne wanda mata tsofaffi ke yi, ana kasa kai uku ne kamar za a yi Kwando. Ana fara daga tsakiyar kai a }are a gefe, sannan kuma ba za a kitse karshen ba, ana barin gasin kamar tashin-soja sai dai kitson }anana ne.

3.14.6 Adudu-da-Murfi

Adudu-da-murfi kitso ne da ake yi wa mata manya da yara, wanda asalinsa na Fulani ne, Hausawa suka kwaikwaya. Kitson yana da yanayin kitson tarin-kara na Hausawa, amma shi ba a kitse karshensa, sai dai a tattara gashin a tsakiyar kai a daure shi.

3.14.7 Zanen-Yawo

Zanen-yawo kitso ne da ake yi wa manyan mata da yara kuma akan kira shi da suna ‘Zane-hu]u’. Ana raba gashin gida hu]u, a fara kitson daga goshi a sauke a }eya. Kitson zane }ayyadajje ne ba a yin zane fiye da hudu.

3.14.8 Fashin-Kwakwa

Fashin-kwakwa, kitso ne da mata manya da yara ke yi, wa]ansu sukan kira shi da suna ‘kitso mai kwakwalwa’. Ana faraway daga tsakiyar goshi ne, sai kuma a kais hi keya gabadaya. Shi ma wannan ba shi da adadi.

3.14.9 Mai-Ayaba

Mai-ayaba kitso ne da mata manya da yara ke yi domin kwalliya. Akan ri}a diban kitson daga kai ne dai-dai saitin bayan kunne, sannan a sauke su a }eya gaba]aya. Irin wannan kitso ba shi da adadi, duk yadda kake bukata za ka yi.

3.15 Kitso A Yau

Masu magana sun ce: “Zamani mai canza salo”. Zuwan wasu bakin al’umma kasar Hausa da kuma ma}wabtaka da wa]ansu da al’umma wa]anda ba Hausawa ba, ya taimaka matuka wajen samun wa]ansu nau’o’i na kitso na kitso da mata Hausawa suke yi. Misali, Fulani, Barebari da Yarbawa da Ibira da dai sauransu. Ga bayaninsu a ta}aice:

3.15.1 Wibin (Weaving)

Kitso wibin sabon abu ne a wurin al’ummar Hausawa, akan]auke shi ne da tsagin gashi]aya ba kamar kitson hannu ba, wanda ake yin sa da tsagi biyu. Sannan a yayin da makitsiya za ta fuskanci wadda za a yi ma kitson hannu gaba-da-gaba, a kitson wadda ake yi wa kitson. Irin wannan kitson Hausawa sukan kira shi da ‘kitso dan bayan hannu’. Da kitson wibin ya samu karbuwa a wajen Hausawa, sai ya zama cewa za a iya juya dukkan nau’o’in kitson Hausawa na gargajiya su koma da wibin. Hakan ne ya sa wasu sunayen kitson Hausawa na gargajiya ya sauya zuwa sunayen zamani, kuma aka kirkiro sababbi. Misali: kitson kumbuce, da Gammo, da Kalmasa ko Kumbushe da Sumbushi.

Ire-iren kitson wibin sun hada da:

Tashin-soja, da Kwando da murfi da Tuwistin da Mai-almakashi da Kif-Rayit, da Wu}a da Ayaba da mai-rana mai-maciji da mai zig-zag da bargin ‘yan Iska da Bargo mai hawa uku da Bargo mai zig-zag da Bargon mai-lema da bargo fashin-kwakwa da sirrin masoya da kira-maza da sarauniya da shuku mai ayaba da shuku mai zig-zag da shuku mai sita da shade da fomis da shade mai-zig-zag da shaden fashin kwakwa da shade mai sita da shade mai-kum da mai buroshi da sis-tiri-tiri-fo da kwankwa]o da hular]an sanda na Nebi-kaf da sabin-af da Abuja kafet da Mandela da dai sauransu.



3/36 Kwando da Murfi Source: [aukar hoto



3/37 Ibra Mai Almakashi Source: [aukar hoto



3/38 Wu}a da Ayaba Source: [aukar hoto



3/39 Bargo mai Zigzag Source: [aukar hoto



3/40 Tuwistin Source: [aukar hoto



3/41 Mai Zigzag Source: [aukar hoto



3/42 Mai Maciji Source: [aukar hoto



3/43 Sirrin Masoya Source: [aukar hoto



3/44 Kira Maza Source: [aukar hoto

3.15.2 Zanen Ibra

Irin wannan kitso an samo shi ne daga al'ummar Ibira. Haka kuma shi irin wannan kitson wani nau'I ne wanda yake kama da nau'in kitson hannu na Hausawa, shi ya wadansu kan kira shi da 'kitson hannu]aya'. Saboda akan kitsa shi ne ya yi gefe]aya, wato a yayin da za a yi kitson hannu bayan an tsago wanda za a kitsa, sai a raba shi gida biyu dai-dai, sannan a fara kitson. Shi kuwa kitson hannun]aya na Ibira ana kasa shi ne]aya ya fii daya yawa sannan a kitsa. Ana kiransa da wannna suna ne saboda ana ganin hannu]aya ne kawai ya fi yin aikin wajen yin kitson, wato hannun dama, na hagu kawai dan taimakawa yake yi.

3.16 {arin Gashi (Attachment)

Kamar yadda a gargajiyance mata musamman ma masarasa tsawon gashi suke dasa rama a karshen kitsonsu domin ya taimaka masu wajen }warin kitso ko kuma }awata shi. A zamanance ma an sami wata hanya makamanciyar wannan. Zamani ya samar da hanyar }arin gashi ta hanyar dasa gashin doki ko na roba, wato atacimen, ke nan wanda aka tanada don haka. Ga ire-ire atacimen da mata kan yi kamar haka:

Isfirashon, da Amingo da Amina da Autira da Sherin da dain sauransu. Mata sukan dasa irin wa]annan nau'o'i na gashi tun daga farkon kitso ko kuma daga }arshen kitso. Haka kuma kowane irin kitson wibin za a iya yi masa atacimen, sai dai wasu daga cikinsu idan an masu akan kira su da wani suna na daban.

3.17 Kitson Roba/[aure-[aure

Shi irin wannan nau'i na kitson roba ko daure-daure ya samo asali ne daga al'ummar Yarbawa, a inda akan sami ba}in zare ko bakin roba wa]anda aka tanada don kitson. Akan warwari zaren ko roba gwargwadon tsawon gashin da za a yi ma kitson, wani lokaci kuma akan warwari zaren ko robar ya fi tsawon gashin da za a yi ma kitson sai a yayyanka shi.

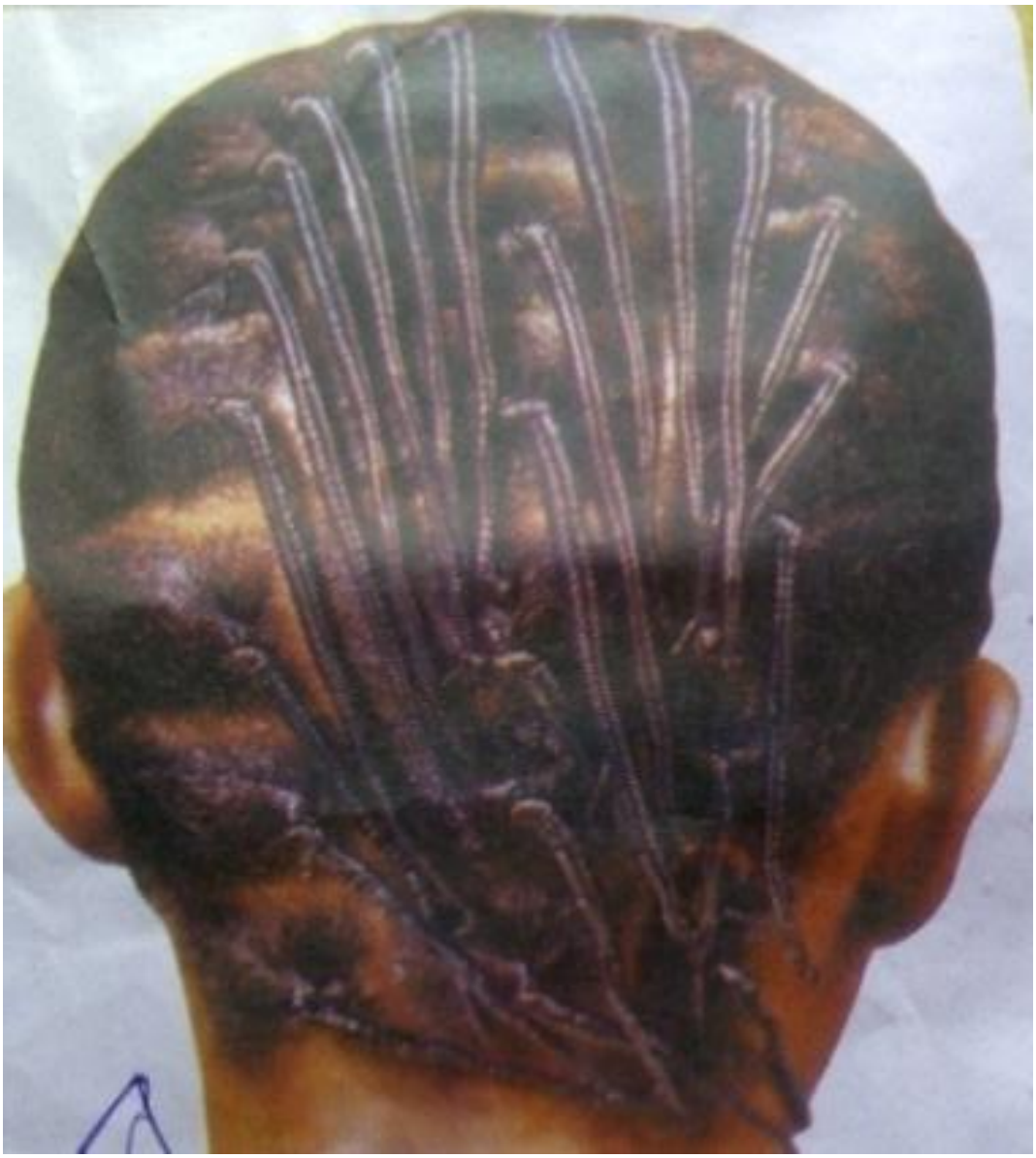
Bayan an gama gyara zaren ko robar da za a yi kitson, sai makitsiya ta tsattsaga gashin kan mace kamar za ta yi kitson Kalaba. Daga nan sai ta fara lullube gashin da zaren ko robar hart a gama. Bayan an gama kowanennsu, akan bi a harha]e }arshensu da juna ya zama ggaba-daya. Misalan ire-iren wa]annan kitso da mata kan yi sun ha]a da: Fayin-aful, da Haf-fat, da Tiri-rol da Tiri-sita da Fo-sita da Fof-fof da Tazarce da Sizos da Folis-kaf da Buroshi.



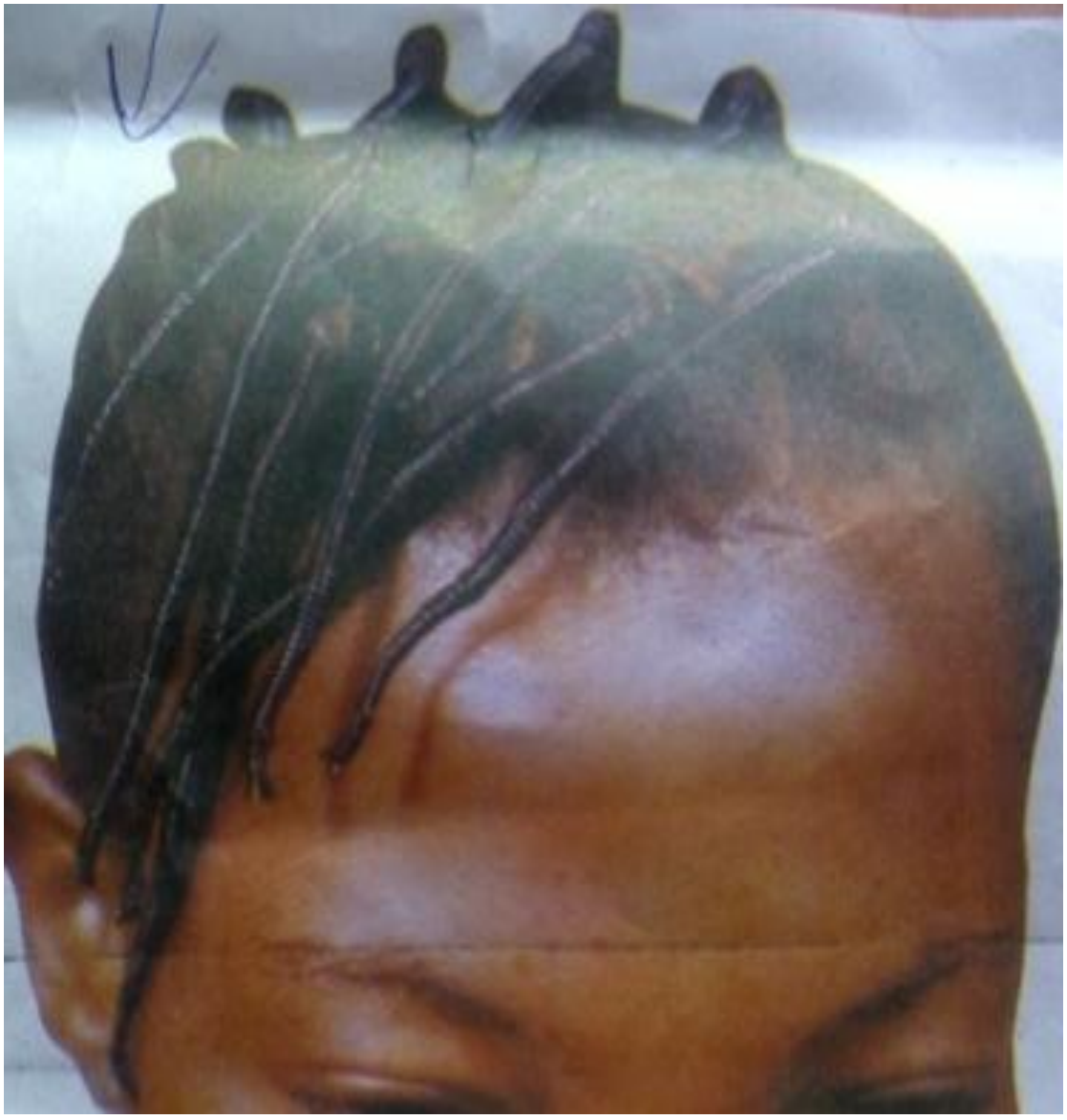
3/45 Kitson fof-fof ta baya Source: [aukar hoto



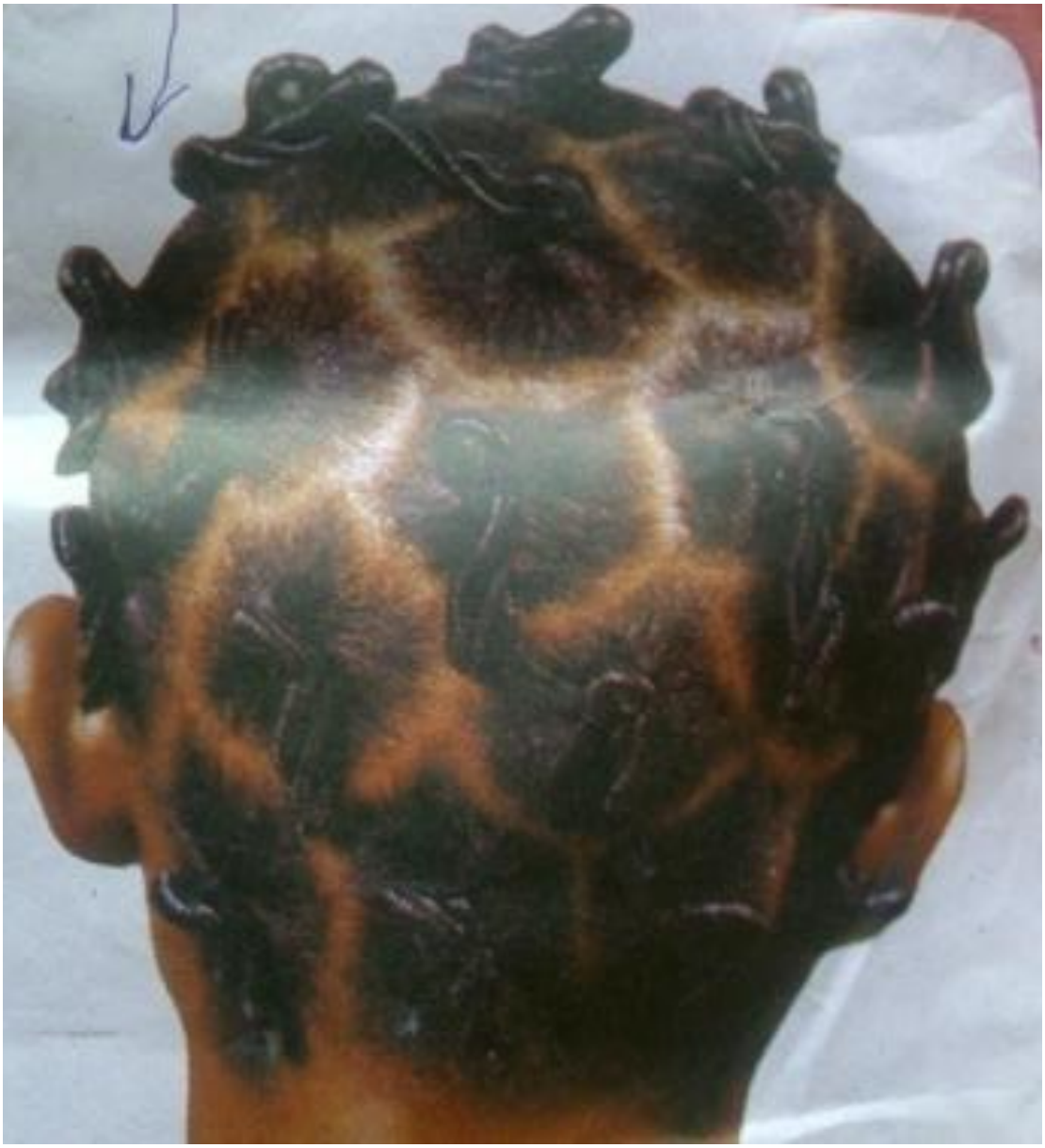
3/46 Kitson Fof-fof ta Gaba Source: [aukar hoto



3/47 Kitso mai Burushi ta Baya Source: [aukar hoto



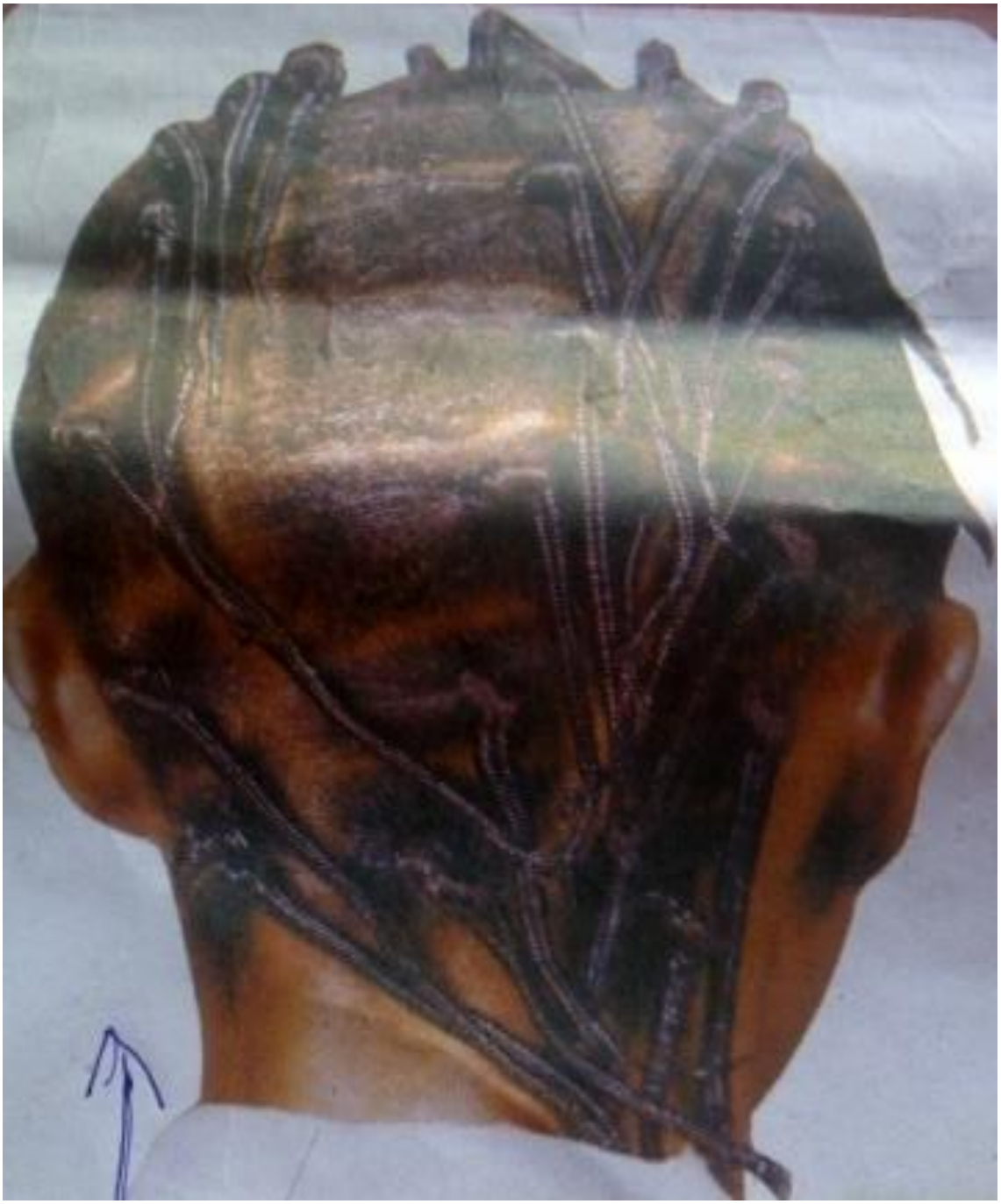
3/48 Kitso mai Burushi ta Gaba Source: [aukar hoto



