

**TASHEN MACUKULE A MATSAYIN
WASAN KWAIKWAYO NA MUSAMMAN A
KASAR ZAZZAU**

NA

**HUNKUYI, ADAMU YARO
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Declaration

I declare that the work in this thesis entitled “*Tashen Macukule a Matsayin Wasan Kwaikwayo na Musamman a {asar Zazzau*”, has been carried out by me in the Department of African Languages and culture, under the supervision of Dr. Magaji Tsoho Yakawada and Dr Salisu Garba. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another Degree or Diploma at this or any other Institution.

HUNKUYI, ADAMU YARO
MA/ARTS/21374/2012/13

Certification

This Thesis entitled '*Tashen Macukule a Matsayin Wasan Kwaikwayo na Musamman a {asar Zazzau}*' by Adamu Yaro Hun}uyi meets the regulations governing the award of the degree of MA African Literature of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

.....
Dr. Magaji Tsoho Yakawada
Chairman, supervisory committee

Date.....

.....
Dr. Salisu Garba
Member, supervisory committee

Date

.....
Dr. Balarabe Abdullahi
Head of Department

Date.....

.....
Prof. A. H. Zoaka
Dean, School of Postgraduate Studies.

Date.....

Godiya

Godiya ta tabbata ga Allah Subhanahu Wata'ala da ya ba ni damar kammala wannan aiki cikin }oshin lafiya. Tsira da aminci su tabbata ga Annabi Muhammad (SAW) da Iyalansa da Sahabbansa da duk wanda ya bi hanyarsa har zuwa ranar sakamako.

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Abstract

This thesis entitled “*Tashen Macikule a Matsayin Wasan Kwaikwayo na Musamman a {asar Zazzau*”, portrays ‘tashen macikule’ as dramatic and also went ahead to indicate its uniqueness among other Hausa traditional drama. The study has successfully shows how ‘tashen macikule’ differ from all kind of Hausa plays and even among its group of ‘wasannin tashe’ by giving a critical out look of dramatic features that characterised all plays as drama and how the play ‘tashe macukule’ distinguishes itself among its group members(wasannin tashe).

At the end, the study was able to establish and confirm that the play was of zazzau origin and its uniqueness among other wasannin tashe in various grounds.

Tsakure

Wannan bincike mai taken “*Tashen Macikule a Matsayin Wasan Kwaikwayo na Musamman a {asar Zazzau}*”, ya yi }arin bayyana Tashen macikule ne a matsayin wasan kwaikwayo, sannan ya }ara da bayyana shi a matsayin wasan kwaikwayo na musamman. Binciken ya yi haka ne ta hanyar fito da yadda tashen macikule ya sha bamban da sauran wasannin kwaikwayo da kuma wasannin tashe.

A }arshe, binciken ya gano cewa, tashen macikule bazazzagin tashe ne, domin a zazzau a ka }age shi, sa~anin sauran wasannin tashe wa}anda ba wanda ya san lokaci da muhallin }ir}iransu. Haka kuma binciken ya tabbatar da kasancewarsa na musamman daga sauran wasannin tashe.

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1. **Malam Yakubu Adamu**, wani Malamin Makarantar Allo ne [an kimanin shekara 82, mazaunin wani }auye ne mai suna kyaudai a Arewa da Zariya cikin {aramar Hukumar Kudan. An zanta da shi ranar 6/8/2008.
2. **Malam Sallau Nomau**, wani Manomi ne mai kimanin shekaru 78, mazaunin wani }auye mai suna Doka cikin {aramar Hukumar Soba gaba da Zariya. An yi hira da shi a ranar 6/10/2008.
3. **Malam Garke Ibrahim**, wani tsohon [an haya ne mai kimanin shekara 69, haifaffen Katanga cikin {aramar Hukumar Kudan, mazaunin {ofar Gayan cikin Birnin Zariya. An yi hira da shi a ranar 11/9/2008.
4. **Alhaji Audu Kwamandan Gwari**, wani Malamin Makarantar Allo ne mai kimanin shekaru 68, haifaffen Unguwar Jushi a Sabon Garin Zariya. An yi hira da shi a ranar 4/10/2008 da 1/4/2012.
5. **Malam Audu mai Masaki**, wani dattijo ne [an kimanin shekara 78, mai sana'ar Magungunan Gargajiya, haifaffen Jihar Kano, mazaunin Muciya ta cikin Sabon Garin Zariya. Audu mai Masaki abokin Alhaji Mu'azu Indagi ne, sun yi zama tare a Zariya na tsawon shekaru 35 kafin ya koma Kano inda Allah Ya yi masa rasuwa. An yi hira da shi a ranar 1/6/2012
6. **Malam Dano Adamu**, wani lebura ne [an kimanin shekara 48, bai bayyana asalinsa ba,sai dai mazaunin garin Hun }uyi ne, Barema(leburanci) ne sana'arsa. An yi hira da shi a ranar 29/7/2008.

BABI NA [AYA : GABATARWA.

1.0 Shimfi]a:

Wasan tashe dai wani wasa ne da ke da tsawon tarihi wanda har ma ba a iya cewa ga takamaiman lokacin da aka fara gudanar da wasan ba. Haka kuma ba za a ce ga ainihin wanda ya fara gudanar da shi a }asar Hausan ba, wadda ita ce cibiyar da ake gudanar da wa]annan wasannin tashe. Wannan aiki zai mai da hankali kan tabbatar da kasancewar wasan tashe wasa ne na musamman.

Masana da manazarta wasan kwaikwayo irin su Yahaya(1978) da Abdullahi(1986) da Dangambo(1981) da Ogunbiyi (1981) da Bashir (2002) sun gudanar da bincike da dama a kan wannan nau'in tashe a kan asalin tashe, da yanayinsa da nau'o'insa da rabe-rabensa dangane da jinsin taurari da jigoginsa da na dangantakarsa da rayuwar Bahaushe, da sauransu da dama.

1.1 Manufar Bincike

Kowane bincike da Jan Adam ya sa gaba a rayuwarsa, yana da manufa wadda ita ce take nuna abubuwan da za a bincika. Kamar yadda masu bincike suka bambanta, haka manufofinsu suka bambanta. Wannan kuwa ba sabon abu ba ne.

Tashe, wasan kwaikwayo ne wanda Hausawa suke yi a watan Azumi. Hanyoyin da ake bi don aiwatar da shi sun bambanta daga gari

zuwa gari. Alal misali, a kan sami ‘yan bambance-bambance tsakanin tashen da ake yi a Kano da kuma wanda ake yi a Zariya. Don haka, babbar manufar wannan bincike ita ce tabbatar da tashen macukule a matsayin wasan kwaikwayo na musamman a }asar Zazzau.

Haka kuma, kasancewar }asar Zazzau birnin ilimi, binciken zai fayyace tasirin addini a kan wasan tashen macukule.

Binciken zai nuna tasirin ba}in al’adu a kan wasan tashen macukule a }asar Zazzau.

Haka kuma, binciken zai nuna bambance-bambancen da ke tsakanin tashen macukule da wasannin kwaikwayo ‘yan loto-loto irin su wasan gauta da wasan giwa-sha-laka da wasan kalankuwa da kuma na yau da kullum irin su wasan langa da wasan tirke da wasan ‘yar-tsana. Wa}annan bambance-bambance da ke tsakanin wa}ancan wasannin kwaikwayo da na wasannin tashe irinsu, Tsoho da Gemu da Ga Mairama ga Daudu da Tashen Macukule su za su tabbatar da wasan tashe a matsayin wasan kwaikwayo na musamman, tare da fayyace wasan tashe a matsayinsa na musamman a tsakanin ‘yan uwansa wasannin tashe ta hanyar yanayin Zubi ko Tsari da }adda kama ko kayan wasa da Taurari da Salo da Jigo.

1.2 Dalilin bincike:

Babban dalilin gudanar da wannan bincike shi ne tantancewa da adana wannan muhimmin wasan tashe wanda a iyaka sanin mai bincike babu wani bincike da aka gudanar a kan sa, ballantana a tantance matsayinsa, tare da warware }umshiyarsa a tsakanin sauran wasannin tashe.

Wani dalilin binciken shi ne na nuna asalin wasan macukule. Wannan aiki zai fayyace cewa ainihin wasan tashen macukule wasa ne mai asalin Zazzaganci.

1.3 Farfajiyar Bincike:

Nazarin tashe fage ne mai fa}i wanda ya }unshi siga da muhalli da jinsi da jigogi mabambanta da ke }auke da al'adun jama'a daban daban daga ~angarorin }asar Hausa. Sai dai duk da haka, nahiyar ta yi tarayya da juna ta fuskar lokaci da muhalli da kuma taurarin gudanar da wasan tashe.

Wannan ne ya sa aka iyakance ko ta}aita muhallin binciken zuwa }asar Zazzau domin a sami damar gudanar da ingantaccen bincike da zai zamo abin alfahari kuma abin kwatance. Sannan a samar da jagora ga masu sha'awar fa}a}a bincike a ~angaren.

Wannan aiki zai nazarci wasannin tashen macukulen da yara matasa kan gudanar da kuma tashen macukule na Audu Kwamandan Gwari.

Wannan aiki zai ta}aita ne daga lokacin samun ‘yancin kan Nijeriya zuwa yau.

1.4 Hasashen Bincike:

Wannan bincike na da hasashen tantance matsayi da mahimmancin wasan tashen a }asar Zazzau.

Shin ko akwai tasirin addinin musulunci a cikinsa?

Shin Wasan Macukule yana da wani tsari ne ko salo na musamman?

Shin ko Wasan Macukule da]a]]e ne kamar sauran wasannin tashe?

Shin ko akwai tasirin ba}in al’adu a cikin Wasan Macukule?

Shin ko Wasan tashen macukule zai iya zama wani fitaccen wasa a cikin wasannin tashe?

1.5 Mahimmancin Bincike:

Yin amanna da cewa dukkan wani aiki da]an Adam kan gudanar a cikin harkokinsa na yau da kullum musamman a fagen ilmi na da muhimmanci irin nasa. Wannan aiki kamar sauran ayyukan masana da manazarta adabi yana da mahimmanci, kamar haka:

Tunanin irin rawar da al’adu kan taka a fagen rainon yara da tarbiyarsu da irin tasirin ba}in al’adu da tsoron ~acewar al’adun, ya sa aka yun}ura wajen wannan bincike da nufin adana al’adun da wasan tashen Macukule ya }unsa domin ‘yan baya.

Bahaushe mutum ne mai fasahar harshe da iya }ir}ira da kwaikwayo, wannan aiki zai tabbatar wa duniya ta hanyar amfani da wannan wasan tashe cewa bahaushe ba a baya yake ba wajen adana wa da rainon al'ummarsa.

Ana fata ya zama wani kundin tarihin da ya taskace dangantakar Hausawa da Gwarawa.

Ya taimaka a magance }arancin littattafan da suka tarke wasannin kwaikwayo na gargajiya da hikimomin cikinsu a }akunan karatu da makarantun da ake da su.

Zai zaburar da manazarta wajen za}ulo hikimomi da fasahar da ke jibge cikin wasannin gargajiya (tashe).

Manazarta Tarihi za su amfana da wannan aiki matu}a, masamman yadda wasan ya taskace wasu al'amuran tarihi wa}anda suka faru a }asar Zazzau. Misali yadda ya taskace matsalar neman shari'a a }asar Zazzau. Haka kuma da yadda ya taskace tarihin siyasar jihar Kano, misali rikicin jam'iyar PRP tsakanin Gwamna Abubakar Rimi da Sabo Bakin Zuwo.

1.6 Hanyoyin Bincike

1.6.1 Ziyartar }akunan karatu:

Yayin wannan bincike an ziyarci }akunan karatu da nufin samun wasu bayanai ko sharhi kan tashe. Wasu littattafan ma na wasan kwaikwayo ne.

Haka kuma an duba kundayen bincike, wato na neman digiri tun daga na uku da na biyu da na jaya kai harma na neman shedar takardar malanta mai daraja ta jaya da nufin fahimtar gudunmuwar masana da almajiran Adabi a wannan fage na tashe musamman da nufin samun }arin haske kan yadda ake gudanar da wasan tashen macukule.

Yayin gudanar da bincike har-ila-yau an nazarci mujallu da }asidu da jaridu masu }auke da bayanai masu ji~i da wasanin kwaikwayo da tashe da ma tashen macukule shi kansa.

1.6.2 Sauraron Kafafen ya}a Labarai:

Kafafen ya}a labarai na }aya daga cikin mahimman hanyoyin da aka bi don gudanar da wannan bincike. A watan Azumi musamman da ce wa ya kai goma ga wata, a kan saurari gidajen Radiyon Tarayya na Kaduna da na Jihar Kaduna da Nagarta Radiyo da sauransu wa}anda kan sanya fayafayan tashen su Audu Kwamandan Gwari da Mu'azu Indagi da sauransu a lokacin tashe. Haka kuma an kalli gidajen talabijin na tarayya Kaduna da na Zariya.

1.6.3 Kallon Masu Yin Tashen Macukule:

Yayin yin wannan bincike, an kalli masu yin tashe a lokacin da suke gudanar da shi a lokuta da dama. Haka kuma an sami damar kallon masu yin tashen macukule. Misali: tashen macukule na Malam Audu [andun}ule

wani lebura mutumin Kano da na Sani [angaye wani almajirin makarantar Allo mutumin Unguwar Bala cikin gundumar Hunkuyi da sauransu da dama.

1.6.4 Hira da Jama'a:

Yayin gudanar da wannan bincike, an gana da dattawa wa]anda suka taka muhimmiyar rawa a zamanin da suke yara wajen aiwatar da tashe game da yadda suke gudanar da tashen a zamaninsu da kuma irin matsayin da al'umma ta ba shi a jiya tare kuma da neman sanin yadda suke ganin matsayin tashen a yau.

1.7 Na]ewa:

A ta}aice, wannan babi ya yi bayanin muhallin wannan aiki da nufin samar da ingantaccen sakamako abin tun}aho. Binciken na da hasashen nuna wasan tashe a matsayin wasan kwaikwayon Hausa na musamman a Zariya.

A }arshe, wannan babin ya ambaci mahimmancin binciken da dalilin binciken. Har wa yau babin ya nuna duk hanyoyin da za a bi domin gudanar da ingantaccen aiki.

BABI NA BIYU:

BITAR AYYUKAN DA SUKA GABATA

2.0 Shimfi}a:

Tashe da}a]]en wasan kwaikwayo ne a }asar Hausa. Yana cikin fannonin adabi da masana suka gabatar da bincike da nazari a kansa ta hanyoyi daban-daban. Wannan babi zai duba irin wa}annan ayyuka masu ala}a da wannan aiki don samun }arin haske da sanin inda aka tsaya da inda wannan aikin ya sa gaba.

2.1 Ayyukan da suka gabata:

Rashin wani fitaccen aiki cikin fitattun ayyukan da suka gabata a kan wasan tashen macukule shi ya kwa}aita mini gudanar da wannan aiki. Mafi yawan ayyukan da suka gabata a wannan fage ba su wuce bayani a kan ma'ana ko fitaccen sa}on wasan ba. Wasu ayyukan ba su wuce nuni ga dangantakar wasannin da rayuwar Bahaushe ko bayani a kan taurarin wasannin ba.

Fitattun ayyukan da suka gabata a kan wasan tashe sun ha}a da:

Umar (1981), Cikin aikinsa mai suna “**Wasannin Tashe**”, Malamin ya yi sharhi a kan wasannin tashe da dama har ma da na macukule. Sai dai manufar malamin ita ce ta fayyace dangantakar wasannin tashe da rayuwar Bahaushe, a matsayin muhimman darussan da ke cikinsu.

Wannan aiki na “wasannin tashe” ya sha bamban da na “wasan tashen macukule a matsayin wasan kwaikwayo na musamman a }asar Zazzau”, a inda wannan aiki zai tabbatar da ma’anar kalmar macukule da asalinta da nazarin tashen da za}ulo hujjojin da suka tabbatar da cewa na zage-zagi ne da aka haifa a }asar Zazzau.

Dunfawa, (2002) a aikinsa mai suna ‘**Wa}a a Tunanin Yara**’ ya ambaci wa}ar tashen macukule, sai dai shi wa}ar tashen da matsayinta ko yanayinta a tunanin yara ne ya assasa aikin nasa.

Ha}i}a, wannan aiki na wa}a a tunanin yara ya bambanta da wannan aiki na tashen macukule wanda zai fayyace wasan tashen macukule a matsayin wasan kwaikwayo na musamman a }asar Zazzau.

Maimuna, (2002), cikin aikinta mai suna ‘**Wasanni da Wa}o}in Yara Mata a Sakkwato**’ ta kawo wasan tashen macukule. Sai dai tattara wasanni da wa}o}in yaran ne ya yi wa aikin jagora , ba asali ko tsarin wasan ba.

Domin haka, ba a iya kwatanta aikin da wannan, domin binciken ma’ana da asali har da bun}asarsa ta hanyar nazarin wasan tashen macukule shi ya sha masa kai.

Kafin- Hausa, (1983) ya bayyana tashe a matsayin wasa na raha da annashuwa. Malamin ya nuna cewa neman sadaka ce manufar masu tashen.

Wannan aiki ko kaƙan bai yi kama ba, domin wannan aiki ya na nazari ne a kan asali da salo da zubi da tsarin wasan tashen macukule, wanda ya ke wani ƙan tsalli ne daga cikin wasannin tashe.

Tanimu, (2007), ya ambaci tarihin wasan kwaikwayon Hausa tare da bayanin Nau' o'insa da sigoginsa baki ƙaya. Haka, abin da ya sha wa malamin kai, kamar yadda ya nuna shi ne 'tarihin wasan kwaikwayo'.

Yayin da malamin ya ƙauki bakandamen salo wajen bayyana wasan kwaikwayo, wannan aiki ya mai da hankali ne kan wasan tashen macukule a matsayin wasan kwaikwayo na musamman a ƙasar Zazzau. Domin haka, wancan aiki ko kusa bai yi wa wannan aiki shinge ba wajen gudanar da shi.

Shaihunnan Malamai da Malaman Adabi irin su; Yahaya (1978) da Sambo (1990) da Malumfashi (1985) da (1987) da Ahmed (1986). Duk sun ambato ko dai wasan tashen Macukule a matsayin wani nau'i na wasan kwaikwayo ko ma'ana da tarihin wasannin tashe ko sa' onni da siga ko nau'in wasan kwaikwayo.

Sai dai dukkan ayyukan babu wani wanda ya turke(kafe) wasan tashe na macukule ya yi masa kallo irin na }urilla da nufin nuna irin sigarsa da nau'insa da asalinsa da yadda ya tsere wa tsara da]imbin sa}onnin da ya }unsa. Wannan ne ya kwa]aita mini tsunduma bincike a wannan fage.

2.2 Ma'anar wasan kwaikwayo:

A cikin {amus na ke~a~~un kalmomin adabi, Shipley J. T. (1955:105) ya yi bayanin ma'anar kalmar Drama da cewa "tana iya]aukar ma'anoni da dama. Mafi yawa an fi]aukar ta da ma'anar duk wani yankin wasa da aka kwaikwaya. Haka kuma, idan an ta}aita ma'anar, kalmar Drama na nufin wasan da aka rubuta don 'yan wasa su aiwatar. In kuma an fa]a]a ma'anar, kalmar Drama na nufin wasa, inda wa]ansu 'yan wasa suke kwaikwayon wa]ansu mutane a gaban masu kallo". Watau duk fannin wasa da aka yi wanda ke }unshe da kwaikwayon halin wasu mutane ko]abi'arsu domin masu karatu, ko sauraro, ko kallo a dandamali ko a talabijin shi ne wasan kwaikwayo.

Shi kuwa Cuddons (1977:198) yana cewa, "kalmar Drama na nufin duk wani aiki da 'yan wasa suke yi don aiwatarwa a dandamali".

A hausance kuwa batun wasan kwaikwayo a yadda yake a yau kusan a iya cewa ba}o ne. Ga alama wannan ta sanya su Muhammad, S. Da Yahaya, I. Y. (1978:43) da suka zo nunin ma'anar wasan kwaikwayo aka

ambata cewa abin da aka sani a yau da sunan wasan kwaikwayo (watau Drama) asali ana kiransa wasan gauta ne.

Domin haka idan mutum ya nazarci tsofaffin }amusoshin Hausa ba zai riski an bayyana ma'anar wasan kwaikwayo ba, sai dai wasan gauta. Inda Abraham, R. C. (1946:312) ya bayyana wasan gauta da cewa, wasa ne wanda matasa ke yi a lokacin kaka. Wani lokaci a kan kira shi da wasan Magi, inda matasa kan sauya kama da yin shiga irin ta dattijai suna bi }auyuka cikin nisha]i. Shi kuwa Bargery, J. P. (1934:1086) cewa ya yi wasan gauta wasa ne wanda samari da 'yan mata ke yi lokacin kaka. Haka kuma, an nuna cewa a wasu wurare ko }auyuka an fi saninsa da suna Magi. Magi kwaikwayo ne wanda matasa ke yi don nisha]i ta hanyar sauya kama da shiga tufafin manya, ana yawo daga {auyuka zuwa }auyuka.

Idan aka dubi wannan ba}uwar kalma wato wasan kwaikwayo za a taras cewa, kalmomi biyu ne suka ha]u suka samar da ita, watau 'wasa' da kuma 'kwaikwayo'. Wannan ne yasa {amusoshi na Hausa Abraham, (1946:577,927), da Bargery, (1934:668,1086) suka bayyana ma'anar "wasa' da duk wani wasan da aka yi ko da ka]e-ka]e ko babu ka]e-ka]e cikinsa. A }amusun Hausa kuwa (2006:266,470) an bayyana ma'anar 'wasa' da abin da aka yi don raha ko nisha]i, wanda yake ba gaskiya ba ne. Haka nan an bayyana 'kwaikwayo' da cewa, koyo ne na wani abu da wani

ya yi ko yake yi. Idan aka ha]a ma'anar wa]annan kalmomi na 'wasa' da 'kwaikwayo' za a iya cewa wasan kwaikwayo na nufin kwaikwayon wani abu don raha ko nisha]i wanda yake ba gaskiya ba ne.

A tsarin }amus na ke~a~~un kalmomi na ilimin Harsuna da adabi Muhammad, (1989) ya bayyana ma'anar kalmar 'Drama' da cewa wasan kwaikwayo ne.

Idan an duba wasu daga cikin masu nazartar wasan kwaikwayo, za a ga ma'anar kalmar 'Drama' kamar haka: Brain, Crow (1983:2) na cewa, 'wasan kwaikwayo wasa ne inda 'yan wasa kan sauya kama da aikata wasu ayyukan da in an tattara suke haifar da labari don nisha]antar da masu kallo.

Yahaya, I. Y. (1978:244) dangane da ma'anar wasan kwaikwayo ya ce, 'ai ko da jin sunansa ma wasan kwaikwayo ya rigaya ya bayyana kansa, watau akwai alamar wasa, akwai kuma alamun kwaikwayo, wato aikata wani abu don kwatanta yadda ake yin sa".

Wa]annan su ne ta}aitattun bayanin ma'anar wasan kwaikwayo a dun}ule. To amma koda yake haka a dun}ule, ba shi yiwuwa a irin wannan bincike a nemi warware ire-iren wasannin kwaikwayon Hausa. Ba zai yiwu a ta~o dukkan fannonin wasannin kwaikwayon Hausa ba. Batun yadda suke, da jigoginsu, da zubinsu, ko salon sarrafa harshensu ma dole ne a aje

su gefe guda. Dole a kawar da tunanin tsunduma a kan waɓɓannan ire-iren wasannin wanda masana sun riga sun yi bayani a kansu. (Tanimu,(2007).

Wasan kwaikwayo ya taƙo dukkan harkokin rayuwar Jan Adam ta yau da kullum domin yana bayyana wa mai kallo ko sauraro ko karatu hanyoyin rayuwar jama'a ta fuskar sana'o'insu da yanayin zamansu da al'adunsu. A ta'aice, a iya bayyana wasan kwaikwayo da cewa:

Ginshi}in rayuwar al'umma ne, saboda ta hanyarsa ce mutum yake koyon yadda zai rayu. Ta hanyar kwaikwayo ne mutum yake koyon abubuwar rayuwarsa. Masana ilmin halayyar Jan Adam sun tabbatar da cewa hanyar farko ta koyon rayuwa ita ce ta kwaikwayo (Tanimu, 2007).

Masana adabin Hausa da suka yi nazari a kan wasan kwaikwayo sun yi }o}ari su fito da ma'anar wasan kwaikwayo. Ga kaJan daga cikin ma'anonin:

Umar (1987) a littafinsa *Dangantakar Adabin Baka da Al'adun Gargajiya*, ya fa}i ma'anar wasan kwaikwayo da cewa:

“Wasan kwaikwayo kamance ne na wasu halaye ko yanayin rayuwa da akan shirya yin sa musamman, akasari cikin raha. Wannan kamance na iya zama na wasu zayyanannun halaye sanannu, wato abubuwan da aka san sun faru a rayuwa ta ha}i}a, misalin ya}i ko wani abin da ya gudana a tarihi”.

