TASIRIN MAWAKAN BAKA WAJEN HABAKA AL-ADUN HAUSA

GABATARWAR

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A TARON AL-ADUN HAUSAWA NA DUNIYA NA KASAR BURKINA FASO, TARE DA HADIN GWIWAR KUNGIYAR MAKARANTA TA BURKINA FASO DA KUMA MA'AIKATAR AJIYAR KAYAN TARIHI TA KASAR BURKINA FASO

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1.0 **KASAR HAUSA**

Kasar Hausa kamar yadda tarihinta ya zo a litattafai da dama, suna alakantata da mazaunin Hausawa na farko kafin su watsu zuwa sassa daban-daban na duniya. Mu'azu (1993:1) ya bayyana ainihin kasar Hausa ta asali da" tana Afirka ta yamma ne, a farfajiyar da ke tsakanin hamadar sahara da kuma dazuzzukan da suka doshi gawar tekun atlantika, watau daga kudu.Kuma ana kiran kasar da sunan Sudan ta yamma,watau tafkin Chadi da kuma gwiwar kogin Kwara a can yamma."

A wani kaulin kuwa Dokaji (1978) ya bayyana kasar Hausa da kasa ce da ta dade da wanzuwa a yammacin afirka wadda kuma ba a

iya hakikance lokacin fara wanzuwarta. A cewar wasu masana, kasar Hausa ita ce yankin nan na kasar Sudan wanda ke wajen tsakiya-tsakiya. Daga gabas da ita akwai kasar Borno, daga yamma kasar Dahomey (wacce yanzu ake kira jamhuriyar Benin), daga arewa hamadar sahara, daga kudu kuma kasashen da ake kira "Middle belt"

Alhasan (1982) Ya ce asalin kasar Hausa ya faro ne daga kauyukan Lalle da Asodu da ke arewa maso gabas da Agadas can cikin kasar Nijar. Daga can Gobirawa suka taso kadan-kadan suka taru a muhallinsu na yanzu da ke cikin arewacin Nijeriya.

1.1 Hausawa

Hausawa sune kabilun da suka taru waje guda, a kasar Hausa, suke gudanar da al'amuransu da harshensu da al'adunsu da zamantakewarsu duk ta Hausawa, sannan ba su da wani yare face Hausa.

Aminu (2014:5) Ya bayyana al'ummar Hausawa da dadaddiyar al'umma ce wadda ta sha gwagwarmaya da wasu baqin al'ummani musamman na Larabawa da Turawa. Mutane ne da ke zaune a kasar Hausa, suka sami kansu a wannan yankin zamani mai tsaho da ya gabata, kuma suna gudanar da Rayuwarsu mani'imanciya ta hanyar inganta da kyautata al'ada da dabi'unsu na yau da kullum ."

Hausawa, Wikipedia, sun bayyana Al'ummar Hausa dai al'umma ce da ke zaune a arewa maso yammacin tarayyar Nijeriya da kudu maso yammacin jamhuriyar Nijar. Al'umma ce mai dimbin yawa sun

bazu a cikin kasahen Afrika da kasashen Larabawa kuma a al'adance masu matukar hazaka ne akalla akwai sama da mutane miliyan hamsin wanda harshen Hausa shi ne asalin yarensu."

1.2 Ma'anar Al'ada

Masana da dama sun bayyana ma'anar al'ada da ra'ayoyinsu game da Kalmar. Aminu (2014:4) ya nuna masana bakinsu ya zamo guda kan ma'anar al'ada inda duk sun yarda al'ada ta kunshi abubuwan rayuwa na shakatawa, kamar wakokin baka da raye-raye da wasanni. A kwai malaman da suka kebanta al'ada bisa tsarin rayuwa na wasu jama'a a cikin al'umma. Na uku akwai masu kallon al'ada a matsayin halin rayuwar jama'a iri daya, kamar sutura ,tunani dabi'u, addini, halaye da tsarin tafiyar da bukukuwa da sana'a. Na hudu akwai ma'ana da ta hada bayyanannu da boyayyin tsarin gudanar da rayuwar al'umma, da yadda ake sadar da su."