3/49 Kitson Tiri Sita ta Baya Source: [aukar hoto



3/50 Kitson Tiri Sita ta Gaba Source: [aukar hoto



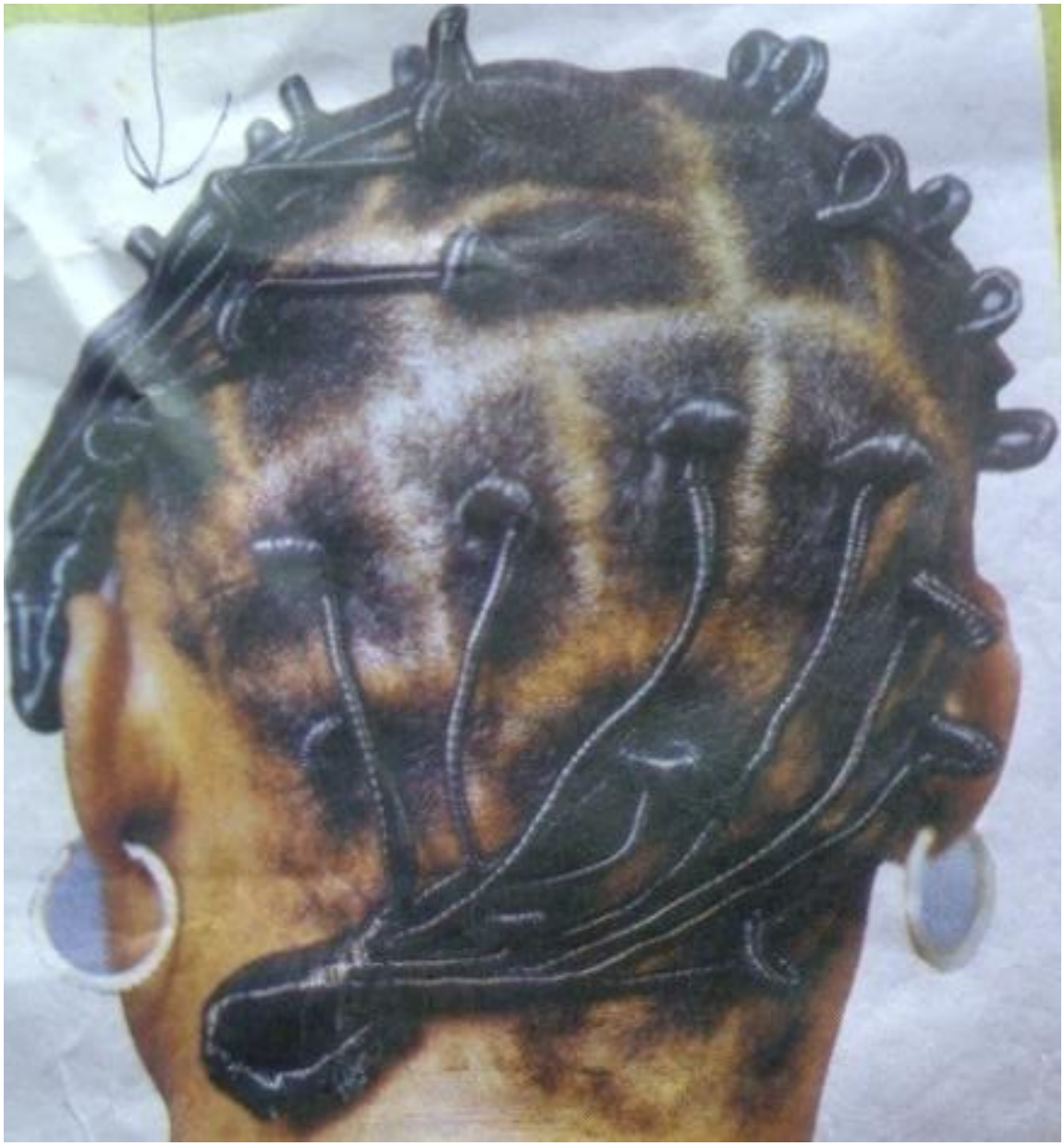
3/51 Kitson Fayin Aful ta Baya Source: [aukar hoto



3/52 Kitson Fayin Aful ta Gaba Source: [aukar hoto



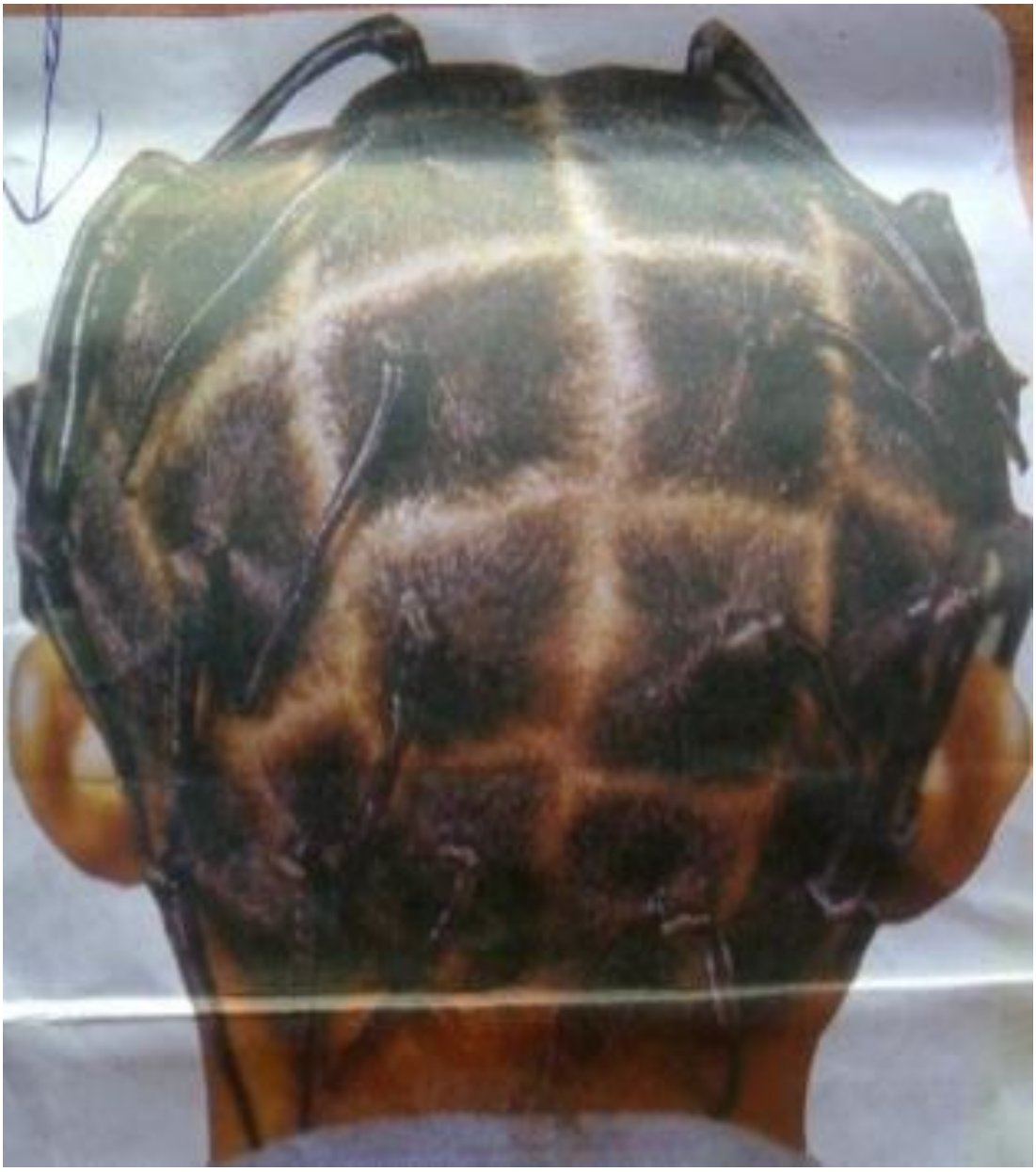
3/53 Kitson Tiri-rol ta Gaba Source: [aukar hoto



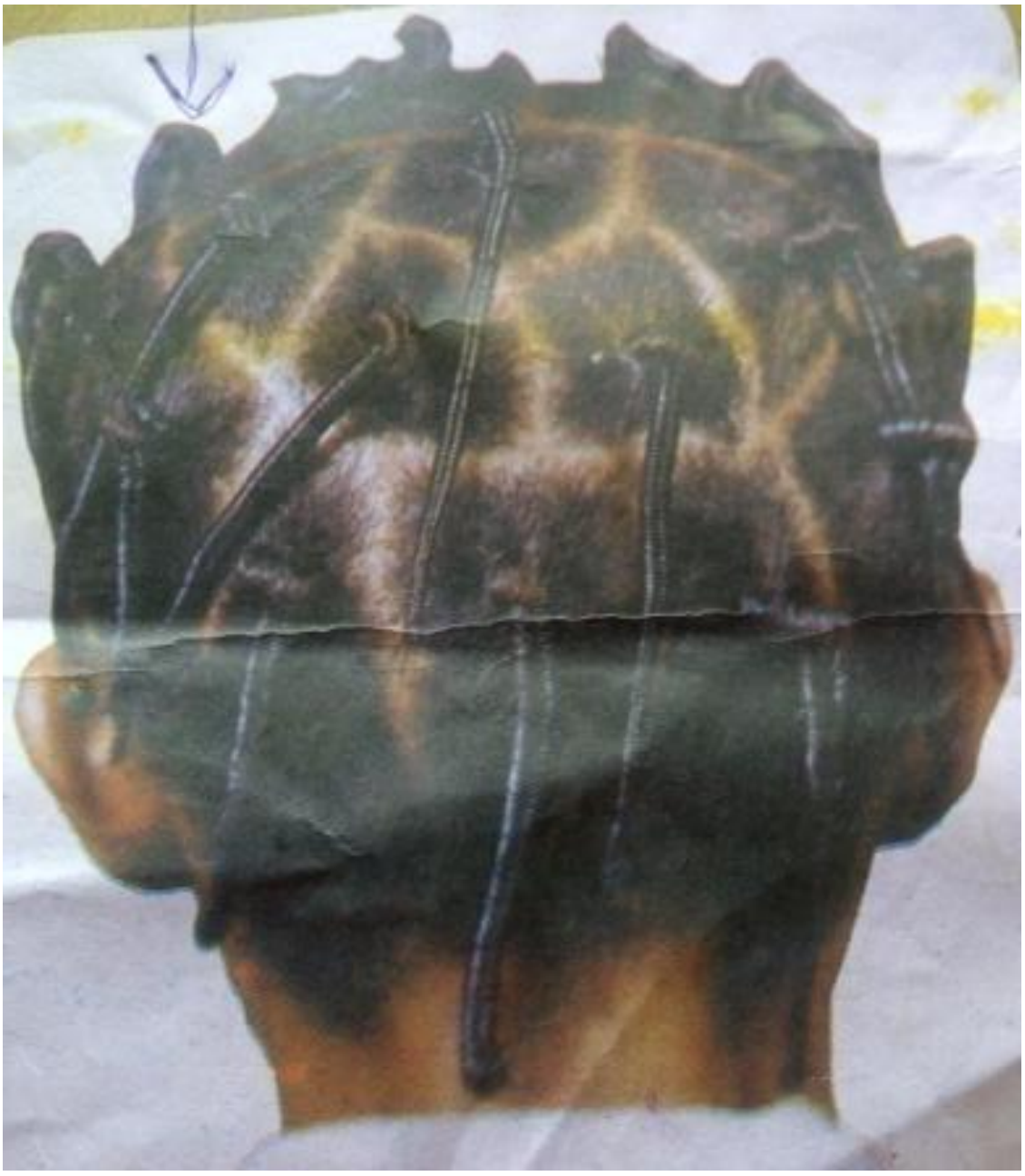
3/54 Kitson Tiri-rol ta Tsakiya da Baya Source: [aukar hoto



3/55 Kitson haf-fat ta Gaba Source: [aukar hoto



3/57 Kitson haf-fat ta Baya Source: [aukar hoto



3/58 Kitson Tazarce ta Baya Source: [aukar hoto

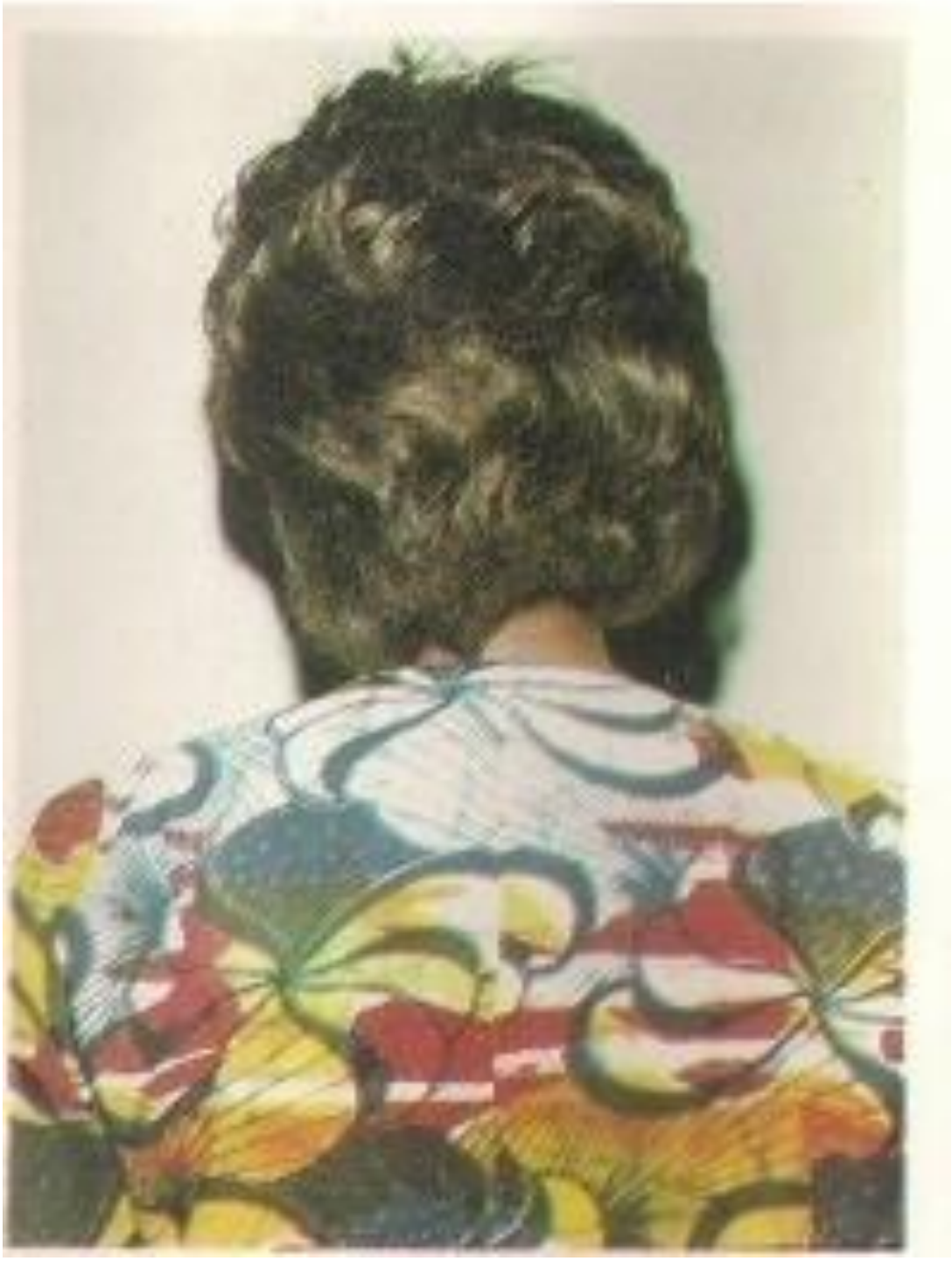


3/59 Kitson Tazarce ta Gaba Source: [aukar hoto

3.18 Gyaran Gashin Kai (Shampoo)

Shi wannan wani nau'i ne na gyaran gashi da mata ke yi wanda ba a yin ma kitso, kuma Hausawa sun same shi ne daga Turawa. Shamfo dai wani mai ne da ake tanada don shafawa dukkan gashin kan mace. Misali, dak an lobili (Dark and lovely) da fetal (Petals) da Reblon (Revlon) da Sof and Biyutiful (Soft and Beautiful) da sauransu.

Bayan an shafa sai a bar shi zuwa wani dan lokaci kimanin mintoci goma sha biyar ko fiye da haka. Daga nan sai a wanke gashin da sabulu, sannan a rika tsaga gashin ka]an-ka]an ana nannade shi da wasu 'yan }ananan zagayayyun robobi da aka tanada, wato rolas (Rollers) dangane da irin wannan nau'in shamfo da za a yi. Daga nan sai wadda za a yi wa wannan nau'i na gyara ta kusanci wata na'ura wato diraya (driyer) domin ta mai busar da gashin. Bayan gashin ya bushe sai a cire wa]annan robobin, a shafa ma gashin wani man gashi mai kamshi na Turawa. Akwai nau'o'in kwalliya da ake yi wa mace bayan an yi mata shamfo iri daban-daban. Misali, Hawus-wayif (House wife) da jelsitayil (Gel style) da Bobus (Bobs) da sayid webis (side waves).



3/60 Shccamfo Source: [aukar hoto

3.19 {unshi

Sauye-sauyen da aka samu a ~angaren }unshi ba zai rasa nasaba da tasirin al'adun }asashen kusa da na nesa ba. Misali kallon fina-finai na }asashen Indiya ya yi tasiri wajen sauya salon yin }unshi ga mata ba kamar yadda aka saba ba tun kaka da kakanni. Har ila yau, mu'amala tsakanin Hausawa da Indiyawa wa]anda suke zaune a }asar Indiya ya taimaka }warai wajen sauya salon }unshi.

Bincike ya tabbatar da cewa, a da can baya lokaci mai nisa wanda ba za a iya fa]in shekarun ba, mata Hausawa sukan yi amfani da ganye wajen }unsa lalle a }afa ko a hannu. Daga baya sai aka koma amfani da tsumma wajen]aura lalle.

Ana nan, sai aka koma yin amfani da leda da zunguru ga wa]anda suke zaune cikin karkara. Tafe-tafe, sai kuma aka koma yin lallen salatef wannan shi ma kwaikwayo ne daga Indiya da Larabawa. Dalili kuwa shi ne, mata Hausawa na gani a jikunan matansu suna sha'awa, amma ba su san yadda ake yi ba. Ana cikin haka, sai basira ta shigowa mata Hausawa suka gane yadda ake yin }unshin lalle zalla da lallen dayis mai launin ja zalla da mai launin ba}i zalla da kuma mai launin ja da ba}i. Kwalliyar }unshi da mata ke yi a yau, ya kasu kashi biyu:

- {unshin lalle zalla
- {unshin lallen dayis

{unshi lalle zalla, shi ne wanda mata ke yi domin kwalliya da gyara jiki, akan yi irin wannan }unshi a }afa da hannu, sannan kuma ana yin sa iri daban-daban salo-salo. Ga abubuwan da ake amfani da su kamar haka:

i. Lalle mai kyau dakakke mai laushi kuma tanka]a]]e lu}ui-lu}ui
ii. Turaren }anshi 'muhallabiyya'
iii. Kwano da cokali
iv. Ba}ar leda da farar leda na ruwan sha
v. Reza

3.20 Yadda Ake yin {unshin Lalle Zalla

Da farko dai za a zuba ruwa]an daidai a cikin kwano, sai a]ebo lallen cikin cokali hu]u a zuba. Sannan a zuba turaren muhallabiyya. Daga nan sai a yi ta caku]awa amma ba a son ya yi tauri sosai kuma ba a son ya yi ruwa sosai. Daga nan sai a zuba wannan kwa~a~~en ha]in a cikin ledar a }ulle bakin ledan da kyau yadda ba zai zube ba sai a za rezan nan a yanke bakin ledar]an ka]an. Ta nan ne za a ri}a matso lallen ana zana }unshin daidai iri yadda ake bu}ata.

Idan aka yi wa mace wannan }unshi za a bar shi sai ya kai kimanin awa biyu ko uku. Sai dai yawan da]ewarsa shi zai sa lallen ya kama sosai. Haka kuma, irin wannan }unshi ba a wankewa da ruwa, sai dai a sanya audugar zamani (tissue paper) a goge shi tas sannan sai a shafa man basilin. Bayan mintoci ka]an, mace za ta iya yin wanka ko alwala. Irin wanann }unshi yakan ri}a canza kala a hankali daga launin ja ya koma jazur, sannan ya koma launin }asa-}asa.