Shi kuma Bello (1986) a kundin digirinsa na farko ya ce: “Wasan kwaikwayo kamance ne na wasu halaye ko kuma yanayin rayuwa da aka yi cikin raha da zimmarr cusa nisha’ji ko nusarwa cikin zukan masu karatu ko sauraro ko masu kallo ko kuma duka. Wannan na iya zama ta mayawaitan hanyoyi kamar su rubutattun hanyoyi ko aikatattu, wani lokaci ma tare da rakiyar wani abu da ya danganci amo ko sauti”.

Ado (1987) a nasa aikin mai suna “Ala’ar Wasan Kwaikwayo da Wasu Hanyoyin rayuwar Al’ummar Hausawa, ya bayyana ma’anar wasan kwaikwayo da cewa:

“Wasan kwaikwayo shi ne jituwa tsakanin juna ta hanyar aikata wani ko wajansu abubuwa cikin raha, domin wanzar da wasu ko wani abin da abubuwan da ba na ha’ija ba a danganta shi da na ha’ija”. Ya }ara da cewa; “Wasan kwaikwayo na iya zama kamance ne na wasu aikatattun]abi’o’i ko halayen yanayin rayuwar al’umma cikin raha bisa niyyar nisha’ji ko annashuwa ta hanyar sauraro ko gani ko kuma karatu”.

Yahaya, da wani (1986) sun bayyana ma’anar wasan kwaikwayo a nasu aikin da cewa:

“Wasan kwaikwayo shi ne abin da yake raha da kuma alamun kwaikwayo, wato aikata wani abu don kwatanta yadda ake yin sa, don wani ya gani ko wajansu su gani, su gane kyansa ko muninsa”.

Muhammad (1989) a kundin digirinsa na farko ya bayyana ma'anar wasan kwaikwayo, da cewa:

“Wasan kwaikwayo na nufin duk wani aiki ko motsi ko siffantawa da kamanta wani abu da wani ya yi ko wata dabba ta yi cikin raha”.

Dabai (1991) ya nuna cewa: “Wasan kwaikwayo }ir}ira da aikata wani abu wanda yake na ha}i}a ta fuskar kamance, amma ba ya}ini ba ne. Koyi ne na rayuwa gaba}ayanta, watau rayuwa gaba}ayanta wasan kwaikwayo ne, wannan kuwa ya }unshi magana da aiki da lafazi”.

Bagadawa (1994) shi kuma yana ganin: “Wasan kwaikwayo wata hikima ce da a kan shirya don fa}akar da mutane a cikin annashuwa tare da nuni a kan abubuwan da suka shafi rayuwa watau ba na ainihi ba domin a lura da kurakurai na Bahaushiyar al'adar Hausawa”.

Bello (1992) kuma cewa ya yi: “Wasan kwaikwayo shi ne kwaikwayon wasu }abi'u da al'adu na wasu al'umma”.

Sha'aba (1989) a tasa ma'anar cewa ya yi, “Wasan kwaikwayo hanya ce ta siffanta wasu halaye da 'yan wasa ke kwaikwaya wajen aiwatar da shi a bayyane”.

Abdullahi (1986) a nasa binciken ya fa}i cewa: “Wasan kwaikwayo shi ne abu wanda ba da gaske ba, amma mutane ke siffanta kansu da shi ta hanyar wasa da kwaikwaya”.

A dun}ule, idan aka duba wa]annan ma'anoni da suka gabata, za a iya bayyana wasan kwaikwayo da cewa: “Kamance ne na wa]ansu halaye ko yanayin rayuwa wanda masu hikima kan shirya, su kuma gudanar da shi ta hanyar raha da annashuwa don cim ma wata manufa”.

Tanimu (2007), ya ce wasan kwaikwayo shi ne“Baje-kolin halaye ne ko yanayin rayuwar wasu al'umma a fakaice, kuma ta hanyar raha domin gyara ko }ara }aimi ga masu ji ko suka karanta su amfana da kyawawan halayen ko kuma su guje wa munanan halayen”.

2.3 Asali da tarihin wasan kwaikwayo:

A ra'ayin Fulani (1997) ya nuna cewa“.....kafin zuwan addinin Musulunci Hausawa sun dajje da wasannin kwaikwayo na gargajiya kamar su Wasan ‘Yar tsana da Wasan Gauta da Wasan ‘Yan kama da na Wawan Sarki da sauransu. Sai dai zuwan musulunci ya yi tasiri a wasannin kwaikwayo na Hausa, domin an sami wasannin tashe da ake yi a watan Azumi’”.

Ga masu bakandamen salo wajen bayyana asali da tarihin wasannin kwaikwayo na gargajiya sukan waiwaya ga alúmmomin da suka ci gaba a tafarkin rayuwa irinsu Girka da Turai da Sin da sauransu.

Wasan kwaikwayo abu ne mai da]a]]en tarihi a duniya baki]aya. Kuma babu wani wanda zai bugi }irji ya ce ga ha}i}anin ranar da aka fara

wasan kwaikwayo, sai dai bayanin da aka sani kawai shi ne, wannan ~angare na adabi ya da]e sosai.

Dalili na farko shi ne wanda yake cewa an fara samun wasan kwaikwayo ne sakamakon bauta, watau irin bukukuwa da ake yi wa abin da jama'a suke bautawa. A lokacin wannan bauta ne shugabannin addini suke kwaikwayon]abi'un wa]annan allolin nasu, to an ce wai ta haka ne aka fara samun wasan kwaikwayo.Tanimu(2007)

Dalili na biyu kuma shi ne wai akwai wa}o}i da kirari da akan yi a lokacin binne jarumai, wanda yake bayanin irin halayensu ko wasu mutane masu zuwa suna kwaikwayon irin yadda wa]annan jarumai suke aiwatar da jaruntarsu ko a wurin ya}i, to an ce wai irin wannan kwaikwayo da suke yi a hankali shi ya haifar da yin wasan kwaikwayo.Tanimu(2007)

Dalili na uku kuma shi ne wai wasan kwaikwayo ya samu ne a dalilin bayar da labarin da ake wa mutane, misali a dandamali ko kuma idan an je yawon farauta, to a wannan lokacin a kan ba wa mutane labarin jarumai na wurin ya}i da kuma farauta, to an ce irin wannan labaru ne a hankali da ake bayar da su da baki aka shiga kwaikwayon wa]annan jarumai, to sannu a hankali wannan shi ma sai ya haifar da wasan kwaikwayo.Tanimu(2007:4-10).

To ko ma wane dalili ne ya haifar da wasan kwaikwayo, ana kyautata zaton cewa an fara wasan kwaikwayo ne a }asar ‘Girka’, a wajen shekara]ari shida kafin haihuwar Annabi Isa. Girkawa suka fara yin biki na wa}o}i da raye-raye domin su girmama abin bautarsu “Dionysus”, ubangijinsu na giya. An ce su na wannan biki ne a lokaci na musamman saboda girmamawa da kuma neman wasu alfarma wajen wannan ubangiji nasu. An ce shugaban wannan wasa shi ne “Thepis” (Tanimu, 2007:4-10).

“Thepis” shi ne ya ci wannan gasa, saboda wannan nasara ta Thepis ta ba shi damar zama dan wasan farko a duniya baki]aya.

Daga baya an samu wasu Girkawa masu shirya wasannin kwaikwayo kamar su Acechylus (525-456) da sophocles da Euripides dukkanin wa]annan sukan shirya wasan kwaikwayo musamman na juyayi “tragedy”. (Tanimu, 2007: 4-8).

Saboda tasirin samuwar wa]annan wasannin daga bauta ko addini,` marubucin wasan kwaikwayo da aka fi sani a cikin tarihin wasan kwaikwayo na Girkawa shi ne Aristophanes, wanda aka ce yakan shirya wasanninsa ne domin ya muzanta manyan shugabanin Girkawa. (Tanimu, 2007: 4-8).

Bayan wasannin Girkawa sun yi sanyi ko kuma an samu koma baya wajen samun masu shirya wasan kwaikwayo a kasar “Greece” saboda

fa]uwar wannan daula ta Girka, sai ya koma hannun Romawa. Amma a kasar “Rome” wa]annan wasannin ba su samu shiga suka yi suna kamar na }asar Girka ba, duk da cewa gamnatin wannan daula ta kar~i wasan kwaikwayo da hannu bibbiyu, amma duk da haka nan an samu marubuta wasa kwaikwayo kamar su Seneca, wanda shi ma ya ci gaba da rubuta wasan kwaikwayo ne da jigogi irin na }asar Girka, wato masu ruhin juyayi”, amma saboda mutanen Rome ba su da sha’awar wannan irin wasan kwaikwayo mai nuna ruhin juyayi . Shi kuma wannan rubuce-rubuce da “seneca” ya yi, sun zama tamkar share fage kuma abin nazari ga marubuta na gaba, daga baya aka samu marubuta kamar su Planta da Terence wa]anda suka wallafa wasannin kwaikwayo masu ruhin nisha]i/annashuwa (comedy), wato wasanni masu karewa cikin jin da]i da annashuwa. Daga baya sai wa]annan suka shiga rubuta wasanni kamar batsa da abubuwa na rashin]a’a saboda haka sai manyan shugabannin addinin Kirista na wannan lokaci suka yi }o}arin hana nuna su ga jama’a, a }arshe dai shugabannin sun yi nasara, saboda an hana nuna wasan kwaikwayo kwata-kwata. (Tanimu, 2007: 4-8).

A shekarun da ake kira “Middle Ages” a Turai, an samu koma bayan wannan nau’i na adabi saboda shisshigi da malaman addinin Kirista suka yi wa wasan kwaikwayo. Amma daga baya a wajen shekara ta 1200 zuwa

1300, an sake samun wasan kwaikwayo, amma a wannan karon masu jigogin addini wa]anda suke koyar da aikata ayyuka nagari ta hanyar kwaikwayon labarun wa]anda suke koyar da aikata ayyuka na gari ta hanyar kwaikwayon labarun da aka bayar a littattafansu na addinin Kirista. Ko kuma ta hanyar kwaikwayon manyan malaman addinin nasu na Kirista, kuma sukan yi wa]annan wasanni ne lokacin bukukuwansu na addini. (Tanimu, 2007: 4-8).

A }asar Italiya kuwa an fara ne da wasan kwaikwayo na addini. Har ila yau kuma a }asar ta Italiya ne aka fara wasan kwaikwayo da ba zance a cikinsa; Wato beben wasan kwaikwayo. An ci gaba da ha~aka wasan kwaikwayo a Italiya a }arni na 18 inda aka samu wani shahararren marubuci Carlo Goldoni wanda ya rubuta wasanni da dama. Daga baya aka samu marubuta irin su Gabriele ‘d Annunzio da kuma Luigi Pirandello wa]anda suka shahara }warai.

A }asar Andalusiya kuma an samu shahararren marubucin wasan kwaikwayon nan Lope de Vebi. Ya rubuta wasanni kusan 1800, wa]anda yawanci masu jigon soyayya ne. Daga bayansu kuma an samu Pedro Calderon da kuma Jacinto Beravent wanda har sai da ya samu kyauta ta }warewa a rubuta wasannin kwaikwayo. Daga bayansu kuma an samu Serafin da Jacquin Quintero. (Tanimu, 2007: 4-8).

Bayan an samu koma-bayan wasan kwaikwayo a }asar Greek sai aka samu wasu marubuta wasan kwaikwayo biyu a }asar Faransa wato Pierre Wunaike da Jean Racine wadanda suka da]e suna shirya wasan kwaikwayo, amma daga baya an samu wani marubucin wasan kwaikwayo mai suna Yean Patiste Moliere wanda aka ce ba rubuta wasan kwaikwayon kawai yake yi ba, a'a shi ma yana cikin masu yin wasannin wato yana cikin 'yan wasa. A wajen }arni na 19 an ce jigon wasan kwaikwayo a }asar Faransa ya canza zuwa jigon soyayya amma na tarihi wato "Historical Romance". A wannan lokaci an sami marubuta kamar su Victor Hugo da Alexandre Dumas da dai sauransu wa]anda suka bayar da muhimmiyar gudunmawa ga ha~akar wasan kwaikwayo. (Tanimu, 2007: 4-8).

A }asar Ingila kuma an ce wasan kwaikwayo ya samu shiga }warai a lokacin mulkin Sarauniya Elizabeth ta]aya. Wa]annan wasannin yawanci na addini ne, saboda goyon bayan da aka samu a wannan lokaci ne ake ganin ba a ta~a samun ha~akar wasan kwaikwayo kamar na wannan lokacin ba. Saboda haka ake kiran wannan lokacin da sunan "The Golden Age of Queen Elizabeth" a tarihin wasan kwaikwayo. An samu marubuta wasan kwaikwayo da dama kamar su John da Christoper Marlowe. A wannan lokaci ne aka samu shahararren marubucin wasan kwaikwayon nan William Shakespare. Daga baya aka samu marubuta kamar su John

Webster da John Hetcher da Ben Johnson da. Author Jones da Sir Authur Pinero da Geoge Bernand Shew da sauransu.

A }asar Jamus kuwa ba a samu wasan kwaikwayo mai muhimmanci ba sai a wajen }arni na 18 lokacin da aka samu wani marubucin wasan kwaikwayo mai suna Cotthold Eptain Lessim wanda yawancin jigogin wasan kwaikwayonsa su ne fa}akarwa. Daga baya aka samu John Wolfgeng Von Cocthe wanda shi ma ya shahara. Haka nan, an samu marubuta kamar su Magda da Gerhart Haupt Mann. Bayan an }are ya}in duniya na }aya, an ce sigogin wasannin kwaikwayo na }asar Jamus sun canza, idan aka dubi ayyukan mashahurin marubucin wasan kwaikwayon nan na }asar Norway wanda ya rubuta wasannin kwaikwayo masu jigon matsalolin da mutane ke fuskanta na wancan lokaci. An ce jigogin wasannin kwaikwayon Henrik Ibsen sun taimaka }warai wajen fito da jigogin wasan kwaikwayo da ake da su a yau. (Tanimu, 2007: 4-8).

A }asar Rasha kuwa marubucin wasan kwaikwayo da aka fi sani shi ne Anton Chekov, wanda ya gina wasannin a kan rayuwa ta zahiri. A lokacin ya}in duniya na biyu, gwamnatin wannan }asa ta Rasha ta }auki nauyin shirya wasannin kwaikwayo domin yin farfaganda, amma an ce wasanni ka}an aka samu a wannan lokacin kodayake dai kwalliya ta biya

ku]in sabulu, domin kuwa wasannin sun }arfafa gwiwar sojoji da kuma ‘yan }asa.

A }asashen Asiya kuwa, an ce suna da wasannin kwaikwayonsu na kansu wa]anda ba su da ala}a da }asashen Turai. Wa]annan wasannin suna gina su ne a bisa al’adunsu na gargajiya zalla. Misali a }asar Indiya an ce suna daga cikin masu da]a]]en tarihi na wasan kwaikwayo, kodayake ba a san ha}i}anin lokacin da aka fara wa]annan wasannin ba. Amma an fara samun wasannin tun daga shekara ta 200 kafin haihuwar Annabi Isa (AS). An ce wani mutum mai suna Baharata shi ne mutumin da ya fara rubuta wasan kwaikwayo a Indiya, sunan wasan ‘Netyasastra’. An ce daga wannan lokaci aka ci gaba da samun wasanni daban-daban. Jigogin wasan kwaikwayon nasu na kansu ba kamar na Turawa ba, masu juyayi. A Indiya, yawancin wasannin nasu masu jogogin nisha]i ko farin ciki suke shiryawa. (Tanimu, 2007: 4-8).

A }asar China (Sin) kuma an ce wasanni sun samo asali ne daga wa}e-wa}e da raye-raye da ake yi domin bautar Ubangijinsu . An ce ba a fara samun wasan kwaikwayo ba sai a lokacin mulkin wani sarkinsu mai suna Yua (1279-1368). A }asar Japan, su ma an ce wasannin kwaikwayonsu sun samo asali ne daga bikin bauta da suke yi wa

Ubangijinsu. Wasan kwaikwayonsu da ya fi shahara shi ne na ‘Kabuki’.
(Tanimu, 2007: 4-8).

A nan gida Nijeriya kuma, idan muka duba sai mu ga cewa su din ma kamar }asashen Turawa da Asiya, babu wani takamaiman kafaffen lokaci da za a ce an fara samadda wasan tashe a }asar Hausa. Clark (1966) ya yi bayanin cewa duk da cewa babu wani ajiyayyen tarihi da ya nuna lokacin da aka fara wasan kwaikwayo, amma ya ce akwai tabbacin cewa wannan nau’i na adabi da]a]]en abu ne, kuma kusan kowace }abila ta wannan }asa tana da shi. Saboda haka a nasa ra’ayin wai har za a iya raba wa]annan wasannin zuwa gida biyu. Akwai wasannin da ake yi domin girmama Ubangiji da wa]annan }abilu ke yi. Wato kamar bautar da Kanawa suka yi wa Tsumburbura a }ar}ashin jagorancin Barbushe, ya ce wa]annan su ne na addinin. Sannan kuma akwai wanda ake kira “Masquarades”, wato na dodo da kuma irin wa]anda ake shirya wa }ungiya-}ungiya a kowane shekara.

A }arshe dai za a iya bayanin cewa ko ma mene ne, duk da babu wani ha}i}anin lokacin da aka fara wasan kwaikwayo a duniya amma dai an samu bayanin cewa wasan kwaikwayo da]a]]en abu ne wanda aka fara shi ta fuskar addini. (Tanimu 2007: 4-8).

Hausa ta da]e da sanin amfanin wasan kwaikwayo da kuma misalta shi. Saboda haka ba ba}on abu ba ne, ana yinsa tun kafin bayyanar Musulunci. Abin da aka sani a yau da sunan wasan kwaikwayo (watau drama) asali ana kiransa wasan gauta ne. Shi kansa wasan-gauta ya kasu kashi biyu ne, na farko shi ne irin wanda ake yi a fada, na biyu kuwa masu yin sa samari ne, talakawa da ke zaune cikin gari. Na farko akan shirya shi a fada a aiwatar da shi a fada. Na biyu kuma akan shiya shi a aiwatar da shi a gidaje (kamar wasan ‘yar tsana).

A fada galibi }wara}waran sarki ne suke yin wasan gauta. Kuma suna da lokaci na musamman na yin wasan gautan. Idan lokacin ya yi, sai su taru, su yi shawarar wance za ta kwaikwayi hakimi kaza, wance za ta kwaikwayi hakimi kaza da sauransu. Bayan sun yanke shawarwari, sai kowace }war}wara ta aika wa hakimin da za ta kwaikwaya musamman, shi kuma ya aiko mata da kayan adonsa irin na sarauta. Wa]annan kaya, su }war}warar za ta sa idan ranar wasa ta zo, watau ranar wasan gauta. (Tanimu 2007: 4-8)

A ranar, kowace }war}wara za ta yi shiga irin ta hakimin da take kwaikwaya. A cikin wasan za a wakilci kowane sarki na }asar, daga sarki zuwa hakiminsa da duk sauran sarakuna. Duk wadda ta kwaikwayi wani hakimi, idan ta fito za ta yi matukar }o}ari ta kwaikwaye shi ta kowane

hali, za ta kwaikwayi ta}amarsa da yadda yake magana da dai sauran halayensa da kamaninsa. Sai ka ga wata ta kwaikwayi Galadima, wata Madaki wata Ciroma da dai sauransu.

Abin sha'awa kuma a ranar bikin, shi ne Sarki na gaske yakan fito sarari ya zauna ya yi kallon yadda }war}warorinsa suke kwaikwayon hakimansa. A nan shi kuma zai iya gane wasu halaye na hakimansa nasa wa]anda bai sani ba. Idan kuma shi kansa yana da wata]abi'a wadda shi kansa bai sani ba, to, zai lura da ita a wannan ranar. (Tanimu 2007).

Wasan gauta na biyu shi ne wanda talakawan gari suke yi. Su]in ma al'adarsu]aya, ba ta da bambanci da ta fada, sai dai tasu kowa da kowa yana iya zuwa ya gansu. A wani lokaci kuma sukan yi wasan a wani wuri ne ke~a~~e, inda ba mai shiga sai da izininsu, ko ta biyan ku]in shiga.

Ya kamata a nan, a]an dakata, a rarraba wasan gauta irin ta talakawa kashi uku. Da farko akwai wanda samari suke yi a wasu lokuta na shekara, musamman da kaka. Wannan shi ne ake kira kalankuwa a wasu wurare, a wasu kuma ana kiran sa magi. Akwai kuma]an bambanci tsakanin magi da kalankuwa. Shi magi, samari da 'yanmata ne na wani }auye, sukan tashi su kai ziyara zuwa }auyukan da ke ma}wabtaka da su. A cikin tawagarsu akwai sarautu iri-iri, har da sarautu wa]anda babu su a rayuwa irin ta gaskiya. Ba}i daga irin sarautun da 'yan wasan suke kwaikwaya kuwa, har

da wani abu wai shi Sarkin Butsu da Sarkin gaske. Sarkin Butsu kuwa, wani fitinanne ne, wanda don iyakar rashin kunyarsa, kullum da safe sai yara sun taru sun yi masa atule (watsa }asa) da kasa suna ihu; shi ne kamar Sarkin dogaran wasan magi. Mataimakinsa shi ne ake kira Sarkin Rimgishe. A wasan magi idan an sa ki]a da rawa tun daga safe akan je har zuwa azahar ba a tashi ba. To a wannan lokacin mataimakan Sarkin Rimgeshe suna lura da kowane saurayi. Idan ya kuskura ya bar wurin wasa ya je ya]an rintsu, sai su kama shi, a tsare shi, ko kuma a sa masa tara har takan kai ta]an akuya.

Wasan kalankuwa kamar su]aya da wasan magi, sai dai masu wasa ba sa zuwa ko'ina, kuma ba su da sarautu na surkulle kamar su Sarkin Butsu da sauransu. Su suna kwaikwayo ne irin na matan fada. Sukan yi shagali kwarai da gaske da ka]e-ka]e da raye-raye. Yanzu da zamani ya zo har kudi suke tarawa mai yawa daga wajen masu shiga kallo. Kamar dai yadda aka bayyana a wajen bayanin wasan gauta irin na {wara}waran Sarki, 'yan kalankuwa ma suna kwaikwayon sha'anin mulki. A cikinsu akan yi Sarki a yi Galadima da Ciroma da Madaki da sauransu. A kan yi zaman fadanci da zaman shari'a irin na gargajiya na gaske. (Tanimu 2007).

Kashi na biyu a cikin wasannin gauta wa]anda talakawa ke yi, akwai na yara ko kuma a ce wasan 'yartsana. Kowa dai ya san yaro a kan

kwaikwayo, balle har ya sami jaurin gindi daga wajen manya. To akwai lokutan da iyaye suke barin ‘ya’yansu su sake, su shirya wasan kwaikwayo na musamman. ‘Yanmata aka fi sani a kan irin wannan wasa. Sukan yi ‘yan mutum-mutumi na tsumma ko na wasu abubuwa daban, su yi musu ado irin na mutanen gaske. Ga gidaje ga kayan jaki. Kuma su zo su shirya bikin auren irin na gaske, ga mutum-mutumin, tare da dafe-dafen abinci tare da nuna al’adun da ake yi wajen aure da sauransu. Idan suna yin wasa iyayensu mata sukan ba su duk irin kayan da suka nema, musamman kayan girki. Wasan ‘yartsana yana da sunaye iri-iri a wurare daban-daban. Ana kiran sa ‘wasan na}e’ ko ‘wasan kurusa’ ko ‘wasan kare’

Su kuma yara maza sukan yi nasu wasan ne a dandali, galibi su sukan hau dawakin kara su kwaikwayi hawan salla, irin na iyayensu. Su ma sukan nada Sarki da Galadima da sauran manyan gari. To amma su nasu wasan ba ya samun kulawa da jaurin gindi irin na ‘yanmata. (Tanimu, 2007: 4-8).

A ra’ayin masana wasan kwaikwayon nan Holt da Winston (1996) sun bayyana asalin wasan kwaikwayo da cewa; “duk inda aka sami wasan kwaikwayo musamman a tsohuwar daular Girkawa da Turawa da Indiyaw da Sinawa da Japanawa tushensu jaya ne, ya taso daga bukukuwan addini ne, ta musayar zance ko wa}a tsakanin shugaba da ‘yan amshi ko kuma

tsakanin }ungiyar mawa}an addini”. Shi kuma, Ogunbiyi (1981) ya ambaci ra’ayin Clark (1966) mai cewa “Wasannin kwaikwayon Turawa ya samo asali ne daga Orgiri na Masar da Dynosus na Girka. Haka shi ma wasan kwaikwayo na Nijeriya asalinsa ba ya rasa dangantaka da bukukuwan addini ko na tsafe-tsafe, da na bukukuwan Yarbawa da na Iyamurai da wasannin Dodannin ruwa na Owo da Oro da na Ijaw”.

