KWATANCIN HABARCEN NIJERIYA DA NIJER : TSOKACI A KAN TATSUNIYA

NA

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BINCIKE DOMIN NEMAN DIGIRIN {OLI (Ph.D)
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TSANGAYAR FASAHA
JAMI'AR AHMADU BELLO,
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Certification

This thesis titled "A Comparative Study Between Nigerian and Nigerien Narratives: Examples From Folktales," meets the regulations governing the award of the degree of PhD African Literature (Hausa) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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(Chairman Supervisory Committee)

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Declaration

I hereby declare that the work in this thesis titled ‘‘ A Comparative Study of Nigerian and Nigerien Narratives: Examples From Hausa Folktales,’’ was performed by me, in the Department of African Languages and Cultures, under the supervision of Professor Muhammad Lawal Amin, Professor Magaji Yakawada Tsoho and Professor Balarabe Abdullahi.

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.

Muhammad, TAHIR Rabiu. ……..
Mayu, 2018 Signature and Date

Dedication

To my parent,s

Godiya

Godiya ta tabbata ga Allah Ubangijin talikai, wanda ya }agi dukkan halittu, tsira da amincin Allah su tabbata ga Manzon Tsira Annabi Muhammadu (S.A.W) Bayan haka ina bayyana godiya ga babban jagoran wannan aiki, Farfesa Muhammad Lawal Amin, wanda ya]auki nauyin duba aikin, ya ba da gagarumar gudummuwa wajen ganin aikin ya kai ga cin nasara. Allah ya saka masa da alheri ya kyautata bayansa.

Dole in mi}a godiya ta musamman, ga Farfesa [alhatu Muhammad, (Kakanmu) wanda daga hikimarsa wannan aiki ya sami sunansa. Allah ya saka masa da alheri kuma ya }ara masa lafiya.

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Haka kuma, Farfesa Balarabe Abdullahi, shi ma ya ba da tasa gudummuwa wajen ganin wannan aiki ya kammala a matsayinsa na jagora na uku. Ina yi wa malam fatan Allah ya yi sakayya da alheri.

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harkokin manyan]alibai) suka bayar ba. Ina fata Allah ya yi musu sakayya da alheri.

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Tsakure

Habarcen tatsuniya a matsayin hanyar nazari, wacce aka yi amfani da ita wajen kwankwance tatsuniyoyin al'ummomin da ita. Al'ummar Hausawa suna da nau'o'in habarcen tatsuniyoyi da dama, wa]anda suka ha]a da labari da tarihih da hikaya da almara da sauransu. Nazarin ya yi amfani da ra'in kwatantan adabi wanda ake amfani da shi wajen kwatanta adabin al'ummomi wa]anda ake ganin suna da wata dangantaka ko kuma wasu kamanni a wasu ~angarori na adabi ko al'adu domin a tabbatar da ala}arsu. An kwatanta tatsuniyoyin al'ummomin Hausa a ~angaren arewacin Nijeriya da kuma Jumhuriyar Nijer. Bincike ya kwatanta yanayin tatsuniyoyin da jigo da salo da kuma adon harshen ta hanya kwatanci. Nazarin ya gano abubuwa masu kama da juna da kuma wa]anda suka bambanta da juna a duka tatsuniyoyin al'ummomin biyu. Misali idan aka yi la'akari da jigo a tsarin sarautar gargajiya, musamman dangantakar sarki da talaka sun bambanta. Haka kuma a ~angaren taurari al'ummomin suna da ala}a da juna ta fuskar tauraro gizo da matarsa }o}i, da kuma ala]ar sarkin agadas da]ansa yarima, ana iya fahimtar haka a ta fuskar raurari kamar gizo da sauransu. Har ila yau, a zubin labari kuma a inda aka rasa sulmoyiwar labara a habarcen tatsuniyar Jumhuriyar Nijer. Wannan bambanci da kuma kamanni ya faru ne kamar yadda binciken ya gano suna da ala}a da muhalli da tattalin arziki da zamantakewa da kuma tasirin Turawan mulkin mallaka.

Abstract

Narratology as an areas of study attempts a critical analysis of narratives of a given society. Hausa as a community has different traditional narratives, such as tales, legends, fables, and marchen etc. This research attempts a comparative study of Hausa folktales of Northern Nigeria and Niger Republic. In doing so, the study uses the Comparative theory which under scores the combined study of similar literary works which stresses the points of connection between literary products of two or more cultures. It also traces the mutual relationship between two or more internationally and lingustically different literatures or texts. The forms, narrative patterns, themes, plots, characters, characterizations, styles and the use of figurative language of these two Hausa literary cultures were analysed by way of comparison. The research discovers several similarities as well as disparities across the narrative features of the two communities. For instance, the theme of traditional political institutions can be cited as a clear example whereby the position of the subject-ruler relationship varies. In terms of characters however, the two varied communities share common characters such as Gizo and his wife {o}i, and that of the king and his son as well as the courtiers. But the dissimilarities were in the roles played by some characters like Gizo. Again, in the structure of the narratives, the anti-climax is missing in the Niger version of the tale. These disparities, according to the findings of this research, are attributed to enviromental, economic, socio-cultural as well as imperial activities of the colonial masters in the two literary communities.

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BABI NA FARKO

SHIMFI[A

1.1 Gabatarwa:

Adabi matsokaci ne na rayuwar al'umma, wanda yake iya sauyawa dangane da zamani ko yanayi a harkokin rayuwa. Saboda haka masana irin su Meye (2006) na kallon adabi da cewa, hanya ce wadda ake iya fahimtar yadda kowace al'umma take gudanar da al'amuran rayuwarta na yau da kullum. Sannan kuma al'amuran rayuwar suna sauyawa a sakamakon sauyawar rayuwar al'umma, ko kuma cu]anyarsu da wasu ba}in al'adu abubuwan da suke]auke da su, sa~anin nasu na gargajiya, ga shi kuma dole a yi da su. Arthur (2006) da Nicholas (2009) da Yamada (2014) suna kallon adabi ne, a matsayin wani yanayi da ake iya kallon yadda wata al'umma take dangane da al'amuranta. Wannan yana }ara bayyana cewa, adabi kan bayyana yanayin al'umma da zamantakewarta, dangane da lokaci da kuma bigire. Haka kuma lokaci ko bigire na yin tasiri a kan adabin al'umma, amma kuma ba ya hana adabin ya zama iri]aya, ko da kuwa za a sami 'yan bambance- bambance. Wannan ya sa za a iya tarar da cewa ga wata al'umma guda amma saboda yanayin bigire da tasirinsa, sai a sami wasu abubuwa na tunanin wasu daga cikinsu ya sauya. Allah ya albarkaci al'ummar Hausawa da ma ta Afirka gaba]aya, da nau'o'in adabin baka, wa]anda suka ha]a da wa}a da habarce, da wasan kwaikwayo da zantukan hikima da karin magana. Wannan dalili ne ya sa wannan bincike ya nazarci

tasirin bigire da yanayi a kan al'ummar Hausawan Nijeriya da ta Nijer ta hanyar tsokaci daga habarcen tatsuniya.

Habarcen tatsuniya labari ne da ake shiryawa wanda ya }unshi bu]ewa da rufewa tare da]uriyar Gizo a cikin wannan warwara, ko da kuwa ba a ambaci sunansa a lokacin da mawari yake gudanar da warwara ba.

Sannan kuma tatsuniya aiki ne na mawari da yake gudanar da ita domin ya saita tunanin yara masu sauraro ta amfani da taurarinsa a lokacin da yake warware zaren tatsuniyarsa.

Haka kuma tatsuniya labari ne da mawari yake aiwatar da duniyar asali da kuma duniyar mafarki ko kuma duniyar ha]aka wajen saita tunanin masu sauraron warwara, domin su iya tantace tsakanin dama da hagu a harkokin zamantakewa.

Ita kuwa kalmar habarce wadda Hausawa suka aro kusan tana da ma'ana iri]aya da ta asali, domin kusan daga masana hadisi da kuma masana lugga a Larabci, duk suna kallon wannan kalma da cewa tana]aukar ba da labari a ha}i}aninsa. Saboda haka ko da Hausawa sun sauya wani abu na asalin kalmar tana tafiya da ma'anarta na asali, watau labari ne ake ba da wa na baka ko rubutacce.

Kalmar habarce kuwa tana nufin labari }ir}irarre wanda ake bayar da shi da baka ko a rubutacce, sai dai ba kawai labari ba, ya kasance labari ne na ha}i}a, wanda mai magana ke furtawa, sannan labarin ya iya bayyana ha}i}anin kan shi ga mai sauraro.

A wannan bincike an yi nazari ne, a kan abin da ya shafi zube a adabin baka na Hausa. Habarcen baka a adabin baka na Hausa, wanda ya ha]a da tatsuniya da almara da hikaya da karin magana da kandamin labari da }issa da sauransu. Kuma binciken ya mai da hankali ne a kan irin bambancin da tatsuniyoyin al'ummomin suke tattare da shi.

Habarcen Hausa fitaccen fage ne a adabin baka na Hausa. Ita kuwa tatsuniya tana]aya daga cikin manyan rassan habarce, irin su almara da hikaya da }issa da tarihihi da sauransu. {asar Hausa kafin zuwan Turawan mulkin mallaka abu guda ce, idan ana maganar }asar Hausa, ana maganar abin da ya shafi Arewacin Nijeriya da kuma Kudancin Jumhuriyar Nijer ne.

1.2 Manufar Bincike

Manufar wannan aiki ita ce, fito da yadda ake samun jituwar tunani, a tsakanin al'ummar Hausawan Nijeriya da ta Nijer, duk da kasancewar zamansu a }ar}ashin mulkin mallaka mabambanta irin na Birtaniya da na Faransa.

Haka kuma nazarin ya kwatanta jigo, da zubi da taurari da salo da yanayin tatsuniyoyin Nijerya da Nijer.

A }arshe ana sa ran a gwada siffofin tatsuniya ta Nijeriya da ta Nijer ta fuskar kwatanci ta yadda mai nazari zai iya tantancesu.

1.3 Dalilin Bincike

Duk da cewa an yi ayyuka da dama game da tatsuniya, kamar Skinner (1980) da Ahmad (1997) da Gusau (2000) amma har yau akwai gi~i tsakanin ayyukan da aka gudanar domin ba a dubi tatsuniyoyin al'ummomin Nijeriya da Nijer ta fuskar kwatanci ba. Saboda haka wannan aiki zai kwatanta tatsuniyoyin wa]annan al'ummomi ne da zimmar fito da kamanninsu da bambance-bambancensu.

Haka kuma an za~i Nijeriya da Nijer ne saboda kasancewarsu dun}ulalliyar }asa, kafin zuwan Turawan mulkin mallaka wa]anda suka raba su zuwa }asashe masu 'yancin kansu. Ana sa ran yin haka ta }ara tabbatar da tarihin ala}arsu da kuma tasirin mulkin mallaka a rayuwarsu.

Haka kwatanta jigo da salo, yana daga cikin muhimman abubuwan da ke ba da dama, wajen }ara fahimtar tatsuniya. Jigo kan nuna abubuwa na rayuwar al'umma, yadda suke ~u~~ugowa dangane da yadda al'ummar take gudanar da rayuwarta. Wani lokaci ana iya fahimtar tunanin al'umma ta hanyar jigon

tatsuniyarsu. Shi kuwa salo an fi gane yadda al'umma take amfani da wasu nau'o'in harshe, wajen sauya tunanin al'umma, ta hanyar amfani da taurari, ko kuma hanyar da mai warwara ya bi, wajen tsarawa da kuma }ulla zaren tunanin tatsuniyansa. Shi kuwa zubi yana da]a fito da takun-sa}ar da ke wakana a tsakanin taurari da kuma muhallansu na rayuwar yau da gobe.

1.4 Hujjar Bincike

Duk da irin muhimmanci da kuma matsayin da tatsuniya take da shi wajen fito da]abi'u da al'adu, da yanayin zamanatakewar jama'a, ba a sami wani muhimmin aiki da aka yi kan dangantakar da ke tsakanin al'ummar Nijeriya da Nijer, ta hanyiar la'akari da tatsuniyoyinsu ba. Haka kuma duk da irin ala}ar da ake kururutawa a tsakanin wa]annan al'ummomi, ba a sami wani ho~~asa na tabbatar da haka ta fuskar ayyukan adabinsu ba. Duk da ana ganin cewa 'yan uwantaka a tsakanin Nijeriya da Nijer; kamar juma ce da jumande, lallai akwai bu}atar irin wannan bincike domin hango al'ummomin ta hanyar adabinsu, saboda kasancewar adabi matsokaci kuma hoto ga kowace al'umma.

1.5 Hasashen Bincike

Tarihi da bayanai sun nuna cewa Hausawan Nijeriya da Nijer duk abu guda ne ta fuskar tarihi da kuma al'ada, domin akwai ra'in da ke cewa Hausawa sun yi }aura ne daga Habasha suka yi zango a Nijer kafin su iso Nijeriya. Hakan ya

sa ake cewa, Hausawan Nijeriya da na Nijer abu]aya ne, (Adamu, 2011) da (Zarru}, 1990).

Wa}ar ‘‘Nijeriya da Nijer’’ ta Muhammadu Gawo Filinge, ta }ara jaddada wannan tarihi da ala}a, cewa wa]annan al’ummomi abu]aya ne. Duk da cewa abu]aya suke, amma ba za a iya rasa ‘yan bambance-bambance nan da can ba. Shin a habarce akwai irin wa]annan bambance-bambance ? Idan akwai me ya kawo haka?

i Shin nazarin zai iya fito da tarihi da kuma ala}a?

ii. Shin ko nazarin zai iya tantance kamanni wanda zai taimaka a }ara tabbatar da da]ewar ala}ar?

iii. Shin ko nazarin zai iya fito da ‘yan bambance-bambancen da ake iya samu, da kuma dalilinsu ta fuskar adabi da tarihi?

1.6 Farfajiyar Bincike

Dukkan wani al’amari na]an’adam yana da iyaka da kuma da’irar da yake wakana. Don haka wannan bincike tamkar sauran al’amuran]an’adam, zai ta}aita ne a kan abin da ya shafi adabin baka. Ko a cikin adabin baka kuma zai mayar da hankali ne a kan]aya daga cikin muhimman nau’o’in adabin baka watau habarce. Sannan kuma a cikin habarcen ma zai tattara }arfinsa ne a kan tatsuniya. A nan za a yi tsokaci ne a kan tatsuniyar Nijeriya da Nijer, za a dube su ne ta hanyar jigo da zubi da taurari da salo da yanayi.

Ta fuskar nazarin kuwa binciken zai yi }o}arin kwatanta tatsuniyoyin wa]annan Hausawa ne kawai, ta fuskar bigire da lokaci da kuma tasirin ba}i ko makwabtaka.

Ko a tatsuniyar ba komai da komai za a kwatanta ba, jigo da zubi da salo da yanayi da taurari kawai za a mayar da hankali a kan su, saboda kasancewarsu muhimman ginshi}ai a cikin sifofin tatsuniya Idan kuwa sauran sifofin sun shigo to za su shigo ne ta fuskar fayyace wani batu don }arin haske ko fito da wani misali fili.

An dubi tatsuniyoyi ne a}alla guda takwas, hu]u daga kowace }asa. A Nijer an za~i garin Mara]i da Damagaran ne saboda kasancewarsu matattara na mafi yawan Hausawa a kan sauran garuruwan Nijer kamar yadda Boluvi, (2001) ya bayyana. A Nijeriya kuwa an yi amfani da tatsuniyoyin al'ummomin Zariya da Kano ne, saboda kasancewarsu matattara Hausawa daga }o'ina a }asar Hausa, tamkar yadda masana irin su Gwadabe (2001) da Adamu (1999) suka tabbatar. Kano gari ne na kasuwanci, wanda ya ha]a Hausawa daga kusan dukkan }asar Hausa saboda cinikayya. Zariya kuwa kasancewarta cibiyar ilmi (na addini da zamani) ta ha]a al'ummomi daga kusan ko'ina a }asar Hausa.

1.7 Muhimmancin Bincike

Sanannen abu ne cewa, dukkan wani motsi na]an ‘adam ba ya rasa tasiri ga al’umma da muhallinta. Wannan bincike zai taimaka wa manazarta da masana da masu bincike kan yadda za su fahimci sauye-sauye, ko kuma bambance-bambancen da ke tsakanin tatsuniyoyin Hausawan Nijeriya da Nijer.

Binciken zai taimaka wa manazarta tarihi, musamman wajen fahimtar alfanun gano yadda yanayin }asar Hausa yake, da kuma yanayin al’adun Hausawa da zamantakewarsu.Wani muhimmin abu shi ne, nazarin zai ba manazarta mutuntakar]an’adam, da masu nazarin yadda adabi ke yin tasiri a kan tunanin al’umma, damar sanin yadda za su cusa musu ra’ayi ta hanyar farfaganda.

Har ila yau, gudanar da wannan bincike kan kwatancin tatsuniyar wa]annan al’ummomi guda biyu, zai taimaka wajen samar da tatsuniyoyi ga masu nazari da]alibai da ma wa]anda ke son su san al’ada da]abi’un Hausawan Nijeriya da Nijer.

Nazarin zai zame wa]alibai da malamai abin tsokaci, musamman idan suna so su fahimci yadda rayuwar Bahaushe ta kasance a shekaru masu yawa da suka wuce.

Wannan bincike yana da muhimmanci sosai, musamman ga manazarta kwatancen adabi, ta hanyar fahimtar sauyawar yanayi da sauyawar muhalli da yadda suke shafar tsari da manufar adabi.

Nazarin zai ba da dama ga masu karatu da aikin jakadanci, wajen fahimtar yanayin rayuwar mutane da al'adaunsu da irin tunaninsu da kuma halayyar rayuwarsu, musamman halayyar Hausawan Nijeriya da na Nijer.

Haka kuma, binciken zai }ara wa manazarta }aimi wajen fa]a]a nazarin tatsuniyoyi a wa]annan al'ummomi da }arin abin nazari da ci gaban karatu.

1.8 Hanyoyin Gudanar Da Bincike

Kowane bincike mai inganci, yana da kyau a gudanar da shi bisa hanyoyi, wa]anda ake bi wajen gudanar da bincike. Misali sau da yawa akan gudanar da bincike ne, ta ganawa da mutanen da suke da alhakin haka, ko kuma ziyarar gani da ido, ko kuma ta hanyar tambayoyi, domin tantance yadda al'amarin binciken ya kamata ya bi. Wannan bincike ya yi amfani da hanyoyi da dama kamar :

1.8.1 Hanyar Tattara Bayani

Sanannen abu ne cewa akwai tabbatattun hanyoyin tattara bayanai a kowane bincike. Saboda haka wannan bincike ya bi wa]annan hanyoyi, musamman wa]anda suka }unshi ziyarar gidajen tarihi, yadda za a iya samun tatsuniyoyi taskatattu. Sannan binciken ya yi hira da tsofaffi 'yan shekara sittin zuwa

saba'in, domin }o}arin taskace tatsuniyoyin wa]annan al'ummomi, haka kuma nazarin ya ziyarci gidajen rediyo.

1.8.1.1 Ginshi}in Hanya

A wannan bincike ya bi manyan ginshi}ai, wa]anda ake ganin za su taimaka wajen samun biyan bu}ata ga binciken, wa]anda binciken ya fi dogara a kan su ne tatsuniya daga bakin dattawa musamman mata. Haka kuma an]auko tatsuniyoyin daga wa]annan garuruwa a na'urar]aukar magana. Wa]annan kusan a iya cewa su ne manyan ginshi}ai wa]anda binciken zai jingina da su domin ha}a ta cim ma ruwa.

1.8.1.1.1 Ziyara

A wannan muhalli nazarin ya yi amfani da ziyara ta gani da ido a lokacin gudanar da wannan aiki. Nazarin ya ziyarci gidajen ajiye kayan tarihi da kuma]akunan karatu, domin a karanta wasu daga cikin tatsuniyoyi da aka taskace a gidajen ajiye kayan tarihi. A Nijeriya an ziyarci gidan ajiye kayan tarihi na jihar Kaduna da kuma gidajen rediyo na jihar Kaduna da na tarayya, Haka kuma a Nijer an ziyarci fadar Sarkin Damagaram a inda nazarin ya sami kundin takardun Turawan mulki domin fayyace wasu bayanai. Haka kuma nazarin ya ziyarci gidan rediyon jihar Mada]i na hukuma (R.J.M) da na 'yan kasuwa Rediyo Amfani, a Damagaran kuma a yi amfani da digan Rediyo na hukuma (R.J.Z) da na 'yan kasuwa Rediyo Gaskya, duk an yi haka domin a sami tatsuniyoyi daga masu karantawa a gidajen rediyo kamar Aisha Mamman wadda ma'aikaciya ce a gida Rediyon da kuma masu sauraro.

Saboda haka irin wa]annan hanyoyi sun ha]a da mujallu da jaridu da kuma gidajen rediyo, ta yadda za a karanta a fahimci wane irin bambanci ne, a ake iya gani a tsakanin masu ba da tatsuniyar da baki, da kuma wadda aka rabuta. Saboda haka a iya cewa wa]annan suna daga cikin sauran hanyoyi.

1.8.1.1.2 Ganawa

A wannan yanayi nazarin ya gana da tsofaffi ‘yan shekara saba’in ko fiye domin samun wasu bayanai wa]anda suka shige wa nazarin duhu, kamar a Nijer binciken ya gana da Maiyamma ma]inki a jihar Mara]i a lokacin da binciken yake }o}arin tantance tasirin Turawan Mulkin Mallaka a kan al’ummar Nijer, haka kuma an zanta da matasa wajen neman fayyacewa da iya tantance tasirin lokaci da kuma muhalli a tatsuniyoyin da suka bayyana. Haka kuma an gana da mata a }o}arin fahimtar matsayinsu a yanayin zamantakewa da mazajensu domin kwatantawa da wasu tatsuniyoyi da aka nazarta. Haka kuma a Nijeriya an gana da tsofaffi da kuma matasa mata da maza wajen neman wasu }arin bayanai a Zazzau da Kano.

1.8.1.2 Sauran Hanyoyi

Sauran hanyoyi suna taimakawa ne wajen ingana bincike, sai dai irin wa]annan hanyoyi ba dole ne su yi ruwa da tsaki a wannan bincike ba amma za su iya ta~urzawa. Har ila yau, irin wa]annan hanyoyi sun ha]a da mujallu da jaridu da kuma gidajen rediyo, da kuma [akunan karatu da [akunan a jiyar kayan tarihi misali na Kaduna, ana karanta su a fahimci wa ne irin bambanci

ake iya gani a tsakanin masu ba da tatsuniya da baki, da kuma wadda aka rubuta.

1.8.3 Hanyoyin Tantance Bayanai

A wannan yanayi an yi amfani da salon }wan}wance bayani, ta yadda aka ha]a jigogin tatsuniyar wa]annan al'ummomi a wuri guda aka kwatanta su, sannan kuma aka ha]a zubin tatsuniyoyin, nan ma aka kwatanta su. Har ila yau, an ha]a taurarin tatsuniyar al'ummomin, aka kwatanta su duk a babi na uku. Shi kuwa babi na hu]u, an warware bayanai ne ta hanyar kwatanta salo, da kuma yanayi a tatsuniyar wa]annan al'ummomi, domin a fito da sakamako, sannan kuma aka ha]a yanayin su, shi ma a bigire guda aka kwatanta, yin haka ya taimaka wajen iya fito da abin da ake hasashe, dangane da tatsunuyoyin Nijeriya da Nijer.

1.8.3.1 Ra'in Bincike

Ra'in kwatanci ra'i ne da ya jima ana amfani da shi a duniyar ilmi, wajen yadda ake }wan}wance dangantakar da ke tsakanin adabin al'umma, wa]anda suke ba }asa]aya ba, ko kuma harshen }asa da }asa. Masana da yawa tun lokacin Girkawa, ana amfani da wannan ra'i na kwatanta adabin }asa da }asa, ko kuma harshen }asa da }asa, musamman wa]anda ake tunani suna da abubuwa iri]aya.

An gudanar da wannan bincike ne ta hanyar amfani da **Ra'in Kwatanta adabi** (*Comparative Theory*). A ta}aice ra'in na }o}arin bayyana yadda ake kwatanta adabin }asa da }asa, ko harshe da harshe, ko }abila da }abila ne da

sauransu. Ra'in yakan dogara ne da wani tarihin }asa, ko }abila ko harshe. Ana gudanar da haka ne, da nufin gano kamanni da bambancin da ake hange, a tsakanin adabin guda biyu, tare da }o}arin gano dalilan kamancin ko kuma bambancin da ke tsakaninsu.

1.8.3.2 Samuwar Ra'in Kwatanci

Wannan ra'i ya da]e ana amfani da shi kamar yadda Cuddon (2014) da Eneni (1999) suka bayyana samuwa da kuma ma'anar ra'in a harshen Faransanci da kuma harshen Girkawa da Romawa. Sannan kuma ra'in ya }ara samun kar~uwa a wajen masana irin su Susan, (1993) da sauransu. Haka kuma a goshin }arni na ashirin da]aya ya]uwar ra'in ta }aru matu}a, Rene (1968) ya }ara samar da hanyoyin da ake amfani da su wajen fa]a]a ra'i, har zuwa lokacin da ra'in ya iso }asashen Larabawa. Larabawa sai suka yi amfani da wannan ra'i, wajen gwada ayyukan fassara, da kuma falsafa da al'amuran }asa da }asa. Saboda haka ra'in kwatanci ya samu tun lokaci mai tsawo, masana da dama sun bayyana fahimtar su dangane da lokuta daban-daban game da samuwar wannan ra'i.

1.8.3.3 Bun}asar Ra'in

Ra'in kwatanci ya bun}asa matu}a, tun daga goshin }arni na ashirin da]aya, har zuwa yau, Rene (1968) ya }ara samar da littafi mai suna *'The Crisis of Comparative Literature', an essay published in Concepts of Criticism in 1963)* haka kuma Sussan (1993) ta samar da wani abin karatu daga aikin Sharif mai

suna *'politicization of literature' and manipulation of the comparatists, in Shafiq's phrase.*

Har ila yau, Pilaf (1995) ya samar da littafi mai suna *' Making Both End Meet, or Czech Literature after foyember'* Saboda haka wannan ra'i ya sami bun}asa, tun daga yammacin Turai har zuwa Faransa, da kuma }asashen Larabawa. Haka Hassan (2005) ya bayyana wannan ra'i a goshin }arni da ashirin da]aya, a matsayain wata hanya da za a iya amfani da ita wajen kwatanta ayyukan da suka shafi }asa-da-}asa da sauran hanyoyin ilmi.

1.8.3.4 Yadda ake amfani da Ra'in

Yadda ake amfani da wannan ra'i kuwa shi ne, masana irin su Steve, (1998) ya bayyana cewa, ana iya amfani da ra'in kwatanci wajen kwatanta fagage na ilmi, domin abubuwan da suka yi kama da juna, ko kuma a iya fahimtar tasirin asalinsu. Masanin ya ba da misalin yadda ake iya kwatanta falsafa, da kuma ilmin mutuntakar]an adam, ko kuma falsafa da ilmin walwalar harshe da sauransu.

Haka kuma, Amin (2003 da 2005) ya nuna yadda ake amfani da ra'in kwatanci, wajen kwatanta abubuwan da ake iya fahimtar cewa suna da wata ala}a. Misali masanin ya kwatanta Wa}ar Tabuka, (Tabuka Epic) da kuma kwatancin ma'anar kalmomin karin magana a Musulunci da kuma harshen Hausa.

Haka Enane (1999) ya gwada yadda ake iya amfani da wannan ra'i, wajen kwatanta falsafa da fassara, da kuma fassara da sauran fagage na Larabci. Har

ila yau, Skinner (1980), shi ma ya yi amfani da wannan ra'i, inda ya kwatanta tatsuniyoyin Hausawa da na Fon, sai dai ya kwatanta jigo ne kawai.

Saboda haka ra'in kwatanci, ra'i ne da ake iya amfani da shi wajen kwatanta wasu abubuwa da suka shafi harshe, ko kuma adabi a tsakanin }asa da }asa ko kuma a tsakanin al'umma daban.

Saboda haka wannan babi ya kawo }arshe dangane da yadda bayani ya gabata a kan abin da ya shafi babi na farko, babin ya fara da bayanin shimfi]a tun daga bayanin adabi da yadda yake sauya wa dangane da sauyawar al'umma, har zuwa }arshen babi a inda babin ya }are da bayanin yadda ake amfani da ra'in kwatanci har zuwa yadda ra'in ya bun}asa da sauransu.

BABA NA BIYU

WAIWAYE

2.1 Gabatarwa:

Wannan bincike ya waiwayi wasu ayyuka wa]anda suka gabace shi, domin samun tudun dafawa. Musamman ayyukan da suke da ala}a da shi kai tsaye. Kodayake idan ana magana a kan tatsuniya ko }asar Hausa, kusan ya zama wajibi a yi maganar shigowar Musulunci }asar. Ganin yadda Musulunci yake magana kan zantuka na hululu, hakan ya sa wasu ke ganin tatsuniya ta shiga ciki, shigowar Turawan Mulki }asashen Nijeriya da Nijer kuma ya }ara wa tatsuniya tagomashi, musamman ta fuskar yadda aka taskace ta da kuma adana ta, har ma da aiwatar da ita ga masu sauraro. (Ahmad 1997).

Irin wancan tunani bai hana wasu daga cikin Turawan Mulkin Mallaka, fara taskace ta ba, har lokacin da aka fara kwaikwayon wasu tubalanta wajen rubutaccen adabi, Turawan Mulkin Mallaka sun yi ruwa da tsaki wajen taskace tatsuniya, duk da cewa banza ba ta kai zomo kasuwa.

Akwai dalilai wa]anda suka haifar da taskace tatsuniyoyin Hausawa da kuma]ab'insu; Hakan ya faru ne, saboda Turawan Mulki su sami tudun dafawa wajen la}antar harshen Hausa da kuma }ara gogewa wajen fahimtar al'ummar Hausawa, da al'adunsu amma ta hanyar tatsuniyoyin Hausawan, da kuma]abba}a tasirin Mulki a kaikaice. (Skinner,1969)

2.2 {asar Hausa

Masana irin su Wurma (1991) da Adamu, (2011) sun bayyana cewa }asar Hausa }asa ce mai yalwa, da kuma dausayi mai kyau. Dangane da garuruwan da suke kewaye da ita kuwa, akwai garuruwa kamar Gobir da Birnin Kabi da Daura da Katsina da Zamfara da Rano da Garun Gabas da Zazzau.

Wasu kuwa irin su William, (2005) yana ganin }asar Hausa, tana tattare ne da wasu }asashe, wa]anda suke kewaye da ita. Kuma suna da fa]i da kuma dangantaka da juna. Wa]annan }asashe sun ha]a da Nijer da Daura da Damagaram da Katsina da Kano da Birnin Kabi da Sokoto da Zazzau da sauransu.

Ita kuwa Nijer ƙasa ce ta Afirka, da take nesa da Teku a kudu ga hamadar sahara. Kuma ta yi iyaka da Aljeriya da Libya, a Arewa Nijeriya da Jumhuriyar Benin a kudu, Mali da Burkina Faso a yamma, sannan Cadi a Gabas (Samuel,1997).

Faransa ta ya}i }asar Nijer a ƙarshen ƙarni na 19, ita kuma Birtaniya ta yaƙi Nijeriya, a }ar}ashin jagorancin Turawan Mulki Mallaka, kamar Lugard da Kyaftin Mai Jimina, da Mista Suga da Baturen Shanu. Ita kuma Nijer tana ƙar}ashin Mulkin soja na Faransa irin su Baudot da Kyaftin Mai [an doro, da Mai Barkono da sauransu. Har zuwa shekara ta 1922 a }arni na ashirin Zindar

ce Babban Birni, bayan Turawa sun Mallaki AbZinawa. Nijer sai ta zama mallakakkiyar ƙasar Faransa a shekara ta 1926 Yamai ta zama babban birni. (William,1993).

Ita kuwa Nijeriya ta kasance }ar}ashin Turawa, tun daga shekarar 1903 har zuwa 1960, wanda daga bisani ta sami ‘yancin kai, a }ar}ashin jagorancin Sir Ahmadu Bello Sardaunan Sokoto a ~angaren Arewa. (Furniss,1995).

2.2.1 Musulunci

Masana irin su Ahmad (1981) sun bayyana cewa, Musulunci ya iso ya tarar da al’ummar Hausawa suna da tatsuniyoyin irin nasu, wa]anda suke haddacesu da kawunansu domin gudun mantuwa. Da Musulmunci ya iso, sai wa]annan tatsuniyoyi, suka rasa samin tagomashi daga addini, kodayake, addinin yana magana a kan su da cewa, jama’a su guji zantuka babu asali da sauransu. Shi kuwa Ahmad (1997) cewa ya yi, Musulunci ya tauye tatsuniyoyi ne musamman a lokacin malaman Jihadi, domin suna kira ga jama’a, da su guji zance na hululu. Masanin ya ba da misali da wa}ar ma’ama’are ta *Shaihu Usman [anfodiyo* kamar haka:

Ina masu zancen kawai ba dalili
Su zamna zuba dai su kai son kalilu
Ku kama harassa ku bar yin gullu
Da masu fululu su bar yin fululu
Su zanka fa]in alamurra nasa. *(*Ahmad, 1997)

Saboda haka wannan wa}a, *Shaihu* yana kira ga mutane da su bar zance kawai, domin haka shaihu yana nufin da tatsuniya a cikin

2.2.2 Yanayin Gudanar da Mulki a Nijeriya da Nijer

Masana irin su Souley (1995) Delafosse, (1985) sun bayyana cewa a farkon }arni na ashirin, }asar Hausa ta zama abin jayayya a tsakanin Turawan Ingilishi da na Faransa, da abin ya ci tura, sai Turawan Ingilishi suka ce, duk tsararrar daular Musulunci, a }ar}ashin mulkinmu za ta koma. Ita kuwa Faransa ta ce, za ta iya da sauran }asashe masu nuna adawa da daular Sokoto; }asashe irin su Mara]i, da Gobir, da Damagaram, da Azbin, da wani yanki daga Borno. Wannan ya haifar da wani yanayi, wanda Hausawa suka kasance gida biyu, Hausawan Nijeriya wa]anda suke a }ar}ashin mulkin Ingilishi, da Hausawan Nijer wa]anda su kuma, a }ar}ashin mulkin Turawan Faransa.

2.2.3 Mulkin Mallaka

Shi kuwa Adeleke (1971) cewa yake yi Turawan Mulkin Mallaka, sun mamaye garin Soba, ta yin amfani da duk wata hanya, da za ta kai su ga cin nasara. Sun yi amfani da a zauna lafiya, da }awance a tsakaninsu da *Sarki*, a shekarar 1900 Baturen mulki Kambell, ya ziyarci Zazzau, tare da tulin sojoji, da nufin wai a zauna lafiya. Hakan ya haifar da damuwa ga mai mulki *Sarki Muhammad Lawal (1897-1902)*, ya rubuta wasi}a zuwa ga shugaba Lugard, cewa su na fargaba da Mr Kambell, domin ya warware al}awarin zaman lafiya, kamar yadda ya fa]a da farko, rubuta wannan wasi}a, ya }ara haifar da zaman]asawa da masarautar Zazzau da shugaba Lugard.

Shi kuwa Lalane (1979) ya bayana cewa, Bafaranshiyar a}ida tana dogara ne da ji-ji-da-kai, game da al'adu da tarihi da harshen Faransawa. Wanda suke ganin shi ya fi cancanta, kowa ya yi amfani da shi, a kan kowace al'ada ko harshe, a ganin su ba daidai ba ne, a fifita wani al'amari na harshe ko al'ada a kan harshen Faransawa. Sannan kuma ba a]aukaka wani harshe, ko wata al'ada kan wani abu na Faransawa. Delafosse, da Falola, (1985) suna ganin wannan ne ya sa Turawan Faransa, ba su damu da duk wani koma bayan al'ada ko harshen da ba na Faransa ba. Saboda haka harsuna da al'adun gargajiya na Hausawa ko wasunsu, dole a san matakan da za a bi, wajen kawar da su kwata-kwata, sai a maye gurbin su da bafaranshiyar al'ada.

Faransawa sun]auki hanyoyi wajen tabbatar da al'adunsu da harshensu a zukatan mutanen da suke mallaka, watau mulkin al'umma na kai-tsaye ko kuma mulkin ba-ni-na-iya. Turawan Mulki Mallaka sukan yi haka ne a inda suke ganin cewa, za su isar da manufofinsu da a }idojinsu da al'adunsu, kai-tsaye ko da mutane ba su yarda ba, amma da nufin faransantar da su *(Assimilation)*. A wasu wurare da dama na }asashen Hausa, da sauran al'umman da suke mallaka Turawan Faransa sun ci karo da bijirewa ta ba zata, domin kuwa al'ummomin sun]auki Faransawa da al'adunsu tamkar wani abin }yama da ko-in-kula. Kodayake Falola (1985) yana ganin cewa wannan sa~anin tunanin da Turawan Faransa ke fahimta, da haka ne wai za a

amshi wayewarsu da ci gabansu ka'in da na'in akasin haka na iya sauya wa Turawan Faransa tunani. Ta yadda za a sami sassauci dangane da manufar Faransa zuwa manufar mulki a fakaice *(Association).*

Wannan mataki ya nuna ke nan Turawan Faransa za su daina takurawa, game da tabbatar da al'adun Faransa, wanda a dalilin haka za a yi watsi, ko kuma ko oho da al'adu ko harshen al'umma da ake mulka ta yadda ba za a kawar da su ba kai tsaye, kamar yadda aka yi nufi a wancan yanayi. Kodayake, wannan wata kauciya ce da za a ci gaba da cusa rayuwar Turawan Faransa a zukatan Hausawa, da sauran manufar rungumar Faransa da Faransanci da al'adunsu a matsayin kayan gado, wa]anda ya kamata a raba daidai-wa-daida, tsakanin Faransa da }asashen da take mulka *(Association)*. Wannan manufa wadda ta samo asali, tun daga Mulkin Mallaka, ta ci gaba da]orewa, har yanzu a }ar}ashin tutar }ungiyar }asashen renon Faransa. (Souley, 1995).

Alvin, da wasu (1968), na ganin mulkin mallaka a matsayin wata dangantaka, a tsakanin Turawan mulki da kuma al'ummar da ake mallaka, ta hanyar hul]a a tsakanin Turawa da sarakuna da masu unguwanni da al}alai. Masanin ya }ara da cewa mulkin mallaka wani ha]a]]en yanayi ne, da ke tafiya tare da shugabannin al'ummar da ake wa mulki. ta yadda al'adun Turawa, za su ri}a ratsawa cikin mulkin al'umma tare da ci gaban su. Har ila yau Mulkin

Mallaka wani tsayayyen yanayi ne wanda yake da dangantaka tsakanin Turawan mulki da wasu shugabannin al'umma,wa]anda suke neman ganin al'ummarsu ta ci gaba ta hanyar al'amuran yau da kullum, musamman abin da ya shafi siyasa da tattalin arziki da sauransu.

Binciken na ganin mulkin mallaka wata dabara ce ta neman a zama tare da nufin zare duk wani alfanu da ke tare da abokin zama ba tare da ya fahimci inda aka dosa ba. Ana aiwatar da hakan da nufin wai an taimaka ma abokin zama, domin ya ci gaba da rayuwa ta yau da kullum. Kodayake, a iya cewa, Mulkin Mallaka wani nau'in kutse ne, yadda za a zauna da wata al'umma, ko da }arfi ko da lalama, musamman idan an hango wannan al'umma tana da kitse a tare da ita.

Har ila yau, Anthony (1981) na kallon mulkin mallaka, ta yadda Baturen mulki Lugard ya mai da shugabancin }asa a }ar}ashinsa a Nijeriya ta Arewa da sauran yankunan }asar, wanda hakan ya ci gaba da ha~aka da mamaye sauran yankunan }asar a shekarar 1920. Sannan yanayi ne da yake tafiya tare da Sarakuna da masu unguwanni, domina cim ma manufar wannan yanayi na Mulkin Mallaka.

Wannan ya nuna kenan yanayin Mulkin Mallaka, yanayi ne na shugabanci da wanda ake shugabanta a }ar}ashin ikon mai iko. Sannan yanayi ne mai

]aukar wanda ake mallaka, a matsayin mai biyayya. Yadda za a sauya akalar tunaninsa, da kuma zare wani abin amfani da ake ganin ya mallaka a fakaice. Ko kuma ta hanyar wa]anda yake ganin su ya yarda da su, kamar Sarakuna da masu unguwanni da sauransu.

2.2.4 Sarauta

Sarauta ita ce iko da isa da mulki na gargajiya, wanda al'umma ta yarda da wanda zai shugabance ta. Ana gudanar da haka ta hanyar gado, ko kuma ta hanyar ya}i, a wancen lokaci mai nisa. Sarauta mulki ne na jama'a, tun daga mai unguwa da dagaci da hakimi zuwa *Sarki* na yanka wanda yake da ikon kashe mutum .

Wannan ya sa masana irin su Margery (1937) da Edwin (1937) suka nuna cewa, sarauta a mulkin mallaka iko ne da ke ba saraki da]an }asa karsashi domin ya aiwatar da jagoranci ga al'ummarsa. Ta yadda za su kai ga cim ma manufofin inganta kansu da }asarsu, da kuma neman tabbatar da ci gabansu, ba tare da wata tsangwama ba. Su kuwa 'yan }asa su zama masu bi sau-da-}afa, ga sarakuna wa]anda ke amsar umurni daga Turawan mulki, bin wannan tafarki shi ke kai al'umma ga cin nasara. Akasin haka kuwa sai al'umma ta]an]ana. Duk da irin wannan yanayi, sarakuna na samun damar isar da wasu hukunce-hukunce wa]anda ba su fi }arfinsu ba a tsakanin al'umma, sai dai wannan hanya tana yi ma al'ummar da ake mallaka fatan ci gaba. Daga gargajiya zuwa zamani.

Binciken na fahimtar mulkin sarauta a }ar}ashin Turawan mulki ha]aka ce, ta nuna dabara cikin hikima da nufin taimako ga al'umma. Ko kuma a wayar mata da kai daga gargajiya zuwa zamani. Hakan zai kai ta ga shiga ni-'ya-su. .Kodayake, wai Sarakuna na da ta cewa a wasu ~angarori, to amma tattalin arziki fa wa ke da alhakin sarrafa shi, idan kuwa haka ne ashe da-sake.

2.2.4.1 Mulkin Zamani

Mulkin zamani mulki ne, da ya zo da tsari na zamani, yana da shuwagabanni masu gudanar da shi, wa]anda ba gada suka yi ba. Sannan mulki ne, da ake iya }wata a hannun wani, idan ana ganin ya yi ba daidai ba. Mulki ne da ba a iya gudanar da shi, sai an tara ku]in haraji ta hanyar talakawan da ake mulka. Kuma mulki ne da yake tilasta wa]anda yake mulka, musamman akan wani abin da mulkin yake so ya gudanar.

Wannan ya nuna ke nan sarauta da mulkin mallaka, sun mamaye kusan duk wani lungu na rayuwar al'umma, musamman idan an yi la'akari da bayanin da masanin ya yi, dangane da yanayin shugabanci a arewacin Nijeriya. Domin ya nuna yadda al'ummar da ake shugabanta, ba ta da wani kata~us a ~angaren gudanarwa na sarauta, sai dai a na]a musu]an amshin shata, kusan wannna shi ake kira mulkin zamani.

Michael (1964) yana ganin sarauta a }ar}ashin mulkin mallaka na Ingilishi da Faransa, kusan a iya bugun-gaba da cewa juma ne da jumande, dangane da yadda ake aiwatar da su, domin duk salon mulkin mallakar }asashen ya ta'alla}a ne kan 'yan }asa da sarakuna. Tabbatar da haka kan taimaka ne, wajen isar da }udirorin mulkin mallaka a shiyyoyi. Kodayake, za a iya cewa sun]an bambanta ta fuskar matsayin sarakuna, domin shugabanni ko sarakuna na da]an wani abin cewa ga Turawan mulkin Birtaniya. Wanda hakan ya sa~a da yanayin Turawan mulkin Faransa. Musammana wannan yanayi na dangantaka da sarakuna, duk da cewa Birtaniya ita ce uwa ita ce makar~iya, dangane da mulkin mallaka. Wani lokaci takan saurari wani abin amfani daga 'yan }asa. Wanda take ganin hakan ci gaban su ne, sannan takan taimaka wajen ganin hakan ya gudana. A tsarin yanayin mulkin mallaka na Faransa kuwa, aiwatar da hakan ba dai dai ba ne.

Wannan ya nuna cewa, duk da kusantakar da ke tsakanin }asashen, hakan bai sanya an dace da salon Mulkin Mallaka iri]aya ba. Amma a iya cewa, a wani ~angare a iya samun haka, amma ta fuskar mu'amala da al'ummomin biyu a tsakanin Turawan ta bambanta nesa ba kusa ba.

Shi kuwa Yakubu (2006) da Mani, (1956) .Suna ganin mulkin mallaka a Nijeriya ta Arewa, ya faru ne a lokacin da wasu Turawa suka zo ziyarar }ulla abota da kasuwanci, daga cikin su akwai, Clapperton da Oudney a

shekarar 1920. Sannan akwai Heinrich Barth a shekarar 1950, a hankali sai wannan abota ta sauya salo, ta riki]e zuwa mamaya da ku~ucewar ‘yancin kai, a hannun sarakunan mutanen Arewacin Nijeriya a shekarar 1890.Daga wannan lokaci ne Turawa suka mulki }asar Hausa, a matsayin wani ~angare na masarautar Ingila, irin wannan mallakewar da suka yi wa }asar Hausa,da Nijeriya baki]aya shi ake kira Mulkin Mallaka.

Irin salon Mulkin da Turawa su ka yi wa sarautar al’ummar Hausawa. Ba salon mulki ne na kai-tsaye ba, salon mulki ne na dabara, da kuma fakewa a }ar}ashin Sarakunan. Domin al’ummar Hausawa tana }ar}ashin jagorancin Sarakuna ne. su kuma Sarakuna su na kar~ar iko, daga hannun Turawan Mulki. Kusan a iya cewa, wannan shi ne ake kira da Mulkin Mulaka’u.

A ~angaren Faransa kuwa Betts (1961).Cewa ya yi Turawan mulki a }asar Nijer sun bi sahun ‘yan’uwansu na Nijeriya, sai dai yanayin ba]aya ba. Mulkin mallaka a Nijer, shi ne lokacin da Turawan Faransa suka shigo Jamhuriyar Nijer, sun tilasta sarakuna da ‘yan }asar Nijer *(Assimilation)* , da su watsar da al’adunsu da addini, da kuma yanayin sanya tufafinsu, komai na rayuwa ya koma iri]aya da na Faransa; wannan tilasci ya faru ne, saboda Turawan Faransa suna alfahari da wayewa. Haka Faransa take ganin yana da kyau ta nuna fifikonta, a kan wa]anda take gani wai }as}antattu ne ‘yan Afirka. Wannan ya sa ta]auki ‘yan Afirika, wa]anda suka sauya]abi’unsu

da tunaninsu, daidai da Baturen Faransa a matsayin ‘yan Faransa. Saboda sun zubar da al’adunsu sun kama nata.

Dangane da abin da masanin ya bayyana, za a iya fahimtar yanayin sarauta a mulkin mallaka a Nijer, ana aiwatar da ita ne kai tsaye cikin tilasci, da kuma sauya akalar]abi’u da al’adun al’ummar Nijer, saboda haka an mallake su ta hanyar dole. Babu wata dabara ko wata hikima daga Turawan mulkin illa faransantar da jama’ar Nijer da Turawan Faransa suka yi. Wannan ya nuna mana cewa, za a iya samun irin wannan sauyi a yanayin habaracen tatsuniyarsu, idan har an yi la’akari, da yadda suka musaya al’adun Hausawan Nijer da na Turawan mulki.

2.2.4.2 Mulkin Gargajiya

Mulkin gargajiya mulki ne, wanda yake da *Sarki* na gargajiya, kuma shi ne shugaban wa]annan al’ummomi, kuma wannan sarauta ana gadon ta ne, tun daga kaka da kakanni. Sannan mulki ne wanda yake da mataimaka daga kowane ~angare na wa]annan yankunan al’ummar. Domin a nan ne, ake samun hakimai da dagata, da masu unguwanni, duk wa]annan su ne, suke gudanar da mulki na gargajiya tun kafin Turawan Mulki su shigo }asar Hausa. Wannan ya sa masana irin Alhassan (1988) da wasu, suke cewa a tsarin mulki na gargajiya, kowace al’umma tana da yanayi na yadda take gudanar da zamantakewarta. Saboda ko a yanayin mu’amala, tsakanin Turawan mulki da wanda ake mulka akwai dangantaka, haka ya sa wasu ke ganin

yanayin zamantakewa tsakanin Hausawa yanayi ne na addini. domin yanayi ne da ya shafi abubuwa da dama na rayuwa. Shi kuwa Gwadabe (2010) ya bayyana cewa mulkin gargajiya, yana da }a'idoji, tun kafin Turawan mulkin mallaka su shigo. Sannan kuma koda suka zo, musamman masarautar Kano tana da tsari na shugabanci na gargajiya. Wanda da shi ne, masarauta ke gudanar da al'ummarta. Amma Mani (1956) ya nuna cewa Mulkin gargajiya mulki ne da yake da tsari na sarauta. Sannan kuma mulkin Turawan ya dogara ne da mulkin gargajiya. Domin yadda suke tafiya da tsari irin wanda zai taimaka wa juna. Daga bisani sai Turawa suna jingina da Mulkin gargajiya domin su gudanar da na su.

Har ila yau, a iya cewa zamantakewar da Turawan Mulkin Mallaka suka yi, da Hausawa a Nijeriya, su ma hakan ya taimaka wa Turawan Mulki, wajen gudanar da nasu. Hakan na iya haifar da tasirin Turawa a cikin mulkin su. Ko a cikin tatsuniyar Hausawan. Misali idan aka dubi yadda wasu Hausawa, suka ba Turawan mulki suna. Dangane da ayyukansu a tsakaninsu da juna. Wannan ya sa aka sami tasirin la}abi, wanda aka ri}a kiran Turawan mulki.

2.3 Habarcen Hausa

Habarce kalma ce wadda aka aro daga Larabci. 'الخبر' kuma take nufin labari kowane iri. Amma wani lokaci kalmar tana]aukar labari na gaskiya wanda ba }ir}irarre ba daga wani. Misali inda Allah yake cewa a cikin Al}ur'ani

‘’ان الله خبير بما تعملون…’’ Allah mai ba da labari ne ga dukkan abin da mutane suke aikatawa. (Sura , 59 Aya, 18).

Kodayake Abdurrahman (1981) yana ganin cewa kalmar ‘habar’ a lugga ta larabci ta samo asali ne daga ‘al-khabar’ watau }asa mai yashi wacce ba laushi a tare da ita. Amma a cikin zantukan hikima na Larabci suna cewa ‘Duk wanda ya nisanci }asa mai yashi lallai ya tsira daga }ura’. Haka kuma ya }ara da cewa harshen Larabci na]aukar duk wata magana ta Larabawa, ba ta wuce ko dai a sanar da mai sauraro wani abu sabo, ko kuma a jaddada masa abin da ya sani, ko ya gaskata ko akasin haka.

Masanan Hadisi kamar su Abdulwahid (2012) da Mahmud (1996) da Ahmad (2009) kuwa suna kallon kalmar ‘habar’ musamman ta ~angaren hadisi da cewa fa]in duk wani abu da ya shafi wani aiki ko zance, wanda Annabi ya aikata. Amma a wajen Muhmud (1996) kalmar ‘habar’ tana nufi gwani wajen iya na}altar yadda inganci ko rashin inganci yake na ‘habari’ Idan mutum ya san wannan ya zama ‘habarul umma’ ke nan. Shi kuwa Hashim (2005) cewa yake yi, ai kalmar ‘habar’ tana nufin mutum ya iya jero wani abu da ya wakana, da yadda ya wakana ba tare da }ari ko ragi ba. Idan an sami haka, to wannan shi ake kira da ‘habar’. Abdurrahman (1981) ya sake }arawa da cewa, ai habarce yana nufin ba da labarin duk wani aiki ko zance, ko siffanta wata halitta ta Annabi, shi ake kira habar.

Wannan ya nuna kenan, kalmar ‘habarce’ wadda Hausawa suka aro, kusan tana da ma’ana iri]aya daga asali, domin kusan daga masana Hadisi, da kuma masana lugga a Larabci, duk suna kallon wannan kalma da cewa tana]aukar ba da labari a ha}i}aninsa. Haka kuma ko da Hausawa sun sauya wani abu, na asalin kalmar, a iya cewa tana tafiya da ma’anarta ta asali. Watau labari ne ake bayarwa na baka ko rubutacce, kamar yadda masana Hadisi suka bayyana.

Shi kuwa Muhammad (2004) wanda daga gare shi binciken ya sami wannan kalma, yakan bayyana ta da cewa kalma ce ararriya daga harshen Larabci, sai Hausawa suka Hausantar da ita, suka sauya ta ta koma tatsuniya, daga Larabci ‘الخبر’ ‘khabar’ ta koma ‘habar’ ta koma habarce wadda take nufin labari }ir}irarre,wanda ya ha]a da tatsuniya da }issa da hikaya da tarihihi da almara da kandamin labari da sauransu, sannan habarcen yana iya kasancewa rubutacce ko na baka. (Muhammad 2005, ajin digiri na tsakiya)

Masana irin su Robinson (1913) da Muhammad (2004) da Hashim (2005) kuwa suna fahimtar cewa kalmar tatsuniya tana nufin labari }ir}irarre wanda ake habarta shi da baka ko rubutacce. Sai dai Hashim yana kallon cewa ba kawai labari ba, ya kasance labari ne na ha}i}a, wanda mai magana ke furtawa, sannan labarin ya iya bayyana ha}i}anin kan shi ga mai sauraro.

Wasu kuwa irin su Ahmad (2004) da Aliyu (2008) sun ha]u a ra'ayi guda cewa kalmar 'alhabar' tana nufin duk wani zance wanda yake bayyana wata ma'amala a cikin jumla. Kodayake, Aliyu (2008) yana fahimtar cewa kalmar tana tabbatar da ha}i}anin zance ne, yadda za a fa'idantu da shi a lokacin da ake magana.

Wannan yana nuni da cewa masanan suna kallon kalmar ne ta fuskar nahawu, domin sun bayyana yadda kalmar za ta iya kasancewa a cikin jumla, kenan habar a wurin su zance ne wanda yake tafiya da yanayi na }a'idar harshe.

Kodayake, Hashim (2005) ya }ara da cewa kalmar tana]aukar duk wani habar na gaskiya ko wanda aka }ir}ira. Watau ko dai kalmar habar ta]auki labari na gaskiya tsantsa ko kuma habari ne na wanda aka }ir}ira.

Wannan fahimta ba ta kauce yadda Hausawa suka sauya kalmar daga asali ba, haka kuma ko a harshen Huasa tana]aukar wannan fahimta ta wannan masani. Amma su kuwa masana hadisi suna kallon ta ne ta hanyar abin da ya danganci ruwaya a hadisi, daga Manzon tsira zuwa sauran al'umma na duniya.

2.3.1 Nau'o'in Habarce

Tatsuniya tana da nau'o'in wa]anda a mafi yawan binciken ba a yi maganarsu ba, ba a warware tsakanin zare da abawa ba, akan iya samun ru]ani daga mai sauraro ko mai karatu, saboda haka tatsuniya tana da nau'o'i wa]anda suka

ke~anta da ita, domin daga cikin wa]annan nau'o'i ne, ake iya ware wa]anda ake bu}ata a wannan aiki, sannan kuma a gane wane nau'i ne ake magana a kai, nau'o'in tatsuniya suna da kusanci da juna a wa]ansu muhallai na ilimi, wanda kusan ya zama wajibi a bambance tsakaninsu a hanyar nazari.

Masana sun bayyana tatsunuya a matsayin makaranta wadda Hausawa ke amfani da ita wajen ilmantar da al'ummarsu, masana irin su Bichi (1987) da Ahmad (1997) da Gusau (2000) duk sun bayyana yadda ake gudanar da tatsuniya da kuma muhallin da ake aiwatar da ita, sannan kuma sun nuna wa]anda ake yi wa tatsuniyar. Saboda haka tatsuniya tana]aya daga cikin nau'o'in tatsuniya wa]anda za a nazarta.

2.3.1.1 Kacici-Kacici

Masana sun tattauna kan abin da ya shafi, wannan nau'i na tatsuniya kacici-kacici irin su Junaidu (2007) da [angambo (2008) sun bayyana tatsuniya kacici-kacici da cewa, tatsuniya ce, wadda ake gudanar da ita ta hanyar, tambaya da kuma ba da amsa, wani lokaci tana gudana ne, a lokacin da yara suka taru, sannan idan mai tambaya ya fahimci ba a ba shi amsa ba, sai yara masu sauraro su ba shi gari, sai ya ba da amsa. Sannan sun bayyana yadda ake aiwatar da wannan kacici-kacici kamar haka :

Mai Tambaya	**Masu ba da Amsa**
i. {ulun-}ulu fita	i. Gauta
ii. Matar }ulu fita	ii. Yalo
iii. Shirim ba ci ba	iii. Baba

haka ake aiwarar da tatsuniya kacici-kacici, kamar yadda masana suka bayyana. Kodayake, wannan tatsuniya ba ta daga cikin, tatsuniyoyin da za a nazarta.

2.3.1.2 Mai Labari

Tatsuniya mai labari labari ne, }ir}irarre wanda ake }ir}ira, domin a habarta wa yara su saurara. Har ila yau,, tatsuniya labari masana da dama sun ce wani abu, misali masana irin su Gusau (2000) da Junaidu (2007) da [angambo (2008) sun bayyana tatsuniya da tatsuniya ce da ake gudanar da ita, wajen gina yara a kan tarbiyya, da kuma nuna musa, yadda ake zaman yau da gobe a rayuwar gaba. Sannan masanan sun nuna ana gudanar da ita ne, a wuri na musamman, da kuma lokaci na musamman, sannan kuma ba kowane yake habarta tatsuniya ba, sai tsofaffi wa]anda suka san rayuwa jiya da yau, kuma su ne, ke iya]aure *Gizo*, a lokacin da bu}ata ta taso. Saboda haka akwai ala}a da wannan nazari, ta yadda ake aiwatar da tatsuniyar, dangane da wuri da kuma lokacin aiwatarwa.

2.3.2 Almara

Masana irin su Gusau (2007) da Junaidu (2007) sun bayyana almara da cewa labari ne wanda ake bayyana ayyukan mutane, sannan hanya ce ta wasa }wa}walwa ta hanyar ba da labari, sai mutum ya warware. Ta wannan hanyar ce a za a bijiro da matsala a cikin labari, mai sauraro zai warware ta amfani da hikimar da yake da ita, Kodayake Gusau (2007) ya }ara da cewa almara ta yi

kama da gaskiya domin ba a maganar dabbobi ko bishiyoyi, sai dai labarin ayyukan wasu al'ummomi wadda take ba da nisha]i da annashuwa.

2.3.3 Hikaya

Haka hikaya masana irin su Junaidu (2001) da Gusau (2007) sun bayyana cewa hikaya labari ne wanda ake ba da wa ya }unshi mala'iku da mutane da dabbobi ko tsuntsaye ko }wari. Shi kuwa Gusau (2007) ya }ara da cewa labari ne wanda ake na}altowa ko cirantowa, wadda take da ala}a da tarihin wani mutum a cikin al'umma, kuma wannna na}altowar ba dole ba ne ta zama gaskiya ba.

Saboda haka a iya fahimtar hikaya a matsayin labari na musamman, wanda wannan labari ake }ir}iro shi, walau ko dai ya }unshi wani mutum daga cikin al'umma ko kuma wanin haka, kenan hikaya tana]aukar wani kaso na nau'i daga cikin nau'o'in tatsuniya.

2.3.4 Tarihihi

Shi kuwa tarihihi masana irin su Zarru} (2001) da Arthur (2006) da Gusau (2007) suna fahimtar tarihihi labari ne na ha}i}a wanda yake da dangantaka da wasu abubuwa da suka ta~a faruwa na al'umma, sai dai akan yi }arin gishiri a cikin sa. Haka kuma tarihihi na iya kasancewa tarihin da aka cu]anya shi a tsakanin }arya da gaskiya. Amma Gusau (2007) sai ya }ara da cewa tarihihi tarihi ne gur~atacce wanda aka cu]anya shi tsakanin }arya da gaskiya,

sannan kuma aka cusa masa wasu sinadarai marasa kan gado na soki burutsu, har ya fita daga ainihin lamarinsa na gaskiya.

Wannan ya nuna kenan tarihihi yana bayyana asali ko tarihin wasu al'umma, wanda ake cusa masa wasu kalmomi wa]anda suka sauya shi daga yadda yake a asali, domin da yawa ana amfani da tarihihi wajen gwarzanta wata al'umma ko kuma danganta wannan al'umma da wasu, saboda neman fifiko ka akasin haka.

2.3.5 Labari

Masana sun tattauna kan labari irin su Zarru} da Alhassan da Kafin-Hausa (2001) da cewa duk wani abu da ya danganci sanar da wani game da wani abu, sannan labari yana kasancewa abu ne mai kai da gindi kuma yana da }anshin gaskiya, shi kuwa Gusau (2007) cewa ya yi labari shi ne wanda ake ba da wa, wanda ya }unshi mala'iku da mutane da dabbobi da tsuntsaye ko }wari.

Labari yana da ala}a da abin da ya shafi gaskiya, duk da cewa shi ma ana }ir}irarra shi, sannan kuma ya kusanci sanar da mutum wani abu dangane da abubuwan rayuwa. Haka kuma labari kan]auki sauran nau'o'in abubuwa wa]anda suke kewaye da al'umma kamar dabbobi da sauransu.

2.3.6 {issa

{issa wasu masana na ganin cewa labari ce, amma ta bambanta da sauran tatsuniya na baka, domin ita }issa ana samun ta ne daga labarai wa]anda suke da ala}a da addini, saboda haka }issa labari ne na gaskiya, wanda Allah ne ka]ai yake habartawa ga annabawansa ko kuma Mala'iku, kuma da wannan ne wasu masana ke ganin ai cikakken }issa tana daga cikin sifa ta Allah, domin shi ne ka]ai ke iya ba da }issar yadda abu yake komai tsawon lokaci, ba tare da an sami ragi ko }ari ba, ko kuma mance wani abu daga abin da ake bu}ata a }issa, ko kuma a ce sai wani ya tuna masa wani ~angare, duk wannan ya koru ga Allah a yanayin shi na zama mai ba da labari.

Ita kuwa }issa za a habarta maka komai na abin da ake son a habarta maka, komai tsawon lokacin abin, sannan ba za ka sani an tauye wani ~angare ba, ko kuma an manta da wani sashe ba, domin mai ba da ita baya mance komai na abin da yake son ya ba da }issar shi.

2.3.7 Kandamin Labari

Kandamin labari, labari ne wanda yake cikin nau'i na tatsuniya, sai dai shi kandamin labari a iya cewa kamar yadda masana ke bayani, labari ne wanda yake da siga ko sifa irin ta wa}a, amma kuma ba wa}ar ba ce, domin shi labari ne wanda a iya cewa yana da tsawon da za a iya kwana ana ba da shi ba a gama ba.

Wasu masana irin su Walte (1987) da Arthur (2006) suna cewa kandamin labari, labari ne irin wanda ake habarta shi ta hanyar }ir}ira, wani lokaci labari wanda ya faru, amma sai a zuzuta sigogin labarin, musamman abin da ya shafi jarunta ko makamantan haka.

2.4 Tatsuniya

Masana da manazarta sun tofa albarkacin bakinsu dangane da yadda suke kallon tatsuniya, ta fuskar abubuwan da ta }unsa. Masana irin su Edgar (1911) da Westly (1967) da Finnegan (1977) Skinner (1980), da Connie lee (1981) da Rufa'i (1982) da Bichi (1987) da Furniss, (1995) da Stephens (1995) da da Ahmad (1997) Yahaya (1999) da {araye, (2001) da Gusau (2006) da Junaidu (2007), sun kalli tatsuniya ta fuskar ma'ana da salo da jigo da yanayi da taurari da zubi da kayan cikinta da lokacinta da wa]anda ake yi wa da sauransu, saboda haka wa]annan duk wasu abubuwa ne da ake iya gani tattare da tatsuniya koma fiye.

Haka kuma Charles (1974) da Ahmad (1997) da Gusau (2006) sun bayyana cewa tatsuniya ba wani abu ne sabo ba, kusan a iya samun haka a harshen kusan kowace irin al'umma. Domin ta hanyar tatsuniyar al'umma ne ake iya sauya tunanin al'ummar. Dangane da yadda ake bu}ata ta zama ta fuska radabi da tarihi. Har ila yau,, masanan sun }ara da cewa, tatsuniya zance ne, wanda yake da da]in sauraro, musamman idan ana rera wa}a, wadda take jawo hankalin mai sauraro. Haka kuma sun bayyana tatsuniya

da cewa, yana]auke da wasu muhimman abubuwa, da ake iya fahimtar al'adun jama'a, Kodayake,, wasu masanan addini suna]aukar tatsuniya }ir}ira ce, amma ai yana haifar da nisha]i, sannan ga ilmantarwa, da kuma sanin wasu al'adu da halayyar jama'a, har ila yau masanan sun yi nuni da cewa, kandamin labari bai iya ha]e komai, na halayyar al'umma, kamar yadda tatsuniya take]auke da kusan komai, na rayuwar al'umma, domin tatsuniya kusan itace uwa-uba wajen tattara, ko sauya tunanin jama'a nan da nan.

Walte (1987) cewa ya yi }ir}irarrun labarai irin su tatsuniya, kusan su ke]auke da kusan duk wasu al'amuran rayuwa na al'umma. Wanda ya ha]a da tunani, da harshe da al'adu da tarihi da sauransu. Har wa yau, ya jaddada cewa mafi yawa daga al'ummomin da suka ci gaba, sun kwaikwayi da dama daga tatsuniyansu ta asali, saboda suna]auke da muhimman abubuwan rayuwa. Kenan al'ummomi da yawa sun sami ci gaban su ne, ta hanyar amfani da wasu abubuwan da nau'o'in tatsuniyar take }unshe da shi.

Idan kuwa haka abin yake, ya yi dai dai da bayanin James (1987) inda yake cewa }ir}irarriyar tatsuniya, tana haifar da inganta tarbiyya, da tsayiwa a kan]abi'u da al'adu na asali. Sannan sai ya yi nuni da cewa, su kuwa }ir}irarun labarai na yau. Kusan su ne kanwa uwar gami wajen haifar da tashin-tashina a al'umma. Domin }agaggun labarai kamar tatsuniya, suke

ha]e kan al'umma da kuma tafiya da murya]aya wajen kauda miyagun halaye na tir. Sannan yake cewa tatsuniya kusan ita ke ceto rayuwar yara daga gur~ata.

Dangane da abin da masana suka tattauna, kan tatsuniya a iya cewa tatsuniya wani bakandamen mashigi ne, wanda yake kusan dai-dai ta rayuwar al'umma ta kusan kowace irin hanya, domin a sami al'umma ingantatta. Idan kuwa haka ne samun tasirin wasu ba}in al'umma a cikin tatsuniyar Nijeriya da Nijer a fili yake, sai dai kawai wanda yake gani garara-garara dangane da abin da ya shafi rayuwa ta asali.

Shi kuwa William (1978) da James (1978) cewa suka yi ba a iya tantance tsakanin tatsuniya da taimakon da take ba da wa, wajen ci gaban al'umma. Domin ta hanyar tatsuniya ake iya tsara yadda ake bu}atar al'umma ta kasance ko ci gabanta. Sannan kuma tatsuniya kusan kamar hanta ce da jini a tsakanin ta da al'umma, domin da harshe ake aiwatar da su,ta hanyar tatsuniya mutum na iya zama cikakken]an kishin }asa nagari, saboda tatsuniya ta }unshi kusan duk wasu kyawawan]abi'u da al'adu na wannan al'umma.

Haka Gusau (2006) cewa ya yi idan aka dubi tatsuniya ta fuskar nau'o'inta, da kuma sauran sassa, za a fihimci tana]auke da]ebe kewa, da kuma cire alhini

musamman ga amare. Sannan tatsuniya tana ginuwa ne, a yanayin gargajiyar al'adar Hausawa. Haka kuma Hausawa suna amfani da ita, wajen koyawa 'ya'yansu wasu darussan zaman duniya. Har wa yau, akan ha]a }arya da gaskiya ne wajen tada tatsuniya, domina cim ma manufa ta gari. Haka kuma tatsuniya tana tafiya da lokaci, wannan ne ya sa ake ganin, da wuya a wannan lokaci a iya samun, wanda zai habarta tatsuniya ta }unshi hikimomi, da fasahar harshe, irin wanda aka saba ji, tun a wancan lokaci. Duk da yake a yau ana iya samun tsofaffi suna habarta tatsuniya, amma zamani ya sauya musu tunani, sai dai ana amfani da salo mai sau}i, wanda ake saurin ganewa da kuma rangwame wajen isar da sa}on tatsuniya.

Anya mai wannan bincike bai]ebo da yawa ba, yadda yake ganin cewa abu ne mai wahala a wannan lolaci a sami wanda zai habarta tatsuniya, ta }unshi hikimomi da fasaha kamar da,sai dai kar a manta kamar yadda nazarin ke son gano wasu sauye-sauye, na kamanni ko bambanci a tattare da tatsuniyar Nijeriya da Nijer, dangane da zamantakewa da kuma cu]anya da wasu al'ummomi. Nazarin bai ganin adabi har kullum yana tafiya ne da yadda jama'a suke sauyawa, dangane da bigire da kuma yanayi.

Shi kuwa Yahaya (1992) ya]auki tatsuniya a matsayin wani labari na ka, kuma }agagge wanda ake aiwatar da shi ga yara,a]akin tsohuwa, ko a wani wuri na musamman, domin nisha]antarwa da ilmantarwa da sauransu.

Wannan ya nuna tatsuniya ta zama wani katafaren masaki, wanda yake]auke da ilimi, da kuma nisha]i, da yanayin rayuwar al'ummar da ake gudanar da ita. Sannan kuma ga muhalli na musamman, wanda nan ake aiwatar da ita. Wannan yana nufin ba a aiwatar da tatsuniya sai a wuri na musamman. Idan an sami sauyin bigire ko yanayi fa ? ai tatsuniya ta wuce nisha]antarwa, sai dai ilmantar wa, kamar yadda wannan bincike yake hararowa.

Irin wannan fahimta ta yi kusan daidai da abin da masana ke cewa, kamar irin su Umar (1987) ai tatsuniya labari ne }agagge da ake shiryawa game da *Gizo* da waninsa, wadda take }unshe da wani darasi, sannan kuma take]auke da manufa ta musamman, wadda tana cike da hikimomi da sauransu. Har ila yau, ya }ara da cewa, tatsuniya yara ake habarta wa, kuma tsofaffi su ne aka fi sani da habarta tatsuniya, a wuri na musamman kamar]akin amarya ko a taya ta]e~e kewa.

Wannan ya nuna yadda a wancan lokaci yadda al'ummar Hausawa ke]aukar tatsuniya da muhimmancin gaske idan an yi la'akari da muhimmancin da ake ba ta da kuma lokaci ke~a~~e, tare da ilmantarwa da nisha]antarwa. Kodayake mai nazarin ya }o}arta, amma ai tatsuniya ta wuce a yi nazarin muhalli ko nisha]antarwa, domin wasu na ganin ta }unshi kusan komai na

tarbiyya. Idan haka ne me ya sa za a tsaya kawai a nazarin muhalli da kuma nisha]i da kuma]e~e kewa.

Kodayake, ba a raba hanta da jini, ‘yar dangantakar da ke tsakanin wancan nazari, da wannan bai wuce a suna ba watau tatsuniya. Ba ragi ba da]i.

Masana irin su Yahaya (1971) da Ahmad (1997) Junaidu (2007) sun bayyana muhimmanci, da kuma yadda tatsuniya take ilmantar da al’ummar Hausawa a wancan lokaci. Haka ya sa wasu ke nuni da alfanun da ke }unshe a cikin tatsuniya, musamman wajen tarbiyyar yara da kuma gwada wa al’ummarsu iya zaman duniya, inda aka ba da misali daga tatsuniyar kura da [an-auta, yadda wannan tatsuniya take nuna duk wanda ya }i maganar mahaifansa zai ga ba kyau, da kuma tatsuniyar *Bora da Mowa*. Ita kuma wajen nuna tawali’u. Sannan sun }ara da cewa, daga cikin alfanun da ake iya samu daga tatsuniya, takan ha]a zumunci a tsakanin ma}wabta, yara kan ha]u daga gidajen ma}wabta. Haka tana da]a taimakawa, wajen taskace adabi da tarihin al’umma da tattalin arziki.

A wani }auli kuma Junaidu (2007) ya }ara da cewa tatsuniya zancen }anzon-kurege ne, wanda babu gaskiya. Hausawa na shirya tatsuniya ba domin komai ba, sai kawai domin nisha]i da hira. Sannan akan gudanar da ita ne, a mafi yawan lokuta a gidajen da aka yi amarya, yara ne ke sauraro daga bakin

tsofaffi. Har ila yau, sun }ara da cewa tana da lokaci na musamman. Kodayake, sun raba tatsuniyar gida biyu. Akwai tatsuniya labari, da kuma tatsuniya kacici-kacici. Bugu da }ari, sun bayyana hanyar da za a iya }ir}irar tatsuniya, domin ta dace da abin da ake bu}ata ta koyar ga masu sauraro.

Shi kuwa [angambo (2008), cewa ya yi Hausawa na cewa ‘kowa da irin sa hularsa’. Idan wasu na kallon tatsuniya da idon hagu, wasu kuwa da idon dama suke kallon ta. Wannan ne ya bayyana yadda wasu masana irin su Yahaya (1971), da Ahmad (1997) da Gusau (2006) ke kallon tatsuniya, a matsayin labari mai]auke da wasu fitattun taurari, kamar su *Gizo* da }o}i da *Dodo* da kura, da mutane da sauransu. Hausawa na sanya wa]annan abubuwa ne, domin su dace da matsayin ta na makaranta, musamman wajen koyar da tarbiyya ko halayen }warai.

Wasu kuwa irin su Skinner (1980) da Ahmad (1997) na nuna cewa, tatsuniya labari ne }ir}irarre, wanda ake habarta shi da yamma. Sannan masu habarta tatsuniyar ba su wuce yara da mata ba. Kodayake, ya }ara da cewa masana na yin nuni da cewa, tatsuniya ta ha]u da }orafi daga malamai na addini,ganin cewa }ir}ira ce ba gaskiya ba ce, duk da cewa matsayin tatsuniya a cikin al’ummar Hausawa ba]aya yake da sauran al’ummomi ba.

Idan an lura da yadda masana suka bayyana fahimtarsu dangane da tatsuniya, za a fahimci bai wuce magana kan muhalli ko lokaci ko tarbiyya ko kuma makaranta. A yanzu a tsaya ana maganar muhalli ko lokaci a tatsuniya ai an wuce nan. Domin al'adar da ke cikin tatsuniya, ta wuce nisha]i ko]e~e kewa ko wani abu. Idan an ce a tsaya a haka, to me aka yi ke nan, wannan ya nuna an yi wa tatsuniya sanin damisar Bunu ko kuma tarna}i.

Wasu kuwa irin su Gusau (2006) ya bayyana taurarin cikin tatsuniya, da cewa akwai wa]anda ba da su ake fara wa ba. Sannan da kuma wa]anda ake fara wa da su. Haka kuma akwai wasu sifofi da suka ke~anta ga taurarin cikin tatsuniya. Sai suka bayyana cewa kowane tauraro, yana da sifofi da]abi'u wa]anda suka ka~anta gare shi, kuma da su yake fitowa a kowace tatsuniya.

Wannan magana ta masanan ta ta'alla}a ne, kusan a kayan cikin tatsuniya, musamman taurari yadda suke ~arjewa a cikin tatsuniya. Haka su ma masanan sun waiwayi tarihin nazarin tatsuniya, a inda suke }orafin cewa, musammam rashin wadatattun tatsuniyoyin da aka wallafa domin nazari. Hakan yana hana ruwa gudu a fagen nazarin tatsuniya. Haka kuma sun fito da rawar da tauraro a cikin tatsuniya yake takawa. Hakan ya tabbata ne, ta hanyar nazarin wasu tatsuniyoyi, kamar guda talatin da]aya da babban tauraro kamar *Gizo*, wannan ya jawo hankalin masanan, har suka karkasa

tatsuniyoyi dangane da yanayin su ko kayan cikinsu. Sannan sun kawo sigogin da suka ha]u suka gina tatsuniya. Masanan sun bugi-jaki-sun-bugi-taiki,dangane da kusan duk wani abu da ya shafi tatsuniya.

Kodayake idan an yi la'akari da kusan abin da masana ke yin tsokaci a kai musamman Propp (1968) da yake hangen wai babu isassun tatsuniyar nazari. Indai ba masanin yana yi ma tatsuniyar sanin hatsin-bara ba ne,ko kuwa ya manta da]imbin tatsuniyar da Edgar (1911) ya taskace da Gusau (2006) da Yahaya (1999) da Ahmad (1997) da Skinner (1997) da Bukar (2013) da sauran masana da yawa, in kuwa an san da wa]annan nazari me ya kawo haka. Sai dai ya bayyana wani muhimmin zance, yadda mawari ke sarrafa tauraro yadda yake bu}ata, da irin rawar da yake so tauraron ya taka wannan kyakkyawar dangantaka ce da batun.

Sai Ahmad (1997) ya sake cewa wannan ya zaburar da hukuma wajen ha~aka adabi, a lokacin da ta]auki a niyar farfa]o da al'adun gargajiya.Wanda hakan ya ha]a da cibiyoyin nazarin al'adun gargajiya. A kusan kowace jiha, da gidajen rediyo da sauransu. Ta wannan hanyar ce, aka ri}a sanya yara a makarantun firamare, suna habarta tatsuniyoyi ana taskacewa. Har ila yau,, wannan ya sanya gidan rediyo Nijeriya,]aukar Alhaji Barau Zariya ya rin}a habarta tatsuniya, domin masu sauraro a shekarar 1960. Daga nan sai aka }ara da Abdullahi Sani makarantar lungu a matsayin mai ba da

tatsuniya a shekarar 1975. Duk wa]annan tatsuniyoyi a kan yi su ne, domin nunar da yara kyawawan]abi'u da al'adu nagari.

Ke nan daga }aulin masanin, za a fahimci cewa tatsuniya tana matsayin wani tubali, wanda ake iya gina al'umma ta kasance abin da ake fata.Sannan kuma ta zama wani tsani, da ake hawa domin le}o kyawawan al'adun ta na tarbiyyatar da al'ummata.

2.4.1 Sifofin Habarcen Tatsuniya

Ana iya fahimtar kusan kowane irin abu ne ta hanyar yadda sifofinsa suke, wani lokaci sifofin su ne kusan jagora ga iya gane yadda wannan abin yake, koda kuwa an sami wani sauyin yanayi, ko kuma ci gaba dangan eda wannan abin da ake bayani.

2.4.1.2 Hawa da Sauka

Masana da dama irin su Trinya (2015) ya yi nuni da cewa tatsuniya tana da sifofi wa]anda ake iya fahimtar shi da su, musamman idan an sami gwanin mawari wanda ya iya warwara, haka kuma wa]annan sifofi kusan suna iya kasancewa }ashin bayan shi kan sa tatsuniyan, saboda wani lokaci yakan zama dole ga mai warwara sai ya fa]i wasu daga cikin sifofin kafin ya fara warwara.

Wani daga cikin masanan da aka bayyana a sama ya nuna hawa da sauka na tatsuniya a inda ya ba da misali na wata tatsuniya inda ya nuna cewa, idan ana

maganr hawa ana nufin tatsuniya ta yi sama, watau duk taurarin da masu sauraro suka sani su shiga wata matsala ta yadda za su za}u wajen ganin ya ya za a warware wannan matsalar, watau samun matsala wadda ake neman yadda za a warware ta shi ake kira da hawa. Sannan sauka kuwa yadda labarin zai fara silmiyowa }asa yana gangarowa, ana warware matsalar a hankali har zuwa lokacin da za a kawo }arshen ta, saboda haka hawa da sauka suna daga cikin sifofi na tatsuniya.

2.4.1.3 Bu]ewa da Rufewa

Farawa ko rufewa a tatsuniya yana da muhimmacin gaske. Domin da yawa mai sauraro, da zarar ya ji an fara furta wa]ansu kalmomi na fara tatsuniya, babu wani abu da zai zo a tunanin wanda ya ji wannan furuci sai tatsuniya ake so a gabatar. Kodayake masana irin su Bichi (1987) da Ahmad (1997) da Gusau (2006) suna ganin cewa wannan kalma wadda ake fara bu]e tatsuniya da ita, kuma kalma ce wadda take }ulla dangantaka a tsakanin mawari da mai sauraro. Ko kuma kalma ce da ke sanya za}uwa da zumu]i a zuciyar mai sauraron warwara.

Haka kuma masana irin su Ahmad (1997) da Gusau (2006) da Usman, (2014) suna fahimtar cewa kusan mabu]i da murufi a tatsuniya sifofi ne da ake amfani da su wajen sanya mai sauraron warwara za a fara, da kuma nuna ma mai sauraro an kawo }arshen warwara. Kodayake Usman (2014) yana ganin mabu]i da kuma murfi na fara aiwatar da tatsuniya suna daga cikin manyan

sifofi, wa]anda kusan duk]an asalin harshe na wannan tatsuniya da jin mai warwara ya furta su, babu wata tantama ya san mai za a warware. Haka Gusau (2000) ya }ara tabbatar da wannan }auli da Bichi (1987) da Ahmad (1997) duk sun amince da cewa mabu]i da murfi su ma kusan wani ~angare ne da ake iya tantance tatsuniya da shi, wanda da shi ne mai sauraro ke iya fahimtar an zo }arshe ko kuma za a fara warwara.

Kodayake Connie lee (1981) ta tabbatar da haka amma, sai ta yi togaciya a wasu wurare, inda take nuna cewa ai ba kowane tatsuniya yake da mabu]i ba ko murufi, musamman a tatsuniyoyin }asashen Afirka.

Wannan ya nuna ke nan salon bu]ewa da kuma rufewa yana daga cikin sifofin tatsuniya, a iya cewa wannan haka yake amma ita Connie lee, (1981) don ta yi nazarin tatsuniyar }asar Nijer sai ta yi ma wannan sifa ku]in gora, da ma ta ce ne, da yawa daga cikin tatsunyoyin }asashen Nijer, ba su faye zuwa da wannan sifa ba, a kusan koyaushe.

Ga misalin yadda wannan sifa take:

Jadawalin Bu]ewa da Rufewa a tatsuniyar Nijeriya

Tatsuniya	**Bu]ewa**	**Amsawa**	**Rufewa**
Tatsuniyar Na-goma	Ga ta nan ga ta nan ku	Ta zo mu ji ta	{urungus kan kusu
Tatsuniyar *Ruwan Bagaja*	Ga tan ga tan ku	Ta zo ta koma	{urungus ga ~ere nan.
Tatsuniyar Ta-Kitse	Tatsuniyar ku dai	Ta zo ta wuce	{urungus kan kusu
Tatsuniyar *Gizo* da Maciji	Ga ta nan ku	Ta zo mu ji ta	{urungus ta }are
Tatsuniyar [antsako da layar }anzo	Ga ta nan ga ta nan ku	Ta zo ta wuce	{urungus kan kusu

Usman, (2014) yana ganin mabu]i da kuma marfi na fara aiwatar da tatsuniya suna daga cikin manyan sifofi, wa]anda kusan duk]an asalin harshe na wannan tatsuniya da jin mai warwara ya furta su, ba bu wata tantama yasan mai za a warware.

Haka Bichi (1987) da Ahmad (1987) da Gusau (2000) sun }ara tabbatar da wannan }auli sun amince da cewa mabu]i da murufi su ma kusan wani ~angare ne da ake iya tantance tatsuniya da shi, wanda da shi ne mai sauraro ke iya fahimtar an zo }arshe ko kuma za a fara warwara.

Kodayake Connie lee (1981) ta tabbatar da haka amma sai ta yi togaciya a wasu wurare, inda take cewa ai ba kowace tatsuniya take da mabu]i ba ko murfi, musamman a wasu tatsuniyoyin }asashen Afirka.