3.21 Lallen Dayis

Irin wanann }unshi yana da bambanci da na farkon. Saboda abubuwan da ake ha]awa da yadda ake yi da yanayin launin sa da kwanakin da yake yi a jiki kafin ya fita.

3.22 Kayan Ha]in Lallen Dayis

1. Sif}a
2. Hydrogen
3. Lalle
4. Ledar ruwa
5. Ba}in zare

3.22.1 Yadda Ake Ha]a Lallen Dayis

Da farko za a samu kwano ko roba sai a zuba lalle sanann a zuba sif}a. shi sif}a wani dun}ulallen abu ne mai launin ba}i-ba}i. Idan aka gama ha]awa sai a zuba a cikin leda a }ulle bakin ledar. Daga nan sai a ri}a matso shi a hankali ana zana abubuwan irin su fulawa ko suna ko zuciya ko kuma agogo da sauransu. Irin wannan lallen akan kwa~a shi ruwa-ruwa ne idan aka yi wa mace za ta bar shi har sai ya bushe sanann a wanke shi da ruwan hydrogen, bayan kimanin mintuna biyar sai a }ara wankewa da ruwa da soso. Irin wannan lalle na dayis, ana yin mai

launin ba}i da ja da mai launin ba}i zalla. Haka kuma da]ewarsa a jiki bai wuce mako guda zuwa kwana goma a }alla.

{unshi dai wani nau'i ne na kwalliya ko ado ga mata. Kuma }unshi na]aya daga cikin]abi'un na al'ada ga mata Hausawa, domin kuwa suna ba shi muhimmanci }warai yadda ya kamata musamman a da can kafin sauyin zamani. Ko da yake har yanzu ba an kau da yin sa ba ne kwata-kwata, sai dai mafi yawancin mata ba su damu da yin irin wannan nau'i na kwalliyar lalle ba. Sai dai irin sa zamani suka fi mai da hankali a kai. Sai dai abin lura a nan shi ne, kowane daga cikin nau'o'in }unshi wato na gargajiya da kuma na zamani domin ado ko kwalliya ake yi.

Lallen zamani lalle ne da mata ke yin amfani da shi a matsayin kunshi. Lallen zamani ba ainihin lallen da aka sani ba ne na gargajiya. Ana amfanin da lalle]an ka]an, sannan sai a harha]a shi da wa]ansu sinadarai na zamani a kwa~a su wuri]aya. Kuma yakan fi na ainihin lalle tsululu (wato kwa~in yakan yi ruwa-ruwa). Sa'annan kuma ba a amfani da hannu wajen shafa shi a }afa ko hannu, sai dai akan zuba a cikin leda ne fara, sai a kulle shi ta gefe yadda za a ri}a amfani da can }asan tsinin ledar, sai a]an bula tsinin, ta nan ne lallen zai ri}a fitowa ana yiin irin kwalliyar da ake so a zana a }afa ko a hannu. Wannan dalili ne ya sa ba kiran sa }unshi, sai da 'dayis'.

Lallen dayis ba kamar lallen gargajiyan ba ne. Domin shi ba shafawa ake yi hakan nan duk yadda aka ga dama ba. Lallen dayis akan zana fulawa (flower) ne iri daban-dabann daidai gwargwadon yadda ake bu}ata. Saboda wa]ansu sukan yi zanenn fulawa mai rassa sosai tun daga saman wuyar }afar har zuwa yatsun da kuma tafukan }afan ga wadda take bu}ata.

Lallen dayis kamar lallen gargajiya ne, akan yi a }afa da }umbar }afa, da kuma hannu da }umbar hannu. Dayis na hannu shi ma dai zanen fulawa ake yi daidai gwargwadon yadda ake so. Lallen dayis iri biyu ne: akwai mai mai ba}i zalla, da kma mai ba}i da ja a lokaci guda. Wani bambanci tsakanin lallen gargajiyar da kuma lallen zamani shi ne: lallen gargajiya mace ita za ta

tanadi kayayyakin da take bu}ata don kunshi, kuma ita za ta yi wa kanta a cikin gidanta a duk loakcin da take bukata. Shi kuwa lallen zamani (dayis) akwai mata musamman wadanda suke yi wa sauran mata domin kuwa aiki ne na basira da fasaha, wato ba kowacce mace za ta iya yi ba. Dalili da ya sa kenan ya zama hanya ta sana'a. Sukan bi gida-gida su yi wa mata a biya su la'adarsu. Mafi yawancin matan da suke yin irin wannan sana'ar 'yan-mata ne. Sai dai isan lokacin aurenta ya yi sai kuma ta ci gaba da sana'ar a can gidan mijinta. Kuma wa]ansu ma sai dai a bi su gidajen iyayensu domin su yi wa dukkan macen da take da bu}ata, ga yarinyar da take da mutunci take kuma bin maganar iayayenta. Domin wa]ansu iyayen sukan hana 'ya'yansu da su ri}a yawace-yawacen bin gidanjen mata, do su yi masu wannan lalle wato 'dayis'.

Lallen dayis dai ra'ayi ne, wato matar da take da ra'ayi ita take]aukarsa da muhimmanci ta bayar da ku]inta, ta bata lokacinta duk a kansa. Dalilin da ya san a ce ra'ayi ne shi ne, ko a yau ba kowace ma ce take yin lallen dayis ba. Wa]ansu sun fi]aukar lallen gargajiya da muhimmanci, don haka har a yanzu irin na gargajiya suke yi idan har suna da bu}atar yin irin wannan ado ko kwalliya na }unshi.

Muhimman lokutan da aka fi yin irin wannan kwalliya na lallen zamani su ne:

- Lokacin bukin aure
- Lokacin bukin suna (haihuwa)
- Lokacin bukin sallah

Idan wa]annan lokuta suka }arato, mata manya da yara sukan yi ribimbinto zuwa wajen yin lallen dayis. Mata kan ~ata lokacinsu domin ganin cewa lallai sun samu yin wannan lalle. Har wa]ansu ma sukan rasa samun yi saboda }arancin lokaci, sa'annan kuma su kansu masu yin irin wannan sana'a bas u da yawa sosai. Sai dai suna }aruwa sannu a hankali.

Duk dai wannan abu da mata ke yi ba don komai ba ne, illa domin su gyara jiki da kuma kwalliya. Wani abin lura kuma shi ne, lallen gargajiya ya fi na zamani da]ewa a jiki. Idan an yi na gargajiya yakan]aukin adadin sati biyu kafin ya fita a jiki. Shi kuwa na zamani bai wuce adadin sati]aya ya fice.

Irin wannan }unshi yana da bambanci da na farkon. Saboda abubuwan da ake ha]awa da yadda ake yi da yanayin launin sa da kwanakin da yake yi a jiki kafin ya fita.

3.23 Matsayin {unshi A Yau

Sauyawar zamani jya shiga kowace nau'i na al'adun Hausawa maza da mata, ya yi watsa-watsa da manya-manya al'adunsu wa]anda suke da kyau da muhimmanci ko da a addinin Musulunci.

Irin wannan tasirin na zamani bai nuna halin ko-in-kula ba a wannan ~angare na al'adar matan Hausawa wato '}unshi'. Mata a yau ba su damu da yin }unshin lallen gargajiya ba, saboda ganin cewa ba shi ne abin yayi ba. Wato ba irin zamani take kallo ba a yau. Don haka a yanzu duk matar da take yin irin wancan na gargajiya ma al'umma na]aukan ta a matsayin wacce ba ta waye ba. Irin wannan nau'i na lallen gargajiya sai dai mata tsofaffi kawai, domin ana ganin su suka fi dacewa da irin wannan. Idan ma har an sami matar da take yin irin na gargajiya, to zai kasance an]an canza masa yanayin yadda aka saba yin sa a gargajiyance.

Mata a yau, ba su dauki kunshin gargajiya da wani muhimmanci sosai ba, sai dai lalle irin na zamani. Za mu iya fahimtar hakan idan muka dubi irin kwalliyar da ake yi wa amare, da mata wa]anda suka haihu domin kwalliyar bukin aure da suna. Mawuyaci gaske ne kafin ka ga amarya ko Maijego ta yi kwalliyar lalle irin na gargajiya. Sai dai ko a cikin }auyaku, da kuma sauran mata wa]anda ba su samu wayewar zamani ba.

Wani abin sha'awa shi ne, akwai mata wa]anda suke da wayewar zamani, kuma suna yin irin wannan lalle na zamani, amma kuma ba za su ta~a fitowa waje haka ba, ba tare da sun lullu~e }afafuwansu da safa ba. Kuma sukan sanya manyan hijabai domin su rufe na hannayensu. Saboda haka in har ka ga haka, to lallai wannan mace tana da ilmin addini kuma tana amfani da shi. Ba don komai ba sai domin sanin cewa, ba a yadda matar aure ta bayyanar da kwalliyarta ga wa]anda ba muharramanta ba. Sannan kuma akwai ya}inin cewa, Aljanu suna son duk wani zane mai nuna alamar fulawa. Don haka Aljanu sukan shiga jikin matan da suke yin irin wannan lalle na dayis.

3.24 Muhimmancin {unshi

Za mu iya fahimtar muhimmancin kunshi ga mata, idan har muka dubi irin }imar, da darajar da lalle yake kara wa mace idan har ta yi shi. Wato a matsayinta na 'ya mace wadda take da bukatar jikinta, domin ta kara kyau da she}i a fuskar al'umma. Haka nan kuma kunshi na }ara bayyana irin tsaftar mace.

Har ila yau, }unshi na da muhimmanci }warai da gaske, domin kuwa shi ne yake bambanta tsaknin mace da namiji a zahiri. Kamar yadda muka samo a Hadisi cewa: an ruwaito daga A'isha (RA) inda take cewa:

> *"Wata rana, Manzon Allah (SAW) yana raba abin amfani ga mata, sai wata mata ta miko hannunta a tsakanin inda ya tsaya da iyakar da ke tsakaninsu domin ta kar~i nata rabon, sai yake tambaya cewa, shin wannan hannun namiji ne ko mace? Sai daga baya sahabbai suke tambayar manzo (SAW) mene ne dalilin da ya sa ya yi wannan tambaya? Sai ya amsa musu da cewa: domin bai ga alamun mace a tafin hannunta ba ne watau '}unshi'.*

Don haka ke nan idan har muka dubi wannan Hadisin, za mu fahimtar cewa, ashe dai lallai }unshin lalle yana da muhimmanci }warai domin har yakan bambance tsakanin mace da namiji a bayyane. Wanda ya kai matsayin ko da ba ka ga fuska ba, za ka iya tantancewa ta lalle.

3.25 Na]ewa

Wannan babi ya yi mana cikakken bayani ne tare da misalai da hotuna na wa]ansu muhimman abubuwa don gani da ido. Kasancewar aikin na da }udurin yin hakan tun a bayanan da suka gabata. Haka kuma, ya bayyana mana }arara yadda mata suke da juriya a wancan lokaci domin kuwa aska ba wasa ba. Da]in da]awa, ya bayyana mana ire-iren kayan kwalliyar da suke amfani da su na gargajiya da yadda ake amfani da su.

BABI NA HU[U: GYARAR JIKI DA SUTURAR MATA

4.0 Shimfi]a

Kowace }abila ta duniya tana da nata hanyoyi wa]anda take amfani da su, domin nuna bambance-bambance ta fuskoki daban-daban. Alamar tsagar kwalliya wato (shasshawa) na bambance mace Bahaushiya da na sauran }abilu. Wannan babi zai mai da hankali ne wajen kawo bayanai game da adon da mata ke yi a fuskarsu da ma wasu sassan jikinsu. Tare da kawo sauran ire-iren kwalliya ko ado da mace Bahaushiya ke yi. Wannan kwalliya ya shafi kitso, }unshi, tufafi ko tufafi na jiya da na yau.

Idan aka ce Bahaushiya, a nan ana nufin mace, wato wadda take ta hau kan mizanin nan da suka ha]u suka bayyana mutum Bahaushe. Abin da kawai ya bambanta kalmomin guda biyu shi ne, jinsi. Don haka, ba sai an kawo wani sabon bayani mai tsawo game da kalmar Bahaushiya ba. Saboda an riga an kawo a can baya inda aka yi bayani game da asalin Hausa, da kuma su wane ne Hausawa?

Abin lura a nan shi ne, shi ado wanda mata ke yi ya rabu kashi biyu ne kamar yadda aka bayyana a cikin wannan aiki. Akwai ado na din-din-din da kuma ado na yau da kullum. Ado na dn-din-din, shi ne adon da mata suke yi wa fatar jikinsu, wato ma'ana ita wannan kwalliya ko ado ya riga ya shiga cikin jiki ya ha]e da halittar jikin mace. Za a iya kasabta ire-iren wa]annan kwalliya ko ado kamar haka:

- Tsaga wanda mata kan yi a jikinsu domin kwalliya ko }awata jiki.
- Tsaga irin ta gado, shi ma a wani lokaci akan yi sa'a ya zama kamar ado a fuskar mace.
- Zane ko rubutu wanda mata kan yi a fatar jikinsu domin kwalliya da kuma }awata jiki.
- Hujen kunne wanda mata kan yi a jikinsu domin sargafa abin kwalliya a wurin.
- Hujen hanci wanda mata kan yi domin li}a abin kwalliya a wurin.

- A ta}aice, wa]annan su ne ire-iren ado ko kwalliyar da aka ajiye su a matsayin ta din-din-din. Dalili kuwa shi ne, ire-iren wa]annan ado idan har ya kasance ta yi su a jikinta, to har abada haka za ta zauna da shi har mutuwarta. Saboda ba za a iya gogewa a canza wani sabo ba, ko kuma a goge shi ya kasance babu shi a jikinta gaba]aya.

Shi kuwa ado na yau da kullum akasi ne na wancan da aka yi bayani da farko. Kuma za mu iya fasalta shi kamar haka:

Shafe-shafe da mata kan yi bayan sun yi wanka, ko kuma a tsakanin salloli biyar a rana.

- Ado ko kwalliyar kitso
- Ado ko kwalliyar lalle da mata kan yi a }afafunsu da hannaye.
- Ado na farce da mata kan yi.
- Ado na wuya wanda mata kan yi domin nisha]i
- Ado na yastun hannu da na }afa wanda mata kan yi domin nisha]i
- Ado na hannu wanda ya shafi sanya agogo da ‘yan }arau.
- A ta}aice, an kira ire-iren wa]annan kwalliya ne da na yau da kullum, saboda shi wannan nau’i ba barinsu ake yi a jiki din-din-din ba. Ma’ana ana yi ne a duk lokacin da aka nisha]u da yi. Kuma za a iya goge shi ko kuma a canza a duk lokacin da ake so yin hakan. Ke nan za a iya ganin mace da shi yau, gobe ba shi ne ba, ko kuma a gan ta da shi yanzu, anjima babu. Amma dai dukkan wa]annan nau’i na ado guda biyu, kwalliya ce da matan Hausawa suka bai wa muhimmanci a rayuwarsu. Duk matar da ta yi, ko ba ta damu da yi ba kamar yadda ya kamata to, al’umma takan]auke ta ballagazar mace wadda ba ta damu da gyaran jikinta ba.

Ado ko kwalliya na da muhimmin matsayi ga rayuwar mata. Musamman ta fuskar al’ada da kuma addinin Musulunci gami da zamani.

Haka kuma ta fuskar addinin Musulunci ma dai sunanta }azamiya, watau marasa tsabta. Domin kuwa, shi addinin Muslunci yana }ara jaddada muhimmancin tsabta ne ga dukkan halitta na mutum, ballantana kuma mace. Kamar yadda Annabi Muhammad (SAW) ya ce:

Ta fuskar zamani ma haka dai abin yake. Saboda yanzu in dai har mace ta yi sakaci ta yi watsi da harkar kwalliya, to, matsayinta a idon mutane shi ne, Ballagaza, sakarya, }azama, wadda ba ta }imahalittar da Allah (SWT) ya yi mata ba, kuma za ta kasance ba ta da aji, watau (matsayi ko }ima) da za ta iya shiga cikin tsararrakinta ko kuma cikin wa]ansu mutane masu matsayi ba, komai iliminta ko kuma wayewar ta.

4.1 Gyaran Jiki

Mata dai kamar yadda aka sani wa]ansu halittu ne da suka kasance daga cikin abubuwan da suke }awata duniya. Don haka ne ya sa suka kasance ‘yan-}awa. Wato duk wani abu wanda za su yi amfani da shi ko su sanya a jikinsu domin ya }ara masu kyawun halittarsu. Bugu da }ari, ado ko kwalliyar da mata ke yi na daga cikin halayya ko]abi’un da ke nuna tsafta ga mutum. Shi kuwa tsafta na]aya daga cikin]abi’un da addinin Musulunci yake so kuma ya yarda da shi. Kamar inda aka nuna a cikin Hadisi cewa:

“Annazafatu minal Iman”

Ma’ana tsafta na daga cikin imanin mutum. Har aka nuna cewa: “Ibadarka ba ta cika sai da tsafta”. Kamar inda aka samo daga cikin littafi mai tsarki “Al-}ur’ani” a inda Allah (SWT) yake cewa:

> *“Ya]iyan Adam! Lalle ne muna saukar da wata tufa a knaku, tana rufe muku al-auranku, kuma da kawa, kuma tufar takawa (tsoron Allah) wancan ce mafi alheri, wancan daga ayoyin Allah ne, tsammanin su suna tunani”.*

(Suratul A'araf aya ta 26).

Har ila yau, daga cikin kwalliyar da mata ke yi a wa]ansu sassa na jiki, }unshi na]aya daga cikinsu. Saboda haka, a }ar}ashin wannan za a ji bayanin }unshi irin na gargajiya da na zamani.

{unshi wani abu ne da mata suke yi ta hanyar yin amfani da lalle. Yadda ake yin }unshi shi ne: za a samu garin lalle ne a tanka]e shi, sannan a kwa~a shi da ruwa, daga nan kuma sai a tanadi leda kakkaura wanda ba zai fashe ko yage da sauri ba. Wa]ansu kuma a gargajiyance sukan yi amfani da 'zunguru'. Wa]ansu kan yi shi da daddare ko kuma da rana dai-dai yadda dai mutum yake so. Idan an kwa~a lallen da ruwa, sai a shafa turaren lalle kafin a yi }unshi.

Bayan an yi wannan, sai a shafa lallen a wuraren da ake bu}ata a yi wannan kwalliyar. Akan yi sau biyu ko uku kafin a shafa taki. Ana shafa takin zamani ne idan ana bukatara wurin da aka shafa wa lallen ya yi baki. Akan bar takin na dan lokaci ka]an ne misalin mintoci goma-sha-biyar zuwa ashirin sai a wanke da ruwa.

4.1.1 Gyaran Jiki (Dilka)

Dilka, wani nau'i ne na gyaran jiki wanda mata Hausawa ke yi daga lokaci zuwa lokaci domin tsaftace jikinsu kuma su yi kyau su yi fyas-fays jikinsu ya yi likui-likui abin sha'awa. Dilka, wani salon gyaran jiki ne wanda ake amfani da kayayyakin gargajiya da kuma na zamani wanda ya }unshi garin itatuwa iri daban-daban da sauransu. Akwai nau'i biyu na dilka:

i. Dilka na gargajiya

ii. Dilka na zamani

Gyaran jikin dilka, mata Hausawa sun gano shi ne a sanadiyyar tasirin ba}in al'adu na }asashen kusa da na nesa. Kamar su Indiyawa da Larabawa da Turawa da Barebari da kuma Chadi.

4.1.2 Kayan Dilka Na Gargajiya

Kanumfari da albasa da lemon tsami da turaruka iri daban-daban kamar kala hu]u ko biyar, da lalle mai kyau mai laushi sannan ruwa madaidaici.

4.1.3 Yadda Ake Ha]a Dilka Na Gargajiya

Da farko za a zuba ruwa cikin kwano ko roba mai fa]i sai a]ebo lalle a zuba daidai adadin da ake bu}ata, sai a jajjaga albasa a zuba a matse lemun-tsami a ciki sannan a zuba turarukan nan daban-daban a ciki. Idan aka gama ha]awa, za a yi ta caku]awa har sai komai ya ha]u. Daga nan, sai a yi ta]iba ana guggurzawa a ko'ina a jiki, idan ya bushe sai a wanke da ruwan]umi ko na sanyi. Bayan an gama mace za ta yi kyau jikinta ya yi lumui-lumui da }amshi.

4.1.4 Kayan Dilka Na Zamani

Dilka na zamani nau'i-nau'i ne sannan kuma asalinsa daga }asar Sudan aka samo shi (Hira, Haj. Maryam Idris Lemu Zaria ranar 8/3/2014 da Malama Saudatu Musa Ahmad Kano ranar 10/3/2015).