Dangambo (1984:38) ya bayyana al'ada da cewa "ita ce a bar saba yi yau da gobe…akwai al'adu masu kyau da marassa kyau."Shi kuwa Bunza cewa ya yi" Al'ada tana nufin dukkanin rayuwar dan'adam tun daga haihuwarsa har zuwa kabarinsa. A ko'ina mutum ya samu kansa, duk wata dabi'a da ya tashi da ita tun farkon rayuwa, ya tarar a wurin da ya rayu, ko yake rayuwa, itace al'adarsa da za a yi masa hukunci a kai."

Al'ada dai ita ce duk abinda mutane da suke zaune waje guda suka yarda da shi suke gabatar da shi wajen sha'anin rayuwarsu da mu'amalarsu tun daga haihuwa har zuwa

mutuwa. Abu uku sune aka daura al'ada kansu, wato aure, haihuwa da mutuwa, wadannan su ke kara fito da al'ada a fahimce ta.

1.2.1Al'adun Hausawa da Muhimmancinsu

Hausawa mutane ne masu tsantsar riko da al'adunsu kuma suna alfahari da su. Al'adun Hausawa da dabi'unsu masu kyau ne kwarai wannan ta sa ko da addinin muslinci da ya zo kasar Hausa, da yawa ya bar su sun ci gaba da aiwatar da su.

Duk inda Bahaushe ya sami kansa zai yi wahala ya watsar da al'adunsa, don al'adunsa sun yi matukar tasiri cikin rayuwarsa.Al'adun Hausawa al'adune masu kyau domin al'adu ne da ke nuna tarbiyya da tsafta da zumunci da kara da kunya da kawaici da girmamawa da taimakon juna.

Al'adun Hausawa ya kunshi tsarin rayuwarsu na yau da kullum, shi ke yi musu matashiya kan rayuwarsu ta yau da kullum. Da wuya ka raba Hausawa da al' adunsu don kuwa sun zama tamkar jini da tsoka. Hausawa suna alfahari da al'adunsu kuma suna raya su saboda kada su mutu watarana. Nazarin al'ada da ake yi a duniya ya taimaka kwarai wajen adana al'adun Hausawa kuma yana nuna muhimmancinsu. Al'ada ita ke jagoranci ga bakukuwa, zumunci, sadarwa, tarbiyya tunani da zamantakewa a tsakanin jama'a."

Hausawa tun farko mutane ne da suke tashi da taimako da son juna da ladabi da biyayya da tsare gaskiya da riqon

amana da aikata da'a da tsare hakkin shugabanci da makwabtaka da sadar da zumunci da tausayi da sanin ya kamata da sauran ayyukan alheri iri daban-daban. Mutane ne masu matukar karamci da saurin amincewa da mutane, wato baki.

Aminu (2014:9) yace "Kowacce al'umma na alfahari da al'adunta domin sune tushen samar da ci gaba. Misali idan muka dauki al'ummar Hausawa, al'ada ce kan yi jagora wajen fahimtar juna (sutura, Magana da dabi'u) kafa dokoki da ka'idoji a cikin al'umma.

Saboda bayyana irin wadannan al'adu na Malam Bahaushe, shahararen mawakin Baka na Hausa, Marigayi Alh. (Dr.) Adamu Danmaraya Jos, ya ratabbo muhimmancin rike su kamar yadda za'a gani a cikin baitukan da ke kasa:-

'Yan uwa mu so junanmu,
Dukanmu 'yan uwan juna ne,
Al'amarinmu ba bambanci,
Ubangiji ya k'ara zumunci.

Haba 'yan uwa bak'ak'en fata!

Za ni ba ku bayani,
'Dan kad'an d'an kuma,
Kamam mutum da al'adun shi,
To sun kama da halayen shi,
Kamam mutum da halayen shi,
To, sun kama da al'adun shi.

'Yan uwa bak'ak'en fata,
Za ni ba ku bayani,
Mu so gida dad'a kun ji,
Kowa ya bar gida nai Malam,
Na tabbata gida ya bar shi.

Guntum burodi guntun bota,
Za ni ba ku bayanin,
Guntum burodi guntum bota,
Da 'yar wuk'a ta faranti,
Har ma da cokali mai yatsu,

Ba su taimako a gare ni,
Sai in wanke goma, in sa biyar kwa a k'warya,
In d'ebi duniyar al'ada,
Shi ne abin da ni nai gado.

Ama na tuna akwai wasu 'ya'ya,
Abin mamaki,
Idan ka ce, sannunku,
Sai ka ji sun ce,
Ai no de hiya Hausa.

