TASIRIN TURAWAN MULKIN MALLAKA A HABARCEN TATSUNIYAR HAUSA

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1.0 Gabatarwa

Habarce kalma ce da Hausawa suka aro daga Kalmar Larabci wadda ake kira 'al-khabar' watau Labari. Sai suka Hausantar da wannan kalma da suna Habarce a matsayin labari na baka ko rubutacce, labarin nan na iya kasancewa Tatsuniya ce ko kuwa Tarihi ne ko Tarihihi da sauransu.

'Khabar' labari ko sabon labara, labarin duniya idan mutum biyu suka haɗu abu na farko da suke fara tambaya, shi ne labarin duniya ko kuma na ji labarinka, ko kuma ka ba da labari **'haberta'** (Robinson, 1913: Vol.1. sh. 226.)

Adabi wani katafaren godabe ne wanda yake ɗauke da al'amuran rayuwa na yau da kullum na al'umma, ta hanyar adabi ne ake iya fahimtar yanayin zamantakewa da kuma halayyar jama'a, sannan kuma ta hanyar adabi ne jama'a suke iya taimaka wa, wajen gina jama'a da kuma kau da su daga ɓarna da sanya su a hanya madaidaiciya. Haka adabi kan ba kowane jinsi matsayi da kuma nuna masa yadda zai inganta rayuwar jama'ar da yake ciki.

Saboda haka adabi matsokaci ne na rayuwar al'umma, wanda yake iya sauyawa, dangane da bagire ko yanayi a harkokin al'umma, saboda haka adabi na bayyana yanayin da zamantakewar al'umma loto bayan loto, ko daga wannan bagire zuwa wancan. Duk da cewa lokaci da bagire suna iya tasiri a adabin al'umma, hakan bai hana adabin al'umma ya zama iri ɗaya ko kuma akasin haka ba.

Tatsuniya na daga cikin nau'o'in adabin baka, wadda take ɗauke da kusan tarihi da al'adu da tunanin al'umma. Ko da yake Nijeriya ƙasa guda ce, wadda ta zauna ƙarƙashin Turawan mulkin mallaka na Birtaniya, sannan Hausa ta kasance ɗaya daga cikin yarukan Nijeriya, ke nan ana iya samun wani jurwaye, dangane da tasirin Turawan Mulkin Mallaka a cikin adabin Hausawa, musamman na Habarcen Tatsuniya.

Idan har za a iya samun wani abu, na tasirin Turawa a cikin adabin wannan al'umma. Lallai kuwa ya zama wajibi a bibiyi nau'in waɗannan Habarcen Tatsuniyoyi, domin a fahimci wane irin nau'in tasirin, habarcen Tatsuniyoyin yake ƙunshe da shi.

Saboda haka tatsuniya na daga cikin wani katafaren nau'in adabin baka, wanda kusan ta ƙunshi, duk wani abu da al'umma take buƙata, dangane da gina al'ummarta, tare da wasu mahallai, waɗanda suke ɗauke da ɗabi'u

da tunanin wannan al'umma. Sannan ta bayyana hanyar da suke sauya tunanin al'ummarsu (Gusau 2006).

Wani dalili da ya haifar da taskace tatsuniya, da kuma ɗab'inta shi ne, domin ta taimaka wa Turawan mulki, su sami tudun dafawa wajen lafantar harshen Hausa, da kuma ƙara gogewa, wajen fahimtar al'ummar Hausawa da al'adunsu, amma ta hanyar tatsuniyoyin Hausawa, da kuma barbaɗa salon mulki mallaka a kaikaice. (Skinner, 1969. Vol I. sh. VIII.)

Daga wannan bayani za a iya fahimtar cewa, samun wani naso na Turawan Mulki a Habarcen Tatsuniyar Hausa, abu ne matabbaci, amma idan an yi la'akari da dalilan da suka haifar da taskace da kuma ɗab'in Habarcen Tatsuniya.