Daga cikin kayayyakin ha]in dilka na zamani akwai:

i. Garin lalle mai laushi
ii. Kurkur mai ruwan }wai
iii. {wai
iv. Madara 'yar jalala
v. Humra
vi. Lemun tsami

4.1.5 Yadda Ake Ha]a Dilka Na Zamani

Da farko dai za a fara zuba garin lalle a cikin kwano ko kuma roba mai fa]i sai a zuba garin kurkur mai ruwan }wai domin ya fi kyau. A zuba madara ta ruwa, sannan a sa]anyen }wai

daidai adadin da ake bu}ata, idan aka samu }wan Salwa ya fi saboda lalle magani ne a jiki kuma }wan Salwa ma magani ne a jiki. Sannan kuma a zuba turaren humra a ciki daga }arshe sai a matse lemun-tsami a ciki daidai adadin yadda ake bu}atarsa. Sannan a ci gaba da juyawa da cokali har sai ya ha]a jikinsa har komai ya narke, sannan a yi ta]iba ana murzawa a jiki har sai ya bushe sannan a wanke da ruwan]umi

Nau'i na biyu na dilkan zamani; shi ne wanda mata ke yi kuma ake amfani da abubuwa kamar haka:

i. **Halawa**: Halawa, sugari ne da lemun tsami wanda ake dafa shi da ruwa har sai ya yi tauri. Idan za a fara yin dilka sai a]ebi halawa ana goga shi a jiki ko ta ina, aikinsa shi ne cire duk wani gashi da ke fatar jikin mace, zai kuma]ebe duk wani dattin da soso da sabulu ba za su iya]ebewa ba.

ii. **Kurkur**: Kurkur, gari ne mai launin]orawa ana dama shi da }wai na Salwa ko wanda ya samu ruwa-ruwa. Idan aka gama goga halawan nan, sai kuma a]ebo damammen kurkur a ri}a shafe jiki gaba]aya.

iii. **Dilka**: Shi wannan ba gari ba ne, ~urus-~urus yake kamar duddugar sabulun-salo. Za a dama dilka tare da man Zaitun sai kuma a ri}a]ebo wannan damammen dilka ana shafe jiki da shi. Idan ya sha iska sai a murje shi da kyau, idan aka gama, sai a wanke da ruwan]umi. Fatar jikin mace zai yi kyau da she}i da laushi sumul-sumul san kowa, }in wanda ya rasa (Hira, Malama Saudatu Musa Ahmad Kano ranar 10/3/2015). Malama Abu Ahmad Katsina 6/3/2015.

4.2 Kayan Kwalliyar Mata Na Zamani

Wannan ya }unshi kayayyakin shafa na zamani wa]anda mata Hausawa ke amfani da su domin gyara jiki. Kamar yadda masu iya magana ke cewa: "Idan kana da kyau, ka }ara da wanka." Kwalliya ba zai yiwu ba sai da maha]i. Kayan kwalliyar zamani sun ha]a da:

- hoda mai mai}o
- man shafawa
- sweet sixteen
- jelly
- basilin.

Man shafawa mai ruwa: Shi ne wanda ake matsawa

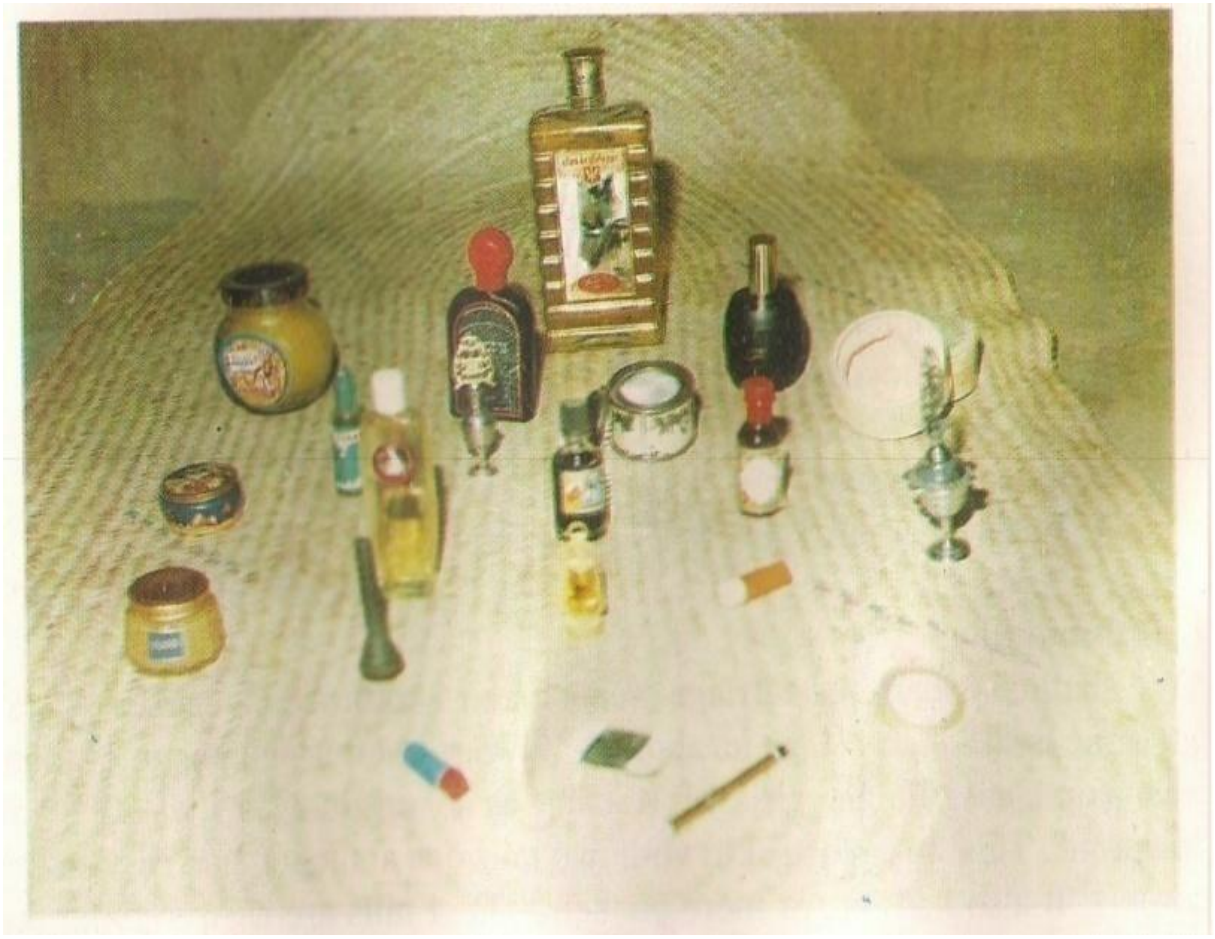
Man kwantar da gashi: Shi ne man da yake sa gashi ya yi santsi da laushi ya kuma yi ba}i si]ik.

Man baki: Akwai wanda ake shafawa a la~~a domin kawar da bushewar le~~a. Akwai kuma wanda ake kira jan-baki, shi wannan yana]auke da lanuka iri daban-daban.

Jan-}umba: Wani mai ne mai kauri da mai}o da kuma she}i, ana shafa shi ne a saman }umba, shi ma kala-kala yake zuwa.

Hodar fuska da gira: Nau'in hoda ce da ke zuwa launi daban-daban sai wanda mutum ya za~a.

Turare: Shi ma yana zuwa kala daban-daban na ruwa da kuma na mai wanda yake zuwa a cikin kwalba.



4/1 Kayan Shafa na zamani Source: Fashion Through the Agees

4.3 Kwalliyar Fuska

Hausawa mata suna da wa]ansu abubuwa na musamman da sukan tanada don gyara ko kuma yin kwalliya a fuskarsu a gargajiyance misali, man-shafawa mai }anshi dai-dai gwargwado, hoda mai }anshi daidai gwargwado, kuma ta kan kasance fara ce ko ja a launi, da tozali (ko kwalli), da jan-baki, da gazal.

Zamani ya kawo sauyi ta ~angaren irin gyara da kwalliyar da mata kan yi wa fuskarsu musamman matan da suka sami wayewa irin na zamani. Duk da cewa, wa]ancan abubuwa na gyaran fuska da na lissafo a baya har a yau ba sun bar amfani da su ba ne wajen kwalliyar fuska, sai dai a ce, an samu sauyi ko ci gaba wajen sunayensu, da kuma amincinsu da kyawunsu daidai }arfin aljihunki. Sanna kuma baya ga wannan akwai wani ci gaba da ak samu na gyaran fuska wanda mata Hausawa suke yi don su ji da]in jikinsu, su kuma }awata fuskarsu, wato **'dilika'.**

Shi dilika wani mai ne da aka yi masa ha]e-ha]e na magungunan gargajiya ha]i da wa]ansu sinadarai na Turawa wanda aka samo shi daga Borno. A mafi yawan lokutan an fi yi wa mata amare wa]anda za su yi aure, saboda ana bu}atar fuskar amarya ta fi ta kowace mace kayu da she}i a lokacin aurenta. Daga nan sauran mata suka runguma suna yi ba sai lallai wadda za ta yi aure ba. In dai har kina da ku]inki sai ki nemo masu yi don a yi maki har gida ki biya, "iya ku]inki iya shagalinki".

Har ila yau, akwai wani nau'i na kwalliya da wa]ansu mata Hausawa ke yi a jikin hanci. Wannan ado ko kwalliya na hanci shi ne, sukan huda gefen hancinsu kamar yadda ake huda kunne, sai su rin}a sanya wani]an zobe a ramin hancin yadda ake ma}ala]an-kunne. An kawo wannan bayani ne saboda ganin hanci a jikin fuska yake. Haka kuma shi ma kunne mata kan yi masa kwalliya da]an-kunne iri daban-daban. Akwai na zinariya da azurfa da zinaren Ingila da farin }arfe dai-dai gwargwadon halin mutum. Wuya, shi ma yana]aya daga cikin wuraren da

mata Hausawa ke }awata wa a jikinsu domin ado ko kwalliya. Shi ma wuya zai iya zuwa a }ar}ashin fuska. Saboda daga fuska sai wuya. Adon da ake yi a wuya su ne. Saka dutsen wuya da sar}a da murzani da tsakiya.

Sar}an wuya iri-iri ne, akwai na Zinari da na Azurfa da na }arfe har da wanda ake kira }yal-}yal-banza. Sar}a }yal-}yal banza da dutsen wuya ana yawan saka shi kullum a wuya. Sar}ar zinari da na azurfa da Murjani da tsakiya ana saka su ne idan za a je unguwa ko gidan buki.

4.4 Gyaran Fuska A Yau

Irin wannan gyara na fuska, mata na yi ne da nufin kwalliya da kuma gyaran jiki, kodayake irin wanann nau'i na kwalliya ko gyaran fuska bai tsaya ga mata Hausawa ka]ai ba har ma da wa]ansu }abilu wa]anda ba Hausawa ba. Gyarar fuska wanda mata ke yi a yau, ya danganci shekarun mace. Wato ana yi wa mace gyarar ne daidai da yawan shekarunta. Haka kuma, irin wannan gyara na fuska yana taimaka wa mace wajen fito da ainihin kyawon fuskarta na asali da kalar fatar jikinsa na asali yana tayar da duk wata 'yar koma]a da ke fuskar mace, yana hana fitowar }uraje }anana da manya a fuskar mace, kuma yana hana taurin fata da wani tamoji-tamoji da ke fuskar mace. A ta}aice dai, irin wannan gyara ko kwalliya kan mayar da tsohuwa yarinya.

Wa}ar Mamman Gawo

Kwalliyar da mata suke yi a fuska, ya]auki sabon salo musamman a wa]ansu lokuta na musamman. Misali a lokutan bukin aure, suna da bukin kammala karatu da fitowa ta musamman a gidan talbijin da makamantansu. Irin wanann kwalliya ta fuska, ana yin sa ne dangane da shekarun mace. Ma'ana irin na tsofaffi daban, irin na matasa daban, irin na }ananan yara daban.

Har ila yau, irin wannan kwalliyar da mata ke yi a fuska ya danganci yanayin fatar fuskar mace domin akwai fuskar da ke da }uraje. Ana samun }ananan }uraje masu fitowa a fuska fur! Kuma suna ~ata fuska. Kuma ana samun manyan }uraje ~ula-~ula ba}i-ba}i wa]anda suke ~ata fuskar mace. Kuma ana samun fatar fuska mai tamoji-tamoji wanda yake ~ata fuska.

Don haka, irin kwalliyar da ake yi wa ire-iren wa]anann fuskoki na daban ne, domin sai an yi amfani da kayan kwalliya mai]auke da sinadarin maganin fata. Sai dai irin wa]annan kayan kwalliyar suna da tsada }warai fiye da irin na fuskar da bata da matsala irin ta fata. Haka kuma, irin kwalliyar da ake yi wa matan da ke zaune a gida (matan kulle) ya sha bamban da na mata masu zuwa aiki. Duk da cewa, ga masu zuwa aikin ma ya danganci irin ra'ayin mace da kuma irin tarbiyar da ta samu. Har wa yau, irin kwalliyar da ake yi wa bazawara ya sha bamban da na matar aure. Shi ma wannan ya danganta da irin abin da mace take so.

Kwalliyar fuska ya }ara samun cigaba, domin kuwa ya bun}asa matu}a fiye da yadda ka/ki sani. Misali shekaru uku da suka gabata (2012-2015) }asar Amurka, ta }ir}iro wata hanya ta yin kwalliyar fuska zuwa wuya wanda matansu suka]auka da muhimmancin gaske. Wanann hanya ita ce hanya ta amfani da na'ura wadda ake kira (Air brush make-up). Akwai kaloli hu]u na hodar fandeshon (foundation) wanda ake yi wa ba}a}e amfani da shi. Kuma za a iya ha]a kaloli biyu a yi amfani da shi a lokaci guda. Yadda ake amfani da ita wanann na'ura domin kwalliyar fuska shi ne: za a dangwali kalolin da ake bu}ata ne da wannan na'ura, sai a kunna na'urar wadda take ha]e da wutar lantarki, ana bi wuri-wuri ana fesawa a fuskar, ba za ka ga komai ba, sai dai kawai ka ji fitar iska. Sai dai kafin a kai ga yin amfani da na'urar wajen fesa wanann hodar, sai an fara gyara gashin gira, gashin ido da kuma la~~a. Amfanin na'ura kan zo daga }arshe ne. Wannan hanya ta kwalliyar na'ura, ta fara tasiri a kan matan Hausawa, domin

kuwa tun misalin shekarar (2014-2015), irin wanann nau'i na kwalliyar fuska ya shigo }asar nan. Sai dai bai yi nisa ba, saboda bai ya]u sosai a }asar Hausa ba.

An tabbatar da cewa irin wanann kwalliya na na'ura kan zauna a fuska har na tsawon awa goma sha biyu bai fita ba. Ma'ana, a cikin wa]annan lokaci ba zai ca~e ba kuma ba zai goge ba ko da fuskar ta yi gumi sai dai a sanya (wiper) a share gumin. Hatta alwala idan mace ta yi ba zai sauya komai game da kwalliyar da ta yi ba. Sai dai irin wanann kwalliyar, an fi yi wa amare. Akasari abin da kan hana kowace mace yin irin wannan kwalliyar shi ne rashin ku]i wato ya yi tsada da yawa. Duk da cewa masu magana sun ce: "Kare da ku]insa, sai ya sha lahaula", sannan: "Kuturu da ku]insa, alkaki sai na }asan kwano."

Ire-iren kayan kwaliyar sun ha]a da: wiper, crimer, moisturizer, eye cream, vitamin C syrup, oil moisturizer, eye frimer, eye shadow, catesident, eye liner, brown powder, eye pencil,eye powder, lash fibre, mascara, liquid oil, dark salting powder, foundation, eye lighting, invisible powder, tortured powder, blush powder, brown lip stick, gloss.



4/2 Air Brush Make-up Source: Workshop

4.5 Kayan Gyarar Fuska

Game da kayan gyarar fuska wanda mata ke amfani da su a yau, sun ha]a da:

i. Fandeshon (Foundation) hoda ce wadda take zuwa kuma ruwa-ruwa sannan mai mai}o-mai}o

ii. Akwai wata hoda wadda ake shafawa, bayan an shafa hodar fandeshon a lokacin da ake kwalliyar. Sai dai takan zo suna-suna ne. misali:

   a. Pressed powder

   b. Loosed powder

   c. Luminous powder

iii. **Lif sitik (Lips sticks)**: Wannan wani mai ne wand amata ke shafawa a la~~a yayin kwalliyar fuska. Shi ma yana zuwa sai kalar da mace take so ta yi amfani da shi. Mafi yawancin lokuta, mata kan shafa man la~~a daidai da kalar da zai dace da kalar kayan jikinsu.

iv. **Maskara (Mascara)**: Wani abu ne da mata ke shafawa a kan gashin gira. Mai ne daskararre mai launin ba}i.

v. **Ai lashi (Eye lash):** Akwai kala-kala na ai lashi wanda mata ke amfani da shi da nufin kwalliya. Asalinsa, gashin doki ne wanda ake gyara shi tsaf-tsaf tare da wasu sinadarai a cikinsa ta yadda ba zai cutar da idanu ba. Iren iren gashin sun ha]a da:

   a. Singul ai lashi (Single eye lash) da sitirif ai lashi (Strip eye lash) da fileya ai lashi (flare eye lash).

vi. **Likuid laina (Liquid liner)**: Wani abu ne mai tsananin dan}o kuma ruwa-ruwa, ana amfani da shi wajen manna gashin ido. Idan aka manna irin wannangashi, gashin ido zai yi zara-zara kamar idanun Indiyawa sannan kuma zai }ara wa mace kyau.

vii. **Ais fensir (Eye Pencil)**: Wani nau'i ne na kayan kwalliyar fuska mai samfurin fensiri da ake amfani da shi wajen rubutu. Ana amfani da shi ne a matsayin kwalli.

viii. **Ais Shado (Eyes shadow)**: Wani abu ne mai kama da hoda, yana da mai}o, ana shafawa a saman idanu. Shi ma yana zuwa ne kala daban-daban. Mata kan shafa shi ne daidai da kalar tufafi da suka sanya a wannan lokaci.

ix. **Ai brawun fensir (Eye brown pencil)**: Wani nau'i ne na fensiri wanda mata ke shafawa a }asar idanu.

x. **Ai shado buroshi (Eye shadow brush):** Da hoda burushi (powder brush) da fandeshon buroshi (Foundation brush) da Ai brawun fensir buroshi (Eye brown pencil brush) da maskara buroshi (Mascara brush). Duk wa]annan nau'uka ne na buroshi wanda mata ke amfani da shi wajen gogewa da daidaita wa]ancan kayan kwalliya na fuska da aka lissafa. Saboda kwalliyar ta zama daidai yadda ake so ta yadda zai fito da mace tamkar ranar ta zo duniya.

xi. **Ai lashi gulum (Eye lash gloom)**: {wayar ido ne mai kama da ya]i-ya]i, akwai mai launin shu]i da mai launin }asa-}asa.

xii. **Fiya tiwiza (Peer tweezer):** Wani }arfe ne wanda ake amfani da shi wajen ri}e kayayyakin gyarar fuska domin ba a son a ri}e su da hannu gudun }wayoyin cuta.

(workshop, organized by Salinga development foundation Resource person Hajiya Huraira from America. Rana: Lahadi ashirin da hu]u ga watan Mayu shekara ta dubu biyu da goma sha biyar).



4/3 Kayan Gyarar Fuska Source: Workshop

4.6 Kwalliyar Hannu

Mata Hausawa na da]abi'a ko al'ada da suka ri}e ta da muhimmancin gaske. Irin wannan al'ada ita ce ta yi wa hannaye ado ko kwalliya. Akwai kwalliyar da mata kan yi a hannu kamar su:

Warwaro da ‘yar-ganda da zobe. Warwaro da ‘yar ganda da zobe wani }arfe ne zagayayye wanda ake amfani da shi domin ado a hannu da yatsun hannu. Sai dai wani lokaci akan samu na roba zinare ko azurfa. Domin akwai na zinare da na Azurfa da sauran nau’o’in warwaraye. Shi kuwa ‘yar-ganda: abin hannu ne }anana, ana yinsu da roba, yawanci yara ne da ‘yan mata suka fi amfani da ita. Wa]ansu sukan sanya kamar dozin]aya ko fiye da haka a hannu]aya. Wa]ansu kan sanya a duka hannaye biyu. Wasu kuma kan sanya hannu]aya warwaro, hannu]aya kuma agogo. Haka kuma ‘yan-yatsun hannaye ma ba a bar su a baya ba, domin su ma akwai nasu salon kwalliyar da mata ke masu.

Akan saka zobe iri-iri a yatsun hannu dai-dai yadda mace take bu}ata. Zobe wani zagayayyen }arfe ne]an }arami mai ado a jikinsa iri daban-daban. Wa]ansu kan sanya zoben zinare, ko azurfa da sauran nau’i na zobe. Yawancin mata na sanya azurfa a yatsun hannu saboda an ce ‘tsari ne’ ma’ana yana tsare mutum daga duk wani sharri na mutum ko aljan.

{unshin hannu, }unshi ne da ake yi domin kwalliya. {unshin hannu iri-iri ne, akwai murje, da zunguru da zagaye. Akan shafa takin zamani idan an yi }unshi zagaye ga wanda yake bu}atar ya yi ba}i. Sauran nau’o’in kuwa ba a shafa taki domin haka ake bu}atar a barshi a launin ja.

Haka kuma, akan yi wa }umban hannu kwalliya da lalle wani lokaci. Idan har za a shafa a }umba, to ba za a shafa lallen a sauran jikin hannu ba. Sai dai abin lura a nan shi ne, kwalliyar }unshi da mata ke yi a hannu ko a }afa ko a yatsu ko a }umba; ba a fayyace musu suna na musamman da ake kiran su da shi ba. Ma’ana ba za a kalli wani salo na }unshin lalle zalla ko }unshin dayis a kira shi da wani suna ba. Dalili kuwa shi ne dangane da hirar da aka yi da masu sana’ar }unshi cewa suka yi zanen fulawoyi ne kawai suke yi daidai da irin fasahar da ta zo musu alokacin da suke yi. Amma a lokacin da suke yi wa wata, wata ma za ta iya cewa a yi mata irin

sa. Ba kamar }unshin gargajiya ba wanda akan kira da suna kamar haka: Lalla~e, du-}afa, du-hannu, }unshin tafi da taka-du.