Idan ka ce, sannunku,
Sai ka ji sun ce,
Ai no de hiya Hausa.

Abin mamaki, na tuna akwai wasu 'ya'ya,
Idan ka ce tule,-
Siedadani adikwae,
Sai ka ji sun ce,
Ai no de hiya Yaruba.

Abin mamaki, na tuna akwai wasu 'ya'ya,
In ka ce, Kehdu adumma, kyechi khouno,
Ka ga sai ka ji sun ce,
Ai no de hiya Igbo.

Abin da su suka d'auka,
Harshen Nasara shi ya fi nasu.

Ka ga har sun manta,
Tun suna kwa k'anana,-
Da harshen gida suke yin tad'i.

Domin naka shi ne naka,
'Dan uwa idan ka gane,
Kayan aro abin banza ne,
In mai abin ya karb'i abinsa,
To dole za ka komo naka.

Kayan aro mu bad daka tashi.

Kam mu yarda da wannan,
Kayan aro abin shirme ne.

Domin naka shi ne naka,
Guntun gatarinka in ka gane,
Ya fi sari ka ba ni,
Abin mamaaaki abin ta'ajibi,
'Yan uwa idan kun duba.

Ama na tuna akwai wasu 'ya'ya,
In za a ba su abinci,
A d'auki cokali mai yatsu,
A ba su hannun haggu,
A d'au wuk'a kai Malam,
A ba su hannun dama,
Se si yanki abincin,
Da hannun dama,
Kuma su soki abincin,
Da hannun haggu,
Ka ga has su kai bakinsu,
Ni 'Dammaraya mai muku wak'a,
Kun ga ba haka nan nake ba,
Tun ina k'aramina, in aka ba ni abinci,
In na sanya hannun haggu,
To gyatuma takan doke ni,
Takan ce "ubanka bai gada ba."

'Yan uwa mu so al'ada,
'Yan uwa bak'ak'en fata,
Mu so al'ada, kowa ya bar gida tai Malam,
Na tabbata gida ya bar shi.

Don haka nan ni 'Dammaraya mai muku wak'a,
Sam! Ba ni jin turanci,

Mai ingilish ya tarkaci wan we.

'Kasa-k'asa na zaga,
Gari-gari na zaga,
Gami da sashi-sashi,
'Dammaraya Duy ya zaga,
Ina k'asashen turai,
Paris Amirka dun na zaga,
Has siraybiya Ailand,
Dud 'Dammaraya shin ya zaga,
Jara da birnin Paris,
Yo Dammaraya ai ya zaga,
Abin mamaki, bam barin gida tai Malam,-
Sam, ba ni yin turanci,
Mai ingilish ya tarkaci wan we.
Tunda naka shi ne naka.

Kayan aro abin shirme ne,
In me abin ya karb'i abinsa,
To dole ne sai komo naka.

Tum muna fa k'anana,
Da harshen gida muke yin tad'i.

Abin mamaki, muna da aikin gayya,

Gargajiyad za tai muku tsada.

Haba 'yan uwa bak'ak'en fata,
Mu so al'ada sannan muna da rigah Hausa,
Muna da sak'a na fari,
'Yan uwa mu so al'ada,
Muna da garman noma,
Babban abin ma...
Ko wane b'angare kai Malam,
Sharad'i a wannan sashin,
Mun riga mun dace,
Mun riga mun gane,
'Yan uwa mu so al'ada,
Kayan aro abin shirme ne,
In me abin i karb'i abin sa,
To dole sai mu dawo namu.

Kayan aro mu bad daka tashi.

Kam mu yadda da wannan,
Kayan aro abin shirme ne.

Domin naka shi ne naka,
Guntun gatarinka in ka gane,
Ya fi sari ka ba ni,

Abin mamaaaki abin ta'ajibi,
'Yan uwa idan kun duba.

Ama na tuna akwai wasu 'ya'ya,
In za a ba su abinci,
A d'auki cokali mai yatsu,
A ba su hannun haggu,
A d'au wuk'a kai Malam, a ba su hannun dama,
Se su yanki abincin, da hannun dama,
Kuma su soki abincin, da hannun haggu,
Ka ga has su kai bakinsu,
Ni Dammaraya mai muki wak'a,
Kun ga ba Haka nan nake ba,
Tun ina k'aramina,
In aka ba ni abinci middin na sanya hannun haggu,
To gyatuma takan doke ni,
Takan ce, "ubanka bai gada ba."
Umhum.