Ni a ganina, }o}arin tantance al’ummomi da wa}ancan masana ke danganta wasannin kwaikwayonsu da addininsu na gargajiya, shi ya hana su yi wa jama’a musamman Hausawa masana Adabin Hausa fa}uwar Toto a ruwa. Shi kuma ya sau}a}a musu yawan suka daga Masana da Almajiran Adabin Hausa.

Ga masu barbarar wancan ra’ayi da har suke gigiwar danganta wasannin kwaikwayon Hausa da addinin Maguzanci Malumfashi(1985) a ma}alarsa mai suna “Bori Addini ko Wasa”, ya rigaya ya kakka~e su domin ya nuna rashin ha}a hanya ko ta rafi tsakanin wasan bauta da na kwaikwayo.

Ga masu yin la’akari da irin gam-da-katar da Musulunci ya yi na bayyanar wasannin kwaikwayon tashe a daidai lokacin da ya bayyana wajen danganta shi da cewa, shi ya haifar da wasan, suma sun kuskure shan suka da ba su danganta wasannin da bukukuwan addini irinsu bukin

Sallar Idi }arama da babba ba, ko bikin rakiyar wata da ‘Yan bori kan yi a duk lokacin da watan Azumi ya }arato ba.

Wannan ya sa nake ganin cewa ra’ayin Fulani (1997) mai cewa “kamar yadda ake ganin rayuwar fada a wasan Gauta da rayuwar yara a wasan ‘yar tsana da na tuwon }asa – a nan abin da zamu iya cewa shi ne hali da matsalolin rayuwar al’ummar Hausawa su suka haifar da wasannin kwaikwayonsu”, wannan ra’ayi shi ya fi cancanta a kira asalin wasannin kwaikwayon Hausa na gargajiya (wanda ya hada har da wasannin tashe). Za a kar~i wannan ra’ayi in aka yi la’akari da cewa halin zaman yunwa da }ishi ya tilasta wa jama’a yin bacci mai nauyi bayan shan ruwa (bayan fa}uwar rana). Matsalar nannauyar bacci da kwa}ayin ladar sahur (cin abincin dare ko asuba) shi ya tilasta wa matasa yin ka}e-ka}e da wa}e-wa}e a lungu-lungu da rariya-rariya da nufin tashin jama’a wanda daga bisani yara suka rin}a shiryawa bayan shan ruwa domin su agaza wa jama’a su wartsake gajiya ta hanyar nisha}antarwa da fa}akarwa wa}anda kan ba da wani abu ga masu wasan a matsayin sadaka. Yin sadakar ba shi ne mafi yawancin lokaci ya dami masu wasan da wa}anda ake yi wa ba, sai dai ga masu bayarwa suna }o}arin neman yawan ladan da aka kwa}aitar da su ne cewa akan ninninka lada ga dukkan abin alheri da mutum ya yi a watan azumi.

Ina ganin ra'ayin Ogunbiyi (1981), da ke cewa "Baya ga wasan kwaikwayo na Hausa, ana ganin tushen bayyanar mafi yawan wasannin kwaikwayon gargajiya a Nijeriya tsafi ne..." ya yi wa duk mai tunanin danganta wasan da maguzanci (bori) ko Musulunci da cewa shi ne asalinsa shamaki. Domin, wasannin tashe ba kamar na Bori ba, babu batun yi wa Allah (SWT) kishiya. Duk da cewa bori da wasannin kwaikwayo sun }unshi kayan wasa da 'yan kallo sai dai sun bambanta ta hanyar kwaikwayo da zahiri da wasa da bauta. Ma'ana bori wani abu ne zahiri kuma na bauta, amma wasan kwaikwayo, wasa ne kurum, kwaikwayo ne da nufin nisha]antarwa da ilmantarwa da fa]akarwa.

A tarihi, kai ko a tafarkin tarihihin ma, har ya zuwa yau, babu wata ma}ala da aka yi tuntu~e da ita da ke cewa ga ainihin lokaci ko rana ko wata ko shekara ko wuri ko ainihin wata al'umma cikin al'ummomin }asar Hausa da ta nuna wasannin tashe a matsayin wasu }agaggun wasanni ba }ir}irarru ba. Domin ka ce abu kaza }agagge ne, to ya wajaba gare ka ka ce wane ne ya fara }ago shi a lokaci kaza kuma a wuri kaza.

{ir}irarrun wasanni ko labarai sune wa]anda ba a iya cewa ga ainihin wanda ya fara aiwatar da shi ko su, balle a ce ga takamaiman lokacin da aka fara ko kuma ga ainihin wurin da aka fara wasannin ko labarai irinsu

Tatsuniya da wasan 'yar tsana da wasannin tashe da Tirke da Langa da sauransu.

{agaggun wasanni ko labarai kuwa sune wa]anda a kan iya cewa wane ne ya }aga labarin ko wasan, kuma daidai lokaci kaza, a wuri kaza. Wa]annan wasanni da labarai sun ha]a da *Matsolon Attajiri* da *Ruwan Bagaja* da *Iliya [an mai}arfi* da sauransu.

{ila a iya hasashen cewa ai kalmomin biyu ({ir}ira da }agawa) ai duk ma'anarsu]aya ce. Sai dai in aka dubi Tatsuniyar Ruwan Bagaja da Labarin Ruwan Bagaja na Abubakar Imam (1933) a na iya gamsuwa cewa Tatsuniyar Ruwan Bagaja }ir}irarren labari ne, tun da har yau, ba a sami wanda ya samo ainihin wanda ya fara ba da labarin ba. Kuma ba a sami wanda ya ambaci takamaiman lokacin da wurin da aka fara ba da labarin ba. Shi ko labarin littafin Ruwan Bagaja na Abubakar Imam (1933) an san wanda ya }aga shi, da lokacin da aka }aga shi. Kila ganin cewa cikin ra'ayoyi mafiya rinjaye a yau, wasannin tashe sun bayyana tare da bayyanan Addinin Musulunci ne (Bashir, 2002). A iya cewa sun zamo }agaggu ba }ir}irarru ba. Sai dai a iya amincewa }ir}irarru ne ba }agaggu ba in aka lura da rashin wata kafaffiyar hujja da ke nuna wanda ya fara yi da inda aka fara yi da lokaci na ya}ini da aka fara yi.

Cikin wasannin tashe akwai tashen macukule wanda wannan aiki ke }o}arin kafe masa jagora da muhalli na ha}i}a. Fidda wasan tashen macukule cikin danginsa na wasannin tashe, shi ya sa aka yi masa rawani da cewa wasa ne na musamman a }asar Zazzau. Sakamakon wannan aiki na iya fidda wasan (tashen macukule) daga danginsa na }ir}irarru a yau zuwa na }agaggu in hali ya yi.

Sai dai ra'ayoyin masana da manazarta Adabi sun nuna cewa an sami amincewar cewa, wasannin tashe na da ala}a da bayyanar Musulunci a }asar Hausa. Kenan, in muna yun}urin kafe lokacin bayyanar wasannin tashe a }asar Hausa, sai mun jingina abin da lokacin bayyanar Musulunci.

Game da tarihin bayyanar Musulunci a }asar Hausa ma akwai ra'ayoyi mabambanta. Wasu na ganin cewa Musulunci ya bayyana tun cikin }arni na 9 zamanin sarki Mai Dunama na Barno (1098 – 1150). Wani ra'ayin ya ce Musulunci na }asar Hausa tun }arni na 11 (a ra'ayin Hiskett). Shi ko Skinner (1980) cewa ya yi, “ addinin Musulunci ya isa }asar Hausa a cikin }arni na 15. An adana a tarihince cikin harshen Larabci cewa malamai sun kawo addinin Musulunci Kano daga }asar Mali”.

Ana ganin ambata takamaiman lokacin da Musulunci ya iso }asar Hausa abu ne mawuyaci, tunda abu ne wanda ba a adana ba; saboda rashin hanyar rubutu, da kayan rubutu, da kuma hanyar }ab'i. Babu kuma hanyar

adana balle a ceci abubuwan daga miyagun }wari da tsutsotsi da ke ~annata abubuwan. Don haka, hanya mafi cancanta da za a bi a gane lokacin da addinin ya zo }asar Hausa, ita ce ta hanyar yin la'akari da lokacin da wasu Malamai suka zo, ko a ce suka rayu a }asar Hausa. Ta wannan hanya ce za a nuna cewa lalle labarin tarihi ne ba wai tarihihi ba. Misali, tarihin bayyanan Musulunci ya nuna cewa wata }ungiyar Toronkawa da Futatoro }ar}ashin jagorancin wani Shehun Malami mai suna Musa Jakolo wanda aka ce shi ne kakan-kakan Shehu [an fodiyo, ya iso }asar Hausa a zamanin mulkin Sarkin Kano Yakubu (1452-1463). Wani misalin shi ne, tarihi ya nuna cewa a zamanin Sarkin Kano Muhammad Rumfa (1463-1499) wasu Wangarawa daga Melle ta }asar Senegal sun shigo Hausa ta Katsina inda suka zarce Kano a }ar}ashin jagorancin Malam Abdulrahman Zagaiti. A wani lokacin kuma, tarihi ya nuna bayyanan wani malami mai suna Abdulkarim Almagili wanda ya taso daga Tilmisan ta }asar Moroko, ya kuma iso Katsina a zamanin Sarkin Katsina Ibrahim Maje (1494). Wa]annan Malamai sun ba da gudunmuwa wajen cigaban Musulunci a }asar Hausa.

Dangane da wa]annan ra'ayoyi, a iya cewa addinin Musulunci ya iso }asar Hausa a tsakanin }arni na 9 zuwa }arni na 15. Kuma ya kankama ya fara bun}asa a ko'ina cikin }asar Hausa. A ra'ayi mafi rinjaye a tsakanin

Malamai da manazarta Adabin Hausa (irin su Dalhatu Muhammad da Ibrahim Y. Yahaya da Adamu Malumfashi), a iya cewa wasannin kwaikwayon Hausa na tashe sun bayyana tun cikin tsakankanin }arni na 9 zuwa }arni na 15. Musamman in aka yi la'akari da muhallin tashe (musulmai suke yi) da jigoginsa (na sarari da na ~oye) da lokutan gudanarwa (sai lalle a watan azumi). Kuma, kowa ya san cewa azumin watan Ramadan wani ginshi}i ne daga cikin ginshi}an da suka gina addinin Musulunci.

Azumi a Musulunci shi ne barin ci da sha da dukkan wani abin hani tun daga fitowar Alfijir har ya zuwa fa}uwar rana. Tarihi ya nuna cewa duk lokacin da aka tabbatar da ganin jinjirin watan Ramadan (wato watan azumi) Sarakunan }asar Hausa kan sanar da Al'ummarsu ta hanyar shela da aika manzanninsu zuwa garuruwansu cewa watan Ibada ya tsaya.

Bisa al'ada, domin kuma a nuna darajar wannan wata, da zarar watan ya karato, za ka ga Musulmai suna }o}arin komawa gidajensu daga garuruwan da suka tafi fatauci ko neman ku}i da nufin Azumi ya riske su a gida. Masu ayyukan }arfi sukan gaggauta gamawa. Marasa aure (maza da mata) kan gaggauta yi kafin watan ya kama, da nufin samun Jimbin ladar da ke ciki.

Hakika dukkan mai azumi ba ka raba shi da yunwa da }ishin ruwa da kasala. Tabbas wa]annan sun isa su sa wa jama'a nauyin jiki da nauyin bacci bayan bu]a baki (shan ruwa), wanda in har suna kwa]ayin falalar Sahur (cin abincin dare) to suna bu}atar wa]anda za su nisha]antar da su, su gusar musu da gajiya su kuma ankaras da su in asuba ta yi.

Ganin falalar da tashin asuba ke da shi ne ya sa matasa suka]aukar wa kansu aikin sa kai na bi lungu-lungu suna ka]e-ka]e da wa}e-wa}e da kiraye-kiraye da nufin su ankaras da jama'a cewa lokacin sahur ya yi, don haka sai a tashi kar a makara.

Wannan, ga dukkan ra'ayoyin masu bincike da suka gabata, shi ne sala ko asali ko ginshi}in samuwar wasannin kwaikwayon Hausa na tashe a }asar Hausa tun wajen }arni na 9 zuwa na 15 da suka shu]e.

2.4 Rabe-raben wasan kwaikwayo:

Manufar wannan aiki a nan ita ce nuna ire-iren wasannin kwaikwayon Hausa don su zama shimfi]a ga inda wannan bincike ya nufa. Masana sun rarraba wasan kwaikwayon Hausa kamar haka: Yahaya, (1988:38) ya raba wasan kwaikwayo gida hu]u:

1. Wasannin Gargajiya irin na tashe misali Mai Rama da Karo da Shawara.

2. Aikataccen wasa irin wanda akan yi a dandamali da gidajen talabijin don a yi kallo.
3. Wasan kwaikwayo da ake yi gidajen Rediyo don saurara, har ma a gani.
4. Rubutaccen wasan kwaikwayo wanda yakan zo a tsarin littafi don a sami abin karantawa.

Shi kuwa Umar, (1985:1) ya rarraba wasan kwaikwayo kamar haka:

- i. Wasannin kowa da kowa. Misali: Tashe, da Giwa sha laka, da bukin cikan shekara da bukin bujin daji.
- ii. Wasannin matasa misali: kalankuwa, da wowwo, da ta}ai, da ‘yar tsana.
- iii. Wasannin masu sana’ a Misali: Bori, da ‘yan kamanci, da ‘yan hoto, da wawan sarki.
- iv. Wasannin Lalura misali: Ro}on ruwa, da khusufi.
- v. Wasannin zamani misali: Rubutattun wasanni, da wasannin Rediyo, da wasannin Talabijin.

Duk wa}annan ire-iren wasannin ne wa}anda masana suka rarraba, sai dai idan da abu ne mai yiwuwa, sai a rarraba wasan kwaikwayon Hausa kamar haka:-

- a. Wasan kwaikwayon Gargajiya: Inda za a sami na manya da na yara . Misali. Kulli Kurciya da tashe da ‘yan kama da kalankuwa.
- b. Wasan kwaikwayon zamani: Inda za a sami rubutaccen wasan kwaikwayo da wasan kwaikwayo na Rediyo da wasan kwaikwayo na talabijin (Tanimu, 2007).

Aminu (1995) ya soki rabe-raben wasannin kwaikwayon da su Ahmed (1985) da Yahaya (1988) da Sambo (1990) suka yi inda ya nuna gazawarsu na yin la’akari da jinsi da shekaru wajen nuna rabe-raben wasannin nasu.

A nasa ra’ayin yana ganin a iya raba wasannin kwaikwayon Hausa zuwa gida biyu; wasannin kwaikwayo na gargajiya(wato wa]anda a kan tsara a ka a aiwatar a aikace)da na zamani (wato rubutaccen wasan kwaikwayo).

Wasannin kwaikwayo na gargajiya ya kalle su ta gida biyu: na yara ‘yan kimanin shekaru goma sha biyar (15) zuwa 25, da wa]anda manya kan yi.

Haka kuma, ya ci gaba da karkasa wasannin kwaikwayon yara zuwa na yara maza da na yara mata. Sai dai ya amince cewa a wasu lokuta akan samu yara maza da mata su ha]u a wajen gudanar da wasan kwaikwayo, misali samodara, ga mairama, asha ruwa, da sauransu.

Ya kuma karkasa wasannin kwaikwayo na manyan zuwa gida biyu, wato maza manya da mata.

Wawan sarki da [an kama da ‘yan hoto

Dangane da wasan kwaikwayo na zamani malamin ya amince da rabe-raben da Ahmed (1985) ya yi.

Aminu,(1995) ya yi tilawar ra’ayoyin Ahmed (1985) da ke raba wasan kwaikwayo gida biyar. Wasan kwaikwayo na al’amura da suka ha]a da:

- Tashe
- Giwa-shan-laka
- Bukin bu]ar daji
- Bukin cikan shekara

Wasan kwaikwayo na yara da matasa:

- Kalankuwa
- Wowo
- ‘Yartsana
- Danda-dokin-kara

Wasan kwaikwayo na sana’a:

- Bori

- ‘Yan kamanci
- Wasan masu sana’ a
- [an hoto
- Wawan Sarki
- Wasan kwaikwayo ‘yan loto-loto
- Ro } on ruwa
- Husufi
- Wasan kwaikwayon zamani wato rubutattun littattafai
- Wasan kwaikwayo na rediyo da na talabijin.

Shi ko Yahaya ya rarraba wasan kwaikwayo gida biyu. Na farko na gargajiya, a ra’ayinsa sun kasu kashi biyu: na yara da matasa, irin su:

- Langa da [an akuyana
- Bikin ‘yar tsana
- Wasannin tashe da dai sauransu

Na matasa:

- Dabo-dabo
- Bori
- Kalankuwa
- Wawan sarki
- ‘Yan gambara da sauransu

Na biyu rubutattun wasan kwaikwayo:

- Wasan kwaikwayo shida na Dr. R. M. East
- Wasan Marafa na Abubakar Tinau

Sai kuma Kofoworola a cikin aikin Ogunbiyi (1981) ya rarraba wasan kwaikwayo na Hausa kamar haka:

Wasan kwaikwayo na fada:

- Rawan Turu
- Wasan gauta
- Wawan Sarki

Wasan kwaikwayo na sana'a:

- Wasan Maharba
- Wasan Rawar Fawa
- Wasan Ma}era

Wasan kwaikwayo na lardi:

- Ki}an ruwa

Wasan kwaikwayo na walwala da jin daji:

- Yawon magi
- Kalankuwa

Wasan kwaikwayo na addini ko ibada:

- Bori

Wasan kwaikwayo na bukukuwa:

- Farautar ruwa

- Wasan su
- Tashe

Kenan in aka dubi wa]annan ayyuka da suka gabata sai a yarda cewa tashen macukule wasan kwaikwayo ne, sakamakon samun gurbi da ya yi cikin gurabun da masana suka yi wa]aukacin wasannin kwaikwayon Hausa baki]aya.

2.5 Siffofin Wasan Kwaikwayo

2.5.1 Salo:

Sabo (2006) na da ra'ayin cewa duk wata hanya ko dabara da maka]i ko mawa}i ko marubuci ko]an wasan ya bi don bayyana manufarsa ko isar da sa}onsa ga jama'a shi ake kira salo. Za~en wasu dabaru da ke }unshe da gwaninta da fasahar da ke }awata wa}a ko furuci ko zance ko rubutu da nufin jawo hankalin mai sauraro shi ake kira Adon Harshe.

Sabo (2006) ya ambaci ra'ayin [angambo (1974) inda ya bayyana salo da cewa "...shi ne hanyoyi ko dabarun isar da sa}o'.Sabo ya nuna za a iya fassara salo da (ma'ana) kamar haka;

1. Salo wani abu ne da ya }unshi za~i cikin rubutu ko furuci.
2. Salo wani }ari ne na daraja a cikin rubutu ko furuci.
3. Salo ya shafi kauce wa daidaitacciyar }a'ida.
4. Salo harshen wani mutum ne”.

Tanimu, (2007), shi ma ya bayyana Salon Sarrafa Harshe da cewa ‘...shi ne hanyoyin da marubuci ya bi wajen sadar da sa}onsa ta yin amfani da harshe’.

2.5.2 Salon sarrafa harshe:

Hausawa kan yi amfani da wannan hanya domin }ara wa harshensu armashi da burgewa tare da nuna gwaninta. Wannan kashi na salon sarrafa harshe ya }unshi abubuwa da yawa, daga cikinsu akwai: Kirari da {arangiya ko salon kakkarya harshe da take da habaici da ba}ar magana da zambo da zaurance da karin magana da kacici-kacici da sauransu.

Salo a adabi na nuni da irin hanya ko hanyoyin ko dabarun isar da sa}o. Salon marubucin ko mawakin na iya zama mai tsauri/kaushi ko mai sau}i/laushi. Wato, adon harshe salo ne na adabi, har kullum aikinsa ya }awata zance ta yadda zai bambanta da salo na gabatar da ilimi wanda ba ya bu}atar wani gwalangwaso wajen gabatar da shi, sai dai la'akari da bin }a'idojin da aka tanadar yayin furuci ko rubutu. Irin wannan salo da ya shafi Adabi shi ne Gusau (1993) ya bayyana da cewa, "... Salo na adabi wanda ya fi karkata zuwa ga adon harshe da nufin burgewa. Ta haka ne a kodayaushe yake sanya abubuwa cikin kwatantawa ko sakayawa ko kaifafawa. Don haka, salon adabi, yana iya }ara gishiri ko ya wuce-gona-da-iri, sai ka ga ya wula}anta abu mai daraja ko ya kambama wul}antaccen abu. A wannan salo ne ake yawaita samun hanyoyin sanabe da }a}ale a cikinsa. Ta haka ne kuma yake }ara wa furuci ko rubutu armashi, da bu}atun yin tunani kafin a zartar masa da hukunci".

Haka kuma Gusau (1993) ya ce, ‘Adon harshe wata dabara ce wadda ake yi wa harshen wa}a kwalliya. A wajen adonta harshe, akan za~o wasu kalmomi ne a zayyana wa}a da su, a }awata ta sosai ta yadda za a burge mai sauraro a kuma jawo hankalinsa’.

Sabo (2006) cikin aikinsa “Biri Yai kama da Mutum”; a dangane da ra’ayoyin manazarta game da Adon Harshe ya ambaci Muhammad a wajajen 1972/73 ya fito da hanyoyin yi wa adabi tarke, ciki kuwa har da wa}a cikin hanyoyin ya yi maganar salo da sarrafa harshe inda a }ar}ashinsa ya kawo abubuwa da dama cikin su kuwa har da salailan da suka danganci adon harshe kamar haka,

- * kamance
- * tamka
- * siffantawa
- * mutuntawa

2.5.3 Ma’anar Jigo

Wakili (1993) ya ambaci Ibrahim Maigari Buhari na cewa ‘jigo shi ne muhimmin sa}o ko manufar da ke }unshe a cikin rubutu, musamman rubutun zube.’ Shi kuma Gusau (1993) cewa ya yi ‘Jigo a tatsuniya shi ne sa}on ta ko kuma a na iya cewa abin da ta }unsa.’

Sai dai yin la'akari da waɓannan misalan ma'anar kalmar jigo, za a ga an bayyana ta da saɓo ko manufar aikin. Sai dai a ra'ayin wannan aiki, jigo na iya zama saɓo ba manufa ba. Misali, manufar samar da ɓagaggun labarai ta hanyar gasar 1933 ita ce ta samar da abin da za a karanta a makarantu tare da zaburar da 'yan ɓasa su duɓuƙa wajen rubutu. Littattafai biyar da aka zaɓa kuma dukkansu kowanne na da saɓo na dabam. Haka kuma manufar tsofaffi na gudanar da tatsuniya ga yara shi ne hana yawon banza da tallafa wa iyaye wajen tarbiya kurum. Amma saɓonin tatsuniyoyi sun sha bamban da juna.

Da wannan dalilai ne nake cewa bayyana Jigo da cewa saɓo ne da mai rubutu ko mai aiwatar da wasa ko mai rera waɓa ke son isar wa ga masu sauraro ko masu gani ko ji shi ya cancanta.

Masana Adabi irin su Dalhatu Muhammad da Abdulkadir Dangambo sun tabbatar da cewa akwai fayyataccen jigo; wato mai sauɓin ganewa da kuma lulluɓen jigo; wato mai wahalar ganewa. Littafan 'Shehu Umar' da 'Matar Mutum Kabarinsa' da 'Ruwan Bagaja' na iya zama misalai a nan. Haka kuma, akan sami ɓananan saɓonni (jigogi) baya ga babban saɓon (jigo) da wasa ko labari ko waɓa ke ɓauke da shi.

2.6 Ma'anar Tashe:

Ya zuwa yau, masana adabi sun bayyana gwargwadon fahimtarsu a kan ma'anar wannan kalma ta tashe. Wasu sun dubi kalmar a Nahawunce, yayin da wasu suka bayyana kalmar bisa la'akari da abin da ta }unsa(na ma'ana). Da yake Bahaushe ya ce "Allah }aya gari bamban", kallon nazarin da masana suka yi wa wasan tashe sai a ga cewa ma'anonin sun faye ala}anta kalmar da yanayin wasa a maimakon wasan kwaikwayo.

Kyakkyawan kallon yanayi da sigar tashe ga wanda duk ya yarda cewa "kalmar wasa ga Bahaushe na nufin wani abu da ba na hakika ba ne ba, ko wargi a ta}aice. Ita kuma kalmar kwaikwayo ga Bahaushe tana nufin shigar burtu ko bad da kama ko juya wani abu da nufin kwatanta shi da na ha}i}a,Hun}uyi (1990), ya tantance cewa kallon tashe a matsayin wasan kwaikwayo shi ya fi cancanta.