4.7 Kwalliyar {afa

Mata Hausawa na da hanyoyi daban-daban da sukan bi domin gyaran }afafunsu. Daga gyara sai kuma a kai ga ado ko kwalliya domin a }awata }afafuwa su yi kyau.

Mata sukan je salun (Saloon) domin a gyara masu }afafuwansu. Ana amfani da kayayyaki irin na zamani domin a kankare, a goge kuma a wanke }afa fatar ta dawo sabuwa fil tana she}i "son kowa }in wanda ya rasa".

Idan aka gama sai a shafa mai, mai taushi da kuma }anshi. Yin haka kuma yana }ara bayyana tsaftar mace. Duk da cewa akan yi amfani da dutse wajen goge kaushin }afa ga matar da take bu}atar da ta tsaftace }afafuwanta, a gargajiyance ke nan. Sai dai shi irin wannan nau'i akan yi shi a kullum, amma wancan nau'in na zamani akan yi shi lokaci-lokaci ne. Akwai kuma kwalliyar sar}ar }afa da wa]ansu mata kan yi. Wato sukan sanyawani irin]an siriri maras kauri da nauyi a daidai wuyan }afa da idon sawu (}afa) wannan sar}a za ta iya kasancewa ta zinare, ko azurfa, ko kuma farin }arfe mai kama da azurfa wato silba (Silver).

Akan yi wa kafa kwalliyar }unshi ta yin amfani da kwababben lalle. {unshin }afa iri-iri ne: Akwai murje, da lalla~e, da du-}afa da zunguru. Sai dai abin lura, shi ne lalla~e da du-}afa su ne ake sawa takin zamani idan ana bu}ata. Murje da zunguwa kuwa ba a sanya takin zamani saboda tun farko shi haka ake bu}atarsa, wato a ganshi a matsayinsa na launin ja shi ne sha'awar kwalliyar.

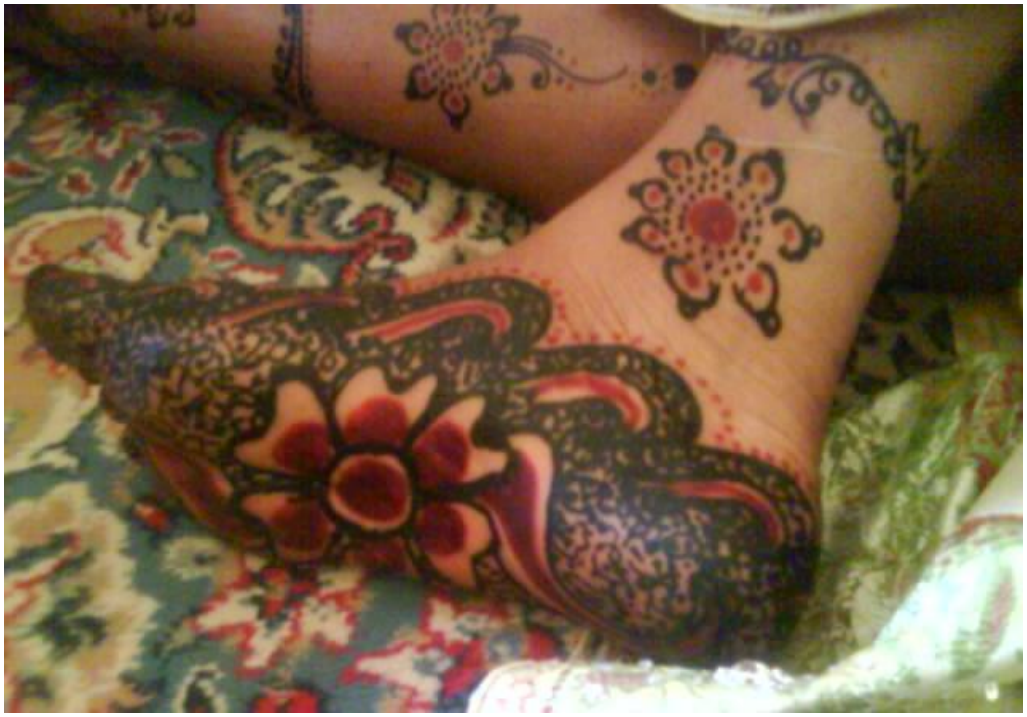
Haka kuma idan ana son a ayi kwalliayr }umba na }afa ne, to ba za a shafa lallen a jikin }afa ba, sai dai a shafa a saman }umba ka]ai. Idan ya yi ja sosai sai a wanke da ruwa.



4/4 {unshin takalmi me tabarma Source: [aukar hoto



4/5 {unshi me duwatsu Source: [aukar hoto



4/6 {unshin takalmi me kafet Source: [aukar hoto



4/7 {unshin takalmi me sar}a Source: [aukar hoto



4/8 {unshin takalmi me rose Source: [aukar hoto



4/9 {unshi me zogale Source: [aukar hoto



4/10 {unshi me takalmi da sar}a Source: [aukar hoto



4/11 {unshi me sar}a da stars Source: [aukar hoto



4/12 {unshi me kwakwa Source: [aukar hoto

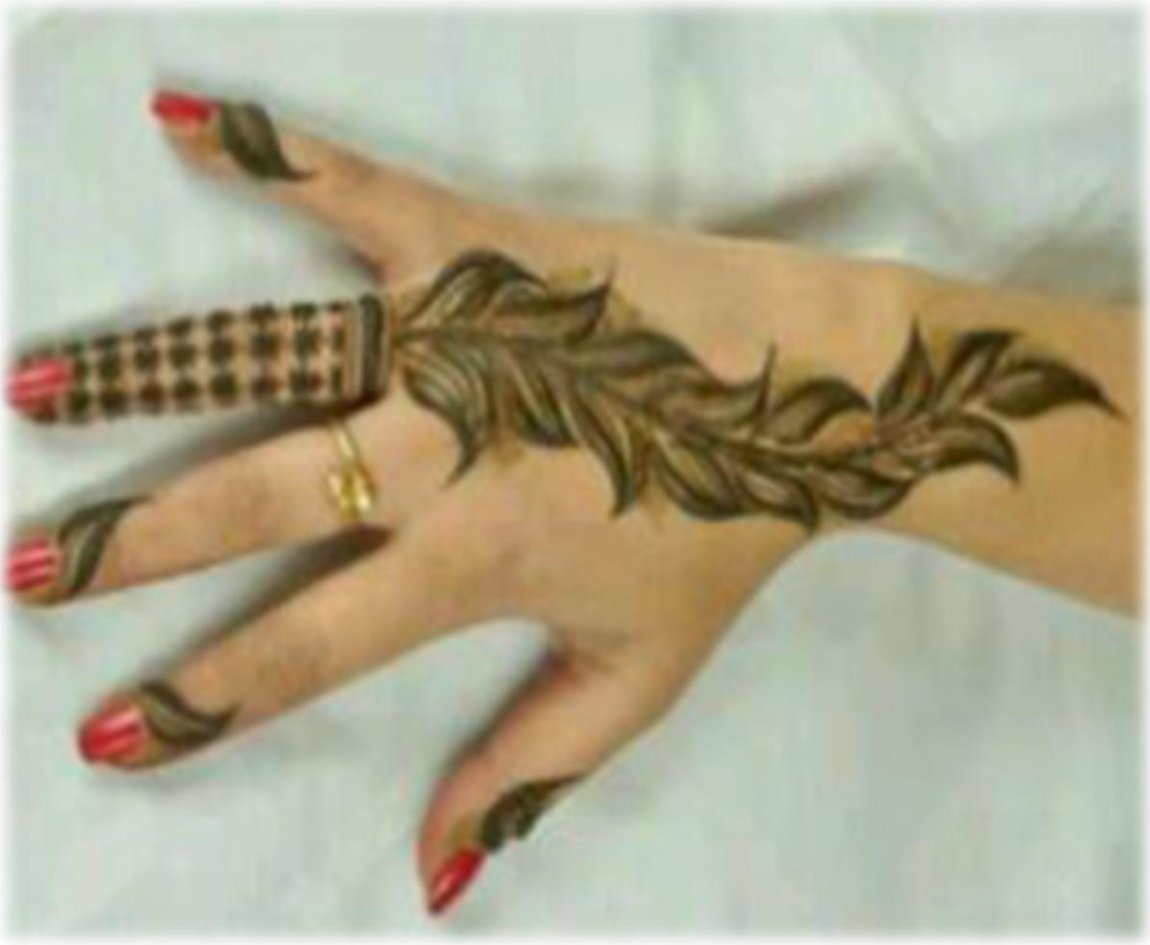


4/13 {unshi me tabarma Source: [aukar hoto

4.8 Kwalliyar {umba

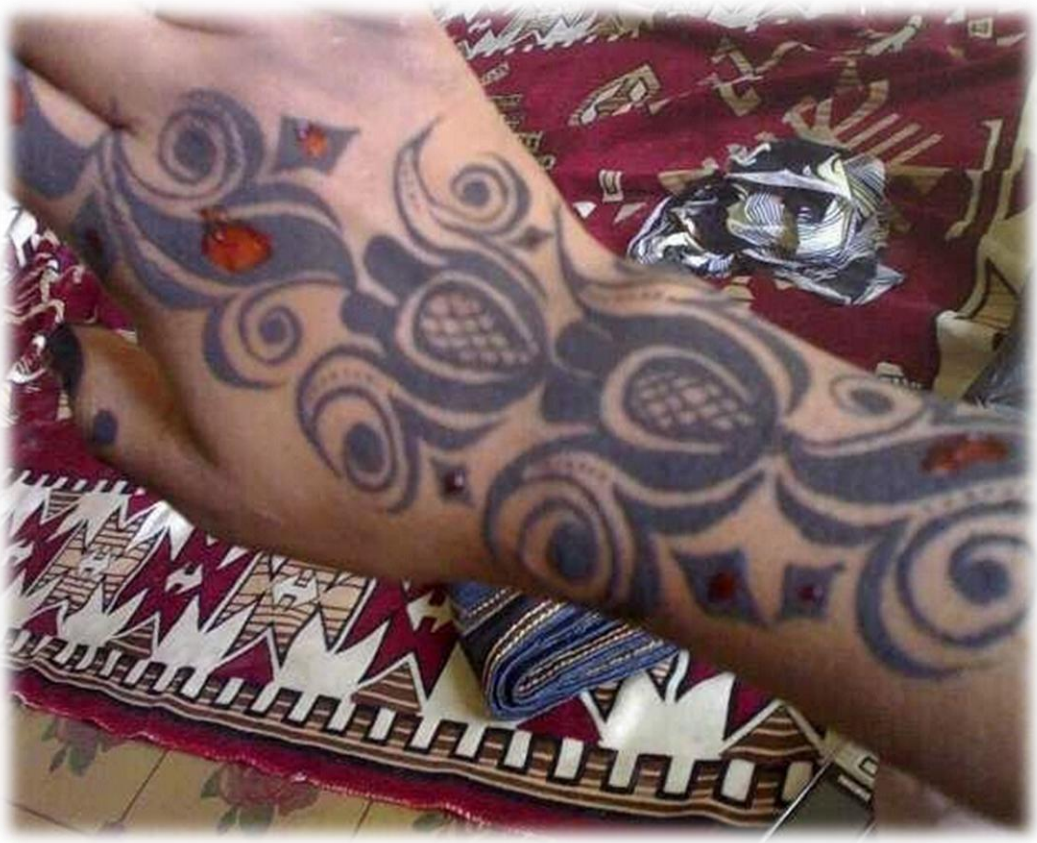
Sauyawar zamani ya sa mata Hausawa sun]auki wata]abi'a ta gyaran }umba, duk dai domin gyaran jiki, da kuma kwalliya don tsaftace jiki gaba]aya. Gyaran }umba shi ma yawanci a salun ake yin sa. Akan yi amfani da wa]ansu sinadarai na Turawa ne domin a kankare }umba, a wanke sannan kuma a shafa kaya na kwalliya a kan }umba. Abin da akan shafa wani mai ne mai }yal}yali da she}i, da kuma dan}o sosai. Wannan dan}o shi yake hana shi fita da wuri har sai ya kai tsawon lokaci bai yi komai ba.

Wani lokacin ma har sai an yi amfani da reza domin a kankare shi idan ba a bu}atarsa ko kuma ana sha'awar sauya wani. Shi wannan mai da ake shafawa yana zuwa launi daban-daban, sai irin launin da kake so za a shafa maka. Akwai kwalliya da mata kan yi wa'yan yatsun }afafuwa. Wa]ansu kan sanya wani]an zobe a tsakiyar yatsa guda]aya ko biyu daga cikin 'yan yatsun }afa. Kuma a }afa]aya kawi ake sanyawa musamman }afar dama. Yin haka kan }awata }afar mace kuma ya }ara mata kyau. Duk dai irin wannan kwalliya ya danganci irin ra'ayin mutum da kuma wayewar sa.



4/14 {unshi me ganye Source: [aukar hoto





4/15 {unshi na hannu me Fulawa Source: [aukar hoto

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4/16 {unshi me ganye Source: [aukar hoto



4/17 {unshi me Dodon-ko]i Source: [aukar hoto



4/18 {unshi me atamfa Source: [aukar hoto



4/19 {unshi me ganye Source: [aukar hoto



4/20 {unshi me me zaren fulawa Source: [aukar hoto



4/21 {unshin tafi me rose Source: [aukar hoto



4/22 {unshi me ganye Source: [aukar hoto



4/23 {unshi mai wuya Source: [aukar hoto

Idan aka lura da misalan hotunan da ke sama, za a fahimci yadda mata Hausawa ke }awata hannayensu da yatsu da }umba da abubuwan kwalliya iri daban-daban. Ga }unshi ga ‘yan }arau ga zobba. Duk domin burgewa da }arin kyau.

4.9 Tufafin Mata A Yau

Zamani ya fara daga zuwan ba}in al’adu, wato shigowar Musulunci wanda addini ne da ya fa]i yadda ake gudanar da rayuwa gaba]ayanta. Saboda haka, Musulunci ya yi bayani a kan ire-iren tufafin da ya kamata mata da maza su sa domin rufe tsiraicinsu, wato tufafin da za su tsare masu mutunci da duk inda suke da duk inda suka je.

Bayan musulunci ya yi shekaru da yawa a }asar Hausa, sai kuma addinin Kirista ya shigo, wato Turawa sun zo }asar Hausa ne da nufin ya]a addininsu. Daga baya kuma sai abin ya koma mulkin mallaka. Zuwan na Turawa, nasu tufafin wa]anda su ma suka yi tasiri a tufafin da Hausawa ke sawa.

Bayan tsawon lokaci, su kansu Musulmi da Turawa sun sami sauye-sauye game da tufafin da suke sawa. Haka ya sa a yanzu a }asashen Musulmi musamman Larabawa, an ce da tufafi irin na zamani. Irin wa]annan sun ha]a da: Doguwar riga da ni}afi. A yanzu za ka iya ganin mace da irin wa]annan kaya, amma kafin ta sa su, yawancin lokaci sai ta sa dogon wando na gida da }aramar riga (T-shirt) sannan su]ora wannan riga da hijabi da kuma ni}afi.irin wanann salo shi ma ya shigo }asar Hausa.

4.10 Tufafin Mata Na Gargajiya

Game da bayanin tufafin mata na gargajiya, za a iya dubansu ta fuskoki daban-daban kamar haka:

1. Tufafin mata kafin aure da lokacin aure
2. Tufafin fita lokacin haihuwa

3. Tufafi a lokutan shagulgulan al’adun gargajiya
4. Tufafi a lokutan bukukuwa wa]anda suka shafi addini
5. Tufafi a lokutan shagulgula na musamman
6. Tufafi na yau da kullum
7. Tufafi na lokutan kasuwanci

4.11 Tufafin ‘Yan Mata Na Gargajiya

A irin wannan tufafi ta kasu kashi biyu; akwai mace wadda ta fara tasawa, misali daga shekara shida zuwa sha-biyu (6 – 12). A wancan lokaci, za ta ri}a sanya tufafi irin wanda ake kira ‘tobi’ ko ‘]an tobi’. Kashi na biyu ya kama daga shekara sha-uku zuwa sha-shida (13 - 16), wato lokacin da mace ta fara fitar da nono a }irjinta. Tufafi wa]annan rukuni ya danganta da wayewar mace ko }auyancinta. Matar da ta fito daga }auye ko ta fito daga gidan talakawa, takan]aura zane na sa}i guda]aya a }ugu, }irji kuma a bu]e. amma ga matar da ta fito daga gidan masu hali ko kuma daga al}arya, za ta]aura zane guda sannan kuma ta rufe }irjinta da wani. Irin wannan tufafi na wancan lokaci sa}ar hannu ne, ana kiran sa da suna sa}i ko sa}a}}u.



4/24 Tufafin Sa}i na ‘Yan Mata Source: Fashion Through the ages



4/25Tufafin mata na gargajiya kafin zuwan zamani (Source: Fashion Through the ages)



4/26 Tufafin mata na gargajiya kafin zuwan zamani (Source: Fashion Through the ages)

Idan aka dubi misalan hotunan da ke sama, za a fahimci cewa tufafin mata Hausawa na asali shi ne tufafin sa}i. An ga irin na ‘yan mata da kuma na manyan mata. Ga kwalliyar ‘yan hannu wato munduwa da kuma kwalliyar }afa, wato sar}ar }afa.

4.12 Tufafin Mata Dattawa



4/25 Mai Bayis (Source: Kalanda)



4/26 Mai fom (Source: Kalanda)



4/27 Mai satin Boss (Source: Kalanda)



4/28 V-Nek (Source: Kalanda)



4/29 Mai Rumi (Source: Kalanda)



4/30 Abuja Sitayal (Source: Kalanda)



4/31 Mai {ayar Kifi (Source: Kalanda)



4/32 Mai Satin da Fulawa (Source: Kalanda)

4.13 Tufafin Mata Na Zamani

A ~angaren tufafin mata na zamani, hawa-hawa ne daidai da shekarar mace. Akwai mata tsofaffi da dattawa da ‘yan mata da kuma }ananan yara. Yawancin lokuta suna sanya tufafi kamar su riga da zane da kuma]ankwali, a wa]ansu lokutan kuma mata kan yafa wani zanen a saman kafa]a ko a yi lullu~i da shi. Ire-iren wa]annan zannuwan su ne:

- Atamfa
- Leshi
- Mai boyal
- Joji

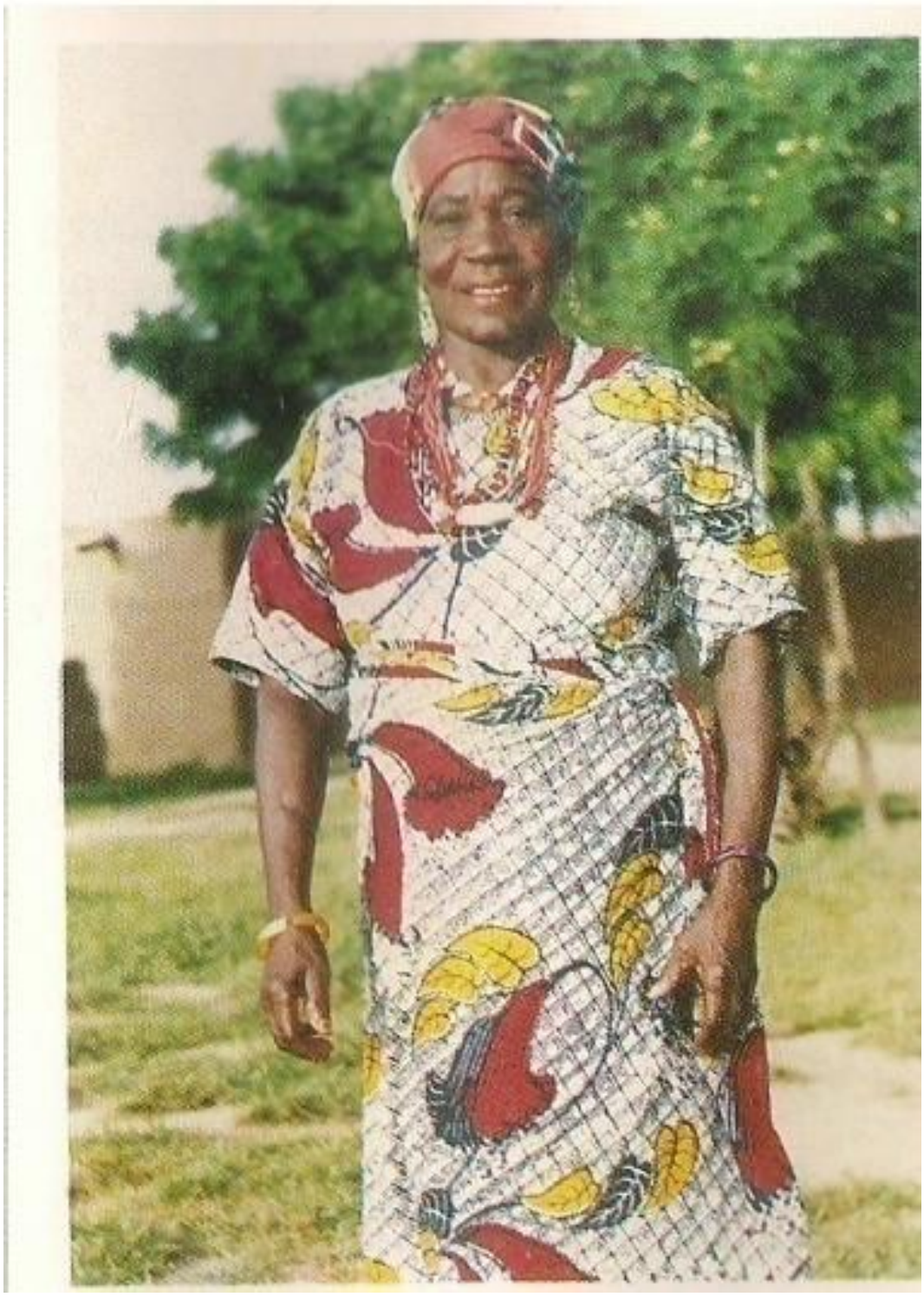
Wa]annan tufafi ya danganta da irin matsayin mace. Mace bazawara wadda mijinta ya mutu, akwai irin shigar da take yi na musamman domin bayyana matsayin da take ciki. Takan sanya riga da zane, wani lokaci ta yafa gyale a kafa]arta ko kuma ta rufe jikinta daidai wuya. Wani lokacin takan nanna]e gyale ta rataye a kan kafa]arta kamar yadda amare kan yi. Hakan kan sa idan namiji Bahaushe ya gan ta zai gane cewa bazawara ce, musamman ma idan yana da ra’ayin }ara aure.