'Yan uwa mu so al'ada,
'Yan uwa bak'ak'en fata,
Mu so al'ada, kowa ya bar gida kai Malam,
Na tabbata gida ya bar shi.

Don haka nan ni Dammaraya mai muku wak'a,-

Sam, ba ni jin turanci,
Mai ingilish ya tarkaci wan we.

'Kasa-k'asa na zaga,
Gari-gari na zaga,
Gami da sashi-sashi,
'Dammaraya duy ya zaga,
Ina k'asashen turai,
Paris Emirka dun na zaga,
Has Siraybiya Ailan dud 'Dammaraya shin ya zaga,
Jara da birnin Paris, yo 'Dammaraya ai ya zaga.

2.0 Ma’anar Waka

Waka tsararren zance ne mai dauke da azanci da hikima cikin tsari da sautin murya mai zaki da jan hankali don isar da wani sako na musamman ko nishadantarwa.

Gidan Dabino (2004:1) ya ce waka tsararriyar Magana ce cikin hikima da basira kuma ta bambanta da zance na yau da kullum.

2.1 **Wakar Baka ta Gargajiya**

Wakar baka ta gargajiya itace dadaddiyar waka da Hausawa ke yi tun kafin zuwan Larabawa da Turawa waka ce ta fil azal wadda Bahaushe ya gada tun iyaye da kakanni.

Sa'id (1982:238) yace wakar baka ita ce ake rerawa don jin dadi a ajiye ta aka, a kuma yada ta a ka"

Umma (2005:1000) kuwa ta bayyana wakar baka da itace wadda ake yin ta a ka, ake aiwatar da ita da ka ta hanyar rerawa ba karantawa ba.

A kasar Hausa mawaki yana da matsayi babba kamar yadda yake a sauran al'umma, yana da tasiri a duk al'amuransu na rayuwa. Ana amfani da fasahar mawaka a abubuwa da dama ko dai don fadakarwa ko ilmantarwa ko wayar da ko wajen tarbiyya ko raya al'adu da raya harshe da sauran abubuwa da ya shafi dukkan rayuwa.

3.0 Wakar Baka ta Gargajiya a Fagen Raya Al'adu

Mawakan baka na gargajiya wata kafa ce ta yada al'adun Hausawa da adana su. Mawakan baka sun bayar da gudummawa wajen raya al'adu a fannoni daban-daban.

Misali, Alh. Musa Dankwairo Maradun a cikin wakarsa ta tunatarwa ga al-ummar Hausa da kada su manta da al-adunsu na gargajiya yana cewa:

Amshi: Mu bi al'adunmu na gargajiya,

Kar mu sake mu mance.

Jagora: An ce a bari anki bari.

Amshi: Ka ji bata aiki.

Jagora: An ce a yi an ce ba a yi

Amshi: Ka ji bata aiki.

Jagora: Tsaron gaskiya ya fi tsaron karya.

Amshi: Shi af farika.

Jagora: Al’adu Ba karya ne ba.

Ku duba tun ga manoma,

Gona sukan shigewa,

Suna ta bidan abinci,

Amshi: Mu bi al’adun mu na gargajiya,

Kar mu sake mu mance.

Jagora: Ku duba tun ga mamaka.

Kullum muna ta waka,

Muna ta bidar abinci,

Domin haka munka iske.

Amshi: Mu bi al’adunmu na gargajiya,

Kar mu sake mu mance.

Jagora: Kyawon dan Arewa babbar riga,

Ga rawani da taggo,

Ko ran salla ko ran suna,

Ko ran Juma’a ya dauka.

Amshi: Mu bi al’adunmu na gargajiya,

Kar mu sake mu mance.

Jagora: Ku ko matan Arewa,

Kwairo na gargadinku,

Ibada munka gada,

Ku sa sutura isassa,

Ku bar sa siket da yak kanti

Kuna biyar rariya – rariya,

Abin gay a ba da kunya.

Amshi: Mu bi al'adunmu na gargajiya,

Kar mu sake mu mance.

Jagora: 'Yan Arewa da an nan,

Wadanda ad diyan Musulmi,

Kwairo na gargadinku,

Ku zan azumi da sallah,

Ku zan kono da zakka,

Ku zan azumi da sallah.