Irin wannan tasiri ya faru, a cikin Habarcen da Durugu yake habarta wa mai gidansa, inda ake iya fahimtar tasirin J.F.Shon, mai gidan Duruga na biyu, a ckin Habarcensa ya nuna cewa wata rana Matar mai gidansa ta nemi shi da lalata. Da aka zo habarta labarin sai aka mai da abin da ya faru a labarin da wani can daban, wai shi Joseph da Matar Portiphor. Ba Durugu da Matar mai gidansa ba. Domin taskace Habarce ba shi ne hujjar sauya abin da yake a haƙiƙa ba, Mutum kan iya takura wani ɗan abu a muhallan nishaɗi, ba sauya haƙiƙa. (Skinner. 1980. Sh. 166)

2.0 Tasiri

Tasiri a iya fahimtar sa, ta fuskar wani naso ne, da ake iya gani ko ji, ɗanfare da al'adun jama'ar da wasu baƙi suka jingina da su, walau sun sani ko ba su sani ba. Sannan ana iya hango shi a lulluɓe da bargwan adabin wannan al'umma, mai gani da idon dama kaɗai ke iya fahimta ya kuma gane abin da aka lulluɓe.

Zamantakewa da baƙi abu ne mai haɗarin gaske, domin wace irin tarbiyya wannan baƙo yake da ita, shin ta dace da wannan al'umma, da yake son zama da ita kai tsaye ko a kaikaice, wani lokaci cuɗanya da wata baƙuwar al'umma, kamar Turawan mulki mallaka, waɗanda ake ganin sun fi jingina da sarakunan Hausawa, hakan wani lokaci, idan ba a kiyaye ba na iya sauya tsarin Sarautar waɗannan al'ummomi, a sakamakon jinginar da Turawan mulki mallaka su ka yi da su, ko sun sani ko ba su sani ba. (Kazenga, 1987. Vol. 28. No. 2. Sh. 231)

Masana irin su Ngugi (1981) da Kunene (1992) da sauransu, su na ganin tasiri na iya katutu a adabin al'umma, wanda hakan yana iya haifar da matsalar fahimtar adabin, yadda ya kamata, bare kuma a iya gano wani abu da aka cusa a cikin adabin.

2.1 Mulkin Mallaka a Nijeriya

Mulkin mallaka a Nijeriya ta Arewa, tsari ne na yin amfani da wani salon mulkin je-ka-na-yi-ka, domin su tabbatar da ɗorewar manufofinsu a gefe guda. Idan an yi la'akari da yadda suke yi ma sarakuna ladabin kura, ta fuskar ɗaurin talala, dangane da tafiyar ɗan abin da bai taka-kara-ya-karya-ba na iko, irin waɗannan salailai kusan a iya cewa su ne mulkin mallaka.

Mulkin mallaka yana ɗauke da salailai iri daban-daban. Fitattu daga cikinsu su ne. Mulki na kai tsaye, da kuma mulki na kaikaice. Irin salon da Lugard ya yi amfani da shi a ƙasar Hausa shi ne, salon mulki na kaikaice. Ko da Turawa suka ci ƙasar Hausa da yaƙi, ba su rusa sarakuna, suka maye gurbinsu da Turawa ba. Abin da suka yi shi ne, sai suka riƙa ɗora 'ya'yan sarakunan, da suka yi musu biyayya a kan mulki. Amma kafin su ɗora su, sai an gindaya musu wasu sharuɗɗa. Haka babban jami'insu na farko ya riƙa aiwatar wa watau Lugard (Mani, 1956, sh. 12-13)

Duk da Turawan mulki sun ci wasu garuruwa a ƙasar Hausa, hakan bai hana Lugard yi wa sultan biyayya ba, idan ya naɗa Sarki a garin da ya ci da yaƙi, sai ya sanar da Sultun na Sokoto, duk da cewa a wannan lokaci, Sultan bai miƙa wuya ba. Misali a lokacin da Lugard ya cire Sarkin Kwantagora a shekarar 1901 da Bauchi a 1902, sai Lugard ya aika wa Sultan na Sokoto, dalilin cire su, haka kuma duk lokacin da ya naɗa sabon Sarki, sai ya umurce shi da ya kai gaisuwa ga Sultan na Sokoto. (Yakubu, 2006, sh.19-23)

3.0 Habarcen Tatsuniya

Masana irin su Gusau (2000) da Ahmad (1997) da Bichi (1987) da Junaidu (2007) da Skinner (1980) da Furnis (1996) sun bayyana tatsuniya, da cewa labari ne ƙirƙirarre, wanda tsofaffi ke aiwatarwa, musamman da dare kuma a ɗakin amarya, domin a ɗebe mata kewa, haka kuma Tatsuniyar ta na tafiya ne, tare da mabuɗi da kuma murfi, har ila yau, a kan ɗaure Gizo a wasu lokuta.