Wannan ya nuna ke nan salon bu]ewa da kuma rufewa, yana daga cikin sifofin tatsuniya. Domin hakan ya sa a iya cewa wannan haka yake, amma ita Connie lee, saboda ta yi nazarin habarcen tatsuniyar Nijer, sai ta yi ma wannan sifa ku]in goro ? dama a ce ta ce ne, am fi samin da yawa daga cikin tatsunyoyin Nijer ba su faye zuwa da wannan sifa ba.

2.4.1.4 Masu Sauraro

Masu sauraro suna daga cikin sifa ta tatsuniya kamar yadda masana suka bayyana cewa masu sauraro suna taka muhimmiyar rawa wajen gane tatsuniya, haka Ahmad (1997) da Gusau (2000) sun ha]u a kan cewa masu sauraro suna da rawar da suke takawa, domin wani lokaci sukan ba da nasu taimakon wajen isar da sa}on tatsuniya ya dire, musammamn wajen aiwatar da wasu tambayoyi wa]anda suke da nasaba da taurarin cikin tatsuniya.

Wani lokaci kuma masu sauraro kan sami natsuwa ko kuma jan hankali, musamman idan an sami gwanin warwara, watau wanda yake rera wa}a a cikin tatsuniyansa. Da yawa daga cikin masu sauraro, sun fi sha'awar mawari gwanin rerawa, yin haka na sanya karsashi da tsuma mai sauraron warwara. Misali kamar haka:

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta 'yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*. (Ahmad, 1997)

Haka kuma :

Ni na goma, ni na goma,
In ni na ci tsuntsun babaye,
Ruwa tafi da ni
Kar ka dawo da ni. (Yahaya, 1974)

2.4.1.5 Mawari

Masana sun bayyana yadda ake iya fahimtar ko wane ne mawari, musamman irin su Cuddan (1977) da Sulaiman (2008) sun ha]u wajen bayyana mawari.

Sun nuna cewa mawari shi ne wanda mai sauraron warwara ke]auka a matsayin mai ba da labari. Mukhtar (2004) cewa ya yi akwai mawari nau'i biyu, akwai wanda yake bayar da labari a cikin labari da kuma mai bayar da labari a bayan labari. Shi kuwa Gray (1994) yana ganin ana iya fahimtar mawari ne ta hanyoyi guda biyu, ko dai a iya fahimtar mawari a matsayin mutum na farko mai magana, ko kuma a matsayin mutum na biyu mai warwara. Amma masanin yana fahimtar cewa, mawari shi ne wanda yake habarta tatsuniya, ta hanyar amfani da taurarinsa wajen sarrafa su, da kuma amfani da muryar da yake bu}ata, domin ta dace da yanayin tauraronsa.

Wannan ya nuna mana, cewa mawari shi ne, mai labarta tatsuniya, a lokacin da mai sauraro ke sauraron warwara daga bakinsa. Haka kuma shi ne wanda ke fitowa a matsayin mutum na farko ko kuma mutum na biyu a cikin tatsuniyarsa. Saboda haka mawari shi ne mai jan ragamar taurari. A duk lokacin da aka ga tauraro ya aikata wani aiki, mai sauraro na iya fahimtar cewa wannan shi ne mawari. Koda kuwa ya fake bayan tauraro, yana amfani da siga ko wani nau'in hali na wannan tauraro.

2.4.1.6 Murya

Muryar mawari murya ce da ke fitowa a matsayin muryar mai ba da tatsuniya, baya ga haka kuma akwai muryar taurarin cikin tatsuniya, wanda wannan murya tana iya kasancewa akan kowane irin nau'ina na halayyar mutane, koda an sami wannan murya tana mai kasancewa mai ba da tausayi ko kuma raini

ko nuna isa ko kuma ban tsoro da sauransu. Domin sau da yawa mai sauraron muryar mawari yakan]auka cewa duk tatsuniyar da ya ji ai muryar mawari ce, wanna ba muryar kowa ba ce illa muryar mawari. Domin masana irin su Mukhtar (2004) da Sulaiman (2008) sun nuna cewa ai mawari ba a iya ganin shi, ko da kuwa an ji da]in tatsuniyar, kuma komai kyan tatsuniya mawari ne ya shiga rigar tauraronsa. Ga misali :

> Wata rana wata mata tana tallar santa, amma idan mutum ya saya, biyan shi ne, idan shekara ta zagayo ya fa]i sunanta. Wanda ya kar~i san, shekara ta gewayo, ya kasa tuna sunan nata, to, za ta jefa shi cikin ruwan gulbi ya mutu. Matar nan ta ding bi rariya-rariya, lungu-lungu, titi, tana shela, tana cewa, ku sai sa, ku sai sa. Da mutum ya kira ta, ta kuma fa]a masa yadda za a biya san, sai ya fasa. Ana cikin haka, sai *Gizo* ya sami labari. Kuma aka gaya masa sharu]]an kar~ar sa, sai ya amince. Gusau (2000 : sh-46)

Daga misalin da aka bayyana a sama wanda aka]auko daga tatsuniyar mace mai sa za a fahimci cewa tana]auke ne da murya, muryar da ba a iya ganin mai ita. Ke nan ya nuna a tatsuniyar mace mai sa tana da murya wadda wani ke iya gane yanayin warwara. Kamar yadda za a ba da wani misali domin a tabbatar da cewa a iya samun muryar mawari a cikin tatsuniya.

> Wata saniya ce in ta haifi]a]aya, za ta kore shi, in kuma uku ne za ta bar su. Shi ke na sai wata rana ta sami ciki. Ta haifi]a]aya, sai ta kore shi. Shi ke nan bayan ta kore shi sai ta sake samun wani cikin. Sai ta haifi ‘ya’ya uku sai ta bar su sai ta sa musu suna]aya berum-berum.]aya kuma A-rafshi-mazan dawa,]ayan kuma Asabera’atun.
>
> (Ahmad 1997: sh-214)

Haka wa]annan tatsuniyoyi, daga yadda muryar ke nunawa akwai mai koyan yadda taurarin ke magana. Amma ba a san mai muryar ba, sai dai murya ce ke

fitowa daga bakin wani wanda yake aro domin a ji murya an lokacin da ake gudanar da tatsuniyar.

Har ila yau,, mawari kan yi aron muryar tauraro mareri musamma idan tauraron gwani ne a wajen rerawa, a irin wannan yanayi ne ake fahimtar muryar mawari ta hanyar bayyana wani abu daga tauraronsa. Ko kuma tauraro yana son ya }awata wani yanayi da rerewa, ko kuma wata damuwa, nan take sai mawari ya ari muryar tauraro, domin gudanar da wannan rerawa misali a tatsuniyar yarinya da wanta.

Katire, Katire Katire
Bu]e }ofa shantali uban gari ya iso
Katire, Katire, Katire
Bu]e }ofa Shantali uban gari ya iso!

Sai ta ce.

Mawa}i, Mawa}i, Yayana
Ubana da za ya mutu da kai ya jingina ni
Uwata da za ta mutu da kai ta jingina ni.
Ahmad (1997 :sh-224)

Mawarin kan ari murya a kusan kowane hali, domin ya inganta warwararsa. Wanda hakan kan taimaka tatsuniyarsa ya yi armashi. Musamman a sami mawarin gwanin iya aron muryar tauraro mareri.

Mawari yana kasacewa a cikin tatsuniya ne, ta hanyar warware tatsuniyarsa, tare da hana tauraro ya ci karensa ba babbaka. watau ko da an ji muryar mai warwara ba shi ba ne, saboda haka mawari yana shige wa cikin tatsuniya ne

da sifofi na taurarinsa. (Sulaima 2008). Saboda haka ana iya cewa mawari a cikin tatsuniya. Shi ne mia ba taurari dama, su bayyana kan su ta hanyar sifar da suke da ita a cikin tatsuniyar da ake warwara. Wannan sifa a murya ce ko a wani aiki, ko a wani hali da sauransu. Misali daga tatsuniyar Na-goma:-

> To idan ba za ku fa]a min ba, yanzu a kai ku
> Bakinkogi. Wanda ya cinye tsuntsuwar nan,
> Ruwa ya tafi da shi. (Yahaya, 1974:sh-35)

A wannan misali na tatsuniyar ta-goma za a fahimci cewa muryar mahaifin su Na-goma ne, ba wai muryar mai warwara ba ce, domin shi mai warwara yana bayan fage. Ya }yale taurari ne su bayyana kan su yadda mai sauraron warwara, zai iya rabe tsakanin taurari, musamman dangane da muryoyinsu. Sannan kuma, wani abin lura a nan shi ne, za a fahimci sau da yawa ana amfani da lamirin mutum mai magana. Misali :

> A'a malam barka da zuwa, barka da zuwa, malam ! to sai mu wuce zuwa fada, suka je wurin *Sarki* suka yi gaisuwa. Ya ce ba}o fa an ka samu. *Sarki* ya ce 'to madalla madalla, a kai shi masauki. Ya koma ya gaya masa: 'na kai shi . (Ahmad 1997: sh-206)

Har ila yau,, idan aka dubi tatsuniyar *Bora da Mowa*. Ana iya samun kwatankwacin haka. Domin ana amfani da muryar mawari a cikin tatsuniya. Ana nuna cewa ga mai warwara wanda yake bayyana taurarinsa. Da irin sifofinsu misali.

> Sai ruwa ya dare, sa'an nan ya ce wa yarinyar . Eh ni ne *Ruwan Bagaja*, kuma ni ina hannun aljannu ne, to sai saboda ladabinki zan ba ki sakamako mai martaba. Yanzu ki wanke wannan buzu sannan ki shiga ga]an]aki can bayanki za a yi miki sha tara ta arziki.
>
> (Ahmad 1997 : sh-188)

A nan ke nan, akwai mai ruwaito zance a tsakanin kogi da yarinya. Idan kuwa akwai wanda yake ruwaito maganar yarinya da kuma kogi, wannan ita ce muryar mawari a cikin tatsuniya. Domin wa ye yake fa]in abin da kogi yake cewa, a lokacin da suke magana da mowa. Saboda haka a iya cewa rawi a tatsuniya shi ne, muryar mawari a cikin tatsuniya.

Haka kuma wani lokaci a tatsuniya ana maimaita kalmomi, tare da amfani da dirka. Ana yin haka ne ta hanyar tabbatar da cewa mawarin yana nan a cikin tatsuniya. Misali

> *Gizo* ne dai *Gizo* ne dai.
> Ko kuma
> Shi ke nan dai shi ke nan dai. (Gusau, 2000 : sh-49)

Wa]annan kalmomi idan an lura sosai za a iya fahimtar, mawari ne yake }o}arin tabbatar da wani zancen da wani tauraron shi zai aiwatar a cikin tatsuniya. Haka kuma wani lokaci za a ji mawari a cikin tatsuniya ya fara da cewa:-

> Wani mutum ne dai da 'ya'yansa guda goma, shi ke nan.
> Kullum idan ya dawo daga harbi ya kamo tsuntsun……
> (Yahaya 1974: sh-30)

A wa]annan tatsuniyoyi ta Na-goma. Za a fahimci cewa mawari zai ba da tatsuniyar wani mutum. Domin ya fara da wata kalma ***wani mutum ne dai*** wannan wata alama ce ta nuna za a habarta tatsuniyar wani mutum. Wanda haka na sa jama'a su saurara. Domin a ji me wannan mutumin ya yi. Ke nan akwai mai ba da warwarar kenan a tatsuniyar. Saboda haka wannan ita ce muryar mawari a cikin tatsuniya.

Saboda haka daga misalan da aka bayar a wasu daga cikin tatsuniyoyin da aka yi bayani za a fahimci cewa, ana samun muryar mawari a cikin tatsuniya.

Haka kuma mawari yana kasancewa a bayan tatsuniyarsa a lokacin da yake warwara, yana ja da baya a cikin tatsuniya (Sulaiman 2008). Mawari a bayan fage yana aiwatar da warwararsa ne ta hanyar nuna wani aiki da tauraronsa ya yi, sai ya zame ya bar tauraro yana zance a tsakaninsa da taurari. Koda kuwa muryar mai warwara ake ji, domin ba shi ba ne, tauraronsa ne. Haka kuma mawari a bayan fage, mai bayyana taurarinsa ne ta hanyar }yale taurarin da muryarsa. Amma ba shi ba ne su ne suke aiwatar da sifofinsu ko halayarsu ta hanyar muryar mai warwara.

Haka kuma mawari a bayan fage, a iya cewa wannan rawi ne ke magana da muryar mai ruwaya a tatsuniya. A maimakon rawi ya yi magana, sai ya }yale tauraro ya yi magana da kan shi. Idan an dubi tatsuniyar *Ruwan Bagaja* da

tatsuniyar Na-goma da sauransu, duk wa]annan tatsuniyoyi ne wa]anda mawari yake a bayan fage. Misali daga tatsuniyar *Ruwan Bagaja*.

> Ki tafi kogin *Ruwan Bagaja* ki wanke kayan fitsarin da kika yi, to inna, ta]auki kaya har ta kai wani gari wajen wani kogi, ta yi tambaya.
>
> Kogi! Kogi!
> Kokai ne *Ruwan Bagaja*
> Bagaja! Bagaja !
> Ta ‘yar *Sarki*
> Aka aiko ni na zo na wanke
> A *Ruwan Bagaja*. (Ahmad 1997 : sh-189).

Daga wannan bayani da aka nuna a sama, za a iya fahimtar salon mawari a bayan tatsuniya ta hanyar da yake }yale tauraro ya bayyana kansa da aron muryar mawari amma ba mawarin ba ne.

Da wannan misali za a iya bugun-gaba da cewa, ana samun muryar mawari a bayan fage a tatsuniya ta hanyar wa}a.

> Ni na]aya, ni na]aya,
> In ni na ci tsuntsun Baba,
> Ruwa ka tafi dani
> Kar ka dawo da ni. (Yahaya 1974 :sh-20)

Haka kuma idan an dubi wata wa}a kamar haka :

> Kai *Gizo*, kai *Gizo*
> Sunan matan nana,
> Allazi take matar lazi amanu. (Gusau 2000: sh-47)

Saboda haka daga misalan da aka bayar, za a iya fahimtar cewa a cikin tatsuniya mawari na iya kasancewa a bayan fage, ya }yale taurari su yi ta bajekolinsu.

2.4.1.7 Taurari

Taurari suna daga cikin sifofin tatsuniya, musamman idan an sami gwanin warwara, za a fahimci yadda taurari ke kara-kaina a cikin tatsuniya, kusan kowane lokaci taurari ke bayyana halayyar ‘yan uwansu taurari. Saboda haka masana sun bayyana halin da tauraro kan haifar ga tatsuniya wajen fito da wasu hallaya, wa]anda an san shi da su ko kuwa ya sauya daga yadda aka san shi. Ahmad (1997) da Gusau (2000) sun ha]u game da yadda tauraro yake ke~anta da wasu sifofi. Amma Gusau (2006) ya }ara da cewa ana iya samun tauraro guda ya sauya daga yadda aka san shi a asalinsa, musamman idan an sami tatsuniya mai]auke da matsala guda. Mukhtar (2004), yana ganin irin wa]ancan taurari, su yake]auka a matasyin taurari mi}a}}u, wa]anda da mai sauraron warwara ya ji su zai gane su.

Tauraro na iya zama da fuskoki da dama, wani lokaci kuma ya tsaya kamar yadda aka san shi. Masanan ba sa ganin idan an sami tauraro wanda ba ya iya tafiya shi ka]ai sai da]an uwan shi. Misali kamar kishin tauraro, ko ma}iyin tauraro da sauransu. Ga misalin taurarin tatsuniya wa]anda suka yi fice a kusan tatsuniyoyi kamar haka:

i. *Gizo*.
ii. {o}i.

iii. *Sarki*.
iv. Kura.
v. Dila.
vi. *Dodo*
vii. Kishiyoyi da sauran dabbobi.

Kusan wa]annan fitattun taurari ne a tatsuniya, wa]anda a iya cewa zai yi wahala a habarta wani tatsuniya ba a ambaci]aya ko kuma duka daga cikin wa]annan taurari ba.

2.4.1.8 Sassau}a

Tatsuniya na iya zama mai sau}i ne ta hanyar da mawari yake bi wajen warwara. Gusau (2000) ya bayyana yadda tatsuniya take iya kasancewa mai sau}i, idan mawari ya habarta labarinsa cikin harshe mai sau}i, da kuma kaucewa amfani da tsauraran kalmomi, yin haka yana taimaka wa tatsuniya ta zama sassa}a. shi kuwa Ahmad, (1997) yana ganin ana samun tatsuniya ne ta kasance sassau}a, musamman idan mai warwara ya yi amfani da salo mai sau}i, ta wajen kauce wa kwan-gaba-kwan-baya musammam ga yara masu sauraro sai labari ya yi musu tsauri, ta yadda fahimtar sa zai zama da wahala a gare su. [angambo (2007) yana ganin haifar da kwan-gaba-kwan-baya, da kuma amfani da kalmomi masu tsauri a cikin tatsuniya, hanya ce da mawari ke haifar da rashin sau}i a cikin labarinsa. Idan ana fata labari ya zama sassau}a, a aiwatar da shi kai tsaye ba tare da wata kwana ba ko kuma kwan-gaba-kwan-baya.

Har ila yau, wannan ya nuna ke nan ana iya samun tatsuniya sassau}a, idan mawari ya yi }o}ari wajen kaucewa kalmomi masu wahalar da mai sauraron warwara, sannan kuma da kaucewa ha]a gaba da baya a lokacin da ake aiwatar da tatsuniyar. Misali:

Tatsuniyar Gizo da Budurwar Dan}o, wa]annan tatsuniyoyi ne wa]anda suke]auke da wayo, da kuma bajinta sannan ga nuna duniyanci dangane da ha]uwar Gizo da budurwar dan}o, haka kuma babu nuna wani gazawa musamman daga Gizo a lokacin da yake aiwatar da hikimominsa a gida da kuma waje. (Yahaya, 1974: sh-1-2)

Haka kuma:

Dodo da matarsa,……..Sai Dodo ya tambaye ta daga ina, sai ta fa]a wa Dodo labarinta, sai Dodo ya ce yanzu in cinye ki ne ko kuwa in maida ke matata.Sai ta ce duk abin da ransa ya gani, sai ya ce haka ne Sai ya ce zan maida ke matata…….(Skinner, 1980 : sh-79-85)

Saboda haka daga wa]annan misalai da aka bayar na tatsuniyoyin nan, idan aka nazarce su da idon rahama za a fahimci cewa tatsuniyoyi ne wa]anda suke da sau}in fahimta, domin mawaran ba su yi amfani da kalmomi masu tsauri ba ko kuma sauya tunanin mai sauraron warwara daga wata duniya zuwa wata ba.

2.4.1.9 Sar}a}}iya

Haka kuma sar}a}}iyar tatsuniya, tana kasancewa ne ta hanyar da mai warwara ya bi wajen isar da tatsuniyansa. Masana irin su Gusau (2000) da [angambo (2007) sun bayyana cewa sar}a}}iyar tatsuniya yana danganta ne da yadda mawarin ya yi amfani da tunaninsa wajen aiwatar da tatsuniyarsa, idan mawari ya aiwatar da kwan-gaba-kwan-baya a cikin tatsuniyansa babu

wata makawa wa]annan tatsuniyoyi suna iya kasancewa sar}a}}u, domin ba kowane mai sauraro zai iya fahimta ba, haka kuma idan mawari ya shiga amfani da kalmomi masu tsauri ko kuma yawaita karin magana masu tsauri, wannan yana iya haifar da sar}a}ewa a cikin tatsuniyar mawari.

Masana da dama suna fahimtar cewa ai ko da kuwa mawari ya cu]anya taurari ta yadda mai sauraron warwara ba ya iya tantance ayyukan taurari cikin sau}i. sun }ara da cewa wani lokaci mawari kan fara tatsuniyansa ta }asa, ta yadda mai sauraron warwara }ila sai ya bu}aci bayani, hakan yana haifar da sar}ewar tatsuniya a kowane lokaci, sannan kuma da yin amfani da kalmomi masu sar}a}iya a cikin tatsuniyar, ko kuma sauya muhallin taurari daga duniyar zahiri zuwa ta mafarki.

Tatsuniya na iya kasancewa mai sar}ewa, idan mawari ya yi amfani da mai da sama }asa ko kuma }asa sama, ko amfani da tsauraran kalomomi, wa]anda sai mai sauraron warwara ya nemi bayani, ko dai an sami yawan sauyin muhalli daga wata duniya zuwa wata ko akasin haka.

Misali Tatsuniyar *Yarima* [an *Sarki*n Agadas:

> Tatsuniya ce wadda take da tsawo, sannan kuma take magana akan abubuwa da yawa, tun daga lokacin da suka ha]u da wata yarinya, sannan kuma aka dawo lokacin da rashin lafiya ya same shi, da zuwa wajen neman wutsiyar Dodo, har zuwa aure……(Yahaya 1974).

Haka kuma:

> Tatsuniyar Janna da Jannolo, wanda yake da kishiyar-uwa, ta ri}e shi]an-kishiyar ta, daga baya ta shirya kashe Jannalo ta hanyar sanya mashi guba a cikin abinci,wanda daga }arshe ya ku~uta daga sharrinta,ta hanyar Sanuwar shi da ta sanar da sh.(Ahmad,1997: sh-40)

Za a iya fahimtar sar}a}}iyar tatsuniya ta hanyar sauya tunanin mai sauraron warwara daga duniyar asali zuwa ta mafarki, sannan kuma a sake dawo da tunanin mai sauraro duniyar asali ko kuma ta mafarki, hakan ya danganta da yanayin da mawari ke bu}ata ya tsara tatsuniyansa. Ko kuma mawari ya yi amfani da kwan- gaba-kwan-baya kamar yadda masana suka nuna a bayanin da aka yi a sama.

Sifa wata hanya ce da ake iya gane yadda wani abu yake, dangane da kamanninsa, ko kuma yanayinsa. Sannan kuma sifa na sa mai sauraro ya san ko ya fahimci abin da ba bai sani ba, aiwatar da hakasai ya sa a san shi ta hanyar sifofinsa da suke fito da shi ga mai sauraro ko kuma wanda bai san shi ba. Saboda haka an yi bayanin yadda sifofin tatsuniya suke tare da misalai ta yadda mai nazari ko mai sauraro zai iya fahimtar yadda tatsuniya yake. Mabu]i ko murufi kusan su ne, fitattu daga cikin sifofin na tatsuniya, wa]anda ake hasashen kusan duk mai sauraron warwara zai iya sanin haka, domin suke }ulla dangantaka a tsakanin mawari da mai sauraron warwara. Sannan sai sauran sifofi su biyo baya, wa]anda kusan a iya cewa su ke }ara fito da sauran sifofin a fili ta yadda kowa zai san su.

2.4.2 Hanyoyin Nazarin Habarcen Tatsuniya

Hanyoyin nazarin tatsuniya, hanyoyin ne wa]anda ake amfani da su wajen }wan}wance kayan cikin tatsuniya, ta yadda za su fito fila domin a nazarce su, irirn wa]annan hanyoyi su ke kai mai nazari ya iya fahimtar adabi da al'adun al'umma ta bin wannan hanya.

2.4.2.1 Jigo

A wannan mahalli yana da kyau, a waiwayi abin da masana suka ce game da jigo.Domina sami hujjar dogara a cikin wannan aiki. A wani {amus na Adabi, Gray (1994) ya bayyana jigo da cewa. 'Jigo sa}o ne, ko kuma sa}onni. Domin mawari ba bayani yake yi ba, jigo aiki ne na mai karatu da ya gano jigon mawari.' Haka Cuddon (1977) cewa ya yi 'Jigon mawari ba ya magana kai tsaye, sa}on ne ke]auke da jigo a fakaice.' Shipley (1955) da Kelley, (1990) Nicholas, da Alan, (2009) da da Yamada, (2014) da. Jigo na nufin abin da mawari ke warwara a kai; sa}on ayyukan da ke }ar}ashin taurari; ko kuma wan]anda mawari yake tabbatarwa.'

Saboda haka ne masana irin su Gusau (2006), da Mukhtar (2007) da Sulaiman (2008), sun ha]u a kan cewa, kowane aikin adabi na }unshe da wani sa}o na musamman, wanda mawarin ke }o}arin isar wa ga mai karatu,ba dole ba ne wannan sa}on ya zama a fili.Yawanci ba a ganin sa a fili; wani lokaci yakan zamo a kaikaice. Baka iya cewa farat]aya ga jigon wannan tatsuniya. Wani lokaci kuma a kan samu jigo fiye da]aya, a cikin wallafa guda. Domin

masana sukan ce jigo ya yi kauci. Wato jigon yana da fuska fiye da]aya. Saboda haka idan jigo na da fuska fiye da]aya.A kan ce akwai babban jigo, wanda ya mamaye wallafar gaba]aya, sannan da }aramin jigo.

Daga bisani, Mukhtar (2007), sai ya }ara da cewa jigo a tatsuniya, kusan shi ne }ashin bayan tatsuniya, sau da dama ana samun jigo babba da kuma }arami. Ta yadda ake iya gane jigo babba, wanda yake]auke da }ananan jigogi a tare da shi, ko kuma daga shi ne ake iya samun sauran jigogi. Kodayake za a iya samun tatsuniya, wanda yake]auke da jigo]aya ba tare da wasu }ananan jigogi ba.

Wannan ya bayyana cewa za a iya samun jigo fiye da guda sai dai a kowace tatsuniya ba dole ne a sami }ananan jigogi ba. Wannan ba a iya gani cewa idan dai za a sami jigo babba, kusan ya zama dole a sami wani }aramin jigo a ma}ale domin ya }ara haskaka babban jigo?

Shi kuwa Gusau (2006) ya sake bayyana jigo a tatsuniya, da cewa shi ne manufar mawari. Wanda ana iya shirya tatsuniya ta }unshi hani daga sa~a wata }a'ida, ta zamantakewar wannan al'umma.Wanda ba daidai ba ne a tatsuniyar Mowa ta wula}anta Bora ba. Saboda haka jigo shi ne darasin da kowace tatsuniya ta }unsa. Kodayake, wani loto jigon tatsuniya kan fara a farkon zango, kamar yadda yarinya ta ce ba za ta auri kowa ba sai mara tabo a

jikinsa. Wannan ya bayyana kowane irin tatsuniya da irn sa}on da yake]auke da shi. Duk da cewa akwai }ananan jigogi, wa]anda suke ha]uwa su }ullu sai jigo ya tashi. Sannan manazarcin ya kawo nau'o'in jigogin da ake iya samu a tatsuniya, irin su ha}uri da tarbiyya da tausayi da taimako da biyayya da sauransu.

Wannan ya na nufin ba a iya samun jigo a tatsuniya, wanda ya kauce wata }a'ida ta Hausawa. Idan tatsuniyar na Hausawa ne, ga misali daga tatsuniyar budurwar dan}o, kusan wa]annan tatsuniyoyi ta kauce wa }a'ida ta al'adun Hausawa. domin Bahaushen asali ba ya ha]a hani da tsiraici a zahiri kamar yadda ya faru a tatsuniyar. Saboda haka sai dai wani lokaci, a kan dace da jigo da kuma wasu]abi'u masu kyau na Hausawa a cikin tatsuniyarsu,da haka masanin ya bayyana da zai fi fito da bayani a fili.

Har ila yau Kelley (1990) da Gusau (2000) da Nicholas da Allan (2009) suna da fahimta iri guda dangane da jigo dole ne ya zama babu takun-sa}a a tsakanin shi da }umshiyar tatsuniya, sannan kuma sai Nicholas da Kelley (1990) suka tsara wasu tubalai wa]anda suke ganin dole jigo ya]amfaru da su, misali ; sun nuna dole jigo ya }unshi muhimman sassa na tatsuniya a yayin warware shi, sannan kuma ya kasance ya }unshi al'amuran rayuwa, kamar yadda Gusau (2000) ya bayyana ana samun jigogin tatsuniya kamar ; ha}uri

ko kishi ko gaskiya ko jarunta da sauransu. Saboda haka a iya cewa kusan duk wani darasi da tatsuniya ta }unsa, shi ne jigon wa]annan tatsuniyoyin.

Haka ya bayyana cewa, babu wata tatsuniya da ba ta da wani darasi.Idan haka abin yake, ya nazarin zai yi da tatsuniyar *Gizo* da Maciji, wadda take]auke da yaudara da kwa]ayi. Bayanan bayyan cewa tatsuniya makaranta ce, an sami cewa ba a koya kwa]ayi da sauransu a makaranta, an sami akasi kenan me ye mafita?

Shi kuwa Ahmad (1997) gani yake ai jigo a tatsuniya, kusan shi ya mamaye komai dangane da abubuwan da ya }unsa, na matsalolin gida ko kuma zamantakewa a tsakanin jama'a. Wani loto jigo kan ta~o matsalar masu mulki da talakawa, ko kuma dangantaka a tsakanin kishiyoyi da sauransu. Wani lokaci jigon tatsuniya kan iya kasancewa ha}uri ko kyautatawa da kuma zamantakewar iyali da sauran]abi'u nagari.

Wannan fahimta tana da takunsa}a da bayanin da aka yi a sama, domin aikin jigo ya wuce mamaye ko kuma wata matsala, a iya cewa kamar yadda Kelley (1990) da Nicholas (2009) suke cewa ya zama dole jigo ya }umshi muhimman sassa na rayuwa. Sannan kuma ya }umshi wasu manyan sassa na labari.

2.4.2.2 Salo

Ta fuskar salo, masana da dama sun warware zare da abawa, dangane da yadda lamarin salo yake, walau a rubutaccen tatsuniya ko na baka. Masana irin su Kelley (1990) da Yahaya (1991) da Gusau (1993) da Mukhtar (2004) da Nicholas (2009) Garba (2011) da Yamada (2014) duk sun bayyana salo ko dai ta fuskar tatsuniya ko kuma ta fuskar nazarin tatsuniya. Sai dai wani hanzari ba gudu ba, a iya cewa kusan sun bayyana sola da za~en kalmomi, ko kuma tantance tunani yadda za a iya gane fasahar mawari, dangane da abin da yake warwara.

Wannan yasa masana ke ganin cewa, salo yana matsayin wata baiwa ce ta mawari, wadda ta ta}aita akan sa. Domin shi ka]ai yake da irin wannan basira wadda ya yi amfani da ita a tatsuniyansa. Musamman wajen za~en kalmominsa da kuma hikimomin da yake ganin za su taimaka wajen isar da warwararsa cikin sau}i.

Kamar yadda (Mukhtar, 2000) cewa;

> ‘Abubuwan da akan nazarta a }ar}ashin salo.Wanda kuma daga kan sa ake yanke hukunci ace salon marubuci ya }ayatar.Yayi armashi ko kuwa ragon salo ne.Wanda hakan ya ha]a har da nazarin irin kalmomin da ya yi amfani da su wajen gina labarinsa. Da kuma adon magana da maganganun hikima, da kuma yanayin ginin jumlolinsa. Yawanci a nan nazarce-nazarcen }agaggun labarai suka tsaya cik. To amma idan za a daka, a rairaye, a tanka]e a tishe nazarin }agaggun littattafai. Sai idan an nazarci dabarun bayar da labari na mawallafi.Wanda kuma shi ne }ashin bayan rubuta wannan littafi…..’

Kodayake, wasu masana suna kallon salo, ta fuskar nazarin harshe.Inda wasu na gani ai ba dai dai ba ne a yi ma salo shigar gizagizai. Kamar yadda wasu masana ke ganin yin haka akwai na}asu. Irin su Turner (1973) da Clusenaar (1976) a fahimtar su salo ya wuce yadda wasu ke]auka, a ce kawai a kalli wani ~angare. Misalin ginin kalmomi ko jumla da sauran abubuwan da suka shafi harshe.

Wannan ya jawo hankalin Clusenar (1976) da Nicholas da Alan (2009) da Bidemi (2009) nazarin salo fage ne da baya bu}atar ha]aka da wani fanni wanda ba shi ba. Duk da cewa wasu na ganin, a iya aiwatar da wasu hanyoyin harshe, a ~angaren nazarin salo a adabi. Masu wannan fahimta ba sa ganin hakan na iya haifar da wani na}asu, dangane da nazarin salo. Idan an aiwatar da haka. Ai wannan ba salon ba ne, sai dai wani abu daban. Zai fi tsafta ga kowane abin nazari, abi hanyar shi domin a nazarce shi, ba kawai salo ne za a yi ma haka ba.

Wannan na iya zama dalili ga wa]anda ke ganin salo ya wuce a yi masa haye,kokuma kutse? a'asai dai a dube shi ta hanyar da ake nazarin kowane fanni, a adabi ne ko a harshe. Hakan ya nuna cewa, salo yana da }ima a hanyar nazarin tatsuniya, walau na baka ko rubutacce.

Har ila yau, Dozelel (1971) da Kelley (1990) , cewa suka yi abu ne mawuyaci ga manazarta, su ha]a nazarin salo a harshe da kuma salo a hanyar adabi. Domin abubuwa ne da ba a amfani da wani don a nazarci wani sashe. Idan an lura ai tatsuniya asali shi ke da ta cewa akan yanayin salo, fiye da wani ~angare wanda ba shi ba, idan haka ne wannan bai yi yanayi ba.Wannan ~angare ya }unshi wani abu na nazarin harshe. Idan haka ake bu}ata, domin ganin hakan ya zama lazim,saia }o}arta a fito da wani yanayi ko ya ya ne,ta yadda wancan tunanin zai iya samun wurin zama a adabi. Harka ta salo a adabi abu ne, mai daraja da kuma tarin abubuwan nazari ga masu nazari. Musamman tatsuniya wadda take]auke da salo mabambanta dangane da mawara.

Wannan ya nuna cewa harka ta salo, kusan a iya cewa harka ce da ta shafi adabi. Wadda ba ta neman ha]aka da wani sashen nazari. Domin salo a adabi ya isa ya wadatar ga masu nazari, ba dole ba ne a yi masa ha]i, da wani ~angare wajen nazari. Ko kuma a ce, sai an yi aron wasu hanyoyi domin a nazarci salo a adabi, musamman idan an yi la'akari, da yadda marubuta tatsuniya ke za~en kalmomi wajen tsara tatsuniyansu.

Sai dai Crystal (1969) da Yamada (2014) suna ganin marubuci shi ne salo,wannna na iya kasancewa tunanin marubuci ne. Domin salo wani harshe

ne ko]abi'a ta mutum, wadda ake iya fahimtar tatsuniyar mutum ta hanyar salonsa. Musamman idan an yi la'akari da salon wasu marubuta tatsuniya.

Wani abin lura a nan shi ne, ta hanyar salo ake iya gane tatsuniyar mawari. Haka kuma wannan ya nuna kenan, salon kansa]abi'a ce ta mutum. Duk wanda yasan mawari yana iya fahimtar haka ta hanyar salonsa. Saboda haka a iya cewa yana iya kasancewa wata hanya, wadda ake iya warware zare da abawa a tsakanin mawaran tatsuniya guda biyu. Idan kuwa an]auke shi ta hanyar]abi'a ta mutum. Wannan shi ya fi sau}in tantance salon kowane irin mawarin tatsuniya rubutacce ko na baka.

Wasu masana irin su Gusau (1993) da Yakasai (2011) da Garba (2011) suna fahimtar cewa ana iya fahimtar salo ta fuskoki da dama.Musaamman yadda wasu mawa}a ke amfani da salailai wajen inganta wa}arsu. Wani lokaci a kan yi amfani da wani nau'in salo. Domin }ara wa wa}a ta yi armashi, ta amfani da irin wa]annan abubuwan da suka shafi adon harshe. Amma amfani da alamci ko kamanta wani abu a wa}a, wannan wani salo ne na musamman. Akan adonta wa}a ne ta hanyar yin wa]ancan dabaru a kwatanta wasu kalmomi.

Wannan ya nuna cewa, salo yana kusan ko'ina a tatsuniya na baka ko rubutacce. Haka na iya zama wani tsani da za a iya]aukar salo, a matsayin

wani gishirin zaman kowane irin tatsuniya mai nagarta. Idan haka ne salo ya zama ruwan dare ke nan a tsakanin tatsuniyar baka ko rubutacce. Hakan ke iya fito da fasahar mawarin wa}a ko tatsuniya kowane iri.Sannan da shi ne wa}a ko tatsuniya ke samun kar~uwa da za}i idan an aiwatar da shi. Kodayake, masanin ya karkata ne ga wa}a, amma salo a wa}a da tatsuniya, a iya cewa kusan abu]aya ake }o}arin yi ta hanyar salo,Watau sa}on mawari ya kai ba tare da wata nukura ba.

Shi kuwa Muhammad (1973) da [angambo (2007) cewa suka yi salo, yana]auke da abubuwan da ake iya yin ado da shi. Irin su }arangiya da amsa-amo da tamka da mutuntarwa da kamanci, kai har da]inkin baiti da sa~i-zarce da karya }a'idar nahawu. Kusan duk wani abu da ya shafi yi ma wa}a ado, ko kuma adon harshe da sauransu, saboda haka wannan ya nuna salo kusan wani abin yi ma zance ado ne,ta yadda wannan zance zai kasance cikin yanayi, wani lokaci ma a iya cewa duk wani abu da zai taimaka wa}a ta kasance cikin yanayinta na]angwaye, da wasu nau'o'in amsa-amo, domin }awata baitoci da sauran yanayi na wa}a.

Hakan ya yi dai dai da fahimtar Gusau (1993), da Mukhtar (2007) da Sulaiman (2011) a hanyar tatsuniya ba wa}a ba. Domin sun bayyana salo, ta hanyar da mawarin tatsuniya ke bi, wajen nuna gwaninta da dabara a tatsuniya ko a rubuce. Sannan akan yi amfani da salo wajen shirya wani abu a

yanayin harshe, da za~ar abin da ya dace dangane da abin da mai tatsuniya yake nufin bayyana wa. Wannan na iya ba da damar a gane salon mai tatsuniya, shin salon mai sau}i ne? Ko kuwa tsauri yake da shi, ko kuma akasin haka ma'ana mai armashi ce ko mai kashe jiki da sauransu. Ta hanyar salo ne, ake iya gane wasu abubuwa, wa]anda suka danganci adon harshe.

Amma a wani yanayin kuwa Gusau (1993) ya dubi salo ne ta fuskar wa}ar baka. Inda aka bayyana cewa da shi ne, ake iya gane kyan wa}a ko muni. Haka kuma da haka ake iya gane za}i ko rashin haka.Wannan ya nuna za a iya fahimtar salo da cewa kusan shi ne jigo.Wajen fito da tatsuniya mai tsafta. kuma mai tsuma jiki da sanya karsashi. Idan ba a manta ba wasu masanan irin su Kelley (1990) da Gusau (2006) da Muhktar (2007) da Nicholas da Alan (2009) da Bidemi (2009) Sulaiman (2011) da Yamada (2014) sun bayyana salo a matsayin wata hanya, da ake iya yi ma tatsuniya kwalliya ta baka ko rubutacciya Kodayake, masanan sun bugi-jaki-sun-bugi-taiki a lokaci guda.A wani ~angaren na farko, suna magana ne a tatsuniya kai tsaye, a]aya bigiren kuwa, sai suka fito suna nuna cewa, salo ne ke iya fito da kusan komai a tatsuniya, domin shi suke ganin abin kallo musamman a tatsuniya.

Game da wa}ar baka Gusau (1993) da Yahaya (2001) da [angambo (2007) cewa suke ko ina aka ~ullo za a fahimci bayanin da ake yi a kan salo, domin da shi ne mawa}i yake ta}ama, wajen inganta ko }awata wa}arsa. Ke nan da wannna nazari da bayanin da wannan masana suka gabatar. A iya cewa kusan sa~anin ka]an ne, domin kowa na kallon salo ne a mahangar da yake ganin ta fi.

Kodayake Kelley (1990) da Mukhtar (2004), da Nicholas (2009) Yamada (2014) sun fa]a]a tunaninsu dangane da salo.Salo na iya kasancewa, da ma'ana ta gaba]aya. Domin shi wani yanayin tunani ne, wanda mawara sukan yi amfani da shi, wajen aiwatar da manufofinsu a cikin tatsuniyansu. Har ila yau, an nusar da salo ta hanyar nazarin ilimin harshe. Musamman ta hanyar aiwatar da wasu sigogi, wa]anda ake amfani da su a wajen ilmin harshe. Bayani a bayyane yake, dangane da salo ta fuskar adabi, saboda abu ne da ya shafi kwalliya ko }awata rubutu. Duk da cewa hakan ba wai dole ba ne. Kowane marubuci salonsa ba ya yin kama da na]an uwansa. Abin nufi a nan shi ne, kowane mawari yana da salonsa,wanda ya bambanta da na wani. Sai [angambo (2007) ya }ara da cewa kowane irin salo, ya }unshi za~in mai tatsuniya na baka ko rubutacce. Sannan ta wannan hanya ake iya gane, kyau ko munin kalmomin da mawarin tatsuniya ya yi amfani da su, dangane da abin da yake }o}arin wanzarwa ta fuskar tunani domin dacewa.

Salo na iya zama wani abin }awata tatsuniya, daga kowane mawari ya sa ni ko bai sa ni ba. Sannan kuma yana iya kasancewa ya yi daban, da yadda wani mawari ke aiwatar da salonsa. Bugu da }ari ma}asudin salo a tatsuniya kwalliya, wadda ke mai da tatsuniya ta kasance mai tsuma-jiki. Da wannan a iya cewa salo ke }awata tatsuniya, amma idan ya zamo mai armashi da iya isar da sa}on mawari a tatsuniya ko a rubuce.

Sai wasu na fahimtar salo kamar Zarru} (1993) sh-53-54 (I) sh- 77 (II) da cewa aikata wani abu ba yadda kowa ya saba yin abin ba. Amma idan kuwa ta fuskar salon magana ne,a iya duban salo da cewa sarrafa zance ne ya fito za}wai, tare da nuna gwaninta a furuci. Wannan ya nuna yadda salo yake kasancewa a yanayin tatsuniya. Musamman wajen fito da zance ya ba da }aye da karsashi. A wani lokaci idan aka dubi salo ta fuskar wa}a. Za a iya kallon duk wani abu da za a yi ma wa}a.Tun daga]angwaye har zuwa baitoci, da kuma irin kalmomin da za a yi amfani da su wajen yi ma wa}ar ado.

Masanan sun dubi salo a ~angaren farko ta fuskar tatsuniya. Wani ~angaren kuma an bayyana salo ta fuskar wa}a. Sai dai an yi bayyanin haka a duk ~angarorin biyu, an fahimci tarayya wajen amfanin salo, wajen yi ma abin da ake magana ado, da }awata shi ta kowace fuska. Wannan ya

nuna a fili kenan. Kusan salo shi ne, ginshi}in }awata duk wata tatsuniya walau rubatacce ne ko na baka. Domin bayanin da masana suka ~ararraje zai sa a fahimci salo a matsayin kanwa-uwar gami, wajen yi ma tatsuniya ado.

Yahaya (2000) ya }ara da cewa salo na iya zama duk wata dabara, ko hanya a cikin wa}a wadda aka bi, domin isar da sa}o. Ita wannan dabara ko hanya tana yi ma wa}a kwalliya. Yadda sa}on wa}ar zai isa ga mai saurare. Kenan abin fahimta a nan shi ne. Manufar salo a wa}a ita ce, kyautata sa}o da sau}a}a hanyar isar da shi. Da kuma gane abin da ake bu}ata a fahimta dangane da sa}on.

Wannan ya ba da haske ga wannan bincike, da ya]auki salo a wata hanyar ta dabara, ko kuma wani sabon yanayi, wanda hakan yana faruwa ne domin a cim ma wata manufa cikin sau}i ko kuma akasin haka. Sannan an bayyana salo a wannan nazari ta fuskoki da dama, a ~angaren wa}a da kuma ~angaren tatsuniya. Domin kusan kowane daga cikin su yana }o}arin amfani da salo a cikin zancensa. Ko a sami zancen da ya }ayatar kuma mai nagarta. Ba kawai a sami tatsuniya lami salaf ba. Babu wani gar]i da zai inganta abin,har kuma ya ba da karsashi.

Wasu masana sun bayyana fahimtarsu, dangane da salo musamman a tatsuniya, kamar Ahmad (1997) da Gusau (2006) da Sulaiman (2011) sun bayyana cewa salo a yanayin tatsuniya, wata hanya ce da mawari kan yi amfani da ita wajen cusa matsala ko kuma warware ta sannan kuma salon mawari kan taimaka wajen }ulla zarensa, daga hawa da sauka. Ko kuma daga hawa da warwara. Haka kuma yana iya karkasa tatsuniyarsa zuwa falle-falle, ta yadda za a iya samun tatsuniya cikin tatsuniya. Wannan yana faruwa ne dangane da ‘yancin da mawari yake da shi na ya sarrafa salonsa, yadda zai warware zare da abawa a cikin tatsuniya. Daga matsala zuwa warwara, ko kuma daga sau}i zuwa sar}a}iya. Duk wannan wani nau’in salo ne na mai tatsuniya, na ya za~i nau’in da ya ga dama, domin warware ko isar da sa}onsa.

Mawarin tatsuniya na da wata dama,dazai iya sau}a}a tatsuniyansa, ta hanyar amfani da salon waskiya, ko kuma salon warwara. Idan an yi la’akari da yadda bayani ya bayyana, mawari na da ikon za~in nau’in dabara, wajen warware ko isar da sa}onsa cikin hikima. Ashe a iya cewa salo ya yi kama da mutum, ko kuma tunanin mai tatsuniya. Kamar yadda aka bayyana a baya, cewa salo dabara ce ta mai warware tatsuniya, kuma da sarrafata yadda yake bu}ata, domin ya cim ma burinsa, da kuma }awata tatsuniyansa cikin tsafta.

Kodayake wasu masana sun kamar yadda aka nuna a baya cewa tunanin mawari kan taimaka wa tauraron tatsuniya, domin ya kai ga gaci. Irin wa]annan abubuwa na iya zama, ko dai halittu ko kuma wani yanayi. Ta hanyar halittu akan isar da sa}onni. Shi kuwa yanayi yakan wajabta tauraron tatsuniya ya aikata wani aiki. Wanda da babu wannan yanayi, da hakan bai faru ba. Akan yi hakan ne, domin wanzar da dabarun mawari a tatsuniya. Wani loto kuma mawari kan yi wata dabara, wajen fara tatsuniya da wasu taurari.Wasu kuma sai a tsakiya suke bayyana. Duk wa]annan wasu dabaru ne, daga mawarin tatsuniya yake da za~i ya wanzar da duk wanda yake bu}ata, domin isar da sa}onsa. Har ila yau, mawari kan fito da wasu sifofi da suka ke~anta da wasu taurarin tatsuniya. Sai dai wani lokaci mawari kan yi waskiya, ta hanyar dabarar salonsa.Ya sauya sifar wani tauraro,wadda da ita aka fi sanin shi, sai ya sauya ta. Duk wannan salo ne na mawarin tatsuniya. Ya za~i tauraro ya fito da shi. Duk lokacin da ya za~a, domin wanzar da sa}onsa.

Mawari yana da cikakkiyar dama wajen wanzar da dabarar mawari. Sannan kuma yana taimaka wa wajen isar da sa}o cikin sau}i. Domin mawari yana da damar sauya akalar tauraro, zuwa wani lokaci. Hakan ya danganta ne da irin rawar da mawarin ke bu}ata tauraron ya taka. Sannan a iya cewa salo dama ce ta mawarin tatsuniya. Ya yi amfani da ita ya more wajen isar da sa}onsa, idan kuma ya }i amfani da shi sai sa}on ya kasance lami.

Shi kuwa Garba (2011) ya jaddada bayanin salo ne da cewa hanya ce wadda mawari ke amfani da harshe a cikin tatsuniya. Kowace tatsuniya tana da salo wanda a wa]annan tatsuniyoyi ake iya ganin haka. Sai Sulaiman (2011) ya }ara da cewa salo wata baiwa ce da mawari ke da ita. Tana da bambanci daga wannan mawari zuwa wancan. Duk yadda a ka yi, salon wani mawari ba ya zama]aya da na wani]an-uwansa. Amma salon wani mawari kan yi tasiri a cikin wallafar wani daban. Musamman in wannan ya karanta wa]ansu ayyukan wancan mawarinwajen yi amfani da kalmomi, ko ya kwaikwayi yadda yake }era jumlolinsa, ko yadda yake jera tunanin a cikin warwararsa, ko kuma irin batun da yake tattaunawa, sai ka ga sun yi fice a nasa aikin.

Masana irin su Kelley (1990) da Nicholas da Alan (2009) da Bidemi (2009) da Yamada (2014) sun }ara bayyana salo da cewa yana da dangantaka ne, da duk wani ado na mawari wanda ake iya gani ko a ji a cikin tatsuniya, a lokacin da mawari ke aiwatar da warwara, sannan kuma suna ganin cewa muryar mawari tana cikin aikin salo, domin da ita ake }awata tatsuniya, ta yadda mawari yake da ikon ya sauya akalar tauraro, yadda harshen sa zai }awata wata gangara da mawari yake son ya sulmiyo, domin ya haskaka tatsuniyar yadda zata zamo mai da]in sauraro.

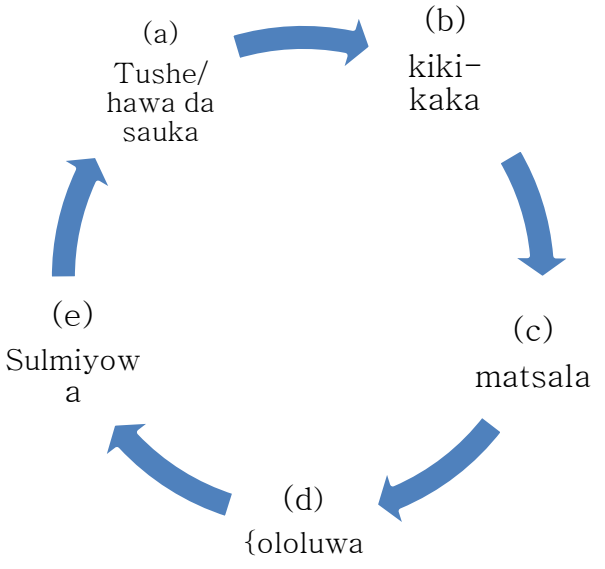
Kusan kowane masani da aka ambata a sama, ya yi bayanin salo a matsayin hanyoyin da mawari ke amfani da su domin ya bayyana sa}onsa ga mai karatu, kuma sun ha]u akan cewa, salon mawara biyu mabambanta ba ya zama]aya, sai an sami bambanci a tsakani domin a iya gane salon wannan da na wancan. Sannan kuma wasu sun bambamta yadda wasu ke kallon salo, musamman kamar su Nicholas (2009) da sauransu, a bayanin da aka gabatar a sama.

2.4.2.3 Zubi

Zubin tatsuniya na iya zama kamar wata bishiya, wadda take]auke da rassa, su kuma rassan suna]auke da sauran ~angarorin bishiyar, wannan ya nuna an sami bishiya mi}a}}a. domin kowane sashen bishiyar yana da ala}a da wannan bishiya. Duk wani motsi da za su yi za su yi ne a matsayin bishiya guda, wannan ke sa kowane ~angare yana tafiya tare da]an-uwansa. (Kelley 1990 da Gusau 2000 da Nicholas 2009)

Kodayake, Kelley (1990) da Nicholas (2014) sun yi wani bayani daga bisani kan zubin tatsuniya ana nazartar zubin tatsuniya ne a bisa wani yanayi da za a iya fahimtar yadda tatsuniya take gudana falle-falle. Sannan kuma suka tsara wani jadawali na yadda zubi yakamata ya kansance misali:

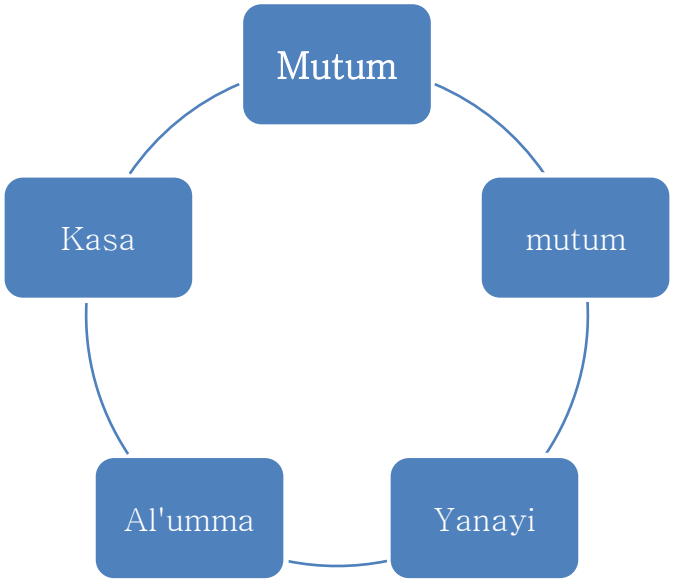
zubi



(Kelley,1990) da (Nicholas, 2009)

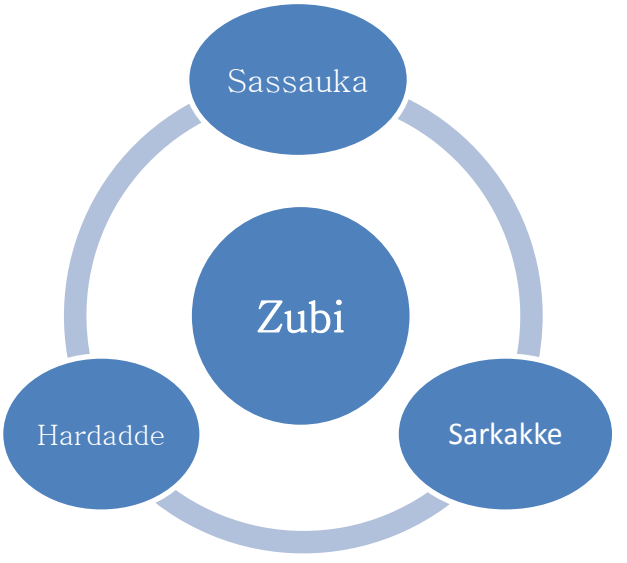
Wa]annan masana sun }ara da cewa zubi kamar taswira ce ta labarin da mawari ke bayarwa, saboda haka tatsuniya kusan dole ne ya hau wa]annan matakai, domin tatsuniya tana tafiya ne da bayani. Sannan ya kai }ololuwa daga nan sai kiki-kaka, daga haka sai matsala ta auku, sai kuma tatsuniya ya sulmiyo. Wanda daga nan ne ake iya fahimtar taurarin sun gama lafiya ko kuwa, sannan an yi }arkon-kifi ne a tatsuniya ko kuwa, sannan zubin ya taimaka wa taurari daga shiga fita ko shiga matsala. Sai suka }arada cewa zubi kusan shi ne tatsuniya.

Ita kuwa Yamada (2014) dangane da zubi tana fahimtar haka da irin wancan tunani, a inda take cewa mutum kawai yana da ala}a da kusan duk wani abu da ya shafi tatsuniya, wanda da shi ne zubin ke zama zubi, misali:



Yanayi na zubin tatsuniya, mutum yana da ala}a da mutum]an uwansa mutum a cikin tatsuniya. Haka kuma mutum yana da ala}a da yanayin da mawari ya saka shi a ciki, ta fuskar abubuwan da suke kewaye da shi na muhalli. Sannan kuma mutum yana da nasaba da al'umma, ta fuskar wayewa ko kuma ci gaban al'umma, haka kuma a kwai wata dangantaka a tsakanin mutum da rayuwarsa, duk wa]annan idan a ha]a su a cikin tatsuniya suke samar da zubi, dangane da matsala a matakin zubin tatsuniya. Sai da wa]annan abubuwa ne sannan zubi zai sami daidaito dangane da abubuwan da ake bu}ata game da zubi a cikin sauran sassan tatsuniya.

Shi kuwa Murphy (1977) da Ahmad (1997) da Gusau (2000) suna ganin zubin tatsuniya ana iya kasa zubin tatsuniya ta hanyoyi uku kamar haka:



(Murphy,1977) da (Gusau, 2000)

Kowace tatsuniya tana]aukar zubinta gwargwadon yanayinta. Sai dai wani lokaci ana iya samun mai sau}i ita ce mai zuwa da matsala]aya tare da tauraro guda. Har]a]]iyar kuwa ita ce mai matsala biyu ko fiye, sai dai tana tafiya da tauraro guda, wanda yake jan akalar }ananan taurari, a kowane mataki na matsala. Haka kuma sar}a}}iya takan }unshi taurari biyu ko sama da haka, sai dai wani lokaci a kan sami irin wannnan zubi ya zama akasin juna. Crow (1983) da Muhktar, (2000) suna ganin duk wasu abubuwan da mawari ya }ir}ira su ne zubi, domin su dace da ayyukan da taurarin tatsuniya za su aikata. Ayyukan da aka tsara yana da kyau a nemi tauraron da zai aikata su, domin tatsuniyar ya dace da aikin wannan tauraro, zubi shi ne }ashin bayan duk wani abu da mawari ya kutsa a cikin tatsuniyarsa amma a ta}aice.

Kodayake Muhktar (2000) ya yi bayanin zubi da yanayi da cewa kusan su ne ke]auke da tatsuniya gaba]aya, duk wani tauraro mai muhimmanci yana cikin zubi. Su ke ha]uwa su gina tatsuniya gaba]aya, a ta}aice.

Kelley (1990) da Nicholas da Alan (2009) da Bidemi (2009) Yamada (2014) suna kallon zubi a matsayin wani abu ne wanda yake warware tatsuniya, ta yadda tatsuniyar take da farko da tsakiyar tatsuniya da kuma }ololuwar tatsuniya, sannan kuma sai tatsuniya ya sulmiyo zuwa warwara ta }arshe.

A tunaninsu kamar yadda wasu ke]aukar zubi shi ne labari a ta}aice, su kuwa wa]annan suna ganin ba haka abin yake ba. Ana kallon farkon labari ne sai }ololuwar labari da matsaloli, sannan a sami sulmiyowa ta hanyar warware matsalolin labarin.

Zubi a tatsuniya ana nazartar abubuwan da suke ha]uwa su haifar da tatsuniya ne, dangane da sassan da ake iya fahimta, idan an zo nazartar zubin tatsuniyan. Haka kuma zubi a tatsuniya ba ana samar da labari ne a ta}aice ba, kamar yadda masana irin su Kelley (1990) da Gusau (2000) da Nicholas (2009) da Yamada (2014) suka bayyana. Haka kuma wannan nazarin yana da ala}a da wannan bincike da aka gudanar, sannan kuma ya natsu da fahimtar wa]annan masana a wannan hanya ta nazartar zubi a bisa abubuwa guda biyar da aka bayyana.

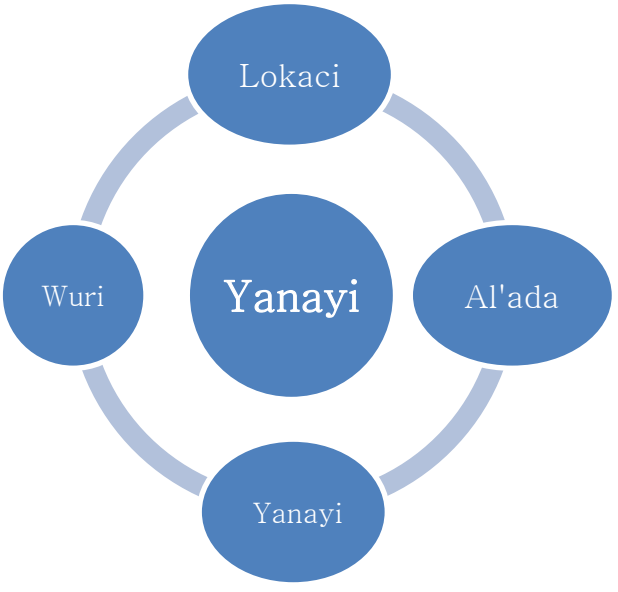
2.4.2.4 Yanayi

Masana sun bayyana yanayi a cikin tatsuniya da yanayin da aka yi amfani da shi a cikin tatsuniya ko kuma wuri. Kelley (1990) da Gusau (2006) da Yamada (2014) suna bayyana yanayin tatsuniya ta hanyar da mawari ke amfani da lokaci da muhalli da yanayin da wannan tauraro yasami kansa a cikin tatsuniya, misali kamar lokacin bazara ko kuma lokacin damina ko kuma lokacin dare ko rana da sauransu.

Nicholas (2009) da Bidemi (2009) suna kallon yanayi a tatsuniya baya ga muhalli da yanayi, ana iya kallon yanayin aikin tauraro ko kuma addini da da al'ada wanda tauraro ya sami kansa, ko kuma tunanin al'ummar ta fuskar ayyukansu na yau da kullum da yanayin muhallansu, musamman abubuwan da suke kewaye da taurarin tatsuniyan. Amma Mukhtar (2004) ya bayyana yanayi da wurare da kuma garuruan da ke cikin labari, da kuma yanayin yadda mawarin labarin ya sako wa]annna wuraren.

Wannan ya nuna yanayi a tatsuniyar yana]aukar muhallin da tatsuniyar ya gudana, wanda ya ha]a da abubuwan da suke kewaye da taurarin cikin tatsuniya, haka kuma ana iya samun yanayin zamantakewar taurari ta addini ko ta al'ada, wani lokaci ana lura da ta sana'o'i kamar yadda wasu masana ke bayyana wa.

Har ila yau, masana irin sun Kelley (1990) da Nicholas (2009) sun }ara fa]a]a tunaninsu dangane da yanayin tatsuniya, har suke ganin akwai muhimman abubuwa wa]anda suka zama wajibi a lura da su a magana ta yanayi a cikin tatsuniya kamar haka :



(Kelley, 1990) da (Nicholas, 2009)

Wa]annan masana suna ganin wa]annan suna daga cikin muhimman abubuwa da za a lura da su a bayani na yanayin Tatsuniya, baya ga muhalli da yanayi da kuma wuri.

Wannan ya nuna nazartar yanayin tatsuniya ba ya tsaya da wuri ko yanayi da sauransu kawai ba, ana iya lura da wa]annan abubuwa kamar yadda Kelley (1990) da Nicholas (2009) da sauransu.

Wannan nazari yana da ala}a da wannan, domin ana neman bayani ne kan yanayi a tatsuniya, sai ka dace da abin da ake nema wa]annan masana sun yi tsokaci wanda yake da ala}a ta kusa sosai da wannan aiki.

2.4.2.5 Taurari

Mai karatu kan ci karo da taurari iri-iri a cikin tatsuniya, tun baya iya sani ko su wane ne, har yakan zo ya fahimce su, domin da ya ji mawari ya ambato wani, yakan tuna irin abin da zai iya wakana game da shi, har ma wani loto ya dace. Domin tauraro yana taka muhimmiyar rawa wadda kusan ana iya gane ayyukansa.

Masana irin su Kelley (1990) da Nicholas (2009) da Bidemi (2009) Yamada (2014) sun bayyana yadda tauraro yake kasancewa a cikin tatsuniya, sun bayyana ana samun tauraro iri biyu ne, tauraro fitacce da tauraro je-ka-na-yi-ka, wa]anda da su ne mawari yake amfani wajen isar da sa}onsa ga mai sauraron warwara.

Kodayake Sulaiman (2008) yana kallon tauraro ta wannan fuska yana da halaye iri-iri, wani tauraron halinsa kamar na marubuci, ko kuma halayen marubuci da na tauraro, sukan zama kusan iri]aya. In marubuci zai }ir}iri tauraro, ya kamata ya san tauraron nan sosai, me tauraron nan ya fi so, ko kuma mene ne ba ya so a rayuwarsa? Duk yadda marubuci ya gabatar da tauraronsa ga mai karatu, haka zai gane shi tun daga farko har }arshen labari.

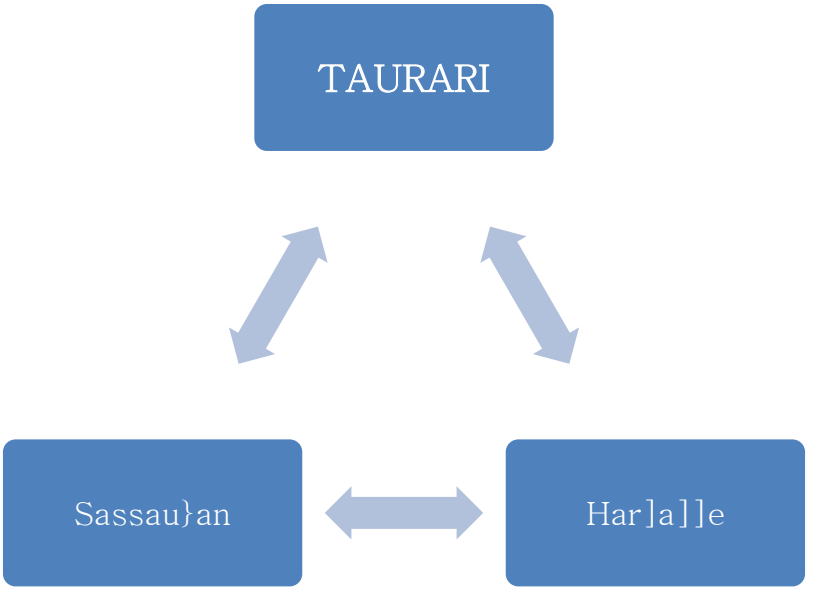
Marubuci kan gina tauraro ne da irin halayen da ya saba da su, duk rana ta Allah sai ya yi wa]annan halaye.

A wani }auli Gusau (2000) da {araye (2001) sun }ara da cewa wasu nau'o'in tatsuniya kan sar}e da juna, sakamakon bijirowar wasu sharu]]a, wa]anda hakan kan sauya tauraran tatsuniya tatsuniya ya sauya matsayinsa.

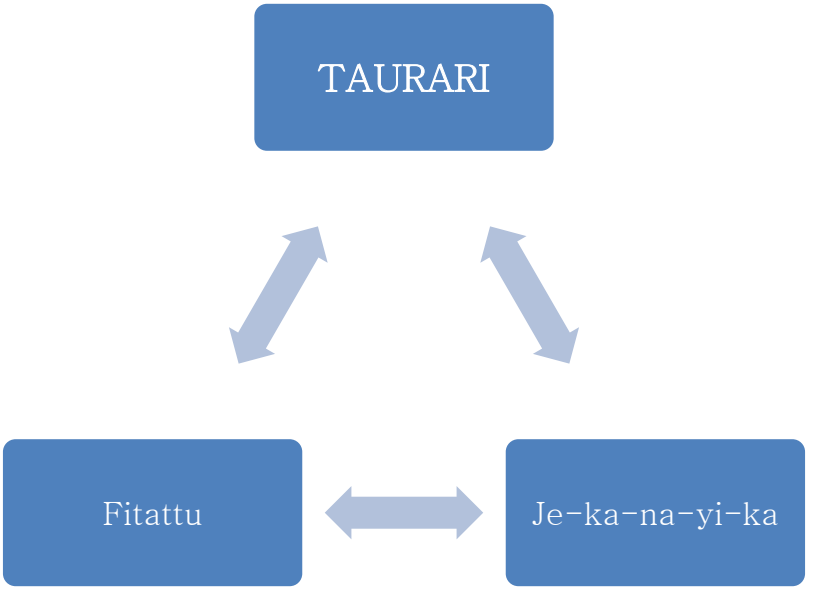
Har ila yau, masana sun }ara bayyana cewa wani lokaci yanayi ko halittu kan taimaka wajen kai tauraro ya kai ga gaci, domin daga cikin halittun sukan taimaka wa tauraro ya isar da sa}o, shi kuwa yanayi yana wajabta wa tauraro aikata wani aiki, wanda ba domin wannan yanayin ba da tauraron bai aikata wannan aiki ba. Wani loto kuma ana iya raba wa taurari aiki ta yadda kowane zai iya taka rawa domin isar da sa}o guda]aya. Sannan akwai tauraron da ake fara tatsuniya da shi, wani kuma sai a tsakiya ko }arshe. Har ila yau, akwai wa]ansu sifofi wa]anda kawai, sun ke~anta da wasu taurari. Saboda haka kowane tauraro yana da sifa da ya ke~anta da ita ko]abi'a.

Gusau kuwa (2006,2000) fito da wani bayani ya yi na cewa, labarin tatsuniya tun daga farko har zuwa }arshe, ana iya samun tauraro]aya a tatsuniya iri biyu. Misali sassau}a da har]a]]iya, musamman idan sun }unshi matsaloli iri]aya, sannan tauraro yana kasancewa shi ne, jagora. Masanin ya yi nuni da

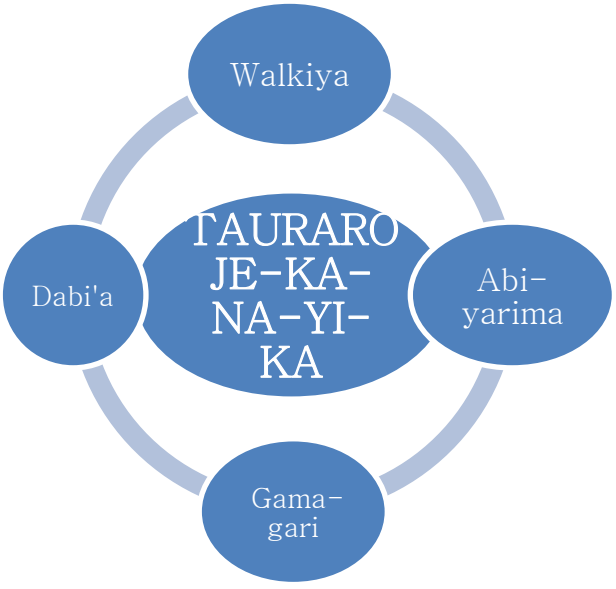
cewa sar}a}}iyar tatsuniya ita ke]aukar matsaloli daban-daban kishiyoyin juna, irin wa]annan tatsuniyoyi suna]aukar taurari iri biyu. Kamar haka:



Masana irin su Foster (1983) da Kelley (1990) da Nicholas (2009) Yamada (2014) cewa suka yi taurari iri biyu ne, wa]anda ake samu a cikin tatsuniya kamar haka:



Watau akwai tauraro fitacce da kuma tauraro je-ka-na-yi-ka. Tauraro fitacce shi ne wanda yake da dangantaka da kusan kowane tauraro a cikin tatsuniya. Shi kuwa tauraro je-ka-na-yi-ka shi ne wanda ba shi da dangantaka da sauran taurari ta dole, irin wannan tauraro yakan taka rawa sau]aya kawai, sai ya koma ya ~ace ba a }ara jin]uriyar shi, sai dai sauran taurari wa]anda suke wakiltar shi a wasu wurare kamar haka:



Wa]annan taurari suna wakiltar tauraro je-ka-na-yi-ka, a duk lokacin hakan ta taso musamman idan sami gwanin warwara a tatsuniya. Kamar tauraro wal}iya, yana fito wane ya ~ace idan mawari ya bu}ace shi, amma shi tauraro]abi'a ba a ganinsa sai inda ake neman a yi amfani da wata]abi'a domin a nuna yadda wasu mutane aiwatar da wani abu, shi kuwa a bi- *Yarima* yana ra~e ne da fitacce amma ba shi da wani ta siri sai abin da fitacce ya ya ce ya yi, amma gama-gari ko'ina ana samun shi da zarar mawar ya }ir}iri wani yanayi sai]auko wannan tauraro ya yi amfani da shi.

Kowane masani da aka ambata a sama, ya yi bayanin tauraro a matsayin wani tubalin da mawari ke amfani da su domin ya bayyana sa}onsa ga mai sauraro, kuma sun ha]u akan cewa. Tauraro iri biyu ne fitacce da je-ka-na-yi-kan tauraro, sannan kuma an nuna ana samun je-ka-na-yi-ka da wasu mataimakan taurari a ma}ale da shi, wa]anda suke taimaka wa mawari a lokacin da yake

bu}atar su. Sai dai Gusau (2000) ya bambanta da na su domin shi ya kawo sassau}a ne da kuma har]a]]en tauraro.

Wannan nazari yana da ala}a da wannan bincike, ta wannan fuska ta taurari, sannan kuma bayaninsu ya saita tunanin wannan bincike, musamman ta wannna fuska. Domin manazarta da dama suna kallon al'amarin taurari a tatsuniya bai-taka-kara-ya-karya-ba, amma yanzu an fahimci cewa lamarin taurari ya wuce yadda wasu manazarta ke]auka.

2.4.2.6 Mawari

Masana sun bayyana yadda ake iya fahimtar ko wane ne mawari, musamma irin su Cuddan (1977) da Kelley, (1990) da Sulaiman (2008) da Nicholas da Alan, (2009) da Yamada (2014) sun ha]u wajen bayyana mawari. shi ne wanda mai saurron warwara ke]auka a matsayin mai ba da labari. Amma shi kuwa Mukhtar (2004) cewa ya yi akwai mawari nau'i biyu, akwai wanda yake bayar da labari a cikin labari da kuma mai bayar da labari a bayan labari. Shi kuwa Gray (1994) yana ganin ana iya fahimtar mawari ne ta hanyoyi guda biyu, ko dai a iya fahimtar mawari a matsayin mutum na farko mai magana, ko kuma a matsayin mutum na biyu mai warwara. Amma wasu suna fahimtar cewa mawari shi ne, wanda yake habarta tatsuniya ta hanyar amafani da taurarinsa wajen sarrafa su da kuma amfani da muryar da yake bu}ata, domin ta dace da yanayin tauraronsa.

Wannan ya nuna mana, kenan mawari shi ne, mai labarta tatsuniya, a lokacin da mai sauraro ke sauraron warwara daga bakinsa. Haka kuma shi ne wanda ke fitowa a matsayin mutum na farko ko kuma mutum na biyu a cikin tatsuniyansa.

Mawari shi ne mai jan ragamar taurari, a duk lokacin da aka ga tauraro ya aikata wani aiki, mai sauraro na iya fahimtar cewa wannan shi ne mawari. Koda kuwa ya fake bayan tauraro, yana amfani da siga ko wani nau'in hali na wannan tauraro.

Kuma wannan zai iya ba da damar cewa wanda duk yake ba da tatsuniya jama'a na sauraro a wani bigire na lokaci kuma na musamman, a iya cewa wannan shi ne mawari. Koda kuwa ya shiga rigar tauraronsa, sai ya }yale mai sauraron warwara da tauraro. Sau da yawa yana da wuyar gaske mawari ya yi amfani da mutum na farko, ba tare da ya ha]a tatsuniyarsa da mutum na biyu ba ko uku.

2.4.3 Dabarun Nazarin Habarcen Tatsuniya

Dabara hikima ce, ko wani yanayi ne, ko hali da mai nazari kan yi la'akari da shi, wajen fahimtar wasu abubuwa a lokacin da ya kama hanya zuwa wani muhalli na tarke, idan mai nazari ba shi da dabara wajen yadda zai dubi kusan komai a hanyar shi ta yin tarke a tatsuniya, lallai zai wuce wasu abubuwa na amfani da dama ba tare da sanin shi ba, domin a hanyr shi ta gudanar da tarke

zai ci karo da turaku da dama wa]anda mawari ya tsirar da su, saboda ya }ayata tatsuniyansa ga masu sauraro, ya zama dole ga mai aiwatar da tarken tatsuniya da ya lura da irin wa]annan turakun da mawari ya tsirar a cikin tatsuniyarsa.

Nazarin zai yi bayani dai dai gwargwado wajen bayyana dabarun da ake bi wajen tarken turakun tatsuniya, domin tatsuniya tana tattare da wasu turaku wa]anda suke }unshe a cikin tatsuniya, sannan wa]annan turaku su ne ke ba mai nazari damar gudanar da tarkensa, yadda zai ba da }aye.

Kodayake, ‘dabara ke]aure kaya ba igiya ba’ idan hake ne ke nan, ya zama dole ga mai tarke, yasan dabarar da zai bi, wajen]aure duk wani kaya da ya tsinta a hanyarsa ta yin tarken tatsuniya, domin dabara ce za ta taimaka masa wajen iya fidda jaki daga duma, na turakun da yake cin karo da su, saboda ya fahimta kuma ya fahimtar da al’umma. wajen aiwatar da tarkensa.

Shi kuwa Mukoshy (1978) yana ganin cewa kowane nau’i na adabi yana da hanyar da za a yi masa tarke, ta kallon wasu turaku ko shika-shikai, a hanyar tatsuniya ta yadda za a iya amfani da wasu daga cikin tatsuniyar domin a gudanar da tarkensu.

Wasu masana na cewa ana iya yi ma tatsuniya tarke ne, dangane da wasu turaku da mawari ya yi amfani da so, wa]anda da su ne yake jan akalar duk wani turke da ya sanya wa tatsuniyansa. Domin mawari shi ke iya sauya wa tatsuniyansa akala, ta hanyar turakun da yake kafa wa a cikin tatsuniyarsa.

Wa]annan turaku suna fito da abubuwa da yawa, musamman abubuwan adabin al'umma da ala'dunsu, ana fahimtar haka ne ta hanyar turakun da mawari yake kafa wa, masu tarken tatsuniya su fa]a]a wa domin lalubo abubuwan nazari.

2.4.3.1 Taurari

Masana sun bayyana halin da tauraro kan haifar ga tatsuniya wajen fito da wasu halaye, wa]anda an san shi da su ko kuwa ya sauya daga yadda aka san shi. Ahmad (1997) da Gusau (2000) sun ha]u game da yadda tauraro yake ke~anta da wasu sifofi. Amma Gusau, (2006) da Yamada, (2014) sun }ara da cewa ana iya samun tauraro guda ya sauya siga yadda aka san shi a asalinsa, musamman idan an sami tatsuniya mai]auke da matsala guda. Mukhtar (2004), yana ganin irin wa]ancan taurari, su yake]auka a matasyin taurari mi}a}}u, wa]anda da mai sauraron warwara ya ji su zai gane su.

Misali :

a. Tatsuniyar *Gizo* da mata mai sa :- (Gusau, 2000)

   i. *Gizo* da }o}i da mai sa da *Sarki*

b. Tatsuniyar Na-goma :- (Yahaya, 1974)

   ii. Maharbi da dodanniya.

c. Tatsuniyar ta-kitse :- (Yahaya, 1974)

   iii. *Sarki* da *Gizo* da Tsohuwa.

d. Tatsuniyar *Gizo* da Macijiya Adabariya :- (Gusau, 2000)

   iv. *Gizo* da macijiya da }o}i.

Wannan yana nuna cewa mai tarke tatsuniya yana da kyau ya san yaya taurarin tatsuniyar suke, shin mi}a}}u ne ko kuwa sun yi kwana, da haka ne sai a san a wane rukuni ya dace a sanya wa]annan taurari, dangane da yadda suka bayyana hayayyarsu a cikin tatsuniyan. Daga wa]annan misalai, idan an duba za a fahimci duk wa]annan taurari mi}a}}u ne a cikin tatsuniyar da suka fito, sai dai a iya cewa akwai abokin kishin tauraro, kamar *Gizo* da mai sa, da kuma *Gizo* da macijiya, sannan maharbi da *Dodo*nniya, ko kuma a sami jituwar taurari, kamar *Gizo* da *Sarki*, ko kuma *Gizo* da }o}i. saboda haka yana da kyau mai tarke ya fahimci taurarin tatsuniyar da yake tarke a kansu.

2.4.3.2 Tubali

Walter (1987) yana fahimtar cewa tatsuniya yana]auke da wani tubali, wanda ake iya gina al'umma da shi. Domin daga ciki tubalan ne, al'umma kan kwaikwayi wasu abubuwa domin su gina rayuwarsu. Shi kuwa James (1987)

ya }ara da cewa al'umma tana gina kanta, musamman wajen inganta tarbiyya da tsayiwa akan]abi'a ta asali, amma a hanyar amfani da tubalan da mawari ya yi amfani da su wajen gina tatsuniyarsa. Haka Gusau (2006) ya kalli tubalin tatsuniya ta yadda mawari ke amfani da nau'in mutane ko dabbobi ko aljannu da kwari, da wa]annan ne mawari ke gina duk wata rayuwa mai tsafta da al'ummar da yake yi ma warwara. Charles (1974) yana gani dabbobi ko mutane da ake gina tatsuniya da su su ne tubalin gina al'umma.

Saboda haka mai tarke yana da kyau, ya yi amfani da tubalin tatsuniyansa, wajen yadda zai gina al'umma ta hanyar tarkensa, haka kuma da tarken ne ake iya amfani, musamman wajen sauya tunanin al'umma, dangane da yadda ake bu}atar al'uuamar ta kasance, idan aka gina tubalan sai a tarke a ware a ga wa]anne ne suka dace da yanayin da ake ciki, kuma wa]anne ne suke neman sauyi.

Ana gina tatsuniya da irin wa]annan tubalai kamar haka :

a. Mutane da Dabbobi da Tsuntsaye da dodanni.
b. Aljannu da }wari da kogi da sauransu.

Da irin wa]annan tubala ne tatsuniya ke ginu wa, sannan kowane ya fito da na shi hali,wajen ginin tatsuniya, ba a faye gane haka ba sai an tarke tubalan da kyau, sai a gina al'umma ta yanayin kowane hali na wa]annan tubalan.

Wannan ya nuna cewa, mai tarke zai }wan}wance ya ga, wanne ne daga cikin wa]annan tubala, zai fi zama mai alfanu ga al'umma wajen gina rayuwa mai nagarta. Mawari yana amfani da tubalin da yake bu}ata, wajen gina tatsuniyar tatsunyarsa. Saboda haka wannan wata dabara ce, wadda ake iya bi wajen gano wasu halaye ta hanyar tarke tubalin da mawari ya gina tatsuniyarsa, a gani sun dace da al'ummar ko ba su dace ba.

Masana irin su Junaidu (2007) da [angambo (2008) suka }ara tabbatar da haka, inda suke cewa tubalin tatsuniya, wasu fitattun taurarai ne, wan]anda suka }unshi wa]ancan abubuwan da aka bayyana, na nagarta ko dace wa. Domin haka ana tarke wa]annan tubala ne, wajen gane dacewar tatsuniya a matsayinta na makaranta.

2.4.3.3 Masu Yi

Masana irin su Skinner (1980) da Ahmad (1987) da Yahaya (1992) da Ahmad (1997) da Gusau (2006) duk sun yi itifa}in cewa masu yin tatsuniya su ne yara da tsofaffi, sannan kuma suna yi ne a]akin amarya. Wasu masana kuwa irin su Umar (1987) da Gusau (2000) sun }ara bayyana cewa tatsuniya yara ake habartawa. Sannan masu habartawa su ne tsofaffi. Amma Yahaya (1992) ya }ara da cewa duk da]akin amarya ake yin tatsuniyar. ana habarta tatsuniya ne a wani wuri na musamman. Amma masu yin tatsuniyar tsofaffi ne.

Daga bayanin da masana suka yi, wannan ya bayyana cewa masu habarta tatsuniya su ne yara da tsofaffi. Sannan kuma a wuri na musamman. Domin ilmantarwa ga yara. Saboda haka ana tarke masu yi ta hanyar fahimtar yadda lafazin zai kasance, domin lafazin yaro da tsohuwa sun bambanta, haka kuma babba da yaro sun bambanta a hanyar lafazinsu, saboda haka mai tarke ke iya gane wane lafazi ne, ya mamaye tatsuniyan.

Da yawa jerin tunanin mawari babba ya bambanta, tun daga kalmomi da kuma yanayin fito halayar taurari, sannan kuma yanayin yadda tsohuwa za ta zera zaren tunaninta a tatsuniya ya yi daban da wanda ba ita ba, ta haka ne sai mai tarke ya fahimci muhallan da ya dace kowane mawari ya taka rawa a lokacin da ake bu}atar tatsuniya.

2.4.3.4 Lokaci da Wuri

Lokaci a tatsuniya wani muhimmin abu ne. Domin tatsuniya ba ta tafiya sai da lokaci, sannan lokacin na hira da kuma sha}atawa. Ko kuma a kawo misali da lokacin yanayin wani abu, ko a ha]u da lokacin a cikin tatsuniyar. Masana kamar su Yahaya (1971) da Ahmad (1987) da Ahmad (1997) da Gusau (2006) sun yi mawafa}a da cewa tatsuniya tana da muhalli da kuma lokaci. sun }ara da cewa an fi aiwatar da tatsuniya a]akin amarya, musamman domin a]ebe mata kewa. Sai Yahaya (1971) da Skinner (1980) da Ahmad (1987) suka }ara cewa akan yi tatsuniya ne da daddare, domin nisha]antarwa da kuma ilmantarwa ga yara.