Taylor (1959) ya yi kariya ga masu ra'ayin bayyana ma'anar kalmar tashe ta hanyar yin tsokaci da ainihin tsittsigen kalmar, a inda ya kawo }a'idar nahawu ta kumburar kalma ya nuna cewa aikatau masu }arewa da wasullan /i/ suna iya }aukar wasullan /e/ da /o/ amma ban da wasalin /u/.

Misali:

tafi	--	tafe
taki	--	take
tafo	--	tafe
tashi	--	tashe

Da wannan hujja ta kumburar kalma ce aka kafa hujja da cewa kalmar ‘tashe’ ta samo asali ne daga kalmar ‘tashi’ (wato ko dai ta zage dantse ko ta falkawa daga barci).

Haka kuma Kafin-Hausa (1987) ya bayyana ‘tashe’ da cewa, “..tashe wani suna ne da aka bai wa wasu wasanni ne da matasa da yara maza da mata kan yi lokacin watan Ramadan..”. Wannan ma’anar ta yi kama da ta Bergery (1934), inda ya ce, “tashe” na nufin ka}e-ka}e da wa}e-wa}e da akan yi wuri wuri da nufin neman sadaka bayan shan ruwa a watan Ramadan”.

Yin la’akari da wa}annan ra’ayoyi da aka kawo zai yi nuni da dangantakar wasan kwaikwayo na tashe da wasan da ba wasan kwaikwayo ba, kamar yadda ya dace bisa yanayi da sigar wasannin.

Bashir (2002), ya bayyana ‘tashe’ a matsayin wasa kuma al’ada kamar haka, ‘Tashe wasa ne da ake yi a cikin watan azumi, tashe al’ada ce da akan yi a cikin watan nan mai alfarma wato watan Ramadan”.

A wurin Bashir (2002), Tashe wargi ne kurum, kuma al’ada ce, kuma marar muhalli, ba kamar yadda sauran suka nuna masu gudanar wa ba.

A ha}i}anin gaskiya, rashin la’akari da ma’anar ~oye da ta sarari wajen fayyace ma’anar kalmar ‘tashe’ shi ya haddasa yi wa kalmar hawan }awara a wajen tantance ma’anar ta. Ga Bahausha , a tafarkin hul}a ta yau

da kullum yakan ce wasan tashe, amma a fagen Ilimi ko nazari danganta kalmar da siga da jigonta shi ya fi dacewa, wato a ce wasan kwaikwayo na tashe.

Haka kuma idan aka yi la'akari da siga da jigo zai fayyace ma'ana da manufofin masu gudanar da wasan. Jigogin wasannin na ~oye sun ha]a da kwa]aitar wa jama'a yawaita sadaka da yawan ibada da fa]akar da jama'a wajen barin miyagun laifuffuka irin su }arya da sata da cin naman 'yan uwa.

Jigogi na sarari kuwa sun ha]a da }aruwar arziki (sadaka) da gina jiki da fa]akarwa da nisha]antarwa da sauransu.

Domin haka, bayyana 'tashe' da cewa wasan kwaikwayo ne da manya(maza da mata) da matasa(maza da mata) da yara(maza da mata) kan aiwatar ta hanyar shigar burtu a cikin watan azumi mai alfarma, mai }unshe da nisha]i da ilmantarwa d.s. shi ya fi cancanta.

Kuma in aka dubi waiwayen da kyau, za a amince da cewa tashe wasan kwaikwayo ne ba wasa ne kurum ba. Samun raha da nisha]i da ilmantarwa da fadakarwa cikin fitattun sa}onnin da wasan tashen macukule ya }unsa su suka ba shi damar zama wasan kwaikwayo. Haka kuma, ~adda kama da 'yan wasan kan yi ta hanyar amfani da kayan wasa da kasancewar 'yan wasan kwaikwayo suke yi na duk halayen da suka nuna

yayin gudanar da wasan, shi ma ya sa tashen macukule zama wasan kwaikwayo ba wasa kurum ba.

2.7 Rabe-raben Wasannin Tashe:

Nazarin wasannin tashe zai fayyace cewa dukkansu ‘yan gida]aya ne masu kama]aya. Kamanninsu kuwa ya bayyana tun daga zubi da tsarinsu har ya zuwa taurari da jigo.

Sa}onnin wasannin kwaikwayo na gargajiya a ra’ayin ‘yan mazan jiya (irin su Marigayi Ibrahim Yaro Yahaya da Umar B. Ahmed da sauransu) a fagen wasannin kwaikwayon Hausa irin su tashe da tuwon }asa da Kalankuwa da Langa da wasan ‘yar tsana be wuce Raha ba. Wannan ya sa mafi yawan Ra’o’in da suka gabata a nazarin wasan tashe dangane da ire-ire (nau’i) ba su wuce nuni da taurari (na maza ne ko na mata) ko kuma ta}aitacciyar manufar da aka faye ganewa cikin sau}i ta raha ko nisha]i da wasannin suka }unsa ba.

Bashir (2002) ya nuna wani ra’ayi mai cewa, “...shi wasan kwaikwayo na gargajiya ana iya karkasa shi dangane da masu aiwatar da shi. Ta haka za a iya kasa rukunin wasan kwaikwayo zuwa gida uku, kamar haka; Na yara maza da yara mata da maza manya. Tashe in aka dube shi ta wata fuskar sai a iya cewa wasan kwaikwayo ne”. Shi kuma Umar (1981) gani ya yi cewa, “a ta}aice dai akwai hujjoji da dama da mutum zai iya kawo wa don gasganta kintacen da na yi cewa ga masu yin

tashe da wa]anda ake yi wa tashe (musamman a ainihin lokacin da ake yin tashen) ban dariya da kawo nisha]i su ne manyan manufofinsu. Ko da da wasu, ba ni da nufin in soki wannan. ...sai dai a matsayi na na mai }o}arin gane abubuwan da Adabin baka da al'adun gargajiya suke]auke da su da nufin danganta abubuwan da wasu fannoni na rayuwa na hakika, ba zai yiwu in gamsu da samun wa]annan manufofi biyu kawai ba”.

Yayin da wasu kan dubi wasannin tashe da nufin karkasa su dangane da jinsin taurari shi malamin(Umar,1981) ya dubi wasannin ta fuskar manufofinsu ko sa}onnin da ke }unshe cikinsu ne. Har ma yana ganin a iya karkasa wasannin tashe dangane da sa}onnin ta hanyar za}ulo wasu sa}onnin ba raha ko bandariya ko nisha]i da aka faye nunawa ba, don kuwa Malamin (Umar,1981) ya ce, “idan mutum ya warware wasannin tashe, ya kalle su da idon rahama a wani bangaren sai ya gamsu cewa tamkar madubi mai nuna a}ida da yanayin rayuwar Hausawa musamman dangane da addini, da siyasa, da tattalin arziki, da zamantakewa.”

Duk da cewa malamai da manazarta Adabin baka (irin su Farfesa Ibrahim Yaro Yahaya da Farfesa U. B. Ahmed da Dakta A. [angambo da sauransu) sun yi]imbin nazarce-nazarce a kan wasannin tashe a sassa daban-daban na }asar Hausa, za a ga babu wanda ya kawo hujjojin kasancewar wasan tashen macukule wasan kwaikwayon ne na musamman a }asar Zazzau.

2.8 Dangantakar Tashe da Addinin musulunci:

“A adabin baka na Hausa, duk da cewa akwai tasirin addinin musulunci a cikinsa wanda yake shi ne mafi rinjaye a cikin rayuwar Bahausha” (Bashir, 2002). Misali:

“Wasan Zan Buga”

Wa}a	Zan buga
Amshi	Kar ka buga
Wa}a	Zan buga
Amshi	Kar ka buga
Wa}a	Birin Kano sai shari’a
Amshi	Kar ka buga

Wani ra’ayin kuma na cewa, “... kafin zuwan addinin Musulunci, Hausawa sun da]e da wasannin kwaikwayo na gargajiya irinsu wasan ‘Yar tsana, da wasan gauta, da ‘Yan kama, da wawan Sarki da sauransu. Shi dai zuwan Musulunci ya yi tasiri ne a wasannin kwaikwayon Hausa domin an sami wasannin tashe da ake yi a watan Azumi” (Fulani, 1997).

Shi kuma Ogunbiyi (1981) cewa ya yi, “Baya ga wasan kwaikwayo na Hausa kurum, ana ganin mafi yawancin wasan kwaikwayo na gargajiya a Najeriya tsafi ne”.

A }o}arinsa na nuna ala}ar tashe da addini, Fulani (1997) cewa ya yi, “kamar yadda ake ganin rayuwar fada a wasan ‘Gauta’ da rayuwar yara a wasan ‘Yar tsana.....”. Sauran wasannin sun ha}a da ‘Kalankuwa’ da ‘Wowo’ da ‘Langa’ da ‘Tuwon }asa’, a nan abin da zamu iya cewa shi ne hali da matsalolin rayuwar al’ummar Hausa su suka haifar da wasan kwaikwayonsu”.

Wani abu na zahiri kan ala}ar tashe da addini shi ne, mafi rinjayen masana adabi sun yi ittifa}i cewa addinin Musulunci ya riga wasan kwaikwayo na tashe zuwa }asar Hausa. Kuma an amince cewa addini ya yi gagarumin tasiri a kan al’adun Hausawa ta hanyar kawar da wasu da kuma kawo wasu don maye gurbinsu da kyawawan ra’ayoyin addinin.

Yin itifa}in masana (irin su Mal. A. I. Malumfashi da sauransu) kan cewa ‘Tashe’ da ‘Bori’ abubuwa ne guda biyu da cewa asalin duk wani wasan kwaikwayo na Hausa ba tsafi ba ne, illa dai matsaloli da halin rayuwar al’ummar ne suka haifar da su, shi ma nasara ce ga fagen. Ga masu ra’ayin cewa Musulunci ya hana wasa, tun ma ba ace wasan ma na kwaikwayo ne ba,Hun}uyi, (1990) ya fayyace ma’anar ‘wasa’ da ‘wasan kwaikwayo’, ya kuma nuna ra’ayin Musulunci a kan wasa da wasan kwaikwayo ta hanyar gindaya hujjoji daga }ur’ani (mai girma) da Hadisai (ingantattu) don an ce ba fankam-fankam ne kilishi ba a’a tsomi.

Yin la'akari da mahaifa da manufa da lokaci da yanayi da muhallin tashe ya isa ya nuna cewa dangartakar tashe da addinin musulunci dangantaka ce ta }ut-da-}ut irin ta jini da hanta.

Za a }ara sakankance wa da irin dangartakar da ke tsakanin tashe da addinin musulunci in a ka nazarci wasannin tashe irin su:

- Ga mairama ga Daudu
- Sakanni in Jiba
- Share mata gida }al}al
- Tsoho da Gemu
- Ka yi rawa kai malam
- Da sauransu da dama

A wasan 'Ga mairama ga Daudu', an nuna irin tsarin Auren Hausawa da nuna ha}}o}i irin na ma'aurata da tsarin zamantakewa tsakanin ma'aurata wanda ya sha bamban da na lokacin jahiliyya ko na Maguzanci, kuma ya yi daidai da na musulunci.

Haka wasan 'Sakanni in Jiba' ya nuna yanayin tarbiya irin ta addinin musulunci wadda ta haramta }aukan abin wani ba tare da izini ba. Wasan 'share mata gida }al}al' na nuna tarbiyar bauta wa iyaye wanda Musulunci ke ta jawo hankalin yara akai. Wasan 'Tsoho da Gemu' kuwa na nuna tasirin musulunci na cewa a taimaka wa tsofaffi (wa}anda }arfinsu ya

}are). Duk da cewa akwai ire-iren wa}annan tarbiyar a maguzanci, zuwan addinin musulunci ya }arfafa su.

Wata dangantaka fitacciya tsakanin tashe da addini ita ce; kamar yadda tsarin addinin Musulunci ya }arfafa(domin a kan sami haka a maguzanci) yawan kira da a bar kaza a kauce wa kaza a ~oye kaza ko kuma a yi kaza a yawaita kaza a samar da kaza a nemi kaza komi wuya da sauransu. Haka wasannin tashe an gina su ta hanyar hani da umurnin gudanar da wani abu. Misali, wasan “[anbakare mai magani” na nuna }wazon neman sani da amfaninsa, wanda ya yi dai dai da umurnin addini na cewa a nemi sani har zuwa birnin Sin. Wasan ‘Sakanni in Jiba’ ya nuna cewa bai halasta yaro ya ta~a abin wani ba sai da izini ko da na iyayensa ne. Wannan ya yi daidai da horon musulunci da ke nuna cewa in Ja ya Jauki kayan iyayensa ba izini sai ya biya su a lahira, amma in iyayensa suka ci kayansa sun ci halas. Sa~anin abin da maguzanci ya zo da shi

Kayan wasan tashen macukule na da sun ha}a da tsohuwar tabarma da a kan yi riga da hula da ita, da kan mushen Jaki da tsohuwar Tukunya da sauransu. Kayan wasan na yau kuwa sun ha}a da riguna iri }aya da ‘yar fitila da gwangwanaye da a kan }aura a }afa, sun isa hujjar nuna tasirin musulunci a kan wasan tashen macukule. A hirar da aka yi da Alhaji Audu kwamandan gwari(2012) ya ba da hujjar sauyin kayan wasan da cewa sun

lura irin shigar ta da, tana sa yara firgici lokacin barci, kuma musulunci ya yi hani da firgita musulmi a duk inda yake, an kuma aje kan mushen Jaki ne saboda haramcin cin Jaki da ta'ammali da mushe. Wannan dalili ne ya sa suka sauya shiga lokacin gudanar da wasan.

A ta}aice akwai dangantaka ta kusa tsakanin wasan tashe da addini. Har ma a iya cewa dangantaka ce irin ta [a da mahaifi. Za a tantance haka in aka yi la'akari da asali da zubi da Salo da Jigon wasannin tashe baki]aya.

2.9 Na]ewa:

Wannan babi ya yi nasarar kawo ayyukan da suka gabata masu ji~i da wasan kwaikwayo da wasan tashe, sai dai binciken ya nuna yadda wannan aiki ya sha bamban da sauran ayyukan da suka gabata, domin ba a ci karo da wani aiki da ya yi wani magana akan wasan tashen macukule ba.

Haka kuma wannan babi ya nuna ra'ayoyin masana akan ma'anar wasan kwaikwayo, da asli da tarihin wasan kwaikwayo, tare da rabe-raben wasannin kwaikwayo da ma'anar tashe da rabe-raben wasannin tashe da kuma dangartakar tashe da Addinin musulunci.

BABI NA UKU:
TASHEN MACUKULE A MATSAYIN WASAN
KWAIKWAYO

3.0 Shimfi]a:

Wannan babi zai nuna yadda tashen macukule ya zama wasan kwaikwayo kuma na musamman tare da nuna ma'ana da asalinsa. A nan ne za a bayyana irin Dangartakar da ke tsakanin Hausawa da ma}wabtansu irin su Gwarawa da Dakarkari da nufin za}ulo wani ~ur~ushin bayyanar tashen macukule tsakanin wa]annan }abilu ma}wabtan Hausawa.

Haka kuma, a nan ne za a gane wane ne ya sami wani a muhallinsa tsakankanin wa]annan }abilu da Hausawa. Kuma me ke tasirin zamantakewarsu tun daga kan addininsu da al'adunsu da]abi'unsu da suturunsu da hanyar tarbiyyarsu. A nan ne har ila yau, aka kwatanta wasan tashen macukule da wasu kininsa da nufin nuna kamanci da bambacin da ke tsakaninsu.

3.1 Tashen macukule: Ma'ana da Asali

Kalmar Macukule har]a]]iyar kalma ce da ke da kalma uku masu ma'ana uku, Ma-Ci-Kule, ma ci kule in an ba mu. 'Ma' lamirin suna madanganci a tafarkin nahawu mai danganta mai gudanar da aiki ga aikin da wanda aikin ya abka wa. 'Ci' Aikatau ne a nahawunce mai nuni ga aikin da ake yi. 'Kule' kuwa, suna ne a matsayin sha wuya, ma'ana wanda aiki ya fadawa a tsarin nahawu. Yau da kullum ne kalmar ta sauya daga 'Machikule' zuwa 'Macukule'.

Har]a]]iyar Kalma: Kalmomi biyu ko fiye masu mabanbanta ma'anoni aka sar}a su da karan]ori don ba da ma'ana]aya.

Misali Taka-taiba; suna ne na wani takalmi marar rufi na soso. A nan kalmar taka na nufin]ora }afa bisa wani abu. Taiba kuwa wani abin ci ne da ake yi da garin rogo. Karan]orin da ya ha]e kalmomin shi ya samar da ma'ana ta takalmi marar rufi.

Haka kuma, kalmar Macukule na da kalmomi uku kamar haka; 'ma', da 'cu', da 'kule'.

'Ma' Wakilin suna mutum na farko jam'i wanda aka gina shi a kan lokaci mai zuwa na² a tafarkin Nahawu.

'Ci' Kalmar aikatau ce mai nuni da aikin da ake yi, wannan kalmar tana juyewa ta koma 'cu' a sakamakon nason baya, a inda wasalin 'u'na kule ya waigo baya ya nashe wasalin 'i' na kalmar 'ci', don haka ya koma 'cu'..

'Kule' Suna ne karbau(mai nuni da wanda aikin ya fa]a wa).
A ra'ayin Adamu (2008)¹ kalmar Macukule na nufin ma ci Kuliya (mage ko kyanwa) in an ba mu. Ya bayyana cewa; shekaru masu dama da suka gabata, Gwarawa kan shigo }auyuka suna neman namun daji, kamar yadda Kulawa ke yawon neman musayan kare da adda.

1. *Malam Yakubu Adamu, wani Malamin Makarantar Allo ne [an kimanin shekara 82, mazaunin wani }auiye ne mai suna Kyaudai a Arewa da Zariya cikin }aramar Hukumar Kudan. An zanta da shi ranar 6/8/2008.*

Hausawa kan tambayi gwarawa ko sukan ci kuliya (mage). Gwarawan kan amsa da cewa *Ma shi kule in an ba mu*. Wannan shi ne asalin samun kalmar macukule. Haka kuma }o}arin Hausawa na jaddada barkwancin wasan }abilu da ke tsakaninsu da Gwarawa ne ya sa suka }ir}iri wasan tashen macukule.

A ra'ayin Sallau (2008)², kalmar Macikule ta bakin Zage-zagi ce, Macukule kuma ta bakin Kanawa ce, Mashikule ita ce ta kwaikwayon bakin Gwarawa da Hausawa suka samu tun farkon al'amari. Shi ma ya nuna cewa ma'anar kalmar dai na nufin 'Sa ci kuliya in an ba su'.

Shi ko Garke (2008)³ na da ra'ayin cewa kalmar macukule ta zage-zagi ce domin kuwa zage-zagi aka fi sani da kiran mage da suna kuliya . Kanawa kan kira ta da kyanwa, Sakkwatawa kan kira ta da Mussa, Katsinawa kan kira ta da suna dadiya. Wannan ya sa Garke ya sakankance da cewa macukule kalmar Hausawan Zazzau ce da ke nufin "sa ci kuliya in an ba su".

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2. Malam Sallau Nomau, wani Manomi ne mai kimamin shekaru 78, mazaunin wani }auye mai suna Doka cikin karamar hukumar Soba gaba da Zariya. An yi hira da shi a ranar 6/10/2008.
 3. Malam Garke Ibrahim, wani tsohon [an haya ne mai kimanin shekara 69, haifaffen Katanga cikin {aramar Hukumar Kudan,mazauni Kofar Gayan cikin Birnin Zariya. An yi hira da shi a ranar 11/9/2008.

A ra'ayin fitaccen mai tashen macukulen nan, Audu Kwamandan Gwari (2008),⁴ ma'anar macukule ita ce 'ma ci kule wato ma ci mage'.

Dangane da tarihin wasan, Alhaji Audu ya nuna cewa, iya saninsa, (a matsayinsa na Jan shekara 68, a gun Alhaji Mu'azu Indagi ya fara jin tashen macukule). Shi Alhaji Mu'azu Banufe ne mazaunin Tudun Wadan Zariya daga baya ya koma Kano yana aiki a filin jirgin sama. A can baya Alhaji Mu'azu na amfani da kayan wasa irin su keson tabarma da gwangwanaye da hular keso da kan mushen jaki da tsohuwar tukunya da sauransu sa'anin yau da suke amfani da Riguna iri Jaya (anko) da 'Yar bebi da fitillar }wai da sauransu.

Alh. Audu Kwamandan Gwari ya nemi da a gana da wasu Dattijai a Zariya, Jaya a unguwar Muciya mai suna Audu Mai Masaki⁵ da kuma Ado mai Lari mazaunin Muciya cikin Sabon Garin Zariya da Marigayi [anlami Wazirin China, Gyallesu.

Ado Mai Lari na Muciya shi ne jagoran yaran Mu'azu Indagi. Dattijon ya manyanta, har tunaninsa ya fara rauni, domin duk abin da aka furta sai ya maimata.

4. Alh. Audu Kwamandan Gwari, wani Malamin Makarantar Allo ne mai kimanin shekaru 68 haifaffen Unguwar Jushi a sabon garin Zaria. An yi hira da shi a ranar 4/10/2008 da 1/4/2012.

5. Audu mai masaki wani dattijo ne, Jan kimamin shekara 78 mai sana'ar magungunar gargajiya, haifaffen jihar Kano, mazaunin Muchiya ta cikin Sabon Garin Zaria, Audu Mai

Masaki abokin Alh. Mu'azu Indagi ne, sun yi zam tare a Zariya na tsawon shekara 35 kafin ya koma Kano inda Allah Ya yi masa rasuwa.

Don haka, babu wani abin da aka iya samu a wurinsa. [an abin da aka samu bai sa~a da abin da Audu Kwamandan Gwari ya faɓi a kan sa ba. [anlami Wazirin China kuwa, ba a ci karo da wanda ya yi masa kyakkyawan sanin da zai iya yin bayani a kan sa da ala}arsa da tashen macukule ba.

Audu Kwamandan Gwari (2008) da Audu mai masaki (2012) sun tabbatar da cewa Alh. Mu'azu Indagi Banufe ne, kuma Jan asalin garin Paiko ne cikin jihar Neja. An ce Alh. Mu'azu Indagi ya baro Paiko tun zamanin Sarkin Zazzau Aminu, lokacin yana Jan shekara ashirin da huju (24) da haihuwa.

An ce Mu'azu Indagi ya baro Paiko zuwa neman kuji ne. Da Allah ya kawo shi Zariya sai ya yi zamansa a Tudun Wada. Alh. Mu'azu Indagi ya yi zamani da wani maro }i/mawa}i mai ki]an Tandu da ake kira Joji mai Tandu a lokacin Sarkin Zazzau Aminu. Alh. Mu'azu Indagi ya shekara 13 yana gudanar da wasan tashen macukule a Zariya. Audu Mai Masaki ya ce yau(a shekarar 2012) shekarar Mu'azu Indagi da rasuwa 43 da wata 9, kuma ya rasu ne a Kano bayan da ya koma filin jirgin sama yana aiki.

Mai Masaki(2012) ya ce bayan rasuwar Mu'azu Indagi ne, Audu Kwamanda na Jushin Waje Sabon Gari ya yi 'yan canje-canje a wasan tashen Macukule don ya dace da zamaninsa. An sami canjin kayan wasa:

maimakon kan mushen Jaki ko sassan mushen Dabba, Audu na amfani da ‘Yar bebi na }irar turawa. A madadin rigar keso da hular keso Audu na amfani da riguna iri }aya (anko) da dai sauransu. Da aka sami wa}ancan canje-canje, sai ya ce an yi ne don an lura shigar kan firgita yara su rin}a firgita in sun kwanta barci. Kuma ta~awa da }aukar sassan mushen dabba }azanta ne ga Bahaushe da Addininsa.

Mai Masaki (2012) cikin zantawan da aka yi da shi, ya ambaci wani Haruna [an Dawakin Tofa cikin Jihar Jigawa a yau, wanda ya ce ya yi zamani da Alh. Mu’azu Indagi. Haruna ya rayu ne a daidai lokacin fa}uwar Jirgin sama a Kano, wanda ya zo daidai da lokacin annobar Fara a zamanin Sarkin Kano Abdullahi wanda Mai Masaki ya kimanta da shekara sittin(60) zuwa yau. An yi yun}urin neman }arin bayani kan Haruna [an Dawakin Tofa da wani adanannen al’amari kan wasansa na Macukule amma abin ya faskara, saboda rashin yin gam-da-katar da wani tsatsonsa tun daga Kano inda suka zauna da Alh. Mu’azu Indagi har ya zuwa Dawakin Tofa inda ake kyautata zaton mahaifarsa ce.

Haka kuma cikin hirar tamu, Audu Mai Masaki ya ambaci wani Isa Maru, inda ya ce Isa Maru haifaffen Maru ne ta Jihar Sakkwato. Shi ma ya zauna tare da Alh. Mu’azu Indagi a Zariya inda daga baya, bayan komawarsa gida, Audu Mai Masaki ya ce, ya rin}a yin wasan tashen

`macukule. Shi ma an nemi wani }arin bayani kansa da nufin kwatanta tashen nasa da na Alh. Mu'azu Indagi amma babu wani abin da ya samu.