Abin lura a nan shi ne, kowace mace Bahaushiya tana da al’ada ta sanya tufafi a kowane lokaci, musamman lokutan bukukuwa. Sai dai sukan sanya tufafi mai sau}i wanda ba shi da nauyi a yayin zaman gida. Ko kuma a lokutan da suke zaman takaba. Abin da ya bambanta yanayin tufafi shi ne lokuta na walwala ko na al’adun gargajiya, mata kan sanya sababbin tufafi masu tsada tare da kwalliya a fuska da kuma sauran sassan jiki. Misali shafe-shafe da sanya kayan }arau.

An yi ta samun sauye-sauye na tufafin mata Hausawa lokaci-lokaci ko }arni-}arni. Irin wannan sauyi da ake samu a kan tufafin mata yau da kullum ba zai rasa nasaba da nason ba}in al’adu ba, misali:

Akwai nason al’adun Yarbawa a kan na Hausawa ta wajen tufafin su ta asali. Bincike ya tabbatar da cewa, tufafin mata mai suna leshi (lace) asali na }abilar Yarbawa ne, haka kuma joji (geoge) asali na }abilar Inyamurai ne. Idan aka dubi irin su jallabiyya shi ma tufafi ne na }abilar Larabawa.

Har ila yau, akwai nason al‘adun Turawa a kan na Hausawa ta ~angaren tufafi da yanayin yadda ake]unka tufafi da kuma ire-iren tufafinsu ta asali wanda mata ke amfani da su a matsayin tufafin burgewa. Misali tufafin riga da siket ko riga da wando]unkakke ko wanda aka kai wa tela ya]unka.



4/36 Kwalliyar Mata Dattawa a cikin gida (Source Fashion Through the ages)



4/37 Kwalliyar Mata Dattawa a cikin gida (Source Fashion Through the ages)



4/38 Tufafin Matar Aure a waje (Source Fashion Through the ages)



4/40 Kwalliyar Bazawara a waje (Source Fashion Through the ages)



4/41 Kwalliyar amarya a cikin gida (Source Fashion Through the ages)



4/42 Kwalliyar ‘Yan matan amarya (Source Fashion Through the ages)

Idan aka dubi misaln hotunan da ke sama za a fahimci yadda mata Hausawa ke zuba kwalliya a gargajiyance tun daga sama har }asa. Ga kwalliyar tufafi da tsaga da kwalliyar wuya da hannu da kuma kunne gwanin sha’awa.

4.14 Tufafin Matasa Mata

Tufafin mata matasa a yau su ne:

Rigar stella, da lnaga-langa, da bubu da riga mai yanayin lema, da zira-hannuka masoyi da zuge-darling, da mai hannun alkaki, da paloma da rafa-siket (wrapper skirt) da stella riga da siket, da jahannama-ga-fasinja da dai sauransu.

Akwai kashi na biyu na tufafin mata Hausawa, wato mata dattawa na jiya da yau kamar haka: idan aka ce mata dattawa ana nufin wa]anda suka wuce munzilin ‘yan-mata amma ba su

kai tsofaffi ba. Misali ‘yan shekara talatin zuwa hamsin. Za mu gane haka idan muka dubi misalan irin tufafin da suke sanyawa. Misali, zanin bunu, da riga mai hannu, da kallabi ko fatala, da fatari, da mayafi da taguwa da A-shari-taushe, da gwaggwaro da bakurde da tsamiya da]an-katanga, da bante da saro da buba da maigida-ka-ga-ramarka da Abuja style, da Ummaru Musa da Umbrella da A-shape da dai sauransu.

Idan muka dubi abubuwan da suka canza yanayin tufafin mata dattawa na jiya da kuma irin na yau, ba zai wuce yanayin yalwar tufafin ba, da kuma aikin da akan yi wa tufafin, da kuma rinin da akan yi wa tufafi wanda a da babu wannan, sai kuma yanayin]inki ya sha bamban saboda wayewar zamani.



4/43 Shadda Tiri-kwata (Source: Kalanda)



4/44 Shadda U-shef (Source: Kalanda)



4/45 Shadda Cinko (Source: Kalanda)



4/46 Jahannama ga Fasinja (Source: Kalanda)



4/47 Cinko Amburela (Source: Kalanda)



4/48 Cinko Sitela (Source: Kalanda)



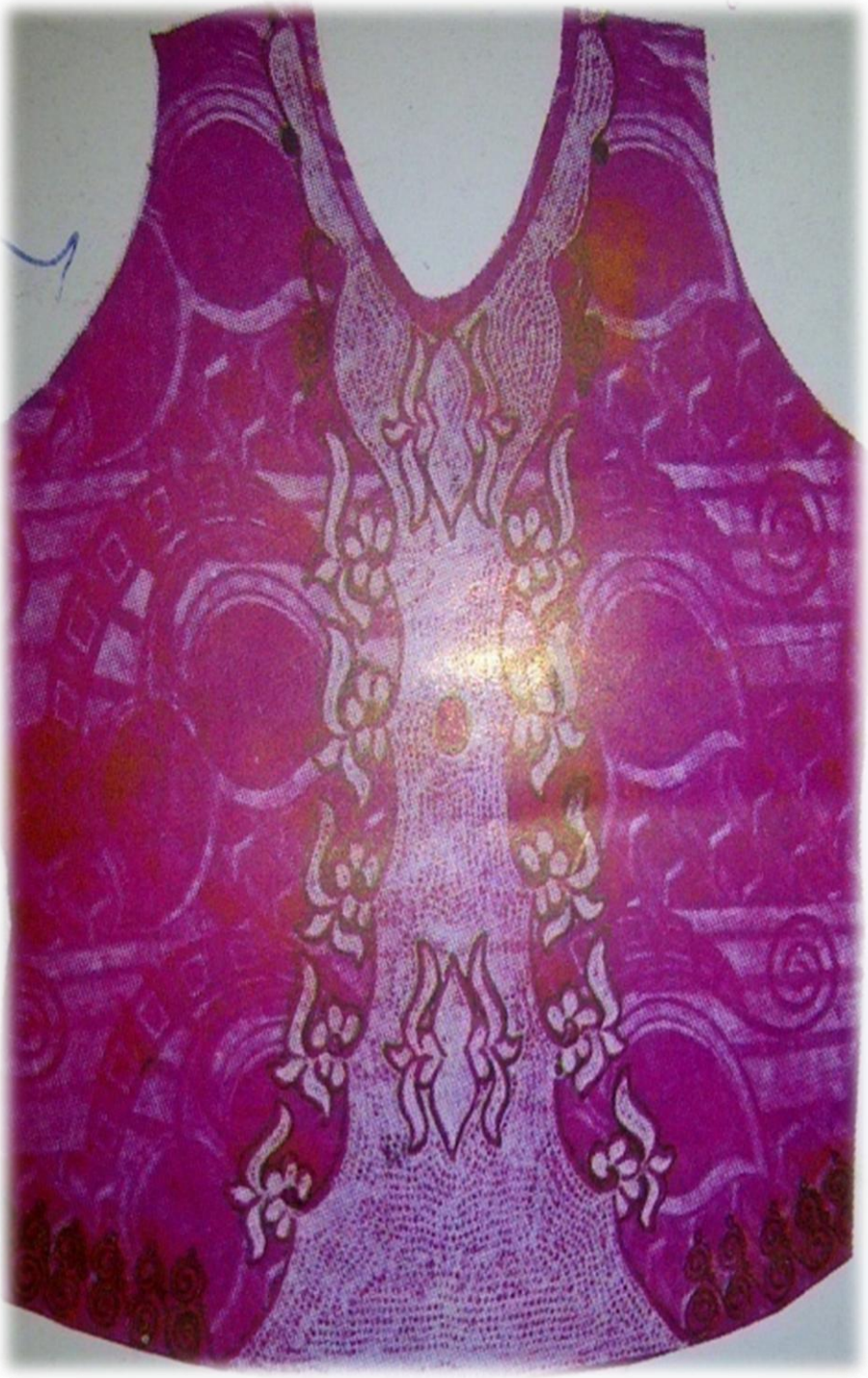
4/49 Hammata Sha-iska (Source: Kalanda)



4/50 Cinko Kafet (Source: Kalanda)



4/51 Kafet A-Shef (Source: Kalanda)



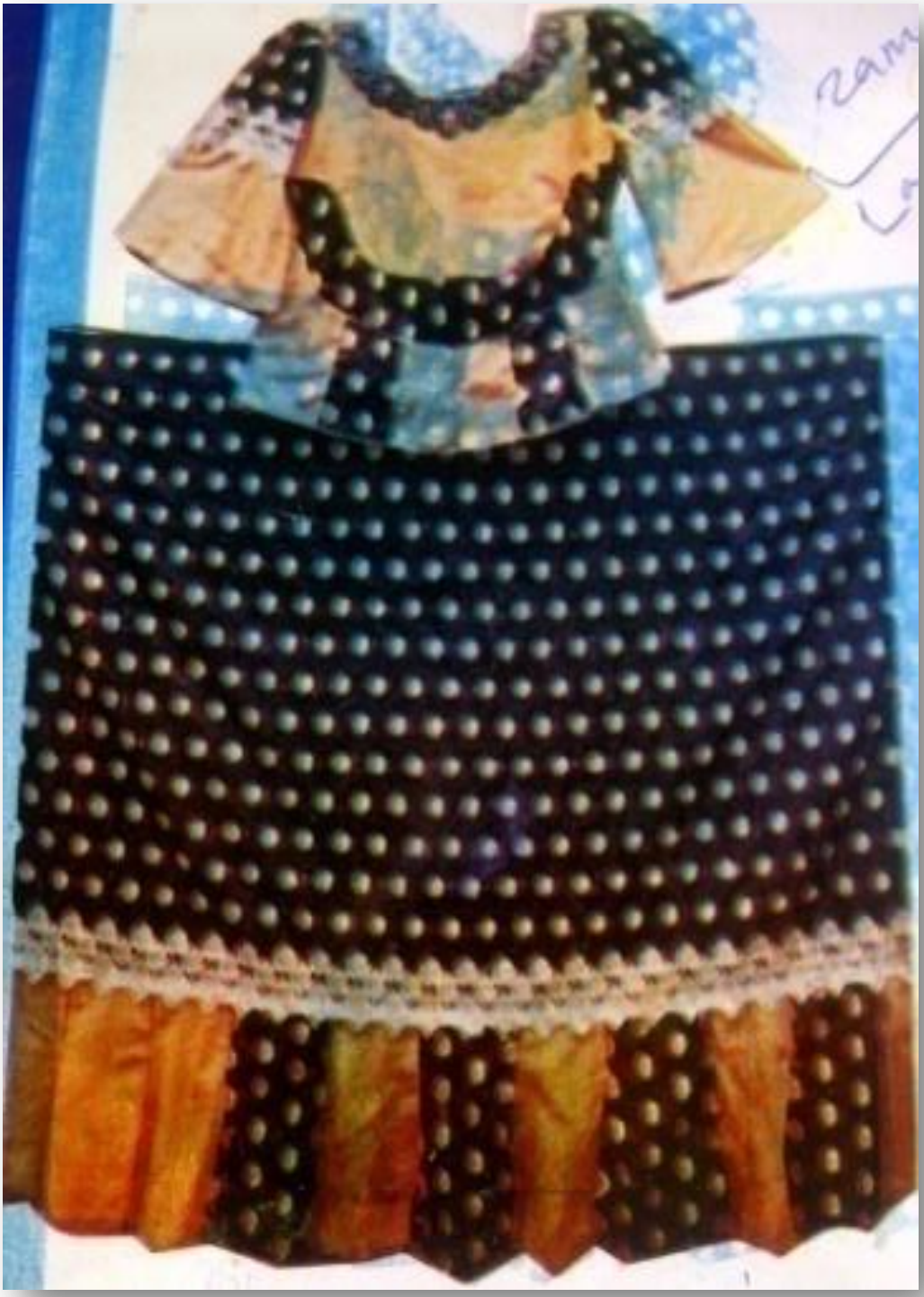
4/52 Zura Hannu Maigida (Source: Kalanda)



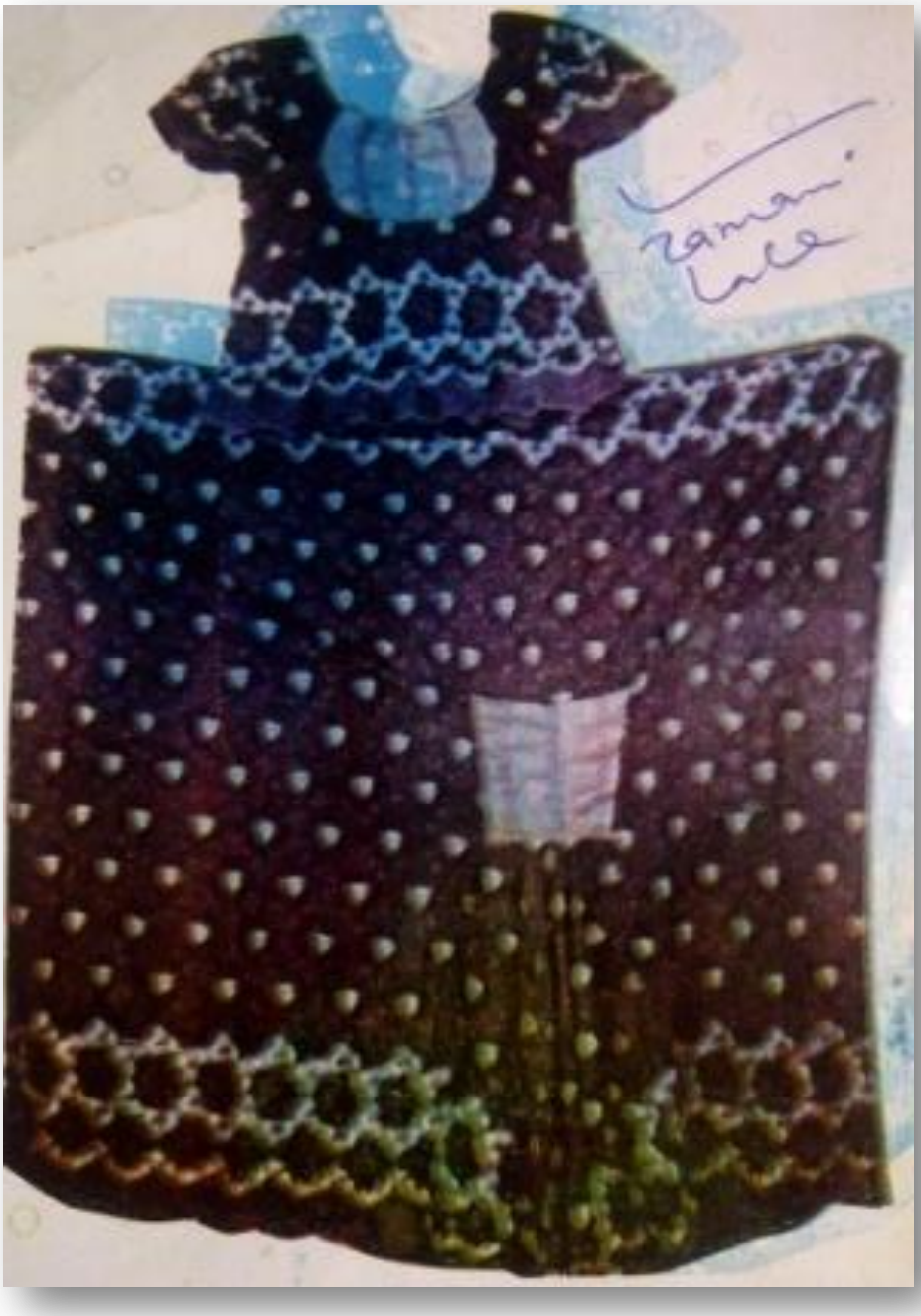
4/53 Leshi Rafa Siket (Source: Kalanda)



4/54 Leshi Rafa Siket (Source: Kalanda)



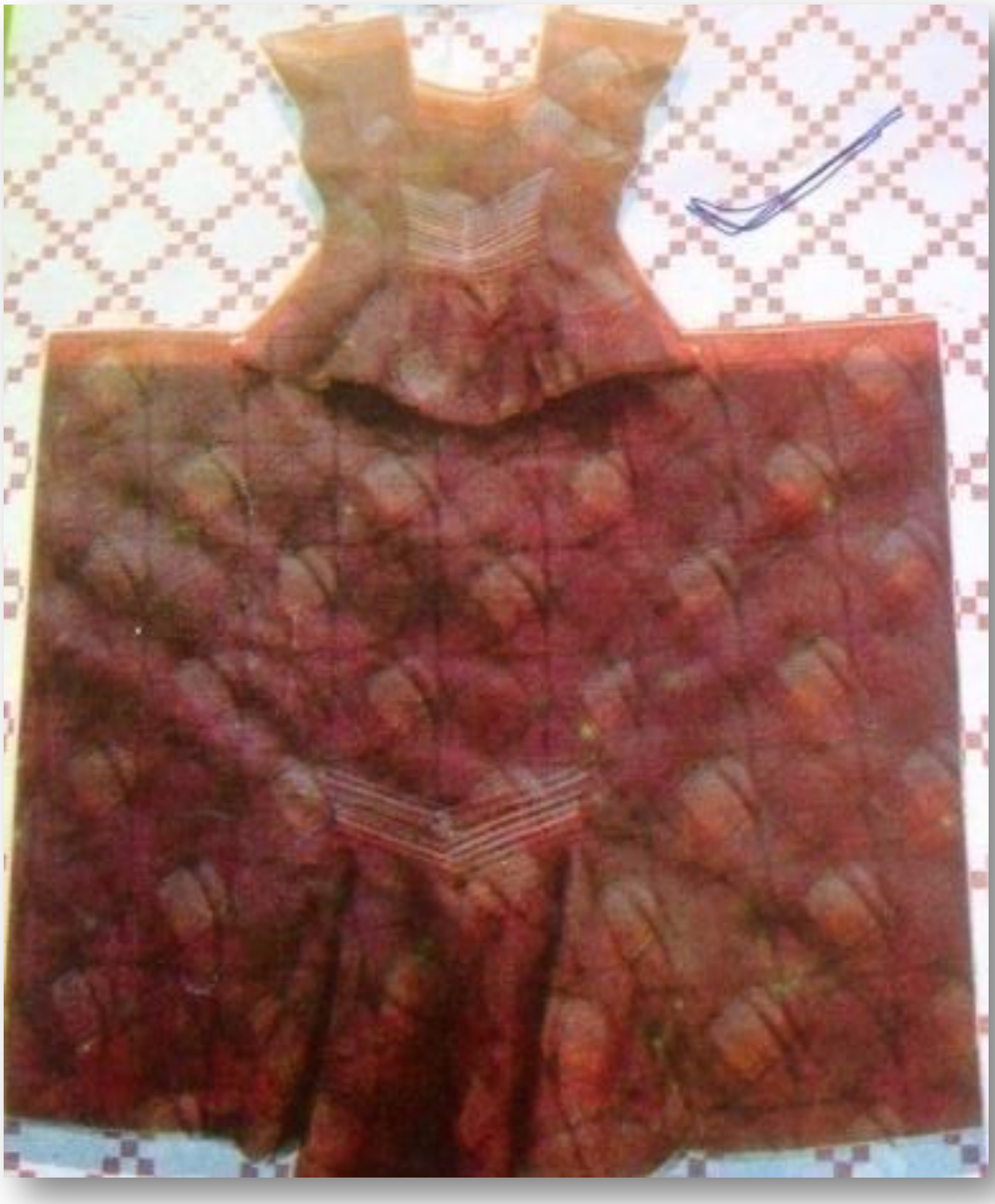
4/55 Leshi Rafa Siket (Source: Kalanda)



4/56 Leshi Rafa Siket (Source: Kalanda)



4/57 Shadda Mai Alkaki (Source: Kalanda)



4/58 Atamfa Rafa Siket (Source: Kalanda)



4/59 Cinko Faloma (Source: Kalanda)



4/60 Hannun Alkaki Fo-kwana (Source: Kalanda)



4/61 Cinko Langa-langa (Source: Kalanda)



4/62 Sitela Mai Alkaki (Source: Kalanda)



4/67 Shadda Maikafet (Source: Kalanda)



4/68 Sitela Haf-we (Source: Kalanda)



4/69 Cinko V-kafet (Source: Kalanda)



4/70 Mai Darduma (Source: Kalanda)



4/71 Zura Hannunka Masoyi (Source: Kalanda)

4.15 Muhimmancin Tufafin Mata

Tufafi na da matsayi ga mata a yau, saboda yana kare mutuncin mace idan ta yi shiga na mutunci ko irin wanda addini ya tanadar mata don kare mutuncinta. Wani babban matsayin da tufafi yake da shi, shi ne, a cikinsa mata suke sakewa sosai ba tare da takura ba, ko da a makaranta ne ko a wajen taro ko kuma wajen wata hidima ba tare da zullumin komai ba. Tufafi na da muhimmanci saboda umurni ne na Allah (SWT) da ya yi domin sanya tufafi ko ba domin kwalliya ba, sai a suturce jiki baki]aya. Kamar yadda Allah Ma]aukaki ke cewa, cikin al}ur'ani mai tsarki a cikin surtaul-Nur, aya ta talatin da]aya (31).