Ana samun yanayi na lokaci a tatsuniya, ta yadda mai tarke zai iya fito da yanayin, ana iya samun yanayi damina, amma lokacin dare ko asuba da sauransu, wani lakaci mai tarke kan iya gane muhalli na tatsuniyan, ta hanyar gudanar da tarkensa, wajen ayyukan taurari, ya fahimci wuri a]aki ko kuma a waje ko a gona ko a fada, wannan ke iya ba mai tarke dama wajen gane cewa, wannan al'umma tana da lokaci da wuri iri-iri, kamar yadda tarkensa ya bayyana masa.

Haka kuma mai yin tarken tatsuniya, yana kokonto yadda mawaari ya }ir}iri lokaci, domin taurarinsa na tatsuniya, wani lokaci ana fahimtar haka, ta hanyar wani aiki da tauraro yake aikata wa, kamar cin abinci ko sammako ko nau'in wani abinci wanda ba a samu sai a wani lokaci na musamman.

2.4.3.5 Hikimomi

Masana sun bayyana cewa hikimomi a tatsuniya suna inganta tatsuniyar ne, yadda mai sauraro zai ji da]in warwara daga bakin mawari. Masana irin su Gusau (2000) yana ganin cewa tatsuniya tana tafiya ne da hikimomin da aka aiwatar da ita. Sannan hikimomin suna }ara mata za}i da tsuma jiki.

Yahaya (1979) da Gusau (2000) sun }ara da cewa hikimomin da suke cikin tatsuniya su ne suke sau}a}awa ko tsaurarawa. Wani lokaci sukan sanya tatsuniya ya zama mai armashi, saboda irin hikimomin da take]auke da shi

daga bakin mawari. Sai dai Gusau (2008) ya bayyana irin wa]annan hikimomi da cewa, hikimomi ne wa]anda suka ha]a da salon sarrafawa. Wanda yake iya zama mai ban sha'awa da burgewa. Ko kuma ya zama akasin haka wato mara armashi da rashin karsashi.

A wajen tarke hikimomi a tatsuniya, ana fito da yanayin hikimomin da wannan mawarin yake }wararowa, wa]anda suka danganci yi ma harshe ado a cikin tatsuniyar wadannan tatsuniyoyi, ta hanyar tarken hikimomin mawari, ake iya gano shin yanayin warwarar tana da armashi, wajen cusa hikimomin mawari, mai tarke kawai ke iya gano haka, kuma sai a fahimci wa]anne abubuwa ne wannan al'umma take adonta harshenta da su. Misali matsayin *Gizo* a tatsuniya yana yi mata ado, ko kuma *Dodo* ko kuwa dabbobi ko kuma tsuntsaye, ya dangata da irin abubuwan da tarken ya fito da shi ga mai nazari.

2.4.3.6 Bi- *Yarima*

Mukoshy (1978) ya bayyana cewa tatsuniya tana]auke da wasu taurari domin cikon ma}asudi a tatsuniya. Irin wa]annan taurari ana ra~a su ne tare da manya, domin a cim ma wata manufa. Shi kuwa Gusau (2008) ya }ara da cewa ai }ananan taurari kusan su ne bi- *Yarima*. Domin suna fito wa ne wajen isar da sa}on wani tauraro. Sannan kuma mawari kan yi amfani da irin wa]annan bi- *Yarima*n don tatsunyarsa ta cika. Wasu kuwa na cewa mawari ne ke aiwatar da wata dabara sai ya haifar da wasu taurari bi- *Yarima*, wa]anda ba da su aka fara tatsuniyar ba.

Har ila yau, taurari bi- *Yarima*, ana ra~a su ne suna taimaka wa babban tauraro, mawari ne ke haifar da irin wa]annan taurari, wani lokaci ba da su ake fara tatsuniyar ba, wani loto ma sai tatsuniyar ya yi }ololuwa, zai sulmiyo sannan mawari ya shigo da su. Saboda haka da an ga irin wa]annan taurari ra~a-danni za a fahimci cewa sun zo ne, domin su taimaki babban tauraro ya isar da sa}o. misali :-

a. Tatsuniyar *Bora da Mowa* : (Ahmad, 1997)

   i. Tsohuwa da kogin bagaja da sauran mutanen.

b. Tatsuniyar Budurwar dan}o :- (Yahaya, 1974)

   i. Fadawa, da }o}i, da Gona.

c. Tatsuniyar mata mai sa: - (Gusau, 2000)

   i. mata mai sa, da }o}i da]an *Sarki*.

2.4.3.7 Yanayin Magana

Yanayi a tatsuniya yana da hanyoyi wa]anda mawari ke da za~i. irin wannan yanayi yana ba mawari dama ya sarrafa tauraro yadda ya ga dama. Saboda haka masana irin su Yahaya (1978) ya nuna cewa yanayi a tatsuniya, wata dama ce da mawari ke da ita wajen koyi ko kuma ya karkatar da hankalin mai sauraron warwara, daga wannan duniya zuwa ta asali zuwa duniyar mafarki. Shi kuwa Kelley (1990) da Bidemi (2009) suna fahimtar yanayin a cikin tatsuniya, wani hali ne da mawari ke haifar wa ga taurari na yanayin da ya za~a, wani lokaci har da maimaita yanayin. Shi kuwa Gusau (2008) cewa ya

yi yanayin a tatsuniya ya shafi mawari ne da taurari, musamman wajen cu]anya }arya da gaskiya ko kuma kauda hankali, daga wani muhalli zuwa wani ko kuma daga wata duniya zuwa wata. Wani lokaci sai mawari ya }ir}iri yanayin duniyar mafarki, har ya gama warwararsa a cikin wannan duniya.

Mai tarke na iya fahimtar haka ne ta amfani da mawarin tatsuniya. Mawari yana sauya yanayi a duk loakacin da ya dace da tatsuniyan, wajen ayyukan taurari a lokacin da suke isar da ayyukansu, sai mai tarke ya }wa}wanto a wace duniya mawari ya kai wannan tauraro, a dodanni ce ko kuwa ta tsuntsaye da sauransu, dole sai an tarke ake iya fahimtar haka.Misali ;-

a. Tatsuniyar Na-goma :- (Yahaya, 1974)

i. Duniyar dodanniya da duniyar kogi.

b. Tatsuniyar *Dodo* :- (Skinner, 1980)

ii. Duniyar *Dodo* da duniyar rijiya

c. Tatsuniyar *Gizo* da hankaki :- (Ahmad, 1997)

iii. duniyar *Gizo* da duniyar tsuntsaye da ta ‘yan ruwa.

An yi bayanin wa]annan dabaru ne, wa]anda su ne suke kewaye da tatsuniya, sannan kuma babu wata tatsuniyar Hausa, kai ko ma wane iri ba tare da an yi amfani da wa]annan turaku ba, domin su ne ke ri}e da tatsuniyar, a kusan kowane lungu, kuma su ne kanwa-uwar-gami wajen daidata kowane irin

tatsuniya domin ya zauna daidai, idan babu su kusan kamar ba tatsuniya, da su ake saita tunanin al'umma a kowane lokaci. Haka ya sa nazarin ya tarke wasun su, domin a fahimci cewa tatsuniya dabaru da mawari ke amfani da su wajen samar da al'umma, suka al'umma suna amfani da wa]annan turakun ne, saboda su ne shika-shikan makarantarsu ta asali, domin ko wanne aka]auka daga cikin wa]annan dabaru za su iya taimaka wa wajen saita tunanin al'umma da ake mata fata na gari nan gaba. Akan]auki tubali ko wani daga cikin su, ko kuma duka mawari ya yi amfani da su wajen kafa shika-shikan tarbiyyar al'umma. Saboda irin wannan muhimmancin da wa]annan turaku ke da su, a cikin tatsuniya yana da kyau a tarke su domin a fito da alfanun kowane ga al'umma kamar yadda binciken ya gabatar.

2.5 Tatsuniyar Nijeriya

Tatsuniya labari ne }ir}irarre wanda tsofaffi ke aiwatarwa. Musamman da dare, kuma a]akin amarya, domin a]e~e mata kewa. Ko kuma tatsuniya labari nc }ir}irarre, wanda tsofaffi ke aiwatarwa, wajen }o}arin sauyawa yara tunani. Wannan ya nuna ana iya samun wani yanayi, dangane da yadda tatsuniya take a Nijeriya, da Jumhiriyar Nijer. Tatsuniya a Nijeriya kusan tana tafiya tare da *Gizo* da {o}i da kuma *Sarki* a mafi yawa daga tatsuniyoyin da sauransu.

Yahaya (1974) da Ahmad (1997) da Gusau (2006) sun bayyana cewa a cikin al'adun tatsuniya tana nuna hikimomin Hausawa, da kuma yadda suke

tafiyar da shugabanci da sauran al'amuran rayuwa. Ita tatsuniya tana tafiya da wasu abubuwa masu wuyar ganewa kamar *Gizo* da *Dodo* su yi wani hali na kirki, kamar ladabi da biyayya da ha}uri su na haifar da yin nasara daga }arshe.

Wannan ya nuna cewa, tatsuniyoyin Nijeriya. su na]auke da tasirin al'adun Hausawan Nijeriya, da kuma nau'in tarbiyyar da Bahaushe yake ba iyalinsa, da yadda shugabanci ya kamata ya zamo, dangane da zaman yau a rayuwa.

Yahaya (1974) cewa ya yi tatsuniyar *Gizo* da budurwar dan}o wa]annan tatsuniyoyi ne, wa]anda suke]auke da wayo, da kuma bajinta. Sannan ga nuna duniyanci dangane da ha]uwar *Gizo* da budurwar dan}o. Haka kuma babu nuna wani gazawa musamman, daga *Gizo* a lokacin da yake aiwatar da hikimominsa a gida da kuma waje. A irin wannan tatsuniya, hakan ya nuna wasu al'adu na Hausawa a Nijeriya da kuma wani jirwayen Turawan mulki a Nijeriya. Shi kuwa Ahmad (1997) yana ganin a wannan tatsuniya an nuna yadda babba yake zama kamar uba musamman idan babu uban, sannna an nuna yadda *Gizo* ya yi halinsa na wayo, da kuma kwa]ayi a duk lokacin da ya sami sarari. Har ila yau, a tatsuniyar an nuna yadda *Gizo* yake da wayo, da iya jefa abokin gaba a wahala cikin hikima kamar yadda ya yi ma kura.

Ahmad (1997) da Skinner (1980) cewa suka yi tatsuniya ta nuna yadda ake zaman makwabtaka, sannan kuma ta nuna yadda mai ha]ama yake }arewa kamar yadda ya faru da *Gizo,* sannan an nuna yadda *Gizo* yake da wayo misali fa]awar shi gidan 'yan ruwa da irin hakimar da ya nuna ya ku~uta, haka kuma kwa]ayi da abin da yake jawowa, idan an dubi hul]ar *Gizo* da Hankaki har zuwa }arshe. Kodayake Yahaya (1974) ya sauya ra'ayi dangane da wannan, domin ya }ara da cewa tatsuniyar tana]auke da abubuwa na al'adun Hausawa, wanda ake ganin tatsuniya ce ta Hausawan Nijeriya,za a fahimci cewa a tatsuniyar an yi amfani da tsohuwa wadda a al'adun Hausawa, kusan ita aka fi sani hul]a da 'yan mata, sannan ga *Gizo* wanda ake ganin a matsayin]an le}en asiri ga masu iko, kuma mai hul]a da Saraki. Haka kuma an nuna yadda Hausawa ke zama da iyali fiye da]aya. Har ila yau an nuna yadda ake mulkin jeka-na-yi-ka.

2.6 Tatsuniyar Nijer

Tatsuniyar Nijer tatsuniyoyi ne wa]anda kusan suke tafiya tare da tasiri na irin]abi'un al'ummar Nijer a mafi yawa, sai dai za a fahimci cewa akwai wasu abubuwa wa]anda kusan su ne, suka mamaye mafi yawan tatsuniyoyin Nijer kamar irin su *Dodo* da sauransu.

Ita kuwa Connie lee, (1981) tana ganin cewa tatsuniyoyin Nijer, suna]auke da kusan *Dodo* da doki da ruwa da 'yan uwantaka da kishiyoyi da

sauransu, a matsayin abubuwan da ake iya kwalliya da su a tatsuniyoyin Nijer.

Wannan ya bayyana cewa a mafi yawan tatsuniyar Nijer, za a iya samun kusan wa]annan abubuwa, dangane da yadda suke a matsayin wata kwalliya a irin wa]annan tatsuniyoyi , kamar yadda mai nazarin ta nazarce su ta wannan fuska, idan haka ne wace irin kwalliya za a yi da *Dodo* ko kishiyoyi, mai zai hana a nazarci jigo ko salo }ila da ya fi }aye, wajen ba manazarta damar fa]a]a bincike.

A wannan tatsuniya an bayyana *Dodo* a matsayin wani abin tsoro, ga duk wanda ya sa~a wata }a'ida, ko kuma wani azzalumi wanda ya buwayi kowa, ko kuma a yi amfani da shi a matsayin mai maganin duk wani kangararre. Connie lee, (1981) ta }ara da ba da wani misali na wata tatsuniya wadda ta }unshi kura da jama'a da kuma *Dodo*, wanda aka bayyana *Dodo* da cewa ya cika a matsayin cikakken azzalumi. Domin yana tare jama'a yana wahalar da su, saboda jama'a su ji tsoran shi sai ya]aure uwar shi a bishiya, jama'a da kura su gani, su san cewa babu wani tausayi ga duk wanda *Dodo* ya kama, idan ya shigo kasuwa.

2.7. Tunanin‘Yan Afirka a kan Tatsuniya

Kowa da irin sa hularsa,wasu masana ‘yan Afirka irin su Yahaya (1974) da Walter (1987) da Willium (1987) da Ahmad (1997) da Ngugi (1998) da Gusau (2000) da sauransu suna da tunanin cewa tatsuniya, wata hanya ce ta sauya tunanin al’umma. Wasu kuwa suna gani makaranta ce ta al’umma. Wasu kuwa suna ganin tatsuniya hanya ce ta cusa]abi’a da kuma tarbiytarwa sannan nisha]antarwa.

Kodayake, masana irin su Bamgbose (1991) da Kunene (1992) da Ngugi (1998) Adejunmobi (1999) suna da tunanin cewa tatsuniya ita ce hanya mafi sau}i da za a iya cusa al’adun al’ummar Afirka, tatsuniya ke iya tabbatar da yadda al’umma take tafiyar da harkokin rayuwarta na asali. Haka kuma Yakasai (2013), yana da tunanin cewa manufar tatsuniya koya wa yaro kyawawan]abi’u domin aiwatar da su da kuma nisantar da su daga munanan]abi’u, wa]anda ake fata su nisance su. Domin hakan zai taimaka su kasance cikin rayuwa mai nagarta. Hakan yana wakana ne saboda matsayinta ta makarantar farko da zarar yaro ya fara iya hul]a da jama’a. Haka shi ma Ngugi (1998) ya }ara jawo hankalin al’ummar Afirka da cewa su yi tsayin daka wajen tabbatar da adabinsu na tatsuniya da harshensu, in kuwa ba haka ba za a wayi gari, adabinsu cike da tasirin wasu al’umma ‘yan ci-rani. Kunene (1992), ya sake cewa adabin Afirka, adabi ne da ke]auke da tunanin ‘yan Afirka, da tasirin al’adunsu a cikin adabinsu, musamman tatsuniyansu wanda

ta wannan hanya ake iya }ara }yaimi wajen fito da asalin harshen masu adabin a ciki, wanda zai iya bayyana tasirin ba}i, dangane da sanya wasu batutuwa, domina cim ma wata manufa a sa}e ko kuma a fili.

Tunanin masana ‘yan Afirka a tatsuniya,wani muhimmin lamari ne, da ake iya ganin al’adun al’ummar Afirka a ciki. Sannan kuma suna kallon tatsuniya a matsayin wata taska ce ta Zinariya da take bu}atar kulawa ta musamman lokaci bayan lokaci.

Masana irin su Yahaya (1971) da James (1987) da Ahmad (1997) da Gusau (2006) suna tunanin cewa tatsuniya tana]auke da]ebe kewa da kuma cire alhini musamma ga amare, sannan tatsuniya tana ginuwa ne, a bisa tubalin ginin al’adar masu ita. Haka kuma Hausawa suna amfani da ita wajen koyawa ‘ya’yansu wasu darussan zaman duniya. Har wa yau, akan ha]a duniyar asali da ta mafarki wajen tada tatsuniya. Duk da cewa tana taimaka wa wajen inganta tarbiyya da ci gaban al’umma. Shi kuwa James (1987) ya sake fito da wani tunani in da yake cewa tatsuniya tana haifar da inganta tarbiyya da tsayi wa a kan]abi’u da al’adu na asali. Amma }ir}irarrun labarai na yau, kusan su ne kanwa uwar gami wajen haifar da halayen tir a cikin al’umma. Domin }agaggun tatsuniya suke ha]e kan al’umma, da kuma tafiya da murya]aya wajen kauda miyagun halaye.

Har ila yau, tunanin masana dangane da tatsuniya a Afirka. Ya }unshi abubuwa da yawa, wa]anda suka ha]a da cewa tana]auke da tarbiyya da ci gaban al'ummar Afirka. Sannan sun bayyana cewa tatsuniya kamar wata taskar Zinariya ce, wadda ya kamata a lura da ita ka-in-da-na-in. Domin gudun kada gur~atacciyar }ura, ta dusashe rayuwar taurari nagartattu. Kenan tatsuniya a wurin masana, musamman 'yan Afirka taska ce wadda take]auke da ruhin rayuwar al'umma.

2.8 Matsayin Tatsuniya ga Hausawan Nijeriya da Nijer

Hausawan Nijeriya da Nijer suna]aukar tatsuniya a matsayin wata makaranta da Hausawan ke bi wajen koya wa yara iya zaman duniya. Sannan kuma ana amfani da ita wajen nisha]antarwa. Haka kuma Hausawan suna kallon tatsuniya da muhimmancin gaske. Wannan ya sa wasu masana irin su Bichi (1987) da Ahmad (1997) da Gusau (2000) suna nuna matsayin tatsuniya ga al'ummar Nijeriya da cewa makaranta ce wadda ake amfani da ita wajen koyawa 'ya'yansu wasu darussan zaman duniya. Ita kuwa Conie-lee (1981) cewa ta yi al'ummar Nijer su na]aukar tatsuniya da matsayi babba, musamman wajen nisha]i baya ga koya tarbiyya da kuma]ebe wa yara kewa. Haka kuma ta }ara da cewa tatsuniya tana nuna hali na tir domin a guje ma wannan halin.

Wannan ya bayyana cewa al'ummar Nijeriya da na Nijer kusan suna kallon tatsuniya a matsayin taska mai]auke da kayan gyara rayuwa, da kuma sanya nisha]i da]ebe kewa ga masu sauraro.

Wasu masana irin su Junaidu (2007) da [angambo (2008) suke kallon tatsuniya a matsayin labari mai]auke da wasu fitattun taurari,kamarsu *Gizo* da }o}i da *Dodo* da kura da mutane da sauransu. Hausawa na sanya wa]annan abubuwa ne, don su dace da matsayin ta na makaranta, domin koyar da tarbiyya ko halayen }warai. Ita kuwa Conie-lee (1981) ta }ara da cewa al'ummar Nijer, suna kallon *Dodo* ko rijiya da sauran dabbobi, musamman kura a matsayin wasu fitattun abubuwan ado a tatsuniya,koda kuwa ana samun ilmantarwa da nisha]antarwa. Shi kuwa Junaidu (2007) sai ya }ara bayyana cewa tatsuniya ga al'ummar Nijeriya takan ha]a zumunci a tsakanin ma}wabta, ta yadda yara kan ha]u daga gidajen ma}wabta. Haka tana da]a taimakawa wajen taskace adabi da tarihin al'umma da tattalin arziki. Wasu masana irin su Yahaya (1971) da Umar (1987) da Gusau (2006) cewa suka yi tatsuniya labari ce }agagge da ake shiryawa game da *Gizo* da waninsa, wanda take }unshe da wani darasi mai manufa ta musamman. Sannan kuma tana cike da hikimomi da sauransu abubuwan inganta rayuwa. Har ila yau, sun }ara da cewa tatsuniya yara ake habartawa, kuma tsofaffi su ne aka fi sani da habarta tatsuniya, a wuri na musamman kamar]akin amarya ko a taya ta]e~e kewa.

Wannan ya bayyana cewa al'ummar Hausawan Nijeriya da Nijer, Suna]aukar tatsuniya da muhimmanci ga ci gaban rayuwar al'ummarsu. Duk da cewa a al'ummar suna]aukar wasu taurari da muhimmanci fiye da wasu.

2.9 Tasirin Tatsuniya a kan Sauran Nau'o'in Adabi

Masana sun dubi yadda tatsuniya take yin tasiri, musamman masana irin su Ahmad (2003) ya bayyana cewa da yawa daga cikin adabin baka,yana yin naso a cikin adabin zamani. Wani lokaci za a fahimci cewa ana aiwatarda wani batu, a cikin rubutaccen adabi,sai ka ga tatsuniya ya yi naso a wurare da dama. Haka yana faruwa ne, saboda tasirin da adabin baka ya yi ga al'ummar Hausawa. Shi kuwa Chamo (2003) yana gani naso ya watsu kusan a kowane nau'i na fina-finai sai a ri}a samun wasu ba}in al'adun,wa]anda suke riki]ewa da adabin Hausawa, wai suna isar da wata manufa, sau da dama za a tarar an gauraya jiya da yau, musamman a wasu fina finai, domin a kaucewa abin da aka aro na tatsuniyoyi.

Sulaiman (2008) yana fahimtar cewa tasirin }agaggun labarai na gargajiya, yahaifar da kusan duk wani }agaggen labari na rubutacce,tun daga na gasa ta farko har ya zuwa yau,da an kalle su sai a fahimci akwai tasirin }agaggun tatsuniyar asali a tare da su, ko kuma an yi aron fasaha.

kusan duk wani adabi na zamani sai an ga wani ~ur~ushin tatsuniya, ko kuma sai wannan adabin tatsuniya ya sami wani ~angare a ciki. Idan kuwa ana

magana ne akan nuni da wani hali na gari,ko sauya tunani domin wata fa'ida ga wata al'umma sai an sami wani ratsi na tatsuniya. Idan kuwa aka dubi sauran adabi rubutattu, kusan a iya cewa tatsuniya ce ta haife su. Domin ba a sauya wa damisa zane.

Tatsuniya tana da ala}a da rubutaccen adabin. Idan an yi la'akari da yadda, masana irin su Ado (1994) da Ahmad (2003) da Chamo (2003) da [anjuma (2003) sun nuna yadda adabin zamani yake da ala}a da tatsuniya. Idan aka yi la'akari da bayanin East (1929) cewa za a samar wa da Hausawa littafan hira, da kuma abin karantawa a makarantu. Saboda wasu daga cikin labaran suna da ala}a da tatsuniya, dangane da kayan cikin su Chamo (2003) sai ya }ara da cewa. Idan aka kalli wasu daga cikin ayyukan adabi na zamani, kusan an samar da wasu ne ta hanyar tatsuniya. Ahmad (2003) sai ya }ara da cewa, idan aka kalli fina finai a yau,da yawa daga cikin su tatsuniya ce aka sabunta ta koma fim. Wasu kuwa na gani zai yi wuya, a yau a sami wami rubutaccen labari, wanda ba shi da wata ala}a da tatsuniya. [anjuma (2003) Kodayake, a yau an sami wasu fina finai, wa]anda kusan an juyi tatsuniya ne, aka aiwatar da su. Misali : diskin da ri]i, da *Yarima*]an *Sarki*n agadas, da *Bora da Mowa*.

Za a iya gane cewa, lallai akwai babbar ala}a, tsakanin tatsuniya da kuma adabin zamani. Idan an yi la'akari da yadda masana suka yi bayani. Shi kuwa Ma}era (2009) da Ahmad (2003) suke cewa littattafan da aka samar na

}agaggagun labarai, an samar da su ne domin amfanin makarantu, sannan kuma su samar da nisha]i ga jama'a. kamar yadda labaran Hausa na asali suke a matsayin makaranta, da nisha]antarwa. Shi kuwa Sulaiman (2008) ya }ara da bayyana cewa, }agaggun labarai na gargajiya, suke da ala}a da }agaggun labarai na zamani. Idan an yi la'akari da labaran soyayya na yau,wa]anda da yawa daga cikin su, suna da ala}a da }agaggun labaran Hausawa na gargajiya.

Dangane da bayanin da masana suka yi,a iya cewa tatsuniya a matsayinsa na }ir}irarren labari na gargajiya, yana da dangantaka da }agaggun labarai na zamani., tun daga yadda kanun wasu }agaggun labaran zamani yake kasancewa. Baya ga haka, hatta wasu fina finan,idan an dube su, za a ga yadda tatsuniya ta yi tasiri,tun daga sunan fim da sauran kayayyakin wasan.

[anjuma (2003) yana }ara da cewa a yau an sami wasu fina-finai, wa]anda kusan an juyi tatsuniya ne, aka aiwatar da su. Misalin su : diskin da ri]i, da *Yarima*]an *Sarki*n agadas, da *Bora da Mowa*.

Haka kuma za a iya gane cewa, lallai akwai babbar ala}a, tsakanin tatsuniya da kuma adabin zamani. Idan an yi la'akari da yadda masana suka yi bayani.

Ahmad (2003) ya }ara da cewa idan aka kalli fina-finai a yau, da yawa daga cikin su tatsuniya ce aka sabunta ta koma fim. Wasu kuwa na gani zai yi wuya, a yau a sami wami rubutaccen labari,wanda ba shi da wata ala}a da tatsuniya. Haka Na-Allah (2004) ya bayyana yadda fina finai suka fara a arewacin Nijeriya, ya fara tun daga majigi yadda ya kasa shi zuwa gida biyu, ilmantarwa da kuma nisha]antarwa. Daga }arshe sai ya yi tsokaci da cewa kafin nan Hausawa suna da hanyoyi na ilmantarwa da kuma nisha]antarwa, sai ya yi nuni da tatsuniya wadda yana gani daga ita ne tushen sauran fina finai suka fara har zuwa yau.

Wannan ya nuna yadda fina finai suke da ala}a da tatsuniya, sannan kuma hakan ya haifar da aiwatar da wasu fina finai ta hanyar juya wasu tatsuniyoyi su koma fina-finai.

Kamar yadda Kring (2004) ya jaddada cewa ai mafi yawa daga cikin fina-finai, musamman na Hausa suna da tushe ne daga adabi na baka, irin su tatsuniya ko bori da sauransu, ya }ara da cewa wani lokaci ba a iya rabe wa a tsakanin juna musamman yara a yau, domin an cu]anya gargajiya da zamani.

Har ila yau, daga wa]annan misalai na masana da manazarta za a iya cewa a kwai dangantaka a tsakanin fina finai da tatsuniya, ala}a ta kusa domin a iya cewa daga tatsuniya suka samo asali.

2.10 Kwatanci

Masana sun nazarci yadda kwatanci ke kasancewa, musamman a tsakanin adabin wata al'umma da wata. Wasu kuwa suna ganin kwatanci, na iya zama daram, a tsakanin kowane irin adabi na al'umma. Ba lalle ne ya kasance a tsakanin wata }asa da wata ba. kamar yadda Amin (2003) ya kwatanta adabin wasu mutane guda biyu, kuma ma zauna }asa]aya, ta yadda ya kwatanta kandamin labari a tsakanin Audu Makaho Birnin Kebbi da Muhammad Lawal Nagero Zazzau, ya kusan kwankwance komai dangane da kwatanci kama daga zubin labarin har zuwa]angwayen wa}o}in wa]annan mutane, shi kuwa Skinner (1980) sai ya tabbatar da kwatanci a tsakanin wata }asa da wata, ko kuma a tsakanin wata al'umma da wata, domin ya gudanar da kwatancin tatsuniyoyin al'ummar Hausawa da kuma }abilar Fon, ta fuskar jigo da kuma taurarai, a inda ya gano kamanni ta fuskar tauraro *Gizo* da kuma bambanci na jigo da sauransu. Kodayake, Ahmad (1997) ya kalli wani abu amma a tatsuniyar Hausawan Nijeriya kawai a inda ya kwatanta wasu abubuwa kamar salo da jigo ta fuskar yadda suke da kamanni da kuma bambanci. Haka Inane (1999) yana ganin kwatanci wani da]a]]en yanayi ne mai armashi wanda ya da]e ana damawa da shi a hanyoyin adabi har ma da ta nazarin harsuna, sannan kuma ya }ara da cewa ana yin amfani da wannan hanya ta kwatanci ne a tsakanin adabi wata }asa da wata, ko kuma wata al'umma da wata al'umma. Kodayake Amin (2005) ya }ara da nuna ai kwatanci ba kawai sai a adabin }asa da }asa ba, har ma a iya kwatanta wani aikin adabi da adabi na al'umma

]aya, ya ba da misali da kwatanta karin magana da wasu ayoyin Al}ur'ani ta yadda kwatancin ya fito da yadda ake samun kamanni a tsakanin karin maganar Hausa da wasu ayoyin Al}ur'ani mai girma, wannan ya nuna kenan ba lalle ne, sai kwatancin adabi wata }asa da wata }asa ba kamar yadda Inane (1995) da Hassan (2015) suke da fahimta iri wajen ganin ana amfani da kwatancin a mafi yawa da adabin }asa da }asa ko kuma wata al'umma da wata . amma Amin (2005) sai ya sake fito da wani kwatanci ba zata, watau ya kwatanta karin magana da wasu ayoyin }ur'ani.

Duk wa]annan nazari suna da ala}a da wannan aiki ta kusa, domin kusan kwatancin shi ne }ashin bayan wannan bincike, musamman yadda za a kwatanta adabin Nijeriyada kuma adabin Jumhuriyar Nijer, domin a tabbatar da hasashen da ake game da adabin wa]annan al'ummomin Nijeriya da Nijer.

2.11 Kammalawa

Ayyukan da suka gabata a wannan fanni na tatsuniyar Nijeriya da Nijer. An nuna haka a cikin wannan babi, babin ya ha]a da nau'o'in binciken da]alibai masu nazarin tatsuniya suka gabatar, a matakai daban-daban. Daga masu neman digiri na biyu har zuwa na }oli. Akwai masu ala}a da wannan binciken, domin sun yi tsokaci akan tatsuniya, sannan kuma akwai kuma wa]anda ba su yi cikakken tsokaci ba, sai dai sun ce wani abu dangane da tatsuniya tatsuniya a kai-kaice. Haka kuma ayyukan da aka wallafa, wa]annan su ma suna da dangantaka ta kusa da wannan bincike, ko dai sun yi tsokaci

akan tatsuniya kai tsaye, ko kuma sun yi tsokacin ne ta fuskar adabin baka ko rubutacce. Wani lokaci kuma an bibiyi kwatancin da masana suka gudanar a fagen adabin al'umma.

Mu}alun da aka gabatar a kan tatsuniya, su ma sun bayyana muhimman batutuwa dangane da tatsuniyar baka. Domin duk cikin wa]anda suka yi batu game da tatsuniya, domin binciken babu wani na jin]uriyar wani kwatanci a tsakanin tatsuniyar Nijeriya da Nijer ba har zuwa wannan lokaci. Har kuma a yi wani sharhi game da tatsuniyar al'ummomin. Binciken ya ci gaba zuwa babi na gaba, wanda hakan ake fata, a sami abin fa]a game da kwatancin tatsuniyoyin al'ummomin.

BABI NA UKU:

JIGO DA ZUBI DA TAURARI

3.1 Gabatarwa

Babin daya gabata ya waiwayi }usoshin kalmomin da suka game wannan aiki. A babin da ya gabata ne aka fayyace ma'ana da manufofin kalmomi irin su ; habarce da mawari da warwara da habarta da murya da kuma muryar mawari da sauransu. A wannan babi kuma aikin zai mayar da hankali ne a kan jigo da zubi da kuma taurari.

Jigo na daga cikin manyan sinadaran da ake iya fahimtar yadda mawari yake kwararo sa}onsa yadda sa}on zai malala cikin tatsuniya. Hakan ne ke ba mai nazari dama : ya tsinci wani abu daga cikin abubuwan da jigo ya haifar, a sakamakon malalarsa cikin tatsuniya. Domin mawari ba bayani yake yi ba ya ce ga jigo, mai karatu ne ko mai sauraro ke iya fahimtar yadda mawari yake warwarar tatsuniyarsa wajen kai banten jigonsa. Kodayake a wannan muhalli na kwararowar da jigo yake yi, ana iya gane yadda tatsuniyar take }unso bayani tare da jigonta domin a isar da manufa ga mai sauraro.

3.2 Jigogin Tatsuniya

Jigo sa}o ne ko kuma sa}onni, wanda mai warwara yake sassa}a sa}onsa a cikin tatsuniya, har ila yau jigo aiki ne na mai sauraron warwara domin ya gano ya sa}on mawarin yake. Haka kuma Jigon mawari ba ya magana kai tsaye sa}on ne ke]auke da jigo a fakaice. Saboda haka Jigo na nufin abin da

mawari ke warwara a kai; sa}on ayyukan da ke }ar}ashin taurari; ko kuma wanda yake mawari ke tabbatarwa.

Har ila yau kowane aikin adabi yana }unshe da wani sa}o na musamman. Wanda mawarin ke }o}arin isar wa ga mai karatu. Ba dole ba ne, wannan sa}on ya zama a fili, yawanci ba a ganinsa a fili; wani lokaci yakan zamo a kaikaice, ba ka iya cewa farat]aya ga jigon wannan tatsuniya. Wani lokaci kuma a kan samu jigo fiye da]aya, a cikin wallafa guda. Domin masana sukan ce jigo ya yi kauci. Wato jigon yana da fuska fiye da]aya. In jigo na da fuska fiye da]aya, akan ce akwai babban jigo wanda ya mamaye wallafar gaba]aya, sannan da }aramin jigo.

Jigo a habarce kusan shi ne kanwa uwar gami dangane da yadda ake iya gane, kusan kowace irin al'umma ta fuskar zamantakewa da jama'a ko makwabta. Sau da dama ana samun jigo babba da kuma }arami, ta yadda ake iya gane jigo babba, wanda yake]auke da }ananan jigogi a tare da shi. ko kuma, daga shi ne ake iya samun sauran jigogi. Wannan ya nuna za a iya samun jigo fiye da guda, sai dai a kowane habarce ba dole ne a sami }ananan jigogi ba. Wannan ba a iya gani, cewa idan dai za a sami jigo babba, kusan ya zama dole a sami wani }aramin jigo a ma}ale, domin ya }ara haskaka babban jigo?

Har ila yau, jigo manufa ce ta mawari wadda take }unshe da hani, daga sa~a wata }a'ida, ta zamantakewar wannan al'umma. Saboda haka jigo shi ne darasin da kowane habarce ya }unsa. Kodayake, wani loto jigon tatsuniya, kan fara a farkon zango. Kamar yadda kishi ke farawa daga iyaye, har zuwa 'ya'yansu. Wannan ya bayyana kowane irin habarcen tatsuniya, da irn sa}on da yake]auke da shi.

Har ila yau, jigo a tatsuniya abu ne da ya shafi sa}o daidai da wasu sharu]]an zamantakewar jama'a, musamman mutunta juna nuna halin dattaku da kamala da suka dogara a kan jigo. Saboda haka a iya cewa, kusan duk wani darasi da tatsuniya ta }unsa, shi ne jigon wannan tatsuniyar.

Jigo a tatsuniya kusan shi ya mamaye komai. Dangane da abubuwan da ya }unsa. Na matsalolin gida, ko kuma zamantakewa a tsakanin jama'a. Haka jigo kan ta~o matsalar masu mulki da talakawa. Har dangantaka a tsakanin kishiyoyi da sauransu. Wani lokaci jigon tatsuniya, kan iya kasancewa ha}uri ko kyautatawa, da kuma zamantakewar iyali da sauran]abi'u nagari.

3.2.1 Sarauta

Sarauta muhimmin lamari ne a tatsuniyar Hausa wadda a iya cewa, tatsuniyar tana tafiya ne da gwada mulki. Domin mulki a }asar Hausa, wani sinadari ne na tafiyar da al'umma. Wannan ya sa wasu ke kururuta cewa zai yi wuya a

sami tatsuniya, ba tare da an yi bayanin wani abu na mulki ba ko da kuwa a fakaice ne. Ba tatsuniya ba kawai har ma a sauran adabi. Misali kamar yadda aka gwada mulki a littafin *Shaihu Umar*, a tsakanin *Makau* da fadawan *Sarki*. Haka kuma idan an dubi tatsuniyar Ta-kitse, a nan ma an nuna yadda sarauta ta yi tasiri a tsakanin tsohuwa mai sa da fada.

Idan aka dubi tatsuniyoyin wa]annan al'ummomi za a iya fahimtar haka a duka tatsuniyoyin. Domin an nuna muhimman abubuwan da suka shafi gwada iko, da zalunci da makirci, da biyayya da fin }arfi da }wace musamman idan aka]auki tatsuniyar Ta-kitse da littafin *Magana Jari Ce littafi na]aya da na biyu*. Duk wa]annan wasu muhallai ne da aka gwada iko da mulki da makirci a }asar Hausa. Misali idan an kalli abin da ya faru da *Makau* na makirci a tsakanin shi da fadawa.

Saboda haka }asar Hausa ba a barta a baya ba, wajen sha'anin mulki da gwada iko. Irin wa]annan harkokin mulki ana jin]uriyarsu a tatsuniyoyin wa]annan al'ummomi. Wannan yasa ake samun nau'o'in abubuwan da fada ko mulki ya }unsa. Irin su gwada }arfi, da zalunci da makirci da }wace, da sauran nau'o'in abin da jigon sarauta ya }unsa.

Har ila yau, sarauta na nufin mulki ko shugabanci na gargajiya. wanda aka gada a tsakanin]a da mahaifi, ko kuma a tsakanin zuri'ar da suka gaji wannan sarautar, a tsakanin wa]annan al'ummomi. ({amusu, 2006)

3.2.1.1 Iko

Iko wani nau'i ne daga cikin nau'o'in sarauta. Wanda mai mulki yake amfani da shi, wajen gudanar da harkokin mulki. Idan babu gwada iko a sarauta a iya cewa babu sarauta. Domin sai da iko ne ake iya gane akwai sarauta. Iko ne ke sanya jama'a su yi ko kuma su bari, kuma sarautar nan ko da kuwa ta dabbobi ce, ana gwada iko da isa wajen ba da umurni. Kamar yadda yake faruwa a sauran tatsuniyoyin Hausa. Misalin tatsuniyar *Gizo* da Namun Daji, yadda zaki yake gwada isa da iko a kan sauran dabbobin da yake yi wa mulka. Haka a tatsuniyar Mai Mazare, *Sarki* ya gwada iko wajen]iyar Mai Mazare, *Sarki* ya auri]iyar Mai Mazare saboda isa da gwada iko.

Haka kuma, za a iya jin]uriyar iko a tatsuniyoyin wa]annan al'ummomi. kamar yadda ikon yake gudana a cikin al'ummar Hausawa. Domin irin wannan hali na gwada iko a tatsuniya kamar hoto ne, na yadda al'ummar Hausawa ke gudanar da mulki da isa da gwada iko, a cikin mulkinsu na yau da gobe.

Wannan ya sa ba a raba tatsuniyoyin wa]annan al'ummomi da wani tsari na yadda iko da isa yake }warara a cikin tatsuniyoyinsu. Kamar yadda ya faru a cikin tatsuniyoyin da wannan nazari ya nazarta.

Saboda haka, iko yana]aya daga cikin abubuwan da ake iya gani a jigon sarauta. Musamman yadda sarauta take da matsayi, a tatsuniyar Nijeriya. Dangane da yadda *Sarki* yake aiwatar da iko a fada. Kamar yadda yake faruwa a }asar Hausa. Misali a tatsuniyar Nijeriya :

> Da *Malami* ya iso gari sai ya sauka gidan *Sarki*, sai fadawa suka kawo *Malami* gaban *Sarki*, *Gizo* yana gaba cikin fadawa, da zuwa sai *Sarki* ya sa *Gizo* ya lissafa wa malam aikin da ake so ya aikata ko kuma a yanke masa wuya, daga nan *Malami* ya koma masauki kafin gari ya waye.

Daga wannan matani na wannan tatsuniya an nuna yadda aka gwada iko da isa. Idan an kalli lokacin da *Malami* ya iso an nuna iko da isa, domin ba *Sarki* ne yake magana da *Malami* ba. Wannan haka yake faruwa a fada. Duk wani abu da ake bu}ata *Malami* ya aikata sai dai ya ji daga bakin bafade. Duk ana aiwatar da haka ne a sakamakon iko na mulki da isa ga sarauta.

Duk da ana jin]uriyar iko da isa da fin }arfi a tatsuniyar Nijeriya. Shin haka abin yake a tatsuniyar Nijer ? ko kuwa babu ala}a. Misali a Nijer

> Sai *Sarki* ya shaida wa *Malami* aikin, domin da zarar *Malami* ya kasa za a yanke kan malam nan take, domin *Sarki* ba ya wargi da talakka, nan da nan mallam ya]au aniya zai aikata aikin da *Sarki* ya sanya shi.

Daga wannan tatsuniya za a fahimci akwai gwada isa da iko, sai dai sa~anin yadda sarauta take a Nijeriya, tun lokacin da *Sarki* ya fara fa]awa *Malami* ga aikin da zai gudanar, wanda ya sa~a da gwada iko a tatsuniyar Nijeriya. Amma sai ga *Sarki* yana magana kai tsaye da talakka a tatsuniyar Nijer. Wannan shi ya bayyana rarshin ala}a wajen gwada iko da isa a tsakanin al'ummomin.

Daga misalin tatsuniyar da aka yi bayani, an nuna yadda tatsuniyoyin al'ummomin suka nuna rashin ala}a. Domin an nuna yadda tsarin sarauta yake dangane da jigogin wa]annan al'ummomi, domin a tatsuniyar Nijeriya an nuna tsarin sarauta, inda *Sarki* ba ya magana da *Malami*, sai dai fadawa. A tatsuniyar Nijer kuwa, *Sarki* ne ke magana da *Malami* a kan abin da ake so ya aikata.

Haka kuma, an }ara fito da jigon sarauta a cikin wa]annan tatsuniyoyi, musamman a tatsuniyar Nijeriya, a lokacin da *Malami* ya yi jinkiri, a kan abubuwan da ake son ya aikata. Misali a tatsuniyar Nijeriya :

> Bayan an umarci *Malami*, da ya kawo tumun gero]anye, za a ba dokin *Sarki*. Kuma ga shi ba lokacin damina ba, sai *Waziri* ya aiko *Gizo* tare da sauran fadawa, wajen da aka yi ma *Malami* masauki, su binciko an samo ko kuwa hauni ya zo ya cika aiki.

Har ila yau, an sami tabbacin samun gwada iko da isa a lokacin da *Waziri* ya aika a dubo ko *Malami* ya cika aikin da aka sa shi, saboda isa da gwada iko *Waziri* bai je ba, sai ya aiki *Gizo* tare da fadawa su dubo. Duk wannan yanayi ne na mulki da nuna isa da iko a fada.

Shin haka abin yake a tatsuniyar Nijer. A iya cewa ba haka abin yake ba, domin tun a lokacin da *Sarki* ya fara magana da *Malami* a tatsuniyar Nijer aka saki layin gwada isa da iko. Idan har *Sarki* zai yi magana da *Malami* a dangane da wata bu}ata tashi, ai an warware tsarin mulki a fada, ta hanyar nuna isa da iko. Ga misali daga tatsuniyar Nijer

> *Sarki* ya kira *Malami* ya ce ya nema masa dabino]anye, sai *Malami* yac ce yanzu ba damina ba ina nake samo dabino]anye, zai ba *Ra}uminsa*, idan kuwa bai kawo ba daga nan zuwa rana da aka sanya, zai yanke mai wuya.

Wannan ya nuna cewa tsarin gwada isa da iko babu ala}a, a tatsuniyoyin wa]annan al'ummomi. Domin an bar shiri tun rani, tun da har *Sarki* zai nemi talaka ya yi magana da shi game da ko ya aiwatar da aikin da masarauta ta sa shi, nan kawai ya isa a gane cewa, tsarin gwada isa da iko na sarauta, a tsakanin tatsuniyar al'ummomin babu ala}a. Wannan ya nuna isa da iko na sarauta sun yi }aranci a tatsuniyar Nijer.

Har wa yau, an nuna }arancin mulki, *Sarki* yana magana da talaka a tatsuniyar Nijer. Sannan kuma *Sarki* yana zuwa wajen talaka a tatsuniyar Nijer, wannan

shi ya tabbatar da gwada mulki da isa da iko, a tsakanin tatsuniyoyin wa]annan al'ummomi. Domin a tsarin sarauta a }asar Hausa, ko ba a tatsuniya ba, yin haka ya sukurkuta tagomashin mulki da gwada isa da iko, a tsarin sarauta ta }asar Hausa. Kuma haka abin yake a cikin tatsuniyoyin Hausawa. Idan kuwa an sami akasi, baya rasa nasaba da tasirin wasu makwabtaka. Bayan Hausawa sun rabu da 'yan uwansu na asali, kuma wannan shi ne ya faru da Hausawan Nijer. Dalilin rabawar da suka samu, daga Turawan Mulki Mallaka.

Har ila yau, a tsarin sarauta ta }asar Hausa, a }ar}ashin ikon da *Sarki* yake da shi, akwai *Sarki*n yanka wanda shi ne mai yanke hukuncin kashe mutum da kuma wanda ba na yanka ba. Kuma shi ne babban *Sarki* wanda yake da sarakuna a }ar}ashin shi. Sannan kuma da }aramin *Sarki* wanda ba na yanka ba. *Sarki*n yanka shi ne wanda yake da ikon yanke hukunci kowane iri, walau yanke hukuncin kisa ne, ko kuwa sama da haka. Yanka yana nufin babban *Sarki* wanda yake da ikon yanke hukuncin kisa. Kan kowa kuma a ko'ina kuma a kodayaushe.

Har ila yau, haka ya bayyana a tatsuniyar Nijeriya lokacin da dara ta ci gida. *Malami* ya cika duk wani shara]i daga bakin *Waziri.* Sai wata bu}ata ta taso, wadda dole a aiwatar, da abin da zai warware wannan matsala, daga nan ne, sai jigon mulki ya }ara bayyana. Ga misali daga tatsuniyar Nijeriya :

> Da *Malami* ya cika duk wani aikin da *Sarki* ya sa shi, sai *Waziri* ya ce, tun da haka ne ko *malam* zai ba yaron *Sarki* magani, domin *Sarki* ya lura *Malami* yana da wata baiwa. Sai *Malami* ya ce ai maganin da zai taimaka yaron *Sarki* ya warke shi ne, sai an kawo hantar kuturu, ashe daman wannan *Wazir*in kuturu ne, sai *Sarki* ya ce to, nan take, aka kama *Waziri* aka yanka aka ciro hantar shi, aka yi magani yaro ya warke, sai *Sarki* ya na]a *Malami Waziri*.

Har ila yau, a tatsuniyar Nijer kuwa an nuna yadda abin yake:

> *Sarki* ya fahimci *Malami* yana da wasu dabaru, sai *Sarki* ya ce to *Malami* ko kana iya taimakona, yarona ba shi da lafiya, kusan shekaru da yawa, sai ya ce magani ai yana nan kusa da fada, cikin makusanta yake, sai an kawo hantar *Waziri* ita ce magani, nan da nan, sai matar *Sarki* ta ce me kake jira, aka kawo *Waziri* aka yanke aka fe]e aka ciro hantar aka ba yaro ya warke.

Idan an dubi duka tatsuniyoyin suna da ala}a, domin an nuna iko na *Sarki*n yanka, S*arki* ya yanke hukunci ba tare da ya jira kowa ba. Kodayake, a Nijer sai da matar *Sarki* ta ba *Sarki* umurni. Sannan nan take aka yanka *Waziri* aka yi amfani da hantar shi domin magani.

A wa]annan tatsuniyoyi an bayyana jigon sarauta. Wanda yake da ala}a, da gwada isa ta hanyar da *Sarki* yake da ikon yanke hukuncin kisa a kan kowa. kuma komai kusancin sa da *Sarki*. Domin an yanka *Waziri* a matsayin maganin da za a ba yaron *Sarki* ya warke.

Kodayake, an nuna wani abu wanda ya }ara nuna rashin ala}a a tsakanin al'ummomin. A tatsuniyar Nijer an nuna matar *Sarki* tana da ta cewa. Har tana iya ba da umurni ga *Sarki* a kan wani lamari da ta ga *Sarki* yana nuna sako-sako. Misali lokacin da aka ce hantar *Waziri* ita ce magani, nan take

matar *Sarki* ta yi masa tsawa da cewa me yake jira. Nan take aka yanke *Waziri* aka ba yaro magani.

A tatsuniyar Nijeriya, ba a sami wani wuri inda matar *Sarki* take da ta cewa ba a sha'anin mulki. Irin wannan narkewar al'ada, ba ya rasa nasaba da tasirin Turawan mulkin mallaka. Wanda yake ba kowa yanci, da kuma daidaito a tsakanin al'umma a Nijer, *Sarki* da *Talaka* kusan abu guda ne.

3.2.1.2 Makirci

Makirci wani sanannen abu ne a fada a }asar Hausa. Idan babu makirci a fada, wannan fada ba ta cika ba, da sauran gi~i. Irin haka ta faru ga *Makau* a labarin *Shaihu Umar* haka kuma ta faru da *Alhaji Imam* a cikin labarin *Ruwan Bagaja*, kuma haka ta faru da *Gizo* a tatsuniyar *Gizo* ya yi amarya a littafin Gusau. Kusan a iya cewa makirci a fada sinadari ne na cikar fada, domin da shi ne fada take tafiya, ta yadda fadawa za su cim ma manufarsu a wajen mai sarauta. Makirci yana nufin }ulla wani zance na }arya, domin neman gindin zama a wajen wani jagora, wanda hakan zai sanya mai iko ko shugaba, ya tsani wani daga cikin mabiya.

Saboda haka, ana iya jin]uriyar haka a cikin tatsuniyar wa]annan al'ummomi. Musamman tun daga cikin jama'ar fada, kusan kowa yasan *Wazir*in garin yana da wannan]abi'a ta makirci. Tun kafin *Malam* ya iso garin, an nuna cewa *Wazir*in gari shi ne gwani, wajen iya shirya duk yadda *Sarki* zai sa a

kashe wani mutum. Ana iya jin]uriyar haka a tatsuniyoyin al'ummomin misali :

> A wani gari da yake da wani azzalumin *Sarki*, wanda *Wazir*in garin, yana shirya wa *Sarki*n makirci, wajen kashe duk wanda ya kasa, aikata wani aikin da aka sa shi, sanna kuma shi ne mai shirya duk yadda za a yi a }ir}iro aiki mai wahala ga duk wanda ya zo garin.

Haka kuma jigon ya ci gaba da fito wa kamar haka:

> Sai *Waziri* ya nemi da a ba *Malami* wani aiki mai wuya, ta yadda ba zai iya ba, sai a kashe shi, sannan *Waziri* ya ba *Sarki* shawarar idan *Malami* ya gaza ka ga an sami hanyar kashe shi a huta, sai *Sarki* yace lallai wannan shawara ta yi.

Har ila yau,, wannan matani ya }ara fito mana da cewa, makircin ma yana da nau'i daban-daban, domin yana da hanyoyi, idan ya }ulla wannan, ba a ci nasara ba, sai ya sauya wani, har lokacin da sa a ta samu. Sannan makircin ba a gane wa, domin yana nuna wa ne kamar wata hanya ce, ta gwada ba}o domin a gane jaruntar shi.

Wannna ya nuna cewa fada ba ta tafiya sai da makirci. Ana gwada makirci ne domin neman gindin zama a wurin *Sarki*, da kuma nuna soyayya, ga mai sarauta a wajen mai }ulla makirci. Kamar yadda ya faru a tatsuniyar *Mace Mai Sa*, inda *Gizo* shi ya fi }aunar *Sarki* da *Mace Mai Kyau*, duk inda ya ga *Mace Mai Kyau* zai zo ya fa]a wa *Sarki*, sannan kuma ya }ulla duk yadda za a yi a]auko ta. Duk haka yana faruwa ne, domin nuna }auna ga mai sarauta a fada, da kuma neman kusantakar *Bafade* da *Sarki*.

Duk da cewa an sami jigo iri]aya, a tatsuniyoyin wa]annan al'ummomi, sai dai wajen yadda jigogin ke gudana, nan ne babu ala}a a tsakaninsu. Musamman ta yadda ake tafiyar da fada, da kuma yadda mutanen fada suke gudanar da ayyukansu ga jama'a, da kuma iko na mai iko wajen shige masa gaba a kowane lamari na mulki, kamar yadda *Waziri* yake aikatawa, amma a }arshe sai fada ta rushe ma *Waziri*.

Saboda haka, a wa]annan tatsuniyoyi, an sami ala}a. Tun daga kaucin jigon sarauta, da kuma yadda makirci ya mamaye fada tun daga farkonta, har zuwa }arshen makircin ga wanda yake }ulla wa.

3.2.1.3 {wace

{wace wani muhimmin lamari ne a fada, wanda yake gudana ga masu sarauta. Musamman idan sun hararo wani abu, da suke so a hannun wani talaka, kamar yadda ya faru a tatsuniyar *Ta-kitse*, yadda *Sarki* ya }wace yarinya, da kuma yadda ya faru a tatsuniyar *Mai Mazare.* Wannan wani sinadari ne na gwada ikon mai mulki a kan wa]anda yake mallaka, matu}ar akwai wani mai}o a tare da su, wanda mai mulki yake bu}ata. Sai a raba su da shi ta hanyar nuna }arfin mulki a }wace. ko }arfn tuwo kamar yadda ya faru a littafin *Ruwan Bagaja*, a tsakanin *Alhaji* da *Sarki*n *fada*, da kuma tsakanin *Alhaji* da *Malam Zur}e*.

Wannan wata]abi'a ce wadda ta zama sha kundum a fada, musamman idan an sami mai mulki mai }wa]ayi. Wani lokaci ana ra~ewa da mai mulki, wajen }wace abin hannun mutane. Kamar yadda a wasu tatsuniyoyi hakan ya faru. Misali a tatsuniyar *Gizo* da *bebiya*, da tatsuniyar *Namun Daji* . Duk irin wa]annan halaye ne, wanda fada ta gaji haka. Ko wani na kusa da ita, ya fake da guzuma ya harbi-karsana. Sannan wannan yana bayyana hoton, yadda masu iko suke a }asar Hausa. A iya cewa ma haka ya malala har zuwa ga ba}i da suka iso }asar Hausa kamar yadda ya faru a Nijer da wasu garuruwa a arewacin Nijeriya .

Tatsuniyar }asar Hausa, ta tara nau'o'i na }wace wa]anda suke faruwa a sauran tatsuniyoyi. Sau da yawa ana aiwatar da }wace, ba tare da an yi amafani da }arfi ko iko ba. Wani lokaci ana amfani da wayo ko kuma nuna fifiko na shekaru. Domin a }wacewa mutum wani abin da yake so. Ana iya samun haka a tatsuniyar wa]annan al'ummomi misali. A tatsuniyar *Yarima* ta Nijer.

> Da *Sarki* ya }yalla ido ya ji yana son 'yar]ansa *Yarima*, sai *Sarki* ya aiki *Yarima*, domin ya halaka shi wanda daga nan *Yarima* bai dawo ba, sai *Sarki* ya kwace matar *Yarima*, yana ta lallashin ta domin ta yarda da shi……

Daga wannan misali na tatsuniyar Nijer, za a fahimci }wace wani sinadari ne, na mulki a fada cikin tatsuniya. *Sarki* ya yi amfani da dabara wajen }wace matar]ansa, ta hanyar tura shi rangadi. Kamar yadda ya faru a tatsuniyar

Dodo da *Yarinya*, da kuma tatsuniyar *Sarki* da *'Yan biyu* ta yadda *Sarki* ya }wace su, saboda *Hasana* tana da kyau. *Sarki* ya yi amfani da lallashi da fadawa da kuma iko.

Wannan ya nuna cewa }wace ba wani abu ne sabo ba, a sha'anin mulki a cikin tatsuniyar Hausawa. Kusan duk wata tatsuniya in dai ta ta~o fada zai yi wuya ba a ji]uriyar }wace ba, a hanyar tafiyar da mulkin wannan *Sarki*. Walau ta hanyar gwada iko, ko kuma ta hanyar wayo da lallashi da dabara, kamar yadda *Sarki* ya aiwatar ga]ansa.

Shin akwai]uriyar haka a tatsuniyar Nijeriya kuwa? A nan a iya cewa haka yake, domin ai ba a raba hanta da jini. Abin da ya shafi fada a Nijer, kusan shi ya shafi ta Nijeriya, idan kuwa har za a sami wani akasi, baya gaza na tasirin wasu ba}i, ko rabuwa ko lokaci. Bayan rabuwa da juna a sakamakon raba iyaka da Turawan Mulki suka aiwatar.

Haka }asar Hausa a Nijeriya, ba a bar ta a baya ba wajen jin]uriyar irin wannan yanayi na }wace a fada ko kuma sha'anin mulki jama'a. Haka yana faru wa, idan an kalli yadda fadawa kan tafi }wato ko farauto jama'a, daga wani gari zuwa wani a matsayin bayi. Kamar yadda ya faru a labarin *Shaihu Umar*.

Saboda haka tatsuniyar al'ummomin, tana]auke da irin wannan yanayi na }wace, daga hannun talaka zuwa mai mulki, walau mace ko namiji. Misali kamar yadda *Sarki* yake tafiya rangadi, idan ya ga wata yarinya yana so, ko kuma aka kawo masa labari, kamar yadda *Gizo* yake kodayaushe, idan ya ga yarinya mai kyau zai hanzarta ya fa]a wa *Sarki*. Sannan kuma ya ba da shawarar yadda za a }wace ta, ta zama matar mai mulki.

Haka ya faru a tatsuniyar al'ummomin lokacin da *Sarki* ya ga yana son matar]ansa, wanda daga }arshe ya ha]a kai da wasu daga cikin fadawansa. Aka tura wannan yaron inda zai halaka, mai mulki ya gaji matar. *Sarki* ya }wace yariya ta zama matarsa. Misali daga tatsuniyar Nijeriya:

Shi ke nan sai *Sarki* ya tura]ansa *Yarima* wajen rangadi, da nufin ya }ulla masa wata dabara domin ya }wace masa mata, sai *Yarima* ya fita tare da wasu fadawa wa]anda *Sarki* ya shirya da su, domin su halaka *Yarima*, suna zuwa wajen sai suka jefa *Yarima* cikin rijiya, sai suka dawo da nufin ya mutu.

Kwatancin ya bayyana kamanni na }wace, a tsakanin tatsuniyoyin wa]annan al'ummomi. Sannan kuma za a fahimci, yadda ake gwada }wace a kowace tatsuniya. Ko dai a nuna }wacen ta hanyar dabara, ko kuma amfani da gwada iko. Kamar yadda aka gani a matanin tatsuniyoyin wa]annan al'ummomi.

Har ila yau,, }wace wani sinadari ne, na masu mulki a cikin tatsuniya. Musamman yadda ya faru a tatsuniyar *Mace Mai Ciki*, lokacin da *Gizo* ya ha]a kai da *Sarki*, suka]auke 'yar mai gida, lokacin da *Gizo* ya zo bara, sai ya ga yarinya mai kyau, sai ya tafi ya fa]awa *Sarki*, nan da nan suka zo aka]auke ya yarinya, ta zama matar *Sarki*. Ana iya ganin haka daga matanin tatsuniyar wa]annan al'ummomi.

> Lokacin da mai gida ya haifi 'yarsa mai kyau kamar matar mushen lakwal, har ta girma sai *Gizo* ya zo bara ya ga]iya sai ya fa]awa *Sarki*, sai *Sarki* ya taho tare da *Gizo* suka la~e sai *Gizo* ya rera wa}a kamar muryar uban yarinya, sai ta bu]e }ofa, sai *Sarki* da *Gizo* suka]auke ta suka tafi da ita gidan *Sarki*, sai *Sarki* ya mai sheta matatai.

Daga wannna matani na tatsuniyar wa]annan al'ummomi, an sami ala}a wajen aiwatar da }wace, kamar yadda aka aiwatar da }wace ta hanyar]auke yarinya daga gidan iyayenta ba tare da mahaifinta ya sani ba.

Saboda haka gwada }wace a fada, kusan a iya cewa ruwan dare ne. Sai dai kowa da irin hanyar da zai bi wajen aiwatarwa. Ala}a ta bayyana a tatsuniyoyi wa]annan al'ummomi.

Wannan ya nuna cewa al'ummomin suna da adabin tatsuniya iri guda. Musamman jigon sarauta ya nuna akwai ala}a, ta hanyar gudanar da }wace daga masu mulki, a cikin tatsuniyoyin al'ummomin. Sannan kuma an sami wata ala}ar, ta hanyar da ake gudanar da }wacen iri]aya. Haka kuma da abin

da aka }wace shi ma iri]aya. Wannan ya }ara tabbatar mana dacewa, al'ummomin suna da ala}a da juna ta fuskar adabi da al'ada.

3.2.1.4 Fin }arfi

Fin }arfi a fada wani sanannen abu ne wanda kusan duk wanda yake da ji~i da fada, yakan iya aiwatar da haka, kamar yadda ta faru a tsakanin *Gizo* da sauran dabbobi. Fin }arfi abu ne da mai sarauta a }asar Hausa yake da shi a kan duk wani talaka wajen hani ko umarni, kamar yadda ya faru da *Salihi* a littafin *Nagari Na kowa. Sarki* ya yi amfani da fin }arfi aka hana shi magana.

Haka ya faru, a tatsuniyar Dodo da yarinya yadda dodo ya gwada fin }arfi wajen auren yarinya, har yarinya ta na ta yin kuka a akan abin da dodo ya yi mata na kwace daga 'yan'uwanta, da kuma yadda *Sarki* ya gwada fin }arfi a tsakanin sa da tasalla yadda ya auri tasalla akan tilas a tatsuniyar Tasalla da Zangina.

Saboda haka fin }arfi yana wakana ne ta hanyar kwace wani abu wajen wani, ko kuma tilasta mutum a kan wani lamari, kamar yadda sarki ya nuna fin }arfi ya kwace tasalla daga yayanta Zangina, da kuma yadda dodo ya auri yarinya akan tilas ta amfani da gwada }arfi.

Har ila yau, fin }arfi ba kawai sai a fada ba, ana jin]uriyarsa a tsakanin ma'aurata. Misali idan an dubi zamatakewar da ke tsakanin *Gizo* da *{o}i*. *Gizo* kan nuna wa *{o}i* fin }arfi wajen hana ta wani abu ko da kuwa tana da gaskiya. Haka ya faru a tatsuniyar yarima yadda mahaifinsa ya nuna fin }arfi ya kwace masa mata.

Koyaushe, fin }arfi a tatsuniya ana gudanar da shi ne wajen hana tauraro magana akan wani abu ko kuma a nuna masa fin }arfi ta hanyar amfani da gatse. A ce '*ka yi mu gani, idan ka isa!*' Wannan yana nuni an gwada fin }arfi. Saboda haka, ba sai a fada ba kawai kusan]abi'a ce ta Hausawa ake ganin ~ur~ushinta a cikin tatsuniyoyinsu musamman ta hanyar shekaru ko mulki.

Har ila yau, a tatsuniyar Nijer ta *Gizo* da *[antinkiya*, *Gizo* ya yi amfani da fin }arfi wajen hana *]antinkiya* ya ci abinci. Wanda hakan ya kai shi ga hakala duk da cewa *Gizo* ba duka yake yi ba sai dai ya hana shi, ta hanyar gwada fin }arfi na isa da iko. Kamar yadda za mu ga ni a matanin tatsuniyar Nijer.

> Shi ke nan sai, *Gizo-Gizo* ya ce, idan aka ba ka abinci kar ka ci. Idan zai yi magana yana jin yunwa. Sai *Gizo-Gizo* ya hana shi magana. Sai ya bar *]antinkiya* da yunwa. Haka *Gizo-Gizo* ya ri}a yi yana nuna fin }arfi. Yana hana abokin tafiyarsa abinci. Kafin su dawo, *Gizo-Gizo* ya yi lukuy-lukuy, amma *]antinkiya* ya rame, a }arshe ya mutu don yunwa.

Wannan matani ya bayyana *Gizo* ya yi amfani da fin }arfi na shekaru da kuma wayewa, ya hana abokin tafiyarsa cin abinci domin ya yi amfani da fin }arfi ne wajen danne abokin tafiyarsa.

Shin yadda aka yi amfani da fin }arfi a tatsuniyar Nijer? haka yake a tatsuniyar Nijeriya? A tatsuniyar Nijeriya ba haka abin yake ba. Idan za a nuna fin }arfi ana nuna shi ne kai tsaye.

Kwatancin ya bayyana mana ala}a. A tsakanin tatsuniyoyin al'ummomin, ta hanyar gwada fin }arfi. Musamman kai tsaye, ko ta hanayar shekaru. Kamar yadda ya faru a tatsuniyar *Gizo* da *[anAkuya*. Haka kuma da tatsuniyar *Deluwa*, yadda aka nuna fin }arfi ga mijin. A tatsuniyar Nijeriya amma a tatsuniyar Nijer an nuna wa mijin fin }arfin ne ya ha}ura dole.

Haka kuma an }ara samun ala}a a tatsuniyoyin. Watau yadda ake ambaton *Gizo* a tatsuniyar Nijeriya, ya bambanta da yadda yake a tatsuniyar Nijer. Domin a Nijer *Gizo-Gizo*, amma a Nijeriya *Gizo* kawai, shin! Wannan yana nuna cewa babu tabbas ke nan wajen sunan *Gizo.* A Nijer ba su yarda da *Gizo* a ba]ini ba sai dai a zahiri.

A }asar Hausa ta Nijeriya ana]aukar fin }arfi a matsayin wata hanya ta hana mutum ya aikata wani abu. ko kuma a umarce shi da ya amince ya aikata

wannan abu ko yana so ko ba ya so. Domin haka ya faru, a lokacin da ‘yar mowa zuwa kogi wai ko ta sami dukiya har tana ta maganganu, haka kuma a tatsuniyar yarima a inda sarki ya gwada fin }arfi wajen tura yarima rangadi na dole.

Duk wa]annan hanyoyi ne da Hausawa ke gwada fin }arfi a kan wanda suka isa da shi yana so ko baya so, ba tare da nuna wata dabara ba. Irin wannan fin }arfi, ana jin]uriyarshi a kusan kowane sa}o na mulki a }asar Hausa, musamman a tatsuniya wadda ta shafi mulki, ko kuma wani tauraro a }ar}ashin ikon mai iko.

Haka kuma, an sami kamanni wajen gwada fin }arfi, a duka tatsuniyoyin al’ummomin. *Sarki* ya auri yarinyar mai gida akan tilas lokacin da suka kwace ta daga mahaifinta. Har wa yau an sami irin wannan a tatsuniyar dodo da bafilatani a lokacin da dodo ya tare hanyar kasuwa yana kwace nama a hannun mutane masu dawowa daga kasuwa.

Kusan haka ya faru, a lokacin da sarki ya tilasta tasalla da ta aure shi, da kuma yadda aka yi da]an tsako mai layar }anzo a lokacin da ya bar gida, fin }arfi ba sai a fada kawai ba, har ma da sauran jama’a, kamar iyaye a kan ‘ya’yansu. Wannan ya nuna cewa fin }arfi ba kawai da }arfi tuwo ake gudanar da shi ba. Ana aiwatar da shi ne ta hanyar nuna isa a kan wani mutum ko a fada ko a wajen fada.

3.2.2 Jigon Ha}uri

Ha}uri yana nufin, a yi wa mutum wani abu na ~acin rai. Sannan yana da ikon ya rama, amma sai ya }yale ba zai rama ba. (Bargery, 1993)

Jigon ha}uri jigo ne wanda ake iya jin]uriyar sa a cikin tatsuniyoyin wa]annan al'ummomi. Haka kuma nau'i ne na kamalar mutum a }asar Hausa, ta yadda mutum zai yi ha}uri da duk yanayin da ya tsinci kansa na ~acin rai, musamman daga na }asa da shi. Wani lokaci kuma ana iya fahimtar ha}uri, ta yadda zamantakewa take gudana a tsakanin abokan zama. Walau mata ko maza kamar yadda ya faru a labarin *Jatau na {yallu*, yadda uwar gidan *Malam Jatau* take ha}uri da k*yallu*. Haka kuma yadda *MaiDubu* yake ha}uri da *Santolama* da kuma yadda *Waziri Aku* yake ha}uri da *Musa*.

Duk wa]annan nau'o'i ne na ha}uri a tsakanin al'ummomi. duk da cewa tatsuniya ita ce wadda take]auke da kusan komai na rayuwa. Haka kuma ana samun]uriyar ha}uri. A yanayin zamantakewar *{o}*i da halin mai gidanta *Gizo*. Wani lokaci ma har *Sarki* yakan yi ha}uri da]abi'un *Gizo* musamman idan an dubi tatsuniyar *Budurwar Dan}o* da kuma tatsuniyar *Gizo ya yi Aure* .

Haka yake a zamantekewar kishiyoyi. Duk da yake ana cewa, kishi kumallon mata, amma sau da yawa, ana samun mace tana ha}uri da abokiyar zamanta dangane da wasu]abi'u, ko halaye na rashin kyautatawa da sauransu.

Har ila yau, a tatsuniyar kishiyoyi za a iya fahimtar wani abu na ha}uri musamman a zamantakewar iyali. Misali

> Wasu mata ne kishiyoyi, sai mijin ya ri}a ba]aya matar abu, amma ba ya ba]ayar, ita kullum idan 'yarta ta fa]a mata ai babansu ya ba]aya matar hatsi, sai ta ri}a ce wa 'yar ai zaman tare sai an yi ha}uri, kuma komai mai zuwa ne ya wuce, wata rana mu na ai zai ba mu.

Daga wannan matani, za a iya fahimtar cewa, ha}uri yana iya zama wani sinadari, na ha]iye kishi da kuma mai da komai-ba-komai-ba. Sannan kuma a iya cewa, wannna wani hoton halayyar mata ce. Dangane da zaman ha}uri, wanda suke gudanar wa a tsakaninsu da abokan zama. Kishiya ko kuma mai gidan.

Wani lokaci ha}uri yana yin naso, har zuwa ga sauran taurari. Kamar yadda tinkiya ta yi ha}uri ta ba da]anta. Haka kuma da yadda har]an ya halaka. amma bata damu ba. Duk wannan wani nau'in ha}uri ne, a tsakanin taurarin tatsuniya. Kamar yadda ake jin]uriyar irin wannan nau'in ha}uri a tsakanin jama'a. Misali a tatsuniyar ']an tsako mai layar }anzo da kuma tatsuniyar janna jannalo yadda ya yi ta ha}uri da halin kishiyar uwarsa. Haka kuma a tatsuniyar Gizo ta neman sana'a yadda tinkiya ta yi ha}uri da Gizo wajen halaka mata]a. Duk irin wa]annan nau'o'i ne, na ha}uri. Wanda ake iya jin]uriyar su a kusan ko'ina na rayuwa. Sannan wannan ya nuna cewa, ha}uri ba wai sai a tsakanin kishiyoyi ba har da sauran jama'ar gari.

A tatsuniyar Nijer a iya cewa ha}uri ya yi }aranci musammman idan an kalli tatsuniyar *Gizo* da *[antinkiya*, yadda aka nuna *Akuya* a tatsuniyar Nijer, ba ta ma yarda da cewa]anta ya mutu ba. Har a ce a yi maganar ha}uri.

Haka ya faru a tatsuniyar Nijer ta *mace mai ciki.* An bayyana rashin ha}uri. domin mai gidan bai ha}ura ba, an tilas ta shi ne.

A tatsuniyar Nijeriya kuwa an ji]uriyar ha}uri. Misali daga lokacin da *Gizo* ya tambayi tinkiya, ta ba shi aron]anta, da kuma yadda ya halaka ta ha}ura. Haka kuma a tatsuniyar Nijeriya ta *Kishiyoyi.* An nuna ha}urin kishiyar da aka nuna mata bambanci. Sannan kuma a tatsuniyar Nijeriya, an sake jin]uriyar ha}uri a tatsuniyar *Yarima.* Yadda matar ta yi ha}uri da halin da ta sami kanta, na rabuwa da mai gidanta. Tana da damar ta fa]a wa mahaifiyarta dodanniya amma ta yi ha}uri.

Ita kuwa tatsuniyar Nijer, ba a ji wani]uriyar ha}uri ba a zamantakewar kishiyoyin. Sannan kuma ko a tatsuniyar *Ruwan Bagaja* ta Nijer, nan ma ha}uri ya yi }aranci, amma a ~angaren Nijeriya kuwa kusan a iya cewa ha}uri ya mamaye taurarin. Shin me ya kawo haka, tasirin Turawan mulkin mallaka Faransa ne, ko kuma tasirin abokan zama. Bayan rabuwa da al'ummar Nijeriya da Turawan mulki suka aiwatar.

Saboda haka jigon ha}uri ya kwararo a cikin tatsuniyar Nijerya har aka ji]uriyarsa a kusan kowane loko. Misali tun daga ya dda tinkiya ta yi ha}uri, da yadda *Gizo* ya halaka mata]a da kuma yadda kishiya ta yi ha}uri, da yanayin zamantakewarsu da juna. Duk wa]annan an same su a cikin tatsuniyar Nijeriya. Amma kuma hakan ya yi }aranci a tatsuniyar Nijer. Duk da ana hangen cewa akwai kusantaka, a tsakanin al'ummomin wa]annan }asashe. Wannan shi ya bayyana rarshin ala}a, a tsakanin tatsuniyoyin wa]annan al'ummomi.

3.2.2.1 Kawar da Kai

Kawar-da-kai yana nufin mutum ne, yana kallo za a yi masa ba daidai ba, ya yi kamar bai gani ba. Haka kuma, kawar da kai ya yi kama da kawaici. Wani lokaci kuma kawar da kai yana wakana, a lokacin da wani yake jin nauyin wani saboda girman sa a shekaru ko kuma a matsayi cikin al'umma. Kodayake, kawar da kai yakan wakana. A kusan ko'ina a cikin al'umma. Domin halin dattako da mutunci da tarbiyya ke haifar da kawar da kai. Sau da dama, za a yi wa mutum wani rashin kyautatawa, Saboda yana da halin dattatko, sai ya nuna kamar ba a ma yi wannan abin ba. Watau ya kawar-da-kai, a kan abin da aka aikata masa.

Kawar da kai, wani hali ne da aka san masu mulki da shi a }asar Hausa. Ta yadda za a sami na }asa, ya sa~a wa na gaba, sai su kawar da kai, ba za su ce komai ba. Haka kuma ana samun irin haka a gida. Misali kamar uwar gida za

a same ta tana kawar da kai a kan abin da sauran abokan zamanta suka aiwatar, musamman idan ita ya shafa ko kuma ‘ya’yanta sai ta nuna kamar ba a yi ba.

Hakan ya faru a tsakanin *Gizo* da *{o}i*. Lokuta da dama *{o}i* takan kawar-da-kai, ga duk wani abin da mai gidanta *Gizo* yake yi mata. Ta nuna kamar ba ta gane ba. Duk haka yana wakana a tatsuniyar Nijeriya. Kuma an fi jin]uriyar kawar da kai, musamman a abin da ya sahfi yara a tsakanin kishiyoyi. Sau da yawa mace takan kawar da kai, a lokacin da wata daga cikin kishiyoyinta ta daki ko ta hantari ‘yarta ko]anta, sai ta kawar da kai, ta yi kamar ba ta ga ni ba. Kamar yadda ya farua a tatsuniyar *Ruwan Bagaja y*adda *‘Yar Bora* ta ke kawar da kai a kan abin da kishiyar mamanta ta ke nuna mata. Misali:

> Shi ke nan wannan matar ba ta ba ‘yar bora abinci, sai idan ‘yar mowa ta ci ta rage, sannan sai a ba ta, idan za a kwanta sai a ba ta buzun da babanta yake salla ta kwanta a kai, kowane laifi sai a ce ‘yar bora ce.

Saboda haka daga wannan matanin da aka nuna, za a iya fahimtar jigon ha}uri ana iya jin]uriyar shi a kusan kowane muhalli, musamman wannan muhallin ya ha]a mata da yawa ko zaman kishi ko zaman tare.

Jigon ha}uri ya ci gaba da fitowa a tatsuniyar, ta hanyar kawar da kai a zamantakewar *Ladi* da kishiyar uwarta da ta mutu. Misali daga tatsuniyar Nijeriya:

> Kullum sai uwar *Ladi* ta ce *Ladiyo*, ki ha]a da aikin da aka ba Ladiki yi, sai ta ce to ! Idan an dafa abinci sai su ci ita da ‘yarta su hana

> Ladiyo, ita kuma ba ta ta~a fa]a wa kowa ba, ko kaya baban ya kawo sai a hana Ladiyo a ba *Ladi*.

A tatsuniyar Nijer ga yadda jigon ha}uri ya ci gaba. misali:

> Sai]aya kishiyar ta ri}a sanya fanna aiki mai wahala, ita ce noma ita ce zuwa daji]ibo itace, da kiwon ra}umma idan ta yi cikwai da nonon *ra}uma* ba ta ba ta ko]an]ano, ranar cin kasuwa ta kai mata ta sayar, idan ta dawo can cikin dare sannan ta ba ta hura tsantsama ta sha ta kwanta.

Duk da cewa jigon ha}uri, ya yi }aranci a tatsuniyoyin Nijer, sai dai an smi wani ~ur~ushin ha}uri daga *Fanna*. A duk lokacin da aka muzguna mata, ba ta nuna wani ~acin rai. Sa~anin tatsuniyar Nijeriya jigon ya fi fitowa }arara fiye da tatsuniyar Nijer.

Haka kuma, an sami rashin ala}a ta fuskar suna a tatsuniyar al'ummomin. A tatsuniyar Nijeriya ana kiran yarinyar da *Ladi*da kuma *Ladiyo.* Sa~anin a Nijer kuwa sai aka yi amfani da *Fanna*. Wanda yake da kamanni da sunan buzaye ko zabarmawa ko kanuri.

Har ila yau, jigon ya ci gaba lokacin da wannan mata ta ga 'ya'yan masu sarauta, suna zuwa neman *Ladiyo*ko *Fanna* sai ta ce bari na je wajen *Dodo* neman taimako kan yarinyar nan.

> Sai kishiyar maman *Fanna* ta tafi wajen *Dodo* neman taimako, tana so ya halaka Fanna ko Ladiyo, don ta ga 'ya'yan masu iko sun fara zuwa zance wajen ta, ashe Fanna ko *Ladiyo*tana ji amma ba ta nuna ta ji abin da matar take zance a kai ba.

An sami *Ladiyo*ta nuna ha}uri. Lokacin da ta ji kishiyar mamanta, tana neman hanyar da za ta kashe ta ta ha}ura ba ta ko fa]a wa babanta ba sai ta yi shiru kawai.

Duk da cewa an sami jigon ha}uri a wa]annan tatsuniyoyi, haka kuma an sami suna ya bambanta a tatsuniyoyin wa]annan al'ummomi, musamman an sami *Ladiyo* a tatsuniyar Nijeriya, sa~anin inda aka sami *Fanna* a tatsuniyar Nijer.

3.2.3 Jigon Juriya

Juriya ita ce mutum ya cije a kan wani lamari da ya tsinci kan shi {amusu (2006). Saboda haka juriya tana]aukar halin da mutum ya tsinci kansa, na wata wahala, sai ya jure, domin ya cim ma nasarar wani abu da yasa a gaba. Sau da yawa juriya a }asar Hausa ana iya jin]uriyarta a cikn al'ummar Hausawa, a sakamakon aukuwar wani abu.

Misali, idan aka dubi yadda 'yar bora ta jure a tatsuniyar bora da mowa wajen neman ruwan bagaja, da kuma tatsuniyar ']an tsako mai layar }anzo da tatsuniyar janna jannalo. Haka ya faru a tatsuniyar Gizo da mata mai sa, yadda Gizo ya jure da halin da ya shiga.

Har ila yau, idan an kalli tatsuniya, za a iya jin]uriyar juriya a lokacin da 'yar *Bora* ta tafi neman *Ruwan Bagaja* ta jure ma duk wata wahalar, saboda tana neman cim ma wani abu a rayuwa.

Haka kuma idan an kalli *{o}i*, matar *Gizo*, tana jure duk wata wahala da mai gidan zai sa ta a ciki. Sannan kuma tana jure wa halin *Gizo* a kowane lokaci. Wani lokaci *Gizo* yana samun kanshi cikin halin juriya. Misali daga tatsuniyar *Mace Mai Sa* yadda *Gizo* ya jure da wahalar da ya]auka domin ya cim ma wata manufa ta shi.

Kodayake, al'amarin juriya ba wai ka]ai sai wata wahala ba. Wani lokaci mutum na iya jure wa halin abokin zama. Koda kuwa wannan halin yana cutar da shi. Misali kamar yadda *Gizo* yake sanya *{o}i* cikin wahala da damuwa. Misali a tatsuniyar *Gizo ya yi Amarya*.

Kodayake, juriya]abi'a ce ba kowa ke da ita ba. Har ila yau, juriya ta yi }aranci a tatsuniyar Nijer sa~anin ta Nijeriya. misali kamar yadda ya faru lokacin da aka ce mijin mata ya]auki ciki, a tatsuniyar Nijer sai ya nuna ba zai iya jure]awainiyar ciki ba. Tatsuniyar Nijeriya kuwa, maijin mata ya nuna juriya wajen yarda da]aukar ciki. Sannan kuma ya jure daga duk wata]awainiyar ciki. Har zuwa lokacin da ya haihu. Sa~anin tatsuniyar Nijer.

Haka kuma idan an dubi tatsuniyar dodo da bahillace yadda bahillace ya jure da halin da ya tsinci kansa a wajen dodo, da kuma tatsuniyar yarinya da dodo yadda ta jure da zama da dodo a matsayin miji, haka a tatsuniyar *Gizo* da kura

yadda kura da jure halin gallazawar da Gizo ya yi mata, har ila yau, a tatsuniyar Gizo da gauraki {o}i ta jure da]ayainiyar Gizo.

Saboda haka jigon juriya, abu ne da ya shafi halin wanda yake iya jurewa. Ba kowa ne yake da]abi'a ta juriya ba. Wannan ya sa juriya ta zama]abi'a ta]ai-]ai-kun taurarin tatsuniya. Wannan yasa mai warwara, sai ya amince da tauraro, sannan yake]ora masa aikin juriya. Sannan kuma juriya tana]aukar nau'o'in da suke da dangantaka da ita kamar su.

3.2.3.1 Dangana

Wani nau'i ne na juriya. Sai dai ita dangana, ana aiwatar da ita ne, a kan abin da ya fi }arfin mutum. Misali kamar a yi wa mutum mutuwa, a nan ba ha}uri zai yi ba, sai dai ya dangana. Domin babu yadda zai yi ya dawo da wanda ya mutu. Idan kuma a tsakanin mutum da mutum ne, abin mutum ba zai iya ramawa ba. Wannan ya sa, idan an zo a yi wa mutum ta'aziyya ba a cewa, ya ha}uri, sai dai a ce ya dangana.

Ana iya ganin haka a tatsuniyar Mama wadda ta dodo kuma ta jure da zama da shi, haka kuma a tasuniyar dodanniya da 'ya'yanta yadda]anta autan dodanniya ya dangana da yadda ya tsinci bindinsa ya gutsure.

Har ila yau, idan an dubi tatsuniyar Gizo da namun daji yadda Giwa da sauran namun daji suka tsinci kansu ta yadda suka rasa wasu ~angarorin jikinsu, haka kuma a tatsuniyar Gizoda kura.

Za a iya jin]uriyar haka, a lokacin da mijin mata, kwatsam ya wayi gari yana]auke da ciki. Haka wannan mutum, ya dangana da wannan hali da ya tsinci kansa. Domin ba ya iya maganin wannan halin. Misali daga tatsuniyar Nijerya:

> Shi ke nan sai mijin wannan mata ya wayi da cikin mata ya koma jikin shi, haka nan ya ci gaba da rainon ciki, duk inda za shi yana]auke da ciki, har ciki ya kai wata tara, rannan kawai sai mijin matar nan ya haifi ‘ya mace jawur da ita kamar tsada, ya yi mata wanka ya yanke mata cibi ya goya ‘yar shi.