A }arshe, Alh. Audu Kwamandan Gwari (2008) da Malam Audu Mai Masaki sun tabbatar da cewa wasan tashen macukule Alh. Mu'azu Indagi ne ya }ir}ireshi a Zariya. Kuma, kamar yadda Audu Mai Masaki ya nuna tashen macukule shi ne fitaccen wasan tashe a Zariya in ka fidda wasan Nakiya da Garma ('yan hoto) da wasan kwambe da samari ke yi da kuma Gidigo wasan da 'yanmata ke yi. Haka kuma, abokan hirar, sun nuna cewa tashen macukule ba ya saurin ya}uwa ne kamar danginsa na wasannin tashe irin su 'tsoho da gemu' da 'ga mairama ga daudu' da'sakanni in }iba' da 'ga ciki ga goyo' da sauransu saboda tashen macukule na da }urarren lokacin shiryara da aiwatarwa, kuma wasan cike yake da kwaikwayon harshe da aron kalmomi da }imbin karin zazzaganci. Haka kuma, abokan hirar sun yi tarayya kan cewa inda duk ka ga wasan tashen macukule to asalinsa daga Zariya ne, domin duk inda ka ji wasan ma-cukule ko ba-cukule ba ka rasa 'cukule' a ciki. "Kule" kuwa sunan mage ke nan a Zazzaganci, Dadiya a Kano, Mussa a Katsina da Sakkwato.

A gare su, har ila yau, duk fa}in }asar Hausa ba inda a kan ce tashen 'ma-ci-dadiya' ko 'ma-ci-mussa' a matsayin tashe kwatankwacin na macukule. An yarda cewa wasa ne na musamman a }asar Zazzau domin

kamar yadda suka nuna in ka kau da wasan ‘yan hoto shi ka]ai ne hukuma ta yi wa izinin gudanarwa wanda har Sarki a kan na]a masa da takwarorinsa. Kuma shi ke da kafaffen yanayi da manufa mai yalwataccen muhalli da taurari. Ba kamar sauran danginsa ba, irin su kwambe da gidigo da nakiya da garma.

3.2 Yadda Tashen Macikule ya zama Wasan Kwaikwayo.

Wasan tashen macikule kamar saura dangoginsa(wasannin tashe) yana da jigo, ya }unshi ~ad da-kama, yana da tufafinsa na wasa, ya }unshi kwaikwayo , wa]anda suka maishe shi wasan kwaikwayo. Saboda haka, ga bayanin yadda tashen macukule ya kasance wasan kwaikwayo, tamkar dai sauran ‘yan uwansa

3.2.1 Jigo:

Jigo kamar yadda bayani ya gabata, shi ne ainihin sa}on da kowane irin wasan kwaikwayo ke]auke da shi. Dangane da tashen macukule wasan na]auke da sa}onnin raha da nisha]i da ilmantarwa da fa]akarwa ga taskar tarihi. Wannan ya nuna cewa, tashen macukule wasan kwaikwayo ne wanda ke]auke da manyan sa}onni da }anana.

3.2.2 Zubin Wasa:

Zubin wasa na da ala}a da yadda aka tsara wasan daga dandamali zuwa dandamali, daga wannan fitowa zuwa wancan don inganta tsari da gudanuar wasan.

Tashen macukule a matsayinsa na wasan kwaikwayo na gargajiya kamar sauran danginsa irin su wasan ‘yar tsana da langa da tirke ba su da yanayi na zubi da tsari kamar yadda ake samu a takwarorinsu na rubutattun wasanni irin su Jatau na Kyallu da Malam Inkuntun da wasan Marafa da sauransu.

3.2.3 |ad da kama:

Tashen macikule kamar sauran dangoginsa na wasannin kwaikwayo na gargajiya ya }unshi ~ad da kama musamman inda ‘yan wasan suke amfani da bula da rigar keso da hular keso da nufin ~ad da kama.

3.2.4 Tufafin Wasa

Tufafin wasa na daga cikin siffofin wasan kwaikwayo. Wasan tashen macukule na da tufafin wasa irin su riguna da hulunan keso da kan mushen jaki ko }ahon sa da ‘yar tukunya da akayau (da akan }aura a }afa) da bula da ‘yar tsana da ‘yar fitilla da rigunan anko (a yau).

3.2.5 ‘Yan Wasa:

Kamar yadda masana irin su [angambo(1974), da Adam I.M(1985), da Sambo A(1990) suka bayyana cewa wasa ya zama wasan kwaikwayo lalle ne ya mallaki ‘yan wasa ko taurari kamar yadda wasu manazarta suka kira su.

Wasan tashen macikule yana da ‘yan wasa tun daga jagora har ya zuwa mabiya ko mataimaka. Misali, Audu Kwamandan Gwari na tafiya da mutum biyar zuwa shida, shi ya kasance na shida ko na bakwai a matsayinsa na kwamanda ko mai ba da umurni.

‘Yan wasan tashen macukule ba su faye damuwa da bambancin shekaru ba, inda mafi yawancinsu sa’o’ in juna ne. Sai dai wasan tashen macukule ba shi da kafaffun mataimaka sai dai na jagora. Watau idan lokacin aiwatar da wasan ya yi duk wanda aka ci karo da shi cikin tsangayar ko anguwar na iya maye gurbin wanda aka rasa a lokacin.

3.2.6 Harshen ‘Yan Wasa:

Harshen ‘yan wasa shi ma na daga cikin fitattun siffofin wasan kwaikwayo. Abin nufi a nan shi ne, duk wani harshe da wani tauraro zai yi amfani da shi, to dole ne ya zama na kwaikwayo ne kafin ya cancanci a kira shi]an wasan kwaikwayo ko kuma wasan ya cancanci matsayinsa na wasan kwaikwayo. Tashen macukule wasa ne na kwaikwayo saboda cike yake da kwaikwayon harshen Gwari da karin Zazzaganci. Misali kamar inda yake kwaikwayon harshen Gwari a wa]annan]iyoyi:

Wa}a - Kan kare wu dadi

Amshi - Macukule

Wa}a - Kan wajaina-waja

- Amshi - Macukule
 Wa}a - Kullum wadubalu wa dabge
 Amshi - Macukule

Ga kuma inda ya nuna tasirin karin zazzaganci a cikin wasan;

- Wa}a - {asan Landan da Amerikan nan
 Amshi - Ko sun sallansu babu lada
 Wa}a - Malam ku duba hanyan Jushi
 Amshi - Hanyan Jushi babu gyara
 Wa}a - Yanzun ina Maitatsine
 Amshi - Wallahi ya yi }aura

Idan aka duba wa}annan }iyoyin za a ga tasirin zazzaganci zahiri domin ya sa~awa daidaitacciyar Hausa. Misali,

Zazzaganci		Daidaitacciyar Hausa
}asan Landan da Amerikan nan	maimakon	}asar Landon da Amerikan nan
Sallansu	maimakon	Sallarsu
Hanyan Jushi	maimakon	Hanyar Jushi
Yanzun	maimakon	Yanzu

Ganin irin hayewa gadon wasan kwaikwayo da tashen macukule ya yi daram, ta hanyar mallakar dukkan mafiya rinjaye siffofin wasan kwaikwayo kamar yadda aka nuna a sama, shi ya sa aka tabbatar da tashen macukule wasan kwaikwayo ne.

Tashen macukule ba kamar sauran wasannin tashen ba, shi ka]ai ke da salon jirwaye inda ya tsallaka zuwa wata }abila(ta Gwari) ya haskaka wa Hausawa]abi'unsu da al'adunsu da uwa uba taskace tarihin dangantakarsu da Hausawa. Wasan macukule shi ka]ai ne cikin wasannin tashe ke]auke da salon kwaikwayon wani harshe ba wai karin harshe ba. Lokacin da wasannin tashe irinsu wasan '*Yar tsana* da wasan *Ga mairama ga daudu* da *Tsoho da gemu* da *Danbakare mai magani* da *Sakanni in jiba* da *Dan akuyalle* da sauransu ke }o}arin nuna tasiri da]abi'u da al'adun Hausawa, shi tashen macukule yana nuna]abi'u da al'adun wasu }abilu ne ba na Hausawa ba.

Wa]annan dalilai da suka gabata su suka tabbatar da wasan tashen macukule a matsayin wasan kwaikwayo kuma wasan tashe na musamman a }asar Zazzau.

3.3 Dangantakar Hausawa da Ma}wabtansu:

Dangantaka kalma ce da ta samo asali daga kalmar Danga,Gusau(1993). Ita kuma kalmar danga tana nufin iyakar gidan Bahaushe da ma}wabcinsa wato wanda ke kusa da shi. Dangataka tana samuwa ta hanyar auratayya da ya}i da }aura (daga wani wuri zuwa wani wuri) da bi]a ko fatauci da kuma dangantaka ta iyakar }asa. Misali Nijeriya

da Nijar ko Nijeriya da Kamaru ko Kamaru da chadi ko a cikin gida; Jihar sakkwato da Naija ko jihar Jigawa da Yobe ,Gusau(1993).

{asar Hausa da Hausawa kamar sauran }abilu na Nijeriya da ma duniya baki]aya suna da adanannen tarihin da ke nuna asalin }asar Hausa da kuma wane ne bahaushe.

Akwai ra'ayoyi da dama a kan ina ne ainihin }asar Hausa. Wannan ya sanya ake tunanin cewa duk abin da za a iya samar wa dangane da yankin da ake kira }asar Hausa, to lalube ne cikin duhu. To in duk da haka an ha}}a}e da cewa }asar Hausa tana nan a wurin da ake cewa Sudan ta tsakiya, watau a yankin kudu da }asar Jamhuriyyar Nijeriya. {asar tana shimfi]e ne a tsakanin rairayin hamada na sahara daga arewa da kuma dazuzzukan da suka doshi tekun Atilantika daga kudu, }asar ta yi iyaka da Azbin da Sahara daga arewa da kuma iyaka da Bargu da kambari da Acifawa daga Kudu, ta yamma kuwa ta yi iyaka da Zabarmawa daga Gabas kuwa ta yi iyaka da Bauci (Kontagora 2002).

Dangane da ainihin wanda za a kira Bahaushe ko wanda ya cancanci a kira shi Bahaushe, masana da dama irin su Magaji (1986) da Sulaiman (1983) da Bunza (1990) da Adamu (1978) sun yarda cewa Hausawa sune wa]anda harshen su shi ne Hausa, musulunci(da maguzanci) kuwa shi ne addininsu kuma al'adu da]abi'unsu na Hausawa ne. Duk da cewa akwai

‘yan bambance-bambance kamar inda Bunza (1990) yake cewa “Hausawa dai mutane ne da suke zaune a }asar Hausa, tun farkonta har zuwa yau. Haka kuma suna magana da harshen Hausa, ba su da wani harshe in ba Hausa ba, suna da }abi’u da al’adu irin na Hausawa, idan sun sa~a haka, to barbaran yanyawa ne”.

A ta}aice dai, Hausawa su ne masu magana da harshen Hausa, wa}anda suke rungume da al’adu da }abi’u da addini irin na musulunci ko na maguzanci , ko da ko suna zaune cikin farfajiyar }asar Hausa ko a’a.

3.3.1 Dangantakar Hausawa da Dakarkari:

Dakarkari su ne ainihin mazauna garin Zuru. {asar Zuru wata farfajiya ce wadda daga yankin Gabashinta ta yi iyaka da }aramar hukumar Anka, ta jihar Zamfara, daga yamma, ta yi iyaka da yankin Gwandu da Yawuri, daga kudu ta yi iyaka da jihar Neja, sannan daga arewa ta yi iyaka da }aki-tara, ta jihar Zamfara, Adamu(1978).

{asar Zuru ta }unshi mutane masu magana da harsuna daban-daban, daga cikinsu akwai dakarkari da Fakkawa da Acipawa da Bangawa da Kelawa da Kambari da Kamukawa da Hausawa da Yarabawa da sauransu. A cikin garin Dabai ne kawai ake samun Dakarkari zallansu. (Adamu 1978).

Tarihi ya nuna cewa Dakarkari, musamman Kelawa da Bangawa suna da asalin Kano da Katsina da Kebbi, waɗanda suke duk Hausawa ne asalin su. Shi ko ainihin sunan Dakkarawa ko Dakarkari ya samo asali ne daga ‘Da kare’? Bahaushe ya kan ce ‘Ba Kare’. Kan wannan akwai ra’ayoyi da dama. Misali, ko a dalilin da ya sanya ake kiran Dakkarawa, da Dakarkari ma akwai bambance-bambancen ra’ayi na farko yana nuna cewa a lokacin da Dakarkari suka fara zuwa neman kare a gidajen Hausawa, kasancewar ba su iya Hausa ba sosai, da sun je gidan Bahaushe sai su ce da ‘Da Kare’ maimakon akwai kare? Sai Bahaushe ya ce ‘Ba Kare’, to a nan ne idan Bahaushe ya fito, ko suna hira da wani, sai ya tambaye shi ko ya ga da Kare? Saboda haka a wannan riwayar, daga nan ne kalmar Dakarkari ko Badakkare ta samo asali. (Bunza 2008). Haɗiɗa, maɗabtakan Hausawa da Dakarkari ya yi tasiri kan harshe, da ɗabi’ a da al’adun Dakkarawa. Samun wasan tashen macukule a ɗasar Zuru ba wani abin mamaki ba ne, musamman in aka yi la’akari da irin alaɗa ko dangantakar Hausawa da Dakarkari tun fil azal.

Wannan na iya zama hujjar cewa, ko da an sami tashen macukule a tsakanin Dakkarawa kai shi aka yi daga ɗasar Zazzau, ta hanyar dalilan da aka ambata a matsayin masu haddasa alaɗa ko dangantaka tsakanin al’umma.

Wata hujjar har-wa-yau, ita ce, ta ambata Isa Maru da Audu Maimasaki ya ambata cewa ya yi zamani da Alhaji Mu'azu Indagi da aka sani da wanda ya }ir}iri tashen macukule. Saboda haka, in har ma an samu, a iya cewa Isa Maru ne ya kai shi.

3.3.2 Dangantakar Hausawa da Gwarawa:

Dangantakar Hausawa da Gwarawa ta yi kama da irin wadda ke tsakanin Hausawa da Dakarkari. Duk dalilin da ke haddasa dangantaka tsakanin al'ummomi biyu ko fiye sun tabbata wajen danganta Gwarawa da Zage-Zagi.

Gwarawa da aka fi sani da Bagi a kudancin Kaduna da wasu sassa na Jihar Neja da Abuja. Gwarawa da Zage-zagi kusancinsu ta fi ta Hausawa da Dakarkari, domin zage-zagi da Gwarawa sun ha}a jiha. Sukan ci kasuwa }aya. Bukin ibada (salla da mutuwa da aure) ta kan ha}a su. (Audu 2008).

Kamar yadda (Adamu 2008) ya ce, da can Gwarawa kan shigo cikin Hausawa suna neman namun daji. Sannu a hankali, sai Hausawa suka rin}a tambayar Gwarawa cewa za ku ci kuliya? Su kuma Gwarawa sai su ce ma ci kuliya in an ba mu.

Wani da}a}jen labari da aka samu, ya nuna cewa Gwarawa jarumai ne kuma masu zafin nama wajen neman arzi}i. Wannan ya sa suka yi fice a sashin farauta da noma. Gwarawa suna da yarda, ba kamar sauran }abilu

da ke ma}wabtaka da Hausawa ba. Wannan shi ya sa Gwarawa da Hausawa ba sa kyamar juna, a duk inda suka sami kan su. (Audu 2008).

Kyakkyawar makwabtakan da ke tsakanin zage-zagi da Gwarawa ce ta haddasa wasanni tsakaninsu, wadda har in wani bai ga wani ba, sai ya ne me shi.

Waccan kyakkyawar ala}a tsakanin zage-zagi da Gwarawa ana ganin ita ta haifar da wasan tashen macukule wadda ake ganin Alh. Mu'azu Indagi ya }ir}ira da nufin kwaikwayon Gwari. Duk da cewa Alh. Mu'azu Banufe ne, sai ga shi ya riki}e saboda yau da kullum yana kwaikwayon Gwari.

Wannan ala}a ko ka}an bai sa a ce wasan tashen macukule na da asalin nufanci ba. Domin tarihi ya nuna Alh. Mu'azu Indagi ya baro Paiko, mahaifarsa, tun yana }an shekara ashirin da hu}u (24), ba a kuma nuna cewa ya taho da wasan ne daga Paiko ba.

Da wannan dalili ne ake ganin cewa tashen macukule Bazazzagin wasa ne, kuma a Zazzau aka }age shi, duk inda ka gan shi to kai shi aka yi. Ko da an ga canje-canje, to a ko iske ruhinsa da salon aiwatarwa sun yi kama da na Zazzau, in ma har an samu ke nan.

3.4 Kwatanta Tashen Macukule da Wasu Kininsa:

Dangane da rabe-raben wasannin tashe da manazarta suka gabatar, wasan tashen ya abka cikin kason wasannin kwaikwayo ‘yan loto-loto wanda cikin gurbinsu akwai wasan kalankuwa da wasan gauta da wasan wowo da Giwa sha lakka da sauransu.

A nan za mu kwatanta wasan tashe da wasan kalankuwa da kuma wasan gauta da nufin tantance kamanninsu da kuma inda suka sha bambam da junansu.

3.4.1 Kwatanta Tashen Macukule da Wasan Kalankuwa:

Tashen macukule da wasan kalankuwa dukkansu wasannin kwaikwayo ne kuma dukkansu suna cikin rukunin wasannin kwaikwayo ‘yan loto-loto.

Tashen macukule wasa ne da ake yi a watan azumi, kuma sai har azumi ya kai kwana goma sannan ake farawa. Wasan yana da ‘yan wasa kimanin mutum biyar zuwa bakwai duk da jagoransu. Wasan yana da ke~a~~un dokoki da }a’idoji na bu]ewa da rufewa, kuma shi ne ka]ai cikin wasannin gargajiya na kwaikwayo da hukuma ta san da zamansa. Har ila yau, tashen macukule samari ne da maza magidanta ke gudanar da shi, ba ka ganin mata ciki. Sa}onnin da tashen macukule ya }unsa su kansu in aka duba su sun isa su nuna fura}i tsakaninsa da kininsa.

Wasan kalankuwa shi ma kamar wasan tashe, wasan kwaikwayo ne na gargajiya, kuma jaya daga cikin wasannin kwaikwayo na gargajiya ‘yan loto-loto. Sai dai ba kamar tashen macukule ba taurarinsa suna da Jimbin yawa har ma ri}e su ko a ce sarrafa su ya kan zama abin wahala. Kalankuwa wani wasa ne da ke kwaikwayon dukkan }abi’u da al’adun al’umma ba kamar wasan tashen macukule ba wanda ke kwaikwayon }abilar Gwari da nufin kawo raha da nisha}i da fa}akarwa. Duk da cewa wasan kalankuwa ya }unshi wa}annan fitattun sa}onni bai yi kama da na tashen macukule ba.

A ta}aice, tashen macukule wasa ne na musamman wadda ke da asalin zazzaganci ba kamar }ir}irarren wasan kalankuwa ba wanda ba shi da wani fitaccen asali da za a iya danganta shi da shi.

3.4.2 Kwatanta Tashen Macukule da Wasan Gauta

Tashen macukule kamar yadda bayani ya gabata wasa ne na samari da maza magidanta da ake aiwatarwa a cikin watan azumi na kowace shekara. Tashen macukule na da kayan wasa, yana da taurari kimanin biyar zuwa bakwai duk da jagora. Wasan na da asalin zazzaganci da tasiri na kwaikwayo. Wasan tashen macukule na da Jimbin sa}onni da suka ji~anci dukkan sassa na al’umma.

Wasan Gauta, wasa ne da aka sani bayin sarki kan shirya shi a fada da nufin nuna halin rayuwar fada. Yayin gudanar da wannan wasa kowacce baiwa ta kan yi shiga irin na hakiminta da nufin kwaikwayonsa tun daga yanayin sanya suturarsa da maganganunsa da]abi'unsu da dukkan halayensa. Sarki da fadawansa da iyalensu su suka fi ganin wannan wasa.

A ta}aice, wasan tashen macukule da wasan gauta dukkansu wasannin kwaikwayo ne na gargajiya, wa]anda ke da siffofi irin na wasan kwaikwayo, kuma dukkansu 'yan loto-loto ne. Sai dai wasan tashen macukule na dukkan al'umma ne yara da manya, maza da mata, sarakuna da talakawa, da attajirai da fa}irai, yayin da wasan gauta ya zan na sarakuna ne da 'ya'yansu da barorinsu.

Domin haka, wasan tashen macukule da wasan kalankuwa da na wasan gauta dukkansu wasan kwaikwayo 'yan loto-loto ne amma sun bambanta da juna tun daga taurari da manufa da muhalli har ya zuwa zubi da tsarinsu.

3.5 Lokutan aiwatar da Tashen Macukule

Kallon tsari da yanayi da lokacin aiwatar da wasan tashen macukule zai tabbatar da cewa wasa ne na maza da mata,yara da matasa da kuma dattijai. Haka kuma an fi yin tashe da yamma bayan an sha ruwa, a kan yi tashe ne kawai a watan azumi bayan ya kwana goma a kuma rufe kwana

Jaya kafin sallah. Haka ya sa wasan tashe ya zamo wasan kwaikwayo na musamman. Kafin- Hausa (1983) ya na cewa, “tashe gamagarin suna ne wanda aka bai wa wasannin da matasa maza da mata da yara maza da mata kan gudanar a cikin watan azumi. Sukan aiwatar da wasannin ne musamman don neman sadaka. A gaskiya, wa]annan wasanni ba su shafi addini ba, domin ma}asudin su bai wuce na raha da nisha]i ba. Ku]a]en da aka tara a wannan lokaci ana amfani da su ne wajen shirya abinci a ranar bikin }aramar sallah. ”

A ra'ayin malamin, manufofin wasannin tashe ba su wuce samar da raha da nisha]i ba. Haka kuma wasan ba shi da ala}a da addinin musulunci duk da cewa wasannin sun bayyana ne tare da bayyanar addinin Musulunci. Wata manufar ita ce ta neman sadaka kurum, in ji malamin. Sai dai malamin ya yi sa'a da bai zurfafa bayani a kan matsayin sadaka ga masu wasan tashe ba, ko matsayin sadaka a Musulunci da matsayin wanda ya kwa]aitar da yin ta ba, musamman a watan azumi (ga wanda ya sani abu ne mafifici) ,kila da ya gamu da fushin masana da almajiran adabi.

Wata garkuwa da malamin ya yi wa kan sa daga masana da manazarta adabi ita ce ta nuna cewa, tashe wasa ne na musamman da ake gudanarwa a wani ke~a~~en lokaci na musamman a tafarkin kwaikwayo.

Tsarin shugabanci a wasan tashe da goyon bayan hukuma da ya samu da kafaffiyar dokar bujewa da rufewa, shi ya bai wa tashe matsayi na musamman (Bashir, 2002).

Dokar buje Tashe: Tashe dai a kan fara shi ne a duk ranar goman farko na watan azumin duk shekara. Sarkin Gwauraye ne kan jagoranci taron buje (}addamar) da wasan tashen. Daga wannan ranar an halatta wa kowa aiwatar da tashe a ko'ina har zuwa ranar rufewa.

A wajen taron bujewar kamar yadda bincike ya nuna, a kan yi addu'o'i na musamman da nasihohi ga maza da mata musamman marasa aure. Akan kuma yi gargaji ga masu aiwatar da tashe da su kare lafiya da rayuka da dukiyoyin jama'a. Ire-iren wa}annan jawabai ne kan sa masu tashe kan fara da sallama ko bismillah da zaran za su fara tashen.

Misali, tashen: Asha ruwa lafiya: Inda masu wasan kan fara da

“A huwon ku masu gida, masu gidan nan ku tashi mun tashe ku.

Asha ruwa.

“In barci kuke ku tashi, (ku tashi) ku yi ta ibadar Allah masu gida

Asha ruwa

“In Sallah kuke ku yi ta Ibadar Allah.’

A yau, masu wasan kan fara sallama irin ta addinin musulunci ne kafin su fara rera wa}ar tashen.

Dokar rufe Tashe: A }arshen goma na }arshen watan azumi ne akan yi taron rufe tashe. A wajen taron akan aiwatar da addi'o'in godiya ga Allah da fatan a ga na shekaru masu zuwa.

Misali; Akwai tashe mai suna "Asha ruwa lafiya"

Goma na marmari goma na wuya

Goma na }okin Sallah.

Asha ruwa.