Amshi: Mu bi al'adunmu na gargajiya,

Kar mu sake mu mance.

Jagora: Masu gari ina horonku,

Ko da kana da mota,

Ka sai dokinka ka daure,

Wurin mota daban ne,

Kuma wurin doki daban ne

In ka tashi hawan doki,

Ka hau ka je kilisa,

Ka dawa gida ka daure.

In ka tashi hawan mota,

Ka hau motarka ka sheka.

Amshi: Mu bi al'adunmu na gargajiya,

Kar mu sake mu mance.

3.1 **Masarauta**

Kalmomi da ake amfani da su a masarauta wanda ba kowa ke iya samun suba sai wadanda ke da alaka da masarauta ko fada wadannan kalmomi zamani bai yi tasiri a kansu ba. A tsarin sarautar gargajiya, Sarki shugaba ne na addini da karfin iko wanda talakawa ke matukar mutuntawa kuma suke yi wa biyayya.

3.2 **Zaben Sarki**

A tsarin Sarautar gargajiya ta Bahaushe, akan zabi Sarki daga cikin tsatson wadanda suka kirkiri Gari ko Kasa ne, musamman 'yaya Maza. Akwai majalisa wadda ked a alhakin zaben Sarki idan wanda

ke sama yayi wafati ko kuma aka cireshi saboda wasu dalilai. Wannan Majalisa ta kunshi muhimman mutane da ked a alakar Sarautar gargajiya a Gari, ko a Kasa, sai dai basu da alakar zama Sarkin Gari ko kasar da suke wannan aiki.

Misali, Waziri da Magajin Gari da Magajin Rafi da Galadima da Ardon Shuni da Baraden Wammako, zuna daga cikin 'Yan Majalisar dake zaben sabon Sarkin Musulmi a Sakkwato.

3.4 Rangadi

Sarakunan Kasara Hausa a matsayinsu na Jagororin al-ummarsu suna da tsarin ziyara da suke amfani da ita wajen saduwa da jama'arsu, wannan shine ake kira Rangadi. A lokacin wannan ziyara, Basarake na shirya jaddawali ne tayaddi a cikin lokacin day a

kebe domin gudanar da wannan aiki zaya samu dammar keyawa dukan yankunnan dake cikin Masarautar sa. Wannan yana bashi dammar duba halin rayuwar da jama'arsa suke ciki da kuma muhimman ayyukka ko shiraruwa na cigaban kasa da al-umma a fadin Masarautar.

Jagora: Amadu ya hawo
Zaya ciyar Talakawanai
Ya ga halinsu
Da aikin da zamani yakkawo
Ba halin ay wargi

Amshi: Tunda sun kaga Jigon Jama'a bai zauna ba

Amshi: Na Bello Yanke Maraya
Amadu Mai Bantsoro
Tunda yag gwada hali
Hausa ana Shakka tai
(Aliyu Dandawo Shuni, Wakar Sarkin Gobir Na Isa, Ahmadu na Daya).

3.2 SANA'O'I

Bahaushe tun farko ba rago ba ne, bai kuma yarda da zama waje guda ba. Mutum ne da yake da hikima da kuma yin sana'oin

dogaro da kai, saboda haka yake yin fatauci daga wannan gari zuwa wani garin, har ma wasu kasashen.

Hausawa na ganin sana'a amatsayin wata hanya ta sarrafa albarkatun kasa da sauran ni'imomin da Allah ya yi wa dan'adam, kamar kamfanin gona da dabbobi da tsirrai da albarkatun da ke a karkashin kasa ya Allah dutse ko cikin ruwa domin samun abin masarufi.

3.3 **Fatauci**

Fatauci shine safarar kaya na Kasuwanci daga wannan waje zuwa wnai wajen, ko daga wani gari zuwa wani garin, ko daga wata Kasa zuwa wata Kasar da zummar cinikayya tsakanin al-umma. Hausawa sun dade suna irin wannan hulda da sassa daban-daban na duniya domin bunkasa tattalin arzikinsu.

Irin wannan huldar cei ta zama Sanadiyar Kasancewar al-ummar Hausa a wasu kasashe na Afrika irinsu Burkina Faso da Saliyoda sauransu.

Jagora: Mu kama sana'a Yan Najeriya

Zaman Banza ba namu ne ba.