Daga wannan matani za a iya fahimtar cewa, mijin wannan mata ya dangana ne, domin babu yadda zai yi ya rabu da wannan ciki. Haka nan ya zauna da ciki, har lokacin da Allah ya nufa zai haihu. Sannan jigon ya ci gaba. A lokacin da jimin matar ya shiga raino. Daga halin]aukar ciki, an shiga wani yanayi na shayarwa, har lokacin da zai ya ye yarinya. Misali daga tatsuniyar Nijeriya:

> Bayan da mijin mata ya haihu sai ya dawo raino, ya sayi kayan yara yana ba yarinya madara, duk inda za shi yana goye da ita, har yarinya ta girma, yana ta yi ma ta hidima, idan zai je gona sai ya kulle ta a gida sai ya dawo, sai ya yi mata wa}a sai ta bu]e.

Mahaifin yarinya ya dangana da yanayin da ya tsinci kanshi, domin ya ci gaba da rainon yarinya. Shi ne goyo shi ne kusan komai na rayuwar yarainya. Har

ila yau,, sai jigon ya sake kwarara. Domin *Gizo* ya ga yarinya. Sannan kuma ya ga ta dace da mai mulki. Sai ya fa]a wa *Sarki* suka zo suka]auke yarinya, yarinya ta zama matar *Sarki*. Daga nan sai baban yarinya ya sake shiga wani hali na dangana, wanda hakan ya kai shi ga mutuwa, domin babu yadda zai yi da halin da ya tsinci kanshi. Misali:

> Shi ke nan sai baban yarinya ya dawo, sai bai ganta ba, nan ya fara kuka, har ya shiga cikin daji, yana ta nema amma ina, nan ya fa]i har har ciyawa ta fito a kan shi.

Bayan mijin mata ya dangana da halin da ya sami kan shi, sai kuma jigon ya]ora a kan rashin ganin yarinya, kuma ya shiga wata sabuwar damuwa, daga baya har ya yanke }aunar ba zai ga yarinya ba. Haka nan mutumin ya dangana da abin da ya faru, sai ya fara wa}a ta nuna yanke }auna daga ganin yarinya. Yana fara lissafo yadda aka sami yarinya. Misali daga tatsuniyar Nijeriya:

> Ke luwa ke luwa jo
> Haihuwa ta maza ce,
> Ke luwa jo,
> [aukar ciki na maza ne,
> Ke luwa jo,
> In kin mutu na lalace
> Ke luwa jo,
> In kin mutu yaya zan yi,
> Ke luwa jo.

Kodayake, an sami rashin ala}a a wa]annan tatsuniyoyi, musamman a wannan wa}a, domin a tatsuniyar Nijeriya wa}ar ta sa~a da wadda aka rera daga tatsuniyar Nijer. Misali:-

> *Deluwa Deluwa* ce,
> Haihuwa ta maza ce
> *Deluwa*,

[aukar ciki na maza ne,
Deluwa
In kin tafi }a}a zan yi,
Deluwa,
In kin mutu a'a zan yi,
Deluwa.

Saboda haka an sami ala}a wajen }alailaice jigogi wa]anda suke da ala}a da juna ta fuskar dangana da kuma sa~ani ta fuskar juriya wadda ta yi }aranci a tatsuniyar Nijer. A tatsuniyar Nijeriya kuwa an sami juriya a kusan kowane sa}o na tatsuniyar. Har ila yau an sami ala}a. Mawaran sun yi amfani da wa}a. Wajen nuna damuwa da kuma dangana, a kan halin da mijin matar ya tsinci kan shi. Kuma an }ara samun wata ala}a, ta amfani da sauya suna a duka tatsuniyoyin al'ummomin.

3.2.4 Jigon Bauta

Bautar gargajiya ita ce bautar da aka gada tun kaka da kakanni. Sannan kuma ake aiwatar da wasu hidimomi, ({amusun, 2006).

Wasu suna ganin bautar gargajiya bauta ce ta iskoki da dodanni da abubuwan da suke da dangantaka da iskoki kamar ruwa ko duwatsu da itatuwa da sauransu.

Saboda haka jigon bautar gargajiya abu ne da za a iya jin]uriyarsa a tatsuniyoyin wa]annan al'ummomi. Bautar gargajiya kamar wani sinadari ne na rayuwa a }asar Hausa wanda sai da ita ne rayuwa ke tafiya. Bautar gargajiya hanya ce ta neman waraka daga damuwa ko cututtuka wa]anda

tunani ba ya iya warware su ko kuma neman taimako ta hanyar iskoki. Kamar yadda ya faru a labarin *Jiki Magayi*. Inda Malam Shehu ya yi amfani da taimako wajen cusa wa Zainabu son shi a ranta.

Har ila yau,, ana iya fahimtar haka a tatsuniyar Gizo da gauraki yadda Gizo ya fa]a gidan iskokin ruwa suka ba shi taimako har zuwa lokacin da zai tafi, haka kuma a tatsuniyar janna jannalo yadda kishiyar uwar janna jannalo ta yi amfani da taimakon magani daga boka wajen iskoki domin ta kashe janna jannalo, haka kuma a tatsuniyar Gizo da {o}i a lokacin da {o}i ta je neman maganin haihuwa aka ba ta taimako daga iskoki don ta haihu. Wa]annan hanyoyi ne da ake gudanar da hul]a a tsakanin mutane da iskoki wajen neman taimako.

Har ila yau, ana iya ganin haka a tatsuniyar *Ruwan Bagaja* lokacin da aka ba'yar bora }wai ta fasa ta fasa sai ga }wai ya zama duniyar arziki. Haka tatsuniyar Na-goma wadda tun daga farko. An nuna haka wajen neman taimako daga iskokin ruwa.

Saboda haka idan an tattara tatsuniyoyin wa]annan al'ummomi. Ba a raba su da abin da ya shafi bautar gargajiya, wadda ta danganci bautar iskoki da ta ruwa da dodanni.

3.2.4.1 Bautar Ruwa

Bautar ruwa ita ce yi ma iskoki hidima wa]anda suke mu'amala da ruwa. kamar irin su *Sarki*n *Rafi* da *Barde* da *Zugu* da *Madam Halima* da sauransu. Duk wa]annan iskoki ne na ruwa, wanda su ake yi wa hidima. Wani lokaci ana yi masu kyauta ta mai laifi.

Saboda haka bautar ruwa ta hanyar iskoki wani abu ne da yake da muhalli a tatsuniyar wa]annan al'ummomi. Misali a tatsuniyar Nijer an nuna tabkin Bandaro. An yi hira da wasu mutane, sun bayyana cewa wannan tabkin mai *tsarki* ne. An yi haka ne domin yarinyar ta halaka, an ce ta je ta wanke kayan fitsari a tabki mai tsarki, wannan ita ce manufar wannan matar. Misali daga tatsuniyar wa]annan al'ummomi:

> Maharbi kullum yana zuwa da tsuntsu gida sai a]auke a ciye ya rasa mai]aukewa, sai rannan ya ce zai kai yaransa kogi domin kogi ya nuna wanda yake cinye masa tsuntsuwa.

Har ila yau,, daga wannan matani za a iya fahimtar cewa akwai wani abu na amincewa da kogi a matsayin wani abu da ya san, abin da ya shige wa mutane duhu a rayuwar su. Ta hanyar wannan ruwan ne, za a iya fahimtar wannan matsala, sannan duk wanda kogi ya ba rashin gaskiya, shi ne zai zama abin hadaya ga wannan kogi.

Wannan ya nuna akwai tabkuna wa]anda ake gudanar da bauta a gare su domin neman waraka a kan wata matsala. Wannan ya nuna, }asar Hausa tana

da tarihi na bautar iskoki ko wuraren da za a sami iskokin, kamar bishiyoyi da tabkuna.

Wannan ya nuna wa]annan al'ummomi suna da ala}a wajen neman taimakon iskoki. Domin babu wani abu da zai iya ~oyuwa a gare shi. Kowa ya amince yana taimakawa a duk lokacin da aka sami wata matsala kamar yadda ya faru a tatsuniyar wa]annan al'ummomi.

Saboda haka za a fahimci jigon ya fara fitowa ta hanyar neman taimako, a kan wata bu}ata daga wajen abin bauta watau kogi. Haka yake a tatsuniyar al'ummomin. Misali daga tatsuniyar Nijer:

> Maharbi ya rasa wa ke]auke masa tsuntsuwa yana cinyewa, sai ya ce zai je tabkin Bandaro, wanda duk wanda ya aikata haka zai nuna don ba ya fa]in ba daidai ba, ko'ina mutum ya shiga ya aikata wani abu tabki na bayyana shi, can za ni da ku kowa ya yi rantsuwa.

Idan an lura, daga abin da wannan matani ya bayyana, za a ga cewa za a yi rantsuwa, tun daga nan, za a iya fahimtar cewa, wannan abin da za a yi rantsuwa da shi, abin bauta ne. A }asar Hausawa ana rantsuwa ne da abin da suka amince su bauta ma.

Har wa yau, jigon bautar ya }ara bayyana a lokacin da kowa ke shiga cikin tabkin domin tantancewa. An nuna tabki yana aiwatar da wasu alamu, ta hanyar shanye }afafuwa, har zuwa yadda ya samu a jikin wa]anda ake zargi.

Kogin ya tantance su, tun daga mutum na farko har zuwa na }arshe, misali daga tatsuniyar Nijeriya:

Ni na]aya, ni na]aya,
In ni na ci tsutsun babaye,
Ruwa tafi da ni
Kar ka dawo da ni.

Sai ruwa ya kama shi zuwa bakin }wabri, sai wani ya shi ga, kowa ya shiga sai ruwa ya matsa ya wuce yadda ya kawo ma na gaba da shi kafin ya shiga, abin nufi, idan ruwa ya kawo ma na biyu zuwa gwiwa to na gaba zai kawo masa zuwa gaba da }wabri. Da aka zo kan *Na-goma* sai ya shiga ya ce :

Ni na goma, ni na goma,
In ni na ci tsuntsun babaye,
Ruwa tafi da ni
Kar ka dawo da ni.

Haka kuma ga wani misali na rashin ala}a da kuma ala}arsu daga tatsuniyar wa]annan al'ummomin:

Ni na fari, ni na fara,
In ni na ci tsuntsunwal Baba,
Hay tabkin Bandaro ya kashe ni
Tabkin Bandaro kashe ni,
Kar ka dawo da ni.

Dangane da misalan da aka bayar, wannan ya nuna cewa an sami ala}a. Al'ummomin sun yi tarayya wajen neman taimako wajen kogi. Sun yarda da duk hukuncin da ya zartar. Haka kuma an sami sa~ani a tsakanin tatsuniyoyin al'ummomin. Misali tun daga yadda aka fara amfani da lafazin }idaya a

tatsuniyar Nijeriya, amma a Nijer kuwa an fara da na fari. Kuma an sami }arin kogin Bandaro a tatsuniyar Nijer, sa~anin tatsuniyar Nijeriya.

Duk da wannan sa~ani, an sami jigo iri]aya a tatsuniyoyin al'ummomin. Musamman a wannan tatsuniya ta *Na-goma*. Jigon ya fito a bayyane, a yayin da mahaifinsu yake neman tabki, ya bayyana mai laifi. kusan manufar ke nan a tatsuniyar Nijeriya.

3.2.4.2 Bautar *Dodo*

Bautar *Dodo* ita ce bauta wa wani abu da yake da shamaki a tsakaninsa da masu bautarsa. Sannan ba dole ba ne masu bautar su iya ganin *Dodo*n da suke bauta wa. Haka kuma ana aiwatar da yanka da sauran hidima ta yau da gobe. domin neman taimako daga gare shi da tsarkaka daga laifi.

Kodayake, *Dodo* a }asar Hausa abu ne, da yake da kwarjin da }arfi da iya hukunta mai laifi a duk inda yake. Ana mu'amala da shi ne, ta hanyar iskoki da kuma wakilai na iskokin dodo.

Bautar *Dodo* ta bayyana a tatsuniyar Nijeriya. An nuna yadda a tatsuniyar Nijeriya ake amfani da *Dodo*, a matsayin wani abin da ake bauta wa. A iya cewa wannan ne ya haifar da *Na-goma* zuwa gidan Dodanniya domin a tsarkake shi.

Har wa yau, jigon ya ci gaba a tatsuniyar Nijeriya kawai. *Na-goma* ya fa]o cikin gidan dodanniya a ruwa. Ta]auke shi, ta yi masa jiyya ta mai da shi yaronta. Tana]ora masa talla. Sa~anin tatsuniyar Nijer, har zuwa lokacin da za a fanshe shi daga gare ta. Misali:

Ga cina nan !
Na-goma,
Ga cina nan !
Ga shana nan !
Na-goma,
Ga shana nan !
Madalla dai !
Na-goma,
Madalla dai !
[au wandonka !
Na-goma,
[au wandonka !
Sa rigarka !
Na-goma !
Sa rigarka !
Na-goma.

Daga wannan wa}a, a iya cewa an da]a fito da jigon addinin gargajiya. Ta hanyar wa}o}in da ake gudanar wa ga dodanniya, a lokacin da Na-goma zai rabu da dodanniya. Sannan kuma babu]uriyar rerawa ko ka]an daga tatsuniyar Nijer. Amma suna da ala}a ta hanyar bauta da kuma zuwa kogi domin a yi rantsuwa.

3.2.4.3 Bautar Iskoki

Bautar iskoki bauta ce, wadda ake gudanar da ita ta hanyar zubar da jini, ko kuma yi wa iskokin hidimar jini ta hanyar kirari domin neman biyan bu}ata da sauransu.

Mu'amala da iskoki a }asar Hausa, abu ne da yake da ala}a da rayuwar al'ummar Hausawa. Hausawa sun yarda da iskoki]ari-bisa-]ari. Sannan kuma suna neman taimako daga gare su. Wani lokaci ana neman a zauna da su domin nemna tsari. Kuma ana neman magani, domin waraka daga wata rashin lafiya.

A }asar Hausa ana taka-tsan-tsan da wasu warare kamar suri da bishiyar tsamiya, da rijiya da kogon dutse ko na itace da sauransu. Shi ya sa a tatsuniyar bebiya aka yi amfani da kogon tsamiya, a lokacin da uwar yara ta ajiye 'ya'yanta a wajen, Haka kuma a tatsuniyar Gizo da amarya yadda ya yi fama da iskoki wajen neman aure, wannan ya sa ake jin]uriyar tasirin iskoki a cikin tatsuniyoyinsu.

Haka kuma an sami iskoki a tatsuniyar Na-goma. Musamman lokacin da Na-goma yake mu'amala da iskoki, yayin da yake]aukar tallar }osai ya kai kasuwa. Har ila yau, a tatsuniyar *Ruwan Bagaja* lokacin da 'yar bora ta shiga cikin daji, iskoki suka amsa mata lokacin da take magana. Sannan kuma suka ba ta dukiya daga kanzul jinni.

Haka kuma lokacin da Yusha'u Na Rimi ya kwana a cikin kogon tsamiya iskoki suka ri}a sauka da sassa na jiki domin tsoratarwa. Duk wannan wani tasiri ne na iskoki. Shi ya sa ake jin]uriyar iskoki a cikin tatsuniyoyinsu, da wa}o}insu da sauransu.

Har ila yau, an ji]uriyar iskoki na ruwa. Yayin da Na-goma ya fa]a cikin ruwa, kafin ya isa gidan dodanniya. Misali:

> Da ruwa ya kawo ma Na-goma zuwa wuya, sai ruwa ya tafi da shi, can ciki wajen 'yan ruwa ya ~ace, sai 'yan'uwansa suka dawo gida suna ta kuka.

Amma a tatsuniyar Nijeriya kuwa :

> Ruwa na shanye kan Na-goma, sai ya wuce da shi, sai gidan ;yan ruwa, sannan ya fa]o gidan dodanniya, ta]auke shi tana kula da shi, har tana]ora masa tallar }osai yana kaiwa kasuwa, har tana cewa idan ya fito kada ya tsaya wajen makwabta ya wuce.

An bayyana yadda aka sami iskoki ta hanyar zuwan Na-goma gidan 'yan ruwa, kafin ya isa gidan dodanniya. Haka kuma a tatsuniyar Nijer an fito da haka, lokacin da ruwa ya ha]iye Na-goma, gidan 'yan ruwa ya fara isa. Sa~anin tatsuniyar Nijeriya. An fito da cewa, tana masa kashedi kada ya tsaya gidan ma}wabta.

An bayyana wani sa~ani a tsakanin wa]annan tatsuniyoyi. A tatsuniyar Nijer an nuna sai da Na-goma ya wuce gidan 'yan ruwa, wa]anda kuma iskoki ne.

A tatsuniyar Nijeriya kuwa, iskoki ne a matsayin makwabtan dodanniya a cikin ruwa. Idan ta]ora masa tallar }osai, tana fa]a masa kada ya biya gidan ma}wabta, wa]annan ma}wabtan su ne iskokin ruwa. Irin su *Sarki*n rafi da *Barde* }anin *Sarki*n *rafi* da *Zugu* duk ‘ya’ya ne a wurin *Inna Mai Ba}in Zani* da sauransu.

Kodayake, an sami jituwar jigo a addinin gargajiya, a wannan tatsuniya a inda wa}ar ta da]a tabbatar da haka wajen nuna ala}a ta addinin gargajiya a wa}o}in dodanniya da kuma tabki tare da iskoki.

Sannan kuma an sami sa~ani a tatsuniyoyin. Misali wajen samun wa}o}i, wa]anda babu su a tatsuniyar Nijer. Haka kuma an sami iskokin ruwa, wa]anda su ne ma}wabtan dodanniya. Sa~anin tatsuniyar Nijer wadda hakan bai fito fili ba. Har ila yau, a tatsuniyar Nijer daga lokacin da Na-goma ruwa ya tafi da shi, a nan ne tatsuniyar ta }are. A tatsuniyar Nijeriya kuwa sai da tatsuniyar ta sulmiyo zuwa }arshen dawowar Na-goma gidansu.

3.2.5 Jigon Tarbiyya

Hausawa na cewa ‘*bin na gaba bin Allah*’. Tarbiyya wata muhimmiyar abu ce ga rayuwar al’umma, idan babu tarbiyya a cikin tsarin rayuwar mutum, mutum kan iya rasa kusan komai na rayuwa, domin tarbiyya ke mai da mutum

ya zama wani abu, mai nagarta a cikin al'ummarsa, ko da kuwa a da shi ba a bakin komai yake ba.

Wannan ya sa wasu masana ke ganin duk wani wanda za ka yi hul]a da shi ana bu}atar ya kasance mutum mai dattako. Haka yana faruwa ne dangane da yadda mutum yake. Baya iya zama shi da wani a zauna lafiya, ba tare da tarbiyya ba. Kusan dole sai an sami sa~ani, walau daga iyali ko kuma makwabtaka a al'amuran yau da gobe.

Saboda haka yana daga cikin halayyar kusan kowace irin al'umma. Mutunta jama'a da nuna halin dattako, sai dai kawai a sami bambanci wajen aiwatar wa, musamman a al'amuran yau da gobe na zamantakewa. Da haka na }asa suke]auka su tashi da nagarta, a cikin al'ummarsu.

Domin haka za a kalli yadda tarbiyya ta kasance jigo, a wasu daga cikin tatsuniyoyin da aka nazarta. Misali idan aka dubi tatsuniyar Nijeriya ta *Bora da Mowa* ko kuma *Ruwan Bagaja*, duk wa]annan tatsuniyoyi ana samun irin su a wa]annan al'ummomi, kuma suna]auke da jigon tarbiyya, kamar yadda binciken yake hangen haka.

Tun daga farkon tatsuniyar, an nuna yadda 'Yar bora ita ce wadda ba a so. amma take nuna halin tarbiyya ga wadda ba uwarta ba, duk da irin halin kawai da take nuna mata a zahiri. Hakan bai sa yarinyar ta bijire mata ba. Duk wani

laifi idan ‘Yar mowa ta yi sai ta ce ai ‘Yar bora ce. Ba ma ‘yar bora ba har mahaifiyarta wannan kishiyar ba ta bartaba.Misali:-

> Ai duk wani abu da ka ga an yi a gidan nan kai ma ka san ko waye, dubi rannan da ka ce a daka maka hura ai sai ni ka]ai na yi, haka ma na aiki ‘yarta zuwa rafi sai ta je ta faso tulu ta dawo wai ya fashe

Har ila yau, a tatsuniyar Nijer an nuna ‘Yar bora uwarta ta mutu. Aka auro wata mata wadda ita ce ta haifi ‘Yar mowa, ta zamanto ba ta son]iyar da ba ‘yarta ba. Misali.

> In baban yarinyar ya tafi daji, wurin wani aiki, shi ke nan wato wannan matar idan ta dama hura, sai su sha ita da ‘yarta, sai su hana waccan yarinyar, sannan idan marece ya yi, sai ta ba ‘yarta tuwo ta hana]ayar.

Saboda haka ‘yar bora duk da irin wannan yanayi, da wannna mata take nuna mata a fili hakan bai sa ta raina ta ba, abin da ta ce mata tana }o}arin ta yi. Lokacin da wannan mata ta umurce ta, da ta je ta wanke kayan fitsarin da ‘yar mowa ta yi, ‘yar bora ba ta nuna halin }iwa ba, sai ta kwashi kayan ta nufi hanya, ba ta san ko’ina ne ake iya samun *Ruwan Bagaja* ba. Da tambaya har ta isa inda ake iya samun wannan ruwa, domin ta wanke abin da aka aiko ta.

> Sai rannan ‘Yar mowa ta yi fitsari sai ta ce ai ‘Yar bora ce, sai ta je kogin *Ruwan Bagaja* ta wanke wannan kayan fitsari, sannnan ta dawo, nan take ba musu ta ce to Inna, ta kwashi kayan shimfi]a ta fita neman *Ruwan Bagaja* domin ta wanke.

Sa~anin tatsuniyar Nijer, ita yarinyar ‘yar bora ce ta yi fitsarin a kan shimfi]ar babanta, sai matar uban ta ce, sai ta je kogin bagaja ta wanke. Misali

> Kan }irgi, agalemin baba wanda yake salla, shi take ba ni na kwanta, sai na yi fitsari, sai ta ce sai na tafi *Ruwan Bagaja* na wanke }irgin, na yi lissafin yanzu watana uku, idan na zo gari sai dai na yi bara in samu abinci.

Haka kuma a lokacin da take neman hanya, inda ta je takan yi tambaya ne, da nuna tarbiyya cikin wa}a. wani lokaci takan dur}usa, ta gai da wa]anda ta taras, sannan ta tambaye su. Idan suka fa]a mata kafin ta wuce takan ce ta gode, sannan ta }ara gaba.

> Duk inda ta je sai ta dur}usa ta fara cewa:
> Kogi kogi ko kai ne *Ruwan Bagaja*,
> Bagaja ta ‘yar *Sarki* aka aiko ni, inzo,
> In wanke a *Ruwan Bagaja*, sai kogi ya ce,
> Ba ni ba ne ki }ara gaba.

Kodayake, sa~anin tatsuniyar Nijer yadda yarinyar take tafiya neman *Ruwan Bagaja*, kamar haka.

> Shi ke nan, yarinyar ta kama hanya tana ta kuka ha ha ha ha ha har ta gaji, duk garin da ta zo idan ta tarar da kogi sai ta biya ta ce:-
>
> Ku ne ku ne *Ruwan Bagaja*,
> Ku ne ku ne *Ruwan Bagaja*,
> Bagajin dalla na ‘yan *Sarki*,
> An ka aiko ni, sai na wanke }irgi,
> Don na yi fitsari.

Saboda haka tarbiyya ta yi }aranci a tatsuniyar Nijer. Yarinyar ba ta ko tambayar kowa, wajen neman tabkin da za ta wanke wannan kayan, lokacin da ta ha]u da wata tsohuwa takan kira yarinyar, idan ta yi nisa sai yarinya ta

komo har sau da dama. Daga nan ne ta ce yarinyar ta cu]a mata baya, yarinyar nan ba ta }yamaci wannan tsohuwa ba, duk da wari na damun ta daga jikin tsohuwar.

Sa~anin tatsuniyar Nijer ba haka abin yake ba, ga misali kamar haka:-

> Sai ta ce babu komai yarinya, ki duba idan kin ga wata ruhewa a ciki to]auko sai ta ce ta bu]e wannan ruhewar a kwai }wai guda shida, sai ki]auki uku, idan kin isa daji inda babu wani mahaluki, kuma sai kin fa]i cewa ki fasa har sau uku idan aka ce e! kar ki fasa, idan kuwa kika fa]i haka sau uku ki ka ji shiru sai ki fasa.

Daga wannan matanin tatsuniyar za a iya gane cewa, an sami rashin ala}a wajen yadda tsarin matanin yake. Misali an yi maganar ruhewa wadda babu a tatsuniyar Nijeriya. An bayyana adadin }wai, a Nijer yawan }wan sun fi na Nijeriya yawa. Haka kuma an fa]i adadin yadda za ta fa]a sannan ta fasa, wanda babu haka a tatsuniyar Nijeriya.

Haka kuma a Nijeriya tsohuwar nan ta ba ta umurnin yadda za ta yi. Yarinya ba ta sa~a ba. Har ila yau, }arshen wannan tatsuniyar yarinya ta sami arziki a sakamakon tarbiyyar da yarinyar ta nuna. Tun daga farkon har zuwa }arshen wannan tatsuniya.

Har wa yau, a bayan tsohuwar ne ake samun }wan ko a wata bukka. {wan ba guda shida ba ne guda uku ne, babu maganar sai ta maimaita wa]ancan zantuka na in fasa sau uku ko]aya, misali :-

> Ki je ga wata bukka can ki shiga za ki ga akushi ki bu]e za ki ga }wai guda uku, sai ki]auki guda, idan kika je cikin daji inda babu kowa sai ki ce ki fasa idan kin ji shiru sai ki fasa idan kuma an ce ki fasa kar ki fasa.

Sa~anin tatsuniyar Nijer, sai ta maimaita sannan kuma an ba ta umurni. Kuma sai ta fa]i wa]annan kalmomi, har sau adadin da aka ba ta umurni. Misali

> Duba cikin bayanan nawa me kika gani ciki, sai ta ce na ga ruhewa, sai ta ce ki duba cikin ruhewar nan, sai yarinya ta kur]a kanta cikin bayan tsohuwa, sai ta ce na ga taskira, sai ta]auko taskiran nan, sai ta ce bu]e sai bu]e, sai ta ga }wai shidda, sai ta ce to]auki uku, idan kin je daji inda babu wani mahaluki, sai ki ce in fashe, in kin ji an ce fashe mu ci]an }wai, kar ki fashe, ki }ara gaba, ida kuwa kin ji shiru har sau uku, zai fashe.

Saboda haka wannan tatsuniya, tana nuna yadda tarbiyya ta mamaye kusan ko'ina a ciki. Sannan kuma tun daga farkon tatsuniyar, tarbiyya ake nunawa a tsakanin 'yar bora da matar uban da kuma tsohuwa. Musamman irin hali na tsofaffi, sai yarinya ta yi nisa, sai ta }ara kiran ta sau da yawa. Duk da haka yarinyar ba ta nuna wani rashin biyayya ba, a tsakaninta da matar ubanta, lokacin da ta je wanke shimfi]a, ko fa]ar sunan matar uban ba ta yi, sai dai ta ce Innarta ce ta turo ta ta wanke a kogin Bagaja.

Wannan kawai, ya isa a ce wannan yarinya tana da tarbiyya. Sakamakon tarbiyya ya zama alheri a gidan. A tatsuniyar Nijeriya an nuna cewa, har matar ubanta ta ba ta wani abu na wannan arziki. Saboda haka inda babu tarbiyya ai

ko kallon ta ma ba za ta yi ba, har ta bata wani abu a cikin abin da ta samo na arziki.

An sami ala}a jigon tarbiyya a tatsuniyar wa]anan al'ummomi. A tatsuniyar 'yar *Bora da Mowa*, ko tatsuniyar *Ruwan Bagaja*. Binciken yana kallon jigon a matsayin jigo ne na tarbiyya. Tun daga yadda rayuwar wannan yarinya ta fara. Har lokacin da ta ha]u da tsohuwa. Duk irin mutanen da ta ha]u da su, babu wanda ta nuna ma rashin tarbiyya, wanda a }arshe tarbiyya ta jawo arziki a gidansu.

3.2.5.1 Girmamawa

Girmama jama'a ko kuma na gaba, shi ne mutum ya kasance, mu'amalarsa da na gaba da shi akwai girmama juna. Kamar yadda *'Yar mowa* take girmama jama'a, a duk lokacin da ta tarar da su.

Har ila yau, jigon tarbiyya ya }ara bayyana, lokacin da *'Yar bora* ta tafi neman *Ruwan Bagaja*, a kan hanyarta tana girmama jama'a, musamman wajen gaida mutane. Misali :

Idan an dubi shafi na 162

Har ila yau, an sami ala}a a tsakanin tatsuniyoyin al'ummomin. Wajen nuna girmama jama'a a duk lokacin da ta ha]u da su.

Haka kuma jigon ya ci gaba da bayyana, lokacin da yarinya tana dawowa gida. Tsohuwa ta nemi taimako ta kuma taimaka mata. Daga baya kuma ta ba ta }wai. Ta bayyana mata yadda za ta yi, ta ce to ! ta bi duk abin da tsohuwa ta fa]a mata. }arshe ta samo arziki mai tarin yawa. Misali :

> Sai ta ga wata tsohuwa a daji ga hadari ya taso, sai tsohuwar ta nemi taimakon wannan yarinya, da ta cu]a mata baya ta cu]a har bayan ya ~urme aka ba ta kwai guda uku, idan ta je daji inda babu kowa, bayan ta tambaya ta idan ta ji shiru to sai ta fasa, ta bi wannan umurni, har ta kai ga fasawa sai ta sami dukiya mai tarin yawa, ta dawo gida ta ba wannan mata.

Kodayake, an sami ala}a ta jigo]aya, girmama na gaba a tatsuniyar al'ummomin sa~anin lokaci da kuma yanayin yadda ake kiran sunan *Ruwan Bagaja* a tsakanin al'ummomin.

Haka kuma an sake fito da jigon, lokacin da take wa}ar tambayar *Ruwan Bagaja,* a tatsuniyoyin al'ummomin. Misali a Nijeriya :

> Kogi kogi ko kai ne ruwan bagaja,
> Bagaja Bagaja ta 'yar *Sarki*
> Aka aiko ni, in zo in wanke,
> A *Ruwan Bagaja*,
> Sai kogi ya ce,
> Ba ni ba ne ki }ara gaba.

A tatsuniyar Nijer :

> Ku ne ku ne ruwan bagaji,
> Ku ne ku ne ruwan bagaji,
> Bagajin dalla na 'yan *Sarki*,
> An ka aiko ni, sai na wanke }irgi,

Don na yi fitsari.

Jigon girmama jama'a a wannan matani ya bayyana. Taurarin su ke gudanar da harkoki, wajen girmama al'ummomin da suke ha]uwa da su. Haka kuma jigon ya }ara fita wa fili. Musamman da yarinyar zata dawo gida, babu wani rashin tarbiyya da aka ci karo da shi. Kodayake a tatsuniyar Nijer, ana nuna cewa amfani da kalmar bagaja, kamar batsa ce, a mafi yawa daga cikin wa]anda suka habarta tatsuniyar, sun fi amfani da ruwan bagaji a maimakon bagaja. Har ila yau, an fahimci cewa tarbiyya ta]an }aranta a tatsuniyar Nijer. Idan an dubi yadda mu'amala ta kasance, a gidan wa]annan yaran, yadda]aya yarinyar take yi ma 'yar bora.

3.2.6 Jigon Wayo

Wayo a cikin tatsuniya wani babban darasi ne, wanda ake amfani da shi, wajen koya wa yara iya zaman yau, domin sanin yadda za su kaucewa duk wani ha]ari na rayuwa, kamar yadda *Gizo* yake aiwatar wa a cikin harkokin rayuwarsa, domin kauce ha]arin abokan zama, irin su *Kura* da *Dodo* da sauaran taurari.

Har ila yau, ana iya fahimtar wayo ta hanyar da mutum zai yi amfani da shi, wajen cim ma wta nanufa ta shi, mai kyau ko mara kyau. Hausawa na cewa '*wayo ya san na}i*', watau ana aiwatar da wayo ne, wajen raina tunanin mutane, domin a cim ma wata manufa. Kamar yadda *Gizo* yake amfani da wayo, a duk lokacin da yake bu]atar ya cim ma wata manufa. Misali a

tatsuniyar *Gizo* da Namun Daji. Haka *Gizo* ya yi amfani da wayo wajen tara namun dawa. Ta yin amfani da wayo yana tarasu. Sannan kuma ya ha]a su fa]a. {arshe ya sami nama ya kai gida.

Haka kuma a tatsuniyar *Gizo* da *Gauraki Gizo* ya yi amfani da wayo, wajen sanin yadda zai je wurin da ake samun ~aure, da lokacin da ya fa]o cikin gidan 'yan ruwa. A nan ya yi amfani da wayo ya ku~uta.

Har ila yau, a tatsuniyar *Gizo* da *Maciji*, maciji ya shiga cikin *Gizo* sai ya yi dabara, ya tafi wani gari ya sauya halitta, har aka cire masa macijin.

A tatsuniyar *Gizo* da *{o}i*, *Gizo* yake yi wa *{o}i* wayo, sai ya ce mata zai je gona, sai ta soya masa gya]a, sai ya je ya yi ta yin shillo, idan ya gaji sai ya cinye gya]ar, ya dawo gida yana cewa ya gaji.

Lamari na wayo wani fitaccen sinadari ne a tatsuniya wanda yake }arawa tatsuniya armashi da kuma ba mai sauraro damar samun wani darasin iya zaman duniya, musamana idan an ha]o da su *Gizo* da *[ila* da *[an Auta* da *Tsohuwa* da sauransu.

3.2.6.1 Tunani

Wayo a tatsuniya ba ya gudana sai an ha]a da tauraro mai tunani. Lokuta da dama tauraro mai tunani kafin ya aikata wani abu da yake }uduri sai ya yi

tunani domin samun damar yadda zai aiwatar da }udurinsa. Sau da yawa tauraro *Gizo* yana zaune, yana tunanin yadda zai aiwatar da wayonsa, wajen warware ma kansa taulauci. Ana iya fahimtar haka daga tatsuniyar Nijeriya:

> *Gizo* yana zaune fatara ta dame shi, sai ya sami wani mutum ma}wabcinshi, ya ce kai zo mu bar garin nan mu je neman sana'a, a wani garin da ba a san mu ba. Mu tafi nima fatara ta ishe ni, suka sa kaya a jakar *Gizo*, amma idan an ba mu abinci kar ka ci a hanya sai ka zo ka fa]a min, sai ya ce to.

Haka kuma daga tatsuniyar Nijer :

> *Gizo* yana zaune a }auyensu fatara ta dama shi, sai ya ga]an *Akuya*, sai ya ce zo mu je neman ku]i, ni ma daman fatara ta dame ni, amma mu je ka gaya wa uwata, sai ta yarda, sai suka tafi, sai *Gizo* ya ce duk idan an ba ka sadakar abinci kada ka ci sai ka zo ka fa]a min, sai ya ce, duk inda aka je da an ba shi abinci sai ya cinye kafin *Gizo* ya lura ya share baki, har suka kai garin.

Jigon wayo ya fara, tun lokacin da *Gizo* ya fara tunanin]aura niyyar tafiya. Kuma ya kawo wani shara]i na hikima domin ya yi wa abokin tafiyarsa wayo, kodayake, abokin tafiyar *Gizo* ya nuna nashi wayon, tun lokacin da aka fara ba su sadakar abinci.

Haka kuma a tatsuniyar Nijer, an sami sa~ani abokin tafiyar *Gizo* ya nuna tashi dabara wajen ku~utar da kanshi daga halaka. *Gizo* ya ha]a wuta kamar yana jin]imi ko gasa wani abu, ya yi haka domin ya fa]a. Sai abokin tafiyar ya jefa takalmi a cikin wutar. *Gizo* ya dawo sai yana zaton abokin tafiyarsa ne ya }one.

Sa~anin tatsuniyar Nijeriya, abu ne mawuyaci, a sami tauraro *Gizo* ya yi rashin nasara, a kusan al'amuransa na yau da gobe. Kodayake a iya cewa an nuna ba kullum ake kwana a gado ba.

3.2.6.2 Raina Hankali

Raina hankali shi ne a mai da mutum mara wayo da dabara, ko kuma nuna gazawar mutum ta hanyar yi masa wayo.

Raina hankali yana kasancewa ne, a yayin da tauraro yake }o}arin ya aiwatar da wani abu, sai ya nemi ya raina hankalin]an uwansa tauraro, ana iya fahimtar haka a tatsuniyar Nijeriya misali:

> Ka san yadda za mu yi sai ya ce a'a, sai ya ce in aka ba mu abinci kar ka ci a hanya, sai ka zo ka gaya min sai ya ce to, sai mutane su ce kai zo ga abinci sai ya amsa ya ~oya ya cinye, kafin *Gizo* ya waigo ya lan}wame lomar tuwo.

A wannan matani an sami rashin ala}a, tun daga sunan abokin tafiyar *Gizo.* Kuma an sami sauyi na dabba ba mutum ba. Sa~anin a tatsuniyar Nijeriya, duk da haka, jigon bai kauce daga abin da ake magana a kai ba. Saboda tun daga farkon tafiyar, an fara nuna wayon wayo, a tsakanin *Gizo* da abokan tafiyarsa neman sana'a. A tatsuniyoyin kowane tauraro, ya nuna irin tasa fahimtar daga rainin hanakalin da ake son a yi masa.

Haka kuma a lokacin da suka isa garin da za su neman sana'a. Sai *Gizo* ya ce ma abokin tafiyarsa. Za mu canza suna domin nan ba garinmu ba ne. Sai ya ce to ai ni rakiya na yi, bari na fara za~an suna, sannan kai kuma ka za~a sai *Gizo* ya ce to ba komai. Misali

> Tun da mun zo yana da kyau mu sake sunaye, ka ga nan ba garinmu ba ne, sai abokin tafiyar *Gizo* ya ce to ni zan fara, sai *Gizo* ya ce to, sai ya ce ni sunana Namuduka, sai *Gizo* ya ce to ni sunana ba}i.

Har ila yau, an }ara samun wani sa~ani a wajen sunayensu, lokacin da suka canza wa kansu suna. A tatsuniyar Nijeriya an yi amfani da Namuduka. Sa~anin tatsuniyar Nijer sai ka yi amfani da suna Ba}i.

Sannan kuma wani nau'in wayon shi ne, da aka ba su masauki. Idan an kawo abinci sai a ce ga shi na Muduka ko kuma ga shi na Ba}i ne. Nan an sami ala}a ta fuskar nuna, wani nau'in rainin hankali wanda jigon ke ganin shi ne, turbar wa]annan tatsuniyoyi. Misali

> A duk lokacin da aka kawo musu abinci, sai a ce ga shi na muduka ne, sai abokin tafiyar *Gizo* ya ce ka ji ko, ba na ba}i ba ne, Namuduka ne, ka ga ni ke nan, sai ya]auke ya cinye, ya hana *Gizo*, har *Gizo* ya rame saboda yunwa.

Kodayake, a tatsuniyar Nijeriya an bayyana amfani da sunan mutum. Sa~anin tatsuniyar Nijer an bayyana amfani da *[an Akuya*. An }ara fito da jigo fili, ta yadda wayo ya ha]u da wayo. Amma a tatsuniyar Nijer an nuna cewa *Gizo* da *[an Akuya* suka raba tare, kuma kowa ya ci nashi shi ka]ai. Misali.

> Sai]an *Akuya* ya ce ka ga da ba haka na yi ba, da kai ne sai dai na koma da yunwa, amma bari mu raba tare, suka raba kowa ya]auki nashi, sannan suka kama hanyar dawowa gida.

A hanyarsu ta dawowa sai *Gizo* ya ce a ransa, ai sai ya rama, da suka kusa gari, sai *Gizo* ya ce da *Namuduka* ko *[an Akuya*, ga wuta nan na hura, zauna

ka ji]imi ni zan zagaya. Idan ya tafi sai *Namuduka* ya fa]a ko]an *Akuya*, nan ma hakan ba ta samu ba, aka rabu ba shiri.

> Da suka kusa da gari sai *Gizo* ya ce ya kamata mu]an huta kafin mu shiga gari, sai ya hura wuta, kusa da *Namuduka* ko]an *Akuya*, domin ya }one wai shi zai zagaya, kafin ya dawo sai *Namuduka* ya]auki jakar *Gizo* ya saka a wuta, da *Gizo* ya dawo sai ya ce madalla ai na rama, ashe *Namuduka* ~oyewa ya yi sai ya fito ya ce *Gizo* ashe so kake ka kashe ni to ka ga tafiya ta.

Nan dai wayo ya }are wa *Gizo* domin abin da ya shuka a ransa bai sami nasara ba. *Namuduka* ya nuna wayo a wannan tafiya ta neman sana'a, domin an nuna wayon wani-}i}i.

Sa~anin tatsuniyar Nijeriya a inda aka rabu da *Namuduka*. Amma a tatsuniyar Nijer ba haka abin yake ba. *[an Akuya* }ona takalmin *Gizo* ya yi. Sai ya shige cikin jakar *Gizo*, shi kuma *Gizo* ya yi ta murna. Amma sai ya ce bari ya je ya fa]a wa uwar]an *Akuya*. [anta ya rasu a hanya ta yi ha}uri. Yana zuwa sai ya yi mata bayani, can sai *[an Akuya* ya fito ya ce to ban mutum ba. Misali

> Da *Gizo* ya ga takalmi yana haya}i, ya]auka]an *Akuya* ne, sai ya ce madalla, bari na je na shaida wa uwarsa]anta ya mutu sai ta dangana domin ya halaka, sai ya fito ya ga ni ban mutu ba nan *Gizo* ya ci kunya.

Saboda haka a wa]annan tatsuniyoyi an sami jigo a bayyane. Sai dai an sami sa~anin sauye-sauye na wasu abubuwa kamar suna da kuma amfani da mutum a tatsuniyar Nijeriya. Ita kuwa tatsuniyar Nijer sai aka yi amafani da]an *Akuya*. Sannan kuma an sani sauyi wajen raba abinci, a tatsuniyar Nijer, wanda hakan bai samu ba a tatsuniyar Nijeriya. Sai wunya da ta dami *Gizo* a dalilin wayo.

3.2.7 Jigon Soyayya

Soyayya ita ce so mai sonka kuma nau'i ce wanda take farawa tun daga iyaye da 'ya'yensu. Sannan kuma tana]aukar wani tushe na kula daga kowane jinsi. Har ila yau, ana samun ta a tsakanin mata da miji, kamar yadda za a iya ganin haka, a tsakanin Gizo da {o}i ko kuma a tsakanin yarima da matarsa wani lokaci ana iya ganin haka a tsakanin Gizo da sarki.

Wani lokaci soyayya tana korowa har tsakanin shugaba da talaka ko kuma tsakanin talaka da talaka]an'uwansa, ko a tsakanin 'ya'ya da iyayensu, wani lokaci ma a tsakanin bawa da mai gidansa. Misali tatsuniyar Gizo da sarki ko kuma tsakanin Gizo da sauran talakawa.

Har ila yau, haka ya faru a tsakanin sarki da matar]ansa a tatsuniyar yarima, ana iya jin]uriyar haka a tsakanin Gizo da malami a lokacin da koya masa, haka kuma ana jin]uriyar irin wannan a tatsuniyar janna jannalo a tsakanisa da sanuwarsa.

Haka kuma, za a iya fahimtar soyayya a tsakanin mata da miji. Kamar yadda ake hararo haka a tsakanin zamantakewar *Gizo* da *{o}i*, a tatsuniyar *Gizo* ya yi Amarya, yadda *{o}i* ta nuna ma maigidanta *Gizo* soyayya wajen ceto shi daga halaka.

Saboda haka idan an nazarci wa]annan tatsuniyoyi, ba a raba su da irin wa]annan jigogi na soyayya ba. Wa]anda suka ha]a da kula da kyuata da kyau da ziyara da sauransu.

3.2.7.1 Kula

Kula ita ce nuna damuwa da juna a tsakanin namiji da mace. Ko a tsakanin masoya juna a kowane irin jinsi, ko da kuwa dabbobi ne, dangane da wani abu na jin da]i ko rashin jin da]i.

Kula da juna ta fuska damuwa da juna, a tsakanin jinsin mace da namiji. a iya cewa ruwan-dare ce a cikin al'ummar Hausawa. Kuma shi ake ce wa soyayya. Hausawa na nuna irin haka, tsakanin iyaye da 'ya'yansu da kuma tsakanin shugaba da talakawa, da kuma tsakanin mata da miji. Saboda haka ana iya ganin haka a cikin tatsuniyar wa]annan al'ummomi.

> Wata macijiya ce ta haifi]iyarta sai ta sanya mata suna *Zina*, tana]aura mata tallar icce tana kaiwa gidan *Sarki* ana saye, har wata rana *Yarima* ya ga wannan yarinya sai ya ji yana son ta, ya ce a tambayeta daga ina take.

Haka yake a tatsuniyar Nijer, sai dai an sami akasi suna misali:

> Wata macijiya ta haifi]iyarta ta sanya mata suna *Dije*, sannan a gidan saraki akwai wani sarmayi sai ya ga wannan yarinya ta biya mai ga rai, ya tambaye ta daga ina take zuwa.

A tatsuniyar al'ummomin, sunan tatsuniyar ya bayyana kula, domin an fara bayyana soyayyar]a da mahaifi ta yadda macijiya ta haifi *Dije* a tatsuniyar

Nijer, sa~anin tatsuniyar Nijeriya Zina. Ta nuna kula gaya ga]iyarta, har lokacin da *Yarima* ya gan ta ya nuna yana da ra'ayin wannan yarinya.

Haka kuma jigon ya }ara bayyana, macijiya ta nuna kula da 'yarta *Dije,* a lokacin da ake so *Yarima* ya za~i matar da zai aura. Ita kuwa *Dije* ta koma wajen mahaifiyarta ta shaida mata haka. Misali daga tatsuniyar Nijeriya:

> Da mahaifiyar yarinya ta ji haka sai ta ha]iye ta nan da nan ta koma wata irin kyakkyawar mace jawur ga diri da tsari, sai ta ce ta tafi wajen za~en, da isar ta wurin kowa ya ji ita yake so, nan take aka]aura auren *Zina* da *Yarima*.

Tatsuniyar Nijer kuwa lokacin da *Dije* ta fa]a wa mahaifiyarta. Sai ta sake mai da ita mace mai kyau, misali :

> Mahaifiyar Dije sai ta mai da ita yarinya mai tsananin kyau kamar matar mushen lakwal, ko matar saraki da kayan ado a sanye da ita, da zuwan ta cikin fada sai kowa ya mi}e, sai wannan sarmayi ya taso ya kama hannunta aka]arma musu arme.

Har wa yau, jigon soyayya ya ci gaba, tun daga ha]uwar yarinya da *Yarima,* har zuwa aure wanda soyayya ke }ulla shi a mafi yawan lokuta. Sai dai an sami sa~ani a Nijer an yi maganar fada. Sannan kuma *Yarima* ya kama mata hannu, ya sanya mata zobe, yin haka ba al'adar Hausawa ba ce, ala'ada ce ta Turawa. Sa~anin ta Nijeriya wanda babu haka a tatsuniyar. Haka kuma an sami daidaito ta fuskar jigon soyayya, domin ya fito fili a duka tatsuniyoyin al'ummomin. Tun daga abin da ya shafi soyayya, a tsakanin iyaye da 'ya'ya,

da kuma tsakanin mata da miji, da tsakanin mai mulki da talaka, da kuma tsakanin bawa da mai gidan shi.

3.2.7.2 Kyauta

Kyauta hanya ce, da take kyautata dangantaka a tsakanin al'umma, tsakanin mai mulki da talaka da, kuma bawa da mai gidan shi, da kuma tsakanin mata da miji, har ma da tsakanin]a da mahaifi.

Kyauta ita ce ba abokin zama ko hul]a, wani abu domin }ashin-kai, kamar tufafi ko ku]i ko kuma muhalli ko gona ko mata ko gari da sauransu. Kamar yadda yake faruwa a cikin tatsuniyoyin Hausawa. *Sarki* yakan ba wani, wanda ya yi wani abin bajinta kyautar rabin gari. Wani lokaci *Sarki* yakan ba da kyautar mata ga duk wanda ya yi wani abin bajinta.

Haka ya faru a tatsuniyar *Gizo* ya yi aure an nuna yadda *Gizo* ya yi abin bajinta, sai *Sarki* ya yi masa kyautar mata. Har ila yau, a tatsuniyar *Keluwa*, bayan *Sarki* ya auri wannan yarinya da ubanta ya gano ta sai *Sarki* ya ba shi rabin gari.

Saboda haka kyauta hanya ce da take }ara }auna, a tsakanin wanda ya yi, da wanda aka yi ma kyautar ko da kuwa kyautar ba ta taka-kara-ta-karya-ba. Haka ya aukuwa a tatsuniyar Nijeriya misalai :

> Bayan da *Yarima* ya ga wannan yarinya ya tambaye ya sunanta da kuma inda ta fito, sai ya ciro zoben hannunsa ya ba ta ta amsa ta]aure a jikin]antofinta, sai ta tafi da shi gida wajen macijiya.

A tatsuniyar Nijer :

> *Yarima* ya ciro zoben hannunsa ya sa a hannun yarinya, ta kama hanya ta koma gida wajen innarta a daji.

A wannan matani an sami ala}a a tsakanin tatsuniyoyin al'ummomin domin a duka an nuna yadda *Yarima* ya yi kyauta ga *Zina*, domin ya }ara }ulla dangantaka da ita.

An sami sa~ani ta wajen ba da zoben *Yarima*. A tatsuniyar Nijer ya sanya zoben ne a hannunta a lokacin da ya ba ta, wanda a tatsuniyar Nijeriya ta]aure ne a]antofi, sai ta tafi gida, a iya cewa wannan shi ne sa~anin, amma jigon yana tafiya daidai da juna.

Kodayake, a iya cewa kunya ta yi }aranci a Nijer, domin *yarima* ya sanya ma *Dije* zoben hannusa a hannunta. Sa~anin haka a tatsuniyar Nijeriya kuwa, *Zina* ta]aure zoben ne, a jikin]antofinta, wanda yin haka wata alama ce ta kunya ga 'ya mace, sai ga shi an rasa haka a tatsuniyar Nijer. Irin wannan }arancin kunya, a iya cewa, ya faru ne, ko dai }arancin shekarun mawari, ko tasirin makwabtaka, ko tasirin Turawan mulkin mallakar Faransa.

3.2.7.3 Ziyara

Ziyara tana]aya daga cikin abin da yake bayyana soyayya a tsakanin al'umma. Tun daga ziyarar]a ga iyaye, da tsakanin mai mulki da talaka, da tsakanin dangi da dangi. Duk wa]annan hanyoyi ne da suke }ara soyayya, a tsakanin al 'umma.

Kamar yadda malami ya kai ziyara garin sarki a tatsuniyar waziri, da kuma yadda]an tsako ya kai ziyara wajen 'yan uwansa.

Saboda haka ziyara a tsakanain taurari musamman wadda ta shafi soyayya, abu ne da yake fitacce a tatsuniyar wa]annan al'ummomi, idan an kalli yadda hakan ya kasance a tsakanin *Yarima* da *Zina*, duk da *Yarima* ya san *Zina* ba mutum ba ce. Misali daga tatsuniyoyin al'ummomin:

> Rannan sai *Yarima* ya ce yau sai mu je gidanku, sai suka tafi da suka yi nisa, sai matarsa ta ce ga gidanmu nan, a gindin wata kuka, suna tsaye sai ga wata macijiya ta ~ullo, sai ta ce ga mahaifiyata sai ta ce kada ya ji tsoro ai shi yanzu]a yake a wurinta, sai *Yarima* ya zauna suka gaisa, sannan ya koma gida ya bayyana ma *Sarki*, sai *Sarki* ya ce ai sai ka kashe ta, sai *Yarima* ya ce yana son matarsa haka.

Za a iya fahimtar cewa a kwai ala}a, a tsakanin tatsuniyoyin al'ummomin. domin an sami ziyara a tsakanin tatsuniyoyin al'ummomin. Kamar yadda misali ya gabata.

3.2.7.4 Kyau

Kyau wani yanayi ne da yake }ara armashi wajen fito da jigon so. Idan an lura tsafta na bayyana kyau, da kuma fito da halittar masoya. Haka ya sanya mahaifiyar *Zina* ta }awata ‘yarta. Haka ya faru a tatsuniyar Nijeriya misali :

> Sai mahaifiyar Zina ta ha]iye ta, sai ga Zina ta fito kamar ba ita ba, domin kyaun Zina ya wuce na wasa. Sannan ta tafi wajen fage, kowa ya ganta sai kyaunta ya ru]a shi, sai Yarima ya ce ita ya za~a.

Har ila yau, kuma Sarki ya shiga zullumi da kyan da Zina take da shi. Misali :

> Amarya kullum sai }ara kyau take saboda kullum macijiya tana ha]iyeta, ashe *Sarki* yana son matar]ansa, sai *Sarki* ya tura *Yarima* kilisa, daga can sai ya jefa shi cikin wata rijiya, da ya dawo sai ya ce ai *Yarima* ya mutu wajen kilisa, sai ya koma yana son matar]ansa, sai ta }i domin ita tana son mijinta, kullum haka duk ta rame ta }i cin abinci

A tatsuniyar Nijer ga yadda tatsuniyar yake :

> Da aka yi shelar, sai *Dije* ta je wurin mahaihiyarta, ta sake ha]e ta, sai ga ta ta koma awa me, kyau ya fi na da tana zuwa Yarima ya za~e ta, aka]arma arme.

Haka kuma , lokacin da sarki, ya fara }yalla ido ga matar]anai. Misali :

> Da saraki ya shigo ya ga matar yaro ta yi mai, sai ya sa aka kashe yaron, sai ya shiga nemanta ita kuma ta ce ba za ta iya arme ba. Saboda *Yarima*]ansa, saraki ya bata kyautar rakumma da bisashe duk ta }i, sai ta daina shan hura da ma komai sai cukuy da macijiya take kawo mata a ~oye tana ci.

Kyau ya ja hankalin *Sarki* a kan matar]ansa. Wannan ya nuna tatsuniyar tana gwada mana tasirin maguzanci. Kuma a iya cewa tatsuniya ce da ta da]e,

kafin Musulunci, ganin mahaifi yana aure matar]ansa. Ta wannan hanya tatsuniyoyin sun yi kama da juna. Wannan ya da]a nuna cewa, wa]annan al'ummomi abu guda ne, ta fuskar adabin tatsuniyarsu wadda take da tasiri na maguzanci.

Har ila yau, a tatsuniyar]antsako mai layar }anzo yadda yake nuna soyayyarsa ga 'yan'uwansa, sannan kuma soyayya ta sanya Gizo ya fifta amarya akan {o}i . Haka kuma {o}i take nuna soyayya ga mai gidanta Gizo. Haka kuma soyayya ta kai *Malam Jatau* ga auren *Kyallu*, kuma ya fifitata a kan sauran matansa.

Har ila yau, irin wannan soyayyar ce ta sa a kodayaushe *{o}i*, take tare da *Gizo*. Sannan kuma tana goyan bayansa a kan komai, domin ta kare mutuncin maigidanta. Wannan ya yi daidai da maganar Hausawa ta *'So hana ganin laifi*'.

Kuma haka ya sa *Yarima*, baya ganin *Zina* a matsayin wata aljana. Sannan kuma ita ma *Zina* ta manta da cewa ita ba mutum ba ce. Duk haka ya faru ne saboda soyayya.

Har wa yau, kyau da matar *Yarima* take da shi, da kuma yadda mahaifiyarta take ha]iyeta, har kyanta ya fi wanda take da shi da, irin wannan kyan ya haifar da wannna matsalar da *Sarki* ya shiga ciki. Domin saboda son *Dije* ya nemi ya kashe]ansa, idan an lura lallai jigon soyayya ya kai in da ya kai.

Saboda haka an sami abubuwa wa]anda suka dace da juna, a duka tatsuniyoyin al'ummomin. Amma an sami sa~ani wajen sunan taurari, duk da

cewa su a Nijer, suna]aukar *Dije* a matsayin matar masu iko. Sa~anin tatsuniyar Nijeriya sun kira ta da *Zina*, watau ado. Kusan sun so su yi kama da juna, wajen yadda aka ala}anta su a cikin tatsuniyoyin. Domin tatsuniya ce da ta shafi soyayya a duniyar mutane da duniyar mafarki.

Har ila yau, tun daga farkon tatsuniyar aka fara bayyana jigon, za a fahimci ana samun wasu jigogin tatsuniyar, suna kama da juna, amma kuma a yanayin wasu abubuwa, kamar suna ko taurarin cikin ana samun akasi. Wani lokaci kuma ana samun sa~anin yanayi, ko kuma yadda tatsuniyar ta koro jigon har zuwa }arshe. Domin haka a iya cewa wannan rashin ala}a ya faru ne a sakamakon rabuwa da aka yi a tsakanin al'ummomin, tun lokacin Turawan mulkin mallaka. Sannan kuma a sakamakon cu]anyar Hausawan Nijer da wasu al'ummomi ko ma}wabtansu.

3.3 Zubi a Habarcen Tatsuniya

Zubi a habarcen tatsuniya wani yanki ne wanda ke bayyana yadda }warangwal yake a tatsuniya. har ila yau ana iya fahimtar zubi a matsayin taswira, da take]auke da kammalalliyar tatsuniya daga tushe har zuwa sulmiyowa. Ko kuma a ce zubi warware tatsuniya a ta}aice tun daga farkon tatsuniya har zuwa }arshe. Wannan bincike zai yi tsokaci game da zubi. Musamman ta hanyar da wa]annan masana suka gina, irin su Gusau, (2000) da Yamada (2014) da Nicholas (2009) da Kelley (1990) da Bidemi (2009) kamar haka :



3.3.1 Tushe

Tushe a habarcen tatsuniya shi ne hanyar da tatsuniyar ta fara, domin daga nan ne taurari ke haddasa tatsuniya. kamar a ce nuna bambnanci a tsakanin kishiyoyi daga mai gida. Ko ta fara da nema da sauransu. Sannan kuma tushe shi ne masomin yadda tatsuniya ke farawa, da matsala ko kuma akasin haka. Kamar yadda za a iya samun haka a tatsuniyoyin waƁannan al'ummomi misali.

> Wani mutum ne dai yake da matansa guda biyu, ya fi son Ɓaya a kan Ɓaya. Sai rannan 'yar mowa ta yi fitsari sai ta ce ai 'yar bora ce, sai ta je kogin *Ruwan Bagaja* ta wanke wannan kayan fitsari, sannnan ta

> dawo, nan take ba musu ta ce to, ta kwashi kayan shinfi]a ta fita neman *Ruwan Bagaja* domin ta wanke.

Daga wannan misali na tushen tatsuniya za a fahimci ya dogara ne, da yadda masana suka bayyana a sama. Tatsuniyar ta fara da nuna bambanci, a tsakanin matan mutumin domin da mai gidan bai fara da nuna bambanci ba da tushen ya sauya. Sannan kuma nuna bambanci ya ci gaba har zuwa ga yaran gida, kamar yadda aka umarci ‘yar bora, da ta je ta wanke a kogin bagaja.

Shin haka tushen yake a tatsuniyar Nijer, ko kuwa ana samun sa~ani. Ga misali:

> [iyar da ba a son ta sai ta yi hitsari kan }irgi, agalemin baba wanda yake salla, shi take ba ni na kwanta, sai na yi fitsari, sai ta ce sai na tafi *Ruwan Bagaja* na wanke }irgin, na yi lissafin yanzu watana uku, idan na zo gari sai dai na yi bara in sami abinci.

Daga wa]annan misalai na yadda farkon tatsuniyoyin suka fara. Za a ga akwai ala}a. Domin duka sun fara da nuna son kai. Sai dai a tatsuniyar Nijer, an fito fili an nuna rashin son yarinyar. Sa~anin tatsuniyar Nijeriya kuwa, sai aka ce mutumin ya karkata ga wata mata daga cikin matansa. Sannan kuma wannan karkatar har ta kwararo zuwa ga ‘ya’yan shi.

Saboda haka wa]annan tatsuniyoyi, suna da yanayin tushen zubi iri]aya. Babu wani akasi a tsakani, haka ya bayyana adabin zubin su iri]aya ne. Watau

akwai da]a]]iyar ala}a a tsakanin al'ummomin, baya ga raba su da aka yi daga baya, ta hanyar Turawan mulkin mallaka.

Haka a tatsuniyar *Keluwa* ko *Deluwa* ana samun ala}ar tushe, iri]aya da juna.

Misali a tatsuniyar Nijeriya

> Wata yarinya ce tana zaune da mijinta, sai rannan kawai ta ji ba ta son zama da shi, ga shi kuma tana da ciki wata uku, sai ta je wajen boka domin ya cire mata ciki, sai boka ya ce zai cire mata ciki amma cikin zai koma jikin mijinta, ta ce ta yarda duk da cewa iyayen sun yi ta ba ta baki ta ha}ura amma ta }i.

Haka kuma a tatsuniyar Nijer:

> Wata]iya ce da mijin armenta sai kwatsam ta ji ba ta son zama da shi, sai ta je wajen 'yan bori sai suka ce za su taimaka mata a cikin ya koma ga jikin mijin matag ga ta amince, duk da mahaihwanta sun ba ta baki kada haka nan ya faru ta} }iya.

Idan an lura za a iya fahimtar, wa]annan tatsuniyoyi suna da ala}a a tushe. Duk tatsuniyoyin sun fara da tushen }iyayya. An nuna kwatsam rana guda, wannan matar ta ji ba ta son zama da wannan mijin. Daga wannan }auli tatsuniya ta fara kwarara, har tatsuniyar ta kai }arshe. Sannan kuma tushen ya zama shi ne sila na samuwar sauran ~angarori, wa]anda suke da ala}a da zubin tatsuniyar.

Kodayake, a wannan muhalli a iya cewa an sami ala}a a ~angaren zubi duk da cewa sunayen taurarin sun sa~a. Amma tushen su ya fara da nuna }iyayya a tsakanin mata da mijinta. Da tushen bai fara da kiyayya ba, da sai dai tatsuniyar ta fara da soyayya.

Haka kuma a tatsuniyar Nijeriya ta Na-goma

> Wani maharbi ne yana da ‘ya’ya, duk lokacin da ya dawo, ya kaso tsuntsu, sai wani daga cikin yaran sai ya]auke. Har dai ya gaji sai ya ce yau kogi za a domin ya gane wanda yake cinye masa tsuntsu.

A tatsuniyar Nijer:

> Wani mutum yana da]iya nai sai kullum idan ya dawo daga daji ya kaso tsuntsun, sai guda daga cikin]iyanai ya cinye, sai rannan yac ce a zo a je tabkin Bandaro domin a gano wanda ke cinye mai tsuntsun.

Har ila yau, a tatsuniyar Na-goma, a wannan muhalli an sami ala}a a tushen zubi, a tsakanin tatsuniyoyin al’ummomin kamar yadda aka sami tushen ya fara da }iyayya a tatsuniyar Nijeriya. Haka yake a tatsuniyar Nijer. Saboda haka akwai ala}a na tushen zubi a tsakanin al’ummomin kamar yadda aka kawo tatsuniyoyin a sama.

Daga tatsuniyar *Mowa da Bora* har ya zuwa ta *Keluwa,* da sauransu duk an sami tushen zubi mai ala}a da juna, kamar yadda aka bayyana.

3.3.2 Kiki-kaka

Kiki-kaka tana nufin }ullin zaren tunanin da tushe ya fara a cikin zubin tatsuniya. Har ila yau, kiki-kaka tana]aukar tankiyar da take taimaka wa tushen zubi ya kai }arshe. Sannan kuma ita ce tsari na biyu da take bin tushen zubi a tatsuniya. wadda take ci gaba da fara haifar da sauran sassan zubi a cikin tatsuniya. sannan kuma ita ce, wadda taurari suke aiwatar da tankiya ta farko.

A wannan muhalli ne, taurari ke }o}arin }ulla zaren tunani tatsuniya, domin ya kutsa sai su ha]e da kiki-kaka. Misali daga yadda tatsuniya ta fara da nunu bambanci, sai kiki-kaka ya fara, ya umurci *'Yar Bora* da ta tafi kogi, domin ta neman *Ruwan Bagaja*, da kuma rashin sanin ina zata sami *Ruwan Bagaja*. Haka kuma a tatsuniyar *Ruwan Bagaja*, ana fahimtar kiki-kaka kamar haka :

> Sai aka ce, 'yar bora ce ta yi fitsari, sai wannan matar ta ce ma 'yar bora ta tafi kogin *Ruwan Bagaja* ta wanke wannan kayan fitsarin, sai ta fito neman *Ruwan Bagaja*.

Idan an dubi wannan matani, za a fahimci kiki-kaka, yana farawa daga lokacin tushen zubi ya kai }arshe. Haka kuma idan zaren tushe ya hau hanyar, sai kiki-kaka ya kama warwara, ta yadda sauran sassan za su sami damar ci gaba da warwara. Za a gane cewa tushe ya tsaya ne a nuna bambanci. Shi kuwa kiki-kaka ya fara warware zaren bambanci, daga lokacin da aka ce yarinya ta tafi neman *Ruwan Bagaja*. Ita kuma ba ta san inda za ta nufa wajen samo ruwan ba. Sannan kuma ba ita ce ta yi fitsarin ba, haka kuma an warware bambanci ta yadda ake ba ta agalemi tana kwanciya a kai, ga hana ta abinci da ake yi a kan lokaci, duk an fahimci wa]annan abubuwa ta hanyar kiki-kaka.

Haka kuma a tatsuniyar Na-goma, kiki-kaka na fara wa, a lokacin da kowa daga cikin yaran maharbi, suka }i bayyana wanda yake cinye wa mahaifinsu tsuntsuwa. Misali a tsuniyar Nijeriya ta Na-goma :

> Tun da kun }i ku bayyana wanda yake cinye mani tsuntsunwa, sai mu tafi kogi, a yi rantsuwa yadda za a gane wanda yake]auke mani tsuntsuwa, sai suka fita zuwa kogi, domin a yi rantsunwa.

Haka kuma a tatsuniyar Nijer ta Na-goma :

> Da mutunen yag ga]iya nai ba su da aniyar bayyana masa wanda ke cinye masa ‘yar cilikkowa, sa mutanen yac ce to a tahi tabki domin a gano kowane ne.

Haka kuma wannan matani, ya bayyana yadda kiki-kaka ke farawa a tatsuniyar Na-goma, domin daga tushen tatsuniyar ya nuna an yi sata ko]auke abin mahaifi. Sai kiki-kaka ya fara bayyana cewa an tambaye su, sun }i nuna wanda yake]auke tsuntsuwar mahaifinsu. Sannan kuma aka tafi wajen ruwa domin neman taimako, wajen gane wanda yake]auke wa mahaifinsu tsuntsuwa.

Har ila yau, a tatsuniyar Nijeriya ta *Keluwa*:

> Yarinya ta nemi wata }awarta da ta ba ta shawara, sai ta ba ta shawara zuwa gidan boka, har lokacin da boka ya fara tambayar ta, shin ita ka]ai ce a wajen mijinta ?ta ce e ! sannan ya ce wa yake kai masa abinci gona ta ce ba kowa sai ita ka]ai, daga nan sai ya ba ta magani ya ce ta tsallaka shi sau uku.

Haka a tatsuniyar Nijer ta *Deluwa* :

> Sai wagga]iya mai arme tan nemi shawarar abiyyatta, sai ta kai ta wajen ‘yan bori suka ba ta taimako, suka tambaye ta wa ke kai wa mijinta hura gona tac ce ita]ai sai anka ce idan ta iske shi yana kwana ta }etare shi sau biyu.

Haka ita ma wannan tatsuniya kiki-kaka na farawa, daga lokacin da matar mutumin nan ta fara neman shawara, yadda za ta rabu da wannan ciki. Saboda haka kiki-kaka ya biyo bayan }iyayya, wadda ta fara daga tushe. Yanzu kiki-kaka na neman yadda za a yi a rabu da miji da kuma ciki.

A wa]annan tatsuniyoyi an sami ala}a a matakin zubin tatsuniyar wa]annan al'ummomi. Wannan ya nuna akwai daidaito ta fuskar adabinsu, musamman a yanayin kiki-kaka na zubin tatsuniyoyin wa]annan al'ummomi.

Har wa yau, a tatsuniyar *Gizo* ta Nijeriya :

> *Gizo* ya kama hanyar tafiya, sai ya ha]u da Namuduka ya ce da Namuduka, ka zo mu je neman sana'a, sai suka kama hanya sai *Gizo* ya ce idan an ba ka wani abu a hanya, kada ka ci ka jefa a cikin jaka, idan mun isa masauki sai mu ci.

Amma a tatsuniyar *Gizo-Gizo* ta Nijer ga misali :

> *Gizo-Gizo* ya kama hanyar tahiya neman sana'a sai ya game da]an tinkiya. *Gizo-Gizo* ya fa]a wa]an tinkiya, cewa idan aka ba shi wani abu bisa hanya, kada ya kuskura ya ci ya sanya a cikin burgame.

Haka a wannan matani, an nuna yadda kiki-kaka a tatsuniyoyin al'ummomin suka fara. *Gizo* ya kama hanyar tafiya zuwa wani gari neman sana'a. Haka kuma daga cikin kiki-kaka ne ake iya fara warware zaren ci gaba da }ulla tunanin tatsuniya. duk da cewa an sami ala}a a tatsuniyoyin al'ummomin. Kodayake, tatsuniyoyin sun sa~a wa juna ta wajen sunayen taurarin. Saboda a Nijeriya an nuna *Gizo,* kai tsaye kamar yadda aka fi sanin shi. Amma a tatsuniyar Nijer sai aka sami rashin tabbas a sunan tauraro *Gizo,* wannan ya nuna rashin yarda da duniyar mafarki a tunanin mawaran Nijer. Ba su amince da tauraro *Gizo* a ba]ini ba sai a zahiri. Wanda ake iya gani. Sai ya zama suna cewa *Gizo-Gizo,* wanda aka fi sani a zahiri a duniyar mutane.

3.3.3 {ololuwa

{ololuwa a tatsuniya shi ne yadda taurari ke jan zaren tunanin warwara sama. Sannan kuma tatsuniya ta }ara hayewa, da taurarinta suna yi mata rakiya. Saboda haka a wannan muhalli ne ake iya samun yawaitar taurari. Domin su taimaka wajen zuzuta tatsuniya ta }ara sama sosai. Misali a tatsuniyar Nijeriya ta *Bora da Mowa* :

> Sai ‘yar bora ta tafi neman *Ruwan Bagaja*, shi ke nan kuma ita ba ta ma san inda za ta sami *Ruwan Bagaja* ba, ta kama tafiya duk inda ta je, sai a ce mata ba nan ne kogin bagaja ba, daga sai ta wuce, har ta zo ta sami kogin bagaja, ta wanke suka bushe ta kama hanya zuwa gida…….

Idan an lura za a fahimci tatsuniyar ta kai }oli. Saboda samun kogin da kuma wanke kayan, shi ne ya }ara yawan taurari. wa]anda ta ci karo da su a hanya. Sannan kuma da kama hanya zuwa gida, ya }unshi }ololuwar tatsuniya. domin duk taurari sun kai *‘yar Bora* zuwa wani matsayi na aikin da mawari ya]ora ta akai.

A tatsuniyar Nijer:

> Shi ke nan sai wagga]iyar da ba a son ta, sai ta]]auki kayan hitsari, ta nuhi tabkin bagaji, ta ko yi aniya tana ta tafiya. Duk inda ta iske mutane sai ta tambaye su ko sun san inda ake samun tabkin ruwan bagaji. Haka ta yi ta neman, har ta kai ta wanke, sannan ta kamo hanya za ta dawo gida.

Haka wannan matanin daga tatsuniyar Nijer. Ya bayyana yadda tatsuniyar ta haye }oli. Domin an nuna yadda taurarin tatsuniyar, suka taimakawa]iyar da ba a so. Saboda tunanin ya kai }ololuwa ta hanyar samun *Ruwan Bagaji*.

Har ila yau, ga wani misali a tatsuniyar Nijeriya ta Na-goma

> Da zuwan su kogi sai na farko ya fara shiga cikin ruwa, domin a tsarkake shi daga zargi, daga nan sai mai bi masa, kowa yana ta fargaba kafin a kawo kan shi, har zuwa mutum na }arshe.

A tatuniyar Nijer ta Na-goma:

> suna zuwa tabki sai aka fara shiga ana yin rantsuwa, kowa yana shiga, hankalin kowa ya tashi kafin a zo kan shi, har dai aka iso kan mutum na }arshe shi ma ya rantse a cikin tabki.

Har ila yau, a wannan ba a sami wata ala}a ba a wa]annan tatsuniyoyi, tun daga *Ruwan Bagaja* har zuwa tatsuniyar Na-goma.

Haka kuma a tatsuniyar Waziri a Nijeriya misali:

> *Sarki* ya aiko ko malam ya samo tumun geron da aka ce ya samo domin lokaci ya kusa, idan bai kawo ba za a kashe shi nan take, zuwan can sai ga tsuntsuwa ta kawo masa tumun gero]anye kamar yadda *Waziri* ya ba da shawara.

A tatsuniyar Nijer kusan haka abin yake ga misali:

> Zuwa da jimawa sai mai gari ya aiko ko mallam ya cika aikin da aka sashi, sai aka sake aiko wani cewa lokaci fa ya kusa, zuwa can da da]ewa sai ga cilikkowa tafe da ta sabka ta ba mallam]anyen tumu, sai aka ka wa *Sarki*.

Daga matanonin da aka nazarta, za a fahimci tatsuniyoyin ba su sa~a wa juna ba, ta wannan ~angare na }ololuwa, a zubin tatsuniyoyin al'ummomin. Sannan kuma haka ya bayyana al'ummomin kusan abu]aya ne, musamman ta yadda aka sami wa]annan abubuwa masu ala}a da juna a wannan bigire na zubi.

Haka kuma a tatsuniyar *Gizo* ta Nijeriya ga misali:

> Da *Gizo* ya ga Namuduka ya yi ~ul~ul, sai hankalinsa ya tashi, domin shi ba haka yake fata ba, sai ya ce yanzu wace dabara zai yi domin ya halaka Namuduka.

A tatsuniyar Nijer ga yadda abin yake:

> [an tunkiya ya rame *Gizo* yana ta farin ciki,]an tunkiya duk ya jeme ya fita hayyacinsa, sai *Gizo* ya ce to yanzu abu]aya ya rage.

A wa]annan tatsuniyoyin an sami sa~ani. A inda ake samun }ololuwa a tatsuniyar Nijeriya, ba haka abin yake ba a tatsuniyar Nijer. Domin a wannan tatsuniya an sami }ololuwa a ~angaren tatsuniyar Nijeriya, sa~anin a tatsuniyar Nijer ba wannan ne }ololuwa ba, jin]uriyar wani abu ba }ololuwa ba a tatsuniyar Nijer. Nazarin na hasashen tasirin makwabta ko Turawan mulki mallaka, ko Bigire da shekarun mawara.

3.3.4 Matsala

Matsala ita ce, halin damuwa ko ha'ula'in da tauraro ke samun kan shi a cikin tatsuniya. Yadda matanin zai hautsina taurari, da sanya su cikin ru]ani da damuwa. Saboda haka matsala a tatsuniya wani hali na damuwa da tsanani a cikin tatsuniya. Sai dai tauraro na samun kan shi a wannna hali ne a sakamakon yanayin da mawarin ya tsara a cikin tatsuniyarsa.

Ana iya fahimtar matsala a tatsuniya. A lokacin da tatsuniya ko tauraro ke samun kan shi, cikin wani yanayi na }unci ko wahala ko ban tsoro, daga 'yan uwansa taurari. Ana iya fahimtar haka daga tatsuniyoyin da za a nazarta.

Misali a tatsuniyar Nijeriya ta Na-goma :

> Ruwa na ha]iye Na-goma, sai hankalin kowa ya tashi. Shike nan sai gidan dodanniya a cikin ruwa, sai ‘yanuwansa suka dawo suna kuka ruwa ya tafi da Na-goma.

Haka yake a tatsuniyar Nijer ta Na-goma :

> Tafki ya fara da babban, sannan na gaba da shi har zuwa kan Na-goma. Tafki ya ha]iye Na-goma gaba]ai. Sauran ‘yanuwansa na kallo tafki ya tafi da shi.

A wa]annan misalai an bayyana tabki ya tafi da Na-goma. Ya za a yi yanzu a sami Na-goma ? Sannan kuma shin Na-goma ya halaka kenan ? Ko kuwa yana da sauran nunfashi ? Ya ‘yanuwan Na-goma da mahaifiyarshi za su yi da rayuwarsu ? Wannan wata matsala ce babba, wadda mawari ya jefa Na-goma a ciki, da shi da sauran ‘yanuwan shi.

Har ila yau,, an sami ala}a a tsakanin tatsuniyoyin wa]annan al’ummomi. Kamar yadda aka sami matsala a tatsuniyar Na-goma a Nijer. Haka aka sami matsala a tatsuniyar Na-goma a Nijeriya.

Shin yadda matsala take a tatsuniyar da aka yi bayani, haka take a tatsuniyar *Keluwa* a Nijeriya ? Ga misali :

> Ciki ya koma wajen maigidan wannan mata, ya ha}ura ya]auki ciki, tun ciki yana wata biyu har zuwa wata uku har wata tara, sannan kuma ya nuna damuwa da yadda wahalar ciki take, amma ya ce zai]auka tun da boka ya nuna cewa zai haihu }alau, zai daure hakanan ya jure tun da yana son cikin.

A tatsuniyar Nijer kuwa ga yadda abin yake :

> Matagga mai ciki ta je wurin ‘yan bori, sai mai gidanta ya fara maganganu, shi da ba taguwa ba ina yake iya]aukar na]ainiyar ciki, kuma shi ba bisa ba, nan dai aka taru ana ta ba shi baki da ya ha}ura, da kyal ya ha}ura ya yarda da zai]auka.

Kodayake, matsalar da ke cikin tatsuniyar Nijeriya ita ce a cikin ta Nijer. Sai dai kawai a Nijeriya babu wata gardama da jama’a, sa~anin Nijer, sai da aka taru ana ba shi baki da lallashi. Sannna ya amince zai]auki cikin. Matsalar ta auku a kusan ko’ina a tatsuniyoyin al’ummomin. Kuma wannan ala}a ce babba a tatsuniyoyin al’ummomin ta fuskar adabin. Duk da rabuwar da aka samu a tsakanin al’ummomin daga Turawan mulkin mallaka.

Sannan a tatsuniyar Ladida Ladiyomisali daga Nijeriya :

> Da]an mai gari ya nuna shi babu wadda yake so sai Ladi, ba Ladiyoba nan sai maman Ladiyota fara neman yaya za ta halaka ta, nan ta fara zuwa wajen *Dodo* neman taimako, domin ya halaka ladi. Sai *Dodo* ya tare hanyar da Ladiza ta bi. Domin ya kashe ta.

Haka tatsuniyar Nijer an sami haka :

> A lokacin da]an mai gari ya fito, yana neman Fanna da arme, amma kishiyar mahaihiyar ba ta son hakanan sai ta bi]i *Dodo* da ya yi mata aiki taimako kamar yadda ya saba, ya halaka mata Fanna.

Har ila yau, a tatsuniyar Sarauta ta Nijeriya :

> Da *Waziri* ya fa]a wa malam cewa idan ba a nemo, wannan abin ba to za a yanka shi da wu}a, malam ya rasa yadda zai yi, ya aiki tsuntsuwa ba ta dawo ba, ga lokaci yana }urewa, kuna *Sarki* yana ta aiko wa, ga *Waziri* tsaye yana jiran lokaci ya yi malam bai cika ba.

Har wa yau, a tatsuniyar Nijer ga misali kamar haka :

> *Waziri* ya matsa wajen sanar da mallam a kawo sa}on da aka sa shi, mallam ya je ya dawo yana ta tunani, ya zawa can sai ga cilikkowa ta kawo sa}on aikin da aka ba mallam, shi kuwa *Waziri* yana jira da *Sarki* ya aiko a gama da mallam.

A wa]annan tatsuniyoyi an sami abubuwa wa]anda suke da ala}a da juna, zubin matsalarsu ya zo daidai da juna. Wannan ya }ara tabbatar mana da cewa al'ummomin abu]aya ne, kodayake Turawan mulki mallaka sun raba su, amma hakan bai sa adabinsu ya sauya ba ta wannan fuska.

Sannan sai tatsuniyar *Ruwan Bagaja* ta Nijeriya ga misalai :

> Yarinya ta shiga jeji, ba ta san inda zata bi ta je gida ba. Sai ta gamu da wata tsohuwa, sai tsohuwa ta nemi da ta taimake ta, ta cu]a mata baya, tana cu]awa, sai baya ya ~urme. Shi ke nan sai ta kama kuka, sai tsohuwa ta ce bari kuka, duba can cikin bukka, za ki ga }wai guda uku, sai ki]auko guda]aya. Idan kin shiga daji inda ba kowa, sai ki ce, in fasa har sau uku, idan kin ji shiru ki fasa, idan ji an ce ki fasa, to kar ki fasa.

Ana iya samun haka a tatsuniyar Nijer kamar yadda take a waccan tatsuniyar da aka yi bayani a baya ga misali kamar haka:

> Tana wanke kaya, shi ke nan sai ta shiga cikin daji can, tana tahiya sai ta ga tsohuwa, shike nan sai ga wata tsohuwa sai ta ce yarinya zo ki cu]a ni, sai ta ce to ta cu]a ta, sai baya ya huje, sai tsohuwa ta ce kar ki damu, duba cikin bayana ke ga }wai guda shidda, ki]auko guda, idan kin isa can cikin daji, inda babu kowa, sai ki ce in hwashe ? idan kin ji shiru, ki hwashe, idan kin ji an ce ki hwashe, to kar ki hwashe.

An sami wata ala}a a tsakanin wa]annan tatsuniyoyi, idan an lura da yadda aka sami ala}a wadda take da kusanci da juna. Inda aka sami ala}ar shi ne, wajen adadin }wai, a tatsuniyar Nijeriya an nuna }wai guda uku, aka ce ta]auki]aya. Sa~anin Nijer aka ce }wai guda shida, ta]auki guda. Sannan kuma

a muhallin]auko }wain a tatsuniyar Nijeriya a cikin bukka aka ce ta]auko }wain, s~anin tatsuniyar Nijer a cikin bayan tsohuwa aka ce ta]auko.

3.3.5 Sulmiyowa

Sulmiyowar tatsuniya ita ce tatsuniya ta warware daga cikin matsalar da ta shiga daga mawari, ko kuma sulmiyowa ita ce tatsuniya ta zo }arshe tare da hanyoyin cin nasara ko kuma fa]uwa daga tauraro. Saboda haka sulmiyowa tana]aukar tatsuniya ta warware matsalolin da ta]auko, tare da fito da darasin da ta }unsa, mai kyau ko akasin haka a kan tauraro.

Domin za a iya fahimtar haka, idan an dubi tatsuniyar Na-goma ta Nijeriya:

> Na-goma yana tallar }osai sai ya ga ‘yan uwansa, suka taho gidansu wajen dodanniya, suka ro}e ta ta yarda, amma su kawo mata abinci irin nata, suka bayar daga nan Na-goma ya dawo gida tare da ‘yan uwansa, daga nan bai }ara]auke wa babanshi tsuntsunwa ba.

Wannan matani ya bayyana sakamakon Na-goma, a kan abin da ya aikata. Sannan kuma an fito da hukuncin da mai irin wannan hali yake aikatawa. Ya }are a gidan dodanniya yana yi mata tallar }osai, ga kuma ‘yan ruwa duk su ne ma}wabtansu a cikin ruwa.

Kodayake, a tatsuniyar Nijer an sami sa~ani. Babu silmiyowa a wannan tatsuniya ta Na-goma a Nijer. Saboda haka da tatsuniyar Nijeriya da ta Nijer sun sa~a da juna ta wannan hanya wajen sulmiyowar tatsuniyar.

Har ila yau, a iya samun haka idan an dubi tatsuniyar *Keluwa* a Nijeriya ga misali:

> *Gizo* ya rako *Sarki* aka]auke yarinya, sai *Sarki* ya auri yarinya daga baya mahaifinta ya zama sirikin mai gari, ya sami arziki fiye da yadda yake a da kafin haka.