Wasan tashen macukule, wasan kwaikwayo ne na musamman ba kamar takwarorinsa na Kalankuwa ko Giwa-shal-laka ko na wasan Gauta ba(wasanni kwaikwayo'yan loto-loto), wa}anda ke da ke~a~~un manufofi da taurari da wuraren aiwatarwa da lokaci. Gamin dirin wasannin tashe da wa}annan wasanni bai wuce kasan cewar su wasannin kwaikwayo na gargajiya ba, kuma 'yan loto-loto, ba na yau da kullum ba

Hakika, wasan tashen macukule wasan kwaikwayo ne kamar sauran danginsa na wasannin tashe, sai dai shi ya zamo na musamman ne saboda mallakar ke~a~~en salo da taurari(kamar yadda a ka nuna babi na hu]u). Sai dai sun yi tarayya da sauran a kan ke~a~~en wata a shekara da }ayyadaddun kwanaki cikin watan da ajiyayyen lokaci na gudanarwa, ba su da ke~a~~un manufofi da taurari da ke~a~~en muhalli na aiwatarwa, irin na takwarorinsa na wasan kwaikwayo, irin su wasan Gauta da ke da

ke~a~~un taurari (sai lalle fadawa) kuma sai a fada, ko wasan ‘yar tsana ko na tirke wa]anda tirke sai maza kurum, wasan ‘yar tsana sai mata kurum, kuma su ba su da ke~a~~en lokacin gudanarwa.

3.6 Najewa:

Wannan babi ya tabbatar da tashen macukule a matsayin wasan kwaikwayo na musamman da yadda aka fayyace ma’ana da asalin tashen macukule. Kuma an nuna irin dangantakar da ke tsakanin Hausawa da Dakarkari da Hausawa da Gwarawa a inda ya nuna a yau akwai kyakkyawan tasiri cikin al’adun junansu da]abi’unsu da suturansu, kuma ba sa }yamar addinin juna, ga]imbin auratayya tsakaninsu. Sai dai babu wani ~ur~ushin samuwar wani tashen macukule ko wani makamancinsa. Koda yake koma akwai, babu mamaki ganin irin dangantakar dake tsakaninsu na }u}ut, a iya cewa kai shi aka yi. Musamman ganin cewa can baya cikin wata hira da aka yi da Audu Mai Masaki ya ambaci wani mai suna Isa mutumin Maru da yake cewa ya kai tashen macukule har Maru. Tun da yake, Maru makwabciyar Kebbi ce cikin jihar da aka sami Dakarkari.

Har ila yau, tashen ya bayyana irin yadda karin harshen zazzaganci ya rasa jinsin ta mace, inda yake amfani da jinsin na miji a kusan ko’ina

musamman wajen yin amfani da ‘dirka’ da kuma ‘madanganci’, na jaya daga cikin hujjojin kasancewarsa bazazzagin-tashe.

Haka kuma, a wannan babi ne aka bayyana asali da tarihin kalmar macukule.

BABI NA HUDU:

SALO DA JIGON TASHEN MACUKULE

4.0 Shimfi]a:

A nan ne za a tantance tare da }alailaice siffofin wasan kwaikwayo irin su salailai da sa}onnin da tashen macukule ke }auke da shi kamar yadda Audu Kwamandan Gwari ke aiwatarwa, da nufin tabbatar da wasan tashen macukule a matsayin wasan kwaikwayo kuma wasan tashe na musamman a tsakanin wasannin tashe.

4.1 Salon Tashen Macukule:

Dangane da salon wasan tashen macukule kuwa, ana isar da sa}onsa ne cikin raha da annashuwa wato ya fa]a a matsayin wasannin raha kuma a wa}e ake aiwatar da shi sannan kuma ya kan fara da sallama kamar dai yadda aka san Hausawa na yi in sun ziyarci wani. A kan fara wasan ne da cewa;

Wa}a - Salamu alaikum yau ga ba}onku na Gwari

Sannan kuma tashen ko wa}ar tana da tamat kamar haka:

Wa}a - Kuma za mu garinmu na Gwari

Amshi - Macukule

Wa}a - Kuma sai ba}i in mun dawo

Amshi - Macukule

Wa}a - Azizu mannanu Allah mai yau da gobe

Amshi - Macukule

A nan tashen ya na da gabatarwa da ginshi }i da kuma kammalawa ko kuma yana da kai da gangar jiki da kuma sawu.

Har ila yau, idan muka dubi wa }ar wasan da kyau, tauraron bai maimaita kansa ba, ya fara da sallama tare da bayyana garinsu wato Gwari, kuma yana zuwa ne duk shekara, saboda haka yau ma shekarar ta dawo, sannan ya nuna cewa wannan tashe yana da wuya kuma kafin ya koya sai da ya bayar da kuji tare da kaza sannan aka koya masa, a can }asarsu ta Gwari tare da cewa yaro ba zai iya ba. Bayan nan sai ya }ora kan salonsa na bayyana cimakarsu tare da nuna matsayin cimakar a wajensu, sannan ya yi yabo da habaici. A }arshe ya yi ban kwana tare da nuna matsayin Allah Subuhanahu Wata'ala game da rayuwa.

4.2 Salon sarrafa harshe:

Dangane da Wasan Macukule, harshen wasan yana da sau }i matuka wajen isar da sa }on da ake gabatarwa, sai dai akwai kwaikwayon hausar Gwari musamman a mafi yawan lokaci sukan furta /d/ a maimakon /j/ kamar inda ya rin }a cewa:

Wa }a - Kan kare wu dadi

Maimakon ya ce, 'kan kare wu da }i', sannan kuma akwai yabo ga duk wani Alhajin da ya ba su sadaka, kamar yadda Audu Kwamandan Gwari yake zayyano sunayen wasu attajirai na }asar Zazzau kamar su

Alhaji Tsoho Abdullahi Zariya, da Alhaji Ba}o Zuntu da Alhaji Garba {ofar Doka da dai sauransu yana yi musu fatar alheri na sun sha ruwa lafiya lau, kuma shi/su ba Alhazan tsiya ba ne domin suna kyauta da sadaka, misali:

- Wa}a - Alhaji namu yana nan
- Amshi - Macukule
- Amshi - Ba Alhajin tsiya ba
- Ya sha ruwa lafiya lau
- Amshi - Macukule

4.2.1 Kwalliya:

Cikin nau'o'in adon harshe, akwai abin da ake kira kwalliya, in da marubuci ko]an wasa ko mai wa}a kan }awata harshensa da nuna wani gwaninta na harshe ta hanyar yi masa kwalliya da nufin ya jawo hankalin mai sauraro ko mai kallo, kamar inda Audu Kwamandan Gwari ya ke cewa:

- Wa}a - Ga kura ga mai nama
- Wa}a - Malam Rabo Rawani ne
- Wa}a - Malam wataran zamu sha zuma
- Amshi - Alhaji Audu a baka ma]aci

Har wa yau, wasan na]auke da salon kwalliya a inda Mawa}in kan ce:

Yara - Ga kura ga mai nama

Wanda ya fito da manufarsa fili, inda yake nufin ga saurayi ga budurwa.

Har ila yau kuma ya ce:

Jagora - Malam rabo rawani ne

A nan ma ya kwatanta rabo da rawani, ya nuna cewa abu]aya ne.

Haka nan kuma, ya alamta da]in rayuwa da zuma, }uncin rayuwa kuma da ma]aci kamar yadda suke cewa:

Jagora - Malam wata ran zamu sha zuma

Yara - Alhaji Audu a ba ka ma]aci

4.2.2 Gagara Gwari.

Wannan wasan kwaikwayo bai }unshi gagara gwari ba illa inda yake cewa:

Jagora - Wai waskinon waskinayo

Bamaguje da koyon Keke

Inda ya yi luguden sautukan /w/ da /k/ da kuma /n/

4.2.3 Karin Zazzaganci:

Ko shakka babu wanda duk ya bi wannan tashe sau da }afa zai iya gane cewa an yi amfani da karin harshen Zazzaganci inda aka ri}a mayar da jinsin ta mace a matsayin namiji. Domin masana irin su Galadanci, (1976) da Zariya, (1992) da Jagga, (2001) da Newman (2000) duk sun yarda da cewa:

n na nuna tilo namiji
r na nuna tilo mace
n na nuna jam'i

Amma a karin harshen Zazzaganci sukan mayar da mace namiji, a wani lokaci ma su mayar da namiji mace. Misalin Zazzaganci a wasan tashen sun ha}a da:

Yara - Ko sun sallansu babu lada
Jagora - Malam ku duba hanyan Jushi
Jagora - Yanzun ina Mai Tatsine

Zazzaganci

Daidaitacciyar Hausa

hanyan Jushi	maimakon	hanyar Jushi
}asan Landan	maimakon	}asar Landan
sallansu babu lada	maimakon	sallarsu babu lada
turakan yasin	maimakon	turakar yasin
komi	maimakon	kome
hula na	maimakon	hula ta

riga na	maimakon	riga ta
mata na	maimakon	mata ta
mato na	maimakon	mota ta
tashan mato	maimakon	tashar mota
anguwan kanawa	maimakon	unguwar kanawa
babban fitilla	maimakon	babbar fitilla
}aton sanda	maimakon	}atuwar sanda
yai gemu	maimakon	ya yi gemu
yanzun	maimakon	yanzu

Wa}annan misalai na sama na iya zama shaidar kasancewar Audu kwamandan gwari cikakken Bazazzagi domin kuwa ga ka}an daga misalan Zazzaganci nan an rattabo su daga }iyoyin wasan kaitsaye da kuma }arin misalai da aka za}ulosu daga wasan.

4.2.4 Aron Harshe:

Wannan wasa na tashen macukule kamar sauran }kininsa wasannin gargajiya ya }unshi aron harshe daga Turanci da Larabci a }alla walau dai tasirin zamananci ko don ya burge masu sauraronsa. Misali, kamar inda yake cewa:

Wa}a	-	<u>Emir</u> of Sarkin Zazzau
Amshi	-	Shehu Idirisu yana nan
Wa}a	-	Musa <u>Birkila</u> yana nan
Amshi	-	Zai wanye da lafiya lau

Wa}a - Masu ku}i ku sai Jannareto

Amshi - Bana Nefa ta lalace

Wa}a - Don Allah mu koma Jushi

Amshi - Can ne Hedkwatan Matasa

A nan wa}annan kalmomi irin su Emir (Sarki), Birkila (Mai Kwa~a yashi) da Jannareto (Injin Wuta) da Nepa (Hukumar Wutar Lantarki) da Hedkwata (Cibiya) duk kalmomi ne da aka aro daga harshen Ingilishi masu ma'ana a harshen Hausa kamar yadda aka sa a cikin baka.

Haka kuma, akwai inda mawa}in yake cewa:

Wa}a - Malam masu turakan yasin

Amshi - Ko ya sha ruwa lafiya lau

Wa}a - A duba cikin Risala

Amshi - Addininmu tsafta yake so

Wa}a - Shi ma Allah ya ba da lada

Amshi - Emir ya kula da Gwari

Wa}a - Malam ga Budurwa da gemu

Amshi - Ta ce “gemu sunna ne”

Wa}a - Malam Habu ina labari?

Amshi - Labari sai alheri

Wa}a - Haba mahassada kun ji kunya

- Amshi - Sabo Bakin Zuwo Rimi
- Wa}a - Kafin su wuce sun shirya
- Amshi - Kowa ya san da hakan nan d.s

Haka kuma, wa}annan kalmomi da aka ja wa layi a sama irin su, yasin (Sura a cikin Qur'ani) da Risala (Hukuncin Tsarki a addini) da Allah (Ubangiji) da Sunna (Abin so a Addini) da Alheri (Sakamko mai kyau) da Mahassada (Masu kishin arziki) da sauransu, duk misalai ne na aron kalmomi

Duka-duka dai wannan tashe a matsayin wasan kwaikwayo na musamman a }asar Zazzau, tashe ne da yake da salo mai }ayatarwa da burgewa, wato yana cike da barkwanci da raha da kuma karin harshen Zazzaganci, ga kuma aron kalma ko kalmomi daga wasu harsuna, misali Larabci da Turanci.

4.3 Jigon tashen macukule

Kalmar Jigo ga mazauna Lardin Zazzau da suka ha}a da garuruwan Jaja da Hunkuyi da Kudan da Garu da Dumuga da Za~in Zariya da Likoro da Giwa da Kargi da sauransu ta na nufin wata }agaggiyar hanyar shayar da sukar da sukan yi da rani, wato bayan }aukewar ruwan sama. Wannan hanya ita ce ta kafa abin da suka kira jigo. Kafa shi waccan jigo na bu}atar Duraku(sanduna itace biyu masu gwafa) da sandar itace }aya marar

gwafa(wanda a kan kira jakin jigo) da dogon itace wanda a kan cura }asa a tushensa(a na kiransa gwaiwan jigo) da {warya da dogon kara da Igiya.Wajen ha}a jigo a kan kafa durakun nan biyu a gefen rafi a }ora sandar da ake kira jakin jigo a tsakankanin durakun can da aka fara kafawa ,daga nan sai a }auko gwaiwan jigon nan a }ora wa jakin, akan }aura igiyar nan a }arken itacen gwaiwar jigon nan daga bisani sai a }aura }waryar, waccan igiya da ta ha}a itacen dake }auke da gwaiwan jigo da }warya ita ce mai banruwar kan kama }a rin}a }ebo ruwan yana zuba wa a magudadan ruwar da aka gyara dominsa. Manufar kafa shi wancan jigo ita ce ta samun sau}i wajen }ibo ruwa daga rafi zuwa tudu (cikin lambu), da rarraba shi zuwa kwami kwami. Shayar da shukan, shi ne sa}on mai sarrafa jigon.

Abubakar (1990); ya nuna asalin kalmar jigo da cewa kalma ce ta Hausa. Asalin wannan kalmar na nufin jigo wanda ake ban ruwa a lambu, wanda kuma aka }auka kamar ginshi}in lambu.’

Dangane da wasan tashen macukule; jigon wannan wasa shi ne samar da raha ta hanyar shigar burtu, da sauya harshe, da bayyana abincin Gwari wato dukkan abubuwan sun sa~a wa wa}anda Hausawa ke ci, manufa ita ce ta danganta cin su ga Gwarawa ta fuskar nama ko dabbobi inda babban tauraron ya ri}a bayyana sunayen wasu dabbobi da kuma

yadda namansu yake da da}i, kuma a wurin Bahaushe sai dai ya yi wata hidima da su amma addininsa ma ya haramta masa cin Kare da Jaki, kamar yadda tauraron wasan yake fa}i;

Wa}a - Kan kare wu dadi

Amshi - Macukule

Wa}a - Kan jaki romo, ku ji tun ba wajen idon ba

Amshi - Macukule

Wa}a - Kan kuda kubewa

Amshi - Macukule

Wa}a - Majina kitse ne

Amshi - Macukule

Wa}a - Kan wajaina-wajaina kullum wadubalu wa dabge

Amshi - Macukule

Wa}a - Mhm, mhm, hm dadi

Abubuwan da }iyoyin wa}ar suka }unsa gaba }aya abinci ne wa}anda ba na Bahaushe ba , ya na kuma jin }yamar su, misali, majina amma duk sai ga babban Tauraron na rattabo su tare da nuna suna da da}in gaske.

Baya ga Raha, kasancewar wasan tashe kamar ro}o ne ya sa wasan macukule }unsan wasu jigogi kamar yabo da zambo da habaici da ta'aziya.

Raha a wasan tashen macukule na da ala}a da irin shigar burtun da tauraron wasan kan yi; kamar irin su sanya rigar tsohuwar (keso) tabarma

da doguwar hula da jagaggen wando da rataya ‘yar tukunya da }warya da }asusuwan wata dabba, da kan mushen Jaki.

Haka kuma kwaikwayon magana da danganta cimakar wata }abila ga wata }abilar daban, kan tabbatar da raha cikin kowane irin zance.

4.3.1 Yabo

Yabo a adabi na nufin ko}a wani abu ko wani, ko fifita wani kan wani ko wasu, ko ala}anta kyawawan halaye ko }abi’u ga wani.

Amma Tashen Macukule na Audu Kwamandan Gwari yana da Jigo daban da wanda yake cikin wasannin Tashe, domin Audu Kwamanda ya tabo batutuwa daban-daban a cikin wannan tashe nasa wato kama tun daga godiya, da yabo da ta’aziya har ma da ro}o ga ‘yan siyasa da kuma yin nuni da wasu abubuwa da suka shafi addini da dai sauransu. Kuma mafi akasarin batutuwan sun shafi }asar Zazzau ne ko Kano wadda take ma}wabciyar Zazzau, saboda haka wannan tashe ne na musamman a }asar Zazzau.

Tun da farko Audu Kwamandan Gwari ya fara da nuna wurin ko gidan da yake gabatar da tashensa tamkar gidansu ne ta hanyar fa}i-in-fa}i tsakaninsu da yaransa kamar haka:

Jagora - Ni wallahi ban rarrabe ba

Yara - Wannan tamkar gidanmu ne ai

Sannan ya ci gaba da yin sallama tare da nuna cewa Alhaji mai gidan yana nan, sannan kuma, yake nuna cewa shi abin duniya rabo ne, kuma idan rabonka bai zo ba babu yadda za a yi, haka ya gangara ga harsashen matsayin rayi da cewa:

Jagora - Malam wata rana za mu sha zuma,

Yara - Alhaji Audu a ba ka ma]aci

A nan maganar za ta iya yin harshen damo ko dai tana nufin ma'ana ta farko, ko kuma suna yi wa jagoransu gatse.

Da ya juya ta fuskar yabo ya yabi mutane da yawa kuma a cikin Unguwanni da dama a Zariya, sai ciki da wajen Zariya kama tun daga Unguwar Kanawa da Unguwar Jaba a Sabon Garin Zariya, sannan ya gangaro Kwangila, ya koma Low-Cost sannan ya dawo cikin gari ya yabi Mai Martaba Sarki da wasu Al}alai duk dai a cikin Masarautar Zazzau kamar yadda yake cewa:

Jagora - Mu je mu zagaya Kwangila

Yara - Wane ne Audu bai sani ba

Jagora - Al}ali Abdul-Azizu

Yara - Ko ya sha ruwa lafiya lau

Jagora - Al}ali Dalhatu

Yara - Ko ya sha ruwa lafiya lau

- Jagora - Emir of Sarkin Zazzau
- Yara - Shehun Idirisu yana nan
- Jagora - Kaa ga na zo ka ba ni Doki
- Yara - Ran Salla mu hau mui ta tutsu
- Jagora - Shi ma Allah ya ba da lada
- Yara - Shi ma ya kula da Gwari

4.3.2 Siyasa:

Da ya juya ta fuskar siyasa kuwa ya fara da zano sunayen wasu manyan ‘yan siyasa na Kano wato Sabo Bakin Zuwo da Rimi wa]anda ‘yan siyasa ne daga Kano kuma Kanawa abokan wasan Zage-zagi ne, a nan ya nuna cewa yana sane da abin da ke faruwa ga abokan wasansu:

- Jagora - Mulkin siyasa da daji
- Yara - Idan zaman lafiya ake yi
- Jagora - An ce a fa]a a cika
- Yara - Ai ga wani ya fa]a bai cika ba
- Jagora - Malam ku duba hanyan Jushi
- Yara - Ramuka ne a gun da dama

Bincike ya gano cewa wannan]an wa}ar yana habaici ne ga mahukuntan {aramar Hukumar Zariya da aka za~a ba su kula da hanyar

zuwa Jushi ba, amma a }arshe ya nuna ba su da matsalar ruwa da wuta, ma iya cewa ya yi koke game da matsalar hanya cikin jirwaye.

Baya ga yabon da ya yi wa wasu mutane game da yadda suka kula da shi a cikin Masarautar Zazzau, ya koma ya nuna cewa Mai Martaba Sarkin Zazzau Shehu Idirisu ma ya san da zamansa kuma yana kulawa da shi yadda ya kamata. A cigaba da yabo da ya yi, ya yaba wa wani Malami da cewa:

- Yara - Mai allon }ashi¹ da na }arfe² zai wanye da lafiya yau
- Jagora - Malam masu Turakan Yasin
- Jagora - Lalle Imamu ya na nan
- Yara - Ko ya sha ruwa lafiya lau

1-Allon }ashi: wannan wani }aramin allo ne da malaman makarantun allo kan samar daga }asusuwan dabba. Allon kan yi kama da allon da akan samar daga sassan jikin Itace. Lokacin da ake amfani da allon itace waje koyon karatun ayoyin Qur'ani, shi allon }ashi ana amfani da shi ne wajen Jibbu(miyagun ayyukan malamai)

2- Allon }arfe: Shi ma allon }arfe ya yi kama da na }ashi, sai dai shi akan sarrafa }arfe ne wajen samar da shi. Malaman Jibbu kan rubuta ayar da ta dace da manufarsu a kai, a kan ha}a wuta a ri}a kara allon da nufin cim ma wata manufa.

4.3.3 Ta'aziyya

Baya ga yabo, wani fitaccen sa}o a wasan tashen macukule shi ne ta'aziyya. Kalmar ta'aziyya Balarabiya ce da ke nufin jajantawa a Hausa ga iyalan mamaci tare da yi masa fatan alkhairi.

Dangane da irin rashin da aka yi a Zazzau na mutane daban-daban, kamar su Baba Dan-Bazariye na Tudun Wadan Zariya da Madaki Shehu da dai sauransu kamar yadda yake cewa:

- | | | |
|--------|---|--|
| Jagora | - | Haba musulmi maza da mata |
| Yara | - | Na duk Duniya gaba jaya
Alhaji Audu yana mana gaisuwa
Abubakar Gumi sa'i ya yi |
| Jagora | - | Nda Nusa yayan Gambo fa |
| Yara | - | Za ta kwanta da lafiya lau |
| Jagora | - | Alhaji Haruna na Danja |
| Yara | - | Zai kwanta da lafiya lau |
| Jagora | - | Baba Tsoho mai PRP |
| Yara | - | Zai kwanta da lafiya lau |
| Jagora | - | Zage-zagi mu jauki dangana |
| Yara | - | Madaki Shehu ya yi }aura,
Zai kwanta da lafiya lau |
| Jagora | - | In na kira Mahamman Lawal |

- Yara - Shi Lawandi Tabako ya yi }aura,
Zai kwanta da lafiya lau
- Jagora - Tudun Wada Samarin
- Yara - Alhaji Audu yana muku gaisuwa
Dan Bazariye ya yi }aura
Zai kwanta da lafiya lau
- Jagora - Ina Dan Madamin Zazzau?
Zai kwanta da lafiya lau

Haka dai ya yi ta zano wasu fitattun mutane da suka rasu a Masarautar Zazzau tare da yi masu fatar Allah ya ji }ansu da gafara.

Audu Kwamandan Gwari ya yi tsokaci game da irin wainar da ake toyawa a duniya, musamman abin da ke faruwa tsakanin }asar Iraqi da Amerika da kuma irin jan halin da Saddam ya nuna.

Kana kuma ya ta~o matsalar wutar lantarki da ake fuskanta a }asa baki }aya da kuma fitar da makoma wato shawara ga masu kuji.

Har ila yau, ya nuna cewa ko dai shi ko kuma matasan Jushi ba mutane ne masu zaman banza ba suna noma Tumatur da Alayyaho da Latas da Karas da kuma Shinkafa.

4.3.4 Garga]i

Da ya juya ga matasa na }asa baki]aya sai ya garga]e su da cewa idan har wani abu ya faru ana zanga-zanga to a daina }one-}one, sannan kuma ya yi nuni da cewa laifi tudu ne kowa ya na rufe nasa ne, kana kuma, ya yi nuni da cewa tarbiya ta ta~ar~are mata suna hawa aca~a, wasu kuma suna }ona gashi, amma sarakuna suna gani ba su ce komi ba, watau yana tunasar da sarakunan ayyukansu da ha} }o}in da ke kansu.

4.3.5 Taskar Tarihi:

Wasan tashen macukule ya taskace tarihin siyasar rayuwar Zage-zagi da Kanawa a inda ya nuna abin da ya faru cikin rikicin siyasar PRP tsakanin Gwamna Sabo Bakin Zuwo da Gwamna Abubakar Rimi.

Haka kuma, ya taskace tarihin rikicin Maitatsine a jihar Kano da sauran wasu sassa. Har ila yau, wasan ya taskace tarihin bu}atar talakawar jihar Kaduna na son a }addamar musu da shari'ar musulunci.

Ta fuskar jigo kuwa tashen macukule tashe ne da kayan cikinsa kawai yake nuna cewa tashe ne na musamman a }asar Zazzau, domin ya ta~o batutuwa da suka shafi Zage-zagi da kuma ma}wabtansu Kanawa; musamman maganar siyasar Sabo Bakin Zuwo da Rimi da kuma Maitatsine wa]anda duk wasu mahimman abubuwa ne da suka faru a Kano,

amma tashen ya kiyaye domin wasa ko zumuncin da ke tsakanin Kanawa da Zage-zagi.

Bugu da }ari kuma, Audu Kwamanda ya ta~o maganar shari'ar musulunci da Talakawan Jihar Kaduna Musulmi suke so a }addamar musu wa]anda duk abubuwa ne da suka shafi Zazzau baki]ayanta.