> *"Kuma (ya kai Annabi) ka gaya wa muminai mata su yi kasa da idanunsu (idan sun fita waje a gaban maza) kuma su kiyaye farjojinsu, kada kuma su bayyanar da kwalliyarsu sai dai kawai abin da ya bayyana garesu kuma su lullu~e mayafansu a kan kirjinsu, kada su nuna kwalliyarsu sai ga mazan aurensu".*

Wannan aya ta nuna yadda ya kamata mata su kiyaye dangane da tufafi ko shiga irin ta musulunci da muhimmancinta ga mata baki-]aya. Wani matsayi da tufafin yake da shi ga mata a yau shi ne,idan mace ta yi shiga irin ta mutunci, wato ta lullu~e dukkan jikinta ta wurin amfani da hijab ko mayafi, za a ga ta bambanta da kafirai.

Tufafi na taimakawa wajen tarbiyyar yara, saboda kowane lokaci yara suna son su kwaikwayi na gaba da su ko iyayensu mata. Idan mace tana shiga irin ta mutunci sai ka ga 'ya'yanta suna sha'awar irin wannan shigar da take yi, don haka sai a sami bunkasa da habbakar da yadda za su taso suna sanya tufafi a cikin al'umma, wato an sami gyara da daidaito ke nan.

4.16 Matsayin Adon Mata A Addini

Dangane da matsayin adon mata a addini kuwa, mata dai kamar yadda aka sani wasu halittu ne da suka kasance daga cikin abubuwan da suke }awata duniya. don haka ne ya sa suka kasance ‘yan-}awa. Wato duk wani wanda za su yi amfani da shi ko su sanya a jikinsu domin ya }ara musu kyawon halittar su, to lallai sukan kasance masu bai wa wannan abu muhimmanci ko matsayi. Bugu da }ari, ado ko kwalliyar da mata ke yi na daga cikin halayya ko]abi’un da ke nuna tsafta ga mutum. Ita tsafta na]aya daga cikin]abi’un da addinin Musulunci yake so kuma ya yarda da shi. Kamar inda aka nuna a cikin Hadisin Manzo (SAW)

“Annazafatu minal iman”

Ma’ana, tsafta na daga cikin imanin mutum. Har aka nuna cewa; ibadar mutum ba ta cika sai da tsafta kamar inda aka ce a cikin littafi mai tsarki “Qur’ani” inda Allah (SWT) yake cewa:

> *“Ya]iyan Adam! Lallai ne mun saukar da wata tufa a kan ku tana rufe maku al’aurarku, kuma da }awa kuma tufa ta}awa (tsoron Allah) waccan ce mafi alheri waccan daga ayoyin Allah ne, tsammaninsu, su nuna tunani” (A’araf 26)*

4.17 Na]ewa

A wannan babi an yi }o}arin kawo cikakken bayani tare da misalai daga hotuna domin gani ya kori ji, da kuma }ara wa mai karatu fahimtar inda aka dosa da }arin armashi. Mun ji ire-iren sauye-sauyen da aka samu ta ~angaren kwalliyar jikin mata, ta dalilin tasirin ba}in al’adu daga }asashe daban-daban. Da fatar aikin zai zama mai amfani ga al’umma baki]aya. Misali ta ~angaren gyarar fuska da na jiki, inda aka samu sauyi daban-daban daga lokaci zuwa lokaci ta ~angaren abubuwan da ake amfani da su tun daga wa]anda ake amfani da su da hannu har a yanzu an koma ana amfani da inji domin kwalliyar fuska da zummar kasancewa daidai da zamani.

BABI NA BIYAR: KAMMALAWA

5.0 Shimfi]a

Wannan babi, babi ne na kammalawa, wato shi ne babin da aka na]e tabarmar wannan bincike, kenan kamar yadda masu azancin magana ke cewa; “komai ya yi farko, to yana da }arshe banda ikon Allah.”

Saboda haka, wannan babi ya }unshi nadewa, }arin bayani a kan aikin da kuma shawarwarin da suka dace wajen gudanar da bincike irin ko makamancin wannan.

5.1 {arin Bayani

Domin ganin ko neman sani a kan ire-iren tsagar ciki ta jarirai wanda ake yi domin magani, ana iya duba kundin digiri na biyu wanda Aliyu Hudu Sulaiman (1990:47-52) mai taken “Tsagar Gargajiya a {asar Kano”: nazarin ire-iren tsaga da Muhimmancinsu ga al’ummar Hausawa, sashen koyar da harsuna Nijeriya, Jami’ar Bayero Kano. Idan ana neman sani game da tsagar maganin gargajiya kuma, ana iya duba kundin digiri na biyu na Bashir Aliyu Safana (2000) mai taken “Wanzanci: Matsayin sa na Al’ada da Sana’a a {asar Hausa)”.

5.2 Shawarwari

Bisa la’akari da wannan bincike da aka gudanar, shawarwarin da za a bayar za su kasance ne ga mata Hausawa da ma mazan ba za a bar su a baya ba. Da kuma hukumomi musamman na jiha wa]anda alhakin abin ya shafa.

Da farko dai, ina kira ga mata da maza Hausawa da su yi kokarin rike al’adunsu hannu bibbiyu, kar su bari wata bakuwar al’ada daga wata kabila ta zo ta yi tasiri a kan tasu al’adun. Musamman tasirin zamani da ya yi wa Hausawa tabaibayi a wa]ansu ~angare na al’adunsu. Akan manta cewa:

“Kowane tsuntsu kukan gidan suke yi”.

Idan muka dubi wannan ‘take’ zamu fahimci cewa, ashe kowane al’umma kokari take yi ta tabbatar da kafuwar al’adunta da }afafuwanta. Sannan kuma ka watsar da al’adunka da ka gada kaka da kakanni ka rungumi na wa]ansu ba burgewa ba ne. kamar yadda wani batu ke cewa:

“Kowane tsuntsu kamata ya yi da yai kuka irin na kaka

nasa can mai nisa”

Sai kuma shawara ta musamman ga mata Hausawa da su ci gaba da }arfafa zukatansu wajen gyara jukunansu, domin gyara na daga cikin nau’i na tsabta. Shi kuwa tsabta cikon addini ne.

Kasancewar kuma ita mace ‘yar kwalliya ce, ke nan duk matar da ba ta yin ado, ba ta cika mai }ima da daraja a idon duniya ba. Ko da kuwa matar aure ce, ballantana kuma budurwa ko bazawara. Sai dai kuma a lura da cewa, ana nufin ado matsakaici ba wanda zai zamanto illa a gare ki, da kuma sauran al’umma masu ganinki ba.

Mata idan kun duba za ku fahimci cewa, ba }aramin baiwa Allah ya yi muku ba na halitta. Don haka inda za’a daure a ri}a gyara wannan halitta da ado ko kwalliya ba }aramin matsayi za ku }ara wa kanku ba. Domin akwai batun da ke cewa:

“Idan kana da kyau, ka }ara da wanka”

To ni a ganina ba ma da wanka kawai za ku }ara ba har ma da kwalliya.

Duk da cewa na san kwalliya irin na tsaga ya fara ~acewa ne a sanadiyar ya]uwar ilimin addinin Musulunci a }asar Hausa. Kasancewar akwai kaulin da ya haramta yin tsaga a jukunan mu. To, amma dai a yi }o}ari a kula da sauran abubuwan da suka shafi ado wanda ko a addininance ba illa ba ne.

Zan karkata akalar shawara ta ga hukumomin jiha wadanda abin ya shafa. Musamman hukumomin adana tarihi, da su yi }o}arin samo ire-iren wa]annan tsaga na shasshawa don su adana saboda amfaninsa ga al'umma masu tasowa nan gaba. Da kuma amfanin dalibai masu nazari a wannan fanni da su samu saukin bincike.

Har ila yau, ina mi}a shawara ta ga hukumomin makarantun sakandare da su ri}a tura dalibansu masu nazarin harshen Hausa zuwa gidajen tarihi }anana masu tasowa abubuwa muhimmai wa]anda suka shafi al'adunsu. Kasancewar a yanzu an yi watsi da wa]ansu abubuwan masu tasowa a yau ba su san su ba. Wanda yake kusan abin kunya ne a gare mu.

5.3 Kammalawa

Za'a na]e wannan aikin mai taken "Mata Dangin Ado" nazari kan adon jikin mata jiya da yau. Wato ta hanyar waiwaye a kan abin da aikin ya }unsa a ta}aice. Wannan aiki ya faro ne daga hasashen da aka yi cewa matan Hausawa na da wata]abi'a ta yin ado irin na tsaga (shasshawa) a jikinsu, wanda wannan ado na daga cikin kwalliyar da suke yi wa jikunansu don }awatarwa, sai aka lura cewa, irin wannan al'ada na tsaga ya tasamma ~acewa domin a yanzu dai ba a bakin komai yake ba dangane da al'adun Hausawa da suka]auke ta da matu}ar muhimmanci a wancan lokaci. Wannan ~acewa da yake neman yi kuwa ya taso ne saboda wa]ansu dalilai da suka shafi: ci gaba da aka samu a ~angaren ilimin addinin Musulunci da tasirin zamananci ga al'adun Hausawa. Domin haka ne tunani ya zo mini a kan cewa: idan aka tanadi irin wannan ado na tsaga da mata Hausawa ke yi a jikunansu nan gaba ba zai yi amfani ga al'umma na baya masu tasowa ba? Wannan tunani shi ya haifar da }udirin gudananr da wannan aiki don gudun bacewarsa kwata-kwata. Domin kuwa idan aka adana shi a rubuce, zai yi amfani matu}a.

Kasancewar al'adun Hausawa na]aya daga cikin ~angaren da ke shan wuya matuka wajen adan shi da kuma martabar sa a yau. Ba don komai ba, sai domin tasirin da al'adun ke samu da kuma ba}in al'adun da ke shigarma al'adun da aka gada tun kaka da kakanni tunani iri daban-daban ya haifar da gudanar da wannan bincike. Wa]annan tunani sun ha]a da:-

- Shin ko akwai mata Hausawa masu irin wannan ado na tsaga a yau?
- Idan akwai su, a ina za a same su?
- Idan an same su, za a iya samun cikakken bayani daga gare su?
- Shin wa]anne mutane ne suke yin irin wannan tsaga a lokacin?
- Mene ne dalilin yin irin wannan tsaga?
- Mene ne ra'ayinsu game da wannan tsaga?
- Yaya suke ji a ransu? Kasancewar mata a yau dai ba su damu da irin wannan kwalliya ba.
- Sannan kuma zura idanu za'a yi a bar-irin wannan kyakkyawar al'ada na tsaga ya bace bat?.

Wa]annan tambayoyin su suka tunzuro mai gudanar da wannan aiki domin gano amsoshin wa]annan tambayoyin ta hanyar gudanar da kundin bincike don neman shaidar takardar digiri ta biyu.

Kasancewar aikin ya fara ne da yin waiwayen da aka gudanar a wannan bangare na al'adun Hausawa. Waiwayen ya gano ayyukan da aka gudanar a kan tsaga da makamantan haka, amma ba'a samu wanda ya }alailaice bincike a tsaga irin na ado ba. Kasancewar wa]ansu sukan]auki tsagar gado da na kwalliya (shasshawa) duk daya ne. Shi yasa wannan aikin ya yi kokarin bambance dukkaninsu, domin kowane da matsayinsa da kuma dalilan yin sa a al'adance.

Daga hakan, mai gudanar da wannan aikin ta yi tunanin cewa: bai kamata a bar sauran ~angarorin na ado da mata ke yi a baya ba. Domin yin hakan zai iya }ara wa aikin armashi, ganin

cewa ita dai mace a kullum ‘yar kwalliya ce. Dukkan sassan da ke jikinta ba ta barinsa a baya, sai ta gyara shi da ado da kayan }awa.

Dalilin da ya sa kenan aka yi }o}arin raba aikin gida biyu, wato an kawo bayanin ado a gargajiyance da kuma yadda yake a zamani.

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MUTANEN DA AKA YI HIRA DA SU

Maryam Yusuf Kabara 2015 wadda take zaune a Shara]a Phase I, Kano

Maryam Ahmad 2015 wadda take zaune a Shara]a Phase II Kano

Malama Binta (Dada) 2015 wadda take zaune a {ofar Sauri, Katsina

Malama Halimatu (Ayiya) wadda take zaune a {ofar Sauri Katsina

Malama Fatsima (Talle) wadda take zaune a Dutsen Sahe, Katsina

Malama Saudatu Musa 2015 wadda take zaune a Shara]a Phase II, Kano

Afficent: General Make-up for Women Kano.

House of Tara: School of General Make-up for Women and Ladies, Kano

Safiya Idi Moris 2015 wadda take zaune a Badarawa, Kaduna

Nura Tailor No. 12 Kanfage Zaria City

Zubairu Tailor No. 21 Kanfage Zaria City

Murtala Tailo No. 10 Sarkin Ya}i Street Soba L.G

Yamusa Telan Mata Badarawa Kaduna

Sa'idu Tailor No. 56 Kinkinau Kaduna

Abdul'aziz Tailor Doka Plaza Central Market Kaduna

Basher Aliyu Safana Sarkin Wanzaman Safana ranar 3/3/2014

Malam Baba Ba'are {ofar Tukur-tukur Zariya City 10/7/2011

RATAYE

A-1 Tsagar Gado

Tsagar gado, ita ce wadda ake yi a fuska don nuna asalin mai ita, ko sashen da mai ita ya fito. Ita tsagar gado, na bin gadon uba ne ba na uwa ba. Tsagar gado mai nuna asalin gari ko wurin zama. Misali: Katsinanci da Zamfaranci da Dauranci da Gobirci da kuma Mallanci da dai sauransu. Akwai kuma tsagar gado da ke nuna asalin }abilar da mutum ya fito. Mislai: Barbarci da Buzanci da sauransu. Akwai kuma tsagar gado mai nuna ma'abota wata sana'ar gargajiya, misali mahauta da manoma da sauransu. Ana kuma kiran tsagar gado da sunan 'askar gado'. Cewar (Bashir Aliyu Safana, Sarkin Askan Safana) "a cikin hirar da muka yi da shi ranar shida, 6 ga watan Agusta, 2011".

A-2 Tsagar Gado Mai Nuna Asalin Gari Ko Wurin Zama

Irin wannan tsaga, na nuna asalin gari ko shiyyar da mai ita ya fito a }asar Hausa. A da can, irin wannan tsaga na nuna daga Daular da mai ita ya fito, wato ko dai ya fito daga }asar Katsina ko Daura ko Birnin Kebbi ko Gobir ko Zamfara da sauransu. Wancan zamani ta hanyar tsagar gado ne ake iya ya}ar abokan hamayya. Abin nufi a nan shi ne, ta hanyar tsagar gado ne idan ana ya}i tsakanin daular Katsina da ta Gobir Katsinawa ke gane Gobirawa, su ma Gobirawa su gane Katsinawa. Haka kuma, ta hanyar tsagar gado ne ake fahimtar masu irin wannan tsaga zuri'ar wane ne da ke zaune a wuri kaza. Akwai tsaga iri daban-daban a }asar Hausa da ke nuna mazauna wurare ko garuruwa wa]anda suka ha]a da; Katsinanci a }asar Katsina da Gobirci a }asar Gobir da Zamfarci a }asar Zamfara da Kabanci a }asar Birnin Kebbi da Arauci na Arewa mazauna }auyukan Illela Amarwa a kan iyakar Nijeriya da Jamhuriyar Nijar da kuma }auyukan da ke cikin gundumar {wanni a }asar Nijar da kuma {wannanci a gundumar Birnin {wanni ta Jamhuriyar Nijar. Yanzu za a bi ire-iren wa]annan tsaga da aka lissafa a sama domin yin cikakken bayani kan kowace da wuraren da ke samun ta.

A-3 Tsagar Katsinanci

Tsagar Katsinanci, tsagar gado ce da ake yi wa Ha~en }asar Katsina na asali ko Maguzawan }asar Katsina, akan kira irin wannan tsaga da sunan ‘bille’ ko ‘Maguzanci’ a }asar Katsina. Irin wannan tsagar gado biyu ce, gado na farko ana yin sa ne a kumatu, gado na biyu ana yin sa ne a fuska. Akwai bambanci tsakanin yawan ‘ya’yan tsagar da ake yi wa saraki da talakawa. Ga talakawan Katsina ana yin shida a kumcin dama, tsaga bakwai a kumcin hagu. Ga ‘ya’yan sarautar Ha~en Katsina kuwa, ana yin tsaga bakwai a kumcin dama, shida a kumcin hagu. Abin nufi a nan shi ne, ta hanyar yawan tsaga a kumatu ake gane bambancin wannan sarki ne wannan kuma talaka. A halin yanzu ana samun masu irin wannan tsaga a sassan Arewaci da tsakiyar }asar Katsina a }ananan Hukumomin Katsina da Kaita, da |atagarawa da Rimi da Kurfi da Dutsin-ma, da Safana da Batsari da [an-musa da Charanchi da Ingawa da kuma Kusada. Haka kuma ana samun masu irin wannan tsaga a masarautar Mara]i ta Jamhuriyar Nijar. Kamar yadda na bayyana a baya cewa; masu irin wannan tsaga su ne Ha~en asali na Daular Katsina, kuma su ne sarakunan Ha~e na Masarautar Katsina da Ummarun Dallaje ya kafa mulkin Fulanin Dallazawa a Katsina, sai sarakunan Ha~en Katsina da Fulanin suka }aura daga Katsina zuwa Mara]i wadda a da can duk }asar Katsina ce, suka kafa mulkinsu a wurin da sunan masarautar Katsina a Mara]i. Wannan dalili ne ya sa tun daga wancan lokaci har yanzu ake kiran sarkin Mara]i da sunan sarkin Katsinan Mara]i. A wannan sabuwar masarauta, sun ci gaba da yi wa ‘ya’yansu irin wannan tsaga ta Katsinanci har zuwa wannan lokaci da muke ciki. Bayan }asar Katsina da }asar Mara]i ta Jamhuriyar Nijar, duk wurin da aka ga mutum da tsagar Katsinanci to, }aura ya yi daga wa]annan wurare ya zuwa wannan wurin.



Tsagar Katsinanci (Source: Hausa Superstitions and Customs 1970)

A-4 Tsagar Dauranci

Dauranci, tsagar gado ce da ake yi wa mazauna }asar Daura na asali. Irin wannan tsagar gado biyu ce; a kowane kumci ana yin layuka biyu-biyu a gado na farko, a gado na biyu ana yin ‘ya’yan tsagar da yawa a bisa fuska su ha]e da wa]annan biyu-biyu da ke kumatu. Masu irin wannan tsaga, su ne Ha~en }asar Daura na asali, a duk wurin da aka ga mai irin tsagar, in ba a }asar Daura da |aure da Sandamu da kuma Mai’aduwa ba to, }aura ya yi daga wa]annan wurare zuwa wannan wuri.



Tsagar Dauranci (Source: Hausa Superstitions and Customs 1970)

A-5 Tagar Gobirci

Gobirci, tsagar gado ce da ake yi wa mutanen }asar Gobir a cikin Jihar Sakkwato da wasu sassan Kudancin Jamhuriyar Nijar. Ita tsagar Gobirci gado]aya ce a kowane kumcin dama, ana yin tsaga shida a kumcin hagu, bakwai a kumcin dama. Ga ‘ya’yan sarautar Gobir, ana yin tsaga bakwai a kumcin dama, shida a kumcin hagu, ‘ya’yan talakawan }asar Gobir kuma a yi shida a

kumcin dama bakwai a kumcin hagu. Su ma ta hanyar tsaga a kumatu ne ake gane wannan talaka ne wannan sarki ne.



Tsagar Gobirci (Source: Hausa Superstitions and Customs 1970)

A halin yanzu Gobirawa ba sa yi wa ‘ya’yansu irin wannan tsaga mai yawa, a maimakonta, sai a yi bille]aya-]aya a fuska daidai }ar}ashin idanu.

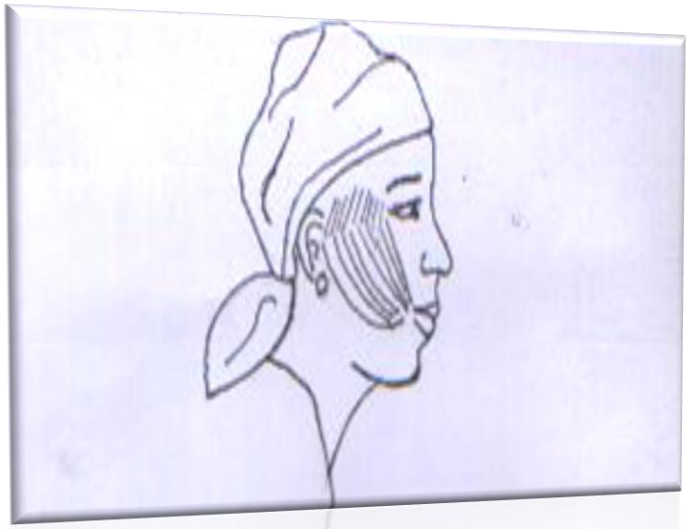


Bille]aya-]aya na Gobirawa (Source: Hausa Superstitions and Customs 1970)

A duk wurin da aka ga mai tsagen Gobirci, idan ba a }asar Gobir ta jihar Sokoto ba, ko sassan Kudancin Jamhuriyar Nijar a garuruwa irin su [an}wairo da [an Isa ba, to }aura ya yi ya zuwa wannan wuri.