Amshi: Mu kama sana'a Yan Najeriya

Zaman Banza ba namu ne ba.

(Abdu Karen Gusau, a cikin Wakara sat a Mu kama sana'a 'Yan Najeriya)

3.2.1 **Noma**

Sana'ar noma ita ce babbar sana'ar Hausawa saboda ingancin noma Hausawa ke yi wa sana'ar noma kirari da cewa na duke tsohon ciniki, kowa ya zo duniya kai ya tarar. Kasar Hausa kasar nomace

saboda muhimmancinta har sarki ake yi mata. Noma tun farkon zamantakewar dan'adam a wannan duniya ya kasance farkon sana'ar dan'adam, ya kasance abin baiwa fifiko ga kowacce irin kabila ko zamantakewa ta mutane. (Hoton Manoma a Gona).

Marigayi Alh. (Dr.) Mamman Shata Katsina ya jayo hankalin Yan Arewa (wadanda akasarinsu Hausawa ne) dasu rike sana'ar noma saboda shine aikin 'Yan Arewa.

Amshi: Noma aikin 'yan Arewa.

Jagora: Saye da sayarwa, 'yan kasuwanci,

Nom ace ab babbas sana'a,

Ku, shi noma ginshiki, ne,

Shi ne gadon dan Arewa.

Amshi: Noma aikin 'yan Arewa.

Jagora: Manyanmu kowa noma yake yi,

Bare mu kanana, mu koma mu duka,

Babbar sana'ar mutanen Arewa.

Amshi: Noma aikin 'yan Arewa.

Jagora: Duka da sawu, da duka da hannu,

Sara da adda da dukan takobi,

Wannan ai ba yaki ba ne ba.

Yoki a zucci shi ne yaki,

Ku darje kowa ya dau sana’a,

In ba sana’a ta hannu zuwa ka,

Koma gona ka zam kama aikinka,

Noma aikin ‘yan Arewa.

Amshi: Noma aikin ‘yan Arewa.

Jagora: Ku duba ga shata, Mamman na Yalwa,

In ya yi yawonsa, yai wake-wake,

Na zaga dud duniya na yi waka,

Na komo gidana na zauna na huta,

An ce da kai damina ce ta fadi,

Gonata za ai in koma noma,

In maimai kan in kama huda,

In na gama amfani na tara,

Nak kai gidana na kimtsa na boye,

Kan nan in fice in dau wake-wake,

Noma gadon ‘yan Arewa.

Amshi: Noma gadon ‘yan Arewa.

Jagora: Kakanninmu zuwa kan iyaye,

Yayyanemu mun zo ga mu had da kanne,

‘Ya’yanmu had dai zuwa can ga jika,

Bayi, barori, ku tara mutane,

Kui gargadi kansu dukkan su dauka,

Noma yaki ne na yanzun.

Amshi: Noma aikin ‘yan Arewa.

Jagora: Kowa ka gani yana zaga yawo,

Yau hau Honda ko ko a keke,

Ko ko a doki yana zame-zame,

Ko ko a mota yana buda titi,

Kome ka gani mutum dai yana yi,

Sai ya hada kai nai gun manomi,

Don noman ginshiki ne.

3.2.2 **KIRA**

Sana’ar kira sana’a ce da ta jibanci sarrafa tama zuwa karfe, daga nan kuma a samar da abubuwan tallafawa rayuwar bil’adama musamman Bahaushe. Haka kuma sana’a ce da ta ke haifar da gudanar da wasu sana’aoi na zamantakewar Bahaushe na yau da kullum. Daga cikin ire-iren kayayyakin da makera suke kerawa akwai kayan kare kai na yaki, da na jima, da na noma kamar fartanya, da wukake da gatari na mahauta. Don haka kira itace take samar da kayayyakin da ake amfani da su wajen yin sana’oi da dama, kamar noma, aski da wanzanci da sauransu.