4.3.6 Habaici.

Baya ga taskar tarihi, akwai habaici ga wanda duk bai ba su kyauta ko sadaka ba. Waya (1990), ya ambaci Umar (1981) na cewa 'Habaici wani nau'i ne na zancen hikima da ake amfani da shi a yi da mutum a fakaice. Yawanci, habaici kan }unshi kwatanta wasu abubuwa ne da nufin nuna gazawa ko raini ko mayar da martani ga wanda aka yi wa shi."

Dangane da asalin kalmar, Waya (1990) ya gano cewa Bahaushiya ce ba ararriya daga wani harshe ba. An nuna ita kalmar habaici kan zo ne bayan wani abu ya faru. Misali,]an baicinka na nufin]an bayanka ne. Haka kuma in aka ce 'shi na kira shaida baicin ya san da ciniki.' Wannan ya nuna cewa kalmar 'Baici' ce asalin kalmar 'Habaici'.

Musabbabin sauraron]imbin ra'ayoyin masana Adabi a kan ma'anar habaici, sai a ga za a iya cewa habaici salo ne na ~ata mutuncin wani a fakaice musabbabin rowa ko wata }ullalliya ta musamman.

Dangane da Wasan Macukule za a iya ganin habaici a inda mai wasan kan ce:

Wa}a - Wani Alhaji na nan
Bai sha ruwa lafiya ba
Amshi - Macukule

Yin irin wannan habaici ne kan ingiza ko tilasta wa wasu attajirai su yi musu kyauta domin su sanya su cikin masu kyauta don yabonsa a maimakon yi musu habaici.

Haka kuma habaici na daga cikin sa}onnin wannan wasan tashe, musamman inda Audu ke cewa:

Jagora - Yara wane ne wancan?
Yara - An ce mana megadi ne
Jagora - Ga wu}a ga Takobi
Yara - Ga }aton Sanda a hannu
Jagora - Na ga yana zazzare idanu
Yara - Sai ka ce dogarin Nufawa
Jagora - Malam ga yaro yai gemu
Yara - Gemun nan bai dace ba
Jagora - Yara dalilin me ne?
Yara - Mun gan shi yana }aga kwalba

- Jagora - Kwalban Coca-cola ne
 Yara - A'a kwalban Gulda ne
 Jagora - Allah ya shirye shi amin
 Yara - Cewan Audu Kwamandan Gwari

Har wa yau, ya dubi wasu abubuwa ta fuskar addini ya isar da sa}onsa cikin habaici kamar haka:

- Jagora - Kun ga zaman can ban gane ba fa
 Yara - Ga Kura, ga mai nama, kai mai nama, kar ka yi barci
 Jagora - Ga saurayi ga budurwa
 Yara - Kuna gani yana rungume ta
 Jagora - Na ce ya bari don Allah
 Yara - Ya bari har a }aura aure
 Jagora - Ka san ana }aura aure
 Yara - Komai naka ne ai
 Jagora - Na ce da wancan da wancan
 Yara - Ko sun sallansu babu lada
 Jagora - Yara dalilin mene?
 Yara - Tsuliyansu da mai }on kashi
 Jagora - Habu, ku duba cikin Risala
 Yara - Addininmu tsafta yake so

Wajannan jiyoyi suna nuni da wasu matsaloli muhimmai, kuma sai ya kawo mafita tare da kafa hujja cewa ba kawai ra'ayinsa ne ba. Wannan yana nuna cewa Zazzau idan ana maganar ilimi na Addini suna gaba domin da }asar Hausa kwata an yarda Zazzau ke gaba a kan ilimin addini, musamman na fi }ihu sannan kuma Zage-zagi suna daraja aure, kusan ba su cika zama da mata }aya ba.

Duka-duka dai wannan tashe a matsayin wasan kwaikwayo na musamman a }asar Zazzau, tashe ne da yake da jigo/sa}o (sa}onni) mai }ayatarwa da burgewa, wato yana cike da barkwanci da Raha da kuma karin Zazzaganci, ga kuma habaici nan da can ga wasu mutane da dai sauransu.

4.4 Wasan Tashen Macukule A Matsayin Wasan Tashe Na Musamman

Kamar yadda bayani ya gabata, a babin baya, kan tabbatar da cewa wasan tashen macukule wasan kwaikwayo ne kuma na musamman a }asar Zazzau. Haka a wannan muhalli, za a tantance dalilan da suka sa wasan tashen macukule ya kasance wasan tashe na musamman a tsakanin wasannin tashe.

Za a bi hanyar kwatance da nufin nuna hujjoji ko dalilan da suka tabbatar da wasan tashen macukule a matsayin wasan tashe na musamman.

Yahaya da wasu (1992) na cewa abubuwa guda huɗu suka kamata mai nazarin wasan kwaikwayo ya yi la'akari da su yayin da ya zo tantance kowane irin wasan kwaikwayo.

Waɓannan abubuwa kuwa su ne:

1. Tsarin wasa; wato yadda mai tsara wasan ya shirya wa kowane ɓan wasa irin rawar da zai taka a kowace shiga.
2. Jigo; wato saɓon wasan, sa'annan kuma ya bayyana yadda marubucin ko ɓan wasan ya tafiyar da jigon.
3. Salo; wato yadda marubuci ya wanzar da wasan, shin salonsa mai sauɓi ne ko mai wahala? Yaya dacewar harshen marubucin, akwai ado a cikin harshen ko babu?
4. Taurari; shin taurarin sun taka rawar da ta dace da su ko kuwa baragada kawai suka yi.
5. Kayan wasa; wato sutura ko }yale-}yale, ko kayayyakin sarrafawar 'yan wasa da suka dace da wasan.

4.4.1 Zubin Wasa:

Wasannin tashe suna da zubi. Duk wasannin suna da aukin ko yawan ‘yan wasan da ake bu}ata wajen aiwatarwa. Haka kuma, suna da ke~a~~en muhalli, da lokaci da ma kima da balagar taurarin ko ‘yan wasa. Wasannin tashe irin su “Ga mairama ga Daudu”, da “mai ciki” duk wasanni ne na yara mata wanda sukan shirya da sa’o’insu kimanin su biyar zuwa shida. Shi wasan sai da daddare ake yin shi. Wasannin na da tsarin jagora da ‘yan amshi. Kuma ana bi gida-gida ne ana aiwatar da shi. Haka kuma wasannin, “Dan bakare mai magani” da “tsoho da gemu” duk na yara da matasa maza ne kurum wa]anda ke da siffofin tsari irin wa]anda aka ambata a sama. Sai dai lokacin da sauran wasannin tashe ke da tsarin tsarance (wato matasa masu kai]aya), tare da tsarin rashin ‘yanci tsakanin jagora da ‘yan amshi (wato kowa ya tsaya matsayinsa). Wasannin ba kamar tashen macukule ba suna da ke~a~~en muhalli da lokaci na aiwatarwa. Shi wasan tashen macukule wasa ne na mutum biyar zuwa bakwai. Wasan ba kamar sauran ba na maza magidanta ne. Kuma wasan na da ke~a~~en muhallai, sannan ana aiwatar da shi da daddare kurum. Kuma ma da baya-bayan nan sai in har an gayyace su. Wannan ya sa wasan tashen macukule ya zama tashe na musamman a tsakanin wasannin tashe.

4.4.2 Jigo:

Kamar yadda bayani ya gabata, a babin baya, jigo na nufin sa}on da marubuci ko mai wasa ke son isarwa ga masu kallo ko karatu. Mafiyawan wasannin tashe na maza da mata na da jigon raha, da anashuwa, da fa}akarwa, da neman sadaka. Wa}annan sa}onni ne bayan sa}onni irin suna al'adun da }abi'un Hausawa a tsarin zamantakewar aure ko na 'ya'ya da iyayensu, kamar yadda za a iya gani a wasan tashen “ga mairama ga daudu”, da “tsoho da gemu”, da “Sakanni in }iba”, da “[an du}ununu” da sauransu. Sai dai shi tashen macukule ya na da sa}on ro}o (baya ga raha da annashuwa) ba bara ba kamar yadda aka gani a sauran. Haka kuma tashen macukule na da jigon ta'aziyya, da yabo, da zambo da aka san maro}a da su ba mabarata ba. Wannan ne ya sa tashen macukule ya ke~anta da sauran wasannin tashe ya zama na musamman.

4.4.3 Salo:

Salon marubuci ko }an wasa shi ne dabarun da ya sarrafa wajen isar da sa}onsa a rubuce ko a magance. Wato ko dai harshen ya zamo mai sau}i wajen fahimta ga masu kallo ko karatu ko sauraro ko ya zamo mai tsauri. Kuma yaya wasan na }auke da adon harshe da ke nuna kwarewar }an wasa a harshen koko a'a. A nan ne wasan tashen macukule ya yi wa sauran fintinkau, domin lokacin da sauran wasannin tashe ke }auke da salo mai

sau}i cikin salon sarrafa harshen yau da kullum, shi wasan tashen macukule ya ginu ne akan salon kwiakwayo. Lokacin da sauran wasannin tashe ke da sassau}an salon isar da sa}o, tashen macukule na da salo mai kaushi musamman ga yara da matasa. Wannan ya sa za a iske sau tari masu sauraron tashen macukule sai sun nemi }arin bayanin wasu kalmomi da jumli. Misali:

“Waskinon waskinayo”

“waljibalu wa dabge”

Haka kuma a tashen macukule ne kurum ake amfani da salon ta’aziya da yabo da zambo da siyasa wajen isar da sa}o, musamman da yake jigonsa na ro}o ne ba bara ko neman sadaka ba, wanda ke bu}atan lallausan lafazi don neman biyan bu}ata.

A takaice, da yawa daga wasannin tashe suna }auke da salo mai sau}i wanda ya sa masu kallo ko sauraro ba sa bu}atan }arin bayani kan wasannin. Shi ko wasan tashen macukule ya na }auke da salon Karin harshenn zazzaganci (wanda duk lardin da aka aiwatar da shi sai ka ga zazzaganci tsalli-tsalli), ga }imbin kwaikwayon harshen gwarawa da yawan aron kalmomi (musamman daga larabci da turanci). Wannan ne ya sa wasan tashen macukule ya zama wasan tashe na musamman a tsakanin wasannin tashe.

4.4.4 Taurari:

Taurari a labari ko wasa, rubutacce ne ko na baka, na nufin mutanen da aka yi amfani da sunayensu (ba na hakika ba) a labarin ko wasan. Haka kuma, a kan nemi sanin shin ‘yan wasan sun taka rawar da ya dace da su ko a’ a baragada kurum suka yi.

Wasan tashen macukule na da taurari ko ‘yan wasa guda biyar zuwa bakwai. Ba kamar sauran wasannin tashe ba, tashen macukule na maza magidanta ne. Su sukan shirya su aiwatar, wannan ya sa Audu Kwamandan Gwari ya ce:

“Waka => Zan muku tashen Gwari

Amshi => Macukule

Waka => Yaro ba zai iya ba.”

Wannan ya nuna cewa in duk sauran wasannin tashe yara kan iya to ba dai na macukule ba.

Kuma baya ga wasan tashen macukule duk sauran wasannin tashe }ir}irarru ne domin kuwa har yau ba bu wani bincike da ya nuna ainihin wuri ko wani wanda ya fara aiwatar da su. Shi ko wasan tashen macukule, shi ka}ai ne cikinsu aka gani a matsayin }agaggen wasa musamman da yake wannan bincike ya gano cewa Muhammadu Indagi ne ya fara shi kuma a Zariya. Daga bisani }aya daga cikin yaransa, Alhaji Audu Kwamandan Gwari ya gada bayan barin shi Zariya zuwa Kano inda Allah Ya yi masa rasuwa. Taurarin wasan tashen macukule na ganin wasan a

matsayin nasu, ba kamar sauran taurarin sauran wasannin tashen ba. Ga dalili:

“Jagora => ‘Yan 419 sun shiga tashe
Yara => Sun saci sunan Kwamanda
Bayan sallah mu kai su }ara
Amshi => Macukule
Jagora => Ka ga na so in kai su }ara
Yara => Sarkin Zazzau ne ya hana ni.”

Wannan ya fayyace cewa wasan tashen macukule wasa ne }agagge. Haka kuma a wasan tashen macukule ne kurum ake baiwa ‘yan wasa ko taurari ‘yancin sa-in-sa da ‘yancin yi wa jagora }ari ko ragi a cikin zancensa. Misali a wasan tashen “tsoho da gemu” ko “sakanni in jiba” inda jagora kan ce:

“Jagora => tsoho da gemu
Amshi => ya tsufa, ku tallafe shi”.

Wannan shi ka}ai ‘yan amshin za su yi ta maimaitawa har sai an sallame su (an ba su sadaka), lokacin da jagoran ke ta sa wa}an yana rangaji irin na tsohon da }arfinsa ya }are.

Haka abin yake a wasan tashen “sakanni in jiba”:

“Jagora => sakan ni in jiba
Amshi => sai an ba ka
Jagora => abi na uba na
Amshi = Sai an ba ka”

Wannan amshi shi ne ‘yan wasan ke da ‘yancin maimaitawa kurum. Abin ba haka yake ba a wasan tashen macukule, inda ‘yan rakiya ke da ‘yancin }ari ko ragi da ma halin jayayya da jagoransu. Misali:-

“Jagora => Haba ina yan haya da mashin?
 Yara => mun ce su daina }aukan mata
 Ai ciki akwai halaka ne.
 Amshi => Macukule
 Jagora => Yaro saurayi matashi
 Yara => sai ya goya matan aure
 Jagora => shi ma kun san yana taka birki
 Yara => nonon mata ya dungure shi”

Akwai inda suka ce:

“Jagora => wata rana za mu sha zuma
 Yara => shi ko Audu a ba shi ma}aci.”

Wa}annan }iyoyin wa}ar tashen macukule sun nuna }arara irin ‘yancin da ‘yan wasan tashen macukule ke da shi ba kamar sauran ‘yan wasannin tashen ba. Haka kuma a wasan tashen macukule ne kurum kowa kan iya zama jagora. Wa}annan dalilai su suka sa wasan tashen macukule ya zan na musamman a tsakanin sauran wasannin tashe.

4.4.5 Kayan Wasa:

Kayan wasa, kamar yadda bayani ya gabata, su ne kayan }yale-}yale da na sarrafawa don canza kama ko ~ad da kama musamman kuma wa}anda suka dace da wasan.

Wasan tashen macukule ba kamar sauran ba, a kan fara tanajin kayan wasansa tun nesa da }ofa. Kayan wasan sun ha}a da; kan mushen jaki ko na sa ko na kare da tsohuwar keson tabarma da ‘yar tukunya da buta da

adda ko wu}a da sauransu. A yau kuma ana tanajin; ‘yar bebin roba da riguna bai }aya (wato anko) da ‘yar fitillan }wai da akayau da sauransu. Audu Kwamandan Gwari ya ce tasirin addinin musulunci da na halin zamantakewar su suka kawo dalilin sauyin kayan wasan.

A wasan tashen macukule ne kurum a ke da ke~a~~un kayan wasa kuma na musamman, ba kamar sauran ba, da a kan nema a shirya a nan take. Tafiya da zamani wajen sauyin kayan wasa, da tanajin kayan wasan tun nesa da }ofa shi ya sa wasan tashen macukule ya zama na musamman a tsakanin wasannin tashe.

A }arshe, kallo irin na }urulla da aka yi wa tashen macukule da sauran ‘yan uwansa ‘yan gida }aya, ya tabbatar da cewa wasan tashen macukule wasa ne na musamman a tsakanin wasannin tashe, ke~antar tashen macukule daga irin zubinsa da yanayin salonsa da sa}onsa da ma taurarinsa, ya zuwa ainihin kayan wasansa, tsakaninsa da sauran wasannin tashe, shi ya tabbatar masa da matsayi na musamman a tsakaninsa da sauran wasannin tashe.

4.5 Matsayin tashen Macukule a yau:

Wasan tashen macukule ya sami sauye-sauye masu dama kamar dai sauran al’amurran rayuwar }an’adam; wata}ila saboda abu ne mai rai; don haka dole ya tafi da zamani.

Alal misali, a yau jigon wasan tashen macukule ya bun}asa kuma ya fa]a]a fiye da jiya, a inda a yau jigonsa ya ha]a har da Nasuha da Ta'aziya da Siyasa da Yabo da Habaici da Zambo da uwa uba ro}o.

A ta}aice dai wannan wasan tashe (Macukule), wasan kwaikwayo ne na musamman da ake gudanarwa a }asar Zazzau a watan Azumi, kuma masu yin wasan a yau manya ne ba yara kawai ba, kamar yadda ya bayyana a cikinsa idan babban tauraron wasan ya ce:

- Wa}a - “Zan muku tashen Gwari
- Amshi - Macukule
- Wa}a - Yaro ba zai iya ba.

Dangane da taurarin wasan kuwa, kamar yadda (Umar, 1981) ya bayyana cewa samari hu]u ko biyar suke gabatar da shi, inda]ayansu kan yi shiga irin ta Gwari, wato ya sa ‘yar shara ta sa}i ya kuma]aura walki na fata, sannan sai ya sami farar }asa ya shafa a fuskarsa. Yakan kuma rataya tsohuwar tukunya }arama, ya kuma sami }warangwal]in wata dabba musamman ma wajen kan ya ri}e, sannan ya canza murya ta yi kama da ta Gwari, ya wuce gaba yana sa wa}a saura na amsawa.

Daga wannan bayani za a iya gane cewa wannan wasa cike yake da koyi na]abi’u da yanayin magana da sanya sutura irin ta Gwari kana kuma, wasan a wa}e yake tafiya da yin amshi ga su ‘yan amshin.

Da matasa ne suke da wannan tashe, suna bi lungu-lungu, kwararo-kwararo suna gabatarwa ana ba su sadaka, amma yau tashe ne da Audu Kwamandan Gwari ya ke gabatarwa da ‘yan }ungiyarsa, kuma ya ke kallonsa a matsayin nasa ne ba na wani ba kamar yadda ya ce:

Jagora - ‘Yan 419 sun shiga tashe

Yara - Sun saci sunan Kwamanda

Bayan sallah mu kai su }ara

Amshi - Macukule

Jagora - Ka ga na so in kai su }ara

Yara - Sarkin Zazzau ne ya hana mu

Har ila yau kuma, kafafen ya]a labarai kamar su Gidan Rediyon Tarayya na Kaduna da Radiyon Jihar Kaduna sun]auki tashe a bakin Audu Kwamandan Gwari suna sa shi loto-loto musamman idan an yi Azumi goma. Sannan kuma ana sayar da kaset-kaset]in a shagunan sayar da kaset.

Dangane da ~adda-kama wadda take wata siffa ce ta wasan kwaikwayo inda ‘yan wasa kan sauya kamanninsu ta asali. Shi ma wasan tashen macikule na da irin wannan yanayi inda a zamanin Alh. Mu’azu Indagi yana amfani da kayan wasa irin su kan mushen jiki da ‘yar tukunya da rigar keso daidai lokacin, su kuma matasa sukan yi amfani da }ahon sa, su shafa bula. Amma a lokacin farko-farko fara tashen Alh. Audu

Kwamandan Gwari yana amfani da hular keso da rigar keso da kan mushen jaki da ‘yar tukunya da shafa bula. Amma a yau, sai aka sami canji daga amfani da kan mushen jaki, da keson tabarma zuwa amfani da riguna bai]aya (anko) da ri}e ‘yar tsana a maimakon kan jaki da shafa bula. Wanda Audu ya ce an sami sauyin ne saboda zamani inda ya nuna cewa amfani da tufafin da ake yi da yana firgita yara sannan kuma kyamar da addini ke yi da ta~a mushe ko amfani da shi.

4.6 Najewa:

A wannan babi ne aka nuna }arara kyawawan salailai wajen aiwatar da tashen macukule. Haka kuma an }alailaice sa}onnin da wasan tashen macukule ke]auke da shi.

Haka kuma, babin ya nuna hujjojin da suka tabbatar da wasan tashen macukule a matsayin wasan tashe na musamman a tsakanin wasannin tashe. A }arshe babin ya fayyace ire-iren canje-canjen da aka samu tun daga tufafin wasa har ya zuwa salo da }aruwan sa}onnin da tashen macukule ke]auke da shi da }ahonin sa da kan mushen jaki da amfani da keson tabarma a matsayin riga da hula, sa~annin na yau, inda ake amfani da ‘yar tsana da sutura ta anko da ‘yar fitilla a madadin kayan wasan tashen macukule.

BABI NA BIYAR: KAMMALAWA

5.0 Shimfi]a:

Manufar wannan babi ne ya na]e bayanan da suka bayyana tun daga babi na]aya har ya zuwa babi na biyar. A wannan babi mai bincike zai na]e dukkan abin da ya wakana da kuma sakamakon da aikin ya iya ganowa kana ya bayar da shawarwari game da wannan tashe na macukule a]asar Zazzau da sauran wasannin tashe a]asar Hausa da]asa baki]aya.

5.1 Na]ewa:

A babi na farko binciken ya na]unshe da tushensa ne wato gabatarwa da iyakan bincike da hanyoyin bincike da hasashen bincike da hanyoyin gudanar da bincike da manufar binciken kansa, tare da nuna mahimmancin binciken, yayin da a]arshe babin ya ambaci matsalolin binciken. Haka kuma, ya bayyana abubuwa da dama game da hanyoyin gudanar da bincike, inda aka gabatar da babin a farko, sannan babin ya]arasa da bayanin littattafai da]asidu da mujallu da duk wani abin da aka duba ko aka saurara har ma da kallon yadda ake gudanar da wasan tashe. Babin ya yi bayanin ganawar da aka yi da wasu mutane a matsayin hanyar gudanar da bincike.

Babi na biyu ya waiwayi ayyukan da suka gabata ne, inda ya nuna manufar ayyukan da suka gabata a kan wasan tashen macukule tare da

nuna inda aka sha bamban da wannan binciken. An kuma nuna hujjojin da suka assassa wannan bincike. A wannan babi ne aka le}a rabe-raben wasannin kwaikwayo, da rabe-raben wasannin tashe da nufin gano gurbin da tashen macukule ya fa}a. Har ila yau, a wannan babi ne aka waiwayi batun dangantakar tashen da addini da nufin gano irin tasirin da addini ya yi a kan wasan tashen macukule.

Babi na uku, a nan ne aka nuna ma'ana da asalin tashen macikule tare da nuna dangantaka ko ala}ar dake tsakanin Hausawa da makwabtarsu irin su Dakarkari da Gwarawa. Babin ya tantance ma'anar dangantaka, da asalin dangantakar Hausawa da wa}ancan }abilu tare da fayyace yanayin zamantakewarsu. Har ila yau, babin ya fayyace yadda tashen macikule ya zama wasan kwaikwayo kuma na musamman a }asar zazzau. A wannan babi ne aka kwatanta tashen macikule da wasu kininsa da nufin nuna yadda tashen macikule ya yi musu fintinkau

Babi na hu}u, nan ne ainihin tushen aikin ya warware ma'ana da asalin wasan tashen macukule, ya bayyana dangantakarsa da Addinin Musulunci tare da fayyace tashen macukule a matsayin wasan kwaikwayo na musamman a }asar Zazzau. Babin ya nazarci tashen macukule ta fannin salo da jigo. Anan ne aka tantance wasan tashen macukule a matsayin wasan kwaikwayo na musamman tare da nuna dalilan da suka tabbatar da

wasan tashe a matsayin wasan tashe na musamman a tsakanin wasannin tashe. Daga bisani aka nuna matsayin wasan a yau. A takaice, babin ya warware nau'in tashen macukule daga littafin Wasannin tashe da kuma tashen macukule na Audu Kwamandan Gwari da aka juya daga kaset inda ana farko binciken ya gano ya yi nuni ne game da ala}ar da ke tsakanin Gwarawa da Hausawa da kuma wasu nau'o'in abinci na Gwari a cikin tashen. Amma a na biyun wasa ne da ya fi bayyana rayuwar Zage-zagi da abin da ya faru da rayuwarsu ta fuskoki daban-daban kamar siyasa, da addini, da zamantakewa kai har ma da harshensu wato karin Harshen Zazzaganci da dai abubuwa da dama kamar yadda babin ya zayyana.

Har ila yau, a nan ne aka tantance ta hanyar yin hira da wasu jama'a ainihin kalmar macukule da kuma yadda aka yi tashen macukule ya zama bazazzagin wasa. A wannan babi ne aka }alailace salailai da sa}onni da wasan tashen macukule ya }unsa, har ma da }o}arin da aka yi na kwatanta wasan tashen macukule da kininsa irin su kalankuwa da wasan gauta. Babi ya yi bitar wasan tashen macukule a da da yau inda aka nuna tasirin zamananci da karin harshen zazzaganci a cikinsa.

Babi na biyar ne ya naje aikin da ya gudana tun farko har }arshe wato ya kammala shi kana ya bayar da shawarwarin da suka dace.