Hausawa suna da tatsuniyoyinsu, tun kafin su haɗu da Turawan Birtaniya, kuma tatsuniyiyo ne, waɗanda suke magana a kan dabbobin Gida ko kuma na daji, da wasu abubuwa waɗanda suke zagaye da su. Ko dai a sami tatsuniyar kura da kare ko mage da kaza, da sauransu.

Idan kuma aka dubi taskatattun tatsuniyoyin da major Edgar. (1911) ya taskace kusan sama da ɗari, tatsuniyoyi ne na, dabbobin gida da na daji, sannnan sai kuma tarihi da wasu tarihihi. Tatsuniyar da ta shafi Gizo ba ta wuce guda huɗu ko biyar ba, a tatsuniya ɗari da sha-biyu. Ga misalin waɗanda suka nuna wani abu dangane da Gizo sun haɗa da (Gizo da Malami:23) da kuma (Gizo da 'Yar Sarki: 50) da kuma(Gizo da Tsohuwa. sh. 80) da kuma (Gizo da Matarsa:208).

Haka kuma idan an dubi tatsuniyoyin da masana, irin su Yahaya (1974) da Gusau, (2000) da Ahmad, (1997) da Skinner, (1980) suka taskace, kusan babu wata tatsuniya da ake da irin ta, a tatsuniyoyin da Edgar, (1911) ya taskace. Misali tatsuniyar Gizo da Maciji Adabariya. (Gusau 2000) da Gizo da Budurwar danƙo da Ta-kitse. (Yahaya, 1974) da Gizo da Yarinya. (Ahmad, 1997) da Tatsuniyoyi da dama. Kusan a iya cewa duk wani Habarcen Tatsuniya da ya haɗa da Gizo wanda babu a Habarcen Tatsuniyar Edgar, daga baya aka same ta. Domin kusan nan ne hanya ta farko da aka fara cusa mulkin mallaka a Habarcen tatsuniyar Hausawan Nijeriya.

4.0 Tasiri a Zamantakewar Iyali

Bahaushe mutum ne, wanda al'adarshi ba ta lamunta, ya zauna babu mata ba, matuƙar yana da lafiya, kuma ta amince ya auri mace fiye da guda, sannan ya kiyaye mata mutunci da sauran haƙƙoƙin rayuwa. Haka ne ya sa wasu ke kiran Bahaushe da suna bawan mace. Kash! Sai ga shi wani abin takaici tasirin Turawan mulki ya mai da mata marar kataɓus da 'yanci, shi yasa kusan duk wani habarcen tatsuniya, idan an sami mace a ciki ko dai ta fito a matsayin mai mugun hali, ko kuma muguwar kishiyar uwa. Misali:

Habarcen Janna da Jannolo, wanda yake da kishiyar-uwa, ta riƙe shi dan-kishiyarta, daga baya ta shirya kashe Jannalo ta hanyar sanya mashi guba a cikin abinci, wanda daga ƙarshe ya kuɓuta daga sharrinta, ta hanyar Sanuwar shi da ta sanar da shi...(Ahmad 1997: 40)

Dodo da matarsa...Sai Dodo ya tambaye ta daga ina, sai ta ba Habarta 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, 1980:79-85)

Haka Habarcen tatsuniyar Bora da Mowa. Wadda ake samun mai Gida yana da mata biyu, Mowa da Bora da kuma 'yara biyu. 'yar mowa da 'yar bora, amma mijin ya fi son Mowa da 'yarta, ba ya son Bora da 'yarta. Duk da haka Bora da 'yarta suke yin duk wani aikin wahala, sannan duk wani laifi kansu yake ƙarewa…(Ahmad, 1997:109).