J/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Alhaji Na'ango ya rik'a,

'Y/Amshi; Cafiya: Mai tsoro fakewa yakai.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Zaki mai k'ashi guda,

'Y/Amshi; Cafiya: Kogi canye mai gardama.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Ya Allah jikan Ango,
Kuma Allah ji kan Jibirin,
Sarkin mak'era na da,

'Y/Amshi; Cafiya: To shi ko na yanzu,
Allah ya yi mai rabo mai yawa.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Sana'a da arziki taka dad'i mijin Ladi,

'Y/Amshi; Cafiya: Ga wani ya yi k'ere-k'ere,
Har ya buge hannuwa,
Har yanzu ba ko kwabo. (×2)

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: an nad'a sarkin mak'era wai su wasan wuta su kai,

'Y/Amshi; Cafiya: Ai ka san wuta tasu ta,
Amma hwa nan duniya.(×2)

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Mu dai ga tamburanmu nan,

'Y/Amshi; Cafiya: ...

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Yadda k'uda ka zabura yai tsinke zuwa ruwa,
Haka Amina ka zabura za ta wuta suna kamma ta,

'Y/Amshi; Cafiya: Na tabbatad da yau,
'Yas sarkin mak'era kike

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Yara ka sa awartaki,
Ga wuta don saboda zwahi,

'Y/Amshi; Cafiya: Manya inda duw wuta,
Tab b'ullo rik'awa suke.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Turbud'a hannu cikin wuta,

'Y/Amshi; Cafiya: In san wun mak'era kake.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: A ya k'ira ana zuga, kai sai yara-yara,

'Y/Amshi; Cafiya: Roki in za ya tashi,
Ko babu zuga-zugi yi yakai.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: A she k'ira ana zuga, kai sai yara-yara,

'Y/Amshi; Cafiya: Roki in za ya tashi,
Ko babu zuga-zugi yi yakai.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak’eran Tukur.

Jagora: Musa sai ka ba ni sark'a in ba Uwargida!

'Y/Amshi; Cafiya: Dud da zuwa gida ta sani,
Garkam mak'era muke,
To ko cikin mak'era,
Garkas Saraki muke. (×2)

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak'eran Tukur.

Jagora: Lawal mai maganin wuta,
Kai ko gobara akai, Lawal bai taho ba,

'Y/Amshi; Cafiya: In ya aiko macewa takai. (×2)

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak'eran Tukur.

Jagora: Dottijo sa hannu cikin wuta,

'Y/Amshi; Cafiya: In san wun mak'era kake.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak'eran Tukur.

Jagora: Ya san Mak'eran fari,
Ya san Mak'eran bak'i,

'Y/Amshi; Cafiya: Ya san Mak'eran gida,
Ya san Mak'eran dawa.

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak'eran Tukur.

Jagora: Sarki ubam manoma,

Sarki ubam mahauta,
Sarki ubam ma'aska,

'Y/Amshi; Cafiya: Sai ka yi sannan sukai,
In ba a k'ere-k'ere sana'ag ga ukku ta,
Ko d'ai ba a yi duniya. (×2)

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak'eran Tukur.

Jagora: Ummaru babban makanike,

'Y/Amshi; Cafiya: Mai k'era jiragen sama. (×2)

'Y/Amshi: Gadan-gadan Alhaji,
Sarkin Mak'eran Tukur. (2×)

(Alh. Sani Aliyu Dandawo, Wakar Sarkin Makeran Yauri, Jahar Kabin Najeriya).

3.2.3 Fawa

Sana'ar fawa itace sana'ar da ta shafi sayar da nama danye da gasasshe a tsakanin al-ummar Hausawa.

3.2.4 Wanzanci

Sana'ar wanzanci sana'a ce da Bahaushe ya gada tun iyaye da kakanni kuma tana taimakawa jama'a wajen dogaro da kai. A kasar Hausa wanzamai na suna taka muhimmiyar rawa a rayuwar al'umma. Saboda muhimmancin

sana'ar wanzanci akasari gadonta ake yi, inda iyaye suke xora 'ya'yansu a kan wannan sana'ar, tun suna yara har su girma. Daga ayyukan wanzamai akwai aski da kaciya da cire beli da bayar da magunguna da suka shafi kai da kuraje da kora da sauransu.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ni ba mai yi man gyara,
Sai na koma Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Sai na koma Jalingo,
Can gun Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Tun daga zo kai mani gyara,
Ya koma b'arnaf fata.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagira: Lahiya naz zauna daga gyara,
Na ga jini daidai kunci.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Nag ga jini daidai kunci,
Nad' d'au tau zan kaura ma.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Eh, ko da wanzaman birni,
Ko da wanzaman daji.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Dum mai aski, a ji salsal,
Ya san Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Muhamman Bello,
Zo zauna kai man aski, na kimtsa.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Sai yac ce ma,-
"Mai Shata, Salsal ko ai ma baba?"