Haka kuma a tatsuniyar sarauta ta Nijeriya an sami sulmiyowa ta tatsuniyar. Amma ba a sami haka ba a tatsuniyar Nijer. Misali kamar haka daga tatsuniyar Nijeriya ta *Kuturn Waziri*

> Da *Sarki* ya fahimci *malami* yana da maganin da zai warkar da yaronshi, ya tambayi *malami*, malami ya ce sai an kawo hantar *Waziri*, nan take matar *Sarki* ta ce me ake jira, aka yanka *Waziri* aka ciro hanta aka yi ma yaro magani ya warke, daga nan aka na]a *malami* ya zama *Wazir*in gari, nan aka wuni sha'ani har kwanaki.

A tatsuniyar Nijer kuwa ga yadda tatsuniyar ta sulmiyo :

> Saraki ya tambayi *malami* mai ye magani ya ce sai a yanka kuturun *Waziri*.

Saboda haka a wa]annan tatsuniyoyi an sami akasi wajen yadda tatsuniyar ta sulmiyo. Wannan ya bayyana yadda *malami* ya gaji kuturun *Waziri*. Har zuwa lokacin da aka na]a shi, da kuma sha'anin da aka yi har zuwa kwanaki da dama. Sa~anin tatsuniyar Nijer babu sulmiyowa. Daga lokacin da aka yanka kuturun *Waziri* shi ke nan.

Haka kuma a tatsuniyar *Yarima* an sami sa~ani. Domin kusan babu sulmiyor a tatsuniyar Nijer, sai dai a tatsuniyar Nijeriya. Misali kamar haka :

> Da matar *Yarima* ta ga mijinta, sai ta sa fadawa suka]auko shi, aka ba shi takobi suka dawo gida. *Sarki* na ganin *Yarima* sai gabanshi ya fa]i, sai *Yarima* ya ce mene ne sakamakon mai kisa, sai ya sa takobin nan da matarsa ta ba shi ya fille kan *Sarki*, shi kuma nan take aka na]a shi *Sarki*, aka kwana ana sha'ani.

Har ila yau, a tatsuniyar Nijer kuwa ga yadda misalin yake :

> Da saraki ya fa]a wa matar *Yarima* cewa, mijinta ya mutu wajen kilisa sai ta dangana, kuma ta }i armen *Sarki* ta zauna hakanan ba miji ba arme har iya rayuwarta.

Dangane da abubuwan da aka bayyana, na sulmiyowar tatsuniyar a tatsuniyoyi. An fahimci da yawa daga cikin tatsuniyar Nijer ba a faye samun tatsuniyar tana da sulmiyowa ba. Shin mene ne ya kawo haka ? Amma a tatsuniyar Nijeriya kusan babu wata tatsuniya, wadda ba ta da sulmiyowar warwara a }arshe. Ko kuwa tasirin ma}wabtaka ne da wasu, wa]anda ba Hausawa ba, bayan rabuwa, ko kuwa tasirin Turawan mulkin mallaka ne, ko kuwa tasirin shekaru ne ko bagire.

3.4 Taurarin Tatsuniya

A tatsuniyar }asar Hausa, kusan babu wani fitaccen tauraro kamar *Gizo*. Shi ne Hausawa ke cewa '*Tatsuniyar Gizo ba ta wuce {o}i*'. Daga cikin halayyar *Gizo* a matsayinsa na fitaccen tauraro, yana da wayo da hangen nesa, sannan kuma tauraro ne wani-}i}i, ga tarar aradu da ka ga iya zama a fada.

Wannan ne ya sa nazarin ke hasashen *Gizo* kamar yana wakiltar maza Hausawa ne a cikin tatsuniya idan aka dubi yadda yake zamantakewarsa da sauran taurari, musamman saraki ko kuma sauran talakawa.

Ita kuwa *{o}i* tana wakiltar mata ne a }asar Hausa, musamman yadda take da biyayya, da iya zama da mai gidanta *Gizo* wajen nuna ha}uri da juriya da kuma iya zamantakewar iyali da makwabta, za a iya jin]uriyar haka, idan an kalli tatsuniyar *Gizo da Gauraki*, yadda *{o}i* ta nuna ha}uri a lokacin da *Gizo* yake aikenta nemo wuta a ma}wabta. Haka kuma a tatsuniyar *Burdurwar Dan}o*, a wannan tatsuniya ita ma, *{o}i* ta nuna iya zama da iyali, wajen biyayya ga *Gizo* da nuna ha}urin halayyar *Gizo*. Haka kuma idan an dubi tatsuniyar *Gizo da Mace Mai Sa*, nan ma *{o}i* ta nuna halin kiyaye mutuncin *Gizo*, a lokacin da ake neman a yi masa ba daidai ba.

Nazarin yana fahimtar taurari iri biyu ne a cikin habarcen tatsuniya. Wa]annan taurari kuwa su ne : fitattu da kuma je-ka-na-yi-ka. Sai dai masana sun bayyana fitattun daga cikin taurari su ne wa]anda, da su ake fara tatsuniya kuma da su ake warware matsala da kuma sulmiyowar tatsuniyar zuwa }arshe.

3.4.1 Nau'o'in Taurari

Tatsuniya tana da nau'o'i na taurari wa]anda da su ne, wannan tatsuniya ke iya kaiwa ga gaci a lokacin warwara, masana sun bayyana taurari sun rabu zuwa manyan gidaje biyu. Duk da haka, a }ar}ashin wa]annan manyan gidaje ana iya samun sauran nau'o'in taurarin kamar haka.

3.4.1.1 Fitattun Taurari

Fitattu daga cikin taurari, kamar yadda masana suka bayyana su ne, taurari wa]anda mawari da su yake kai sa}onsa zuwa }arshen warwara. Saboda haka za a dubi yadda masana suka bayyana taurari a fahimtar su, a cikin tatsuniyar wa]annan al'ummomi. Misali daga tatsuniyar *Ruwan Bagaja* a Nijeriya, a iya samu fitattu kamar : *Bora da Mowa*. Haka kuma a tatsuniyar Nijer ana iya samun *Bora da Mowa*, a matsayin fitattun taurari. Saboda haka an sami ala}a ta ~angaren taurari a tatsuniyar al'ummomin.

Haka kuma a tatsuniyar *Gizo* ya tafi neman sana'a. ana iya samun fitattun taurari a tatsuniyar Nijeriya kamar. *Gizo* da Namuduka. Kuma haka abin yake a tatsuniyar Nijer, *Gizo* da]an *Akuya*. A wannan yanayi a iya cewa an sami ala}a ta fitattun taurari. Sai dai an sami sa~ani wajen sunan da aka yi amfani da shi a tatsuniyar Nijeriya.

Har ila yau, a tatsuniyar *Waziri*, an sami taurari fitattu kamar haka. *Malami* da *Sarki* da kuma *Kuturun Waziri*. Wannan haka yake a tatsuniyar Nijer, *Sarki* da *Waziri* da *Malami*. Saboda haka an sami ala}a ta fitattun taurari a tatsuniyar al'ummomin kamar yadda aka nuna.

Haka kuma a tatsuniyar *Keluwa* ko *Deluwa*, ana iya samun taurari fitattu kamar haka: mijin mata mai ciki da kuma yarinya. Haka kuma a tatsuniyar

Nijer ana iya samun; mijin mata da yarinya. Wannan ya nuna ke nan an sami daidaito wajen fitattun taurari a wannan tatsuniya.

Har wa yau, a tatsuniyar Na-goma a iya ganin haka: mahaifinsu da su Na-goma da dodanniya. Sa~anin tatsuniyar Nijer a iya cewa an sami mahaifinsu da ‘ya’yan shi. Domin haka a wannan muhalli na fitattun taurari, a tatsuniyar wa]annan al’ummomi an sami akasi. Saboda haka an sami fitattun taurari a tatsuniyar Nijeriya, kusan fiye da wa]anda aka samu a tatsuniyar Nijer.

Har wa yau, tatsuniyar *Yarima* a Nijeriya tana]auke da fitattun taurari kamar *Yarima* da Yarinya da kuma *macijiya*. Wanda kusan haka yake a tatsuniyar Nijer. Wannan ya nuna akwai dangantaka a wannan ~angaren na fitattun taurari a tsakanin wa]annan al’ummomi.

Saboda haka dangane da abin da ya shafi fitattun taurari, a tatsuniyar wa]annan al’ummomi akwai ala}a..

3.4.1.1.1 Dabbobi

Dabbobi suna daga cikin nau’o’in taurarin da ake iya samu a ~angaren taurari. Musamman fitattun taurari. Idan aka kalli tatsuniyar *Gizo* da]an *Akuya*, a Nijeriya a iya cewa daga cikin fitattun taurarin dabbobi ne. Domin a hawa na farko na tatsuniyar, an fara da nuna cewa]an *Akuya* shi ne abokin tafiyar *Gizo*. Misali :

> *Gizo* na zaune yana tunanin yadda zai yi ya tafi neman sana'a, sai ya tafi wajen *Akuya* da ta ba shi aron]anta, ta amince sai *Gizo* da]an *Akuya* suka kama hanya suna ta hira, har *Gizo* yana cewa ma]an *Akuya* idan an ba su abinci ka da ya ci ya ~oye, sai]an *Akuya* ya }in jin shawarar *Gizo*……

A wannan tatsuniya an fito da dabba a matsayin fitaccen tauraro, sannan kuma cikin nau'o'in taurari. Amma an sami haka ne a cikin tatsuniyar Nijeriya kuma an bayyana yadda wa]annan taurari suka yi dace da juna ta wannan fuska, duk da yake *Gizo* yana a matsayin jemage, domin yana taka rawa iri-iri a matsayin tauraro.

Saboda haka ana iya jin]uriyar haka, idan an dubi littafin *Magana Jari ce*, yadda *Waziri Aku* ya zama fitaccen tauraro. Sannan kuma ya taka muhimmiyar rawa kamar yadda mawarin ya umurce shi. Har ila yau, za a iya ganin haka a littafin *Ruwan Bagaja*, yadda *Imam* ya sanya *Aku* yana cinikin kansa, idan an taya ya ce ' *a dubi kama ta a ce baiyi fam ashirin ba*…..' duk wa]annan misalai ne na yadda za a gane tauraro yana iya kasancewa dabba da sauransu.

A tatsuniyar Nijer kuwa ga yadda abin yake :

> *Gizo Gizo* ne yana cikin tunanin wace sana'a zai kama domin fatara ta dame shi, sai ya nemi]an tunkiya da ya zo su tafi tare,]an tunkiya ya yarda suka kama hanya suna tafiya, sai gizo ya ce idan an ba shi abinci kada ya ci ya saka a cikin sanho, ya yarda, yunwa tana ta cinai har suka sauka, *Gizo* ya sanya mai suna Namuduka……

Daga wannan misalin tatsuniya ta Nijer, za a iya fahimtar cewa an sami harshen damo. Domin an sami dabbobi da kuma }waro *Gizo*, duk da su a Nijer sun fi yarda da *Gizo-Gizo* na zahiri wanda ake gani. Sa~anin tatsuniyar Nijeriya an fi yarda da *Gizo* na ba]ini, wanda a tatsuniya dole sai da shi, ko ana ganin shi ko ba a ganin shi, an dai san da wanzuwar shi. Wanda haka ya sa~a da yawa daga wasu mawaran Nijer, musamman mawarin wannan tatsuniyar, sai dai a wani ~angaren an sami daidaito dangane da haka, domin an sami]an tunkiya a matsayin fitaccen tauraro a cikin tatsuniyar Nijer. Duk da haka a iya bugun gaba da cewa an sami ala}a. Wanda hakan na iya faruwa a dalilin zamantakewar da aka yi. Sannan kuma an sami sa~ani a dalilin rabuwa da kuma tasirin wasu ma}wabta wa]anda ba Hausawa ba ne.

3.4.1.1.2 Mutane

Mutane su ne al'ummar da aka fi samu a cikin tatsuniya. kamar yadda ake samun sauran halittu. Sannan kuma ana iya samun su, daga ~angaren fitattun taurari a cikin tatsuniya. misali idan aka kalli tatsuniyoyin Hausawa da dama za a iya fahimtar hakan. Misali kamar haka :

> Wani mutum ne yake da mata guda biyu ya fi son]aya a kan]aya, shi ke nan sai rannan 'yar mowa ta yi fitsari sai ta ce ai 'yar bora ce, sai ta je kogin *Ruwan Bagaja* ta wanke wannan kayan fitsarin, sannan ta dawo gida……..

Wannan bayani na wannan tatsuniya ya bayyana mana yadda mutane taurari, suke da ala}a da rawar da mawari ya ba su a cikin tatsuniya. Domin tun daga farkon tatsuniyar an fara bayani da taurari mutane, kuma sannan duk inda aka

shiga cikin tatsuniyar, za a tarar mutane ne ke kai-kawo, dangane da matsayinsu a cikin tatsuniyar musamman a tatsuniyar Nijeriya.

A tatsuniyar Nijer kuwa ga yadda bayanin yake :

> Wani mutum ne dai yana da matan shi biyu da *Bora da Mowa*, amma ya fi son guda, a bisa]iyar wadda ba a so, sai ta yi hitsari a bisa agalemin babanta, sai wannan mata ta ce ta tafi inda *Ruwan Bagaja* yake ta wanke yakin nan ta dawo,]iyag ga ta]auki agalemi ta nufi in da tafki domin ta wanke.

Daga wannan bayani na tatsuniyar ‘yar *Bora da Mowa*, daga mawarin Nijer za a iya fahimtar su ma, ana iya samun mutane a cikin tatsuniyoyinsu, kamar yadda aka samu a Nijeriya. Sannan kuma taurarin suna da ala}a da tatsuniyar. Dangane da irin rawar da mawarin ya ba su, su taka a cikin tatsuniyar. Kamar mai gida da matansa da kuma su ‘ya’yansa da jama’ar gari.

Wannan ya nuna a bayyane an sami ala}a, a tsakanin tatsuniyoyin al’ummomin ta fuskar adabin tatsuniya. Saboda abubuwan da suke }unshe da su. Kamar taurari mutane da kuma yadda suke taka rawa kamar yadda mawaran suke bu}ata.

Za a iya fahimtar haka idan an dubi *Imam* a littafin *Ruwan Bagaja*, haka kuma a littafin *Magana Jari ce* a labarin *Telu Fari da Telu Ba}i*, kusan duk wa]annan taurari ne fitattu a cikin wa]annan labarai. Saboda haka idan an ji]uriyar mutum a matsayin fitaccen tauraro ba abu ne sabo ba.

3.4.1.2 Taurari Je-ka-na-yi-ka

Tauraro je-ka-na-yi-ka, taurari shi ne, wanda mawari yake haifar da shi a lokacin da bu}atar su ta taso. Sannan kuma taurari ne wa]anda suke zuwa, ko dai su taimaka wa zubi ya sulmiyo ko kuma su taimaka jigo ya dire. Ko kuma wajen }ulla zaren tunanin tatsuniya. Ana yin haka ne, domin tatsuniyar ta tafi daidai da yadda mawari ya koro tatsuniyarsa.

Misali idan an dubi *Ruwan Bagaja,* mawarin ya haifar da shamuwa da kunkuru domin su taimaka wa fitaccen tauraro ya isar da sa}on shi. Kusan haka yake a tatsuniyar Gizo da Namun daji , an samar da kaza da dila da sauransu, domin ya taimaka wa fitaccen tauraro ya kai ga cim ma nasara.

Saboda haka za iya fahimtar haka, idan an kalli tatsuniyar Nijeriya ta *Ruwan Bagaja* : misali je-ka-na-yi-kan taurari sun ha]a da tsohuwa da jama'ar gari sannan kuma mutanen da suka rako ta gida wajen dawo wa. Kusan haka yake a tatsuniyar Nijer. Ke nan a wannan fuska ta wa]annan taurari, babu wani akasi a tsakanin tatsuniyar wa]annan al'ummomi.

Har ila yau, a tatsuniyar *Waziri* ta Nijeriya da Nijer ana iya fahimtar irin wa]annan taurari kamar su : matar *Sarki* da yaron *Sarki* da sauran tsuntsayen daji. Sai dai a tatsuniyar Nijer an }ara da Buzu, wanda babu shi a tatsuniyar Nijeriya. Saboda haka an sami ala}a a tsarin irin wa]annan tautari.

Haka kuma a tatsuniyar Na-goma ta Nijeriya, ana iya samun irin wa]annan taurari kamar haka : dodanniya da mutanen kasuwa, sa~anin tatsuniyar Nijer babu taurari je-ka-na-yi-ka. Saboda haka a wannan muhalli an sami akasi a tsakanin tatsuniyar wa]annan al'ummomi.

Har wa yau, a tatsuniyar *Gizo* ta Nijeriya za a iya samun irin wa]annan taurari kamar su: jama'ar gari, sa~anin tatsuniyar Nijer, ana iya samun uwar]an tunkiya a wannan matsayi na tauraruwa je-ke-na-yi-ka. Sannan kuma sai mutanen gari. Saboda haka akwai sa~ani a tsakanin tatsuniyar wa]annan al'ummomi. Domin a tatsuniyar Nijer an sami guda biyu, amma a tatsuniyar Nijeriya an sami guda]aya.

Haka kuma a tatsuniyar macijiya a Nijeriya za a iya samun taurari je-ke-na-yi-ka, kamar haka: fadawa da 'yar Filani mai nono da kuma jama'ar gari, sa~anin tatsuniyar Nijer kusan a iya cewa jama'ar gari su ne kawai. Saboda haka da wannan za a iya fahimtar taurari je-ka-na-yi-ka. Ke nan, an sami sa~anin a tatsuniyar ta wannan fuska. Domin a Nijer an sami jama'ar gari kawai, amma a Nijeriya an sami fadawa da 'yar filani mai nono da kuma jama'ar gari.

Har ila yau, a tatsuniyar *Keluwa* ko *Deluwa* a Nijeriya ana iya samun irin wa]annan taurari kamar su : iyayen mata da mutanen gari da kuma tsohuwa da fadawa da *Gizo* da kuma *Sarki*. Sa~anin tatsuniyar Nijer kuwa iyayen mata da jama'ar gari. Saboda haka ana iya cewa an sami rashin ala}a a tsakanin tatsuniyoyin. Domin taurari sun sa~a da juna ta wannan fuska. A Nijer an sami iyaye da jama'ar gari, sa~anin a Nijeriya an samu fadawa da *Sarki* da *Gizo* da jama'ar gari da kuma tsohuwa. Wannan shi ne abin da ya sa~aninsu ta wannan ~angare na taurari je-ka-na-yi-ka.

Dangane da abin da binciken ya bayyana za a iya fahimtar cewa akwai rashin ala}a a tsakanin tatsuniyoyin al'ummomin ta wannan ~angare na taurari je-ke-na-yi-ka. Domin ala}ar ba ta da yawa sosai a tsakanin tatsuniyoyin, sai dai rashinta ya fi yawa.

3.4.1.2.1 Tsuntsaye

Tsuntsaye a matsayin taurari je-ka-na-yi-ka suna da nasu matsayi a cikin tatsuniya kusan haka yake a tatsuniyar ta-kitse yadda kurciya ta kai wasi}a wajen sarki, sannan kuma haka ya faru a tatsuniyar *Gauraki*, yadda *Gizo* ya ari sifa ta hankaki wajen samo abinci, haka kuma a tatsuniyar Na-goma yadda tsuntsuwa ce sanadin kusan duk wani yanayi da ya faru a cikin tatsuniyar, saboda haka za a iya jin]uriyar haka dangane da matsayin su, da kuma

aiwatar da aikin da mawari ya raba a tsakanisu. Misali daga tatsuniyar *Waziri* a Nijeriya.

> Shi ke nan sai *Malami* ya ha]u da *Shamuwa*, sai ta ce malam ina za ka sai ya ce zan je garin can da ba a zuwa, ai suka tafi. Shi ke nan sai suka ha]u da balbela sai ita ma ta ce za ta raka malam, sai ga kunkuru shi ma ya ce zai raka malam, shi ke nan sai ga maciji ma ya ce zai raka malam, haka suka ha]u suka raka malam har zuwa garin……

A wannan tatsuniya an nuna yadda }wari ke taka tasu rawa, a matsayin su na taurari je-ka-na-yi-ka a cikin tatsuniya. Domin idan aka cire su a wannan mahalli sau da dama tatsuniyar ba za ta dire yadda ake bu}ata ba. Haka kuma wannan ya nuna cewa a tatsuniyar Nijeriya ana amfani da tsuntsaye a matsayin taurari je-ka-na-yi-ka.

Amma a tatsuniyar Nijer kuwa ga yadda abin yake :

> Da *Malami* ya]]auko birgame ya aza kaya, sai cilukkowa ta ce malam sai ina sai ya ce wa'in garin da ba a zuwa, sai ta ce bari in yi ma rakiya, sai ya ce to ! sun gusa ka]an sai ga rakumi shi ma yac ce yana zuwa, sai ga *Shamuwa* ita tac ce tana zowa, sai suka ha]u suka tafi gaba]aya har zuwa wannan gari……

Daga wannan misali, za a iya fahimtar cewa akwai ala}a a tsakanin tatsuniyoyin wa]annan al'ummomi. domin an yi amfani da tsuntsaye a matsayin taurari je-ka-na-yi-ka. Kamar yadda aka yi a tatsuniyar Nijeriya. Saboda haka a tatsuniyar al'ummomin, an sami ala}a wajen adabin tatsuniyarsu ta hanyar amfani da taurari tsuntsaye a cikin tatsuniyoyinsu. Har ila yau, wannan wani dalili ne, mai nuna al'ummomin abu guda ne.

3.4.1.2.2 Mutane

Mutane sukan fito a irin wannan matsayi domin dangantakarsu da kuma irin ala}ar da suke da ita a wannan tatsuniya, kodayake, wani loto mutane kan fito a matsayin taurari fitattu, wani lokaci kuma su fito a matsayin taurari je-ka-na-yi-ka. Samun haka wata gwaninta ce, daga mawarin wannan tatsuniya. Kamar yadda za a gani a tatsuniyar al'ummomin ta *Ruwan Bagaja*.

> Shi ke nan duk garin da yarinya ta zo, sai ta tambayi mutanen garin. Ko ina ne ake samun *Ruwan Bagaja* ? sai su ce ta }ara gaba, har takai ta wanke, da za ta dawo sai ta ha]u da wata tsohuwa a hanya, sai ta tambayi yarinya da ta taimake ta ta cu]a mata baya……..

Haka a tatsuniyar Na-goma ta Nijeriya da Nijer.

> Wani mutum ne da 'ya'yansa, shi ke nan kullum ya dawo daga harbi ya kaso tsuntsu, sai wani daga cikin yaran ya]auke ya cinye, sai rannan mutum ya ce su zo a tafi kogin a rantse duk wanda ya cinye tsuntsuwa sai ruwa ya tafi da shi……
>
> Har ila yau, a tatsuniyar *Deluwa* ta Nijeriya da Nijer :
>
> Sai }awarta ta ba ta shawara za ta kai ta wajen wani *Malami*, amma iyayenta sun hana ta ta }i, *Malami* kuwa ya ba ta taimako sai ciki ya koma wajen mijin wannan matar har lokacin haihuwa……
>
> Sannan kuma a tatsuniyar *Yarima* ta Nijeriya da Nijer
>
> Shi ke nan sai *Sarki* ya ce a tara 'yanmatan gari, domin *Yarima* ya za~i mata, sai *Yarima* ya za~i Zina a matsayin mata aka yi shagali aka gama amarya ta tare a gidan miji……

Wa]annan matanai na tatsuniyoyi. sun bayyana ana samun mutane a matsayin taurari je-ka-na-yi-ka. a kusan kowace tatsuniya da aka ba da misali. Daga

tatsuniyoyin za a iya fahimtar akwai ala}a da juna, a tsakanin tatsuniyoyin wajen amfani da mutane a matsayin je-ka-na-yi-kan tauraro.

Har ila yau, wannan ya }ara fito da yadda mutane ke bayyana a matsayin taurari je-ka-na-yi-ka. Sannan kuma an nuna muhimmiyar rawar da suke takawa. Idan babu su tatsuniyar ba za ta dire daidai ba. Kodayake irin wa]annan taurari, da su ne mawari yake alfahari.

3.4.1.2.3 Dabbobi

Dabbobi wani rukunin taurari ne, da mawari yake amfani da su a nau'in taurari je-ka-na-yi-ka. Kodayake ana iya samun dabbobi a matsayin taurari wa]anda ba je-ka-na-yi-ka ba. Wannan ba ya nuna gazawa ko kuma wani na}asu ga tatsuinya ko mawari. Haka yana faruwa ne ta yadda mawari ya tsara kowane gida ko rukuni na taurari. Saboda haka ana iya samun dabbobi a matsayin taurari je-ka-na-yi-ka, a tatsuniyoyin wa]annan al'ummomi. Misali :

A tatsuniyar *Ruwan Bagaja* a Nijeriya da kuma Nijer :

> Shi ke nan sai yarinya ta ji shiru sai tafa sa }wai, sai dawaki da alfadarai, da awaki da tumaki da Zinare da kayan ado da mutane a dawaki suna mata busa da ki]e-ki]e suka rako ta gida

Amma a wannan tatsuniya ta *Ruwan Bagaja*, a iya cewa akwai ala}a da juna ta wannan fuska, watau an sami amfani da dabbobi a matsayin taurari je-ka-na-yi-ka. Sai dai kuma a wasu wurare ana samun sauyin suna, kamar inda aka yi amfani da rakumi a Nijer, sa~anin Nijeriya aka yi amfani da dawaki da

jakai da sauran su. Saboda haka idan ma akwai bambancin baya wuce na sauyin suna a tsakanin al'ummomin.

Har ila yau, a tatsuniyar Na-goma ta Nijeriya kawai.

> Dodanniya tana]ora wa Na-goma tallar }osai, yana hawa doki…….sai 'yan uwan Na-goma suka]auko kayan abinci na fansar]anuwansu a kan jakuna, za su kawo ma dodanniya……

Dangane da wannan tatsuniya za a iya gane sa~anin. A tatsuniyar Nijer babu dabbobi, kamar yadda suka zo a tatsuniyar Na-goma a Nijeriya. Wannan ya nuna ke nan ba dole ba ne, a sami dabbobi a cikin tatsuniyar Nijer. Kodayake wannan sa~ani a tatsuniya]aya aka samu ta Na-goma.

Har wa yau a tatsuniyar *Yarima* ta Nijeriya da Nijer kamar haka :

> Shi ke nan sai matar *Yarima* ta nemi *Sarki* da ya ba ta dama za ta rangadi, sai *Sarki* ya sa aka ha]a mata dawaki da fadawa suka tafi har zuwa wajen da mijinta yake…….

Haka kuma daga wannan misali na wannan tatsuniya. Za a fahimci an sami ala}a a tsakanin tatsuniyoyin wa]annan al'ummomi, kamar yadda mawari ya tsara. Sannan kuma tatsuniyoyin sun fito da muhallin da mawari ya yi amfani da dabbobi kamar yadda aka nuna a bayanin da ya gabata a sama.

3.5 Kammalawa

Wannan babi na uku ya kawo }arshe inda aka gudanar da nazari a kan jigo da zubi da kuma taurari. Kodayake a kusan duka wa]annan abubuwa da aka

nazarta, an sami kwatancin da ake nema, walau ta fuskar ala}a ko kuma ta fuskar sa~ani musamman a ~angaren jigogin tatsuniyoyin wa]annan al'ummomi. Domin an sami kusan jigogi masu ala}a da juna. Duk da cewa ba a raba tatsuniyoyin al'ummomin da abin da ya shafi sarauta. Amma a mafi ya wa daga cikin kayan tatsuniyar sun sa~a da juna gaya. Kodayake, an sami ala}a a fada. Sai dai yadda ake gudanar da fada suka sa~a da juna, a tsakanin al'ummomin. Sannan kuma kayan cikin jigogin, su ma an samun akasi, musamman wajen aiwatarwa, kamar yadda rowa ta yi fice a fadar Nijer, amma kyauta sai ta yi fice a fadar Nijeriya a cikin tatsuniyoyin.

Kodayake, a ~angaren zubin tatsuniyoyin an sami ala}a sosai da juna a tsakanin tatsuniyar wa]annan al'ummomi, duk da yake an sami ala}a a kusan abubuwan da zubi ya }unsa, sa~anin sulmiyowa. Kamar yadda aka sami kayan cikin zubin tatsuniyoyi iri]aya, amma kuma sai mawarin Nijer ya gaza wajen sulmiyowar tatsuniyarshi. Har ila yau, an nazarci nau'o'in taurari Fitattu da kuma je-ka-na-yi-ka, inda aka sami fitattu irin su *Gizo*, wanda bincike yake hasashen yana wakiltar mazan Hausawa, musamman wajen iya ri}e iyali da zamantakewa da iyali da abokan gaba da kuma masu iko. A wannan muhalli a iya cewa an sami ala}a da akasi sosai a tsakanin tatsuniyar wa]annan al'ummomi. Misali kamar mutane da kuma dabbobi da }wari da sauran taurari. Wa]anda duka wa]annan taurari ana iya jin]uriyar su a cikin tatsuniyoyin.

BABI NA HU[U:

SALO DA YANAYI

4.1 Gabatarwa

Wannan babi zai yi bayani ne kan kwatancin salo da kuma yanayin tatsuniyar wa]annan al'ummomi. Sai dai babin zai fara da bayani a kan salo. Sannan yanayi ya biyo baya, dangane da kwatancin da za a gudanar. Duk da cewa masana sun bayyana salo da murya, a matsayin wasu sinadarai ne wa]anda ake }wan}wance tatsuniya da su.

Sulaiman, (2008) da Nicholas da Alan (2009) da Yamada, (2014) suna fahimtar cewa ana nazartar murya daban, sannan salo daban. Sai dai Kelley (1990) a fahimtarshi murya tana }ar}ashin salo ne, domin raba su a nashi ganin ba daidai ba ne. amma sauran masana suna ganin ana iya nazartar salo daban, sannan kuma murya ita daban. Saboda haka wannan nazari zai bi waccen mazhaba ta nazartar murya a }ar}ashin salo ba tare da an raba su ba.

Haka kuma nazari yana fahimtar cewa *'SALO SIRRIN MAWARI'* domin daga dukkan alamu nazarin yana fahimtar salo a habarcen tatsuniya, sirri ne na mai warwara, saboda da shi ne yake jan-akala da kuma sarrafa taurari yadda yake ganin hakan shi ne zai }ara wa tatsuniyar ta kasance mai karsashi ga mai sauraro da kuma sauya tunani daga duniyar zahiri zuwa duniyar ba]ini.

Har ila yau wasu masana suna fahimtar salo da cewa dabara ce, wadda mawari ke amfani da ita wajen kyautata tatsuniyar shi, ta kowace fuska. Saboda haka wani }ayataccen yanayi ne da mawari ke]auka a matsayin wata hikima, wadda zai ri}a }awata tatsuniyansa a lokacin da yake warwara, domin ya yi ma tatsuniyarsa kwalliya, da kuma sauya wa taurari akala yadda yake bu}ata. Domin haka salo]abi'a ce ta mawari wadda yake amfani da ita wajen taimakawa taurarin tatsuniyarsa, domin taurarin su kai ga gaci.

Irin wa]annan]abi'u na iya kasancewa ko dai a kan halittu ko yanayi. Saboda ta hanyar halittu akan isar da sa}onni. Za a iya ganin haka idan an dubi]abi'un Imam a labarin *Ruwan Bagaja*, yadda kusan suna tattare da barkwanci a tsakanin shi da Malam Zur}e. Haka idan an dubi labarin *Jiki magayi*, wanda an bayyana salon mawari, wajen sarrafa Salihi a matsayin Yaro mai nagarta, sannan kuma sai aka juyan salon sauran taurari a wani ~angare daban, misali kamar Santolama da Arafshi, duk wa]annan taurarai sai mawarin labarin ya sauya]abi'unsu, yadda yake ganin hakan zai }awata labarin.

Haka idan an dubi tatsuniyar *Gizo* da *Malami*, yadda salon sai ya dace da tauraron, yadda *Malami*n ya tarbiyyatar da *Gizo* yadda zai zama mai wayo, a nan an sauya tauraro *Gizo* a matsayin mai neman ilmin zaman duniya. Wani lokaci kuma sai salon ya sauya, sai ka ga *Gizo* ya fito da wayonsa har zuwa }arshe. wani lokaci kuma mawari ya sauya sauran taurari, a matsayin abokan gaba ga tauraro *Gizo*. Kuma salon ya ba shi nasara a kan kowa. Haka kuma idan aka dubi }o}i, wadda kullum mawara kan sarrafata a matsayin mace mai dangana da biyayya, wanda idan ba haka mawarin ya sarrafata ba, }ila hakan ya hana tatsuniyar ta yi armashi, ko ita kanta tauraruwar ta yi fice.

Shi kuwa yanayi yakan wajabta wa tauraron tatsuniya ya aikata wani aiki, domin da babu wannan yanayi da hakan bai faru ba, akan yi hakan ne domin wanzar da dabarun mawari a tatsuniya.

Wannan ya nuna salo yana kusan ko'ina a tatsuniyar baka. Haka na iya zama wani tsani da za a iya]aukar salo, a matsayin wani gishirin zaman kowace irin tatsuniya mai nagarta. Wannan na da]a tabbatar da cewa salo, ya zama]abi'a a tsakanin tatsuniya da mawari. Saboda haka wannan zai iya taimaka wa wajen fito da fasahar mawarin tatsuniya. Sannan da ta hanyar salon ne tatsuniyar ke samun kar~uwa da za}i, idan an aiwatar da shi.

4.2 Salo a Tatsuniya

Salo a tatsuniyar Hausa shi ne, dabarar da mawari ya bi wajen warware tatsuniyarsa ta hanyar }awata tatsuniya, da abubuwan kwalliya na harshe, wa]anda suke tsuma jikin mai sauraron warwara. Salo a tatsuniya hikima ce, wadda mawari yake saita taurarin tatsuniya, yadda mai sauraro zai yi jimirin sauraron warwara. Kodayake, wani loto salo a tatsuniya, yakan zamo sinadarin }ulla dangantaka tsakanin mawari da mai sauraron warwara, ta yadda salon tatsuniya kan yi yawo da tunanin mai sauraro a duniyar tatsuniya.Yana daga salon tatsuniya ya zagaya da tunanin mai sauraren warwara, daga duniyar asali zuwa duniyar ba]ini. Ko kuma duniyar ha]aka. Domin wani lokaci mai sauraro, yakan tsinci tunaninsa a duniyar Dabbobi. Wanda hakan yakan sanya mutum ya manta da cewa a duniyar asali yake. Duk wannan yana daga aikin salon tatsuniya, wadda mawari yake aiwatar wa a tatsuniyarsa.

Haka kuma wani lokaci salon tatsuniya, bayan zagayawar da salon yake yi ma tunanin mai sauraron warwara. Yakan haifar da nisha]i ta hanyar shigo da wa}a a lokacin da yake gudanar da warwara.

Har ila yau,, wannan ya nuna cewa salo a tatsuniya wani }aye ne da tatsuniya kan sami kanta tsumdum, dangane da yadda salon yake son tatsuniya ta kasance. Hakan yana aikuwa ne domin tatsuniya ta zamo tana }unshe da

hikimomi da rashin }osawa, a tsakanin sadarwa da mawari da mai sauraron warwara.

Wannan ya sa binciken yake ganin cewa salon tatsuniy. Kamar wata hanya ce da mawari yake shimfi]a hakimominsa a cikin tatsuniya. Sannna kuma yana kewaya wa da taurarinsa, tare da rarraba musu ayyukan da suka shafi rayuwar al'umma. Haka kuma]an]ano ne, mai da]a]a tatsuniya ta zama mai saiti da tsuma jiki. Har ila yau, yana }arawa tatsuniya }ima da tsari a idon masu nazari ta yadda za su iya fito da abubuwan nazari, da kuma }ara fahimtar yadda al'ummomin Hausawa suke a kowane bigire.

Haka yasa nazarin yake ganin salo a tatsuniyar wani yanayi ne wanda yake sau}a}a tatsuniya, ta hanyar da mawari yake tsara tatsuniyarsa cikin sau}i da kuma isar da sa}on tatsuniya cikin armashi ba tare da wata wahala ba.

Wannan ya nuna cewa salon tatsuniya, kusan shi ne }ashin bayan tatsuniya. Kuma shi yake taimaka wa tatsuniya ta kasance mai tsuma jiki da karsashi. Sannan kuma shi ke juya tunanin mai sauraro, daga duniyar zahiri zuwa duniyar ba]ini, daga }arshe ya surka wannan tunani da nisha]i ta fuskar salon rerawa da sauran salailai.

4.2.1 Salon Mawari

Nazarin yana kallon salon mawari a matsayin aikin mawari a kan taurari kai tsaye domin mawari ke jan zarensa, tare da sanya kowane tauraro a muhallin da ya dace da shi. Salon mawari salo ne da yake sanya tatsuniyansa, ta kasance mai tsari da kuma dacewa da rayuwar al'ummar da mawarin yake ciki. A wannan yanayi mawari ne, ke da alhakin sauya wa tauraro riga, daga ta mutum zuwa ta dabbobi, ko daga rigar dabbobi zuwa ta aljannu.

Wani loto kuma mawari kan yi wata dabara wajen fara tatsuniya da wasu taurari. Wasu kuma sai a tsakiya suke bayyana. Wannan wata dabara ce, daga mawarin tatsuniya, domin ya wanzar da duk wanda yake bu}ata, wajen isar da sa}onsa. Har ila yau, mawari kan fito da wasu sifofi da suka ke~anta da wasu taurarin tatsuniya, domin ya aiwatar waskiya. Sai dai wani lokaci, mawari kan yi waskiya ne kawai, ta hanyar dabarar salonsa ya sauya sifar wani tauraro, wadda da ita aka fi sanin shi da ita. Za a iya ganin haka, idan an kalli Imam a littafin *Ruwan Bagaja*, yadda salon mawari ya mai da Imam *Malami*, bayan kuma shi jahili ne sosai. Har ila yau,, an nuna irin haka a tatsuniyar Nijer, yadda *Gizo* yake fito wa a tauraro mara wayo, misali a tatsuniyar *Gizo* da *[an Akuya*. Duk wannan misalai ne na salon mawari a cikin tatsuniya. Saboda haka mawari yakan za~i tauraro ya fito da shi a duk lokacin da ya za~a, domin wanzar da wani sa}o.

Sau da yawa]abi'ar tauraro mutum, takan sauya ta koma kamar ta tsuntsaye. Duk wannan yana daga cikin salon mawari a tatsuniya. misali a tatsuniyar Nijeriya da Nijer ta Na-goma inda aka mai da tabki yana aiwatar da aiki kamar mutum. Misali

Ni na fari, ni na fari,
In ni na ci tsuntsuwal Baba,
Hay tabkin Bandaro ya kashe ni
Tabkin Bandaro kashe ni,
Kar ka dawo da ni.

A tatsuniyar Nijeriya kuma ga yadda misalin yake :

Ni Na goma, ni na goma,
In ni na ci tsuntsun babaye,
Ruwa tafi da ni
Kar ka dawo da ni.

Haka kuma akwai inda ya faru a inda dodanniya take magana da 'yan uwan Na-goma akan fansar da za a bata a tatsuniyar Nijeriya misali :

Kai ! Na-goma
Ba cima ba !
Ba cima ba !
N a goma
Ba cima ba !

Wannan ya nuna yadda mawari ke amfani da salomsa.Ya sauya halin wani tauraro, wanda ba mutum ba a matsayin mutum. Kamar yadda aka gani daga misalan da aka bayar a tatsuniyoyin. Har ila yau, kamar yadda ake samun irin wannan kamanni, a tatsuniyoyin wa]annan a l'ummomi. Kodayake, an sami wani bambanci, domin a tatsuniyar Nijer babu wannan tsari, na dodanniya tana magana, kusan babu wata]uriya ta dodanniya a tatsuniyar Nijer. Sai dai

an sami haka a tatsuniyar Nijeriya, dodanniya tana magana. Shin hakan tasirin addinin gargajiya ne, na Hausawan Nijer yadda ba a so a yi wasa da abin bauta ? ko kuwa tasirin lokaci ne. ?

Har ila yau,, ana iya fahimtar haka, lokacin da uwar Ladida Ladiyotake yi wa *Dodo* magana. Tana so ya cinye yarinyar da ba ‘yarta ba. A tatsuniyar kishiyoyi misali :

> *Dodo* ai sun tafi. Kuma ita ce a gaba. Sunanta ladiyo. Sai *Dodo* ya ce to. Bari na yi maza, idan sun iso zan yi yadda kike so a yi. Da ta ga sun hau layi tayi maza-maza ta koma ta }ara fa]a wa *Dodo* wadda za a cinye ta, domin ita ce a gaba, su kuma ‘yan mata sai suka sauya suka sa ta a baya, a ka maida Ladia gaba ita kuma Ladiyo a baya, sai *Dodo* ya cinye Ladiwadda ake so.

Daga wannan matani za a iya fahimtar yadda mawarin ya yi halin nasa, ya mayar da *Dodo* kamar wani mutum, har ana }ulla al}awari da shi, a kan wani aiki da ake so ya aikata.

Haka kuma a tatsuniyar *Gizo* da]an *Akuya* misali :

> Tun da mun zo yana da kyau mu sake sunaye, ka ga nan ba garinmu ba ne, sai abokin tafiyar *Gizo* ya ce to ni zan fara, sai *Gizo* ya ce to, sai ya ce ni sunana Namuduka, sai *Gizo* ya ce to ni sunana ba}i.

Haka shi ma wannan matani. Mawarin sai ya sauya taurarin kamar mutane. Idan an lura da yadda suke aiwatar da hirar su. kuma wannan wani kamanni ne da aka samu a tsakanin tatsuniyoyin al’ummomin. Domin mawari ya sauya]abi’un taurarin sun koma irin na mutane.

Har ila yau, ta hanyar wannan salo ne mawari kan iya tsawaita tatsuniyarshi. Dangane da yadda zai karkasa ta zuwa sashi-sashi. Abin nufi a nan daga falle na farko zuwa abin da ya samu. Sannan mawari kan halicci yanayi wanda yake son tauraro ya kai ga gaci. Ko kuma ya cu]anya taurari masu sa~anin halitta ko sifa a wuri]aya. Hakan yana faruwa a wannan yanayi. Ana aiwatar da haka ne, domin ya sami damar isar da sa}onsa. misali ta yadda mawari kan fara tatsuniyarsa da mutane, daga baya sai a ha]a da *Dodo* ko Dabbobi ko tsuntsaye da sauransu.

Idan an dubi labarin *Ruwan Bagaja* mawarin ya halicci Zur}e da matar shi, domin ya taimaka wa Imam labarin ya kai ga cin nasara. Sannan kuma a sami tsawaita labarin har ya kai }arshe. Haka kuma idan an dubi labarin *Magana Jari ce.* Yadda mawarin ya halicci *Waziri* Aku, domin ya taimaka wa sauran labarai, duk wa]annan salo ne na mawari ya halicci tauraro. Domin labari ya tsaiwata ko kuma ya kai ga ya]uwa.

Haka kuma a tatsuniyar Na-goma ta Nijeriya, an fara da mutane. Amma an }are da cu]anya mutane da wa]anda ba su ba. Kamar dodanniya wadda ta zo a }arshe.

> Wannan wani mutum na da iyalinshi, yana tafiya kamun tsuntsu. Da ya je kullum kamun tsuntsu, sai ya kama tsuntsu guda, idan ya aje sai wani daga cikin ‘ya’yan mutumin sai ya cinye tsuntsuwa.

Wannan shi ne farkon tatsuniyar wadda ta fara da mutane. Amma sai ta }are da Dodanniya. Misali. Kamar yadda aka ba da misali a shafi na 223

Haka kuma daga wa}a ta farko, an fara magana da dodanniya a tatsuniyar Nijeriya. Haka kuma a }arshe an }are tatsuniyar da ita da ‘yan uwan Na-goma, kamar yadda dodanniya ta fara magana da Na-goma suna bankwana da dodanniya.

Ga cina nan !
Na-goma,
Ga cina nan !
Ga shana nan !
Na-goma,
Ga shana nan !
Madalla dai !
Na-goma,
Madalla dai !
[au wandanka !
Na-goma,
[au wandanka !
Sa rigarka !
Na-goma !
Sa rigarka !
Na-goma.

Haka kuma an }ara jin]uriyar wani bambanci a tsakanin al’ummomin, domin a tatsuniyar Nijeriya ka]ai ake iya samun wannan salon. Saboda mawarin ya kai ga silmiyowa a tatsunyar, shi kuwa na Nijer babu wata waskiya, ko silmiyowar tatsuniya. Amma a Nijeriya kuwa an sami haka. Sannan kuma ga yadda mawari ya halicci dodanniya a tatsuniyar ta Nijeriya. Amma a Nijer

babu haka. Saboda haka wannan shi ya bambanta tatsakanin tatsuniyoyin al'ummomin.

Shin hakan ya faru ne bayan rabuwar al'ummomin da juna? Ko kuma tasirin ma}wabtaka ne, na al'ummomin da suke kusa da Hausawan Nijer. Domin an sami tatsuniya iri]aya. Kusan komai na su]aya. Amma a wajen salon mawari na cu]anya duniyar asali da duniyar mafarki aka sami akasi.

Kodayake, nazarin ya yi hira da wani dattijo mai shekara Sittin, mai suna Haro da dare wajen }arfe 8 : 30 ranar 12/9/2011 : yana cewa :

Sau tari mun ji manya, na danganta duk wani abu da ya danganci *Dodo*, a cikin gatana da wasu daga cikin Turawan mulki. Domin a wancan lokaci har sunaye muke ba su. Saboda yadda suke matsawa da yawa ga mutane'……ba ka san an yi wani kwamanda Bafaranshe mai suna BAUDO wanda akan yi wa kirari da *Sarki*n aiki ya kasance abin tsoro ga mafi yawancin mutane a lokacin Mulkin Mallaka. Wannan Bature yakan hana manoma cin amfanin gonarsu, ya tilasta wa kutare su yi shuka, makafi su yi tifkar igiya bisa tilas, haka kuma guragu su ~are gya]a dole. Ana yi wa Baudo kirari kamar haka:

''Ko Balaraben Misira ko soja ko matar soja; ko matar aure kafiri gaya masu ba su tsira ba. 'yanmata masu talla da mahauta da guragu da makafi da kutare kai har da tsofaffi mata masu sayar da gya]a Baudot ba zai }yale ba. Arne ba ka barin kowa, ko da tsohuwa ce mai]an tari.''

Daga hirar da aka yi da wannan dattijo, da kuma bayanin da Conie lee (1984) ta yi, haka ya sa wannan bincike yake]aukar *Dodo* a tatsuniyar Nijer, yana da wani matsayi ko dai kwalliya ko kuma aibanta wani Baturen mulkin mallaka. Kamar yadda Conie lee (1984) ta yi amfani da *Dodo* a matsatin wani abin kwalliya a tatsuniyar Nijer.

Wannan ya tabbatar wa da binciken, lallai mulkin mallaka ya yi tasiri a tatsuniyar al'ummar Hausawan Nijer. Ganin yadda har mawari ke iya amfani da sunayen Turawan Mulki, ta hanyar ~oye sifa kamar yadda ake iya fahimta, daga sunan *Dodo* a tatsuniyar Nijer. Haka kuma binciken na]aukar cewa *Dodo* kamar yana wakiltar Turawan Mulki Mallaka a cikin tatsuniyar Nijer.

4.2.2 Salon Aiwatarwa

Salon aiwatarwa salo ne da mawari ke waske tunanin masu sauraron warwara daga duniyar asali zuwa duniyar mafarki. A wannan yanayi ne, mawari kan aiwatar da wani yanayi. daga duniyar mutane, ya koma duniyar dabbobi ko ta }wari da sauransu. A wani bigire yakan yi amfani da wata halitta, wadda ba da ita aka fara ba. Sannan kuma sai ya shigo da wata]abi'a wadda ta sa~a wa tunanin mai sauraro, ko kuma ya aiwatar da duniyar mafarki akan duniyar asali, ko duniyar asali a kan duniyar mafarki.

Har ila yau, an iya fahimtar haka, idan an kalli yadda mawarin littafin *GanJoki* ya yi amfani da salon aiwatarwa, a tsakanin Garba Gagagare a duniyar Asali da kuma Aljannu a duniyar mafarki. Haka ya faru a littafin Iliya [an mai }arfi, a tsakanin Iliya da Mala'iku, yadda mawarin ya ha]a duniyar Asali inda Iliya yake da kuma duniyar mafarki ta Mala'iku a cikin labarin.

Kodayake, an fi samun irin wannan salo a cikin tatsuniya, musamman idan an kalli tatsuniyar *Gizo* da Gauraki lokacin da *Gizo* ya fa]a gidan ‘yan ruwa, ya ci gaba da rayuwa, har lokacin komawar shi ya yi. Da tatsuniyar Ta-kitse ta lokacin da kayan ciki suka koma mutane, da kuma lokacin da aka aiki kurciya ta fa]a wa *Sarki*. Haka kuma a tatsuniyar *Dodo* ta wata Yarinya, lokacin da *Dodo* yake magana da yarinya, kuma yarinyar ta yarda ta auri *Dodo*, suka zauna tare zama na aure da sauran irin wa]annan misalai, na salon aiwatarwa a cikin tatsuniya.

4.2.2.1 Duniyar Mafarki

Duniyar mafarki a tatsuniya duniya ce, wadda mawari yake halitta, domin ya zuba taurarinsa masu sa~anin]abi’a da al’ada, su zauna tare da juna. sannan kuma duniya ce wadda ta sa~awa tunanin mai sauraro. A duniyar mafarki ne ake samun *Gizo* yana magana da iskoki kamar ‘yan ruwa, kuma a wannan duniyar ne *Gizo* yake hira da]an *Akuya*, haka kuma a duniyar ne maciji yake komawa mutum, saboda wata bu}ata ta mawari. Sannan yanayi ne, da mawari yake ha]a mutane da dabbobi, ko kuma tsuntsaye, a lokaci guda suna aiwatar da wani aikin da mawari ya haifar musu da su aikata.

Kamar yadda mawari ya aikata hirar *Gizo* da]an *Akuya*, misali :

> Kamar yadda aka ba da misali a baya

A tatsuniyar Nijer kuwa ga yadda hirar ta kasance :

> *Gizo Gizo* ya ce ya kamata mu]an huta kafin mu shiga gari. sai ya hura wuta, kusa da Namuduka ko]an *Akuya d*omin ya }one wai shi

> zai zagaya.Kafinya dawo sai Namuduka ya]auki jakar *Gizo Gizo* ko *Gizo* ya saka a wuta, da *Gizo* ko *Gizo Gizo* ya dawo sai ya ce madalla ai na rama. Ashe Namuduka ~oyewa ya yi sai ya fito ya ce *Gizo* ashe so kake ka kashe ni ? to ka ga tafiya ta.

Idan an lura za a fahimci mawarin ya yi gwaninta, yadda *Gizo* ke hira da]an *Akuya* kamar mutane ne, amma idan an dawo cikin tatsuniya sai a gane ashe a duniyar mafarki ake, ba ta zahiri ba.

Sai dai wani abin lura a nan shi ne. An yi amfani da maimai. A tatsuniyar Nijer. Wannan maimai na sunan *Gizo Gizo*. A maimakon *Gizo* a Nijeriya. Hakan ya haifar da wani bambanci. Shin Hausawan Nijer suna maimaita haka ne, saboda rashin tabbas, ko kuma rashin amincewa da duniyar mafarki. Ko hakan yana da nasaba da tasirin Turawan mulki ko kuma tasirin abokan zama, akan Hausawan Nijer?

Kamar yadda aka yi hira da wani daga cikin mawaran sai yake cewa:

> *Gizo Gizo* ba shi ne a zahiri ba? Ka yi ma yara gatana, da abin da suke gani ai ya fi. Ni na fi gani a ce *Gizo Gizo*, wanda ake gani la}e ga bango, da irin *Gizo*n ku wanda ba gani nai ake ba. Mu su wa? Ku Ingilishi. Mutum na yin gatana da abin da ba gani nai ake ba. Ina ake gane wa'. Hira (Maiyamma 2012)

A tunanin wannan mawarin amfani da *Gizo Gizo*, shi ne ya fi, amma a tunanin Nijeriya yin haka a lokacin warwara rashin amincewa]ari bisa]ari, da duniyar mafarki ko kuma kore duniyar mafarki. Wadda a tatsuniyar Nijeriya ta zama cikon ma}asudi a cikin tatsuniya. Sannan kuma mawaran Nijer sun fi yarda da

abin da yake a zahiri. Amma mawaran a tatsuniyar Nijeriya sun fi amfani, da kuma amincewa da duniyar mafarki.

Amfani da *Gizo* a cikin tatsuniyar Nijeriya, abu ne da ya zama dole, ko da kuwa a wannan tatsuniyar ba a ambaci *Gizo* ba a matsayin tauraro, to yana nan, sannan kuma dole ne a ambaci *Gizo*, idan an zo }arshen tatsuniya.

Da wannan bayani za a iya fahimtar bambanci a tsakanin al'ummomin ta amfani da duniyar mafarki a cikin tatsuniyar Nijeriya, wanda hakan kusan ya sa~a da tatsuniyar Nijer, wadda ba dole a yi amfani da duniyar mafarki ba a cikin tatsuniyar Hausawan Nijer.

4.2.2.2 Duniyar Ha]aka

Duniyar ha]aka ita ce wadda mawari ke }o}arin ha]a mutane da dodanni, wajen }o}arin ya cim ma burinsa na warwara. Kuma hakan yana }ara fito da wani abu na ~ur~ushin addinin gargajiya a tsakanin al'umma. Haka ya faru a tatsuniyar Na-goma, tabki ya zama wajen tabbatar da mai laifi. Idan kuwa ana maganar ha]akar duniya ne, za a ga haka a cikin tatsuniyar Na-goma, musamman a tatsuniyar Nijeriya aka ha]a dodanniya da mutane a muhalli guda, sannan kuma aka ha]a *Gizo* da [an *Akuya* a lokaci guda suna hira a matsayin aboka. Haka kuma a tatsuniyar *Yarima* nan ma mawarin ya ha]a macijiya da mutane, har ta kai ga *Yarima* ya auri Macijiya a matsayn mata.

Za a iya ganin haka a tatsuniyar kishiyoyi. An bayyana zance ya gudana a tsakanin *Dodo* da mutane, wajen neman tsira daga gare shi kada ya hukunta su, misali :

Dodo Dodo ba ni ce Ladiba
Ladinake nema in kakkarya ta,
In ~a~~alla ta in sha romo.

Sai ya ce:-

Ke yarinya ba da ke nake ba,
Ladinake nema in kaita garina
In kakkarya ta in ~a~~alla ta,
In sha romo.

Amma a tatsuniyar Nijer ga yadda abin yake.

Dodo Dodo ba ni ce Fanna ba
Fanna nake nema in kakkarya ta,
In ~a~~alla ta in sha romo.

Sai ya ce:-

Ke yarinya ba da ke nake ba,
Fanna tana can dutsen ta girgije
In sha ta da romo sharaf-sharaf.

Daga wa]annan wa}o}i, za a fahimci akwai bambanci wajen amfani da duniyar ha]aka, mawari ya ha]a dodanniya da mutane, amma a tatsuniyar Nijer babu wannan ha]aka. Saboda haka za a iya cewa duniyar ha]aka ta yi }aranci a tatsuniyar Nijer, wannan bambanci ne fitacce a tsakanin tatsuniyar al'ummar Nijer da Nijeriya.

A salon aiwatarwa a ~angaren duniyar ha]aka, a tsakanin tatsuniyar al'ummomin. An sami abubuwa masu kama da juna, ta fuskar wa}a amma babu duniyar ha]aka mutane da *Dodo* a tsakanin taurari Nijer. Haka yana faruwa ne domin a sauya tunanin mai sauraro, daga duniyar asali zuwa duniyar ha]aka tsakanin mutane da *Dodo*.

Haka kuma an sami wani misali. A zubin tatsuniyoyin idan an lura za a fahimci cewa, ana samun sauyin suna. A maimakon a yi amfani da sunan kowace, sai da aka zo da wa}a, sai ana amfani da sunan Ladikawai ba Ladiyoba Nijeriya. Saboda haka wannan a iya cewa ya tabbatar da cewa }asashen abu guda ne. An sami kusan komai iri]aya. Amma kuma a wa}a suna ya zo ba]aya ba. Wajen sauya suna kuwa, a kowace daga cikin tatsuniyoyin, an fahimci wani abu ta fuskar adabi. Haka kuma a duniyar ha]aka aka sami bambanci.

Sannan kuma a tatsuniyar kishiyoyi, an bayyana 'ya'yan kishiyoyin guda biyu, masu suna Ladida Ladiyoa Nijeriya. Sannan aka dawo aka yi magana a kan abin da wannan kishiya ta aiwatar. Daga nan sai aka koma bayani a falle na biyu inda aka koma magana a tsakanin]aya kishiyar da *Dodo* ta yadda zai kashe mata Ladi. Wannan ya nuna yadda zance ya gudana a tsakanin wannan mata da *Dodo*. Har lokacin da aka yi al}awari zai taimake ta, lokacin da *Dodo*

ya gaza wajen cika wannan al}awari, sai ta koma wajen shi, domin nuna masa cewa bai cika magana ba kamar yadda suka yi da fari. Kusan daga nan ne *Dodo* ya cinye ta har zuwa }arshen tatsuniyar. A nan ne mawarin ya waske daga duniyar ha]aka zuwa duniyar asali. Ko kuma daga duniyar *Dodo* zuwa duniyar asali. Misali:

> *Dodo* na zo ne ka taimake ni ka cinye min Ladiyo, saboda ba na son ganin ta, sai *Dodo* ya ce to kar ki damu, shi ke nan sai ta ce ita ce a gaba, yadda da sun zo sai ka halaka ta, kowa ya huta.

Kodayake, a tatsuniyar Nijer an sauya salon aiwatarwa, wajen amfani da muhalli, sa~anin duniyar ba]ini a tatsuniyar Nijeriya.Wannan wani bambanci ne na mawari a yanayin salailai guda biyu. Misali:

> kuma zan je wajen boka na samo taimako, boka ya ba ta magani ta sa mata a abinci za ta mutu shi ke nan gida ya zama nata da ‘yarta Fanna.

> Suna zuwa gindin rijiya sai }aramar kishiyar ta ce da babbar yaya ki fara]iba, du}awarta ke da wuya ta saka guga tana jawo ruwa sai ta duba ko’ina ba mai ganin ta sai ta hanka]a ta ciki, har sai da ta }are ba rai sannan ta kama ‘yan koke-koke ta ta fi neman jama’a wai su taimaka aka ciro ta ba rai.

An sami sauyin muhalli daga kowane ~angare. Tatsuniyar Nijeriya an yi amfani da rijiya, amma a tatsuniyar Nijer sai aka yi amfani da *Dodo* wajen aiwatar da wani yanayi.

Wannan a iya]auka a matsayin wancan zance na Willium (1993) na wancan mutumin bafaranshe. Wanda ya bayyana amfani da *Dodo* kamar wani

muzantawa ne ga Turawan Mulki. Idan kuwa haka abin yake, ke nan an sami wani sauyi a tsakanin }asashen. Kuma wannan ya nuna al'ummomin a tare suke ada. Daga baya Turawa suka raba su. Domin an sami sauyi muhalli a tsakanin al'ummomin a dalilin Turawan mulkin mallaka.

Har ila yau, mawarin ya sake sauya tunanin tatsuniyar. Saboda komawa duniyar ba]ini a cikin tatsuniyoyin al'ummomin misali a lokacin da ake so ya cinye Ladi. Misali :

> *Dodo* na zo ne ka taimake ni ka cinye min Ladiyo, saboda ba na son ganin ta, sai *Dodo* ya ce to kar ki damu, shi ke nan sai ta ce ita ce a gaba, yadda da sun zo sai ka halaka ta, kowa ya huta.

A wa]annan tatsuniyoyi mawarin ya yi amfani da salon aiwatarwa wajen haifar da bambanci a tsakanin tatsuniyar wa]annan al'ummomi. musamman idan an kalli yadda mawarin Nijeriya ya yi amfani da boka. Amma a tatsuniyar Nijer sai aka yi amfani da rijiya. Har ila yau, sai aka sami daidaito a duka tatsuniyoyin, wajen amfani da duniyar ba]ini, a yayin halaka Ladiko Fanna.

A tatsuniyar Na-goma, an nuna yadda salon duniyar ha]aka ke karkata akalar tatsuniya. Daga duniyar su Na-goma, zuwa duniyar mahaifiyar Na-goma ta biyu wato Dodanniya. Wannan wata hikima ce ta salon mawari, domin ya isar da tatsuniyar sa ba tare da wata wahala ba. Misali.

> Mahaifin Na-goma, ya yi ta fama da ‘ya’yansa da su bayyana masa wa ye ya]auke masa tsuntsun, kowa sai ya yi shiru, har aka je kogi aka yi gwaji ruwa ya tafi da Na-goma. Daga nan sai Na-goma ya wuce zuwa gidan Dodanniya ta yi masa maraba ta mayadda shi]anta.

A tatsuniyar Nijeriya hul]a ta ci gaba da dodanniya har zuwa lokacin da ‘yan uwan Na-goma suka ha]u da shi. Suka nemi da ya koma gida. Sai aka je wajen dodanniya, ta ce sai an ba ta kayan abinci. Sannan ta bari ya tafi. Wannan shi ne bambancin da ke tsakanin tatsuniyar al’ummomin ta fuskar salon duniyar ha]aka. Mawarin Nijeriya ya ci gaba da falle na biyu wanda a tatsuniyar Nijer, mawarin sai ya tsaya a duniyar asali ta su Na-goma. An sami bambanci ta fuskar adabi a tatsuniyoyin al’ummomin. A iya cewa wannan yana da nasaba da tasirin *Dodo* ko kuma rashin son a ambaci *Dodo* a tatsuniyar Nijer, }ila gudun ba a so a tuna da la}abin da suke ba Turawan mulki.

Amma a tatsuniyar Nijeriya mawarin ya waske daga tatsuniyar ha]aka, zuwa duniyar tabki, sannan kuma ya dawo zuwa duniyar dodanniya. Har zuwa lokacin da mawari ya caku]a duniyar asali da ta dodanni, a lokacin da ake bu}atar kayan abinci domin a fanshi Na-goma. Misali idan an duba shafi na 226 a baya:

Sai suka koma suka sake kawo mata buhun }uda da buhun tsutsa da buhun kyankyasai da kwa]i, sai ta fara nuna farin cikinta ta hanyar wa}a:

Ga cina nan !
Na-goma,
Ga cina nan !
Ga shana nan !
Na-goma,
Ga shana nan !
Madalla dai !
Na-goma,
Madalla dai !
[au wandonka !
Na-goma,
[au wandanka !
Sa rigarka !
Na-goma !
Sa rigarka !
Na-goma.

Ita kuwa tatsuniyar Nijeriya babu wani tunanin waskewa zuwa duniyar ha]aka da *Dodo*. Saboda haka a iya cewa ko tasirin addinin gargajiya ne. Wanda Hausawan Nijeriya suke mu'amala da iskoki da dodanni. Ko kuwa rashin su Turawan mulki ba su gallaza musu ba. Kamar yadda suka aiwatar da salon mulkinsu a kan ma}wabtansu na Nijer.

A tatsuniyar Nijer kusan a iya cewa babu wannan aiwatarwar daga duniyar asali zuwa duniyar ha]aka. Ke nan rashin amfani da duniyar *Dodo* yana da ala}a da tasirin ba}in al'umma. Ko kuwa bayan rabuwa ne haka ya auku.

Kodayake daga wannan misali za a fahimci cewa, mawari ya karkata tunanin tatsuniyar al'ummomi, daga duniyar asali su Na-goma ya koma duniyar

ha]aka sa~anin haka a tatsuniyar Nijer, domin salon duniyar ha]aka ya ba Na-goma dama ya zama yaron dodanniya, tana]ora masa talla yana kaiwa kasuwa yana sayar mata da }osai. Babu haka a tatsuniyar Nijer, an sami bambanci ta fuskar adabi. Amma kuma an sami kamanni ta suna ya zo iri]aya. Samun suna iri]aya, shin hakan yana da nasaba ne da }idaya, ko kuwa saboda kasancewa da ana tare da Nijeriya da Nijer? Sannan kuma ba a sami wa}a ko guda ba daga Nijer. Amma a Nijeriya an sami wa}a falle biyu.

A tatsuniyar *Gizo* da [an *Akuya*, an bayyana *Gizo* da [an *Akuya* ko Namuduka suna hira kamar mutane. Sannan mawari ya sauya tunanin tatsuniyar, inda ya koma duniyar mafarki a tsakanin *Gizo* da Mutum ko dabbobi. Wannan ya sa suka }ulla ala}a a tsakanin *Gizo* da mutane da dabba. duk da cewa *Gizo* ba mutum ba kuma ba dabba ba sai dai tauraro ne wani-}i}i. Misali.

> *Gizo* yana zaune a }auyensu fatara ta dame shi.Sai ya ga]an *Akuya*. sai ya ce zo mu je neman ku]i. Ni ma daman fatara ta dame ni.Amma mu je ka gaya wa uwata. sai ta yarda, sai suka tafi. sai *Gizo* ya ce, idan an ba ka sadakar abinci kada ka ci sai ka zo ka fa]a min.

Haka kuma a wa]annan tatsuniyoyi, kusan a iya cewa a salon aiwatarwa babu wani bambanci. domin duk tatsuniyoyin sun bayyana salon sauya tunanin mai sauraro. Daga duniyar asali zuwa duniyar ha]aka. wato dabba da mutum da }waro, sai dai kawai idan ma akwai bambancin bai taka kara ya karya ba. Domin a tatsuniyar Nijeriya an yi amfani da duniyar mafarki ta *Gizo* da abokin tafiyarsa haka ya faru a tatsuniyar Nijer.

Misali :

> Sai]an *Akuya* ya ce wa *Gizo Gizo,* ka ga da ba haka na yi ba.Sai dai na koma da yunwa, amma bari mu raba tare. suka raba kowa ya]auki nashi, sannan suka kama hanyar dawowa gida.

Har ila yau,, an sami wani sauyi daga mawarin Nijer, ya yi amfani da maimaita sunan tauraro *Gizo* sau biyu, shin hakan yana nuna tababa ce, ta yadda Bahaushe ke maimaita magana, idan yana tababa. Misali Hausawa na cewa ‘ba}i-ba}I’ ke nan ba ba}i sosai yake nufi ba. Ko fari-fari shi ma ba fari sosai ba, babu tabbas’ Dangane da amfani da suna maimai a tatsuniyar Nijer, shin hakan yana nuna rashin tabbas ne, Hausawan Nijer ko kuwa tasirin Turawan mulkin mallaka ne ? Saboda irin wannan rashin tabbas yana nuna babu duniyar mafarki a tatsuniyar Nijer ke nan ?

Haka kuma an yi amfani da sunan ba}i a tatsuniyar Nijer. Wannan a iya cewa tasirin ba}i ne, a mataki na biyu. Wato kodai ba}in ma}wabtaka a tsakanin Hausawa ‘yan }asar Nijer da wasunsu ko kuma ba}i na Turawan mulki. Ke nan wannan ya nuna cewa wani abu ya yi tasiri, daga cikin abubuwan da aka lissafa a baya. Wannan ya faru ke nan bayan rabuwar Nijeriya da Nijer. Sannan wannan ya nuna Nijeriya da Nijer suna tare da juna a da. Saboda an sami tatsuniya mai]auke da suna iri]aya. Sannan kuma kayan cikin]aya. Abin da ya bambanta kawai shi ne tababar da ake da ita na matsayin *Gizo Gizo* a tatsuniyar Nijer.

Sai kuma a tatsuniyar Nijeriya, an sami ha]aka ta duniyar *Gizo* da Namuduka. Ta yadda mawari ya sanya tunanin mai sauraro daga waccen duniya ta mafarki *Gizo* da]an *Akuya* ya dawa *Gizo* da Namuduka. Misali :

> A duk lokacin da aka kawo musu abinci, sai a ce ga shi na ku duka ne, sai abokin tafiyar *Gizo*, wato Namuduka sai ya ce ka ji ko, ba na ba}i ba ne, Namuduka ne, ka ga ni ke nan, sai ya]auke ya cinye, ya hana *Gizo*, har *Gizo* ya rame saboda yunwa.

A wa]annan tatsuniya ta Nijeriya an yi amfani da Namuduka. Sanya sunan Namuduka a iya cewa shi ma ba ya rasa nasaba da tasirin Turawa. Kamar yadda wasu masana ke ganin Turawan mulkin Nijeriya suna da sau}in lamari, kuma ba su yarda da handama ba.

Faransawa ba su]aukar wasa. Idan ka kuskura ka yi musu wargi, za ka]an]ana ku]arka. Su ba kamar ‘yan uwansu ba ne. na ingilishi masu ha}uri, ba sa saurin fushi. Lokacin da za su bar }asar. Ba komai ne, suka tafi da shi ba. ‘Yan uwansu faransawa kuwa sun tafi da komai na arzikin }asa.

Wasu]abi’u na taurarin tatsuniyar Nijer. Ana samun wani]an ~ur~ushi na tasirin Turawan mulki, dangane da wancan suna Namuduka. Idan kuwa aka dawo kan tatsuniyar za a fahimci cewa tunanin tatsuniyar ya sauya, saboda mawarin ya }ir}iri wani yanayi.Ya mai da dabba da halayya irin ta mutum. Ya ha]a duniya mabambanta a wuri guda.Wato da duniyar mafarki ta su *Gizo*, da kuma dniyar ha]aka ta su dodanni da mutane da kuma duniyar asali ta mutane.

Haka kuma mawarin ya sauya akalar tatsuniyarsa ta hanyar, sauya wasu sifofin taurari wa]anda aka san shi da su. misali kamar yadda aka mai da *Gizo* mara wayo.Misali :

> A duk lokacin da aka kawo musu abinci, sai a ce ga shi na ku duka ne, sai abokin tafiyar *Gizo*, wato Namuduka sai ya ce ka ji ko, ba na ba}i ba ne, Namuduka ne, ka ga ni ke nan, sai ya]auke ya cinye, ya hana *Gizo*, har *Gizo* ya rame saboda wunya.

Haka kuma aka sake sauya halin *Gizo* ya koma mara wayo misali.

> Sai]an *Akuya* ya ce ma *Gizo* ka ga da ba haka na yi ba, da kai ne sai dai na koma da yunwa, amma bari mu raba tare, suka raba kowa ya]auki nashi, sannan suka kama hanyar dawowa gida.

Wani lokaci kuma mawari kan bar tauraro,da siffar da aka san shi da ita. misali kamar *Dodo* mai halaka mutane, da kishiyoyi a matsayin masu yin kishi a tsakaninsu da sauransu. Duk irin wa]annan halaye an sami daidaiton haka a kusan duk tatsuniyar wa]annan al'ummomi, misali a tatsuniyar kishiyoyi an nuna halin *Dodo* ya sauya bai kashe fanna ba, a wa}a yana cewa:

> *Dodo Dodo* ba ni ce Fanna ba,
> Fanna tana can dutsen ta ringije,
> Jiki na rairayi }ira ce ta azurfa
> A gusa in je ba ni ce Fanna ba.

Sai ya ce :-

> Tsaya ta gari shige
> Ba da ke nake ba,
> Fanna nake nema in kai ta garina,
> In sha ta da romo sharaf-sharaf.

Haka kuma a tatsuniyar Na-goma nan ma an sami haka wajen sauya halin

dodanniya, zuwa akasin yadda aka san shi, kusan an san *Dodo* mai kashe mutane ne da }wace abin mutane, kamar yadda ya farua tatsuniyar *Dodo* da yarinya. Haka yake a misalin wa}ar tatsuniya Na goma a shafi na 226

Daga wannan bayani a tsakanin Na-goma da dodanniya, za a iya fahimtar cewa dodanniya tana neman wani abu kafin ta rabu da Na-goma, sannan kuma ta zanta da Na-goma, lokaci mai tsawo wannan shi ya haifar da bankwana. Amma a tatsuniyar Nijer, babu wannan nau'in. Saboda haka an sami bambanci a adabi. A tsakanin tatsuniyoyin al'ummomin.

4.2.3 Salon Koyi

Wannan wani salo ne, da mawari yake amfani da shi wajen kwaikwayon muryar taurarin tatsuniya, musamman tsamin murya ko kuma wajen wa}o. tun daga hali ko kuma ta fuskar lafazi da sauran zantuka na yau da kullum. Sai dai mawarin kan sauya murya ya koma a matsayin wannan tauraro, sau da yawa a kan sami mawari yana koyi da muryar wani tauraro kamar tsamin baki da sauransu misali.

Idan an dubi tatsuniyar Ta-kitse (Yahaya, 1974)

Shaiki! Shaiki!
Kunnen ka nawa?

Da tatsuniyar *Gizo* da budurwar dan}o (Yahaya, 1972)

Ce! o'i
Zan je gona

Haka kuma a tatsuniyar Na-goma, an sami irin wannan salon koyin a tatsuniyar Nijeriya. a lokacin da dodanniya take rera wa}ar rabuwa da Na-goma. Misalin wa}ar a baya:

Amma a tatsuniyar Nijer babu wannan misali na salon koyi. Musamman a wannan tatsuniya ta na Na-goma. Saboda haka an sami bambanci, a tsakanin al'ummomin ta fuskar adabi. Amma a yanayin tatsuniyoyin babu wani bambanci, sai dai kamanni a yanayin tatsuniyoyin, tun daga sunayen tatsuniyoyin har kayan cikin su. Saboda haka adabin al'ummomin ne ya bambanta ta ~angaren salon koyi.

Saboda haka mawarin Nijeriya ya sake koyi da muryar dodanniya ta wannan ~angaren salon. Misalin wa}ar daga bakin dodanniya: shafi na 226

Wannan ya fito mana da salon koyi, wanda mawarin Nijeriya ya fito da shi a wannan tatsuniya ta Na-goma. Kodayake kusan babu haka daga bakin mawarin Nijer, wannan ya ba mu bambanci kenan a tatsakanin wa]annan al'ummomi ta fuskar salon koyi a cikin tatsuniya.

Kodayake, a tatsuniyar *Ruwan Bagaja*, a iya cewa an sami kamanni ne a tsakanin tatsuniyoyin al'ummomin, domin kowane mawari ya yi amfani da salon koyi a lokacin da yarinya ta tambayi kogi ko shi ne *Ruwan Bagaja*. Haka kuma mawarin Nijeriya ya yi amfani da salon koyi, musamman lokacin

da tsohuwa take magana da yarinya a tatsuniyar Nijeriya. Don haka wannan wani bambanci ne a tskanin mawaran al'ummomin.

4.2.3.1 Za~en Murya

Za~en murya mawari yakan za~i muryar *Gizo* a matsayin tauraro wani}i}i, domin ba kowane mawari yake iya koyan muryar *Gizo* ba. saboda haka mawarin ba kowace murya tauraro yake iya koya ba, sai dai a wannan muhalli mawari ya fi amfani da muryar *Gizo*, a matsayinsa na gwarzon tauraro wani}i}i. Kodayake, ba kowane mawari ne yake iya amfani da wannan salon koyi ba, *Gizo* tauraro ne mai salo iri-iri. Sannan ba kowace murya ce mawari yake amfani da ita ba, mawari yakan darje da muryar da ta dace da muhallin da yake gani a cikin tatsuniya, sannan ya yi koyi da ita.

A tatsuniyar *Gizo* da]an *Akuya*, mawari ya za~i murya wadda yake ganin ita ta fi dace wa, a lokacin da *Gizo* ya zo bara. sai ya ga *Keluwa*, sannan ya ruga da sauri zuwa gidan *Sarki*. Domin ya labarta wa *Sarki*, dangane da abin da ya gani, na wata yarinya mai kyau. Misali :

Ayya wa yi do
Yiya
Ayya wa yi do
yiya

A wannan bigire mawarin ya za~i, wannan murya ta *Gizo*, a matsayin koyi da tauraro *Gizo*, kodayake, a irin wannan salo na koyi yana da }aranci a

tatsuniyar Nijer, amma mawaran Nijeriya sun fi amfani da wannan salon koyi, kusan a iya cewa ya yi fice, musamman idan an sami gwanin warwara.

Haka kuma a tatsuniyar *Keluwa* ta Nijeriya misali ;

Shaiki ! shaiki !
Kunnenka nawa
Kunnena biyu,
Kaya na uku
Ka sha yabayi.

Wannan misali ya bayyana yadda mawari ya za~i, muryar tauraronsa *Gizo*, wadda yake gani ita ce ta dace. Sannan kuma koyi ne wanda sai gwanin koyi a cikin mawara zai iya haka. Wannan shi ya bambanta tsakanin mawarin Nijeriya da kuma Nijer. Haka kuma daga wannan bayanin da *Gizo* ya yi wa *Sarki*. Za a fahimci cewa, mawari ya yi amfani da salon za~en murya aka kwaikwayi muryar da ta dace.

Sai dai wani abin lura a nan shi ne. akwai wani]an sa~ani ka]an a duka tatsuniyoyin, misali a wajen suna mawarin Nijer ya yi amfani da Delu, shi kuwa mawarin Nijeriya ya yi amfani da *Keluwa*.Misali:

Keluwa Keluwa jo

Da

Deluwa Deluwa jo

Idan lura da yadda wannan salon ya ke shi ne. mai ya haifar da suna ya bambanta. Domin mawarin Nijeriya ya ce *Keluwa*. Shi kuwa mawarin Nijer

ya ambaci Delu. Ga dai tatsuniyoyi sun ha]a kusan komai iri]aya. Amma sunan taurari ya bambanta, a tsakanin al'ummomin. A iya cewa tasirin abokan zamantakewa. Bayan rabuwar al'ummomin da juna.

4.2.4 Salon Bu]ewa

Salon bu]ewa shi ne furta kalmomin fara tatsuniya, watau *'Ga ta nan Ga ta nan ku'* wa]annan kalmomi su ake kira da salon bu]e tatsuniya. Salon bu]ewa a tatsuniya yana da muhimmacin gaske. Domin da yawa mai sauraro, da zarar ya ji an fara furta wa]annan kalmomi na bu]e tatsuniya. babu wani abu da zai zo a tunanin wanda ya ji wannan furuci sai tatsuniya ake so a gabatar. Kodayake, masana irin su Gusau (2006), da Bichi (1987), da Ahmad (1997), suna gani cewa wannan kalma wadda ake fara bu]e tatsuniya da ita. Kalma ce wadda take }ulla dangantaka a tsakanin mawari da mai sauraro. Ko kuma kalma ce da ke sanya za}uwa da zumu]i a zuciyar mai sauraron warwara.

Salon bu]ewa wani salo ne da mawari ke aiwatar da shi ga mai sauraron tatsuniya, sannan wannan salon kan taimaka wajen }ulla dangantaka a tsakanin mawari da mai sauraron tatsuniya. Kuma salo ne da yake sanya mai sauraro ya sauya tunaninsa, a lokacin da mawari ya fara warwarar tatsuniyarsa. Daga duniyar asali zuwa duniyar dabbobi ko duniyar tsuntsaye da sauransu.

Saboda haka mawari yana sa}a zaren tatsuniyarsa ta wannan hanya. mawari kan sauya daga]abi'a ta asali. zuwa wata]abi'a ta taurarin da yake son ya gina ko mai da su wani abu.Wani lokaci mawarin ne ke yin aro. ko kuma komawa]aya daga cikin taurarin tatsuniyarsa. Domin ya tsunduma cikin tatsuniya, ta hanyar fara bu]e tatsuniyarsa, da }aulin da aka fi sami ana bu]ewa da shi.

Kodayake, binciken ya fahimci wasu daga tatsuniyoyi wa]anda ya yi nazari. Musamma na wa]annan al'ummomi, ba kowace tatsuniya ce take farawa da salon bu]ewa ba a wasu tatsuniyoyi, domin da yawa daga masu sauraron tatsuniya sukan ji mawari ya yi amfani da salon bu]ewa kamar haka:

i. -Ga ta nan- ga ta nan ku,
Ko

ii. -Ga-tan-ga-tanku.

4.2.4.1 {ulla Dangantaka

{ulla dangantaka ita ce furta kalmomin bu]e tatsuniya daga bakin mawari. Haka kuma mawari yana }ulla dangantaka, a tsakanin sa da masu sauraron warwara. musamman idan ya furta wa]annan kalmomin na bu]ewa. Daga wannan lokaci ne dangantaka ta }ullu, sai mawari ya fara koro tatsuniyansa ana sauraro

A wasu lokuta dangantaka ba ta }ulluwa, saboda sai a ce sai an]aure *Gizo*, saboda gudun makuwa, kodayake haka yana faruwa ne, idan an yi ba}uwar

tsohuwa, sai a tara yara a }ir}iri tatsuniya, daga wannan lokaci sai tsohuwa ta]aure *Gizo*. Amma da zarar an]aure *Gizo* sai mawari ya fara jawo hankalin masu sauraro ta hanyar }ulla dangantaka da wa]ancan kalmomi na ba]ewa. Da wa]annan ne, mawari ke fara gabatar da tatsuniyarsa ga masu sauraro. Sai dai a tatsuniyar Nijer ba kowace tatsuniya ce, ke bu]ewa da kalmomin }ulla dangantaka na bu]ewa ba. Ko kuma rufewa ko amsawa kamar yadda za a gani a jadawali kalmomin }ulla dangantaka misali.

Jadawalin {ulla Dangantaka a Tsakanin Mawari da mai Sauraron tatsuniya a Nijer

Tatsuniya	**Bu]ewa**	**Amsawa**	**Rufewa**
Tatsuniyar Na-goma	Babu	To !	Tun }urus kan kusu.
Tatsuniyar Ruwan Bagaji	Ga tan ga tan ku	Ta zo ta koma	{urungus kan kusu,
Tatsuniyar *Deluwa*	Tatsuniyal ku	To !	Tun }urus kan]an ~arya
Tatsuniyar*Gizo Gizo*]an *Akuya*.	Babu	To !	{urungus ta }are
Tatsuniyar Kishiyoyi	Tatsuniyal ku	Ta zo ta wuce	{urungus kan kusu
Tatsuniyar *Sarki* da Mallam	Ga ta na	To !	{urungus
Tatsuniyar Macijiya	Ga ta nan ga tan ku	To mu ji	{urungus

Daga wannan jadawali za a fahimci yadda salon farawa yake. Dangane da salon farawa a tatsuniyar Nijer. Wannan ya nuna cewa akwai bambanci a tsakanin tatsuniyar Nijeriya da tatsuniyar Nijer ta fuskar salon farawa. Idan an lura da wasu daga cikin tatsuniyoyin da ke kan jadawali, za a fahimci ba kowace tatsuniyace take tafiya da salon farawa a tatsuniyar Nijer ba sai dai

salon rufewa. Kuma a wajen rufewa nan ma akwai wani bambanci a tatsuniyar Nijer, sannan kuma masu amsawa nan ma ana samun bambanci, wajen amsawa mawari domin ya fara gabatar da tatsuniyarsa. Saboda haka ga jadawalin tatsuniyar Nijerya kamar haka :

Jadawalin {ulla Dangantaka a Tsakanin Mawari da Mai Sauraro A Tatsuniyar Nijeriya

Tatsuniya	**Bu]ewa**	**Amsawa**	**Rufewa**
Tatsuniyar Na-goma	Ga ta nan ga ta nan ku	Ta zo mu ji ta	{urungus kan kusu ba don *Gizo* ba da na yi }arya
Tatsuniyar *Ruwan Bagaja*	Ga tan ga tan ku	Ta zo ta koma	{urungus ga ~era nan ga ~era nan
Tatsuniyar *Keluwa*	Tatsuniyar ku dai. Ga ta nan ga ta nan ku	Ta zo ta wuce	{urugus kan kusu wanda ya ji tsoro alhaki a kan shi
Tatsuniyar *Gizo* da]an *Akuya*	Ga ta nan ku	Ta zo mu ji ta	{urungus ta }are ba don *Gizo* ba da na yi }arya daman }aryar na giggilla muku
Tatsuniyar Kishiyoyi	Ga ta nan ga ta nan ku	Ta zo ta wuce	{urungus kan kusu
Tatsuniyar *Sarki* da *Malami*	Ga ta nan ku	Ta zo mu ji ta	{urungus
Tatsuniyar Macijiya da *Yarima*	Ga ta nan Ga ta nan ku	Ta zo mu ji ta.	{urungus

Har ila yau,, a wannan jadawalin tatsuniyar Nijeriya. Kusan ya yi kama da ta Nijer wajen rashin samun daidaito a tsakanin juna wajen salon bu]ewa a kusan tatsuniyoyin gaba]aya.