5.2 Kammalawa:

Binciken ya yi nasarar gano tushe ko asalin wasan tashen macukule a }asar Hausa wanda duk wani aiki a baya bai fayyace ba.

Haka kuma binciken ya assasa gano yanayi da matsayin wasan tashen macukule a da da kuma yanzu, tun daga salon zubi da tsarin gudanarwa ya zuwa sa}onni da wasan ya }unsa.

Wannan aiki ya yi nasarar fayyace wasan tashen macukule ta hanyar yin sharhi kan wasan ta fannin salo da jigo wanda haka ya yi }aranci a cikin ayyukan da suka gabata.

Sakamakon binciken ya yi nasarar tabbatar da tasirin addinin Musulunci a kan wasan tashen macukule tun daga kan salon wasan da tufafin wasan har ya zuwa sa}onnin wasan.

Haka kuma, binciken ya yi nasarar tabbatar da tasirin zazzaganci da zamananci a cikin wasan tashen macukule.

Binciken da aka gudanar ya yi nuni da cewa wasan tashen macukule Bazazzagi ne mai asalin zazzaganci musamman in aka yi la'akari da ala}ar Gwarawa da Dakarkari da Hausawa wanda ya nuna cewa ko da anga wani tashen macukule a wasu sassa makamantan wa]annan to ya]uwa ya yi zuwa wurin.

Haka kuma, aikin ya yi nasarar tabbatar da wasan tashen macukule a matsayin wasan kwaikwayon Hausa na musamman idan aka yi la'akari da siffon wasan kwaikwayo wa]anda masana suka yarda da su. Idan aka dubi wasan kwaikwayon tashen macukule sai aga duk ya mallakesu.

Binciken da aka gudanar kan wasan tashen macukule, ya tabbatar da shi a matsayin wasan kwaikwayo na musamman a }asar Zazzau. Har wa yau, aikin ya yi nasaran tabbatar da wasan tashe a matsayin wasan tashe na musamman a tsakanin wasannin tashe . Kamar yadda binciken ya gudana, wasan tashen macukule shi ka]ai ne wasan tashen da bai da wasu ke~a~~un taurari na musamman da wa]anda ake wa tashe na musamman wanda wannan siffa ta sa~awa wasanni irin su: wasan gauta da wasan 'yar tsana ko wasan tashen share mata gida }al-}al ko tashen wasan ga maryama ga daudu ko tsoho da gemu, wa]anda wasanni ne ko dai na yara maza ko mata. Kuma ba ka ganin manya na yinsu, ba kamar wasan tashen macukule ba, wanda manya kurum ke yi, kuma shi sai da daddare, ba a faye yinsa da rana ba.

Masu gudanar da wasan tashe, sun }auke shi tamfar wata taska ce ta musamman ta garga]i, ta'aziyya, hannunka mai sanda ga jama'a ko gwamnati don jama'a sunfi sauraronshi saboda wasa ne na masu hankali.

5.3 Shawarwari:

Wasannin tashe, rukuni ne na wasannin kwaikwayon Hausa na gargajiya wa]anda har yanzu suke da bu}atar a yi nazari mai zurfin gaske a kansu, kasancewar suna }unshe da cikakken tsarin rayuwar Bahaushe ta fuskoki mabambanta. Bincike zai taimaka a iya gano asalinsa wannan tashe daga }asa kaza ya fito, har ya watsu zuwa }asar Hausa tare da hujjoji daga cikin tashen da kuma samun bayanai daga mutane daban-daban.

Wata shawarar kuma ita ce, ya kamata jami'o'inmu su tace ire-iren wa]annan tashen a kasa-kasai na Bidiyo da Talabijin da na Rediyo domin amfanin }alibai tare da hirarraki da mutanen gari game da tashe.

Har wa yau, ya kyautu da mahukuntan jami'o'i da kuma su malaman jami'a da su bai wa nazarin adabin baka kulawa ta musamman fiye ko daidai da rubutaccen adabi, domin ya rigayi rubutacce, kuma shi ne ya raini rubutaccen, har wa yau , rubutaccen yana aro daga gare shi.

A }arshe, idan zai yiwu, ya kamata a ce duk }aliban da suka kammala digiri a Hausa sai sun gabatar da wani wasan tashe musamman a lokacin da suke yin kwas }in, kana kuma su }aliban a rin}a tilasta su suna kawo a}alla wasan tashe }ai}ai daga garuruwansu kuma dole ya sa~a da na }an uwan karatunsa. Yin haka zai taimaka wajen raya wannan al'ada ga }aliban Hausa, kuma za su fi fahimtarsa domin su suka aiwatar da shi.

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RATAYE 1

Tashen Macukulen Audu kwamanda: Na 1

- Waka - Salamu alaikum yau ga bakonku na Gwari.
- Amshi - Macukule
- Waka - Shekara ta dawo
- Amshi - Macukule
- Waka - Ni ma dawo
- Amshi - Macukule
- Waka - Zan muku tashen Gwari
- Amshi - Macukule
- Waka - Yaro ba zai iya koya.
- Amshi - Macukule
- Waka - Ni ma da kyar na koya.
- Amshi - Macukule
- Waka - Da Naira biyar da kaza.
- Amshi - Macukule
- Waka - A can a kasarmu na Gwari.
- Amshi - Macukule
- Waka - Kan kare wa dadi
- Amshi - Macukule

- Waka - Kan jaki romo, ku ji tun ba wajen idon ba.
- Amshi - Macukule
- Waka - Kan kuda kubewa.
- Amshi - Macukule
- Waka - Majina kitse ne.
- Amshi - Macukule
- Waka - Kan wajaina-wajaina
- Amshi - Macukule
- Kullum wadubalu wa dabge
- Amshi - Macukule
- Waka - Mhm, mhm, mh dadi
- Amshi - Macukule
- Waka - Alhaji namu yana nan
- Amshi - Macukule
- Waka - Ba Alhajin tsiya ba.
- Amshi - Ya sha ruwa Lafiya lau
- Waka - Wani Alhaji na nan,
Bai sha ruwa lafiya ba.
- Amshi - Macukule

Haka zai ta yi sai an ba shi sadaka sai ya canza sabon salo.

- Waka - Allah ya saka, a ci saura da lafiya lau.
- Amshi - Macukule
- Waka - Kuma sai badi in mun dawo.
- Amshi - Macukule
- Waka - Azizu Mannanu, Allah mai yau da gobe.
- Amshi - Macukule

RATAYE NA 2

Tashen Audu kwamandan Gwari ,Jushi Zariya na 2

- Jagora: - Ni wallahi
- Karbi: - Wannan tamfar gidanmu ne ai x2
- Amshi: - Macukule
- Jagora: - Ni yi sallama na kara fa,
- Yara: - An ce Alhajin yana nan
- Amshi: - Macukule
- Jagora: - Shi abin duniya rabo ne x2
- Yara: - In dai ba ka samu ba ba rabo ba x2
- Jagora: - Malam rabo rawani ne x2
- Yara: - Kowa na shi na zuwa x2
- Jagora: - Malam wata ran za mu sha zuma x2
- Yara: - Alhaji Audu a ba ka madaci x2
- Jagora: - Sha' anin bana ban gane ba x2
- Yara: - Limami ya sato giraya x2
- Amshi: - Macukule
- Jagora: - Ni ba zan iya bankaura ba fa
- Yara: - Daurin kunshi a duwaiwai
- Jagora: - Ai kudin ya yi auki x2

- Yara: - Tun da mahako ya sai magani x2
- Jagora: - Wai waskinon waskinayo.
- Yara: - Bamaguje da koyon keke
- Jagora: - Malam gani yai gani x2
- Yara: - Mai anguwa da garwa.....
- Yara: - Haba mahassada sun ji kunya x2
- Jagora: - Sabo Bakin zuwo da Rimi kafin ya mutu sun sulhu.
Kowa ya san da hakan nan x2
- Macukule
- Amshi: - Macukule
- Jagora: - Yanzun ina mai tatsine? x2
- Yara: - Shi ya fito canjin addinin
Bai nasara ba an hallaka shi x2
- Amshi: - Macukule.
- Jagora: - Sai kuma sarakunan Musulunci x2
- Yara: - Yanzu suna ji suna gani sun bar mata suna kona gashi
sun yi shiru ba za su hana ba x2
- Amshi: - Macukule
- Jagora: - Haba ina ‘yan haya na mashin?
- Yara: - Mun ce su daina daukan mata

Ai ciki akwai hallaka ne

- Amshi: - Macukule
- Jagora: - Yaro saurayi matashi
- Yara: - Sai ya goya matar aure
- Jagora: - Shi ma kun san yana taka burki x2
- Yara: - Nonon mata ya dangware shi x2
- Jagora: - Malam kasan sabo ya samu fa
- Yara: - Sai dai Allah ya kiyaye
- Jagora: - Kasan ‘yan haya tura baro x2
- Yara: - Da su da ‘yan tura baro x2
- Ba su ba babban riga x2
- Jagora - Jama’ a hadari ya taso fa x2
- Yara - Allah ya yi walkiya
- Mun ga idon munafukai a fili x2
- Jagora - Kasan Landon da Amerikan nan x2
- Yara - Wa ‘yan nan Munafukai ne
- Neman bala’i suke yi x2
- Amshi - Macukule
- Jagora - Ina Balaraben Larabawa x2
- Yara - A duniya Sadam ya yi suna x2

- Jagora - Arna sun buga sun bar shi x2
- Yara - Dama ba za su iya ba x2
- Jagora - Alhaji ka ji arna da hauka x2
- Yara - Har rububin kwangila suke yi x2
- Amshi - Macukule
- Jagora - Wancan kwangilan gada x2
- Yara - Wancan kwangilan gidaje x2
- Amshi - Macukule x2
- Jagora - Malam Nasira sun cuce mu x2
- Yara - Se dai Allah ya kiyaye x2
- Amshi - Macukule
- Jagora - Kun ga zaman can ban gane ba fa x2
- Yara - Ga kura ga mai nama
Kai mi nama kar ka yi barci x2
- Amshi - Macukule
- Jagora - Ga saurayi ga badurwa x2
- Yara - Kuna gani yana rungume ta x2
- Amshi - Macukule
- Jagora - Na ce ya bari don Allah
- Yara - Ya bari har a daura aure

- Amshi - Macukule
- Jagora - Ka san an daura aure x2
- Yara - Komi naka naka ne ai x2
- Jagora - Malam kan tai ruwa rijiya
- Yara - In kuma ta kiya a bar ta salga
- Jagora - Na ce da wancan da wancan x2
- Yara - Ko sun sallarsu babu lada x2
- Amshi - Macukule
- Jagora - Yara dalilin mene? x2
- Yara - Tsuliyarsu da maikon kashi x2
- Amshi - Macukule
- Jagora - Ku duba cikin Risala x4
- Yara - Addinmu tsafta yake so x4
- Amshi - Macukule
- Jagora - Saura Allah ya ba da lada
- Yara - A ci saura da lafiya lau
- Jagora - Haba saura da lafiya lau
- Yara - Ku kwanta mu hankalinmu shari'ar musulunci na nan
- Babu gudu babu ja da baya x2
- Amshi - Macukule

- Jagora - ‘Yan 419 sun shiga tashe x2
- Yara - Sun saci sunan Kwamanda
Bayan sallah mu kai su kara x2
- Amshi - Macukule
- Jagora - Ka ga na so mu kaisu kara x2
- Yara - Sarkin Zazzau ne ya hana mu x2
- Amshi - Macukule
- Jagora - Mulkin Siyasa da dadi x2
- Yara - Idan zaman lafiya ake yi x2
- Amshi - Macukule
- Jagora - An ce a fada a cika x2
- Yara - Ai ga wani ya fada be cika ba x2
- Jagora - Malam ku duba hanyan Jushi x2
- Yara - Ramuka ne a gun da dama x2
- Jagora - Jushi ga wuta ga famfo x2
- Yara - Ai rashin hanya ya rage mu x2
- Amshi - Macukule
- Jagora - Mu na Allah ya bada lada x2
- Yara - Malamai sun tuna da Gwari x2
- Amshi - Macukule

- Jagora - Alhaji Tsoho yana kashe Naira
- Amshi - Ai wannan Miloniya ne x2
- Yara - Tsoho Abdullahi yana nan x2
- Amshi - Macukule
- Jagora - Shi ya kai ni Birnin Madina
- Yara - A duniya me za ya hana
- Jagora - Kun ga ya kai ni Birnin Madina
- Yara - A duniya me za ya hana ka
- Amshi - Macukule
- Jagora - Ya Allah
- Yara - Ya Allah mai dare da rana
- Amshi - Macukule
- Jagora - Allah kai mu Birnin Madina x2
- Yara - In mun je ya kashe mu gaba daya x2
- Amshi - Macukule
- Jagora - A'a sai dai ya kashe ni fa x2
- Yara - Mun yi sa'a da ka je ka dawo x2
- Amshi - Macukule
- Jagora - Ran Juma'a nai Arfa
- Jagora - Shi ma Allah ya bad a lada x2

- Yara - Dan Audun ya kula da Gwari x2
- Amshi - Macukule
- Jagora - Munje mu zagaya kwangila x2
- Amshi - Macukule
- Jagora - Alkali Abdulazizu x2
- Yara - Ko ya sha ruwa lafiya lau x2
- Amshi - Macukule
- Jagora - Ya same ni gida ya ba ni x2
- Yara - Mun bi shi gidan mun karba x2
- Jagora - Ya zo Jushi ya ba ni x2
- Yara - Mun bi shi gida mun karba x2
- Amshi - Macukule
- Jagora - To shi ma Allah ya bad a lada x2
- Yara - Alkali ya tuna da Gwari x2
- Amshi - Macukule
- Jagora - Hulera ina labari x2
- Yara - Labari sai alheri
- Umar gida ta kula da Gwari x2
- Amshi - Macukule
- Jagora - Salaha ina labari x2

- Yara - Labari sai alheri
- Salaha ta kula da Gwari x2
- Salaha kishiyan Hulera
- Jagora - Zainab ina labari
- Yara - Labari sai alheri
- Jagora/Yara- Ai Zainab ta kula da Gwari
- Amshi - Macukule
- Jagora - Masu gidan nan suna da dadi x2
- Yara - Duk ko'ina kabi ungo da sauri x2
- Jagora - Aisha ina labari?
- Yara - Labari sai alheri
- Aisha ta kula da Gwari
- Amarya ta kula da Gwari
- Jagora - Amaryan Lawal tana nan
- Ita ma Allah ya bada lada
- Ita ma Allah ya bada lada
- Yara - A ci saura da lafiya lau
- Na ce Allah ya ji kan mahaifa
- Jagora - Lallai 'ya'yansu suna nan x2
- Yara - Duk da wanda ban sani ba x2

- Jagora - Jamila ina labari?
- Yara - Labari sai alheri
- Yarinya ta kula da Gwari
- Amshi - Macukule
- Jagora - Malam Umar yana nan
- Yara - Zai wanye da lafiya lau
- Jagora - Malam Sule ga ni-ga-ka x2
- Yara - Ko ya sha ruwa lafiya lau x2
- Jagora - To bar da zaan hutawa
- Jagora - Malama Fatima namu tana nan x2
- Yara - Za ta wanye da lafiya lau x2
- Jagora - Na kira Mohammad yana nan
- Yara - Ai zaman Lakcara yake yi
- Jagora - To shi ma Allah ya bad a lada
- Yara - Ai Teacher ya kula da Gwari
- Jagora - Malam Al-Mustafa yana nan
- Yara - Ko ya sha ruwa lafiya lau
- Jagora - Ka ga Fada Gidan ban kashi x2
- Yara - To mara gaskiya ja da baya x2
- Amshi - Macukule

- Jagora - Lauje me wuyar kube x2
- Yara - To, jama'a ko da mai gwadama x2
- Amshi - Macukule
- Jagora - Malam Aminu yana nan
- Yara - Zai wanye...
- Jagora - Shi abin duniya rabo ne
- Yara - In dai ba ka samu ba ba rabo ba
- Jagora - Malam Wada mai taki
- Yara - Ko ya sha ruwa...
- Jagora - Shi ma Allah...
- Yara - A zai wanye...
- Jagora - Alkali Dalhatu
- Yara - Ko ya sha ruwa lafiya lau
- Jagora - Ko ya sha ruwa lafiya lau
- Jagora - To, Ya Allah
- Yara - Allah mai dare da rana
- Jagora - Alhaji Audu yana maka gaisuwa
An ce danku ya yi kaura
- Yara - Zai kwanta da lafiya lau
- Jagora - Alhaji Audu yana maka gaisuwa
Umar Sanda ya yi kaura

- Yara - Zai kwanta da lafiya lau
- Amshi - Macukule
- Jagora - Na ce Allah ji kansa amin
- Yara - Mu ma Allah ya ji kanmu amin
- Amshi - Macukule
- Jagora - Ina Musa yayan Gambo fa
- Yara - Za ta kwanta da lafiya lau
- Jagora - Alhaji Haruna na Danja
- Yara - Zai kwanta da lafiya lau
- Jagora - Baba Tsoho mai PRP
- Yara - Zai kwanta da lafiya lau
- Jagora - Zage-zagi mu dauki dangana x2
- Yara: - Madaki Shehu ya yi kaura
Zai kwanta da lafiya lau x2
- Jagora: - In na kira Muhamman Lawal
Zai kwanta da lafiya lau
- Jagora: - Samari Tudun Wada
- Yara: - Alhaji Audu yana muku gaisuwa
Dan bazariye ya yi kaura
Zai kwanta da lafiya lau

- Amshi: - Macukule
- Jagora: - Ina Dan Madamin Zazzau x2
- Yara: - Zai kwanta da lafiya lau x2
- Amshi: Macukule
- Jagora: Sai in ce Allah ji kansa amin
- Yara: - Mu ma Allah ya ji kammu amin
- Jagora: Shi ma dubu ya cika
Tun da maciji ya hallaka shi
- Amshi: - Macukule
- Jagora: - Haba musulmi maza da mata x2
- Yara: - Na duk duniya gaba daya
Alhaji Audu yana mana gaisuwa
Abubakar Gumi sa'iyar yi x2
- Amshi: - Macukule
- Jagora: - Na ce Alhaji kanshi amin
- Yara: - Mu ma Allah ji kanmu amin
- Jagora: - Alhaji Tsoho ina labara
- Yara: - Labari sai alheri
Dan Abdun ya kula da gwari
- Jagora: - Alhaji Tsoho muna maka gaisuwa

- Yara: - Hajiya Hadiza ta yi kaura
Za ta kwanta da lafiya lau
- Jagora: - Na ce Allah ji kanta amin
- Yara: - Mu ma Allah ji kanmu amin
- Jagora: - Amman wanda bai fada ba fa
- Yara: - Uban shi ya saci magi
Uwarshi ta yi gabas da tukunya
- Jagora: - Na ce da wancan da wadancab
- Yara: - Ko sun sallah babu lada
- Jagora: - Yara dalili mene?
- Yara: - Tsuliyansu da maikon kasha
- Amshi: - Macukule
- Jagora: - A duba cikin Risala
- Yara: - Addininmu tsafta yake so
- Jagora: - Shi ma malamin can na zaune
- Yara: - Ko ya sharuwa lafiya lau
- Jagora: - Na ga ya yi shiru yai jan gwam
- Yara: - A ya kwashi miyan salla ne ya rabke
- Jagora: - Kai dai Allah ya kiyaye
- Yara: - Wannan zamani na yanzu

- Jagora: - Emir of Sarkin Zazzau x2
- Yara: - Shehu Idrisu yana nan x2
- Jagora: - Ka ga na zo ka ba ni doki x3
- Yara: - Ran sallah mu hau mai ta tutsu x3
- Jagora: - Shi ma Allah ya ba da lada
- Yara: - Emir ya kula da gwari
- Jagora: - Shi abin duniya rabo ne
- Yara: - In dai ba ka samu ba ba rabo
- Amshi: - Macukule
- Jagora: - Malam Rabo rawani ne
- Yara: - Kowa nasa na zuwa
- Jagora: - Malam ga budurwa da gamu x2
- Yara: - Ta ce, ‘’gemu suna ne’’ x2
- Jagora: - Kaji tashe filla – filla
- Yara: - Wanne ne Audu bai sani ba
- Jagora: - Lallai imamun yana nan
- Yara: - Mai allon kasha da na karfe
Zai wanye da lafiya lau
- Jagora: - Malam Musa turakan yasin
- Yara: - Ko ya sha ruwa lafiya lau

Jagora: - Musa Birkila yana nan

Yara: - Zai wanye da lafiya lau

Amshi: - Macukule

Jagora: - Masu kudi ku se jannarato x2

Yara: - Bana NEPA ta lalace x2

Jagora: - Musa tunani suna gani

Yara: - Dauke wuta ne dare da rana

Amshi: - Macukule

Jagora: - Malam dalilin ken an

Yara: - Muka samu babban fitilla
Ko sun dauke babu ruwana

Amshi: - Makucule

Jagora: - Don Allah mu koma Jushi

Yara: - Can ne helkwatan matasa

Jagora: - Yara mu je ku ga noman rani

Yara: - Wanne ne Audu bai iya ba

Jagora/Yara: Tumatir yana da 'ya'ya

Jagora/Yara: Alayyahu yana da ganyuyuwa

Jagora/Yara: Ashe latas na da fadi

Jagora/Yara:- Garin kabeji da nauyi

Jagora/Yara:- Shinkafa yana nan

Yara: - Ko ya sha ruwa lafiya lau
Mai karas

Jagora: - Mu zagaya anguwar kanawa

Yara: - Wanne ne Audu bai sani ba

Jagora: - Sai Dan Yaro mai kubewa

Yara: - Ko ya sha ruwa lafiya lau

Jagora: - Malam Habu ina labara

Yara: - Labari sai alheri
Habu ya tuna da gwari

Jagora: - Anguwan Jaba kan na sauka

Yara: - Duk ban wanda ban sani ba

Jagora: - Malam Ado ina labara

Yara: - Ado ya tuna da gwari

Jagora: - Anguwan Jaba kan na sauka

Yara: - Duk ba wanda ban sani ba

Jagora: - Mu zagaya mu koma Low-cost

Yara: - Can ba wanda ban sani ba

Jagora: - Hajiya ina labara

Yara: - Labari sai alheri

- Hajiya ta tuna da gwari
- Jagora: - Dan Nijeriya matashi
- Yara: - In dai ana zanga-zanga
- Don Allah a bar kone-kone
- Jagora: - Haba mahassada kun ji kunya
- Yara: - Sabo bakin zuwo Rimi
- Jagora: - Kafin su wuce sun shirya
- Yara: - Kowa ya san da hakan nan
- Jagora: - Kun ga laifi security ne
- Yara: - Ai kowa na shi yake rufewa
- Jagora: - Kai dai Allah ya kiyaye
- Yara: - Wannan zamani na yanzu
- Jagora: - Malam jiya na yi bara kun amsa
- Yara: - Muryan Audu bai dishe ba
- Jagora: - Malam ka ji tashe dalla-dalla
- Yara: - Sai Haj Audu kwamandan gwari
- Jagora: - Mu yi wasa da dariya
- Yara: - Ai wasa da fada ba ma so
- Jagora: - Ai ka san da fada nake yi
- Yara: - Da yanzun Audu ba hakora

- Jagora: - Yara wane ne wancan? X2
- Yara: - An ce mana mai gadi ne x2
- Jagora: - Ga wu}a ga takobi x2
- Yara: - Ga }aton sanda a hannu x2
- Jagora: - Na ga yana zazzare idanu
- Yara: - Ido Kaman dogarin Nupawa
- Jagora: - Zuciya kwan fitilla
- Jagora: - Ka san Zariya zauren ilimi x2
- Amshi: - Ko da me ka zo an fika
- Amma ban da satan mutane x2
- Amshi: - Macukule
- Jagora: - Mu ma Allah ya bad a lada
- Yara: - Zage-zagi sun tuna da gwari
- Jagora: - Banga-banga hulan kwano
- Yara: - In ka fito ana yaki ne
- Jagora: - Na kira malam dan malam
- Yara: - Zai wanya da lafiya lau
- Jagora: - Kun kira malam dan malam
- Yara: - Amma bai yi halin malam ba
- Jagora: - Yara dalilin mene?

- Jagora: - Malam Ido Dogon Bauchi x2
- Yara: - Zai wanya da lafiya lau x4
- Jagora: - Malam ga yaro yai gemu
- Yara: - Gemun nan bai dace ba
- Jagora: - Yara dalilin mene?
- Yara: - Mun gan shi yana daga kwalba
- Jagora: - Kwalban coca-cola ne
- Yara: - A'a kwalban Gulda ne
- Jagora: - Allah ya shirye shi amin
- Yara: - Cewan Audu kwamandan gwari
- Amshi: - Macukule
- Jagora: - Alkali Abdul-azizu
- Yara: - Ko ya sha ruwa lafiya lau
- Jagora: - Ka san shi ne mai jaurewa
- Yara: - Kuma shi ne mai kwancewa
- Amshi: - Macukule