Wannan Habarce yana nuna cewa tasirin Turawan mulki ya shafi mace a Habarce. Ba ta da wani 'yanci ko matsayi, tun daga dangantakar miji da matarsa watau Bora da 'yarta an nuna ba su da wata daraja, sannan ga kuma takura daga abokan zama, a ƙarshe da uwa da 'ya ba su da wani matsayi, illa na bauta a gidan, ita kuwa wadda ake so a matsayinta na mace ta fito da matsayin muguwar kishiya, ke nan duk matayin dake cikin wannan Habarce na iyali ba matsayi ne mai nagarta ba.

Wani babban abu da muƙalar ta hango, dangane da tasirin Turawan mulki shi ne iyali. Al'adar Bahaushe ta yarda da ya zauna da mace sama da guda, amma saboda tasirin mulkin mallaka, babu inda zaka sami Gizo da mace sama da ɗaya, sai dai ƙoƙi, ƙoƙin ma cikon maƙasudi ce. idan an duba taskatattun tatsuniyoyin Edgar (1911) kusan a iya cewa matar Gizo ta farko ita ce 'yar Sarki ba ƙoƙi ba.

Ke nan an yi ma Gizo mata da ƙoƙi ne, kila bayan an fahimci ai Bahaushe sai da mace, to amma mace guda kamar rai. Misali a Habarcen tatsuniyar Gizo da budurwar danƙo ko Gizo da Hankaki da Ta-ketse da sauransu.

Saboda haka zama da mace guda a Habarce, kamar yadda Turawa suka ɗaurawa Gizo, yana daga cikin tasirin Turawan mulki a Habarcen tatsuniyar Hausawa.

5.0 Tasiri a Al'ada/Ɗabi'a

Hausawa suna da al'adu da ɗabi'u masu kyau, waɗanda suna nan maƙil a cikin Habarcensu, kuma da su ne, suka ríƙa koyawa jama'arsu tarbiyya da iya zaman yau da gobe. Sai Habarcen Hausawa yana ɗauke da wani salo, wanda babu shi a tsarin al'ada ko ɗabi'a ta Hausawa. Misali

Habarcen Tatsuniyar Gizo da Budurwar Danƙo wannan tatsuniya ce wadda take ɗauke da wayo, da kuma bajinta sannan ga nuna duniyanci dangane da haɗuwar Gizo da budurwar danƙo, haka kuma babu nuna wani gazawa musamman daga Gizo a lokaci da yake aiwatar da hikimominsa a gida da kuma waje. (Yahaya, 1974: 1-2)

Tasirin Turawan mulki a wannan Habarce, an saɓa ƙa'ida ta al'adar Hausawa, Bahaushen asali ba ya ajiye budurwa a matsayin wani abu na kafi ko tsari a gona, wannan wane irin matsayi ke nan mace take da shi a wannan hali, sannan kuma Bahaushe ba ya amfani da nuna tsiraici a matsayin wani abu na kama wani mai laifi, kamar yadda Gizo yake cewa budurwar danƙo ya taɓa kaza da kaza har lokacin da aka kama shi.

Wannan kusan abubuwa ne da suka danganci tasirin Turawan mulki, a cikin Habarcen Hausawa, sannan kuma ga nakasa 'yancin mace, duk a dalilin cusa wani abu na Turawan mulki. Domin waɗannan ba ɗabi'a ce ta Hausawa ba, sai dai hala ɗabi'a ce ta baƙi masu neman na ahaha.