Kodayake, abubuwa da dama sun bayyana a salon }ulla dangantaka, wa]anda suke nuna cewa akwai kamanni da kuma dangantaka da juna. Gaba]aya suna da salon }ulla dangantaka, sai dai kawai a ce an sami bambanci a kusan kowane a tsakanin al'ummomin ta fuskar furucin kalmomin. Haka kuma a rufewa ma an sami kusantaka da juna, sai dai an sami abin da ake bu}ata, wato an sami daidaito ko kuma kamanni na cewa suna da salon rufewa dukan su. Sannan kuma suna da masu amsawa. Amma a wani ~angare a kan amsa da *to*! ko wanin haka. Saboda haka a tatsuniyar Nijer sai kawai a ce tatsuniyalku Wanda kusan wannnan shi ne bambancin, sai kuma wajen da ake cewa to! domin amsawa wanda hakan a tatsuniyar Nijeriya babu. Ta fuskar salon bu]ewa a muhallin }ulla dangantaka a tsakanin mawari da mai sauraro. Amma tatsuniyar Nijeriya da kuma ta Nijer suna da kamanni sosai da juna, domin sun yi tarayya, kowane yana tafiya da salon bu]ewa, da kuma rufewa da amsawa a kowace tatsuniya ta wa]annan al'ummomi.

4.2.5 Salon Rera Wa}a

Salon rerawa salo ne da mawari ke rera wa}a ta hanyar muryar tauraro a cikin tatsuniya. Salon rerawa kusan ya yi fice a yanayin tatsuniya. Domin idan mawarin tatsuniya gwani ne, wajen iya warwara da kuma rerawa. za a sami masu sauraro sun fi bu}atar sauraron tatsuniyarsa. Sannan kuma tatsuniyarsa ta fi tsuma jiki. Wani lokaci idan mawari gwani ne, yana fara rerawa, kai ka ce shi ne marerin asali. Haka kuma salon rerawa salo ne, da ake iya samun shi a mafi yawa daga tatsuniyoyin Hausawan Nijeriya ko Nijer. wa}a na]aya daga

cikin hanyoyin da mawara a tatsuniya suke amfani da ita. wajen jawo hankalin mai sauraron warwara daga bakin mawari. Misali daga tatsuniyar Nijer.

Ni na fari, ni na fari,
In ni na ci tsuntsunwal Baba,
Hay tabkin Bandaro ya kashe ni
Tabkin Bandaro kashe ni,
Kar ka dawo da ni.

A tatsuniyar Nijeriya kuma ga yadda misalin yake :

Ni Na goma, ni Na goma,
In ni na ci tsuntsun babaye,
Ruwa tafi da ni
Kar ka dawo da ni.

A wa]annan matanoni na tatsuniyar wa]annan al'ummomi, za a fahimci akwai salon rerawa a tsakanin tatsuniyoyin al'ummomin duka. Wannan ya nuna akwai dangantaka da juna. Sannan kuma an sami akasi ta wajen sunan tabki a Nijer amma a Nijeriya babu haka, kuma an sami }idaya a tsakanin al'ummomin, a Nijeriya an fara da na]aya, amma a Nijer sai aka fara da na fari.

Har ila yau, ga wani misali daga tatsuniyar kishiyoyi ta Nijer:

Dodo Dodo ba ni ce Fanna ba,
Fanna tana can dutsen ta ringije,
Jiki na rairayi }ira ce ta azurfa
A gusa in je ba ni ce Fanna ba.

Sai ya ce :-

Tsaya ta gari shige
Ba da ke nake ba,
Fanna nake nema in kaita gari na,
In sha ta da romo sharaf-sharaf.

A wannan ita ma an nuna salon rerawa, wanda yake kusan dole mawari ya iya rerawa, idan kuwa bai iya rerawa ba, tatsuniyarsa ba za ta sami tagomashin masu sauraro ba, sannan ya rage wa tatsuniyar armashi da daraja a idon msu sauraro.

Haka kuma wani misali daga tatsuniyar Nijeriya ta Na-goma a shafi na 226

Kodayake, wannan rerawa babu ita a tatsuniyar Nijer, amma akwai ta a tatsuniyar Nijeriya. Wannan shi ya nuna }arancin haka a tsakanin habarcen tatsuniyoyin al'ummomin.

Saboda haka salon rerawa ba salo ne kara-zube ba. Salo ne wanda sai mawari ya isa mawari, yake iya amfani da shi. Domin yana }ara wa tatsuniyarsa za}i da tsuma jikin mai sauraron warwara. Sannan kuma salo ne kusan ba kowace tatsuniya ke iya zuwa da salon rerawa ba. Domin a salon rerawa ne ake samun wani abu na salon koyi da sauransu.

4.2.5.1 Za~en Kalmomi

Salon za~en kalmomi shi ne mawari ya za~i kalmomin da yake ganin za su }arawa tatsuniyar da]i. wani lokaci mawari yakan aiwatar da haka ne, a sakamakon tasirin al'ada ko kuma addini ko makwabtaka. Za~en kalmomi wani yanayi ne, da yake }arawa tatsuniya armashi, da kuma jimirin sauraron warwara daga bakin mawari. A tatsuniyar Nijer an yi amfani da za~en kalmomi a wasu muhallai ta yadda aka sami za~en kalmomi ta hanyar

rerawa. Daga tatsuniyar ‘yar *Bora da Mowa*, sannan an sami bambanci a tsakanin tatsuniyar ta fuskar za~en kalmomin da aka rera. misali.

Ku ne ku ne ruwan **bagaji**,
Ku ne ku ne ruwan **bagaji**,
Bagajin dalla na ‘yan *Sarki*,
Anka aiko ni, sai na wanke }irgi,
Don na yi fi tsari.

A wannan rerawa mawarin ya za~i kalmomi **bagaji,** a maimakon **bagaja** a tatsuniyar Nijer ya aiwatar da haka ne saboda tasirin al’ada. Domin fa]in bagaja a wannan yanayi batsa ce. Wannan ya sa mawarin ya sauya su, da wa]anda yake ganin su suka fi dacewa da wannan muhallin. Idan an lura sosai za a fahimci kalmomin da aka fara da su kamar.

Ku ne ku ne ruwan **bagaji,**
Ku ne ku ne ruwan **bagaji,**

Wa]annan kalmomi babu su. Ko kuma ba da su aka fara rerawa ba. A tatsuniyra Nijeriya, amma saboda za~en kalmomi daga mawari, sai aka sami bambanci a tsakanin mawari a Nijer da kuma mawari a Nijeiya, ta fuskar za~en kalmomi.

Kogi! Kogi!
Kokai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Wannan ya nuna yadda aka sami bambanci tun daga yanayin kalmomin da aka za~a, na rerawa a tsakanin tatsuniyar Nijeriya da Nijer. Sai dai an sami bambanci ta fuskar adabi. Domin a wannan ana bu}atar a sami salon za~en kalmomin rerawa ne, daga kusan kowane ~angare na wa]annan al'ummomin, duk da an sami haka, sai dai an sami jerin kalmomin sun bambanta da juna a tsakanin tatsuniyoyin al'ummomin, wanda hakan na iya nuna cewa tasirin ma}wabtaka da wata al'umma da Hausawan Nijer. Wannan shi ne sila wanda ya haifar da wancan bambanci na za~en kalmomi, bayan rabuwar al'ummomin. Amma a sigar tatsuniyar an fahimci al'ummomin abu guda ne.

Saboda haka a wannan ~angare na salon za~en kalmomi na rerawa, babu wani bambanci na-a-zo-a-gani a tsakanin tatsuniyar wa]annan al'ummomi. Domin za~en kalmomin rerawa ake nema, kuma an samu a kowace tatsuniya, a tsakanin Nijeriya da kuma Nijer.

Har ila yau,, za~en kalmomi a ~angaren rerawa kusan ruwan dare ne, ga mawari }wararre gwanin iya warwara. Wanda yake sanya tunanin mai sauraron warwara, cikin nisha]i da jin karsashi a lokacin sauraro, wani lokaci salon rerawa kan tsuma jikin mai sauraron warwara.

Har wa yau, salon za~en kalmomin rerawa na da]a jawo hankali. Musamman a lokacin da ake gudanar da tatsuniya. Haka yana da]a taimakawa wajen mantar da mai sauraro daga duniyar asali zuwa duniyar rerawa.

4.2.5.2 Salon Amsa-Amo

A salon amsa amo, a nan ne mawari yake sauya amsa amon }arshen kowane]ango na wa}a, kodayake mawarin Nijer bai damu da amfani da wannan salo ba, shi kuwa mawari a Nijeriya ba ya kauce wa wannan salon.

Saboda haka a tatsuniyar *Keluwa* ko *Deluwa*. An sami irin wannan salo na amsa amo a rerawa daga bakin mawarin tatsuniyar Nijeriya kamar yadda za a gani misali.

Keluwa
***Keluwa* jo**
Haihuwa ta maza ce,
***Keluwa* jo,**
[aukar ciki na maza ne,
***Keluwa* jo,**
In kin mutu na lalace,
***Keluwa* jo,**
In kin mutu yaya zan yi,
***Keluwa* jo**.

A wannan salon amsa amo, mawarin ya za~i kalmomin da yake ganin sun dace da amsa amo a rerawar, a inda ya yi amfani da, **(jo),** domin samun dacewa ta rerawa a cikin tatsuniyar, dangane da abin da ya faru, na mutuntakar]an adam a tsakanin uba da ‘yarsa. Haka kuma irin wannan salon amsa amo a rerawa, an sami irin shi a tatsuniyar Nijer misali.

Deluwa Deluwa **ce**,
Haihuwa ta maza **ce**
Deluwa **ce,**
[aukar ciki na maza **ne**,
Deluwa **ce,**

In kin tafi }a}a zan **yi**,
Deluwa **ce,**
In kin mutu a'a zan **yi**,
Deluwa **ce.**

A wannan rerawar an za~i, amsa amon (**ce)** watau an dirke ce, domin kalmomin su }arfafa juna, da kuma dacewa a wajen za~e da kuma rerawa. An sami bambamci a tsakanin Nijeriya da kuma Nijer. Shi kuwa mawarin Nijeriya ya yi amfani da amsa amo a rerawarsa. Misali:

Keluwa da **jo**

Keluwa da **jo**

Tun daga salon rerawa, aka fara samun akasi. Sannan kuma sai salon amsa amo na (**jo)** wanda hakan ya haifar da bamabanci a tsakanin al'ummomin. Domin a tatsuniyar Nijer sai mawarin ya yi amfani da za~en kalmomin kamar haka :

Deluwa da **ce**

Deluwa da **ce**

Wannan ya nuna an sami bambanci daga za~en kalmomi. Sannan kuma da amsa amon na (**ce)** da kuma **(jo),** haka shi ya bambanta tsakanin amsa amo a Nijer da kuma Nijeriya. Saboda haka nan an sami bambanci ta fuskar adabi. A tsakanin tatsuniyar wa]annan al'ummomi. Wannan bambanci ya isa a ce wa]annan al'ummomi abu]aya ne. Domin kusan komai na wa]annan tatsuniyoyi iri]aya ne. Sai dai a iya bugun-gaba a ce, tasirin ma}wabtaka a

tsakanin Hausawan Nijer da wasun su. Ko kuma sauywar bigire, da kuma shekaru masu warwara, shi ya haifar da wasu bambance-bambance a tsakani.

Har ila yau, a wa]annan tatsuniyoyi, an }ara samun wani salon amsa amo. Kodayake, mawari ne ya yi amfani da salon koyi, domin a sami amsa amo. Hakan ya auku ne a tatsuniyar Nijeriya, misali kamar haka :

Kewuwa kewuwa **sho**
Haihuwa ta maja ce,
Kewuwa **sho**,
[aukyai cici na maja ye,
Kewuwa **sho,**
In kin mutu na yayace
Kewuwa **sho,**
In kin mutu ya ya shan yi,
Kewuwa **sho**.

Daga yadda mawari ya za~i amsa amo, za a fahimci a lafazin *Gizo* yana musanya **(D)** da **(K),** sannan kuma yana musanya lafazin **(L)** da **(Y)** haka kuma yana musanya lafazin **(Z**) da **(J)** , wani lokaci a kan sami sauyin lafazin **(J)** da **(Sh)** kusan irin wa]annan su ne mawari ke la'akari da su wajen za~en amsa amonsa.

Har ila yau, mawari ya za~i amsa amo a wajen rerawa ne, domin su dace da muhallin rerawa. Musamman yadda suke da sauyin (**sho)** a maiamakon (**jo) .**

Har ila yau, wani bambanci a nan shi ne, mawarin Nijeriya yana ha]a salo guda biyu, a lokaci guda domin ya aiwatar da salon amsa amo, da salon za~en kalmomi da kuma salon rera wa}a. Kodayake mawarin Nijer ba ya iya aiwatar da haka. Shin wannan gwaninta ce daga mawarin Nijeriya? Mene ne ya kawo

rashin haka daga mawarin Nijer, a nan a iya cewa kodai tasirin shekarun mai warwara, ko kuma tasirin makwabta, ko kuma tasirin mulkin mallaka, ko kuma sauyin bigire.

4.2.6. Za~en Suna

A wannan bigire, mawari yana amfani ne da wannan salon saboda ya za~o sunan da yake ganin ya dace, da tauraro a cikin tatsuniya ko rerawa. A tatsuniyar Ladida Ladiyo, ana iya samun irin wannan za~en suna, dangane da rerawa daga mawari. Mawari yana amfani da salon za~en suna ne, don ya sami dacewa da warwara. misali a tatsuniyar Nijer:-

Dodo Dodo ba ni ce **Fanna** ba,
Fanna tana can **dutsen** ta **ringije**,
Jiki na rairayi }ira ce ta **azurfa**
A gusa in je ba ni ce **Fanna** ba.

Sai ya ce :-

Tsaya ta **gari** shige
Ba da ke nake ba,
Fanna nake nema in kaita gari na,
In sha ta da **romo** sharaf-sharaf.

Idan kula za a iya fahimtar, sunan da mawarin ya yi amfani da shi, ya so ya yi kama da na ma}wabtan Nijer. Ko ba komai ma}wabtaka ta yi tasiri a kan mawarin da kuma ita tatsuniyar.

Kodayake, a wa]annan tatsuniyoyi an sami salon za~en suna. Sai dai wani loto mawari, idan ya zo rerawa yakan sauya suna ta hanyar yadda yake za~en sunan. Musamman wajen suna **Ladi**, sai ana ambato **Fanna** kawai. Amma a

cikin tatsuniyar mawarin ya za~i sunan **Ladi**daban, kuma sunan **Fanna** daban. Amma ta fuskar rerawa sai ya ambaci **Ladi**. Kamar yadda aka zanta da mawarin. Ta nuna ba wani abu ba ne, illa kawai domin rerawar ta yi da]i.

Baya ga haka, akwai kamanni a tsakanin tatsuniyar al'ummomin. Illa sauyin sunaye, wanda shi ma an yi hakan ne, domin rerawar ta }ara tsuma mai sauraron warwara.

Amma a tatsuniyar Nijeriya ga yadda salon za~en suna ta hanyar rerawar misali:-

Dodo Dodo ba ni ce **Ladi**ba
Ladinake nema in kakkarya ta,
In ~a~~alla ta in sha romo.

Sai ya ce:-

Ke yarinya ba da ke nake ba,
Ladinake nema in kaita garina
In kakkarya ta in ~a~~alla ta,
In sha romo.

Daga yadda aka sami wannan rerawa ta hanyar za~en suna, za a iya fahimtar cewa, akwai wasu kalmomi, dangane da rerawar Nijeriya. Wa]anda ba a nuna su ba a tatsuniyar Nijer. Misali:

Ladinake nema in kakkarya ta,
In ~a~~alla ta in sha romo.

Wa]annan kalmomi kamar **nake** da **nema** da **in** da **kakkarya ta.** Sannan kuma da **in** da **~a~~alla ta** da **in sha** da **romo**. Duk wa]annan kalmomi babu

su a tatsuniyar Nijer. Haka ita ma tatsuniyar Nijeriya ba ta da kalmomi kamar su

Fanna tana can **dutsen ta ringije,**
Jiki na **rairayi** }ira ce ta **azurfa**
A gusa in je ba ni ce **Fanna** ba.

Wa]annan kalmomi duk babu su a tatsuniyar Nijeriya. Amma kayan cikin kusan duk sun bambanta da juna. Musamman ta fuskar kalmomin cikin rerawar.

Haka kuma a tatsuniyar Na-goma. Mawarin ya yi amfani da salon za~en suna na }idaya, da kuma suna na za~i kamar **tsuntsun-babaye**. Musamma tun daga farkon tatsuniyar, wajen gano waye yake]aukar tsuntsun mahaifinsu. kamar haka:-

Ni na **]aya**, **ni** na **]aya**,
In ni na ci **tsutsun babaye,**
Ruwa ta fi da ni
Kar ka dawo da ni.

Har zuwa mutum Na-goma sai shi ma ya ce:-

Ni Na **goma**, ni Na **goma**,
In ni na ci **tsuntsun babaye**,
Ruwa tafi da ni
Kar ka dawo da ni.

Ita kuwa tatsuniyar Nijer, ga yadda mawari ya yi amfani da salon za~en suna ta hanyar rerawa kamar haka :-

Ni na **fari**, ni na **fari**,
In ni na ci **tsuntsunwal Baba**,

Hay **tabkin Bandaro** ya kashe ni
Tabkin Bandaro kashe ni,
Kar ka dawo da ni.

A wannan yanayi mawaran sun bambanta, kamar yadda mawari a Nijer ya yi, amfani da sunan }idaya na fari, shi kuwa mawarin Nijeriya, sai ya yi amfani da]aya, haka kuma mawarin Nijer ya za~i sunayen da suka dace da tatsuniyar.

Dangane da wa]annan tatsuniyoyi, an sami salon za~en suna ta fuskar rerawa. Sai dai za a fahimci cewa, kusan an sami kamanni na salon za~en suna, a gaba]aya a cikin tatsuniyar al'ummomi. Kodayake, an sauya wasu sunaye a kusan kowace tatsuniya. Misali a tatsuniyar Nijeriya an yi amfani da:

Ni na **]aya**
Ruwa tafi da ni
Kar ka dawo da ni.

Haka a tatsuniyar Nijer kuwa. An yi amfani da sunaye na abubuwa kamar haka:

Ni na fari
Hay **tabkin Bandaro** ya kashe ni
Tabkin Bandaro kashe ni,

A wannan misalin an kawo **tabki** da **bandaro,** wa]anda babu su a tatsuniyar Nijer. Ita kuwa tatsuniyar Nijeriya, **ruwa** ne aka yi amfani da shi. Sa~anin **tabkin bandaro** da **tsuntsuwal** a tatsuniyar Nijer. Wa]annan kalmomi kusan su ne, suke da ruwa da tsaki wajen bambanta tatsuniyar wa]annan al'ummomi.

Haka kuma an sami wani salon za~en suna. Amma wannan misalin salon daga duniyar mafarki aka samo shi. Yadda mawarin tatsuniyar Nijeriya ya kawo rerawar. Ko kuma a ce duniyar ha]aka. Domin an ha]a ‘yan uwan Na-goma da dodanniya suna musayar zance, a lokacin da suka ha]u da shi. Misali: shafi 226

Daga wannan za~en suna a rerawa, sai ‘yan uwan Na-goma suka koma suka sake kawo wani abincin. Domin neman amincewarta sai ta ce :

Ga **cina** nan !
Na-goma,
Ga **cina** nan !
Ga **shana** nan !
Na-goma,
Ga shana nan !
Madalla dai !
Na-goma,
Madalla dai !
[au wandonka !
Na-goma,
[au wandonka !
Sa rigarka !
Na-goma !
Sa rigarka !
Na-goma.

Saboda haka wannan salon za~en suna, ana samun shi ne kawai a tatsuniyar Nijeriya. Kusan a wannan yanayi babu kamanni a tsakanin tatsuniyar wa]annan }asashe. Ke nan an sami bambanci a wannan salon ta hanyar adabi. Saboda haka me ya haifar da wannan bambanci? Shin nisan kusanci ne da juna, ko tasirin ma}wabtaka da ba}i ?

Daga wannan bayani da aka gabatar, za a iya fahimtar ana samun kamanni da yawa, a tsakanin wa]annan al'ummomi, musamman yadda mawaran suke za~en suna ta hanyar salon rerawa. Kodayake, a wasu muhallan kuwa bambanci aka samu, kamar a tatsuniyar Na-goma wadda ta nuna cewa wannan salon ya yi }aranci a Nijer.

4.2.6.1 Salon bayar da suna

Salon ba da suna wani salo ne da mawari ke }ir}irar shi, kuma shi salon ba da suna salo ne da mawari ke haifar wa domin ya dace da tauraro. Idan mai wayo ne a ga tasirin sunan ya fito da wayo. Sai ya }ara da cewa salo ne sau da yawa yana taimaka wa a iya fahimtar yanayin tatsuniya, watau yadda suna ya fara da kuma sunan da mawari ya sake ba tauraro daga baya.

Wannan ya nuna salon bayar da suna, salo ne da yake tafiya da tauraro, domin su samu dacewa da juna, idan an ce }o}i an sa ran a ga tauraruwar tana da ha}uri da biyayya da kulada gidanta. Haka da zarar an ce *Gizo,* an fatan a ga tauraro mai wayo da hikima da kwa]ayi da shiga-sharo-ba-shanu. Idan kuma an ce *Dodo* an fatan a ga tauraron mai ba da tsoro, da fin-}arfi, idan kuma aka ce dila an fatan a ga tauraro mai basira a cikin sauran dabbobin daji, haka idan aka ce *Sarki* ana so a ga tauraron mai sarauta, da ha}uri da jama'a da kuma nuna }wace da sauransu.

Har ila yau, salon bayar da suna, yana taimakawa mai nazari warwara, ya iya fahimtar nahiya ko ~angaren da wa]annan tatsuniyoyi suka fito. Kodayake,

sanin tarihi zai taimaka wa wannan salon, domin da yawa daga cikin mai sauraron warwara, ba su faye tambaya game da sunaye ba, wanda kuma yana daga cikin salon da za a iya fahimtar ~ur~ushin yanki, ko }asar da wa]annan tatsuniyoyi suka fito. Misali yadda sunaye suka bambanta daga tatsuniyar wa]annan al'ummomi, musammam a habarecn *Sarki* da *Malami*, nazarin ya tambayi mawarin me ya faru suke amfani da dije a maimakon Zina a tatsuniyar Nijer sai ya ce :

'To ai mu nan }asag ga muna]aukar sunan matar manya ad da haka,ba ka ji an ce wa Dijen gala ta mai gari ba, ba ta armen talaka, don talaka cikin wahala noma yake koyaushe, Dije matar manya muke]aukar ta, shi ne kag ga ta armi *Yarima* ko……' Hira da *Makau* (2012)

Har ila yau,, idan an dubi wannan hira za a fahinci cewa, wani lokaci sanin tarihi musamman daga bakin mawarin tatsuniya a kan wani suna yana taimaka gaya misali a tatsuniyar al'ummomin :

Jadawalin Salon ba da Suna a Tatsuniyar Al'ummomin

Nijeriya	**Ma'ana**	**Nijer**	**Ma'ana**
Dodo	*Dodo*	*Dodo*	Bodo/ *Dodo*
Zina	Ado / kwalliya	Dije	Matar manya
Gizo	*Gizo*n tatsuniya	*Gizo*	Gizi *Gizo*
Akuya	*Akuya*	Mushen lakwal	*Malami*n makaranta
Keluwa	Babu	*Akuya*	Kyalla
Sarki	*Sarki*	Jan kuturu	Bature
[an *Sarki*	*Yarima*	*Sarki*	Mai gari
		Dan *Sarki*	*Yarima*/]an mai gari
		Fanna	

Daga wannan jadawali za a iya yarda da fahimtar wasu masana game da cewa salon ba da suna yana taimakawa wajen iya fahimtar yankin da mawari, ko kuma tatsuniyar ta fito, musamman idan an nemi tarihin suna daga bakin mai warwarar ko kuma masani tarihi daga cikin wannan al'umma. Sannan kuma

za a iya fahimtar bambanci, da kuma kamanni daga sunayen da aka rairayo, daga cikin tatsuniyar wa]annan al'ummomi.

4.2.7 Salon Gaba-[aya

Wannan salo ne, wanda yake }unshe da abubuwa da yawa. Domin daga wannan salon ne, mai sauraro da mawari ake iya tantance yankin da mawari yake. Sannan kuma a iya gane sau}i ko tsauri, har da ma }arfin tatsuniya. Salon gaba]aya salo ne da zai ba mai sauraro damar iya fahimtar tatsuniya cikin sau}i. Sannan salo ne da ya }unshi abubuwa kamar :

4.2.7.1 Karin Nahiya

A wannan yanayi mawari yana amfani da karin nahiyar da ya fito, ko ya sani ko bai sani ba. Mai sauraron warwara zai iya fahimtar haka, wajen tsauri ko sau}in harshen mawari, a lokacin da yake gudanar da tatsuniyan. Ana iya fahimtar haka musamman a tatsuniyar Nijer. yadda mawarin ya koro matanin tatsuniyar, ta hanyar amfani da harshensa. Hakan na iya sa tatsuniyar ta zama mai tsauri ga mai sauraro. Misali

> Wagga, wata yarinya ta. Wato tana gidan ubanta, uwatta tam mutu, sai uban ya armo wata macce. Maccen ga da ya armo, wato shi ke nan sai ta zamanto ba ta }amnar]iyag ga,]iyar da ba ta hwaiha ba, sai]iyan da ta hwaihwa taka so.

Idan aka kalli wannan bayani, daga bakin mawari a Nijer, za a fahimci cewa Hausar tana da tsauri ga mai sauraro, musamman wanda ba a nahiyar yake ba. Amma a tatsuniyar Nijeriya ga yadda matanin yake. Misali:

> Wani mutum ne, yana da mata guda biyu da *Bora da Mowa*, kowacce tana da ‘ya, sai mai gidan ya fi son mowa da ‘yarta. Idan ‘yar mowa ta yi fitsari sai ta ce ai ‘yar bora ce.

Idan an gwama wa]annan bayanai, daga matanin tatsuniyoyin al’ummomin biyu. Za a iya fahimtar kowace daga nahiyar da ta fito, dangane da yanayin Hausar da mawari ya yi amfani da ita, ga mai sauraro warwara. Za a gane cewa Huasar mawarin tatsuniyar Nijer tana da nauyi a kan mawarin Nijeriya a wannan muhalli, akwai bambanci na tsaurin harshe a tsakanin mawaran biyu. Wannan a iya cewa tsaurin yana da nasaba da tasirin Turawan mulki. Domin kamar yadda bayani ya nuna, Turawan Faransa suna da tsauri. Kamar yadda Willium (1992), ya bayyana. Wannan na iya zama dalili na samun tsauri a harshen mawaran Nijer. Shi kuwa mawaran Nijeriya ana samun sau}i dalilin zamantakewarsu da Turawan mulki.

Ga wani misali daga mawarin Nijer:-

> Shi ke nan, tac ce sai ta tahi cen ta wankike shi, kuma tahiya ce }as ba ko bisa jakki ba. Shi ke nan yarinyag ga tak kama aniya. Tay yi kuka hat tag gaji.Ga ta zuwa, ga ta zuwa, duk gari in taz zo ta iske tabki, sai tab biya ta tambaya tac ce:
>
> Ku ne, ku ne, Ruwan Bagaji
> Ku ne, ku ne, Ruwan Bagaji,
> Bagajin dalla na ‘yar *Sarki*,
> Anka aiko ni, sai na wanke agalemina,
> Don na yi hitcari.

Daga mawarin Nijeriya:-

> Sai rannan ‘yar mowa ta yi fitsari sai ta ce ai ‘yar bora ce, sai ta je kogin *Ruwan Bagaja* ta wanke wannan kayan fiyanayi, sannnan ta dawo, nan take ba musu ta ce to Inna, ta kwashi kayan shinfi]a ta fita neman *Ruwan Bagaja* domin ta wanke.

Kogi kogi ko kai ne ruwan bagaja,
Bagaja ta ‘yar *Sarki* aka aiko ni, in zo,
In wanke a *Ruwan Bagaja*,

Daga wa]annan misalai za a }ara fahimtar cewa. Karin Harsunan mawaran sun bambanta da juna, an }ara samun wani bambanci a hanyar adabi. Domin a salon gaba]aya, a }ar}ashin karin nahiya yanayin harshen mawaran ya bambanta, yadda tatsuniyar Nijer ta kasance mai tsauri. Ita kuwa tatsuniyar Nijeriya sai ta kasance mai sau}i.

4.2.7.2 Al’ajabi

Al’ajabi abin da yake mai ba da mamaki kamar kogi ya yi magana, ko bishiya ta yi magana da sauransu. Wannan yanayi mawari ne ke kawo wani abu da tunanin mai sauraro ke ganin hakan ba zai yiwu ba, shi kuma mawari sai ya nuna hakan zai iya faruwa. Har ila yau a salon al’ajabi ana duba yadda abubuwa suka faru na mamaki dangane da ayyukan taurari. Ana iya tantancewa haka ne, wajen gwada yuwuwar haka a cikin tatsuniya. Sai ka ga mawari ya mai da shi ya faru. misali a tatsuniyar Nijerya ta *Ruwan Bagaja*. misali

Kogi kogi ko kai ne ruwan bagaja,
Bagaja ta ‘yar *Sarki* aka aiko ni, in zo,
In wanke a *Ruwan Bagaja*,

sai kogi ya ce, ba ni ba ne ki }ara gaba.

A wannan bigire mawarin, ya nuna yadda ake magana da kogi, kuma ya ba da amsa. Haka yake a tatsuniyar Nijer. An sami tabkin yana magana, kamar

yadda yake magana a tatsuniyar Nijeriya. Saboda haka an sami kamanni ke nan. wannan ya nuna a irin wannan yanayi, na al'ajabi al'ummomin suna da abu]aya. Musamman ta yadda aka sami wannan bayani daga tatsuniyar al'ummomin.

Haka kuma a tatsuniyar Na-goma ta Nijeriya akwai wurin da dodanniya take magana, da mutane ta hanyar wa}a. Misali dodanniya ta yi magana ta hanyar wa}a tana cewa :

Kai ! Na-goma
Ba cima ba !
Ba cima ba !
N a goma
Ba cima ba !

Daga wannan rerawa sai, dodanniya ta }ara rerawa ta biyu sai ta ce :

Ga cina nan !
Na-goma,
Ga cina nan !
Ga shana nan !
Na-goma,
Ga shana nan !
Madalla dai !
Na-goma,
Madalla dai !
[au wandanka !
Na-goma,
[au wandanka !
Sa rigarka !
Na-goma !
Sa rigarka !
Na-goma.

A wannan bigire, akwai bambanci ne a tsakanin al'ummomin. An sami kogi yana magana, a tatsuniyat Na-goma ta Nijeriya, amma babu haka a tatsuniyar Na-goma ta Nijer.

Sai dai wani lokaci ana samun daidaito, a tsakanin al'ummomin, misali daga tatsuniyar *Ruwan Bagaja*:

> Yarinya me kika gani a cikin bayana, sai ta ce na ga }wai guda uku, sai ta ce to]auko]aya, ……idan kin ji an ce fasa sai ki fasa……. Sai ta fasa sai ga dukiya da Zinari da azurfa da dawaki da kaya alatu……

A wannan salo na al'ajabi a }ar}ashin salon na gaba]aya. Wanda kusan babu haka, a tatsuniyar Nijer, ta yadda za a yi magana da kogi ko wanin haka, domin ana ganin hakan ba zai yiwu ba. Misali yadda dodanniya take magana, da wani tauraro a duniyar ha]aka. Sai dai hakan ya wanzu a tatsuniya guda]aya. Watau tatsuniyar fanna. Samun salo guda a tatsuniya Nijer, zai yi wuya ya zama dalilin da zai kore waccen dangantaka ta farko, ko kuma tarayya ta asali.

Haka kuma hirar *Gizo* da]an *Akuya*, a wa]annan tatsuniyoyi an iya samun zantawa a tsakanin *Gizo* da]an *Akuya*. misali:

> *Gizo* ka ga da ba haka na yi ba, da kai ne sai dai na koma da wunya, amma bari mu raba tare, suka raba kowa ya]auki nashi, sannan suka kama hanyar dawowa gida.

> A duk lokacin da aka kawo musu abinci, sai a ce ga shi na ku duka ne, sai abokin tafiyar *Gizo*, wato Namuduka sai ya ce ka ji ko, ba na ba}i ba ne, Namuduka ne, ka ga ni ke nan, sai ya]auke ya cinye, ya hana *Gizo*, har *Gizo* ya rame saboda yunwa.

A nan an sami *Gizo* na hira da]an *Akuya*, a tatsuniyar Nijeriya da Nijer. haka kuma a tatsunyar Na-goma da tatsuniyar *Bora da Mowa, d*uk sun }unshi irin wannan salo na al'ajabi. Saboda haka wannan ya da]a tabbatar mana da cewa, Nijeriya da Nijer abu guda ne, mulkin mallaka ya raba su. Musamman ta yadda aka sami irin wa]annan kamanni, na kusa da juna, a tatsuniyar al'ummomi.

4.2.8 Adon Harshe

A wannan muhalli na salon adon harshe. ana }o}arin a nuna yadda aka yi wa harshe ado ko kwalliya da wasu abubuwa. kamar siffantawa ko kamantawa ko alamtarwa ko mutuntarwa ko dabbantarwa da sauransu. Kelley (1990) da Gusau (2000) da Nicholas da Alan (2009) da Garba (2011), da Yamada (2014) sun bayyana adon harshe da yi ma zance kwalliya don ya }ara armashi. Wannan yasa bincike zai lalubi, wa]annan abubuwa da suka ji~anci yi wa harshe ado a cikin tatsuniyar al'ummomin. Misalai :-

4.2.8.1 Sifantawa

Sifantawa ita ce ana]aukar darajar wani abu a ba wani kai tsaye, yadda za a }awata shi kowa ya ganshi zai ga ne. Har ila yau, sifantawa ana amfani da wani yanayi ne a sifanta mutum da dabbobi ko }wari ko tsuntsaye, haka Kelley (1990) da Gusau (2000) da Nicholas da Alan (2009) sun nuna yadda

sifantarwa take a tatsuniya ta yadda mawari zai yi amfani da wasu sifofi na wata halitta sa~anin ta mutum a sifanta mutum da ita.

Haka yasa ake iya samun sifantawa a tatsuniyar Nijer ta *Deluwa* :

Shi ke nan sai ya haifi yarinyar shi mace **kyakkyawa**

haka a tatsuniyar Nijeriya a nan an bayyana *Keluwa* da cewa:

sai ya haifi yarinyar **jawur** gwanin **kyau**

haka kuma a tatsuniyar Nijer na *Sarki* da *Malami*, an nuna cewa a lokacin cilikkowa suka tafi neman tumun gero, sun sauye suka koma 'yan mata **kyawawa** haka a tatsuniyar Nijeriya hakan ya faru misali kamar haka sai ga 'yan mata masu **kyau** sun ~ullo.

Wannan ya nuna an sami kamanni ta fusakar sifantarwa a tsakanin Nijeriya da Nijer a wa]annan tatsuniyoyi.

Haka kuma a tatsuniyar *Keluwa* ko *Deluwa* a lokacin da *Gizo* ya je bara, sai ya ga wata yarinya, ya tafi zai ba saki labari. Misali :

Shaiki na ga wata yarinya ***kyakkyawa***.

An nuna siffantawa a wadannan tatsuniyoyi. haka kuma a cikin wadannan tatsuniyoyir, har wa yau, amma ta Nijeriya a lokacin da mijin matar ya haifi yarinya, misali:

Da lokacin haihuwa ya yi, sai ya haifi yarinyarsa ***jajir da ita kamar tsada*** .

Haka kuma a tatsuniyar macijiya da *Yarima* ta Nijeriya an sami sifantarwa, musamam a lokacin da maman dije ta ha]iye ta sai ta yi wani **haske** sai kuma lokacin da aka zo fage wajen za~e, sai ga wata **kyakkyawa** ashe Dije ce.

Haka kumaa wadannan tatsuniyoyi na *Keluwa* a Nijeriya da kuma *Deluwa* a Nijer an sami abubuwa iri]aya wajen sifantarwa, wanda haka ya zama ke nan an sami daidaito ta fuskar adabi a wannan muhalli, watau a kusan duka tatsuniyar }asashen an sami sifantarwa a mafi yawa da tatsuniyansu.

4.2.8.2 Tamka

Tamka a tatsuniya ita ce a nuna kamanni na wani abu da wani mai kyau, misali a ce jawur kamar rana. A tatsuniyar *Bora da Mowa*, za a iya samun yadda haka ya kasance, musamman lokacin da aka ce yarinya tana wanke tsohuwa a tatsuniyar Nijer misali :-

> Shi ke nan yarinya tana zoza ban tsohuwag ga, sai ban tsohuwag ga ya~ ~urme, ***awa tukunyal }asa***, sai hannun yarinya ya shige ban tsohuwa,

Saboda haka an sami tamka.Alokacin da mawari ke cewa bayan tsohuwa ya ~urme (**awa**) wadda take]aukar (**kamar**) a daidaitacciyar Huasa.

Haka kuma a lokacin da }wai ya fashe an sami wani abu na adon harshe a tatsuniyar Nijer. Misali:-

> buga shi ke da wuya sai ga ra}uma dubu da shanu dubu da awaki dubu dawaki da dama da duk wata bisa mai unhwani ga bil-adama, ***awa wal}iya*** duk ya hito daga cikin]an }wan nan na wag ga]iya ne wadda ba so.

Haka kuma

> can da jimawa sai bai ya hude, ***awa mi***? sai tac ce ke ga abin da nika guda ko, na ce ban yi miki wanka kin ce, sai na yi, ina ruwana, tun da ba ban uwata yah bu]e ba.

haka kuma a tatsuniyar Nijer ta *Deluwa* akwai inda ake samun adon na tamka a lokacin da mahaifin *Deluwa* ya dawo sai yake cewa :

sun ga kin yi kyawu **awa matar mushen lakwal**

Haka kuma a tatsuniyar Nijeriya ta macijiya da *Yarima*, akwai in da ake kamantarwa da ‘yar macijiya lokacin da ta ha]iye ta:

sai Dije ta koma **kamar ba ita ba**

haka a tatsuniyar *Ruwan Bagaja*, a lokacin da ‘yar mowa ta fasa }wai sai ta sami wa]ancan kayayyaki, ta ci sai aka nuna cew ta yi kyau **kamar me**

A ~angaren tamka an sami abubuwa da dama, wa]anda suka nuna kamanni da juna a tsakanin wa]annan al’ummomi, wannan ya nuna dangantaka ta adabi a tsakanin wa]annan al’ummomi. Kamar yadda aka gani a bayanin da aka yi.

4.2.8.3 Kwalliya

Kwalliya a tatsuniya ita ce sanya daraja ga wani abu, ta hanyar mai da shi mai rai, idan ba mai rai bane, a ba shi daraja ta mai rai. Masana na bayyana kwalliya musamman a tatsuniya, kamar su Kelley (1990) da Gusau (2000) sun

bayyana cewa ana samun haka ne domin a }ara wa abu kyau ta hanyar ba shi daraja walau wannan abin mai rai ne ko mara rai, haka ita ma Connie lee (1981) da Nicholas da Alan (2009) sun bayyana kwalliya da cewa }awata wani mai rai ko mara rai }ima da daraja musamman a tatsuniya.

Tatsuniyar Nijeriya da ta Nijer an sami irin wannan kwalliya misali a tatsuniyar Ladi da Fanna, duk an sami kwalliya ta amfani da *Dodo* a lokacin da maman Ladiyo ta je wajen *Dodo*. Misali:

> ***Dodo*** na zo ne ka taimaka min ka kashe wata yarinya,
> shi ke nan sai ***Dodo*** ya ce to

haka kuma a tatsuniyar Nijer an yi kwalliya da rajiya misali:

> shi ke nan da suka isa ga **rijiya** sai da ta hangi
> babu kowa sai ta ingiza ta **rijiya**.

Har ila yau, an }ara samun kwalliya, musamman a tatsuniyar Nijeriya da Nijer ta *Ruwan Bagaja*, duk an sami kwalliya, kamar **kogi** yadda ake magana da shi, da kuma yadda **dodanniya** ta ke wa}a.

4.2.8.3.1 Abuntarwa

Abuntarwa tana nufin abu marar rai a mayar da shi abu mai hankali kamar yadda mutane suke. A wannan yanayi an sami abubuwa kamar haka. Baya ga tamka kuma an sami kwalliya, misali a lokacin da aka yi kwalliya da **}wai,** a matsayin wata al}arya mai]auke da wasu yankin al'umma, an lissafo jama'a

daban-daban a cikin wannna }wai. Amma duk wannan ya faru ne a tatsuniyar Nijeriya da Nijer. Wasu kuma kamar **}wai** a tatsuniya Nijeriya.

Har ila yau, abuntarwa tana tafiya ne kusan tare da kwalliya, yadda ake]aukar macijiya a matsayin mai hankali kamar mutum a cikin tatsuniyar *Yarima*. Sannan aka yi kwalliya da **macijiya** da kuma **rijiya** da kuma **takobi** duk an nuna wa]annan a matsayin kwalliya ne a cikin wannan tatsuniya.

Duk wa]annan kalmomi na adon harshe an yi amfani da su, a kusan duka tatsuniyar al'ummomin. Kuma an yi hakan ne domin yi wa harshe ado. Haka kuma wannan ya }ara nuna cewa, Nijeriya da Nijer }asa]aya ce. Sai dai kawai wani abu ne ya raba su. Baya wuce Turawan Mulkin Mallaka ko kuma tsawon zamani na rabuwa, ko kuma zamantakewa da ba}i.

4.2.8.4.2 Mutuntarwa

Mutuntarwa ita ce a mutunta wani abu da ba shi da rai ko hankali, sai a ba shi matsayin mai hankali ko mai rai. Misali a ce bukka na magana da sauransu. Kodayake, an sami mutuntarwa a tatsuniyar *Bora da Mowa* a tatsuniyar al'ummomin. Domin an mutuntar da **tabki** ko **kogi** a matsayin mutum. A lokacin da tabki ake magana da shi ana tambayar shi. Misali:-

> Kogi kogi ko kai ne ruwan bagaja,
> Bagaja ta 'yar *Sarki* aka aiko ni, in zo,
> In wanke a *Ruwan Bagaja*,
> ***sai kogi ya ce, ba ni ba ne ki }ara gaba***.

Hakan ya faru a tatsuniyar Nijeriya ta *Ruwan Bagaja*, yadda aka mutuntar da kogi a matsayin mai magana da mutum misali daga tatsuniyar Nijer :

Ku ne, ku ne, Ruwan Bagaji
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke agalemina,
Don na yi hitcari.

Wannan ya nuna cewa da Nijeriya da Nijer musamman ta fuskar adabi suna kamanni da juna. Koda za a sami wani bambanci baya wuce ba mai yawa ba ne.

Har ila yau, a tatsuniyar Na-goma ta duka al’ummomin. Akwai inda aka mutuntar da kogi ana yi masa magana, domin ya nuna mai gaskiya a tsakanin ‘ya’yan maharbi. Misali:

Ni Na fari, ni na fara,
In ni na ci tsuntsunwal Baba,
Hay tabkin Bandaro ya kashe ni
Tabkin Bandaro kashe ni,
Kar ka dawo da ni.

Ga misali daga Nijeriya :

Ni Na goma, ni Na goma,
In ni na ci tsuntsun babaye,
Ruwa tafi da ni
Kar ka dawo da ni.

Haka kuma daga wa]annan misalai na matanin wannan rerawa, sun bayyana cewa akwai kamanni na mutuntarwa a tsakanin wa]annan al'ummomi, kamar yadda aka gani a bayanin da aka yi a sama.

Har ila yau, dangane da mutuntarwa, akwai muhallin da dodanniya take magana, ko kuma rerawa a tsaninta da 'yan uwan Na-goma. Misali daga tatsuniyar Nijeriya : kamar yadda ya gabata a shafi na 226

Kai ! Na-goma
Ba ci ma ba !
Ba ci ma ba !
N a goma
Ba ci ma ba !

Daga wannan rerawa sai, dodanniya ta }ara rerawa ta biyu sai ta ce :

A duba shafi na 226

A wannan yanayi an iya cewa an sami bambanci, a tsakanin tatsuniyar wa]annan al'ummomin, tatsuniyar Nijer babu wannan mutuntarwar. Haka ya faru ne a tsakanin dodanniya da 'yan uwan Na-goma.

Har wa yau an sami wani mutuntarwar a tatsuniyar *Gizo* da [an *Akuya*, wanda idan mutum ya ji hirar da ke tsakanin *Gizo* da [an *Akuya*, mai sauraron warwara na iya]aukar cewa mutane ne ke hira, domn an mutuntar da dabba da }waro a tsayin mutane. Musali :

> *Gizo* ka ga da ba haka na yi ba, da kai ne sai dai na koma da yunwa, amma bari mu raba tare, suka raba kowa ya]auki nashi, sannan suka kama hanyar dawowa gida.

Haka kuma a wani }aulin ga yadda hirar tasu ta kasance.

> A duk lokacin da aka kawo musu abinci, sai a ce ga shi na ku duka ne, sai abokin tafiyar *Gizo*, wato Namuduka sai ya ce ka ji ko, ba na ba}i ba ne, Namuduka ne, ka ga ni ke nan, sai ya]auke ya cinye, ya hana *Gizo*, har *Gizo* ya rame saboda wunya.

Har ila yau,, a wannan muhalli an sami kamanni, a tsakanin tatsuniyar wa]annan al'ummomi, a tatsuniyar *Gizo* da [an *Akuya*. ta yadda mawrin ya mutuntar da su, a lokacin da suke hira. Mai sauraro na iya]auka mutane ne ke zance a tsakaninsu. Musamman ga wanda aka yanko mai zancen kai tsaye, ba tare da ya san mene ne ake magana a kai ba.

4.2.8.4 Alamtarwa

Alamtarwa a tatsuniya ita ce a kwatanta muryar yaro da babban mutum, a sauya muryar babba da ta yaro, sannan a]auka a matsayin wannan murya ita ce ta wannan babban. Har wa yau, alamtarwa shi ne ana bayyana wani abu ta alama da wani, wanda da an ji ko gani an san ana alama ne da wani ta hanyar wannan.

Ana iya jin]uriyar haka a tatsuniyar Nijeriya kawai. Tatsuniyar *Keluwa* ta Nijeriya, an nuna haka lokacin da *Gizo* ya ga wannan yarinya, sai ya tafi gidan *Sarki*, domin ya fa]a masa abin da ya gani, sai mawarin ya alamta muryar yaro }arami da ta *Gizo*, ga misali:

Gizo: Shaiki shaiki, Kunnenka nawa
Sarki: Biyu
Gizo: {ara biyu ka sha yabayi.

Baya ga wannan sai kuma, a lokacin da *Gizo* ya zo, ya nemi *Keluwa* ta bu]e masa }ofa, ta yin amfani alamar tsamin baki, kamar yaro wanda ya fara koyon magana. misali:

Ke wuwa ke wuwa sho
Haihuwa ta maja ce,
Ke wuwa sho,
[aukyai cici na maja ye,
Ke wuwa sho,
In kin mutu na yayace
Ke wuwa sho,
In kin mutu ya ya shan yi,
Ke wuwa sho.

4.2.8.5 Yanayin Jumla da Kalma

A wannan bigire, ana kallon yadda mawari, ya tsara jumla ko kalma a cikin matanin tatsuniyarsa.Wannan ke ba da damar, a dubi yadda mawari ke za~en kalmomi. Ana aiwatar da haka ne, domin a fahimci mawarin, shin! yana amfani da kalmomi tsofaffi ne, ko kuma ba}in kalmomi yake amfani da su a cikin tatsuniyarsa.

Har wa yau yanayin kalmomi a tatsuniya, wata hanya ce da ake iya gane, yadda mawari ke kaifafa tunani, wajen sanya kalmomi masu tsuma jiki ga mai sauraron warwarar tatsuniya.

Amma a tatsuniyar Nijeriya kusan a iya cewa, mawaran tatsuniyar ya fi amfani da sau}a}an jimloli kuma gajeru. misali

> wani mutum ne dai , yana da ‘ya’yansa guda goma, kullum idan ya je farauta, ya kashe tsuntsun, sai yaran shi ya]auke ya gasa, kullum haka, sai rannan ya ce, aje kogi a yi rantsuwa, don a gane waye yake cinye masa tsuntsu.

Amma a tatsuniyar Nijer jumlolin da kalmomin suna da tsauri, ga mai sauraron mawarin tatsuniyar. Misali.

> Sai mutumin ya zo, yana hwa]a, kowa ya} }yale shi, suka }i hwa]i. sai yac ce, to in bak kwa hwa]i ba, yanzu a kai ku bakin rawhi. Wanda yac cinye tsuntsunwal nan, ruwa ya cinye shi.

Amma a tatsuniyar Nijeriya ga misali:

> Wannan wani mutum na da iyalinshi yana tahiya kamun tsuntsu. Da ya je kullum kamun tsuntsu, sai ya kama tsuntsu guda, idan ya aje ta sai wani dagga cikin]iyan mutumin sai ya cinye tsuntsuwal wannan, gudai,

> Haka kuma a tatsuniyar Nijer ta *Bora da Mowa* misali.

> Sai anka ce yarinya ba nan na ba. Sai tac ce wallahi nisa, ag garai su inna ad da wanga abu. Ni ga ni na taho kwana na biyu, duk inda nit tambaya sai a ce ba nan na ba, kai ni gida nika komawa, har yanzu ban kai ga gari ba.

Haka kuma a tatsuniyar Nijeriya ana samun jumloli masu sau}i, amma tatsuniyar Nijer tana tafiya ne da jumloli masu tsauri, da kuma wuyar ganewa ga mai sauraron mawari. Amma kuma an fi samun kalmomi tsofaffi a

tatsuniyar Nijer. Ita kuwa tatsuniyar Nijeriya, an fi samun kalmomi sau}a}a. kamar yadda aka bayyana a sama.

4.2.9 Murya

Murya a tatsuniya tana nufin muryar da mai sauraro yake ji, a lokacin da ake gudanar da tatsuniya, sannan muryar tana iya kasancewa ta babba ko yaro ko mutum ko dabba. A lokacin da mai sauraron tatsuniya ke sauraron mawari, yana]auka cewa, duk muryar da yake sauraro ta mawari ce. Musamman idan an sami gwanin warwara. A wannan lokaci muryar da ake sauraro ta tauraro ce, ba mai warwara ba. domin ana iya amfani da muryar tauraro, a matsayin muryar mawari mai sauraron warwara yana jin murya daga bakin mawari. Wannan murya ba ta mai warwara ba ce, ya ara ne yake amfani da ita wajen warware taurarinsa a cikin tatsuniyansa.

Murya a tatsuniya ita ce wadda ake sauraro amma ba a ganin mai ita, sai dai wakilin muryar. Murya ita ce wadda ta iya tantance nau'in tauraron da aka ari muryarsa ake yin warwara da ita. Kodayake, sai dai murya tana iya zama kowace iri walau a ji ta da sigar ban tausayi ko tsoratarwa ko kuma raini ko iko da sauransu. Wannan ya tabbabtar da murya a tatsuniya da cewa kowace irin murya aka ji walau tausayi ko tsamin baki ko iko ko ma kowace iri. To wannan murya, murya ce da aka ara daga tauraro domin nuna wani aiki na wannan tauraron.

Ana iya jin]uriyar haka a tatsuniyar mai mazare, a lokacin da *Gizo* ya zo zai ba *Sarki* labarin abin da ya gani a gidan tsohuwa:

Gizo:	Shaiki shaiki, Kunnenka nawa
Sarki:	Biyu
Gizo:	{ara biyu ka sha yabayi.

(Yahaya, 1974)

Haka kuma a tatsuniyar *Gizo* da mace mai sa

Gizo :	Ashe {o}i ba ki shona, Kika }yale ni za a kashe ni.

(Gusau, 2000)

Daga wannan misali za a iya fahimtar cewa, mawari ya ari murya, a lokacin da *Gizo*, yake }o}arin bayyana wa *Sarki* labarin yarinyar mai mazare. Sau da yawa mai sauraron warwara, zai]auka cewa wannan murya ta mawari ce. Musammam idan an sami gwani warwara. Wannan murya ta mawari ce yake zance da muryar tauraronsa.

4.2.10 Mawari

Mawari shi ne, wanda yake habarta tatsuniya, yana iya kasancewa na miji ko mace. Sannan mawari shi ne mai gudanar da warwara, tare da masu sauraro suna sauraro, kuma shi ne ka]ai yake iya]aure *Gizo*, idan tatsuniya ta kama ba a lokacinta ba. mawari shi ne mai bu]e tatsuniya, ta amfani kalmomin, *'Ga ta nan ga ta nan ku'* sannan shi ne, mai rufewa ta hanyar amfani da kalmomin *'{urungus'*

Saboda haka ina ganin mawari shi ne wanda mai saurron warwara ke]auka a matsayin mai ba da labari, ko kuma a iya cewa akwai mawari nau'i biyu, akwai wanda yake bayar da labari a cikin labari da kuma mai bayar da labari a bayan labari. Duk da haka ana iya fahimtar mawari ta hanyoyi guda biyu, ko dai a iya fahimtar mawari a matsayin mutum na farko mai magana, ko kuma a matsayin mutum na biyu mai warwara. Nazarin yana fahimtar cewa mawari shi ne, wanda yake habarta tatsuniya ta hanyar amafani da taurarinsa wajen sarrafa su, da kuma amfani da muryar da yake bu}ata, domin ta dace da yanayin tauraraonsa.

Wannan ya nuna mana, mawari shi ne, mai labarta tatsuniya, a lokacin da mai sauraro ke sauraron warwara daga bakinsa. Haka kuma shi ne wanda ke fitowa a matsayin mutum na farko ko kuma mutum na biyu ko na uku a cikin tatsuniyansa.

Har ila yau,, mawari shi ne mai jan ragamar taurari, a duk lokacin da aka ga tauraro ya aikata wani aiki, mai sauraro na iya fahimtar cewa wannan shi ne mawari. Koda kuwa ya fake bayan tauraro, yana amfani da siga ko wani nau'in hali na wannan tauraro.

Wannan zai iya ba da damar cewa, wanda duk yake ba da tatsuniya, jama'a na sauraro a wani bigire da lokaci kuma na musamman wannan shi ne mawari Ko da kuwa ya shiga rigar tauraronsa, sai ya }yale mai sauraron warwara da

tauraro. Sau da yawa yana da wuyar gaske mawari ya yi amfani da mutum na farko, ba tare da ya ha]a tatsuniyansa da mutum na biyu ba ko uku ba.

4.2.10.1 Muryar Mawari

Muryar mawari ita ce muryar da ke fito wa a matsayin muryar mai warwara a cikin tatsuniya ko kuma a bayan tatsuniya. Baya ga haka kuma akwai muryar taurarin cikin tatsuniya. Wannan murya tana iya kasancewa, a kan kowane irin nau'i na halayyar mutane. koda wannan murya tana mai kasancewa mai ba da tausayi, ko raini ko nuna isa, ko ban tsoro da sauransu. Domin sau da yawa mai sauraron muryar mawari, yakan]auka cewa, duk tatsuniyar da ya ji muryar mawari ce. Wannan ba muryar kowa ba ce illa muryar mawari. Masana irin su Sulaiman, (2008) da Mukhtar, (2004) sun nuna cewa mawari ba a iya ganin shi, koda kuwa an ji da]in tatsuniyar, komi da]in murya a tatsuniya mawari ne ya shiga rigar tauraronsa. Ga misali :

> Wata ce dai wata ce dai ita da mijinta tun suna saurayi da budurwa sai suka yi aure, kuma aure irin na so. Suna nan, suna nan sai ta sami ciki wata uku, sai ta ga ita ba za ta iya zama zama da shi ba. Ta gaji da zama da shi, sai ta ce ita ya za ta yi ta rabu da shi, sai ta je wajen iyayenta, sai iyayenta suka ce ba za su raba ta da mijin nan ba, tun da tana da ciki wata uku, ita kuma ta ce lallai sai ta rabu da shi, amma kafin ta rabu da shi, sai ta rabu da wannan cikin na jikinta, shike nan sai iyayenta suka ce ba haka ba ne, ta ha}ura ta zauna, sai ta ce ita ba za ta ha}ura ta zauna ba.

Daga misalin da aka bayar a sama da wanda aka]auko daga tatsuniyar *Keluwa* ko *Deluwa*, za a fahimci cewa tana]auke ne da murya. Muryar da ba a iya ganin mai ita. Tatsuniyar *Keluwa* ko *Deluwa* tana da murya, wadda wani ke ya fawa, yana yin warwara. Kamar yadda za a ba da wani misali.

> Tun da mun zo yana da kyau mu sake sunaye, ka ga nan ba garinmu ba ne, sai abokin tafiyar *Gizo* ya ce to ni zan fara, sai *Gizo* ya ce to, sai ya ce ni sunana Namuduka, sai *Gizo* ya ce to ni sunana ba}i.

Daga yadda muryar ke nuna wa, akwai mai koyan yadda taurarin ke magana. Amma ba a ganin mai muryar , sai dai muryar ce ke fitowa daga bakin wani wanda yake aro.

> Sai yaz zo mai daidai tsakac cinya, na shidda yaz zo sai tabki yaz zo mai bakin tsatso, haka shi ma nab bakwai yaz zo mai bakin ciki, na takwas taz zo mai bakin wuya,]an auta }arami yaz zo yac ce :

Saboda haka daga misalan da aka ba da, za a iya fahimtar cewa, tatsuniyoyin al'ummomin suna tafiya tare da murya. Sai dai wannan murya ta mawari ce, Idan an kwatanta wa]annan misalai, za a fahimci cewa a tatsuniyoyin al'ummomin akwai murya. A lokacin da ake gudanar da tatsuniyar, ita ce muryar mawari.

4.2.10.1.1 Mawari a Cikin Tatsuniya

Mawari yana kasacewa a cikin tatsuniya ne, ta hanyar warware tatsuniyarsa. tare da hana tauraro ya ci karensa ba babbaka. Koda an ji muryar mai warwara ba shi ba ne, saboda haka mawari yana shigewa cikin tatsuniya ne da sifofi na taurarinsa. A wannan muhalli koda tauraro ya ari muryar mawari. Saboda haka ana iya cewa mawari a cikin tatsuniya. Shi ne hana taurari dama, su bayyana kan su, ta hanyar sifar da suke da ita a cikin tatsuniyar. Wannan sifa a murya ce ko a wani aiki, ko a wani hali da sauransu. Misali :-

To in bak kwa hwa]i ba, yanzu a kai ku bakin rawhi.
Wanda yac cinye tsuntsunwal nan, ruwa ya cinye shi.

A wannan misali natatsuniyar Na-goma. Za a fahimci cewa muryar mahaifin su Na-goma ne. Ba wai muryar mai warwara ba ne, domin shi mai warwara yana bayan fage. Ya }yale taurari ne su bayyana kan su. Yadda mai sauraron warwara, zai iya rabe tsakanin taurari, musamman dangane da muryoyinsu. Sannan kuma, wani abin lura a nan shi ne, za a fahimci sau da yawa ana amfani da lamirin mutum mai magana. Misali

In bak kwa hwa]i ba, yanzu a kai ku bakin rawhi.
Wanda yac cinye tsuntsunwal nan, ruwa ya cinye shi.

Har ila yau,, idan aka dubi tatsuniyar *Bora da Mowa*. Ana iya samun kwatankwacin haka. Ana amfani da muryar mawari a cikin tatsuniya. Ana nuna cewa ga mai warwara. Wanda yake bayyana taurarinsa, da irin sifofinsu misali.

Sai tsohuwag ga tac ce, haba yarinya to dibo min ban nan mi kikka gani, tac ce rufewa nag gani, to bu]e mi kig gani tac ce taskira, tac ce]auko taskiran nan, bu]e, da tab bu]e sai tag ga]iyan }wai shidda, }wan ga]auki ki tahi da shi, in kik kai ga daji, kic ce in hwashe da kij ji an ce hwashe to kar ki hwashe, amma in kij ji an ce an shu, sai kih hwashe.

Saboda haka tun daga lokacin da mai warwara ya fara da cewa:-

Sai tsohuwag ga tac ce, haba yarinya to dibo min ban nan mi kikka gani, tac ce rufewa nag gani.

A nan ke nan akwai mai ruwaito zancen tsohuwa, idan kuwa akwai wanda yake ruwaito maganar tsohuwa. Wannan ita ce muryar mawari a cikin tatsuniya. Domin waye yake fa]in abin da tsohuwa take cewa, a lokacin da suke magana da Bora. Saboda haka a iya cewa rawi a tatsuniya shi ne, muryar mawari a cikin tatsuniya.

Haka kuma wani lokaci a tatsuniya, ana maimaita kalmomi, tare da amfani da dirka, ana yin haka ne ta hanyar tabbatar da cewa mawarin yana nan a cikin tatsuniya. Misali

Gizo ne dai *Gizo* ne dai.
Ko kuma
Shike nan dai shi ke nan dai.

Wa]annan kalmomi, idan an lura sosai, za a iya fahimtar mawari ne, yake }o}arin tabbatar da, wani zancen da, wani tauraron shi, zai aiwatar a cikin tatsuniya. Haka kuma wani lokaci za a ji mawari a cikin tatsuniya, ya fara da cewa:-

Wani mutum ne dai da ‘ya’yansa guda goma, shi ke nan.
Kullum idan na dawo daga harbi ina kamo tsuntsun…

A wa]annan tatsuniyoyi na Na-goma, za a fahimci mawari, zai ba da tatsuniyar wani mutum domin ya fara da wani lafazi ***wani mutum ne dai;*** wannan wata alama ce ta nuna za a habarta tatsuniyar wani mutum. Wanda haka na sa jama’a su saurara su saurari me wannan mutumin ya yi. Akwai

mai ba da warwarar ke nan a tatsuniya. Wannan ita ce muryar mawari a bayan tatsuniya.

Kodayake, daga misalan da aka bayar, na wasu tatsuniyoyin da aka yi bayani. Za a fahimci ana samun muryar mawari a bayan tatsuniya a Nijeriya da Nijer. Bayani da aka yi, ya nuna kusan a yanzu, babu wani bambanci na muryar mawari a bayan tatsuniyoin al'ummomin. Wannan ya nuna cewa da Nijer da Nijeriya abu ne guda. An sami wasu alamomi wa]anda suke kama da juna a cikin tatsuniyoyin al'ummomin.

4.2.10.1.1.1 Lamirin Mutum na Farko

Mutum na farko yana kasancewa ne a cikin tatsuniya, ta yadda mawari ke amfani da tauraro. Yana magana da harshenshi a cikin tatsuniya, a wannan lokacin ne mawarin kan kasance cikin tatsuniyan. Ta hanyar amfani da lamirin mutum na farko. Ana iya samun haka a tatsuniyar Nijer ko Nijeriya misali :

Ni sunanna ba}o, kai kuma sunanka ba}i.

Saboda haka daga wannan misali za a fahimci an yi amfani da lamirin mutum na farko **(ni)** a cikin tatsuniyar Nijer, na Na-goma misali.

Ni Na-goma
In **n**i na ci
Tsuntsuwal bba
Da kuma in da sauran ke fa]in:
Ni Na fari
Ni na fari
In **ni** da ci
Tsuntsuwal baba.

A bayanin wa]annan tatsuniyoyi, mawarin ya nuna yadda ya yi amfani da, lamirin mutum na farko **(ni)** a cikin wa]annan tatsuniyoyin da aka ba da misali.

Saboda haka daga wannan bayanin za a fahimci cewa, an yi amfani da lamirin mutum na farko a cikin tatsuniya. Kodayake a wannan misalin daga wa}ar su Na-goma, haka yake a tatsuniyar Nijeriya. wannan ya nuna a wannan ~angaren babu wani bambanci a tsakanin tatsuniyar wa]annan al'ummomin.

Haka kuma a tatsuniyar Nijer ta Ruwan Bagaji, an nuna haka misali :

> **(Ni)** na yi hitsari a agalemin baba, sai aka ce in tafi in wanke

Har ila yau,, a tatsuniyar *Deluwa* misali:

> **(Ni)** ba taguwa ba na]auki ciki, sannan kuma **(ni)** ba mace ba, ina **ni** ina]awainiyar ciki

A wannan misali da aka bayyana, an nuna yadda mawarin ya yi amfani, da lamairin mutum na farko, watau **(ni)** a cikin tatsuniyarsa.

Haka kuma a tatsuniyar Nijer ta Sarauta da *Yarima*, an nuna haka misali:

> Lokacin da aka yi shela, za a za~i wadda *Yarima* zai aura, sai mahaifiyar Zina ta ce **(ni)** za a yi ma wula}anci, sai ta ha]iye Zina ta dawo mai kyau.

Wa]annan tatsuniyoyi mawarin, ya nuna lamirin mutum na farko, watau **(ni)** a cikin tatsuniyar kamar yadda aka gani a matanin tatsuniyar.

Har wa yau, a tatsuniyar Nijer ta Ruwan Bagaji misali:

Ku ne ku ne ruwan bagaji
Aka aiko **(ni)** ,in zo in wanke
Don **(na)** yi hitsari.

Haka a tatsuniyar Nijeriya an sami irin wannan ga misali:

Kogi kogi
ko kai ne *Ruwan Bagaja*
aka aiko **(ni)** in zo in wanke
a *Ruwan Bagaja*.

Haka a tatsuniyar Ladiko fannan misali:

Dodo ba **(ni)** ce Ladiba

A Nijer kuwa

Dodo ba **(ni)** ce Fanna ba

A wannan bayanin da aka gabatar, an nuna yadda mawarin, ya yi amfani da lamairin mutum na farko, a cikin tatsuniyar, watau **(ni)** a cikin wannan wa}ar ta tatsuniyar. Tun daga Tatsuniyar *Ruwan Bagaja* ko Bagaji, har zuwa ta kishiyoyi da sauransu.

Saboda haka an sami kamanni, amma bambancin da ke ciki a tsakanin Nijeriya da Nijer, a wajen mutum na farko, a cikin tatsuniyar al'ummomin, ba shi da wani yawa. Saboda haka an ji]uriyar mutum na farko a cikin tatsuniyar al'ummomin.

Har ila yau,, ana iya samun mutum na farko a cikin tatsuniyar Nijer a *Gizo* ya tafi neman sanan'a misali:

Gizo ya dawo ya tafi wajen *Akuya* sai ya ce mata ai]anta ya mutu, sai *Akuya* ta ce **(ni)** *Gizo* zai yi ma wayo, ai bai isa ba.

Daga misalan da aka bayyana, za a fahimci cewa, a tatsuniyar Nijer an sami mawari yana amfani da mutum na farko, watau **(ni)** a mafi yawa daga cikin tatsuniyar. A tatsuniyar Nijeriya kuwa, mawarin shi ma yana amfani da lamiirin mutum na farko. Wannan ya nuna ke nan ana jin]uriyar lamirin mutum na farko a kusan duka tatsuniyoyin al'ummomin.

4.2.10.1.1.2 Lamirin Mutum na biyu

Har ila yau, ana samun mutum na biyu, a lokacin da mawari yake warwara. Misali daga tatsuniyar al'ummomin:

Sai tsohuwa ta ce **(ke)** yarinya zo ki cu]a ni, sai yarinya ta ce to

A wannan misali da aka bayar, za a fahimci mawarin, ya yi amfani da lamirin mutum na biyu **(ke)** a cikin tatsuniyansa. Wannan ya nuna kenan ana iya samun lamirin mutum na biyu, **(ke)** a cikin wannan tatsuniya.

Haka kuma a lokacin da yar bora ta dawo da arziki, sai aka ce 'yar mowa ta je ga misali :

(Ke) ma je ki, ko **(ke)** ma ki samo dukiya, sai ta tafi wajen neman *Ruwan Bagaja*.

Daga misalin da aka bayyana. Za a fahimci yadda mawari, ya yi amfani da lamirin mutum na biyu, **(ke)** a cikin tatsuniyar.

Idan aka yi la'akari da wan]annan misalai, za a ri}a jin]uriyar lamirin mutum na biyu. Domin a tsakanin tatsuniyar al'ummomin, mawaran suna yin amfani da mutum na biyu, a cikin warwararsu. Wannan yana tabbatar mana da ala}ar su da juna tun asali.

Haka kuma a tatsuniyar Kishiyoyi ta Nijer, an sami inda mawari, yake amfani da lamirin mutum na biyu misali :

> Sai kishiyar ta ce **(ke)** Fannan ki shiga gaba, daman ta fa]a wa *Dodo* yadda ta tsara yaranda kuma wadda zai kashe.

Haka kuma a tatsuniyar *Ruwan Bagaja* ta Nijer :

> **(Ke)** ce ki ka yi hitsari a kan agalemin baba.

A wannan misalin da aka nuna, an bayyana yadda mawari, ya yi amfani da lamirin mutum na biyu, watau **(ke)** a cikin tatsuniyarsa.

Saboda haka lamirin mutum na biyu, ya zama ruwan-dare. A duka tatsuniyoyin al'ummomin, wanda hakan yana }ara tabbatar mana, da ala}ar wa]annan al'ummomi.

Har ila yau,, a tatsuniyar Ruwan Bagaji ta Nijer, an sake jin motsin lamirin mutum na biyu:

Sai tsohuwa ta ce **(ke)** yarinya le}a cikin rufewa.

Ko kuma

(Ke) yarinya mikig gani cikin bayana.

Har ila yau,, daga wannan misalin da aka bayyana, an nuna yadda mawarin, ya yi amfani da lamirin mutumna biyu, kamar **(ke)** a cikin warwararsa.

Kodayake, a tatsuniyar Ladida Ladiyo, ana iya cewa ana ji ~ur~ushin lamirin, kamar yadda misali zai bayyanar:

Sai ya ce ba **(ke)** nake nema ba, ‘yar uwar ki nake nema.

A nan an sami mawari, ya yi amfani da lamairin mutum na biyu, na **(ke)**a cikin tatsuniyarsa, kamar yadda bayani ya nuna.

Mawarin tatsuniyar Nijer ya fi amfani da lamirin muum na biyu, a mafi yawa daga cikin tatsuniyarsa, wanda babu wani akasin haka a tatsuniyar Nijeriya. domin haka a iya cewa akwai kamanni sosai, a tsakanin tatsuniyar al’ummomin, ta wannan muhallin, domin an yi yawo da wannan lamiri a kusan kowane sa}o na tatsuniyoyin al’ummomin.

4.2.10.1.2 Mawari a Bayan Tatsuniya

A wannan bigire mawari yana kasancewa ne a bayan tatsuniyarsa, a lokacin da yake warwara, yana ja da baya a cikin tatsuniya. Sulaiman, (2008). Mawari a bayan fage yana aiwatar da warwarasa ne, ta hanyar nuna wani aiki da tauraronsa ya yi, koda kuwa muryar mai warwara ake ji, domin ba shi ba ne,

tauraronsa ne. haka kuma mawari a bayan fage, mai bayyana taurarinsa ne, ta hanyar }yale taurarin da muryarsa, amma ba shi ba ne su ne, su ke aiwatar da sifofinsu ko halayarsu ta hanyar muryar mai warwara.

Haka kuma mawari a bayan fage, a iya cewa wannan rawi ne ke magana, da muryar mai ruwaya a tatsuniyar al'ummomin. A mamakon mawari ya yi magana sai ya }yale tauraro, ya yi magana da kan shi. Idan an dubi tatsuniyar *Ruwan Bagaja* da tatsuniyar Na-goma da ta *Gizo* da]an *Akuya*. Duk wa]annan tatsuniyoyi ne, wa]anda mawari yake a bayan fage. Misali daga tatsuniyar *Ruwan Bagaja*.

> Ki tafi kogin *Ruwan Bagaja* ki wanke, kayan fitsarin da kika yi, to inna, ta]auki kaya har ta kai wani gari wajen wani kogi, ta yi tambaya.
>
> Kogi! Kogi!
> Kokai ne *Ruwan Bagaja*
> Bagaja! Bagaja !
> Ta 'yar *Sarki*
> Aka aiko ni na zo na wanke
> A *Ruwan Bagaja*.

Daga wannan bayani da aka nuna a sama, za a iya fahimtar salon mawari a bayan tatsuniya. Ta hanyar da yake }yale tauraro, ya bayyana kansa da aron muryar mawari.

Haka kuma ana samun muryar mawari a bayan fage, kusan a duk tatsuniyoyin. Har ila yau, ana jin]uriyar muryar mawari a bayan fage a cikin wa}o}in tatsuniyoyin al'ummomin. Misali :

> Ku ne ku ne ruwan bagaji,

Ku ne ku ne ruwan bagaji,
Bagajin dalla na ‘yan *Sarki*,
An ka aiko ni, sai na wanke }irgi,
Don na yi fiyanayi.

Da wannan misali za a iya bugun-gaba da cewa, ana samun muryar mawari a bayan fage, a tatsuniyar Nijer da Nijeriya ta hanyar wa}a a cikin tatsuniyoyinsu.

Ni na fari, ni na fara,
In ni na ci tsuntsunwal Baba,
Hay tabkin Bandaro ya kashe ni
Tabkin Bandaro kashe ni,
Kar ka dawo da ni.

Kasancewar ana jin amon muryar mawari, a duka tatsuniyoyin al’ummomin, wannan ya }ara tabbatar mana da cewa, lallai akwai ala}a, da kuma nuna an yi zaman tare, a tsakanin al’ummomin domin an ji]uriyar muryar mawari a kusan ko’ina a cikin tatsuniyoyin wa]annan al’ummomi.

Har wa yau, a kan]an]uriyar muryar mawari a bayan fage, a wasu daga cikin wa}o}in tatsuniyar Nijeriya, wanda ba a faye samun haka ba, a tatsuniyoyin Nijer, to irin wannan mene ne ya haifar da shi, saboda haka a iya cewa, tasirin Turawan mulkin mallaka ne, ko kuma tatsirin bigire, ko kuma shekarun mawarin da ya habarta wannan habarcen tatsuniyar. Domin tun da binciken ya tabbatar da wannan ala}a, zai yi kyau a]uriyar wani abu na kusantaka. Saboda haka nazarin na fahimtar tsawon lokaci ne, da kuma sauyawar bigire a tsakanin al’ummomin.

4.2.10.1.2.1 Lamirin Mutum na Uku

Mutum na uku, shi ma yana daga cikin abubuwan da ake la'akari, a sami mawari ya yi amfani da su, wajen warware tatsuniyarsa. Ba kowane mawari ne yake iya amfani da mutum na uku ba, a lokacin da yake gudanar da warwara a cikin tatsuniyarsa.

Saboda haka ga misalan da za a iya samu dangane da lamirin mutum na uku a cikin tatsuniyar mawari.

A tatsuniyar *Ruwan Bagaja* a Nijeriya misali :

> Sai yarinya **(ta)** yi fitsari a kan shimfi]ar da take kwana, sai aka ce **(ta)** je **(ta)** wanke a *Ruwan Bagaja*.

Za a fahimci cewa mawarin, ya yi amfani da lamirin mutum na uku, na mace **(ta)** a maimakon **(ita)**, sai mawari ya yi amfani da **(ta)** ta mace.

Sannan kuma a tatsuniyar *Deluwa* ko *Keluwa* ta Nijeriya misali :

> Sai mahaifin ya ce **(ita)** ce 'yar da na haifa, ga shi kuma yanzu ban gan **(ta)** ba,

A wannan misalin da aka bayar, an nuna yadda mawarin, ya yi amfani da lamairin mutum na uku, kai tsaye **(ita)**da kuma lamirin mutum na uku, **(ta)** a jumla ta gaba.

Har ila yau,, a tatsuniyar Na-goma misali :

Tun da kun }i ku fa]a, wanda ya]auka **(shi)** ruwa zai tafi da **(shi).**

Har ila yau,, daga misalin da aka bayar, za a fahimci cewa mawari, ya yi amfani da lamirin mutum na uku, **(shi)** har sau biyu a cikin jumla.

Haka kuma a wani misalin za a iya samun haka :

> Da ruwa ya tafi da **(shi)**, sai ‘yan’uwan suka tafi gida suna ta kukan rashin]an ‘uwansu.

Sai kuma a wani wuri kamar haka:

> Rannan sai ‘yan’uwan Na-goma suka gan **(shi)** yana tallar }osai a kasuwa, sai suka je gidan dodanniya, suna neman fansar **(shi)**…….

Daga misalan da aka bayar, za a fahimci cewa mawarin, ya yi amfani da mutum na uku a cikin tatsuniyar watau **(shi).**

Haka kuma a tatsuniyar *Keluwa* ko *Deluwa* misali:

> Wata mata **(ita)** da mijinta suna mazansu suna son juna, sai rannan ta ji ba ta son **(shi)** mijin nata……..

A wannan misali haka an bayyana yadda mawarin, ya yi amfani da lamirin mutum na uku, a cikin tatsuniya, watau **(shi)** a matsayin namiji da kuma lamirin mace **(ita).**

Sannan kuma a tatsuniyar *Yarima* misali :

> Sai matar *Yarima* ta ce fadawa su]auko **(shi)** daga rijiya, sai ta ba **(shi)** takobi, aka ba **(shi)** doki ya hau, da zuwan su gari sai suka wuce fada ana fadanci…….

Sannan kuma a tatsuniyar *Gizo* misali :

> Wata rana *Gizo* yana zaune sai fatara dame **(shi)**, ya rasa yadda zai yi, sai ga]an *Akuya* zai wuce…….

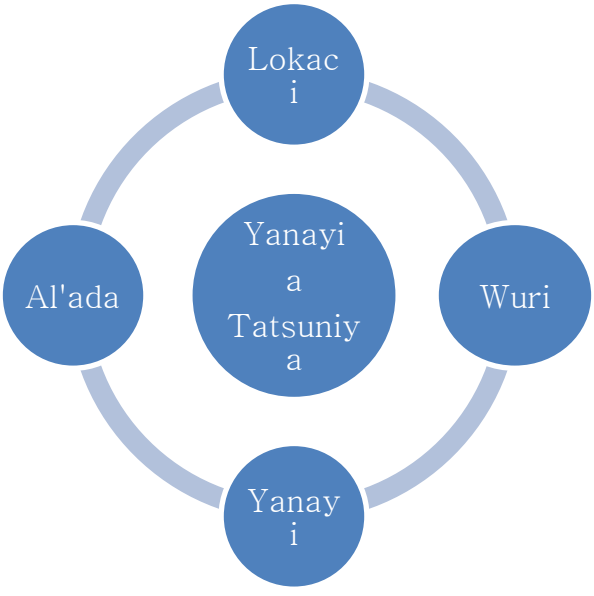
A wannan bayanin da aka nuna, an bayyana yadda mawari, ya yi amfani da lamirin mutum na uku **(shi)** a cikin tatsuniyansa, kamar yadda misalin ya nuna.

Daga wa]annan misalai da aka bayar, za a gane cewa mawarin, ya yi amfani da lamirin mutum na uku, a jinsin namiji **(shi)** da kuma jinsin mace **(ita).** Saboda haka za a iya fahimtar cewa, mawarin tatsuniyar Nijeriya ya fi mawarin Nijer fito da lamirin mutum na uku. Domin wanda ba koyaushe yake amfani da, lamairin mutum na uku ba a tatsuniyarsa.

4.3 Yanayin Tatsuniya

Yanayi a tatsuniya da muhallin da aka aiwatar da tatsuniya wanda ya ha]a da, al'dunta da yadda jama'ar ke aiwatar da harkokin su. Shi kuwa Kelley (1990) da Nicholas da Alan (2009) da Yamada (2014) sun bayyana yanayi a tatsuniya da al'adun al'umma da lokacin da aka gudanar da tatsuniya, da kuma wuri da tufafin da muhallin da al'ummar da ake gudanar da tatsuniyar da harshensu. da wannan yanayin ne ake la'akari da wani abu da ya shafi yanayi da wuri da lokaci da tatsuniyar ta kasance a cikinta.

Kodayake, Kelley (1990) da Nicholas da Alan (2009) da Yamada (2014) suna ganin ai yanayi a tatsuniya yana da dangantaka da wa]annan abubuwa, wa]anda ake iya fahimtar muhalli da lokaci da yanayi, da kusan komai na muhallan taurarin tatsuniyar da ake gudanar da tatsuniyar su kamar haka:



Wannan bincike zai tafi a kan wannna mazhaba, musamman dangane da yanayin tatsuniyoyin al'ummomin. Masana suna fahimtar wa]annan abubuwa su ne, kusan muhimman abubuwan da ake lura da su a yanayi misali:

4.3.1 Lokaci

Lokaci a tatsuniya abu ne da yake bayyana lokacin da mawari, ya yi amfani da shi a cikin warwarar tatsuniyansa. Ana fahimtar lokaci a cikin tatsuniyar wa]annan al'ummomi. Idan aka dubi tatsuniyar Nijeriya ta *Ruwan Bagaja*, mawarin tatsuniyar ya nuna lokacin da aka gudanar da tatsuniyar misali :

> Da gari ya waye sai aka ga shimfi]arta ta yi fitsari,
> sai aka ce ta yi sauri kafin dare ya yi ta dawo.

Amma a tatsuniyar Nijer kuwa an nuna lokaci kamar haka misali:

> Sai anka ga fitsari a agalemin mahaifinta, sai aka ce ta yi aniya wajen wanke wa,a ruwan bagaji, kafin nan da marece ta yi.

Saboda haka a wa]annan tatsuniyoyi an sami lokaci iri biyu, a tatsuniyar Nijeriya an sami lokaci iri]aya, a kowace tatsuniya ta wa]annan al'ummomi, an sami safiya da kuma marece ko kuma dare a Nijeriya.

Har ila yau,, a tatsuniyar macijiya ta Nijeriya, an nuna lokaci kamar haka :

> Idan gari ya waye Zina tana kai talla gidan *Sarki*.

Haka yake a tatsuniyar Nijer:

> Kullum da hantsi Dije takan kai tallar icce gidan saraki.

Haka kuma an }ara samun lokaci a tatsuniyar Nijeriya ta macijiyar misali:

> Sai aka sanya lokacin biki, aka yi kwanaki ana ta shagali, sai rannan suka da gari ya waye sai amarya ta ce su je gidansu da *Yarima*.

Kusan haka yake a tatsuniyar Nijer, an nuna lokaci kamar haka.

Saboda haka za a iya fahimtar cewa an sami lokaci a kusan duka tatsuniyar wa]annan al'ummomi, lokacin ya kasance ko dai na safiya ko kuma a tsakiyar rana ko kuma da maraice ko kuma dare.

Har ila yau a tatsuniyar *Gizo* ta Nijeriya da Nijer, an bayyana lokaci kamar haka:

> Da gari ya waye sai ka kawo musu abincin safe aka ce na ku duka ne, sai suka zauna suka ci tare.

A tatsuniyar kishiya a Nijeriya da Nijer, duk an bayyana lokaci kamar haka:

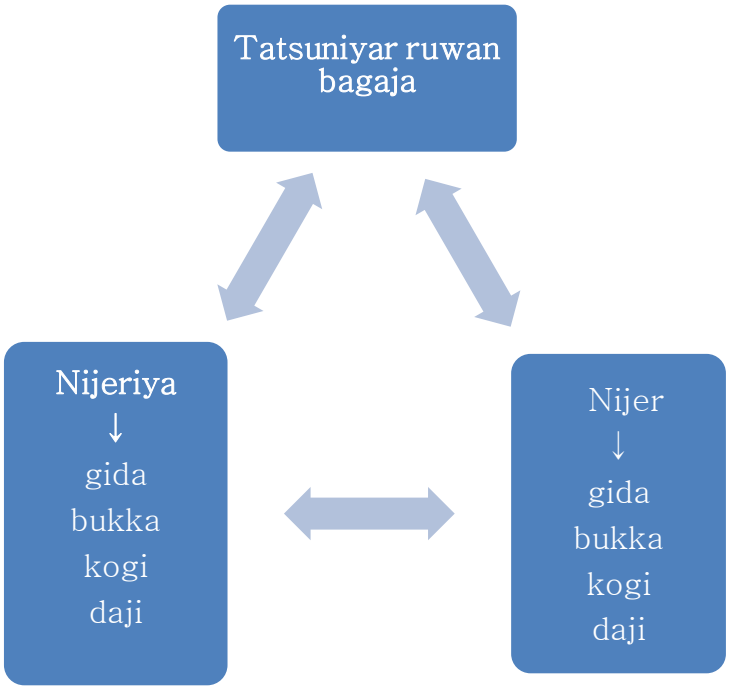
> Da dare ya yi sai maman Ladita tafi wajen *Dodo* ta nemi taimakon shi, gari na waye wa sai *Dodo* ya tare hanya domin ya cinye Ladi.