A-6 Tsagar Zamfaranci

Tsgaar Zamfaranci tagsar gado ce da ake yi wa Zamfarawa mazauna Jihar Zamfara. Irin wannan tsagar gado iri biyu ce, gado na farko na kumcin hagu, ana yin tsage goma sha]aya a kumcin dama ana yin tsage goma. Daga nan sai a]ora gado na biyu daga bisa fuska ya ha]u da gadon }asa na kumatu. Su ma Zamfarawa akwai bambanci tsakanin tsagar saraki da ta talakawa, ana yi wa sarki tsage gom-sha-]aya a kumcin dama, a yi tsage goma a kumcin hagu. Su kuma talakawa ana yin tsage goma a kumcin dama, a yi tsage goma-sha-]aya a kumcin hagu.



Tsagar Zamfarci (Source: Hausa Superstitions and Customs 1970)

Su ma Zamfarawa a wannan lokaci ba su faye yi wa ‘ya’yansu irin wannan tsaga mai yawa ba, a maimakonta sai a ta}aita a yi bille bibbiyu a fuska daidai }ar}ashin idanu.



Bille biyu-biyu na Zamfarawa (Source: Hausa Superstitions and Customs 1970)

A duk inda aka ga mai tsagen Zamfaranci, idan ba a }asar Zamfara ta Jihar Zamfara ba ce, to zuwa wannan wuri ya yi. Yana da muhimmanci a nan a san cewa, mafi yawancin maka]an fada masu ki]an taushi da kotso na }asar Hausa Zamfarawa ne.

A-7 Tsagar Kabanci

Tsagar Kabanci,tsagar gado ce da ake yi wa Kabawa, mutanen }asar Birnin Kebbi da kewaye a jihar Kebbi. Ita ma tsagar Kabanci gado biyu ce. A gado na farko na }asa a kumcin dama ana yin layukan tsaga goma-sha-uku, a kumcin hagu kuma ana yin tsaga goma-sha-biyu. Ana]ora gado na biyu a bisa fuska ya ha]e da gadon }asa na kumatu.



Tsagar Kabanci (Source: Hausa Superstitions and Customs 1970)

Ita ma irin wannan tsaga ta Kabawa ana bambantawa tsakanin ta da talakawa da ta saraki. Talakawa ana yin tsaga goma-sha-biyu a fuskar dama, a yi goma-sha-uku a fuskar hagu. Saraki kuma ana yin tsage goma-sha-uku a fuskar dama, a yi goma sha biyu a fuskar hagu. A duk wurin da aka ga mai tsagen Kabanci mutanen Birnin Kebbi da kewaye na jihar Kebbi, idan ba a nan ba, to }aura ya yi zuwa wannan wuri.

A-8 Tsagar Kutubanci

Tsagar Kutubanci, tsagar gado]aya ce da ake yi a]aya daga cikin gidajen sarautar Ha~e a Kano. Wato zuri'ar Sarkin Kano Kutumbi. Tsagar Katubanci gado biyu ce; ana yin su dogaye ca~a-ca~a wa]anda adadinsu ke farawa daga takwas a tsaitsaye har ya zuwa yadda ya samu. Sannan kuma akwai wasu dogaye guda biyu a gicciye raba na farko a tsakiyarsu a cikin kowane kumci



Tsagar Kutumbanci (Source: Hausa Superstitions and Customs 1970)

Ana samun masu tsagar Kutubanci a wasu sassa na jihar Kano. Misali a }ananan Hukumomin Gwarzo da {iru da cikin Birni da kewaye da kuma a wasu }ananan Hukumomi a Jihar Katsina wa]anda suka ha]a da Malumfashi da {an}ara da Bakori da [anja da kuma {afur. Masu irin wannan tsaga su ne Maguzawan asali na }asar Kano. Kuma ana sa ran cewa, wa]anda

ke zaune a sassan Jihar Katsina ana ganin sun yo }aura ne daga sassan Jihar Kano ya zuwa wa]annan wurare saboda ma}wabtaka da Jihar Kano.

A-9 Tsagar Arauci

Tsagar Arauci, tsagar gado ce da ake yi wa Arawa mazauna sassan }aramar hukumar Illela Amarawa ta jihar Sakkwato da kuma wasu }auyukan gundumar Nijar da ke kan tsaka da Nijeriya. Tsagar Arauci guda]aya ce, kuma tsaga biyu-biyu ne a kowane kumci kamar shigen tsagar Dauranci. Sai dai a tsagen Arauci ba gado na biyu na sama. A saboda kamancin da ke tsakanin tsagar Arawa da ta Daurawa ana tunanin suna da dangantaka ta jini da junansu (Hira da Malam Baba Ba'are, {ofar Tukur-Tukur Zariya ranar 10 ga watan Juli 2011).



Tsagar Arauci (Source: Hausa Superstitions and Customs 1970)

A duk wurin da aka ga mai tsagar Arauci idan ba a wa]annan sassa da aka bayyana a sama ba ne, }aura ya yi ya zuwa wannan wuri.

A-10 Tsagar Mallanci

Tsagar Mallanci, tsagar gado ce da ake yi wa]aya daga cikin gidajen sarautar Zariya watau Mallawa. Ita wannan tsaga gado]aya ce, ana kuma yin tsage biyu ne dogaye tsaitsaye a kowane fuska. Irin wannan tsaga, na kamanni da tsagar Rumawa tsawo, kuma ana sakin fili

tsakanin fa]in tsagen ba kamar tsagar Rumawa da ake yin su kusa-kusa ba. A duk wurin da aka ga mai irin wannan tsagen in ba a }asar Zariya ta Jihar Kaduna ba ne, to }aura ya yi ya zuwa wannan wuri.



Tsagar Mallanci (Source: Hausa Superstitions and Customs 1970)

A-11 Tsagar {wannanci

Tsagar Kannanci, tsagar gado ce da ake yi wa {annanwa mazauna birnin {wanni da kewaye a jamhuriyar Nijar. Tsagar {wannanci gado biyu ce, gado na farko na kumcin hagu, ana yin tsage goma-sha-]aya daga nan sai a]ora gado na biyu daga bisa fuska ya ha]e da gadon farko na bisa kunci.



Tsagar {wannanci (Source: Hausa Superstitions and Customs 1970)

Ita ma tsagar {wannanci akwai bambanci tsakanin ta talakawa da ta saraki. Talakawa ana yin tsage goma-sha-]aya a kumcin dama, a yi goma sha-biyu a kumcin hagu. Su kuma saraki ana

yin tsage goma-sha-biyu a kumcin dama, goma-sha-]aya a kumcin hagu. A duk wurin da aka ga mai irin wannan {wannanci idan ba a }asar {wanni ba ne, to }aura ya yi zuwa wannan wuri.

Wani abin lura a nan shi ne, tsagar Zamfaranci, da Kabanci da {wannanci sun yi kama da juna, sun bambanta ne a yawan tsage da kowace zuri'a ke da shi.

A-12 Tsagar 'Yar Gwaram

Tsagar 'Yar Gwaram, tsagar gado ce da ake yi wa mazauna Gwaram a Jihar Jigawa. A irin wannan tsaga ana yin tsage uku-uku ne gajeru a }ar}ashin ido.



Tsagar 'Yar-gwaram (Source: Hausa Superstitions and Customs 1970)

A-13 Tsagar Warjanci

Tsagar Warjanci, tsagar gado ce da ake yi wa Warjawa a }auyen Masanya Kudu da garin Birnin Kudu a Jihar Jigawa. Tsagar Warjanci, gado biyu ce a kumcin kuma gajeru ne guda biyar a sama, biyar a }asa a kowane ~ari.



Tsagar Warjanci (Source: Hausa Superstitions and Customs 1970)

a-14 Tsagar Wangaranci

Tsagar Wangaranci, tsagar gado ce da ake yi wa Wangarawa mazauna }asar Rano da Gaya a jihar Kano da kuma wasu a }asar Dutse ta jihar Jigawa. Tsagar Wangaranci zube ne guda biyar dogaye a kumci.



Tsagar Wangaranci (Source: Hausa Superstitions and Customs 1970)

a-15 Tsagar Gado Mai Nuna Asalin Mai Ita

Irin wannan tsaga na nuna cewa, masu tsagar asalinsu ba Hausawa ba ne, amma saboda zama a }asar Hausa ya sa harshensu da al'adunsu na asali suka ~ata sai suka koma na Hausawa a harshe da al'ada, sai ta hanyar tsaga ne kawai za a iya gane asalin }abilarsu. Abin nufi a nan shi ne, tsaga ce ke bayyana irin }abilarsu kafin su riki]a su koma Hausawa. Ire-iren masu irin wannan tsaga sun ha]a da Barebari da Buzaye.

a-17 Tsagar Barebarin Katsina ko Zazzau

Tsagar Barebarin Katsina tsaga ce da ake yi wa Barebari wa]anda suka ha]e a }asar Katsina wanda har ta kai cewa, sun riki]a sun koma Hausawa a harshe da al'ada. Irin wannan tsagar gado uku ce ca~a-ca~a a kowace fuska, wasu akan ha]a da fashin goshi. Ana samun irin wannan tsaga a sassan tsakiyar arewacin Jihar Katsina.



Tsagar Barebarin Katsina (Source: Hausa Superstitions and Customs 1970)

a-18 Tsagar Fashin Goshi

Tsgaar fashin goshi, tsaga ce]aya sirirya gajera da ake yi a tsakiyar goshi kafin karan hanci. Wasu kuma ana yi masu doguwa wadda kan fara daga bisa goshi har bisa karan-hanci. Wannan tsaga ana yi wa Hausawan da asalinsu Barebari ne, amma saboda zama cikin Hausawa ya sa harshensu da al'adunsu suka ~ace, sai dai ta hanyar tsaga ce kawai za a iya gane asalinsu. Irin wannan tsaga ma ana samun ta a duk fa]in jihar Katsina, Zariya, Jihar Kaduna da wasu sassa na Jihar Kano da jihar Jigawa.



Tsagar Fashin Goshi

A-19 Tsagar Zuben Manganci

Tsagar Zuben Manganci tsaga ce da ake yi wa Mangawa bayin Barebari. Tsagar zuben Manganci gado biyu ce, a gado na farko ana yin tsage biyar masu tsawo a }ar}ashinsa sai a maimaita wasu biyar]in su ma masu]an tsawo. Hakan yakan faro daga matsirar gashi zuwa }ashin fuska, sannan na }asan ya]aga daga }ashin fuska zuwa daidai baki. Ana samun masu irin wannan tsaga a can Jihar Jigawa.



Tsagar Zuben Manganci

A-20 Tsagar Bujeje

Tsagar Bujeje, tsaga ce da ake yi wa Bujawa watau }abilar Barebari da su ma suka riki]a suka koma Hausawa a harshe da al'ada. Irin wannan tsaga ana yin gado hu]u ko fiye da hakan ca~a-ca~a a kowace fuska. Ana samun masu irin wannan tsaga a garin Bujawa da kewaye a }aramar hukumar Mani ta jihar Katsina da wasu sassan kudancin Jamhuriyar Nijar, iyaka da }aramar hukumar Mani da Mashi da kuma Jibiya.



Tsagar Bujaje

A-21 Tsagar Buzanci

Tsagar Buzanci, tsagar gado ce da ake yi wa Buzaye wa]anda suka riki]a zuwa Hausawa a harshe da al'ada. Akwai tsaga iri daban-daban da akan yi wa Buzaye wa]anda suka fito daga zuri'a daban-daban domin a nuna asalinsu ba Hausawa ba ne. Ire-iren tsagen Tukarci da masu tsage]unkin-hu]u da Makitanawa da kuma Agalawa. Dukkan wa]annan zuri'ar Buzaye ne, amma kowane daga cikinsu na nuna asalinsu ba]aya yake da na]ayan ba.

A-22 Tsagar Tukarci

Tsagar Tukarci tsagar gado ce da ake yi wa Buzaye zuri'ar Tukartawa wa]anda suka riki]a suka koma Hausawa a harshe da al'ada. Tsagar Tukarci gado]aya ce, ana yin tsage uku guntaye a tsaye a tsaye a kowace fuska.



Tsagar Tukarci ko Sullu~anci

Ana samun masu irin wannan tsaga a }ananan hukumomin Mani, da Mashi, da Bindawa, da Rimi, da Charanchi, da Safana, da Kurfi, da Dutsin-Ma, da [an-Musa, a jihar Katsina. Amma dukkansu tushensu daga }aramar hukumar Mani ta jihar Katsina suka fito har suka watsu a wa]annan wurare da aka ambata a sama ta hanyar }aura.

A-23 Tsagar Buzaye Masu [inkin-Hu]u

Tsagar Buzaye masu]inkin-hu]u, tsagar gado ce da ake yi wa wata zuri'a ta Buzaye. Irin wannan tsagar gado biyu ce a kowane kunci, a gado na farko ana yin tsaga hu]u guntaye, sai kuma a sake yin wasu hu]u a }ar}ashin na farko a kowace fuska, ya zama hu]u sama hu]u }asa.

Ana samun wannan tsaga a }ananan hukumomin Mani da Bindawa da Charanchi da Rimi, da Dutsin-Ma da Safana da kuma [an-Musa a jihar Katsina. Ita ma wannan tsaga, asalinta daga }aramar hukumar Mani ce ta jihar Katsina ta watsu ta hanyar }aura ya zuwa wa]annan sassa da aka ambata a sama.



Tsagar Buzaye Masu [inkin-Hu]u

A-24 Tsagar Makitanci

Tsagar Makitanci tsagar gado ce da ake yi wa Buzaye zuri'ar Makitanawa. Irin wannan ana kiran su "Wohen Buzayen Tsawa" a Jamhuriyar Nijar. Watau Jabun Buzayen Tasawa ko bayin Buzayen Tasawa ta Jamhuriyar Nijar. Ana samun masu irin wannan tsaga a }ananan hukumomin Mani, da Bindawa, da Caharanchi, da Kankiya, da Dutsin-Ma da [an-musa a jihar Katsina. Su ma Buzaye Makitanawa tushensu daga sassan }aramar hukumar Mani ta jihar Katsina suka bazu zuwa wa]annan sassan }aramar hukumar Mani nan ne asalin dukkan Buzayen da suka koma Hausawa. Wannan kuwa ya faru ne saboda ma}wabtakar }aramar hukumar Mani da Jamhuriyar Nijar.

A-25 Tsagar Agalanci

Tsagar Agalanci, tsagar gado ce da ake yi wa Buzaye zuri'ar Agalawa. Wa]anda suka riki]a suka koma Hausawa a al'ada da harshe. Irin wannan tsaga gado biyu ce a fuskar dama da ta hagu, kuma kowane kumci ana yin wasu uku a sama, uku a }asa, sai kuma a yi wasu uku-uku a wutsiyar baki a gicciye.



Tsagar Agalanci

Irin wannan tsaga ana samunta a sassan tsohuwar Jihar Kano a }ananan hukumomin Rano, da Bici, da Tsanyawa, da Birnin-kudu, da Sumaila, da [anbatta, da Wudil, da Tudun Wada, da birni da kewaye, da Kura da, Bebeji, da Paki a jihar Kaduna. Haka kuma, akwai Buzaye Agalawa a wasu }ananan hukumomin jihar Katsina wa]anda suka ha]a da Mani, da Dutsin-ma, da Kankiya, da {afur, da Bakori da Safana.

Ana sa ran wa]annan Buzaye Agalawa mazuana jihar Katsina sun yi }aura ne daga sassan jihar Kano (Hira da Bashir Aliyu Safana, Sarkin Aska Safana, a garin Safana, a ranar 20/08/2011).

A-26 Tsagar Gado Mai Nuna Ma'abota Sana'a

Irin wannan tsaga na nuna mai ita zuri'arsu ma'abota sana'a ce daga cikin sana'o'in gargajiya na Hausawa. Ire-iren wannan tsaga, akwai billen hannun dama wanda ake nuna mai irin sa zuri'arsu masu yin sana'ar fawa ne. Akwai kuma tsagen Lezumanci wanda ke nuna mai ita ma'abota sana'ar noma ne.

A-27 Billen Hannun Dama Na Mahauta

Tsagar bille a hannun dama tsagar gado ce da ake yi wa mahauta a }asar Hausa. Ana yin bille ne }arami a ~angaren fuska na hannun dama gefen karan hanci.



Tsagar Billen Hannun Dama na Rundawa

Dukkan masu yin wannan tsaga zuri'arsu masu yin sana'ar fawa ne. a yanzu akwai wasu mahauta da kan yi wa 'ya'yansu tsagar bille a hannun hagu ba ta mahauta ba ce, masu yin irin wannan asalinsu Fulani ne Sullu~awa wanda a yanzu su ne sarakunan Katsina, sai mahauta suka ara suka yafa, suka mayar da shi nasu, bayan kuwa ba nasu ne ba. Wurin da ake yin bille ne watau a dama ko a hagu ake bambanta wannan mahauci ne kuma Bafullatani Basullu~e. Irin wannan tsaga ta billen hannun dama na mahauta ana samun masu irin ta a duk sassan }asar Hausa.

A-28 Tsagar Lezumanci Ta Manoma

Tsagar Lemuzanci tsagar gado ce da ke nuna mai irin asalinsu manoma ne wa]anda ba su da wata sana'a ba noma ba. Tsagar Lemuzanci gado biyu ce, ya yi kama da tsagar Katsinanci, a wurin da suka bambanta shi ne, tsagar lemuzanci ana yin sa ne da yawa ca~a-ca~a ba kamar na Katsinanci ba, ake yin nan da nan bakwai. Masu tsagen Lemuzanci ana kiran '*Lemuzawa*'.



Tsagar Lemuzanci ta Manoma

Binciken da aka gudanar ya bayyana cewar, su Lemuzawa asalinsu Zamfarawa ne, sai wani Bazamfare mai suna Jatau ya sayi]an uwansa Bazamfare ya sanya shi bauta, sai ya rin}a kiran sa da suna '**Zumu**' watau]an uwa. Sannu-sannu sai aka rin}a kiran sa '**Lezumu**' watau aka yi }arin]afin goshin 'le'. Da Jatau ya fahimci hankalin Lemuzu da }o}arinsa, sai ya yarda da shi, ya kuma ba shi amanar gidansa, sai ya kasance duk harkokin gidan Jatau Lezumu ke tafiyar da su. Yau da kullum, Lezumu na yin bauta a }ar}ashin]an uwansa Jatau, har ya gane dukkan sirrin Jatau na tsafi. Wannan ya ba shi damar yin amfani, da wannan ya rinjayi mai gidansa Jatau ta fuskar tsafi, ya yi masa juyin mulki ya amshe gidan, sai 'mai doki ya koma kuturi'. Daga nan ne ana samu zuri'arsa wadda aka rin}a kira da sunan "**Lezumawa**", daga sunan Lezumu da mai gidansa Jatau ya rin}a kiran sa. Saboda tsarin Lezumu da iya tsafin da ya taimaka masa har ya amshe gidan mai gidansa Jatau wanda ya yi bauta, ya sa ake yi wa zuri'arsa kirari kamar haka:

"Lezumawan Jatau aska ba amana,

Lezumawan Jatau taba kashe mai ba ki ruwa".

Ma'anar kirari, na farko shi ne duk irin yada ka saba da aska, idan ka ba ta amana to, wata rana za ta ci amanar mutum, domin idan ka yanka ta a jikinka za ta kama, kamar yadda duk yadda amanar da Jatau ya ba Lezumu, amma da ya gane, sai ya tum~uke shi ya amshe gidan.

Kirari na biyu kuma na nufin duk wanda ya ta~a ba ta ruwa taba sha har ta girma, ya sha ta ba daidai ba, to tana iya sha}e shi ya }ware, }arshe ma ta kashe shi, yadda Lezimu ya yi wa]an uwansa Jatau wanda ya ri}e shi har ya girma ya amshe masa gida (Sallau 1985:45). Daga lokacin da Lazimu ya amshe gida, sai ya canza tsagarsa daga tsagar Zamfaranci ya zuwa Lezumanci wanda ya }ir}iro wa zuri'arsa, ya kuma mayar da ita tsagarsu ta gado. Irin wannan tsaga ta Lezumanci da Katsinanci a Katsina ana kiran su da suna "**Hatimin-Noma**". Wannan kuwa ya faru ne sanadiyyar shaharar masu irin wannan tsaga a sana'ar noma da kuma }warewarsu na yin tsafe-tsafen da suka shafi sana'arsu wajeh noma. A yanzu Lezumawa shahararrun manoma ne kuma matsafa a duk wurin da suke. Ana samun zuri'ar Lezumawa a }ananan hukoumomin Safana, da [an-musa, da Dustin-Ma, da Musawa, da Batsari, da Kankia da kuma wasu sassa na jihar Zamfara.

An samo misalan wa]annan hotunan ne daga littafin *Hausa Supersititions and Customs*

Saboda wannan tarihi nasu ne ya sa yanzu idan wani buki ya same su za su gayyaci dukkan danginsu daga ko'ina domin a taru wajen yin bukin. (Hira da Sarkin Noma Babban-Kada, Shugaban zuri'ar Lemuzawa na Jihar Katsina,, daga ganawar Babban-Kada Safana da Bashir Safana 2000 ranar 11/6/1997).