Har ila yau, a Habarcen tatsuniyar Ta-Kitse, a iya samun wani jirwayen tasirin Turawan mulki. Misali :

Wannan tatsuniya tana ɗauke da abubuwa na al'adun Hausawa, wanda ake ganin tatsuniya ce ta Hausawan Nijeriiya. Za a fahimci a tatsuniyar an yi amfani da tsohuwa wadda a al'adun Hausawa kusan ita aka fi sani da 'yan mata, sannan

ga Gizo wanda ake ganin a matsayin ɗan leƙen asiri ga masu iko, kuma mai hulɗa da Saraki. Haka kuma an nuna yadda Hausawa ke zama da iyali fiye da ɗaya. (Yahaya 1974: 1-26)

Jirwayen dake cikin wannan Habarcen tatsuniya, dangane da tasirin Turawan mulki su ne, an nuna zalunci ƙarara, yadda Sarki ya ƙwace San tsohuwa, wanda hakan ba ɗabi'a ce ta Sarakuna ba, sannan kuma yadda Sarki ya zo shi da abokinsa Gizo suka ɗauke ɗaya daga cikin 'yan mata wai domin ta zama matar Sarki. Duk waɗannan wani nau'in tasirin Turawan mulki ne.

Har ila yau a Habarcen tatsuniyar Bebiya, wadda Gizo ne ya zo ya gaya ma Sarki, suka tafi, tatsuniyar tana magana kan wulaƙanta da yara ko watsar da 'ya'yan da ta haifa, watau Hassan da Hasana. Wai gudun talauci, daga baya yara Sarki ya nemi Hassan da ya ba shi auren Hasana ya amince, nan take fadawa suka ɗauki Amarya suka kai Gidan Sarki…har zuwa ƙarshe…(Gusau 2000: 52-59)

Saboda haka daga wannan Habarcen za a iya fahimtar wani abu, wanda yake saɓanin al'ada ta Hausawa, al'adar uwa ta haifi 'ya'ya kuma tayar da su wai domin tsaoran talauci. Idan har Bahaushe yana da Karin magana mai cewa 'Da na kowa ne' ashe ke nan wannan kawai ya zama a fahimci tasirin baƙi a cikin Habarcen Hausawa na gargajiya.

Haka kuma kasancewar Gizo a Habarcen tatsuniyar Hausawa. Kusan a iya cewa, tasiri ne mai zaman kansa, domin idan an kalli dangantakar Gizo da masu mulki ko Sarakuna, za a iya fahimtar cewa kusan kamar dangantake ce a tsakanin Turawan mulki da Sarakuna, misali kamar yadda masana irirn su Yakubu (2006) da Kazenga, (1987) da Mani, (1956) suka bayyana yadda Turawan mulki suke zaman kaska a tsakanin su da Sarakuna.

Idan an kalli matsayin da aka ba Gizo a Habarcen tatsuniyar Hausawa, matsayi ne, da ya wuce wuri, domin idan dai Gizo ba Baturen mulki ba ne, me yasa ba shi da abokin in ba masu mulki ba, haka kuma Gizo baya fito-na-fito da abokan hamayya a kusan kowane Habarcen tatsuniya. Sannan kullum shi ne, ke samun nasara a ko da yaushe.

6.0 Kammalawa

Kamar yadda bayani ya gabata, dangane da yadda asalin kalmar Habarce ta samo da wani ɗan taɓa-ka-lashe, dangane da tasiri da kuma mulkin mallaka a Nijeriya, sannna tasirin Turawan mulkin mallaka, a Habarcen tatsuniyar Hausawa, wanda hakan ba wani abu ne ɓoyayye ba, idan an yi la'akari da irin matsayin da mace take da shi, a zamantakewar iyali ga Bahaushe, amma saboda tasirin baƙi sai ga macen da Bahaushe ke girmama wa ta zama mujiya cikin 'yanuwa marar 'yanci, ko kuma wani mugun matsayi misali kamar muguwar kishiyar uwa misali

Habarcen tatsuniyar Janna da Jannalo ko muguwar kishiya misali habarcen tatsuniyar Bora da Mowa. Sannan kuma da yadda al'ummar Hausawa ke da 'yancin zama da mata da yawa, sai ga Habarcen tatsuniya na barbaɗa tasirin zama da mace guda, kamar yadda Gizo baturen mulki yake da mace ɗaya. Haka kuma Bahaushe yana da al'adu waɗanda yake amfani da su, musamman wajen kariya da sauran su, kamar uwar gona ko ƙunda da sauran su, kwatsam sai ga Habarcen tatsuniya ya nuna Hausawa na amfani da tsiraici wajen sanya tsaro, misali kamar Habarcen tatsuniyar Gizo da budurwar danƙo.

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