Idan aka dubi yadda lokaci yake, a tatsuniyar wa]annan al'ummomi, kusan a iya cewa an sami lokaci a mafi yawa daga tatsuniyar. Sai dai wani lokaci ana samun bambanci na lokacin, a wasu daga cikin tatsuniyoyin, an sami daidaito na adabi a wa]annan tatsuniyoyin al'ummomin.

4.3.2 Wuri

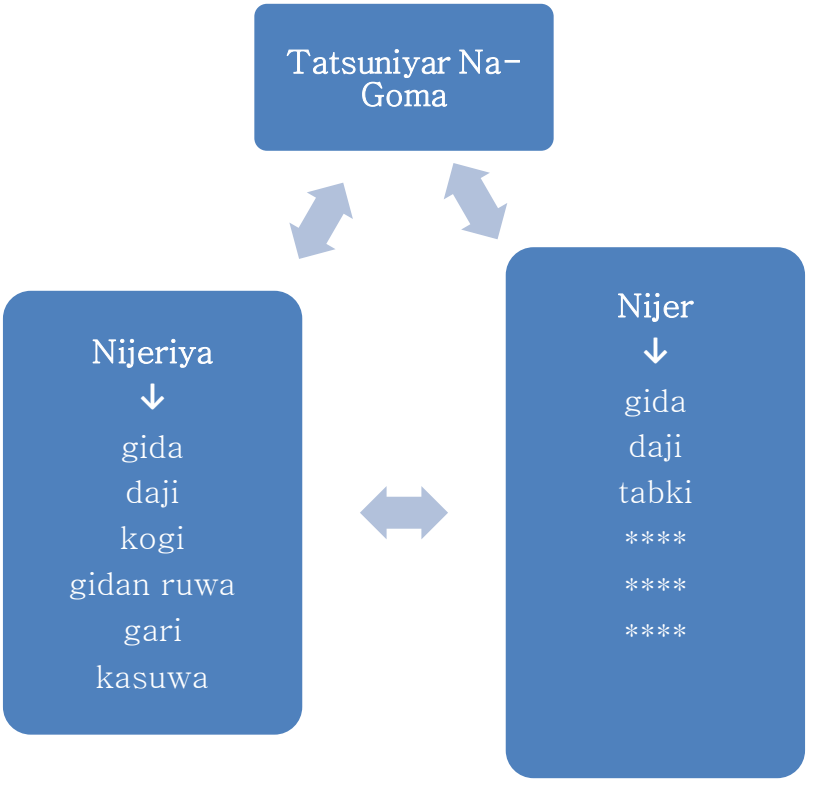
Wuri a cikin habarcen tatsuniya yana a matsayin wuraren da tatsuniyar ke wakana, dangane da garuruwan taurari kamar yadda mawari ya tsara su.

Duk da cewa wuri wani muhimmin abu ne ga tauraron tatsuniya, wa]anda da su ne tauraro ke samun yadda zai gudanar da rayuwa, ana samun wurare a tatsuniyar wa]annan al'ummomi, kamar yadda mawarin ya tsara. Misali a tatsuniyar *Ruwan Bagaja* a Nijeriya an bayyana wuri kamar haka:

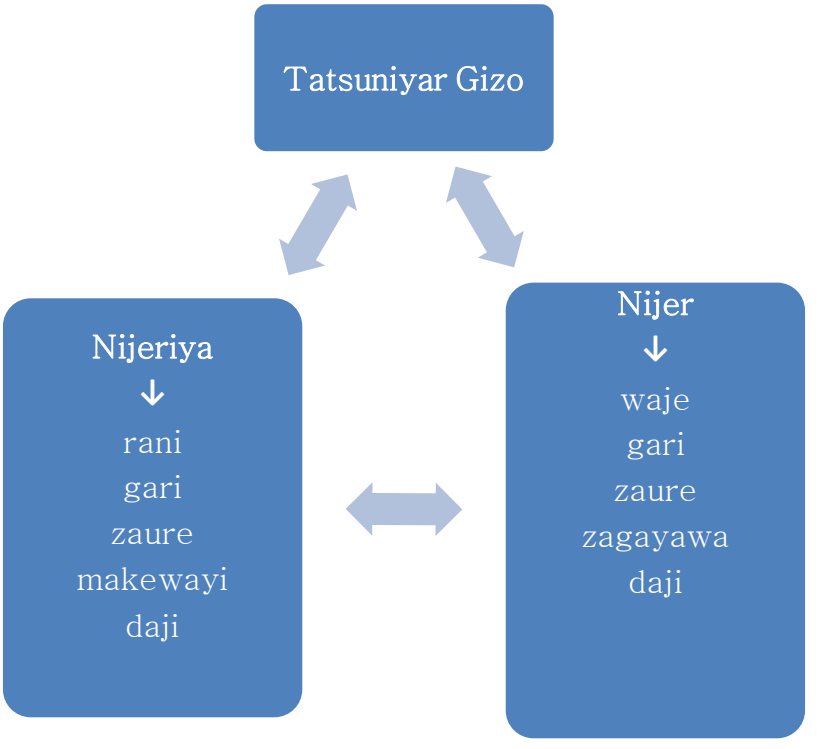


Dangane da yadda aka fito da wurare, a tatsuniyoyin wa]annan al'ummomi, za a fahimci akwai kamanni na wuri, musamman a wannan tatsuniyar ta *Ruwan Bagaja*.

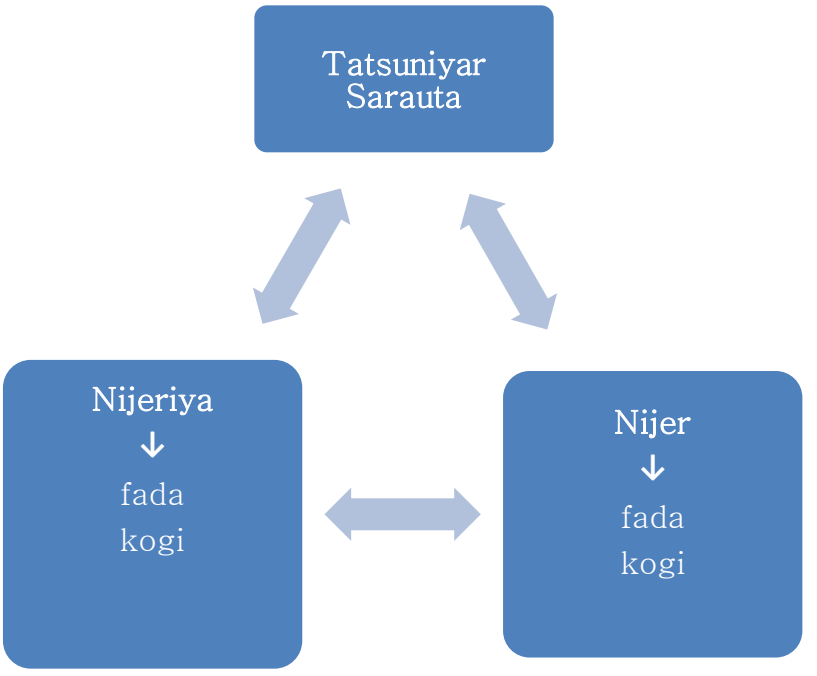
Har wa yau, a tatsuniyar Na-goma ana iya samun wuri, kamar yadda aka samu a ta *Ruwan Bagaja* ko ma fiye da haka misali:



Haka kuma a tatsuniyar Na-goma, an sami bambanci a tsakanin Nijeriya da Nijer, musamman an nuna wasu wurare a tatsuniyar. Misali an nuna a tatsuniyar Nijeriya, akwai wurare kamar kasuwa da garin su Na-goma da gidan'yan ruwa, duk wa]annan babu su a tatsuniyar Na-goma ta Nijer.

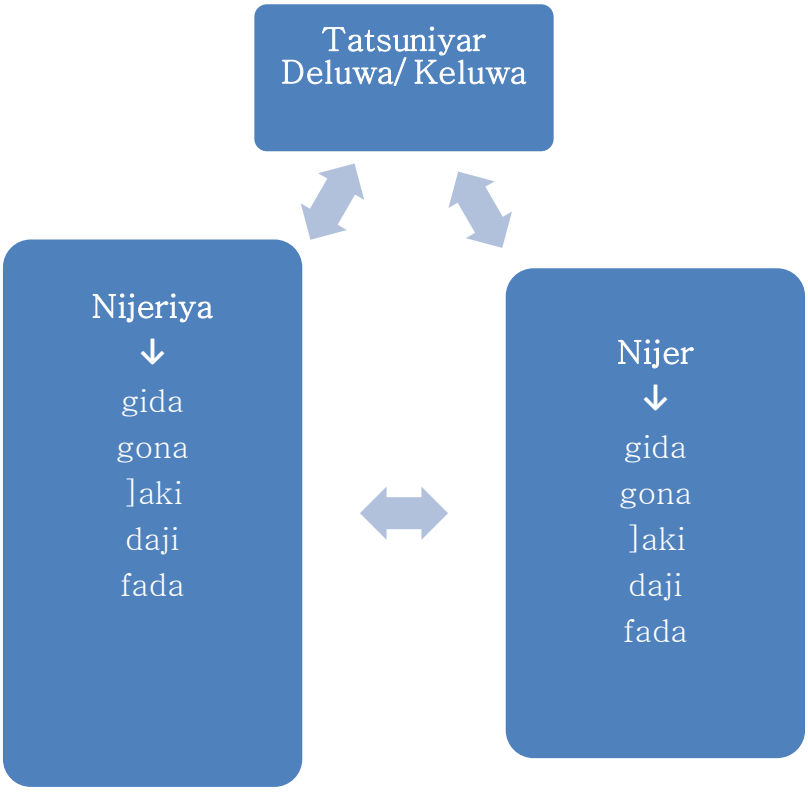


Har ila yau, an sami bambanci a wajen ambaton makewayi, da kuma zaga wa a tatsuniyar Nijer, amma a tatsuniyar Nijeriya sai aka yi amfani da makewayi kai tsaye. Amma sauran wuraren da aka ambata a cikin tatsuniyar suna da kamanni da juna ta fuskar adabin tatsuniyar.



Kodayake, a tatsuniyar sarauta ta duka wa]annan al'ummomi, ba a sami wani bambanci ba, a tsakanin tatsuniyar al'ummomin, kusan a iya cewa duk

wuraren da mawari ya yi amfani da su a tatsu



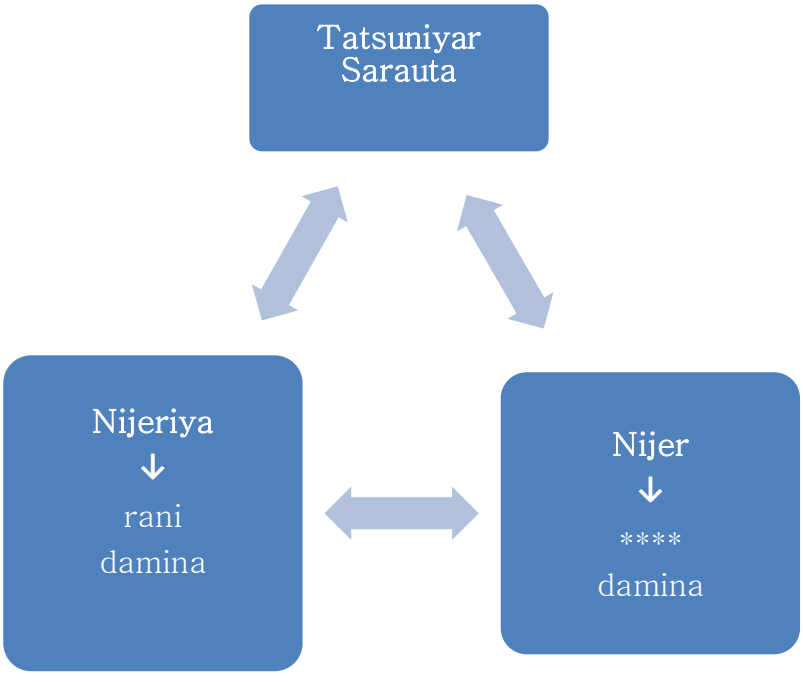
Nijer da Nijeriya, su ne aka yi amfani da su a tatsuniyar Nijer.

Har ila yau, a habarcen tatsuniyar *Deluwa* ko *Keluwa*, a Nijeriya da kuma Nijer, kusan a iya cewa ba a sami bambanci ba, musamman dangane da yadda aka yi amfani da wasu wurare a cikin tatsuniyar. Kamanni aka samu na wurare a cikin tatsuniyar al'ummomin.

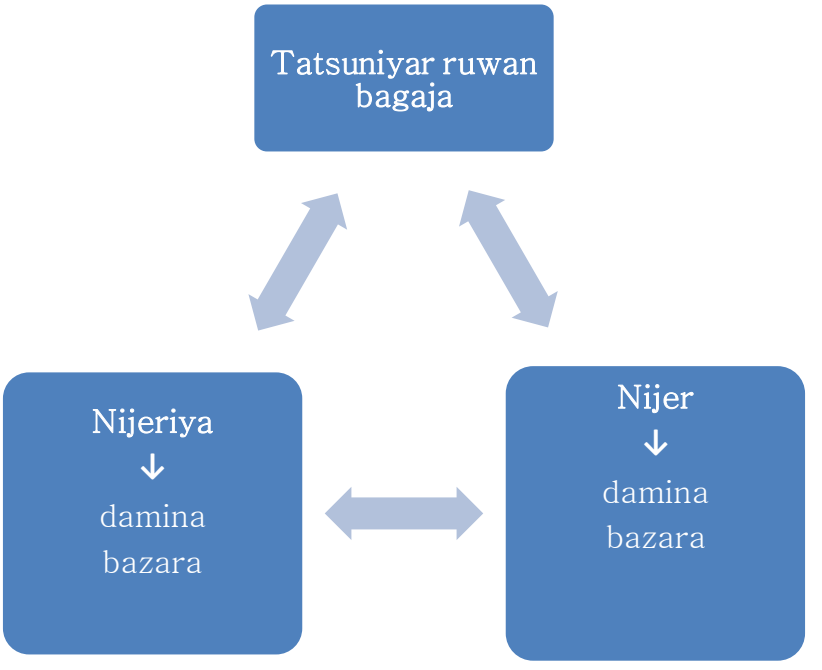
4.3.3 Zamani

Yananyi a cikin tatsuniya yana]aukar yanayin da mawari ya }ir}ira, domin taurarin su dace da yadda yake so su kasance, haka kuma yanayi yana kasancewa a matsayin wani abu da zai taimaka wa tatsuniyar wajen tafiyar da

rayuwar taurari a cikin tatsuniya. Saboda haka ga yadda yanayi ya kasance a tatsuniyar wa]annan al'ummomi:

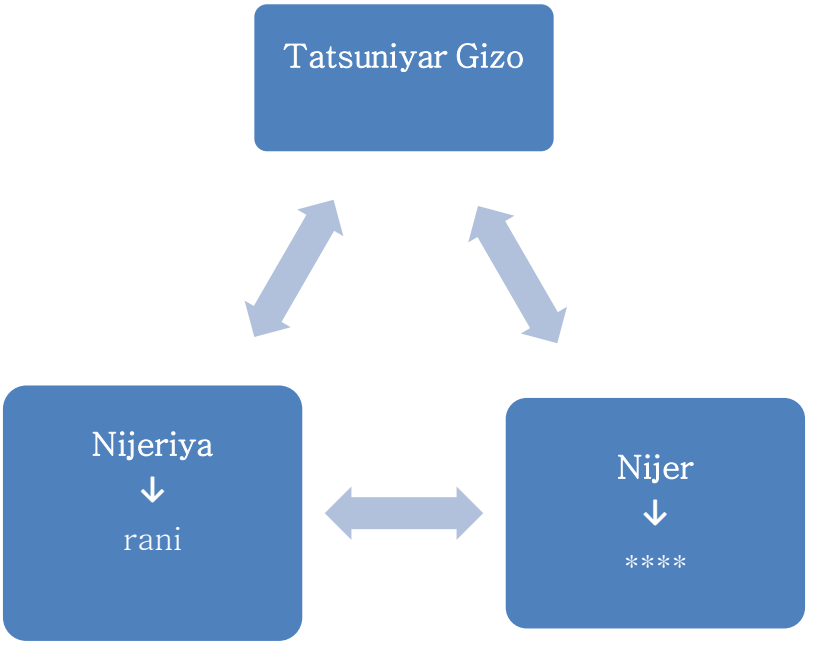


Wa]annan tatsuniyoyi ana iya ganin, an sami bambanci wajen rani a cikin tatsuniyar Nijeriya, wanda babu haka, ko kuma ba a ambaci haka ba a cikin tatsuniyar Nijer ba, musamman a wa]annan tatsuniyoyi na sarauta.

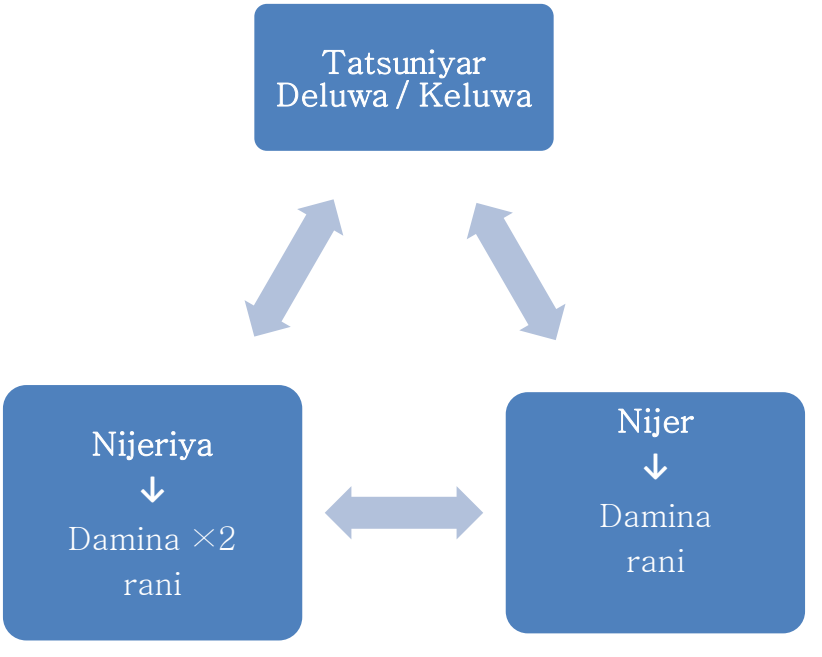


Har wa yau, a wa]annan tatsuniyoyi na *Ruwan Bagaja*, an sami kamanni a tsakanin tatsuniyar Nijeriya da Nijer, wajen amfani da yanayi na ruwa ko kuma na bazara domin nuna yadda aka je wanke kaya; daga fita a yanayin damina aka dawo a yanayin bazara.

Idan an kalli yadda aka bayyana yanayi, a tatsuniyar *Gizo*, ana iya fahimtar haka, misali:

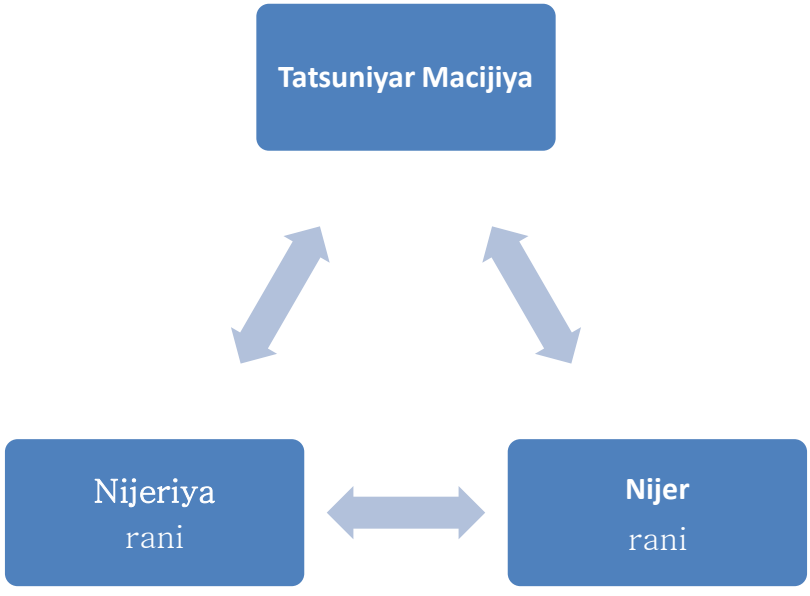


A wa]annan tatsuniyoyi an sami bambanci, na yanayi a Nijeriya da Nijer. Domin a tatsuniyar Nijeriya, an nuna yanayin da *Gizo* yake ciki a garinsu.



Wa]annan tatsuniyoyi da aka bayyana, za a fahimci cewa an sami kamanni a tsakanin tatsuniyar al'ummomin. Sai dai a tatsuniyar Nijeriya an maimaita amfani, da yanayin damina sau biyu, wanda a tatsuniyar Nijer ba haka abin yake ba.

Haka kuma a tatsuniyar macijiya an nuna kusan yanayi kamar haka:

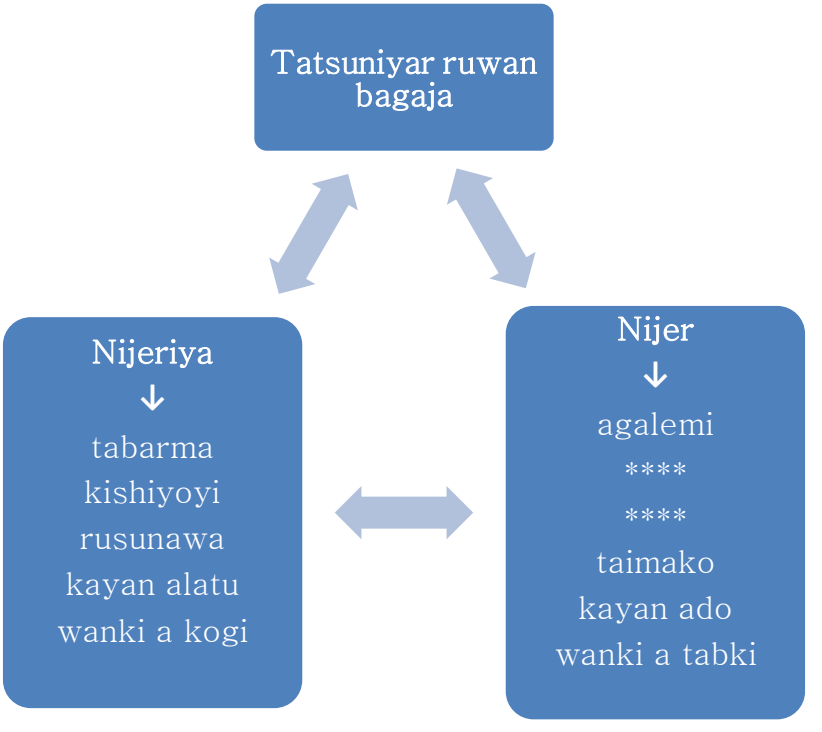


A wannan tatsuniya, an yi bayanin yanayi na ranin kawai. a kusan dukan tatsuniyar wa]annan al'ummomi; a wa]annan tatsuniyoyi an sami kamanni ta fuskar adabi.

4.3.4 Al'ada

Al'ada a cikin tatsuniya ana lura da abubuwan da suke kewaye da taurari, ne a cikin tatsuniyan, haka kuma al'ada a cikin tatsuniya tana nuna yadda tatsuniyar ta fito domin tana taimaka wa wajen fahimtar ayyukan taurari. dangane da wuri da muhalli da kuma ayyukan su na yau da kullum.

Wannan ya ba da damar a iya tantance al'ada a cikin tatsuniya. Musamman kamar yadda wannan bincike yake neman kwatanta tatsuniyar al'ummomin misali:



A wannan tatsuniya an sami wasu abubuwa, wa]anda sun yi kamanni da juna. Kamar taimako da kuma kayan alatu da wanki a kogi. Sai dai an sami bambanci a wasu abubuwa, kamar kishiyoyi a tatsuniyar Nijeriya. Amma a tatsuniyar Nijer ba a ambaton kishiyoyi, sai dai a ce]iyar da ba a so. Sannan kuma sai wajen rusunawa a tatsuniyar Nijeriya, an nuna yadda yarinya take gai da mutane a duk inda ta je. Bayanin agalemi yana nufin shimfi]ar da mahaifinta yake zama, amma a Nijeriya an nuna tabarma kai tsaye.

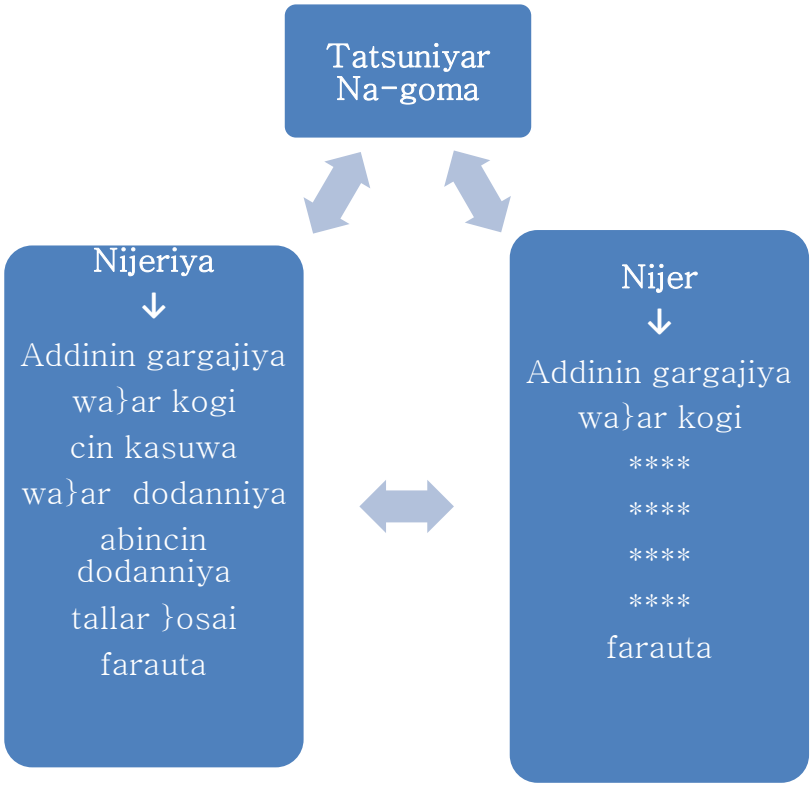
Har ila yau, a tatsuniyar *Keluwa* ko *Deluwa* za a iya ganin haka misali :



Saboda haka daga misalan da aka fito da su, na al'ada a wannan tatsuniya, za a iya fahimtar akwai kamanni ta fuskar al'adu a tsakanin wa]annan al'ummomi. Tun daga goyon ciki da noma, da kuma yadda mace take kai wa mijinta abinci a gona, da kuma yadda aure ya gudana, a tsakanin *Sarki* da

yarinya. Duk da haka, an sami bambanci musammn a tatsuniyar Nijeriya, an nuna mijin matar ya raini yarinya, har yana ba ta madara. Amma a tatsuniyar Nijer, sai ba a nuna haka ba, sai kawai aka kai ga, yi ma yarainya aure da mai gari ta hanyar fin-}arfi.

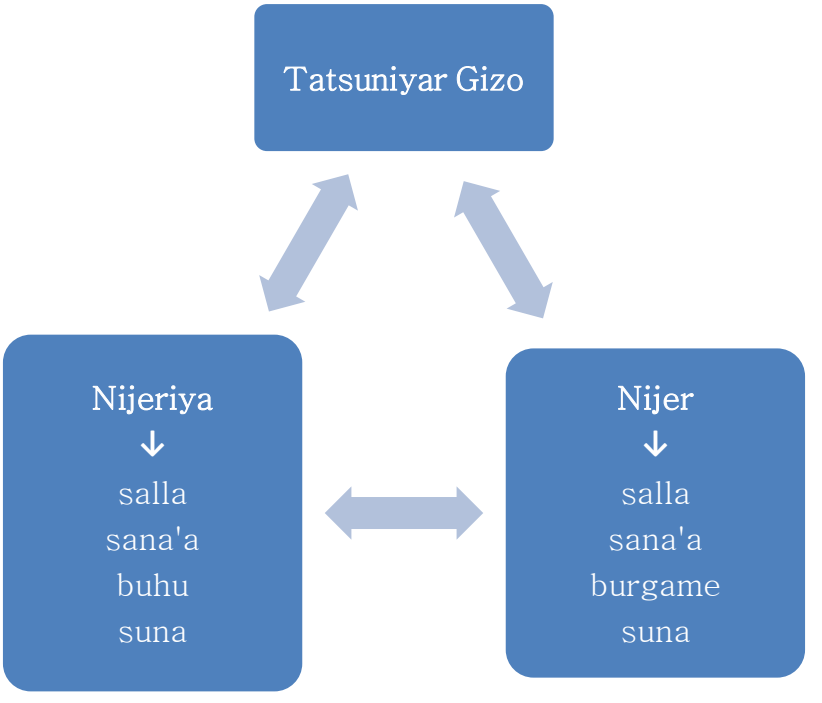
Har wa yau, a tatsuniyar Na-goma, za a iya ganin haka ko ma fiye da haka ga. misali:



Kodayake, a wannan tatsuniya an sami wasu abubuwa, da suka yi kamanni da juna, a tatsuniyar kamar wa}ar da ake yi wa kogi da kuma yadda addinin gargajiya, ya wakana na yarda da kogi, sannan kuma farauta da mahaifinsu

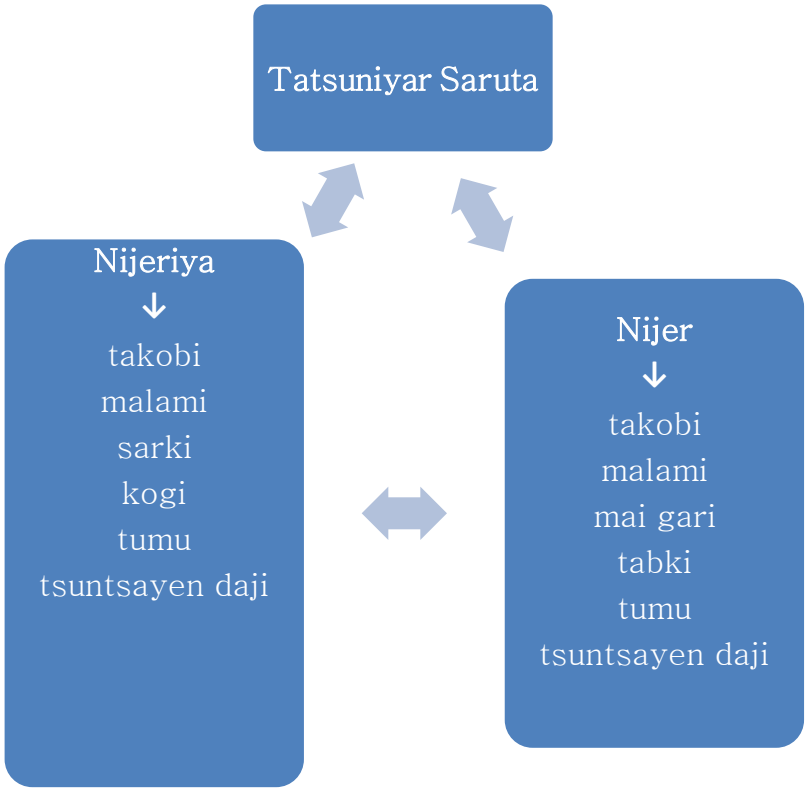
Na-goma yake yi. Haka kuma an sami bambanci daga tatsuniyar Nijeriya, da aka sami wasu abubuwa, da ba su a cikin tatsuniyar Nijer. Kamar tallar }osai wanda Na-goma ya yi wa dodanniya da kuma abincin da aka kai ma dodanniya, domin a amshi Na-goma a wajen ta, da kuma cin kasuwar da Na-goma yake zuwa a doki daga tallar }osai. Wa]annan su ne abubuwan da suka bambanta a tsakanin tatsuniyar wa]annan al'ummomi.

Haka kuma a tatsuniyar *Gizo* ya tafi neman sana'a ga misali kamar haka:



Har wa yau, a wa]annan tatsuniya ta *Gizo* ya tafi neman sana'a, a iya cewa babu wani bambanci a tsakani, saboda an sami abubuwan da suka yi kama da juna, a tsakanin tatsuniyar wa]annan al'ummomi.

A tatsuniyar sarauta ga yadda abin yake kamar haka:



Kodayake, a wannan tatsuniya ta sarauta, an sami abubuwa wa]anda suke kama da juna. Watau babu wani abu da ya yi daban da wani, a yadda ya wakana a cikin tatsuniyar. Wannan ya nuna a tatsuniyar sarauta ta wa]annan al'ummomi, ba bu bambanci sosai, ta fuskar al'adun da ake nema.

Kammalawa

Wannan babi ya kawo }arshe, dangane da bayani kan murya da salo da yanayi a tatsuniyar wa]annan al'ummomi. An nazarci muryar mawari a farkon wannan babi, ta yadda aka lura da bambancin da ke tsakanin tatsuniyar Nijeriya da Nijer. Domin an sami bambanci fiye da kamanni a cikin tatsuniyoyin al'ummomin. Haka kuma ta fuskar salo, wanda shi ma an bayyana bambancin da ke wakana a tsakani. Tun daga salon mawari da kuma na farawa da sauran salailai. Har ila yau, an nazarci yanayi a cikin tatsuniyar al'ummomin. An lura da cewa, an sami bambanci da kuma kamanni. musamman idan an lura da lokaci da kuma al'ada, wa]anda kusan sun fito da bambanci, da kuma kamannin da ake fata a samu a tatsuniyar wa]annan al'ummomi.

BABI NA BIYAR

KAMMALAWA

5.1 Gabatarwa

A wannan babi ne aka kawo }arshen wannan aiki, kuma a nan ne aka bayyana yadda binciken ya kammala, sannan kuma ake na]e babin da bayyana abubuwan da binciken ya iya ganowa. Haka kuma a wannan babi ne aka bayar da shawara ga binciken da za su biyo bayan wannan, sannan kuma a kawo manazarta da kuma rataye na]aya da na biyu.

5.2 Na]ewa

A nan ne aka na]e aikin baki]ayansa domin ganin hotonsa a dun}ule. Aikin ya kasu zuwa babi biyar. Sannan kuma a babi na farko an bayyana yadda adabi yake tare da al'umma a duk inda ta motsa, yana sauyawa da sauyawar al'umma. Haka tana faruwa ne domin ya dace da tafiyar da wannan al'umma take. Walau ta sani ko ba ta sani ba. Sannan an yi amfani da ra'in kwatanta adabi domin tantance bayanai.

Haka kuma a babi na biyu, binciken ya waiwayi ayyukan da masana da manazarta suka yi, musamman wa]anda suke da ala}a da wannan aiki. Sannan kuma an kwatanta tatsuniyoyin wa]annan al'ummomi, ta fuskar hanyoyin nazari guda biyar, wa]anda masana suka bayyana a matsayin hanyoyin da ake bi, wajen nazarin tatsuniya. Wa]annan hanyoyin sun ha]a da jigo da zubi da taurari da salo da yanayi.

Har ila yau, a babi na uku an nazarci jigo da zubi da kuma taurari a muhallin kwatanci, ta yadda aka fahimci yadda jigogin tatsuniyar suka yi kamanni, da kuma inda suka bambanta da juna. Shi kuwa zubin tatsuniyoyin da kuma taurarin tatsuniyar al'ummomin, sai suka fan]are wa juna a wasu fuskokin na adabi da al'adun zamantakewar al'ummomin.

Shi kuwa babi na hu]u, nazarin ya kalli yadda salo da yanayin tatsuniyar al'ummomin Nijeriya da Nijer suke ne. Salon al'ummomin sun bambanta ta fuskar salon bu]ewa da rufewa, domin Nijer suna amfani da dokar sassauta lafazi a salon bu]ewa, a Nijeriya kuwa ba a amfani da wannan doka. Har ila yau, an kwatanta yanayin tatsuniyoyin wanda aka sami kamaini na lokaci da kuma bambanci na zamani ko sauyin al'adun al'ummomin ta hanyar kwatantasu.

A babi na biyar a nan ne aka dun}ule wannan aiki tun daga farkonsa har]arshensa, sannan kuma a wannan babi ne aka za}ulo sakamakon wannan bincike kuma aka bayar da wasu 'yan shawarwari domin kyautawa da jan hankalin sauran masu bincike ne nan gaba don fa]a]a bincike a wannan fage. Don haka babi ne musamman dangane da na]ewa da kammalawa da manazarta da kuma ratayen tatsuniyoyin al'ummomin.

5.3 Sakamakon Bincike

A wannan bigire nazarin ya bayyana abubuwan da binciken ya gano ne, game da abubuwan da binciken ya yi nazari na tatsuniyar al'ummomin Nijeriya da Nijer.

Kodayake, nazarin ya gano cewa, jigogin tatsuniyar wa]annan al'ummomi, suna yi ma juna shigar gizagizai, sai dai ta fuskar]iyan jigogin ake samun akasi. Sarauta muhimmiyar abu ce a tarihin a }asar Hausa. Gudanar da mulki a }asar Hausa ba zai }ar~u ba, sai an danganta shi da mulki na sarauta. Ita ce wadda ta }unshi }wace da fin-}arfi da zalunci da sauran harkokin iko. Tatsuniyoyin sun yi tarayya a jigo na sarauta. amma sun sa~awa juna ta fuskar zartar da hukunci. kamar aikata iko a mulki a tsakanin al'ummomin. Ba komai ya haifar da haka ba, sai dai tasirin Mulkin Mallaka, ko kuma makwabtaka ko kuma tasirin bigire ko lokacin, wanda yake iya shafar shekarun mai warwara.

Wannan ya }ara tabbatar da cewa, watsar da al'adun gargajiya da al'ummar Nijer suka yi, shi ya haifar da wancan hasashe mai bambanta iko a tsakanin wa]annan al'ummomi. Wannan ya da]a bayyana adabin Nijer, ta fuskar al'adar sarauta ya yi daban da na Nijeriya. Kuma Mulkin Mallaka ya yi tasiri, a cikin tatsuniyar Nijer, *Sarki* ba shi da wani iko na a-zo-a-gani.

Nazarin ya }ara tabbatar da cewa adabi matsokaci ne na rayuwar al'umma. Hakan ya bayyana ne ta yadda ake jin]uriyar fadar Hausawan Nijeriya cike da kyauta, saboda irin wadatar da ke Nijeriya. {asar Nijer kuwa kyauta ta }aranta a sakamakon tasirin rashi.

Har wa yau, nazarin ya gano cewa, Hausawan Nijeriya sun fi na Nijer hikimar iya mu'amala da iyali. Misali ha}uri da matsalolin matar aure, da juriya game da nauye-nauye, kamar yadda ya gabata a tatsuniyar *Deluwa*.

Tasirin Mulkin Mallaka ya bambanta tsarin tarbiyya. A inda }arancin tarbiyya ya yi fice a tatsuniyar Nijer, sa~anin ta Nijeriya, saboda narkewar al'adu a Nijer, a sakamakon cewa da Hausawan Nijer, da Turawan Faransa abu]aya ne, ta fuskar adabi da kuma al'ada. Duk da cewa adabi madubi ne na rayuwar al'umma.

Duk da }warewar da ake iya fahimta mawaran Nijer suna da ita, wajen warwara. sai ga nazarin ya }ara gano cewa, an sami gazawa wajen kasa kaiwa ga sulmiyowar tatsuniya, domin kuwa sulmiyowa ba ta yi fice ba a tatsuniyar Na-goma ta Nijer.

Har wa yau, nazarin ya fahimci ana samun jituwa ta fuskar taurari, musamman fitattu, kodayake ba duka ba. A sauran tatsuniyoyin nazarin ya gano ana samun akasi na taurari fitattu, mafi yawa daga cikin tatsuniyoyin da

aka nazarta, musamman na Nijeriya suna da fitattun taurari]aya ko fiye. Tatsuniyar Nijer kuwa sai dai a sami guda]aya ko biyu kawai, rashin yawan fitattun taurari a tatsuniyar Nijer, ba ya rasa nasaba da tasirin cu]anya da ba}i, bayan rabuwar wa]annan al'ummomi.

Haka kuma a ~angaren taurari je-ka-na-yi-ka, nazarin bambanci ya gano, kusan babu kamanni da yawa, a kusan duka tatsuniyar da aka nazarta, ta ~angaren taurari je-ka-na-yi-ka. Nijer suna amfani da ra}umi, sai a sami doki ko sanuwa a Nijeriya, haka kuma ana amfani da *Akuya* a Nijeriya, sai a samu Nijer ana amfani da tunkiya a taurari je-ka-na-yi-ka, ko kuma a sami rani a Nijeriya amma a Nijer sai a sami damina..

Har ila yau, murya aba ce mai muhimnanci a adabin tatsuniya, nazarin ya fahimci muryar mawari a tatsuniyar Nijer, ba ta da ala}a da muryar mawari a tatsuniyar Nijeriya. Domin a mafi yawa daga tatsuniyar Nijer an fi samun muryar mawari a cikin tatsuniya, ita kuwa tatsuniyar Nijeriya muryar mawari tana bayan fage ne a mafi yawa.

Duk da zuzutawar da mawa}a ke yi dangane da 'yan'uwantaka a tsakanin al'ummomin Nijeriya da Nijer, suna sarrafa dokar sassata lafazi a salon bu]ewa. A Hausawan Nijeriya kuwa ba sa kiyaye wannan doka, misali inda ake bu]e tatsuniya a Nijer da 'ga ta nan' kawai amma a Nijeriya sai a same su

a kammale ‘ga ta nan ga ta nan ku’. Nazarin ya gano salon bu]ewa da na rufewa a tatsuniyoyin wa]annan al’ummomi babu ala}a ta kusa. Hakan yana faruwa ne a ~angaren lafazin da ake }ulla danganta a tsakanin mai sauraron warwara da kuma mawari.

‘Yan’uwantaka ke ba da damar a iya ganin wasu kamanni, a tsakanin ‘yan’uwan juna. Wannan ya sa nazarin ya fahimci cewa ana jin]uriyar wani abu na ‘yan uwantaka, a tsakanin tatsuniyoyin al’ummomin. Lamirin mai magana, a cikin tatsuniyoyin al’ummomin suna da ala}a da juna. Idan an sami lamirin mutum na farko a Nijeriya, haka yake a tatsuniyar Nijer, haka na biyu.

Haka kuma binciken, ya fahimce akwai jituwa, a tsakanin tatsuniyoyin al’ummomi. Domin ana jin]uriyar salon bi]a. yana kai-komo a kusan duka tatsuniyoyin.

Har ila yau, a salon koyi kuwa. Al’ummomin sun yi hannun riga. Ana za~en kalmomi ne, yadda mawari ke ganin sun dace da rerawa a tatsuniyarsa:

Nijer :

Ku ne ku ne ruwan **bagaji**,
Ku ne ku ne ruwan **bagaji**,
Bagajin dalla na ‘yan *Sarki*,
An ka aiko ni, sai na wanke }irgi,
Don na yi fi tsari.

Nijeriya :

Kogi! Kogi!

Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Sauyawar da adabin kan yi dangane da sauyawar bigire shi ya shafi sauyawar yanayi a cikin tatsuniyoyin al’ummomin musamman ta fuskar lokaci, da kuma al’ada da wuri. Sau da dama lokaci ko al’ada da yanayi, ana samun rashin ala}a a tsakanin al’ummomi. Wani loto ana amfani da yanayi a tatsuniyar Nijer na damina. Sai a sami sauyi a tatsuniyar Nijeriya da rani. Haka kuma wani lokaci al’ada tana sauyawa. Dangane da sauyawar bigire ko rayuwar al’umma. Duk da cewa al’ummomin, suna da tsarin sarauta iri guda a wasu wurare. Duk da haka nazarin ya fahimci *Sarki* a Nijeriya, ba ya magana kai tsaye da talaka, sa~anin Nijer saraki ke magana da talaka babu shamaki. Har yana zuwa wajen shi su yi hira. Wannan na iya kasancewa tasirin Turawan mulkin mallaka ne. Turawan mulki sun faransantar da al’ummar Hausawan Nijer. Talaka na ganin shi da *Sarki* babu wani bambanci na a-zo-a-gani.

> “Bafaranshiyar a}ida tana dogara ne da ji-ji da kai, game da al’adu da kuma tarihi, da harshen Faransawa, wanda suke ganin cewa shi ya fi cancanta kowa ya yi amfani da su, a kan kowace al’ada ko harshe domin a ganin su ba daidai ba ne a fifita wani al’amari na harshe ko al’ada a kan harshen Faransawa, domin ba a]aukaka wani harshe ko wata al’ada kan wani abu na Faransawa.” (Lalane, 1979)

Amma a Nijeriya ga yadda abin yake:

> “Tasirin da Turawan mulkin mallaka suke da shi, dangane da al’ummar da suke Mullaka. Hakan ya fara ne tun lokacin da Turawan mulki suka maida Sarakuna a rigar Turawan mulki. Duk da cewa an bar musu wani ~angare na addini da wasu al’adu.” (William, 1993)

Har ila yau,, binciken ya gano cewa al’ummomin abu]aya ne kamar yadda aka yi hasashe a gabatarwa. Domin an kwatanta an gani, an sami muhimman abubuwa wa]anda suke tabbatar da haka ta fuskar adabi da kuma tarihin wa]annan al’ummomi, dangane da al’ada da sauransu.

Sannan kuma an sami kamanni a salon koyi yadda mawarin Nijeriya yake za~en kalmomi ko kuma za~en lafazi, kusan duka abubuwa ne da suke kama da juna a tsakanin tatsuniyar al’ummomin. Haka a ~angaren salon aiwatarwa, a iya cewa an sami bambanci a tsakanin tatsuniyar al’ummomin. Musamman yadda mawari ke sauya tunanin masu sauraron warwara. Daga duniyar asali zuwa duniyar mafarki ko kuma dodanni.

Karin nahiya wani muhalli ne da adabi kan sauya shi dangane da sauyawar bigire ko rayuwar al’umma. Wannan sauyi da adabi ya yi, sai ya shafi karin nahiyar al’ummomin. Harshen mawarin Nijer ya bambanta da yanayin harshen mawarin Nijeriya a inda mawarin Nijeriya yake amfani da **kamar** shi kuwa mawarin Nijer sai yana amfani da **awa**.

Haka kuma ta fuskar yanayi ana samun bambanci, musamman wajen addini. A tatsuniyar Nijeriya, ana sanya al'amuran addini kai tsaye. Misali a tatsuniyar *Malami da Kuturun Waziri*. a inda ake nuna amfani da lokuta na salla, kamar magariba ko asuba ko kuma la'asar ko asalatun fari da sauran lokuta.

Har ila yau, nazarin ya gano wata al'ada a cikin tatsuniyar Nijer wadda kusan babu ita a cikin tatsuniyar Nijeriya, al'adar yadda mata suke da iko, ko kuma suke da ta cewa dangane da yadda suke so a zartar da wani hukunci. kamar yadda ya faru a tatsuniyar *Waziri* ta Nijer, irin wannan shiga al'amarin maza da mata ke yi, kuma su nuna suna da ruwa–da-tsaki; abin nufi yadda suke so haka za a yi, irin wannan ya fi bayyana a tatsuniyar Nijer fiye da ta Nijeriya.

Sannan kuma binciken ya cim ma kusan dukkan manufar binciken. Domin ya iya fito da jituwar tunanin Hausawan wa]annan al'ummomi. Misali ta yadda ake samun jigon sarauta a Nijeriya, kuma an sami haka a Nijer, haka kuma an sami jituwar tunanin, wajen yadda mawari ke gudanar da warwara, misali wajen za~en kalmomi ko kuma suna.

Har ila yau,, an sami jituwar salo, a kusan duka mawaran tatsuniyoyin wa]annan al'ummomi. Misali a salon aiwatarwa, an sami yadda mawari ke

amfani da duniyar asali, da kuma duniyar mafarki, da kuma duniyar ha]aka a kusan duka tatsuniyoyin, sai dai]an bambanci da ba-za-a-rasa-ba.

Haka shi ma zubi da jigo da taurari da yanayi, duk an sami jituwa daga mawaran tatsuniyoyin wa]annan al'ummomi. Illa sulmiyowar tatsuniya ce ake da tababa a kai.

Har wa yau, nazari ya iya fito da hanyoyin da mai nazari zai iya bi, wajen tantance bambanci a tsakanin tatsuniyoyin wa]annan al'ummomi. kamar yadda ya gabata a babi na biyu a waiwaye.

A ~angaren hasahe kuwa nazarin ya tabbatar da tahiri, da kuma ala}ar wa]annan al'ummomi, saboda an sami jituwar al'adu wa]anda suka da]e, da kuma ala}a ta yadda ake gudanar da wasu al'amura a cikin tatsuniyoyin irin su zama da kishiya da kuma yadda tsarin fada yake da lokaci da muhalli da shekaru da sauran abubuwan da suke kewaye da al'umma.

Sannan kuma nazari ya tabbatar da da]ewar wannan ala}a. misali idan aka kalli tatsuniyar Na-goma, wadda take nuna yadda ake gudanar da addinin gargajiya, wadda wannan wata al'ada ce da]a]]iya a }asar Hausa.

Haka kuma nazarin ya iya fahimtar cewa, bambamce-bambancen da ake samu, ba sa rasa nasaba da tasirin Turawan mulkin mallaka. Sannan kuma sai tasirin ma}wabtaka da ba}i ko kuma shekarun masu warwara, bayan rabuwa da juna. Kamanni kuwa, binciken yana fahimtar sun samu ne a sakamakon zaman a tsakanin al'ummomin tare da juna tun asali. shi ya sa suke da abubuwa iri]aya a adabinsu.

Har ila yau, nazarin ya iya tantance adadin kamanni da kuma bambanci. Ana iya fahimtar bambanci ta fuskar jigo da wasu daga cikin salo da nau'i]aya daga matakan zubi, haka kuma daga cikin salo akwai salon aiwatarwa da salon koyi da kwaikwayo. Haka kuma ana iya ganin haka a ~angaren taurari musammann fitattu da kuma ke-ka-na-yi-ka. A ~angaren yanayi kuwa, lokaci na yanayin kamar bazara da damina sun bambanta. Har ila yau, murya kuwa ita ma ana iya fahimtar haka daga bakin mawaran. Kodayake wa]annna bambamce-bambance su wakana ne, a tsakanin al'ummomin ta hanyar tasirin mulkin mallaka, kamar yadda aka yi bayani a waiwaye cewa Turawan mulkin mallaka na Faransa sun sauya al'ada da]abi'u na al'ummar da suke mallaka, sannan sai tasirin makwabtaka bayan rabuwa da Hausawan al'ummomin suka yi.

Ta fuskar kamanni kuwa, nazarin ya ci karo da abubuwa wa]anda suke da kama da juna a cikin nazari. Misali idan an dubi jigon Sarauta, misali daga

kaucin jigogin kamar jogon bautar gargajiya. Haka kuma a zubi haka ya auku, kamar a duka matakan da ake bi wajen zubi, amma ban da silmiyowar tatsuniya. Haka kuma ana iya jin]uriyar haka a salon mawari da kuma salon wasu daga cikin salon bu]ewa. Har ila yau, duka tatsuniyoyin al'ummomin sun yi ha]aka a salon bi]a da kuma salon murya, domin ana jin]uriyar juna a cikin tatsuniyoyin al'ummomin. Duk wa]annan abubuwa ne da suke kama da juna, hakan ya faru ne a sakamakon kasancewar al'ummomin a wuri guda kafin Turawan mulkin mallaka su raba su.

Dangane da irin wannan bambanci da aka samu, tun daga sunan wasu tatsuniyoyin, kamar bagaja a Nijeriya, bagaji a Nijer da kuma jigon bauta a Nijer da kuma jigon bauta a Nijeriya, da kuma al'adar auren mace biyu, a Nijeriya haka kuma yake a Nijer. Sannan kuma salon warwara kusan]aya, haka wajen salon rufewa da bu]ewa kusan a iya cewa abu ne guda. Sannan kuma an sami sunayen tatsuniyoyin iri guda da saurnsu. Wannan shi ya da]a, tabbatar da cewa Nijeriya da Nijer abu guda. Haka kuma wasu dalilai na tarihi, da misalai na adabi, sun }ara tabbatar mana da cewa Nijeriya da Nijer juma ce da jumande.

5.4 Shawarwari

Wannan bincike yana yin nuni musamman ga masu nazari da su nazarci ~angaren sauran abubuwan da ba a nazarta ba a wannan bincike, musamman abin da ya shafi sauran ~angarorin habarce, kamar almara da hikaya da

tarihihi da kuma kandamin labari, gudanar da haka zai taimaka wajen }ara fito da wasu abubuwa sababbi na ilmi. Haka kuma ga mawaran tatsuniya da su yi hattara wajen ganin yadda zamani yake yin barazana ga tatsuniya, dangane da sauyawar zamani a kan sifofi da kusan kowane loko na tatsuniya, a yau zamani yana yi wa tatsuniya kallon hadarin-kaji. Sannan kuma su ri}a sabunta }ir}irarsu domin ta dace da sauyin zamani. Haka zai taimaka wa manazarta masu zuwa nan gaba domin tatsuniyoyi su ci gaba da ha~aka. Haka kuma binciken yana bayar da shawara ga masana da su yi wani ha~~osa wajen ganin an mayar da tatsuniyoyin Hausawa, a hanyar na'urarr zamani. misali kamar a hanyar (cartoon) ko a hanyar zane a littafai na zamani kamar Intanet da sauransu. Sannan kuma a yi }o}arin taskace su kamar yadda Frank Edgar ya yi da kuma Bukar Usman.

Haka kuma nazarin yana }ara bayar da shawara, ga masana da manazarta da su taimaka, wajen taskace tatsuniyoyin al'ummar Hausawa,da wa]anda ba su ba gwargwadon hali. Daga nan kuma sai a yi }o}arin samar da wani sashe, a jami'ar Ahmadu Bello mai kula da kuma saitatunanin al'umma ta hanyar tatsuniyoyinsu, wanda hakan zai taimaka wajen cusa al'adu da tarbiyya ta al'ummar Hausawa da ta Afirka gaba]aya.

Haka kuma binciken na ganin zai yi }aye, ga masana da manazarta su nazarci wani abu na kwatanci musamman a tatsuniyoyin wa]annan }asashe ta fuskar taurari, ko kuma a nazarci adon harshe a tatsuniyoyin, ko kuma a kwatanta mawaran }asashen, haka zai taimaka wajen }ara fito da wasu abubuwa na

adabi, ko al’ada ko na tarihin wa]annan }asashe, domin tabbatar da wani abu na adabi ko al’adar al’ummar Hausawa.

Haka kuma binciken yana bayar da shawara ga ~angaren taskace wa}o}i na Sashen Harsuna da Al’adun Afirka na .Jami’ar Ahmadu Bello Zariya, da ya samar da wani gurbi na taskace tatsuniyoyi daga bakin mawara a ko’ina a }asar nan. Domin yin haka zai taimaka, wajen gudanar da nazar, da kuma }o}arin gwada tatsuniyoyi na da dana yau, musamman ga masu nazari, domin da yawa a yau tsofaffin mawara suna tafiya, sannan kuma ba a taskace wani abu daga bakin su ba, dangane da warwarar tatsuniyoyi.

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RATAYE : I

HABARCEN TATSUNIYAR NIJERIYA TA HAUSA

Mawari - Amina
Wuri - Buzara Zariya.
Lokaci - Dare, 2012
Shekara - 65

GATA NAN GA TA NAN KU

Wani ne dai wani ne dai, shi ke nan yana da mata guda biyu *Bora da Mowa*. Amma ya fi son]ayar wato mowa da ita da ‘yarta. Sai kullum idan ‘yar mowa ta yi fitsari sai a ce ‘yar bora ce. Shi ke nan wata rana, sai ‘yar mowa ta yi fitsari sai aka ce ai ‘yar bora ce, da man wannan matar ba ta son wannan matar da ita da ‘yarta. Kuma mijin ba ya jin maganar waccan sai ta mowa. Shi ke nan sai wannan matar ta ce ‘yar bora ta tafi ta jeta wanke wannan kayan fitsarin a kogin *Ruwan Bagaja*. Ita kuma bata ma sam ina za ta ba, ta]auki kayan shinfi]a ta fita, ta tafi neman *Ruwan Bagaja*. Tana ta tafiya tana ta tafiya, shi ke nan sai ta zo wani gari, ta nemi wajen da kogi yake shi ke nan sai ta je wajen da kogi yake sai ta tambaya ta ce :

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan sai kogi ya ce yarinya ba nan ba ne ki }ara gaba. Shi ke nan sai ta ci gaba da tafiya. Idan ta sake zuwa wani gari sai ta gaishe da mutune, sai ta wuce ta nufi wajen da kogin yake sai ta tambayi kogi ta ce :

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan sai kogi ya ce ba nan ba ne, sai ta]ara gaba, yarinya tana tafiya gari gari neman *Ruwan Bagaja*, shi ke nan tana ta yawon neman inda kogi yake. Ana cikin haka sai ta kawo wani gari sai ta sake tambaya :

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan ana cikin haka, sai yarinya ta ci gaba da tafiya ta wuce wani daji. Idan ta zo gari sai ta nemi wuri ta kwana. Ruwa ya yi mata duka, haka dai haka dai. Shi ke nan har sai da ta kawo wani gari mai nisa, sai ta tambayi ina kogi yake, idan nuna mata sai ta tambayi kogin tana cewa :

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan sai kogi ya ce mata yarinya nan ne *Ruwan Bagaja*, shi ke nan sai ta wanke kayan shimfi]ar a wannan kogi ta shanya. Shi ke nan sai ta yi wanka ta sha ruwan sai ta huta. Shi ke nan da ta gama, sai ta ha]a kayanta ta kama hanyar komawa gida. Ta shiga cikin daji tana ta tafiya shi ke nan sai }ishi ya dame ta, sai ta ga wata tsohuwa, shi ke nan sai ta ce ma tsohuwar ta sam mata ruwa ta sha, sai tsohuwar ta ce to, shi ke nan sai ta ce, je ki ga ruwa can a randa ki]iba ki sha. Shi ke nan sai ta je ta]iba, shi ke nan ta juya ta tafi sai tsohuwar ta ce yarinya zo ki cu]a min bayana, sai ta ce to. Shi ke nan sai ta dawo ta tsaya ta cu]a mata baya, shi ke nan ana cikin cu]a baya ke nan sai baya ya ~urme. Shi ke nan sai yarinya ta kama kuka. Shi ke nan sai tsohuwa ta ce, bari kuka yarinya duba cikin bayana. Me kika gani, shi ke nan sai ta ce na ga }wai guda uku, shi ke nan sai tsohuwa ta ce, to ki]auki]aya shi ke na sai ta]auko. Sai tsohuwa ta ce ki je idan kin je dokar daji, inda babu wani mahaluki mai motsi sai ki ce in fasa. Idan kin ji shiru sai ki fasa. Amma idan kin ji an ce fasa-fasa mu sha }wai, to kar ki fasa, idan kin ji an yi shiru sai ki fasa. Shi ke nan sai ta kama hanya, har sai da kai can cikin dokar daji. Shi ke nan sai ta ce in fasa sai ta ji an ce fasa-fasa ku sha }wai, shi ke nan sai ta fasa fasawa. Shi ke nan sai ta }ara gaba, sai da ta je can cikin daji inda babu wani motsi, shi ke nan sai ta }ara cewa in fasa, sai ta ji an ce fasa-fasa mu sha }wai. Shi ke nan har sai da ta }ara tafiya, sosai wurin da babu wani mutum, shi ke nan sai ta sake cewa in fasa, sai ta ji an yi shiru, shi ke nan sai ta sake cewa in fasa, sai ta ji shiru, shi ke nan ta sake maimitawa, ta ji shiru. Shi ke nan sai wannan

yarinya ta fasa wannan }wai. Shi ke nan sai ga kayan alfarma. Da dukiyoyi da kayan sawa da dawaki da bayi da kayan alfarma iri-iri. Suka biyo ta gida, kuma aka]orata a kan doki, sannan aka yi ma dokin ado da kayan irin na saraki. Shi ke nan kuma ga fadawa suna biye da ita suna fadanci. Shi ke nan sai suna ta tafiya, sun kusa garin ke nan sai aka fara jin }amshi yana tashi da bushe-bushe da ka]e-ka]e, shi ke nan har aka kawo ta gida a kan doki na alfarma. Shi ke nan ana nan ana nan, sai mamanta ta yi ta murna da zuwan ‘yarta da arziki. Sai ta sauka ta shiga gida. Shi ke nan ana nan ana nan, sai ita kuma waccan matar watau ‘yar mowa sai ta ce ai ita ma, ‘yarta ta zo ta je inda waccan ta je don ita ma ta samo, shi ke nan ana nan ana nan, sai ita ma ta]auki kayan shimfi]a, ta tafi wajen neman *Ruwan Bagaja*. Shi ke nan ana nan ana nan, sai ta kama tafiya ta yi nisa, sai ta fara cewa wai kawai a matsa wa mutum ace wai sai ya je neman wani *Ruwan Bagaja*. Ni idan na ga da nisa zan dawo. Shi ke nan ana nan ana nan, sai ta zo wani gari ta ga wasu mutane, shi ke nan sai ta ce musu, ko kun saan inda zan sami *Ruwan Bagaja*. Shi ke nan sai suka ce ai ba nan ba ne, shi ke nan sai ta kama su da fa]a, ta wuce duk garin da ta zo haka ake fama da ita. Shi ke nan ana nan ana nan, sai ta sake zuwa wani gari nan ma ta tambayi wasu mutane ko ina kogi yake, sai suka nuna mata sai ta je. Shi ke nan sai ta kama tambayar kogi cikin wa}a.

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan ana nan ana nan, sai kogi ya ce ba shi ne kogin *Ruwan Bagaja* ba. shi ke nan sai ta yi tsaki ta ce ka wahal dani a kawai. Inda ka san ba kai ba ne ai da sai ka gaya min. Shi ke nan ana nan ana nan, sai ta }ara gaba ta sake zuwa wani }auye ba ta tambayi kowa ba. Sai ta wuce wajen wani kogi a wannan }auyen. Shi ke nan sai ta fara cewa .

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan sai kogi ya ce yarinya ba ni ne *Ruwan Bagaja* ba, sai ta yi tsaki ta ce na ji, sai ta }ara gaba, tana isa wani gari nan ma shi ke nan sai ta ga wasu mutane, sai ta ce ku mutane ina ne kogin *Ruwan Bagaja* ? Shi ke nan sai suka ce ke kuwa me za ki yi da *Ruwan Bagaja*, sai ta ce idan za ku nuna min ku nuna mini, sai suka ce to ba mu sani ba, shi ke nan sai ta }ara gaba har ta zo wani gari inda kogin *Ruwan Bagaja* yake, sai ta wuce ba ta yi ma kowa magana ba, shi ke nan sai ta je wajen kogin sai ta fara wa}a:

Kogi! Kogi!
Ko kai ne *Ruwan Bagaja*
Bagaja! Bagaja !
Ta ‘yar *Sarki*
Aka aiko ni na zo na wanke
A *Ruwan Bagaja*.

Shi ke nan sai kogi ya ce ni ne kogin *Ruwan Bagaja*, shi ke nan sai ta shiga ciki ta wanke kayan fitsarin, ana nan ana nan har kayan suka bushe, sai ta kwashe ta kama hanya, tana cikin tafiya tana gunaguni tana cewa ga shi ni ban sami komai ba, kuma an ce ana samun arziki. Shi ke nan ana cikin haka ke nan sai ta ci karo da wata tsohuwa, sai tsohuwar ta ce yarinya zo ki cu]a ni, sai yarinya ta ce haba tsohuwa, ai ba abin da ya kawo ni ke nan ba, kuma ni ba zan iya cu]a ki ba, shi ke nan sai tsohuwa ta lallashe ta har ta amince, shi ke nan tana cikin cu]a ta sai bayan tsohuwa ya ~urme, sai yarinya ta ce to kin gani ko, ga shi nan bayanki ya ~urme, sai tsohuwa ta ce yarinya duba cikin bayan nan nawa me kika gani, sai ta ce na ga }wai guda uku sai tsohuwa ta ce to]auki]aya, sai ta ce to]aya kawai, shi ke nan sai tsohuwa ta ce e ! yarinya shi ke nan sai ta]auko, shi ke nan sai tsohuwa ta ce, yarinya idan kin je tsakiyar daji sai ki ce in fasa, idan kin ji an ce fasa fasa mu sha }wai, to kar ki kuskura ki fasa, shi ke nan idan kuma kin ji an yi shiru ba a ce komai ba to sai ki fasa, shi ke nan sai yarinya ta wuce ko sallama ba ta yi ma tsohuwa, sai ita tsohuwar ta ce to yarinya mu jima da yawa.

Ana nan ana nan, har yarinya ta isa cikin dokar daji, sai ta ce in fasa sai aka ce fasa-fasa musha }wai, sai ta }ara gaba, shi ke nan sai ta ce ni daga wannan idan na }ara cewa aka ce in fasa zan fasa, ni na gaji, shi ke na sai ta }ara tafiya can da nisa sai ta sake cewa in fasa, sai aka ce mata fasa-fasa mu sha }wai, shi ke nan sai ta ce kai na gaji sai ta fasa, fasawar ta ke da wuya sai kawai }udaje

da kwa]i da kyankyasai da tsutsotsi da kutare da makafi suna mata maraba, sai suka yayya~e ta shi ke nan sai suka biyo ta aka]ora ta akan jaki har suka kawo gidansu, kuma ma tun kafin su kawo an fara jin wari da]oyi, shi ke nan sai ta iso gida sai uwarta ta kore ta ta ce ta tafi ta ba ta wuri, kowa ya gujeta saboda kayan wari da]oyi da ta zo da shi gida.

{urungus kan kusu

Ba dan *Gizo* ba da na yi }arya

Da man }aryar na gilla muku,

Ga ~era nan ga ~era nan,

Wanda ya ji tsoro alhaki a kan shi

Mawari	-	Rakiya
Wuri	-	Yalwa Kano State Nijeriya
Shekara	-	53

GATA NAN GA TA NAN KU

Wata ce dai wata ce dai ita da mijinta tun suna saurayi da budurwa sai suka yi aure, kuma aure irin na so. Suna nan, suna nan sai ta sami ciki wata uku, sai ta ga ita ba za ta iya zama zama da shi ba. Ta gaji da zama da shi, sai ta ce ita ya za ta yi ta rabu da shi, sai ta je wajen iyayenta, sai iyayenta suka ce ba za su raba ta da mijin nan ba, tun da tana da ciki wata uku, ita kuma ta ce lallai sai ta rabu da shi, amma kafin ta rabu da shi, sai ta rabu da wannan cikin na jikinta, shi ke nan sai iyayenta suka ce ba haka ba ne, ta ha}ura ta zauna, sai ta ce ita ba za ta ha}ura ta zauna ba. Shi ke nan sai ta ga ita dai ba za ta iya ba, sai ta je wurin }awarta. Sai }awartata ta yi mata shawarar cewa akwai wani boka, wanda yake ba da magani ciki yake komawa jikin miji, shi ke nan sai ta

je wajen wannan bokan, sai bokan ya ce idan ya ba ta maganin za ta iya, sai ta ce e! za ta iya, sai ya sake cewa idan na baki magani za ki iya sai ta ce e! sai ya ce to wa ye ke kai mai tuwo gona sai ta ce ba su da yara ai ita ce matarsa ta fari, ita ke kai mai tuwo gona, sai ya ce to shi ke nan idan kika kai mai tuwo gona idan kika tarar da shi yana kwance sai ki tsallaka shi sau uku. Idan kika tsallaka shi sau uku cikin zai koma jikin shi, ta ce to shi ke nan an gama, kullum idan ta tafi kai tuwo sai ta taras da shi yana aiki, sai rannan Allah ya taimake ta sai ta tarar da shi yana barci,sai ta tsallaka shi sau uku, sannan sannan sai ta tashe shi ta ba shi abinci, sai ya ce shi ba zai iya ci ba duk jikinshi ciwo yake yi, shi ke nan, ana nan ana nan suna haka rannan sai ta ce ita fita za ta yi, shi kuma nan ciki ya riga ya koma jikinshi, yana tare da ciki yana girma a jikinshi, ita kuma ba ciki a jikinta. Shi ke nan sai ya ce shi fa wannan kasala take damun shi ya rasa yadda zai yi ga shi kin ce ke fita za ki yi, ta ce e! shi ke nan sai ta fita, da ta fita sai ya tafi wurin malamai sai suka yi masa bayani cewa ai matarka za ta fita sai da ta je wurin boka, boka ya bata magani, ta rabu da ciki yana jikinka, amma ka yi ha}uri za ka haife cikin, shi ke nan yana nan yana tare da ciki har ciki ya yi wata tara da kwana tara, sai ya haifi ‘yarsa mace jajir da ita duk inda za shi yana tafe da ita da madararta duk inda za shi har ‘ya ta yi girma. Shi ke nan ana nan ana nan, tun yana tafiya da ita gona har har ya soma barin ta tai mai wanke-wanke ta yi mai shara ta yi mai tuwo. Shi ke nan rannan sai ya zo bu]e gida ya ce:

Keluwa ke luwa jo
Haihuwa ta maza ce
Ke luwa jo
[aukar ciki na maza ne
In kin mutu na lalace,
Ke luwa
In kin mutu yaya zan yi
Ke luwa

Shi ke nan, sai ta zo ta bu]e, kashe gari sai ya kuma dawowa, ya yi mata sai ta kuma bu]ewa sai ya shiga da jakinsa cikin gidan. Shi ke nan sai *Gizo* ya zo wucewa ya ji sai ya garzayo gidan *Sarki* sai ya ce saiki-saiki kunnenka nawa Kunnena biyu }ara na uku ka sha labari na }ara da abin da Allah bai ba ni ba sai ya ce ka }ara ka }ara ko da ganyen gwaza ya ce na }ara da ganyen gwaza, shi ke nan sai ya ce akwai wata yarinya tana nan a cikin garin nan jajir da ita, ba wanda ya yi kyanta a garin nan, zan nuna maka ita gobe a ha]a ni da fadawa, shi ke nan gari ya waye uba ya tafi gona suka yi bankwana da ‘ya……..ya rufe sai *Gizo* ya yi irin wancan wa}ar:

Ke yiwa ke yiwa jo
Taukan cici na maja ye
Ke yiwa jo
In kin mutu na yayace
Ke yiwa jo
In kin mutu ya ya jan yi,
Ke yiwa jo

Sai yarinya ta ce ba Baba ba ne ba zan bu]e ba, shi ke nan sai suka koma, kashe gari sai ta ke gaya wa Baban cewa jiya da ba ka nan *Gizo* ya zo yake min wa}ar da kake min ina bu]ewa ban bu]e ba, sai ya ce daga yau in dai ba murya ta kika ji ba, suna so su]auke min ke sun ga kin zama budurwa, sai ta ce to, kashe gari, sai *Gizo* ya daidaici lokacin da uban ya kusa dawowa, sai aka taho da *Sarki*n garin muryasa ta zo]aya da shi ubanta, shi ke nan sai ya ce:

Ke luwa ke luwa jo,
Haihuwa ta maza ce,
Ke luwa jo
In kin mutu yaya zan yi,
Ke luwa jo
In kin mutu na ~al~alce,

Shi ke nan sai ta bu]e, tana bu]ewa sai suka]auke ta suka]ora ta a doki, shi ke nan uba ya dawo ya taras da gida a bu]e sai ya fashe da kuka ya yi ta kuka, sai ya tafi jeji a gindin wata tsamiya sai ya kwanta, sai ya mutu a nana she ba mutuwa ya yi ba ha]iyar zuciya ya yi sai ciyawa duk ta fito a kan shi, shi ke nan sai ciyawa duk ta fito a kan shi sai irin tsofaffin nan masu yawon ciyawa, sai ta je ciyawa sai ta tarar da shi a kwance, sai ta yi salati ta sanar da Ubangiji ta ce mutum ne ko ba mutum ba ne, sai ya ce baiwar Allah mutum ne]an uwanki, shi ke nan sai ta ce tashi mu je indai mutum ne, ta ciccire mai ciyawa ta kwa~e mai rigar jikinsa ta ce to mu je gida, tai mai tambayoyi, ya ce yarinya ce da ni uwarta ta ce fita ta bar ni da cikinta wata uku, tun daga wata da ta tafi na]auki cikinta har na haife ta nai mata komai, yanzu na haife tat a yi girma an]auke min ita, sai ta ce zan yi maka hikimar mu ta tsofaffi, tamu tada shi ke nan sai ta ce in dai wannan ne ka kwantar da hankalinka zan yi maka hikimar mu ta tsofaffi ‘yarka za ta fito, shi ke nan tana nan tana yi mai, rannan sai ta ce to ka]auki mazarin nan ka yi tallar mazari idan garin nan za ta fito, sai ya]auki tallar mazari yana cewa a sai mazarin ka]i dai mata x3 sai ya ce: Ke luwa ke luwa jo,
Haihuwa ta maza ce,
Ke luwa jo
In kin mutu yaya zan yi,
Ke luwa jo
In kin mutu na ~al~alce,

Rannan ko can sai ya je }ofar gidan maigari, sai ta je ta sayi wannan mazari sai *Sarki* ya ce ba zai yuwu ba duk fadawan sai ke za ki je ki sayo mazari sai ta ce ai ko ita za ta je ta sayo mazari ta fita ta je ta ga ubanta tana kuka tana kuka uba yana kuka: {urungus.

Mawari - Amina
Shekara - 50 da]oriya
Wuri - Kano

Ga ta nan ga ta nan ku

Gizo ne dai yana zaune a }auyensu da rani fatara ta ishi *Gizo* sai ya rasa inda zai kama ya sami ku]i sai ya sami]an tunkiya bai yi wayo ba, sai ya ce kai]an tunkiya ka san yadda za a yi sai ya ce sai ka fa]a mini, to barin garin nan za mu yi mu tafi neman sana'a a wani garin da ba a san mu ba, sai ya ce to mu tafi ni ma da ma fatara ya ishe ni, sai suka ha]a kai suka sa kaya a jaka, suka tafi da na]an tinkiya, da suka yi nisa sai ya ce, ka san yadda za mu yi, sai ya ce a'a sai ya ce in aka ba mu abinci kar ka ci a hanya sai ka zo ka gaya min sai ya ce to, suna tafiya in an ga]an tunkiya lukui-lukui sai a ce]an tunkiya ya zo a ba shi abinci sai a ce ka je ka ci, sai ya }i ci, an je wani gari an ce]an tunkiya so, sai a ba shi abinci sai ya }i ci, tun yana tafiya da }iba sai]an tunkiya ya rame, *Gizo* ya kar~e abinci ya cinye]an tunkiya yana bin umurnin *Gizo*, dun inda suka zo aka ba shi abinci saiya }i ci har suka je garin da za su sauka, sai ya ce sunan garin sai ya ce mun zo garin neman arzi}i shi ke nan sai suka sauka, sai ya ce mu sa suna, sai ya ce kai sunanka Ba}o, ni kuma suna na ba}i, wato *Gizo* shi ne Ba}i,]an tunkiya Ba}o. sai mutan gida suka ce ya sunanka sai *Gizo* ya ce nin sunana Ba}i, shi]an tunkiya sunanshi Ba}o, in dare ya yi aka kawo abinci a ce ga shi a ba ba}i, sai *Gizo* ya]ake ya cinye,]an tunkiya ba nashi domin sunasa Ba}o, idan gari ya waye aka kuma kawo abinci sai a ce ga shi na ba}i ne, sai *Gizo* ya]auke ya cinye,]an tunkiya ba nash. [an tunkiya ya rame ya zama ya zama }ashi. Sati kan ta dawo]an tunkiya ya

}warangwale ya ce ni fa *Gizo* ciranin cilikowa na zo da }iba zan koma da rama gare ni kuma in sha maman uwata, sai ya ce to, mu tafi, ai ci-rani ya yi kyau tunda na cika jaka da komai kuma na }oshi suka taho gida sai da taho tsakiyar jeji da ba mutane sai ya saka wuta a daji, sai *Gizo* ya ce da]an tunkiya zan je in yi bayan gari kai kuma ka shiga cikin wannan wutar kafin in dawo sai]an tunkiya ya fa]a cikin wuta ya gasu daidai ci, sai *Gizo* ya fito ya kama]an tunkiiya ya cinye tas, ya taho gida, yana zuwa, sai uwar]an tunkiya ta ce *Gizo* ina]ana sai ya ce]anki Allah ya yi masa rasuwa bai saba da wahala ba, sai ta ce Allah ya ji}an shi. Da aka kuma sati a tsakani, sai ya ce *Akuya* ki ban aron]anki za mu koma rani, to]an *Akuya* ya fi]an tunkiya wayo, sai ya ce to, amma sai ka fa]i sunan garin da za mu, ya ce garin nemo arzi}i ya ce sunan garin ke nan ya ce e! ya ce mu je koma gun arzi}in za mu mu je suka kama hanya suka taho, da suka je hanya sai ya ce duk abin da aka ba ka kar ka kar~a sai ya ce to, da suka fara tafiya sai aka]auko abu cikin leda aka ba]an *Akuya*,]an *Akuya* sai ya kar~e ya sa a cikin leda, sai ya kar~e jakar ya saka ya zage, suka kuma tafiya aka kuma]aukowa aka ba]an *Akuya* ya kuma zuge jaka ya saka, sai da suka je gun da za su rabu, sai ya ce kai ana ta bamu abu kai ba ka ta~a bamu ba, ai kai ka ce in an ba ni kar in kar~a, ni kuma da suka bani sai na jefa musu abin su, sai suka je wuni kwana,]an *Akuya* ya fito da abinci ya ce to da ban kar~o ba da mai za mu ci, suka raba kowa ya]au nasa suka ci, sai *Gizo* ya ce ya sunanka, sai]an *Akuya* ya ce au muna da wani suna ne, ya ce wani suna za mu sa to to ai mu duk ba}i ne tun da ba mutum]aya ba ne duk ba}i za a kira mu. Da gari ya waye, sai aka kawo abinci aka ce ga shi a ba ba}i, sai suka]auka suka ci, sati]aya]an *Akuya* ya yi }iba daga sun sami kaya sai ya ce za mu koma gida, sun je jeji garin da ya yi wa]an tunkiya wayo, sai ya saka wuta sai ya ce ka shiga ina zuw asai]an tunkiya ya]ebi takalman *Gizo* ya zuba a cikin wuta, suka gasu suka yi mai}o. sai *Gizo* ya dawo ya ga wani abu yana mai}o, ya zaci ko naman]an *Akuya* ne ya gasu, sai ya zauna ya kama ci, can sai ya gane takalmi sai ya]auki jaka ya yau idan na

kama]an *Akuya* sai ya zane shi, ashe]an *Akuya* yana cikin buhu, sai da suka yi nisa sai ya ce *Gizo* wawa ya ci takalmi, sai *Gizo* ya tsaya ya waiga a ina ake min wa}a, sai kai ‘yar jakar nan kin iya wa}a da taro biyu da na ba}i ya yi ta rawa ya gaji, sai ya wuce wurin *Akuya* don ya san ta fi tunkiya wayau, sai ya ce *Akuya* ki gafarce ni]anki Allah ya yi mai rasuwa]an *Akuya* ya tsaga jaka ya fito ya yi girgiza, sai ya ce in tsiya kake ji na fika, shi]an tunkiya a rashin wayo, saboda haka ni abin da ka yi wa uwarshi ni ba za ka yi wa uwata ba.

{urungus kan kusu

Suna: Iya
Shekaru: 55
Wuri: Zariya

Gata nan gata nan ku: Tatsuniyar *Dodo*

Wasu ne dai ‘yan mata a gari ‘ya’yan kishoyoyi guda biyu suna tsarar kyau kowace tana da kyau, amma]aya Ladi ta fi]aya Ladiyo kyau, kullum aka fitar da wasa sai su fita, to samarinsu, kowace ta je da saurayinta to na]aya Ladiyo da ba a so shi ne mai mai samari da yawa zai]ebo abokansa a wajen ruwa a yi taimata bajinta ita kuwa]ayar sai ta ce, duk yadda za a yi sai ta san yadda ta halaka]aya Ladi gurin *Dodo* za ta tun da yau za ai biki in ya so a tare ta gara ya cinye ta sai ta ce to, suka tashi, sai aka]inka musu kaya iri]aya. Ita wacce ba a so da za a tafi ita ce a gaba ta ga sun hau layi sun tafi, sai tai maza-maza ta]au hanya ta bi su ta ga dai wacce za a cinye ita ce a gaba, ka]ai *Dodo* in kusa gun da *Dodo* yake, sai aka sa ‘yarta a gaba, sai ita wacce take so a cinye sai ta dawo baya sauna ta tafiya, sai aka ce Ladiyo, sai ta ce ba ni ce Ladiyo ba ya ce ke ce Ladiyo ta ce wallahi ba ni ce Ladi ba ya yi mata sau uku yana cewa ke ce ladi, ta ce:

Dodo Dodo ba ni ce Ladi ba
Ladi tana can duten ta ringije
Jiki na marmara }ira ce ta azurfa
A gusa in je ba ni Ladiba

Sai ya ce:

Tsaya ta gari shige
Ba da ke nake ba
Ladi nake nema
In kai ta garina
In sha ta da romo
Sharaf-sharaf

Shi ke nan sai ya ce ke ce Ladiyo sai ta ce ba ni ce Ladiba, da suka tashi sai ya tsai da ita a inda ba su san ya tsai da ita ba. Suna ta tafiya suna ta tafiya suka kai gari aka }irga su aka ce ba su kai gun *Dodo, Dodo* ya koma ya karya ta karyawar }adangare ya lan}ware, shi ke nan sai suka dawo aka ce da babar Ladiyo an cinye Ladiyo sai ta ce au *Dodo* amanarta ya ci sai da na je har gida na gaya mai Ladiyo ce a gaba, shi ne bai ci ta ba ya ci min ta baya sai da suka tashi dawowa, suka kwana a buki a kai sati na ana biki sai suka tashi dawo gida, sai aka kuma cewa in an tashi a sawo Ladida ake so a cinye a baya ‘yarta }anwar waccan da aka cinye a sa ta a gaba, da ya ce waccan a gaba yanzu in ya kuma tashi zai waccen ce a baya shi ke nan sai suka taho ana ta tafiya ana rawa ana wa}a, sai aka zo wurin *Dodo* sai aka ce Ladita gaba wasu su ce ki koma baya wasu gaba. Aka bar ta a gaba. Sai suka taho, sai uwar ta yi maza-maza, ta zo ta ce, *Dodo* ga Ladinan ita ce ta baya kar ka bar ta ta huce]azu na gaya maka ka ci amana, to yanzu dai ka biya bashi, ita ta gaban nan ita za ka ci, ya ce to, da ya tashi sai aka bar ‘yarta a baya suna ta tafiya-suna ta tafiya, sai suka zo, sai *Dodo* ya ce, ke ce ladi, sai ta ce *Dodo* ba ni ce Ladi ba, ya ce ke ce Ladi sai ta ce:

Dodo Dodo ba ni ce Ladiba
Ladi tana can duten ta ringije
Jiki na marmara }ira ce ta azurfa
A gusa in je ba ni Ladiba

Sai ya ce:

Tsaya ta gari shige
Ba da ke nake ba
Ladi nake nema
In kaita garina
In sha ta da romo
Sharaf-sharaf

Sai ya ce ba ke ce Ladiba, sai ya shige ya ce }warai ba ke ce Ladiba, sai ta shige, wannan in ta zo sai ya ce ke ce Ladisai ta ce a'a, ha ya kuma zuwa yarinya ta }arshe, sai ya ce ke ce ladi, ga ki nan da kaya irin na Ladida kyau irin na ladi. Ina taka ta sai ta narke a gurin kamar romo ina ta sha-ina ta sha aka koma gida ana ta gu]a, nan ko ba a san an cinye 'ya'yan mutum]aya ba, ana ta gu]a, sai ta kuma zuwa sai aka ce ina }awar Ladiaka ce ba }awar Ladisai ta kuma komawa gurin *Dodo* ta ce *Dodo* ya kai min haka, ya ce kema ko ki tafi in bi ta kan ki, ta dawo gida tana ta ihu tana cewa ita waccan ta ci amanarta da za a yi tafiya nan ban bi hanyar nan ba, har na dawo ban gamu da }awa ba, y azan ci amanarki, shi ke nan saai tsuntsuwa ta zo ta ce ke Babarta ita ce ta je ta ha]a ki da 'ya'yanki kuma Allah ya sa 'ya'yanta aka cinye ta ce tsuntsuwa mai zan baki ba ni ruwa in sha ta]ebo ruwa ta bata.
{urungusa

MAWARI: Mamman
Shekaru: 56

Wuri: Zariya

GA TA NAN GA TA NAN KU

To !

Wani mutum ne dai da ya ‘ya ‘yansa guda goma, kowane lokaci yana zuwa daji yana yin harbi yana kama tsuntsuye. Shi ke nan kullum ya je kamun tsuntsaye daji sai ya kama tsuntsu]aya, shi ke nan duk lokacin da ya dawo daga daji wajen harbi, idan ya ajiye tsuntsun sai a sami wani daga cikin yaran nan na mutumin sai ya]auke tsuntsunwar nan da babansu ya kamo daga harbi ya je ya cinye shi ka]ai. Shi ke nan sai mutumin nan ya zo yana neman tsutsun sai ya tarar babu, shi ke nan sai mutumin ya zo yana neman tsutsuwar yana ta fa]a, babu wanda ya kula shi a cikin yaran, shi ke nan sai mutumin ya ce to shi ke nan ai na san maganin wanda ya cinye mini tsuntsu, idan gobe ta yi za mu je kogi kowa sai ya shiga ciki ya yi ranstuwa ba shi ne ya cinye tsuntsuwa ba. Shi ke nan sai ya kwashi ‘ya’yansa gaba]aya suka tafi bakin kogi, don ana so a gane wanda yake]auke tsuntsuwar baban. Shi ke nan suna zuwa bakin kogi sai aka ce na farko ya fara shiga, da ya shiga sai ya fara wa}a da cewa:

Ni na fari, ni na fari,
In ni na ci tsuntsun Babaye,
Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai ruwa ya kawo mishi zuwa tafin-}afa, shi ke nan sai aka ce ya fito ba shi ba ne. Shi ke nan sai aka ce na biyu shi kuma ya shiga, shi ma sai ya shiga ya fara wa}a :

Ni na biyu, ni na biyu,
In ni na ci tsuntsun Babaye,
Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai ruwa ya kawo mishi iya idon-sawu , shi ma sai ka ce ya fito ba shi ba ne. shi ke nan sai aka ce na uku shi kuma ya shiga, sai shi ma ya shiga, sai ya fara wa}a :

Ni na uku, ni na uku,
In ni na ci tsuntsun Babaye,
Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai ruwa ya kawo mishi daidai iya }wabri , shi ma sai ka ce ya fito ba shi ba ne. shi ke nan sai aka ce na hu]u shi kuma ya shiga, sai shi ma ya shiga, sai ya fara wa}a :

Ni na hu]u, ni na hu]u,
In ni na ci tsuntsun Babaye,
Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai ruwa ya kawo mishi daidai iya gwiwa , shi ma sai aka ce ya fito ba shi ba ne. Shi ke nan sai aka ce na biyar shi kuma ya shiga, sai shi ma ya shiga, sai ya fara wa}a :

Ni na biyar, ni na biyar,
In ni na ci tsuntsun Babaye,

Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai kogi ya kawo mishi daidai iya cinya , shi ma sai aka ce ya fito ba shi ba ne. Shi ke nan sai aka ce na shida shi kuma ya shiga, sai shi ma ya shiga, sai ya fara wa}a :

Ni na shida, ni na shida,
In ni na ci tsuntsun Babaye,
Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai ruwa ya kawo mishi daidai iya kwankwaso , shi ma sai aka ce ya fito ba shi ba ne. Shi ke nan har aka zo kan na goma sai aka ce shi kuma ya shiga, sai shi ma ya shiga, sai ya fara wa}a :

Ni na Na-goma, ni na Na-goma,
In ni na ci tsuntsun Babaye,
Ruwa tafi da ni,
Kar ka dawo da ni.

Shi ke nan sai ruwa ya ha]iye shi ya tafi da shi ‘yan uwan na kallo, sai suna ta kukan rashin]an’uwansu ruwa ya tafi da shi. Shi ke nan ana cikin haka har sai Na-goma ya kawo gidan wata dodanniya a cikin ruwa, sai dodanniyar nan ta]auki Na-goma ta kai shi gidanta, shi ke nan ana nan ana nan sai bayan ya kwana biyu sai dodanniya ta ce to ba zan cinye ka ba, amma zan mai da kai ka zama yarona, shi ke nan sai Na-goma ya ce to shi ke nan kowace ranar kasuwa sai dodanniya ta ri}a]ora ma Na-goma tallar }wosai yana kai mata kasuwa yana talla.

Shi ke nan rannan Na-goma ya kawo tallar }wosai kasuwa sai kawai ‘yan ‘uwansa suka gamu, suna ganin Na-goma sai suka ce kana ina, shi ke nan sai ya ce ai yanzu dodanniya ce mamanshi, ita ce ma ta]ora masa talla yanzu, ku zo mu je gidannmu, shi ke nan sai suka kama hanya har gidan dodanniya, shi ke nan sai dodanniya ta ce idan za ku tafi da Na-goma sai kun kawo mini abinci iri-iri. Shi ke nan sai suka koma gida suka kawo mata buhu na hatsi iri-iri, sai dodanniy ta ce haka cikin wa}a :

Kai ! Na-goma
Kai ! Na-goma
Ba ci na ba !
Ba ci na ba !
N a goma
Ba ci na ba !

Shi ke nan sai suka koma gida suka sake shi, to a wannan karo sai suka]auko kayan abinci irin wanda suka dace da dodanniya, sai suka taho da buhu-buhu na }udaje da kyankyasai da tsutsotsi da kwa]i da sauran duk wani abncin }azanta, sai da aka kawo ma dodanniya. Shi ke nan suna kawo mata kayan abincin sai ta mi}e ta na wa}a :

Ga cina nan !
Na-goma,
Ga cina nan !
Ga shana nan !
Na-goma,
Ga shana nan !
Madalla dai !
Na-goma,
Madalla dai !
[au wandonka !
Na-goma,
[au wandonka !
Sa rigarka !
Na-goma !

Sa rigarka !
Na-goma.
Sai wata rana1
Na-goma
Sai wata rana.

Shi ke nan sai Na-goma ya biyo ‘yan uwansa suka dawo gida, daga rannan bai }ara]aukar wani abu wanda ba nashi ba.

{urungus

Mawari: Jummala
Shekaru : 56
Wuri : Kano

Ga ta nan ga tanan ku

Ta zo mu ji ta.

MACIJIYA DA *SARKI*

Wata macijiya ce dai wata macijiya ce dai, sai ta haifi ‘yarta mace ta sa mata suna Zina, sai ta ha]iye ta nan take sai ta sake amayo ta sai ta sauya launi, har sai da ta mai da ta ba}a }irin, shi ke nan sai ta bar ta haka, da yarinya ta girma sai tana zuwa jeji tana yo itace tana kaiwa gidan *Sarki* ana saye.

Shi ke nan a gidan *Sarki* akwai wani saurayi, shi ke nan sai rannan sai Zina ta kai tallar itacce gidan *Sarki*, sai ga]an *Sarki* ya shigo zai ci abinci, sai ya ce shi ba zai iya cin abinci ba sai wannan yarinya ta fita, wai ta cika muni idan yana kallon ta zai yi haraswa.

Shi ke nan sai aka kore ta, shi ke nan sai ta taho ta gaya wa mahaihiyarta macijiya, sai ranta ya~ ~aci }waran gaske, shi ke nan sai ta ce to madalla, akwai ranar ramuwa zan yi maganin mai raina mutane.

Shi ke nan ana nan ana nan, sai wata rana *Sarki* ya ce zai yi ma]ansa aure *Yarima*, sai *Sarki* ya sa aka yi shela cewa duk ‘yammatan gari su taru }ofar fada, *Yarima* zai za~i mata, ashe macijiya ta ji wannan shelar, sai ta kira Zina ta sake ha]iye ta sai ta dawo kyakkyawar yarinya jawur kamar tsada, sai ta

sake ha]iye ta sai ta }ara haske kamar farin wata, sai ta ce maza ki je fada wajen za~en wadda *Yarima* zai aura.

Shi ke nan a lokacin da Zina ta isa fagen, sai ta iske duk 'yan matan gari sun iso, shi ke nan sai *Yarima* ya hango Zina , tana tafiya tana ta}ama awa amalen da ya shekare, kuma tana haska wurin awa farin wata, nan take shau}in Zina ya abka wa *Yarima*, sai ya ce duk 'yan matan nan su kauce su ba Zina wuri,

Sai *Yarima* ya za~e ta suka koma kauye guda suna ta hira, irin na masu }aunar juna, shi ke nan da za ta tafi sai ya ba ta zoben hannunsa, da ta koma gida sai ta gaya wa mamanta duk yadda suka yi da *Yarima*. Shi ke nan sai macijiya ta sake ha]iye ta sake amayota sai ta koma mummuna.

Shi ke nan sai ta koma daji ta yi }irare ta kai gidan *Sarki*, sai ta aka saya, sai ta koma gefe tana hutawa, shi ke nan sai ga *Yarima* ya shigo zai ci abinci, sai ya sake cewa yau ma yarinyar nan ta sake dawowa, to ta fita zai ci abinci, tana wucewa kusa da shi sai ya ga zobensa a hannunta, sai ya kira ta ya tambaye ta a ina ta sami wannan zoben, shi ke nan sai ta gaya masa ai ita ce wadda ya za~a, kuma idan yana son ta ya zagaya bayan gari ya gai da mamanta, shi ke nan sai ya ce zai je, daga nan sai *Yarima* ya tafi gidan su Zina, ashe mamanta macijiyace, amma bai damu ba, sai ya dur}usa ya gaida ta ya kuma fa]a mata yana son zai auri Zina, shi ke nan sai mamanta ce ba kai ne ka ce ba za ka iya

cin abinci a gabanta ba don tana da muni, sai *Yarima* ya ce haka na ki yi ha}uri, da }yar ta ha}ura, shi ke nan sai aka sa lokaci.

Shi ke nan da ranar biki ta zagayo, sai macijiya ta ha]iye Zina sau biyu, sai ga Zina ta dawo fiye da yadda take da kyau, aka yi biki aka cika mata]aki da jere na tasoshi da kumbuna da azurfa da Zinari da sauran kayan]aki na ado, *Yarima* yana ta murna da annashuwa tare da matarsa Zina.

Ana nan ana nan, sai rannan kawai Baban *Yarima* ya ga amarya, sai ya ji yana sonta, sai ya fara bin yadda zai yi ya latsa ta, amma hakan ya gagara, shi ke nan sai wata rana ya ce wa *Yarima* su tafi shan iska wajen gari, idan suka isa wata rijiya sai ya tura shi a cikin rijiyar ya dawo gida, da Zina ta ga mijinta bai dawo ba, sai ta tambayi uban sai ya ce bai sani ba, sai ya sake latsa ta, ta }i yar da sai ya rabu da ita zuwa wani lokaci, wai idan an da]e ba ta gan shi ba ta sakko,

Shi ke nan da man akwai wata mata mai nono tana kawowa gidan *Sarki*, sai *Sarki* ya sayi kwarya shida, aka kai uku gidansa ukun kuma aka kai gidan matar]ansa, sai ta }i shan nonon, ko abinci ma ta dena ci saboda ba}in ciki, kullum haka.

Shi ke nan rannan wannan mata mai nono za ta wuce, sai ta ji motsi a cikin rijiya sai ta tsaya, ta ciro shi ya yi mata godiya, sai ya tambaye ta ina za ta sai ta ce, za ta kai nono gidan *Sarki* ne, sai ya ce mata ga zobensa idan ta je ta ba matarsa, sai ta ce to ta amsa ta tafi, da ta zo gidan *Sarki*, aka sayi nono }warya shida kamar yadda aka saba, ya aika wa matar]ansa, da ta juye sai ta ga zoben mijinta, sai farin ciki ya kama ta sai ta tambayi mai nono, shi ke nan sai ta kwashe komai ta fa]a mata, da kuma inda za ta sami mijinta, sai ta yi mata godiya.

Shi ke nan sai ta ce a kira mata *Sarki*, ta ce tana so a ha]a ta da fadawa da bayi za ta kilisa, sai *Sarki* ya bayar, ya ji da]i matu}a a tunaninsa ta fara samuwa, ta hau suka fita da suka zo wurin da mai nono ta yi mata kwatance, sai ta ga mijinta a kwance ya kusa mutuwa, sai ta yi sauri ta sa fadawa suka]auko shi aka wanke shi aka sanya masa kaya aka rataya masa takobi ya farfa]o.

Shi ke nan sai ya hau doki fadawa suna biye da shi, suka zo fada suka taras da *Sarki*. Sai hankalinsa ya tashi mamaki ya kama shi ganin *Yarima*]ansa ya dawo, sai *Yarima* ya tambayi mutane yaya ake yi ma ma}iyi, sai mutanen gari suka ce kisa, sai *Yarima* ya ciro takobin da matarsa ta ba shi ya fille kan ubansa *Sarki*, shi kuma aka na]a shi ya zama *Sarki*.

{urungus.

RATAYE : II
HABARCEN TATSUNIYAR NIJER TA HAUSA

Mawari: Hajiya Rabila
Shekaru : 56
Gari : Mara]i

Ga tan ga tanku

Ta zo ta koma.

Wagga, wata yarinya ta. Wato tana gidan ubanta, shi ke nan sai uwatta tam mutu, sai uban ya armo wata macce. Maccen ga da ya armo, wato shi ke nan sai ta zamanto ba ta }amnar]iyag ga,]iyar da ba ta hwaiha ba, sai]iyan da ta hwaihwa taka so.

Idan uban yat tahi daji wurin noma, shi ke nan maccen ga in tad dama hwura, sai ta ba]iyanta su sha, shi ke nan sai tah hana ma wacceniya. Shi ke nan yarinyag ga idan marece ya yi tac ci tuwo, sai ta ba]iyanta su ci, sai tah hana ma wagga]iya, amma da]ai rana]iyad da ba ta ko yi mata mugun dibi, sai inna sama inna }asa sau da ko'ina.

Shi ke nan. Wato in tak kwanta yarinyag ga, sai ta yi hitcari nan kwance. Da ta yi hitcari daga nan kwance, sai maccen ga tac ce, shi ke nan sai ki]auki, agalemin nan da kika yi hitcari, sai ki yi aniya inda *Ruwan Bagaja*, ki wankikke shi. Su kuwa *Ruwan Bagaja* ba a ko samun su na nan ga, don nesa suke.

Shi ke nan, sai tac ce sai ta tahi cen ta wankikke shi, kuma tahiya ce }as ba ko bisa jakki ba.Shi ke nan yarinyag ga tak kama aniya. Tay yi kuka hat tag gaji.Ga ta zuwa, ga ta zuwa, duk gari in taz zo ta iske tabki, sai tab biya ta tambaya tac ce:

Ku ne, ku ne, Ruwan Bagaji
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke agalemina,
Don na yi hitcari.

Shi ke nan sai tabkin ga ya ce ba ki kawo ba, ki]an gusa gaba ki yi tahiya, ga ta zuwa, ga ta zuwa, har ta isko wani tabki a wani gari, da tak kai ga tabki sai ta iske wasu mutane tag gai da su, sai taw wuce ta ce :

Ku ne, ku ne, Ruwan Bagaji,
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke agalemina,
Don na yi hitcari.

Shi ke nan sai a ce }ara gusa wa gaba ‘ya]]iya yarinya sai ‘ya]]iyag ga ga ta tahe, ga ta gudane, har tak kai ga wani gari, sai ta iske wani tabki nan sai tac ce :

Ku ne, ku ne, Ruwan Bagaji,
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke aglemina,
Don na yi hitcari.

Tana }arewa sai ankac ce yarinya baki kawo ba, *Ruwan Bagaja* na da nisa, tak kwarari tahiya, ga ta zuwa, ga ta zuwa, har in tak kai ga gari, wani bin idan

marece ya yi sai ta kwan ga garin, in sahiya taw waye sai a aza ta bisa ga hanya, in tak kai ga gari ta iske tabki sai tac ce :

Ku ne, ku ne, Ruwan Bagaji
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke agalemina,
Don na yi hitcari.

Kullun sahwake tana tahiya har ta iske garin da ad da *Ruwan Bagaja* suke, amma hwa ta sha]an karen tahiya, ga }asa tay yi ta tahiya hat tak kai inda ruwan ga na bagaja shi ke. Yakin da taz zo ga ruwan ga na bagaja, sai tac ce:

Ku ne, ku ne, Ruwan Bagaji,
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke aglemina,
Don na yi hitcari.

Shi ke nan sai tabkin ga ya amsa anka ce nan na ad da *Ruwan Bagaja*, yarinyag ga tas shiga tay yi nin}aya sau guda tag girgije, tag girgije, taw wanke agaleminta tas sha ruwa, tag gode ma Ubangiji. Wato aikin ga da tay yi mata, ba don ta wankikke agalemin ga tay yi mata shi, don ta halaka she ta cikin daji. Da kuraye da zakoki, da damisai. Babu abin da babu cikin dajin. Allah ko yah hid da yarinyag ga, ta zo ta wankikke abin ga, tak komo lahiya. Da tak komo, ga ta tahe, ga ta tahe, sai da tak kawo cikin dokad daji, shi ke nan babu wani mahalukan Allah cikin dajin nan. Sai kukan bisashe, babu irin abin da babu, wana am mugu ciki dajin, sai yarinyag ga ta hwaso, sai taz zaka cikin dajin, shi ke nan sai ta iske tsohuwa zamne, tab biya tag gai da tsohuwag

ga. Da tag gai da tsohuwag ga, shi ke nan tah hwace, sai tac ce tsohuwa babu ‘yan ruwa nan in sha?.

Shi ke nan, sai tac ce akwai ga ruwan can haka ga sahani, ita kuwa tsohuwag ga ba ta ko iya tashi, koyaushe zamne take, shi ke nan, da tas sha ruwa, sai tak kama hanya ta tahi ta tahi, sai tsohuwag ga tac ce ke yarinyar nan ke, shi ke nan sai yarinyag ga ta amsa, sai tsohuwa tac ce ya ki, sai yarinyag ga tad dawo, tac ce ga ni, sai yarinya ban kireki ba, twari na nikai, irin na tsohi, shi ke nan sai yarinyag ga tak koma, sai da tay yi nisa sai tsohuwag ga ta sake kiran ta har sau uku, a na }arshe sai tac ce wai yarinya da ina na kike?

Shi ke nan sai tac ce wato uwata mata ubana, ba ta so na, bisa agalemin baba wanda shi ke salla, shi taka ba ni nike kwana bisa garai, da sai niy yi hitcari, shi ke nan sai tac ce sai na tahi inda *Ruwan Bagaja* na wankikke agalemin, ina lissahi yau wata na ukku ina tahiya cikin daji, in niz zo ga gari in ro}a in yi bara, don in sami abin sawa ga baki.

Koyaushe naz zo ga gari na tanbaya ko nan na *Ruwan Bagaja*, sai a ce mini ba nan na ba, sai in shura gaba, sai da niy yi wata ukku, ina tahiya ga daji, han niz zo inda *Ruwan Bagaja*, niw wankikke agalemin, nik koma. Shi ke nan sai tsohuwag ga tac ce ,]ebo min ruwa can ga kasko, sai yarinya tat tahi ta]]ebo ruwa tak kawo, sai tsohuwag ga tat tu~e, sai tac ce yarinya ki cu]anya ni, ki zoza min baina, sai yarinyag ga ta]ebo ruwa tana zuba ma tsohuwag ga, ga

jiki tana mata wanka, tana goga jikin tsohuwag ga, tana sa sabuni, tana wankin tsohuwag ga.

Shi ke nan yarinya tana zoza ban tsohuwag ga, sai ban tsohuwag ga ya~ ~urme, awa tukunyal }asa, sai hannun yarinya ya shige ban tsohuwa, sai yarinyag ga tac ce wayyo! ni kaina! dai wayyo! Abin da nika gudu, sai tac ce tsohuwa na kware miki bai, sai tana kuka, can sai tsohuwa tac ce yarinya yi shun ki, babu komai, wanga abu Allah ya kawo shi, diba cikin ban nan nawa. Diba cikin mi kig gani ciki? Sai yarinya tar rega bay hakan ga tac ce, na ga ruhewa, sai tsohuwa tac ce ki bu]e cikin ruhewar nan, ki gani. Yarinya tak kur]a kanta cikin ban tsohuwa tar rega, tac ce to, bu]e ruhewar nan tac ce, mi kig gani sai yarinya tac ce taskira, sai tsohuwa tac ce]auko taskiran nan, ta]]auko taskira, sai tsohuwa tac ce, to bu]e taskira, sai yarinya tab bu]e taskira, sai tag ga]an }wai shidda, sai tsohuwa tac ce }wai ga]auki ukku,. In kit tahi kik kai ga daji cikin dokad daji inda ba ki jin mahaluki mai motci, sai kic ce, in hwasa, in kin ji an ce hwashe mu ci]an }wai, kar ki fashe. In kik }ara gaba, kic ce, in hwashe? Kij ji an ce hwashe mu ci]an }wai, kar ki hwashe. In kik }ara gaba, kic ce in hwashe, in hwashe, sai kin ka ji an ce, in hwashe, anka sake cewa in hwashe, ki ji shu, har gudawa ukku, to hwashe shi nan.

Yarinya dan nan sai ta mi}a da tahiya, sai da tak kai cikin dokad daji, inda babu wani mahaluki, sai tac ce in hwashe? Sai ta ji an ce mata hwashe mu ci]an }wai, sai ta} }i, ta] }ara gaba, sai tac ce in hwashe, sai anka ce hwashe mu ci]an }wai, nan sai ta} }i hwashewa, sai ta} }ara gaba, tac ce in hwashe sai taj

ji shu, in hwashe taj ji shu, sai tahw hwashe shi nan, buga shi ke da wuya sai ga ra}uma dubu da shanu dubu da awaki dubu dawaki da dama da duk wata bisa mai unhwani ga bil-adama,awa wal}iya duk ya hito daga cikin]an }wan nan na wagga]iya ne wadda ba a so.

Sai ta} }ara gaba, tac ce in hwashe sai taj ji an ce hwashe mu ci]an }wai, sai ta} }ara gaba, nan tac ce in hwashe, sai taj ji shu, sai tahw hwashe, wanga]an }wai guda, biyu ke nan, sai ga jirgin dan}aro guda da yawa da garadiyar guda dubu da meli guda dubu.

Sai ta} }ara gaba, ke nan saura]an }wai guda, shi ma tac ce in hwashe sai taj ji shu, tah hwashe shi nan, sai ga kwanna na]aki da Zinariya da azurfa da mundaye da kile-kile na kowace jikka. Babu abin da babu cikin]an }wan nan. Shi ke nan, sai aka]auki yarinya bisa mota, da jirage aka tahi da ita, jiragen dan}aro suna biya ta cikin daji. Har ta isko gida, tare da arziki mai tarin yawa. Shi ke nan, taz zaka tas sa anka yi mata gina anka gina mata gida na siminti da latir da komi da komi, tac ce ubanta ya shige gidan, ya zamna ciki.

Shi ke nan, wato maccen ga da tas sa yarinyag ga aikin }irgi, sai tac ce]iyat ta, wadda tah haihwa, ta tahi ita ma, ta wankikke agalemi ga ruwan bagaji. Sai]iyag ga tat tahi, wai ta sami arziki, sai tak kama hanya, da taz zo ga wani gari sai tac ce.

Ku ne, ku ne, Ruwan Bagaji,
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke aglemina,
Don na yi hitcari.

Sai anka ce yarinya ba nan na ba. Sai tac ce wallahi nisa aggarai su inna ad da wanga abu. Ni ga ni na taho kwanana biyu, duk inda nit tambaya sai a ce ba nan na ba, kai ni gida nika komawa, har yanzu ban kai ga gari ba.

Sai wasu sunka ce haba, yi han}uri tun da dai uwakki ta aiko ki tay yi, ki kama hanya ki yi aniya, sai tat tahi, da tak kai ga gari sai tac ce.

Ku ne, ku ne, Ruwan Bagaji,
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke agalemina,
Don na yi hitcari.

Sai anka ce yarinya ba ki kawo ba, ni hwa na gaji wallahi gida nika komawa, su Inna ad da jidalin ga, ga shi ban san gari an ce sai kai ga gari na wankikke agalemin ga.

Sai anka ce ha}uri za ki yi yarinya ke ji. Sai tak kama hanya, da tak kai ga gari sai tac ce.

Ku ne, ku ne, Ruwan Bagaji,
Ku ne, ku ne, Ruwan Bagaji,
Bagajin dalla na ‘yar *Sarki*,
Anka aiko ni, sai na wanke agalemina,
Don na yi hitcari.

Anka ce yarinya ai da saura, sai tac ce ni kam dan nan komawa za ni yi, sai tak komo bisa hanya sai tah ha]u da tsohuwag ga, sai tac ce tsohuwag ga ta ba ta ruwa tasha, sai tsohuwag ga tac ce, tahi can ga ruwa ki]iba ki sha, sai tac ce to tsohuwa ni za ni komawa gida, sai tac ce yarinya Allah ya kai ki gida lahiya, sai tak kama hanya, sai da tay yi nisa, sai tsohuwag ga tak kirayi yarinyag ga, sai amsa tac ce mina na?, sai tsohuwag ga tac ce ya ki, sai tak komo, sai tac ce ke yarinya ban kire ki ba, twarina na tsohi, sai tay yi gaba da tas sake nisa sai tak kiranye ta, sai tad dawo, sai tsohuwag ga tac ce, yarinya]ibo ruwa can ki cu]anya ni, in yi wanka, sai yarinya tac ce, ke ina, in]ibo ruwa in yi miki wanka, ke aw ‘uwata halan? Hm!.

Haba yarinya, ki taimaka min mana, ki yi mini wanka, sai tac ce to! Gyara in yi miki, sai ta]]ebo ruwa tak kama ban tsohuwa tana shura hakan ga, can da jimawa sai bai ya hude, awa mi? sai tac ce ke ga abin da nika guda ko, na ce ban yi miki wanka kin ce, sai na yi, ina ruwana, tun da ba ban uwata yah hude ba.

Sai tsohuwag ga tac ce, haba yarinya to dibo min ban nan mi kikka gani, tac ce rufewa nag gani, to bu]e mi kig gani tac ce taskira, tac ce]auko taskiran nan, bu]e, da tab bu]e sai tag ga]iyan }wai shidda, }wan ga]auki ki tahi da shi, in kik kai ga daji, kic ce in hwashe da kij ji an ce hwashe to kar ki hwashe, amma in kij ji an yi shu, sai kih hwashe.

Yarinyag ga da tah taho ga hanya, tac ce in hwashe, anka ce hwashe mu ci }wai, sai tah hwashe shi nan, babu abin da yah hito dac cikin }wan nan, sai kuturu mai dunguni suna ta biyat ta, suna dariya suna biyat ga ta zuwa ga ta zuwa, tun kamin ta isko garinsu an ji]wai, can sai ga uwarta tac ce to da]a kin kwaso mana mugunyar abu.

{urungus kan kusu.

Mawari: Maigari
Shekru: 53
Wuri: Mara]i

GATA NAN GA TA NAN KU

Wata ta dai wata ta dai ita da mijinta tun suna sarmayi da budurwa sai suka yi arme, arme irin na }amnar juna . Suna nan, suna nan wan sahwake tas sami juna biyu wata ukku, sai ta ga ita ba ta iya zama da mijin, ba }amnatai da]a. Ta gaji da zama da shi, sai tac ce ita yanzu a'a za ta yi ta rabu da shi, sai taj je ga iyayenta sun ka ce ba su raba ta da mijin nan ba, tun da tana da tana da juna biyu da shi wata ukku, ita kuma tac ce lallai ilai ha sai ta rabu da shi, amma kafin ta rabu da shi, sai ta rabu da cikin ga da take]auke da shi ga jikinta, shi ke nan sai uwayenta sun ka ce ba haka ba ne, ta jumre ta zamna, tac ce ita ba za ta jumre ba. Dan nan ta ga ita dai ba ta iya wa, taj je ga boka, wanda yake iya maishe da cikin nan ga mai gidan wagga mata, tat tahi ga wannan bokan, bokan yac ce idan yab ba ta maganin tana iyawa, tac ce me ka hanawa! yas sake mayawa, idan nab baki kina iyawa ?tac ce me ka hawa faw! yac ce wa ke kai mai tuwo gona, tac ce wa hwa, ai sai ni ko ! mu ka]ai muke ba mu da]iya ko guda, ni]ai nike garai, ni ka mai]awainiya, yac ce to shi ke nan idan kika kai mai tuwo gona, da zarar kin ishe mai yana kwana, ki }etara shi mayawa ukku. Idan kika }etara shi mayawa ukku , in sha miki rantsuwa

cikin shina komawa garai, tac ce to an gama, tun ga wannan rana, duk lokacin da tat tafi kai mai tuwo sai ta iske shina aiki, sai rannan Allah ya taimake ta sai ta iske maigidanta yana kwana, tak ko }etara shi mayawa ukku, sannan tat tassai ta mi}a mai abinci, nan take yac ce ba ya iya ci ba duk jikinai ciwo shikai, ana nan ana nan suna haka, rannan tac ce ita hita za ta yi, shi kuma nan ciki ya riga ya koma jikinai, yana tare da ciki yana girma jikinai, ita kuma ta koma awa silli ba juna biyu ya koma garai. Shi ke nan, yac ce shi fa wannan kasala take damu nai wada za ya yi, kin ce ke hita za ki yi, tac ce e! shi ke nan ta hita, da ta hita, yat tahi, inda malamai anka yi mai bayanin, cewa ai matarka tai ma haka nan, tana bi]ar rabuwa da kai, tat tahi inda boka, boka yab ba ta taimako, ta rabu da ciki yak koma ga jikinka, amma ka yi han}uri za kai har yakin dak ka haife cikin, ni ba taguwa ba, bone ya kammin yau, shi ke nan yana tare da juna biyu har ya yi wata tara da kwanaki tara, ya haihi]iyatai mace jajir da ita awa tsada, duk inda za shi yana tafe da ita da madararta duk inda za shi har]iya tay yi girma. Shi ke nan ana nan ana nan, tun yana tafiya da ita gona har yak kai ga yana barin ta a gida, tai mai wanke-wanke ta yi mai shara ta yi mai tuwo, tai mai damu. Shi ke nan rannan yaz zo bu]e gida ya ce:

Delu wa delu wa ce,
Haihuwa ta maza ce
Delu wa,
[aukar ciki na maza ne,
Delu wa
In kin tafi }a}a zan yi,
Delu wa,
In kin mutu a'a zan yi,
Delu wa.

Shi ke nan, taz zo ta bu]e, wan safake yak koma dauwa, ya yi mata sai ta koma bu]ewa sai ya shiga da jakinsa cikin gidan. Shi ke nan *GizoGizo* yaz zo wucewa ya ji sai ya garzayo gidan *Sarki* sai ya ce saiki-saiki kunnenka nawa, kunnena biyu }ara na uku ka sha labari na }ara da abin da Allah bai ba ni ba }ara ka }ara ko da labaye yac ce na }ara da labaye, shi ke nan yac ce akwai

wata yarinya tana nan a cikin garin nan jajir awa me da ita, ba wanda ya yi kyanta a garin nan, zan kai ka inda take warhaka gobe a ha]a ni da fadawa, shi ke nan gari yaw waye uba yat tahi gona suka yi bankwana da]iyatai yar ruhe shigihu nai, *Gizo-Gizo* yaf hwara wa}ay:

Delu wa delu wa ce,
Haihuwa ta maza ce
Delu wa,
[aukar ciki na maza ne,
Delu wa
In kin tafi }a}a zan yi,
Delu wa,
In kin mutu a'a zan yi,
Delu wa.

Yarinya tac ce ba mahaifinta na ba ba ni bu]ewa shi ke nan suka koma, da mahaifinta yak koma ta hwa]a mai da maraice *Gizo-Gizo* yaz zo yake min wa}ay da kake min ina bu]e wa ban bu]e ba, daga yau in dai ba murya ta kinka ji ba, son suke su halaka ni, su]auke min ke sun ga kin zama awa matar mushen lakwal, tac ce to, da wan safake, *Gizo-Gizo* yad daidaici lokacin da mahaifin]iyag ga ya kusa dawwa, aka taho da *Sarki*n gari muryashi awa]ai da ta mahaifin]iyag ga, shi ke nan yac ce:

Delu wa delu wa ce,
Haihuwa ta maza ce
Delu wa,
[aukar ciki na maza ne,
Delu wa
In kin tafi }a}a zan yi,
Delu wa,
In kin mutu a'a zan yi,
Delu wa.

Shi ke nan tab bu]e, tana bu]ewa suka]auke ta suka aza bisa doki wasu kuma bisa ra}umma, mahaifin]iyag gana daw wa ya iske shigihwa banye, kuka]ai ya aza, yi yakai yi yakai, dan nan yat tahi jeji gindin wani hwaru yay yi kwace, haki yah hito mai tsakakka, can tsofuwa taz zaka ta tambaya shi

mutum na ko? Boyaa Allah mutum na bil adama]an'uwanki, ta]ebe mai haki ga kai, yac ce]iya ag garan uwarta tac ce ba ta zamnawa da ni hita za ta yi ni haiheta ni kamata kome, yanzu na haihe ta yi girma an]auke min ita, sai ta ce zan yi maka hikimar mu ta tsofaffi, tamu ta da, shi ke nan sai ta ce indai wannan ne ka kwantar da hankalinka zan yi maka hikimar mu ta tsofaffi 'yarka za ta fito, shi ke nan tana nan tana yi mai, rannan sai ta ce to ka]auki Mazarin nan ka yi tallar mazari idan garin nan za ta fito, sai ya]auki tallar mazari yana cewa a sai Mazarin ka]i dai mata x3 sai ya ce:
De luwa jo
Haihuwa ta maza,

Rannan ko can sai ya je }ofar gidan mai gari, sai ta je ta saye wannan mazari sai *Sarki* ya ce ba zai yuwu ba duk fadawan sai ke za ki je ki sayo mazari sai ta ce ai ko ita za ta je ta sayo mazari ta fita ta je ta rungume ubanta tana kuka tana kuka uba yana kuna: {urungus.

Mawari: Mai Yamma
Shekaru : 60
Gari : Damagaran

Tatsuniyal ku

To.

Wannan wani mutum na da iyalinshi, yana tahiya kamun tsuntsu. Da ya je kullum kamun tsuntsu, sai ya kama tsuntsu guda, idan ya aza bisa]an bisa sai wani dag ga cikin]iyan mutumin sai ya cinye tsuntsuwal wannan, gudai.Sai mutumin yaz zo yana hwa]a kowa ya} }yale shi, suka }i hwa]i., to. In ba kwa hwa]i ba, yanzu a kai ku bakin rawhi. Wanda yac cinye tsuntsunwal nan, ruwa ya cinye shi

Shi ke nan, sai ya kwashi]iya, su duk suka tahi bakin rawhi, sai]an farinya fara shiga ruwa y ace:

Ni na hwari, ni na hwari,
In ni na ci tsuntsunwal Baba,
Tabki bandaro kashe ni,
Kar ka dawo da ni.

Sai ruwa ya zo mishi har ga tahin }ahahu, ai ba shi ba ne ba, sai na takwas ya shige ga ruwa sai yac ce :

Ni na takwas, ni na takwas,
In ni na ci tsuntsunwal Baba,
Tabki bandaro kashe ni,
Kar ka dawo da ni.

Sai ruwa ya zo mishi daidai ma'alwanta, ai ba shi ba ne, na ukku ya zo, sai ya shige ga tabki, yac ce :

Ni na ukku, ni na ukku,
In ni na ci tsuntsunwal Baba,
Tabki bandaro kashe ni,
Kashe ni, kashe ni,

Kar ka dawo da ni.

Sai tabki yak kawo mishi daidai gwiwa, da na hu]u yaz zo yac ce :

Ni na hu]u, ni na hu]u,
In ni na ci tsuntsunwal Baba,
Tabki bandaro kashe ni,
Kashe ni, kashe ni,
Kar ka dawo da ni.

Sai ruwa yaz zo mai bakin cinai, an ka ce bashi na ba, sai na biyal yaz zo yac ce :
Ni na hwari, ni na hwari,
In ni na ci tsuntsunwal Baba,
Tabki bandaro kashe ni,
Kashe ni, kashe ni,
Kar ka dawo da ni.

Sai yaz zo mai daidai tsakac cinya, na shidda yaz zo sai tabki taz zo mai bakin tsatso, haka shi ma nab bakwai yaz zo mai bakin ciki, na takwas taz zo mai bakin wuya,]an auta }arami yaz zo yac ce :

Ni na tara, ni na tara,
In ni na ci tsuntsunwal Baba,
Tabki bandaro kashe ni,
Kashe ni, kashe ni,
Kar ka dawo da ni.

Shi ke nan tabki ya cinye shi, har baban yana cewa ai yanzu awta ya tafi kai ka yi wa kanka.

{urungus

Mawari: Lawali Maigari
Gari : Damagaran

Shekaru : 65

Tatsuniyal ku

To.
Sarki da Mallami:

A wani gari ne dai, an ka yi wani *Sarki* sabidda yawan zalumci nai, hak kowa ba ya zuwa gari nai. Shi ke nan sai kawai a wan'in garin kusa da tabki, shi ke nan akwai wani *Malami*, shi ke nan yana da almajirai nai, shi ke nan sai yac ce shi kuwa, sai ya je wan in garin *Sarki*n wanda adda zalumci, shi ke nan *Sarki*n yana sanya dogari nai yana yanke]iyan adam awo bisashe.

Shi ke nan da *Malami* yay yi aniyar tafiya, shi ke nan sai ya hita bayan gari, hitasshi ad da wuya, shi ke nan sai yah ha]u da kunkuru, shi ke nan sai kunkuru yac ce mallam ina anka nuha haka, shi ke nan sai mallam yac ce ina tahiya wan'in garain da ake yanka]iyan adam awa bisa, shi ke nan sai kunkuru yac ce ina iya yi ma rakiya, mi zai hana, shi ke nan sai suka rankaya.

Shi ke nan sun gusa gaba ka]an ke nan, sai sunka game da amale, shi ke nan sai yac ce mallam ina kay yi haka, shi ke nan sai mallam yac ce garin ga da ba kowa ka zuwa ba, in babu damuwa in yi ma rakiya, mallam yac ce babu aibu, shi ke nan sai sunka rankaya tare, shi ke nan can sai ga maja-ciki, shi ma yac ce mallam ina haka ba ko iso, shi ke nan sai mallam yac ce garin ga niyyi, sai

yac ce ai ko'ina kay yi ina zuwa, shi ke na sai mallam yac ce to mu tai, sunka rankaya, shi ke nan sun gusa gaba ka]an, sai ga cilikkowa, sai tac ce mallam in haka ba ko ta yi, shi ke nan sai mallam yac ce ke dai in kina zuwa to mutai, ke da as sama, tac ce to mu tai. Shi ke nan da kowa yat taho sai mallam ya koma dag gehe yab bu]e burgame nai yaz zuba kowa ciki, shi ke nan sai tahiya.

Shi ke na sai suka yi tahiya, har sai da sunka kai ga garin, shi ke nan sai sunka sabka gidan *Waziri* wani jawur da shi awa hure, zuciya babu tausai cikinta bare nasiho, kuma shi as *Sarki*n hwada, sai abin da yac ce *Sarki* ka hukunci da shi. Shi ke nan da sunka gaisa da mallam, sai yac ce to sai mu je hwada inda maigari, shi ke nan sai sunka tai, sunka je inda maigari sunka yi gaisuwa, shi ke nan sai yac ce ba}o anka samu ga shi zamne, shi ke nan sai anka kai mallam masabki, shi ke nan sai *Wazir*in gari yak koma inda maigari yac ce na kai shi makwanci, to }a}a yanzu za a yi, sai in koma in shaida ma mallam cewa akwai wani icce bisa tabkin garin ga, a cikin tabkin ga ba abin da babu na muggan ruwa, kuma wan ga iccen babu irin nai garin ga, shi ake bu}ata mallam shi]ebo ganye nai, kuma tsakiyar tabki shi ke, shi ke nan, sai *Sarki* yac ce to *Waziri* ya kirawo mallam ya hwa]a mai haka, sai *Waziri* yac ce to, ya ko yi aniya yaz zo yah hwa]a mai abin da ake bi]a yay yi.

Shi ke nan sai mallam yac ce to ya yi, sai yak komo gida yana kuka, shi ke nan sai ga kunkuru, yac ce mallam mi ya hwaru yac ce *Sarki* yac ce akwai wata itaciya a tabki ganyenta ake nufi in kawo, tabkin akwai namun ruwa masu halaka mutum, ga shi kuwa tsakar ruwa itaciyar nan take, shi ke nan sai yac ce ni na iya ruwa shi kuwa amale sai ya taka bayana in wucikke da shi idan mun kai tsaka sai ya]ibo ganyen itaciyag ga, shi ke na sai kunkuru yas shiga ruwa yay yi nutsa yay yi nutsa sai yah hito, kai kuwa amale sai kah haye bisa kunkuru, da isar su tsakan ruwa sai amale ya]]ebo ganyen itaciyag ga yal la}e ga hamutta, sai kunkuru yaj juyo sunka rankayo zuwa ga ga~a, amma kahin su dawo *Sarki* ya aiko har mayawa nawa ana tambayar mallam an samo ganye ko, sai mallam yac ce ana kawo su yanzun ga, sai *Waziri* yac ce idan nid dawo ga na ukku babu ganyen itace nan, *Sarki* ya ce a yanke ka.

Shi ke nan sai ga kunkuru da amale sun dawo, sunka ce mallam ga ganye an samo, sai mallam yac ce to madalla, bayan jimawa ka]an sai *Sarki* ya aiko *Waziri* tare da *Sarki*n yanka, shi ke nan sai anka tambaya ko mallam ya waccan magana, shi ke nan sai mallam yac ce ga ganye an samo, sai *Waziri* ya amsa ya tahi ya fwa]a wa *Sarki*, shi ke nan sai *Waziri* yac ce to yanzu ya za a yi da mallam, shi ke nan sai *Waziri* yac ce, ranka ya da]e sai ka ce ya je ya samo tumu ya kawo, tun da ka ga yanzu rani muke, shi ke nan *Sarki* ya yarda da haka, sai ya ce a kirawo mallam ya hwa]a mai, mallam yaz zo anka hwa]a mai abin da ake nema, in bai kawo ba *Sarki* ya sa a yanka shi, mallama ya

dawo gida yana zullumi, shi ke nan sai gaurakin ga sunka ce mallam mi yah hwaru, shi ke nan sai yac ce an ce a kawo gero]anye, kun san yanzu kuwa ba lokacin ruwa ne ba, sai suka ai mallam mun yi ma rakiya ne don irin yau, shi ke nan sai suka ce mallam muna zuwa mu kawo ma tuma na bana]aye.

Shi ke nan sai cilikkowa suka tashi sama, suna ta yawo gari-gari har suka iso wani gari, sai suka hangi mutane suna juya hauya a wata gonar hatsi, sai suka sauka can nesa da mutunen, shi ke nan sai suka koma ‘yan mata kyawawa, mutanan nan na ganin ‘yan mata sai miyau dalala yake zuba saboda tsabar kyau, shi ke nan sai suka ce sannunku da aiki, suka ce muna tambaya ne ko mun kusa gari sai sunka ce da kun kewaya can niya bayan hwarun can za ku tsinkayi gari, sai suka to, sun tafi ke nan sai suka ce ku tsaya a baku gero kuci tumu, sai suka]ebo musu zangarniya mai yawa, suka ba su sai suka yi godiya suka wuce, da suka ga sun ~ace ba a hangen su sai suka koma cilikkowa, suka tashi fir sai suka kawo mallam gero zangarniya]ayu shar.

A yakin da cilikkowa suka tafi neman]anyan gero, sai *Sarki* ya aiko *Waziri* wurin mallam shin ko an samu, mayawar shi biyu sai yac ce mallam *Sarki* ya ce idan nas sake komowa ba a samu ba, zai ba da umurni a yanke ka, shi ke nan sai mallam yac ce to za a kawo yanzun ga, shi ke nan hitar *Waziri* ke da wuya saiga cilikkowa sun sabka a masabkin mallam, sai sunka ce mallam mun

je wani gari yamma ma ci can nesa mun samo gero]anye ga shi sai a kai, mu ji wada za a cewa kuma.

Shi ke nan sai mallam ya tafi fada in da *Sarki* ya kai, sai *Sarki* yac ce *Waziri* ya amsa, shi ke nan sai *Sarki* yac ce *Waziri* to sai mi kuma, shi ke nan a nan cikin haka sai maja-ciki ya le}o yac ce da mallam kowa ya yi nashi, ni ma zan yi nawu, shi ke nan sai maja-ciki ya la~a~a cikin gidan *Sarki*, sai ya sari wani yaro daga cikin 'ya'yan *Sarki*, kuma wanda *Sarki* ya fi }amna a rayuwa tai, sai aka yo hanzari fada anka fwa]a wa *Sarki* ga yaro can zau mutu, sai *Sarki* yac ce mallam mi ne ne magani, shi ke nan sai mallam yac ce ai magani ba ya nan kusa, amma tun abin gaggawa na ai sai a taimaka, sai mallam yac ce yana bu}atar a kawo mai hantar kuturu a sa~a a ba yaron ya sha zai warke, nan fwa *Sarki* ya dubi *Waziri*, ya dubi yaro yana kakari, shi ke nan sai matar *Sarki* wanda]anta ne yake cikin wannan mugunyar rayuwa sai yac ce *Sarki* yanka mi kake jira da shi, shi ke nan take anka kama *Waziri* kuturu an ka yanke an ka]ebe hanta tai anka sa~a anka ba yaro yas sha nan take yam mi}e. shi ke nan sai *Sarki* yab ba mallam matsayin *Waziri*, su kuma su cilikkowa da kunkuru da amale sun ka zam mashawarta ga mallam *Waziri*.

{urungus

Mawari: Huraira
Wuri : Mara]i
Shekaru : 65

Ga ta nan ga ta nan ku

Gizo Gizo ne zamne a }auyensu, talauci ya mai katutu. *Gizo Gizo* sai ya rasa a'a za ya yi yas sami ku]]i. Sai yas sami]an bisa guda (tunkiya) bai ida wayo ba. Sai yac ce kai]an bisag ga bai ida wayo ba. Sai yak koma cewa kai]an bisag ga ka san wada za a yi. Sai yac ce sai ka fa]i, to barin }auyen ga za mu yi mu tai bi]as sana'a a wani garin da ba a gane wa muke. Saiyac ce to mu tafi ni ma dama talaucin ga shi yam matsamin.Sai suka ha]a kai suka sa kaya bisa akawal. Suka tafi da suka yi tazara, sai yac ce ka san wada za mu yi. Sai yac ce sai ka hi]i. sai yac ce wada duk anka ba mu abinci kar ka ci, bisa hanya sai ka iso inda nike ka fa]amin. Sai yac ce to, suna tafiya in an ga]an bisag ga dumimi. Sai a ce]an bisag ga zo anshi ka ci. Shi ko]an bisag ga sai ya }i y. duk garin da sunka isa sai a ce]an bisag ga to amshi. Sai a ba shi abinci sai ya }i ci, tun yana tafiya da }iba tai, sai]an bisag ga yar rame. *Gizo Gizo* ya kar~e abinci yah halake shi du.]an bisag ga yana bisa umurni nai *Gizo Gizo*. Duk wada sun zo ga gari anka ba shi abinci ba ya ci nai. Har suka isa garin da za su sabka. Sai yac ce yan kam mun iso garin wanke tsiya. Shi ke nan sai suka sabka, yac ce sauya suna za mu yi. Sai yac ce kai sunanka ba}o, ni kuma sunana ba}i. *Gizo Gizo* shi ne ba}i,]an bisag ga ba}o. su ko jama'at gida sunka ce mi as sunanka sai *Gizo Gizo* yac ce. Sunana ba}i, shi kuwa]an bisag ga suna nai ba}o. koyaushe dare yay yi anka kawo abinci sai a ce ga shi a ba ba}i. *Gizo Gizo* ya]auke ya cinye,]an bisag ga ba nashi domin sunanai ba}o. das sahiya taw waye anka kawo kalaci sai a ce ga shi na ba}i ne. Sai *Gizo Gizo* ya]auke ya cinye]an bisag ga ba nash. [an bisag ga yar rame ya koma awa mi, awa sillin kara. Mako na dawwa]an bisag ga yakkoma awa korami. Sai yac ce ni fa *Gizo Gizo* ciranin ga ya isan hakanan. Dibo wada nak koma, wai ma ana gane ni kuwa. }ara in koma in sha maman uwata.Sai yac ce to, mu tafi, bi]a kam ni ta yi min. na tunfaye jikka da komai kuma na }oshi. Da sunka taho gida da sunka taho tsakiyar jeji da ba mahaluki. Sai ya gamgama wuta ga daji, *Gizo Gizo* da]an bisag ga yac ce tsaya dan nan in kewaya. Kamin *Gizo*

Gizo ya dawo]an bisaag ga yaf fa]a cikin wutag ga yag gasu awa balangu. Sai *Gizo Gizo* yaf fito ya kama]an bisag ga yac cinye. Yat taho gida, yana zuwa sai uwar]an bisag ga tac ce *Gizo Gizo* ina abokin tahiya anka baro shi. Wa'adinai na yay yi can , ke san bisashe farfaru ba safai sunka jimirin wahala ba.nan take tad dangane.Da anka koma mako guda. Sai*Gizo Gizo* yat tahi wurin }yalla (*Akuya*) ko yac ce ki ban aron]anki za mu koma bi]a.[an kyallag ga ya hi]an bisag ga farfaru tunkiya. Sai yac ce to amma sai ka fa]i min sunan }etaren da za mu. yac ce }etare bi]ac cimaka yac ce sunan }auyen ke nan yac ce kai faw ka cika]imi! yac ce mu je koma inda cimaka za a mu yi aniya. Sunkakama hanya yi akai yi kai. Da sunka kai ga hanya. Sai yac ce duk abin da anka kul kak kar~a. Sai yac ce to.Fawra tahiya ke wuya sai anka mi}awa]an kyalleg ga *Akuya* abu ga }o}o.[an kyallaga ga sai yak kar~e ya sa a cikin sanho. Sai yak kar~e sanhon ya]]arme tamau ya ka]a ciki. Sunka }ara gusawa gaba, anka kuma]aukowa anka ba]an kyallag ga ya kuma banye sanho yak ka]a cikin. Sai da sunka isa mararraba. Saiyac ce kai ana ta bamu hasafi kai ba ka ta~a bamu ba. Kai kac ce in an bani kar in kar~a, ni kau da anbani sai na makkai musu abin su. Sai da sunka isa wurin kwaci,]an kyallag ga yah hito da abinci yac ce to da ban amsa ba da mi za mu ci. Sunka raba kowa ya]]au nashi sunka ci, sai *Gizo Gizo* yac ce day yanzu mi sunanka.Sai]an kyallag ga yac ce ai ba}i muke. Da sahiya taw waye, sai anka kawo kalacin sawhe anka ce ga shi a ba ba}i. Sai sunka]auka sunka ci, mako guda]an kyallag ga yay yi }iba dag ga nan sai *Gizo Gizo* yac ce mu koma gida haka nan. Sunka kama hanya yi suke yi suke har sunka iso cikin jeji. Saiya hasa wuta yac ce ka shiga ina zuwa, sai]an kyallag ga ya]]ebi sabara yaz zuba ga wuta. Sunka yi ta haya}i. Sai *Gizo Gizo* yad dawo yag ga haya}i ka tatshi. Ya zaci ko]an kyallag ga ne ya }one. Sai yaz zauna ashe]an kyallag ga yana cikin sanho.Sai da suka yi nisa sai yac ce *Gizo Gizo* mun iso ko. Sai *Gizo Gizo* ya tsaya ya rega a ina ake]imi. Nan *Gizo Gizo* yak koma yana ta

tsoki buri bai cika ba. dan nan anka gane *Gizo Gizo* dai halaka shi yas so. Wai shi ammai wayo.

{urungus

Mawari: Baba Ayyu
Wuri: Mara]i
Shekaru: 56

Wata macijiya ce dai wata macijiya ce dai, sai ya haifi ‘yarta mace ta sa mata suna Dije, sai ta ha]iye ta nan take sai ta sake amayo ta sai ta sauya launi, har sai da ta mai da ta ba}a}irin, shi ke nan sai ta bar ta haka, da yarinyata girma sai tana zuwa jeji tana yo itace tana kai wa gidan *Sarki* ana saye.

shi ke nan a gidan *Sarki* akwai wani saurayi, shi ke nan sai rannan sai dije takai tallar itace gidan *Sarki*, sai ga]an *Sarki* ya shigo zai ci abinci, sai ya ce shi ba zai iya cin abinci ba sai wannan yarinya ta fita, wai ta cika muni idan yana kallonta zai yi haraswa.

Shi ke nan sai aka kore ta, shi ke nan sai ta taho ta gaya wa mahaihiyarta macijiya, sai ranta ya~ ~aci }waran gaske, shi ke nan sai ta ce to madalla, akwai ranar ramuwa zan yi maganin mai raina mutane.

Shi ke nan ana nan ana nan, sai wata rana *Sarki* ya ce zai yima]ansa aure *Yarima*, sai *Sarki* ya sa aka yi shela cewa duk ‘yammatan gari su taru }ofar

fada, *Yarima* zai za~i mata, ashe macijiya ta ji wannan shelar, sai ta kira dije ta sake ha]iyeta sai ta dawo kyakkyawar yarinya jawur kamar tsada, sai ta sake ha]iyeta sai ta }ara faske kamar farin wata, sai ta ce maza ki je fada wajen za~en wadda *Yarima* zai aura.

Shi ke nan a lokacin Dije ta isa fagen, sai ta iske duk ‘yan matan gari sun iso, shi ke nan sai *Yarima* ya hango dije, tana tafiya tana ta}ama awa amalen da shekare, kuma tana haska wurin awa farin wata, nan take shau}in dije ya abkawa *Yarima*, sai ya ce duk ‘yan matan nan su kauce su ba dije wuri,

Sai *Yarima* ya za~e ta suka koma kauye guda suna ta hira, irin na masu }aunar juna, shi ke nan da za ta tafi sai ya ba ta zoben hannunsa, data koma gida sai ta gaya wa mamanta duk yadda suka yi da *Yarima*. Shi ke nan sai macijiya ta sake ha]iye ta sake amayota sai ta koma mummuna.

Shi ke nan sai ta koma daji ta yi }irare ta kai gidan *Sarki*, sai ta aka saya, sai ta koma gefe tana hutawa, shi ke nan sai ga *Yarima* ya shigo zai ci abinci, sai ya sake cewa yau ma yarinyar nan ta sake dawowa, to ta fita zai ci abinci, tana wucewa kusa da shi sai ya ga zobensa a hannunta, sai ya kira ta ya tambaye ta a ina ta sami wannan zoben, shi ke nan sai ta gaya masa ai ita ce wadda ya za~a, kuma idan yana son ta ya zagaya bayan gari ya gai da mamanta, shi ke nan sai ya ce zai je, daga nan sai *Yarima* ya tafi gidan su Dije, ashe mamanta

macijiya ce, amma bai damu ba, sai ya dur}usa ya gai da ta ya kuma fa]a mata yana son zai auri Dije, shi ke nan sai mamanta ce ba kai ne ka ce ba za ka iya cin abinci a gabanta ba don tana da muni, sai *Yarima* ya ce haka na ki yi ha}uri, da }yar ta ha}ura, shi ke nan sai aka sa lokaci.

Shi ke nan da ranar biki ta zagayo, sai macijiya ta ha]iye dije sau biyu, sai ga Dije ta dawo fiye da yadda take da kyau, aka yi biki aka cika mata]aki da jere na tasoshi da kumbuna da azurfa da Zinari da sauran kayan]aki na ado, *Yarima* yana ta murna da annashuwa tare da matarsa Dije.

Ana nan ana nan, sai rannan kawai Baban *Yarima* ya ga amarya, sai ya ji yana son, sai ya fara bin yadda zai yi ya latsa ta, amma hakan ya gagara, shi ke nan sai wata rana ya ce wa *Yarima* su tafi shan iska wajen gari, ida suka isa wata rijiya sai ya tura shi a cikin rijiyar ya dawo gida, da dije ta ga mijinta bai dawo ba, sai ta tambayi uban sai ya ce bai sani ba, sai ya sake latsa ta, ta }iyar sai rabuda ita zuwa wani lokaci, wai idan an da]e ba ta gan shi ba ta sakko,

Shi ke nan da man akwai wata mata mai nono tana kawowa gidan *Sarki*, sai *Sarki* ya sayi }warya shida, aka kai uku gidansa ukun kuma aka kai gidan matar]ansa, sai ta }i shan nonon, ko abinci ma ta dena ci saboda ba}in ciki, kullum haka.

Shi ke nan rannan wannan mata mai nono za ta wuce, sai ta ji motsi a cikin rijiya sai ta tsaya, ta ciro shi ya yi mata godiya, sai ya tambaye ta ina za ta sai ta ce, za ta kai nono gidan *Sarki* ne, sai ya ce mata ga zobensa idan ta je ta ba matarsa, sai ta ce to ta amsa ta tafi, da ta zo gidan *Sarki*, aka sayi nono }warya shida kamar yadda aka saba, ya aika wa matar]ansa, da ta juye sai ta ga zoben mijinta, sai farin ciki ya kamata sai ta tambayi mai nono, shi ke nan sai ta kwashe komai ta fa]a mata, da kuma inda za ta sami mijinta, sai ta yi mata godiya.

Shi ke nan sai ta ce a kira mata *Sarki*, ta ce tana so a ha]a ta da fadawa da bayi za ta kilisa, sai *Sarki* ya bayar, ya ji da]i matu}a a tunaninsa ta fara samuwa, ta hau suka fita da suka zo wurin da mai nono ta yi mata kwatance, sai ta ga mijinta a kwance ya kusa mutuwa, sai ta yi sauri ta sa fadawa suka]auko shi aka wanke shi aka sanya masa kaya aka rataya masa takobi ya farfa]o.

Shi ke nan sai ya hau doki fadawa suna biye da shi, suka zo fada suka taras da *Sarki*. Sai hankalinsa ya tashi mamaki ya kama shi ganin *Yarima*]ansa ya dawo, sai *Yarima* ya tambayi mutane yaya ake yi ma ma}iyi, sai mutane gari suka ce kisa, sai *Yarima* ya ciro takobin da matarsa ta bashi ya fille kan ubansa *Sarki*, shi kuma aka na]a shi ya zama *Sarki*.

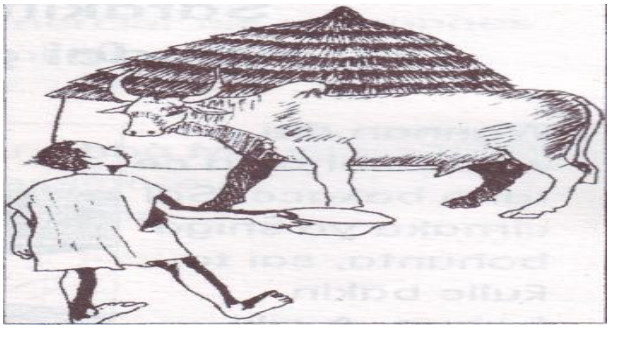
{urungus.

Sarakin bana kwa]ai gare su

Wannan dai wata tsohuwa ce tana bakace. Sal cirnaka ya shiga bahunta, sai ta }une bakin bahun. A ciki, ashe cirnaka take kiwo. Da aka kwana biyu Sai ya zama sa. Ana nan sai almajiri ya yi bara dago dago?"
sai aka ce mishi yaka.
Aka ba shi tuwo Ioma guda.
Sai ya je ya cewa *Sarki*:
"*Sarki* kunnenka nawa ne?"
sai ya ce: "Kunnuwa na biyu,
dago nawa sai na mata ta."
Ka kara na ukku ka sha labari.



Na je gidan wata tsohuwa, na ga wani }aton sa ton sa wanda a duk fa]in }asan nan,
babu kamar shi. Sai *Sarki* ya tura fadawa aka zo
gidan tsohuwa aka kwace mata shi. Sai san
ya ki fita daga gidan, sai da tsohuwar ta yi mashi wa}a:



"Kai turke, kai turke ban so rabuwa da kai ba;
ka san sarakin bana kwa]ai gare su;
abu ka]an sai fada, sai fada, }ofar Sarki, "

Sai ya fito, ya fara tahiya, aka kawo shi gidan *Sarki*. Sai ya ki shiga sai da tsohuwa ta sake wa}ar, tukuna ya shiga. Da za a yanka shi ma, ya ki yankuwa, sai

do tsohuwa to ce:

"yanku, yanku turke! sarakin bana kwa]ai gore su. Abu ka]an sai fada, sai fada }ofar Sarki. "

Sai sa ya yanku, aka ba kuturu do makaho kai do kafafuwa. Tsohuwa ita kuwa aka ba to tumbi, hanta, hanji do kitse, sai to kai su gwadala. Kafin to zo daga gari, sai to iske an yi mata share do dahuwa do dukan aikinta. Sai to yi to mamaki, ba to son ba wanda yoke yin ayyukan non ba. Wata rana sai `yan mata suka ce, sai sun go mai gidan su, suka tsaya. Ashe `Yan mata ne, latsa, latsa guda hu]u; sai suka zamna suna cin tuwo, sai almajiri ya yi bara. Ashe wanda ya go sa a gidan tsohuwa ne, sai ya koma wurin *Sarki* ya ce: "*Sarki* kunnenka nawa?" ya ce: "biyu." "To }ara no ukku ka sha labari. A wannan gidan no tsohuwa no go wasu `yan mata latsa, latsa." Sai *Sarki* ya aika aka]arma mishi sure da su. Kowa a bakin shi no tuwoba ya son ya shiga gwadola, sal ya ri}a yi musu fa]a ya ce: "Tumbi tashi ki je ki yi tuwo."Sai to ce; ba to yi. Ke hanta tashi, to ce a'a, kai honji tashi ka yi ya ce ba ya yi. Sai kitse to tashi to tahi tana tuwo, tana tuwo sai to narke. Aka ce; yaya za a yi a fa]awa *Sarki*? Sai go kare, aka tambaye shi kaka za ka ce? "Kai *Sarki* to mute," aka ce kai, wannan bai iya ba. Sai biri ya ce sai in ce "*Sarki, Sarki...*" Aka ce kai ma ba ka iyawa. Sai kurciya to ce to iya. To kaka za ki yi? **Sai** ta fara wa}a:

"*Sarki, Sarki* a maida yaki baya ta kitse ta narke, ta narke ta zama gulbi. "

Sai aka ce! I kin iya. Do to zo wurin dagar ya}i sai to fara wa}a. Sai aka ce, kai ku yi shiru, ku yi shiru mu ji mine ne tsuntsun can ke fa]i? Sai to sake fa]i: "*Sarki, Sarki* a maida ya}i baya ta

kitse ta narke, ta narke ta zama gulbi." Shi kenan ya zo da gudu ruwan ya tahi da shi.

Sarmayi da budurwa

Wani sarmayi ne sunan shi Musa. Yana son wata budurwa da aure, sai aka yi musu farkance da ita. Wata rana ya zo yana yawo a bakin tabki, sai ya iske `yan mata suna wanka a cikin tabki, dukan



sun tu~e kayan su a waje, a zubde sai ya]auke kayan. Ya ce; sai sun yi wa}a, ya ba su; duk wadda ta ce:

“Kai Musa, Kai Musa]an makaranta,
Musa]an malamai, Musa ba ni rigata”

Sai ya ba ta:

Da aka kawo kan budurwar shi sai ta ce:

“Kai Musa, Kai Musa]an makaranta,
Musa]an malamai, Musa ba ni rigata”

Sai ya }i ba ta kayanta na jiki. Ruwa ya kawa mata bakin gwiwa, ta sake wa}ar, ruwa ya kawo mata bakin ha}ar}ari, ta sake wa}a. Hakanan, hakanan ya }i ba ta kayanta, ya ce, sai ta ce:

“Kai Musa, Kai Musa]an makaranta,
Musa]an malamai, Musa ba ni rigata”

Ita kuma ta }iya, sai dai ta ce:

“Kai wane, kai wane]an makaranta,
Wane]an malamai, wane ba ni rigata.”

Ruwa ya kawo mata bakin kai har ya
Hadiye ta, ta }i cewa kai Musa. Sai
Kwa]o ya ji haushi ya ce:

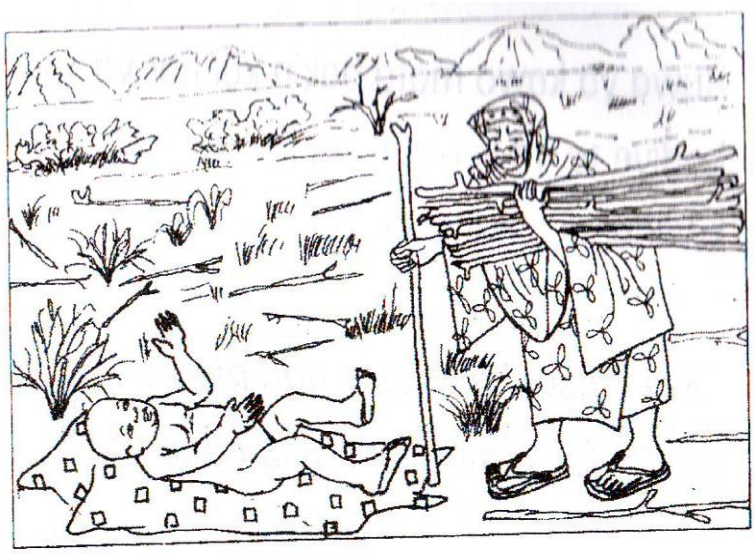
“Kai Musa, Kai Musa,]an makaranta,
Musa]an malamai, Musa ba ni rigata.”

Musa ya hana rigar, ya ce: wannan ba
Muryarta ba ce, sai kul~a ta ce:

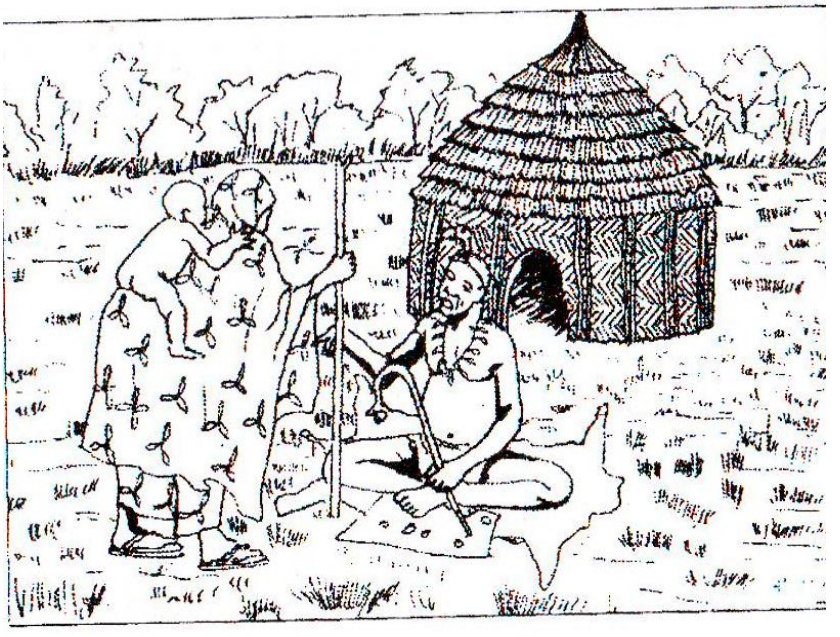
“Kai Musa, Kai Musa,]an makaranta,
Musa]an malamai, Musa ba ni rigata.”

Sannan nan sai ya ba ta rigarta da kayanta
na jiki, ta fita daga ruwa. Yana tsammani
ita ce ta yi wa}ar.

Ta}a baya

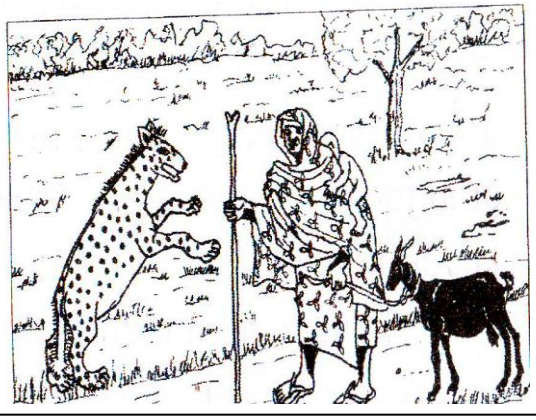


Akwai wata tsohuwa wadda ba ta ta~a haihuwa ba, sai ta tahi icce. Sai ta ga wani yaro a kwance a daji, sai ta ce Allah ya yi mini]aukaka. Sai ta]auke shi, ta goye shi, ta zo gidanta ta ce ta sabke yaron, sai ya }iya, ta yi, ta yi, ya }iyo, sai ta tahi wurin baka ta tambaye shi yaya za ta yi ta sabke wannan yaron? Sai ya ce:
'Bai sani ba," Sai ta
kama wurin *Malami* don



dai ta san yadda za ta yi ta sabke yaron. Ya ce mata ta ba shi ba}ar *Akuya*. Ta kai shi hanyar kura, ta ce mishi sabko mu yanka. Sai ta yi haka, ta aje shi tare da *Akuya*r shi. Sai ga kura da giyanta suka biyo hanyar, kura ta kirayi yaron, ta ce: “Ban a zuwa sai in kin goye ni.” “Da suka iso gida sai ta ce mishi sabko mu yanka *Akuya*r sai ya ce:

“Ta}a baya.” To, yaya zan yi in ce maka ka sabko ka ce mini ta}a baya? Sai diyanta suka ce: “Ya yanka mana *Akuya* in kin yanka ya sabko. “Kura ta yanka suka cinye *Akuya*rsa, sai ta ce mishi sabko ya ce, ban a sabkowa, sai kin rama mini *Akuya* ta. Sai suka je garke domin ta sato *Akuya*. Sai ya buga ihu:



ku mutane, ku zo za ta sace maku *Akuya*rku! Sai aka kore su. Daga baya ta samu ta sato mishi jar *Akuya*; ya ce ba ya so. Ta koma ta sato ba}ar *Akuya*. Wannan *Akuya*r ce ta yi ta haihuwa, har ta kai ga sayen shanu, ra}uma. Yana kiwo, sai wa ta rana ya zo wajen gidan tsohuwa tana wa}a.

“Ja’iri ta}a baya wanda baya yi albarka ba, ja’iri ta}a baya wanda ba ya yi albuarka ba.”

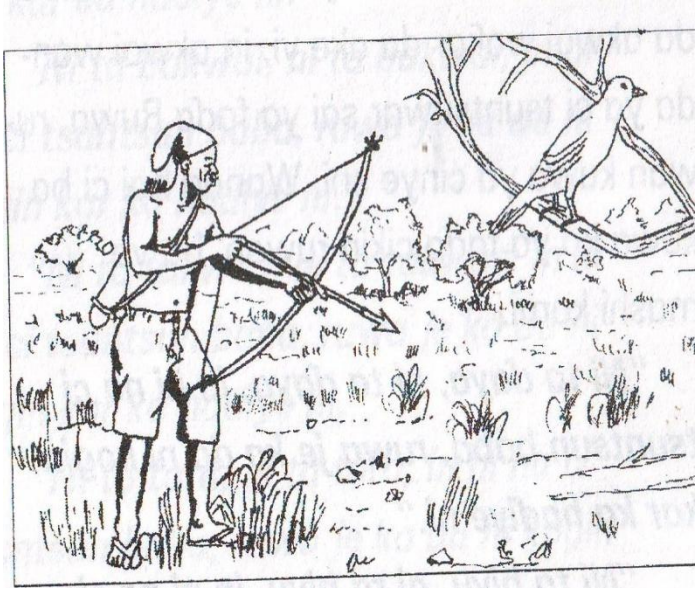
Ana ruwa sai ta}a baya ya matso ya ce:
“Tsohuwa in shigo” sai ta ce mishi:”
I shigo, shigo da kai da shanunka duka.”
Sai ta ci gaba da wa}arta.

“Ja’iri ta}a baya wanda ba za ya yi albarka ba ko ka}an.”

Sai makiyayin ya tambaye ta idan tag a ta}a baya tana iya gane shi? Sai ta ce: “I, na san shi, na san shi.” Ya ce : “Yau ni ne

ja’irin.” Sai ta fara zawo, tana zawo har ta mutu.

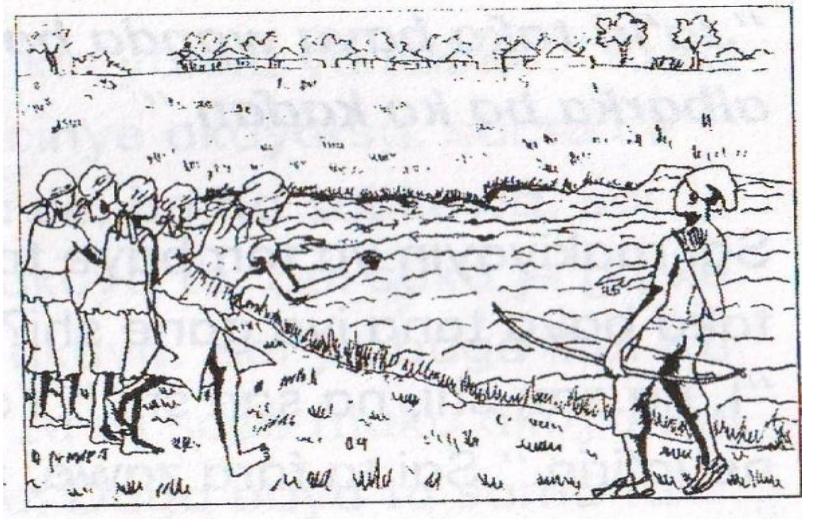
Tsoho mai zuwa sarani



Wani tsoho ya halbo tsuntsuwar shi sai wasu yan mata guda goma sun fito daga gorance su ka]auke mashi tsuntsuwa suka cinye suka ce, su ba wanda ya ci tsuntsuwar shi. Ashe guda daga cikin su yan mata ita ce ta cinye tsuntsuwar.

Sai suka je bakin ruwa saboda akwai wa}ar da ake

yi, in akwai wanda ya ci tsuntsuwar sai ya fa]a Ruwa, rowan kuwa ya cinye shi. Wanda bai ci ba kuwa ko ya fa]a cikin rowan, ba ya mashi komi.



“Ni ta]aya, ni ta]aya, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni.”

“Ni ta biyu, ni ta biyu, inni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni.”

“Ni ta ukku, ni ta ukku, inni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni.”

“Ni ta hu]u, ni ta hu]u, in ni na ci tsuntsun baba, ruwa je ka da ni

kogin kar ka ha]iye ni."

"Ni ta biyar, ni ta biyar, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni."

"Ni ta shidda, ni ta shaidda, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni."

"Ni ta bakwai, ni ta bakwai, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni."

"Ni ta takwas, ni ta takwas, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni."

"Ni ta tara, ni ta tara, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni."

"Ni ta goma, ni ta goma, in ni na ci tsuntsun baba, ruwa je ka da ni kogin kar ka ha]iye ni."

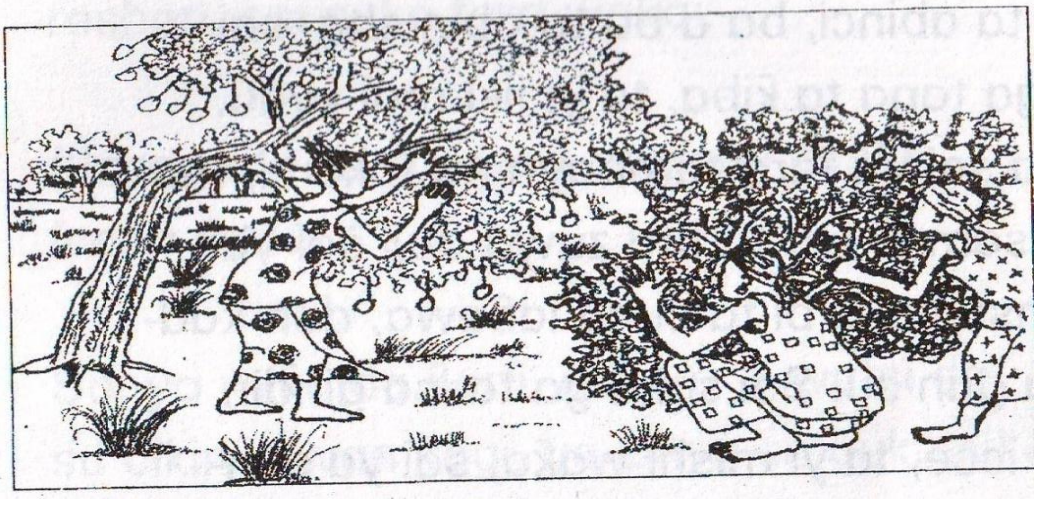
Ruwa sai ya tahi da ita. Sai balbela ta tsamo ta ta kai ta gidanta take ba ta abinci mai da]i, ita kuma ta zo tana tsine –tsine.
Wadda ta ce tsuntsun ta goma ce, sai ta zama diyar balbela.

Iccen }osai

Mata da miji da iyalinsu da yar marainiya ba ta da uwa. Sai ta ce: “Baba in ka je kasuwa ka sayo mini }osai na biye. “Da uban ya sayo mata }osai, sai ta je daji kusan wani tabki ta shibka }osai. {osai ya fito, ya girma, ya fara]iya. Da ma ita marainiyar ba a ba ta abinci, sai dai in ya yi saura ko ta su]e akushi. Da }osanta ya fara]iya, sai ta je daji gindin icce, sai ta soma wa}a:

“Icce maraini, iccen maraini sunkuyo, ice }osai.”

Sai iccen ya sunkuya ta ci, ta ci, ta }osai. Sai ta tahi gida, sai gobe



ta dawa kuma ta sake wa}arta.

“Iccen maraini, iccen maraini sunkuyo, iccen }osai ba don rashin uwa ba, ba don rashin uba ba, da ban shibka ka ba.”

Sai ya sunkuyo, ta ci, ta }oshi, in ta }are ci, kuma sai ta yi mishi

wata wa}a:

“Iccen maraini, iccen maraini tashi iccen }osai. Ba don rashin uwa ba ba don rashin uba ba, da ban shibka ka ba.”

Sai iccen ya tashi. Cikin gidan da take, ba a ba ta abinci, ba a ba ta abin sha, sai aka ga tana ta }iba, ta yi jiki mai kyau. Kowa sai ya fara tambaya mi take ci, mi take samu? Da ta fita zuwa daji sai `yan gidansu suka bi ta suna la~ewa, don kadda tagan su. Sai suka ga ta isa gindin wani icce, ta yi mishi wa}a, sai ya sunkuyo, ta ci, ta ci ta }oshi. Sai ta sake wa}a. iccen kuma ya tashi. Sai suka tahi gida suka tatara dukan mutane suka zo gida, suka ba su labarin yadda marainiya take ci, tana sha.

“Iccen suka yi mishi wa}a, iccen maraini, iccen maraini sunkuyo, iccen kosai ba don rashin uwa ba, ba don rashin uba ba, da ban shibka ka ba.”

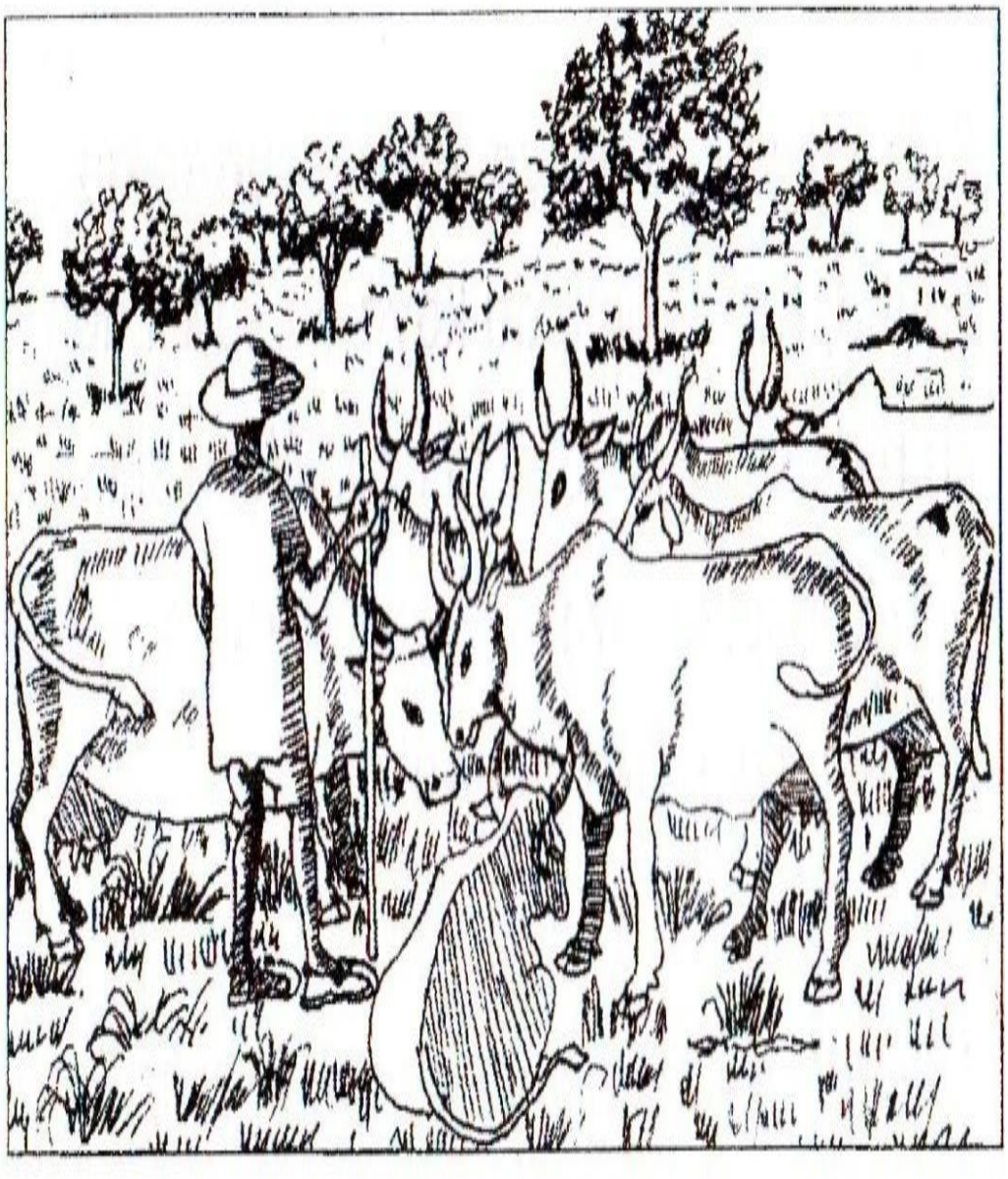
Sai iccen ya sunkuyo, da ma sun zo da sanho, da zakumi, da kaya da yawa don su hige shi. Sai suke ta cira. Wasu suka hau kan iccen’ wasu suka kankama reshen, sai suka fara wa}a:

“Iccen maraini, iccen maraini tashi iccen }osai.”

Sai ya mi}e da }arfi, duk ya yi watsi da su cikin rowan kogi, ya cinye su duk, suka mutu.

Auren makiyayi

Wani yaro yana kiwo, sai }ishirwa ta kama shi, sai ya ce: “Bari in isa wancan garin in sha ruwa,” Da ya je garin, ya yi sailama, ya iske mace tana tu}in tuwo. Shi ne ya gan ta ita ba ta gan shi ba. Ba}inta]ari da hu]u, wannan ya ce ba ni ta ba shi, ni ba ki ba ni ba, sai ya ga ba}in nata da yawa ne kan ta }are tu}in,



tuwan ya }are. Sai ya ce sallama alaikum, sai ta tashi ta goge bakinta ta ce:

“Lale, lale ba}o, “Sai ya ce mata: “A bani ruwa.” Ta kwalho, tab a shi, ya tafi. Gobe sai ya komo ya iske tana tu}in tuwo, sai ta murje bakinta, ta]auko mashi ruwa ya sha.

To sai aka tashi wasa a gari,, ga wata yarinya mai ky au, ta sa kaya masu kyau, ta