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Nic ce Mamman komi yi,
Ai mini shi daidai an kai.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Eh, na yi bid'ar ku, wanzamai,
Iri nai Bello Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Aska a kubenta,

Amma fa ta na cin gashi nit tad da..

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: To ina kag gan ta,

Me Shata Zabirab Bellon Jalingo?

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Gadon aski, tsabas sa,

Yana gun Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Hamlullahi, mai askai,

Yai min aski na gode.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Ga wani nan wanzami ne,

Na gan shi da tsafta, yai tsaf-tsaf,
Wai daga zo kai min gyara,
Nag ga jini daidai kunci.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: To daga yau daga gyara Mamman,
Ni ma sai in d'au gora.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Tsaya daga zo kai mani gyara,
Na ga jini daidai kunci,-
Fad'a dai ke nan, yarana,
Ni ma sai in ja gora.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Dan kau na san mai gyara,
Ba ya yin b'anna Bello.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Dan kau na san mai gyara,
Ba ya yin b'anna Bello.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: An dai asken kayina,
Har yaran Shata Mamman.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ga wani dan za yai ma gyara,
To ya yanke ma kunne.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ta k'ak'a yaro kai gyara,
'Yan sanda ke neman ka?

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ya zo aski ya kauce,
Ya cire kunnen dottijo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Da yac cire kunnen dottijo,
'Ya'ya nai na neman shi.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: To ka ji fa Bello,
Yau gyara ya rikid'e b'anna Bello.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.
Jagora: Yara ku ji fa...
Mai gyara ya rikid'e b'anna Bello.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Mamman Bello, ka kira su,

Ka ce musu sui koyon aski.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Mun gama aski duk
tsaf-tsaf,
Ya dukan da damtse, nim mik'e,
Mun shiga gwabzawa yak'i.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ina Muhammadu Bello, mai aski,
Chiroman aski Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska?
Chiroman Askin Jalingo.
Jagora: Eh, Nan na ga aska, a kuben ta,
Tana cin gashi Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Zabirab Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Na bid'i aski ai man shi,
Sarki ya ce, "mai Shata aski Bellon Jalingo."

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Sarki ya ce, "mai Shata, nemo Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Chiroma da aski nas san ka!

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Wacca sana'a za kai wa,
Chiroma da aski nas san shi.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Muhammadu Bello, mai aski,
Bai da sana'a sai aski.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Nan zai ci ya sha, yai sutura tai,
Ham ma ya sam min nau Bello.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Iyaka wak'a, mai Shata,
Aski Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Bari Wanzamin nan yai bursun.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Bari wanzamin nan yai bursun.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Muddin za kai min gyara,
Rink'a kula man wanzami.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ba ka iya ba, ruga can,
'Dakko aski daga birni,
Wurin Chiroman Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ka ji fa aski mai dad'i,
Hankalinka ya kwanta in an ma.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ba ka shafa; ka d'akko askar aski,
Ka bud'e hannunai na karkarwa.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Ga wazamai ni na san du wanzaman,
Lalla sun yi mashi sammu,
Dan kau ya zo zai aski,
Mamman ga ruwa ya shafa,
Ya d'au aska ya bud'e,
Mai na ji hannu na karkarwa.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Sai nag goce, ga aska,
Ga hannu na karkarwa.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Sai nar ruga a guje,
Dan in na tsaya yanka ta zai.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Zauna nan kai man gyara,

Mai Shata na ga jini daidai kunci.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Sai nay yi kashedi,

Wanzamai way yankan zan jagora.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Ku koyo askin mai aska,

Chiroman askin Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Gyara sai Bellon Jalingo.

'Y/Amshi: Mamman Bello, Mai Aska,

Chiroman Askin Jalingo.

Jagora: Shi bai son b'arnaf fata.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

Jagora: Shi bai son b'arnaf fata.

'Y/Amshi: Mamman Bello, Mai Aska,
Chiroman Askin Jalingo.

3.2.5 **Kasuwanci**

Zaman Hausawa yana tattare da wasu lamurra na cigaban rayuwarsu. Saye da sayarwa a tsakaninsu, wato kasuwanci a fannin kayan Gonad a sauran abubuwan da suke sarrafawa domin inganta rayuwarsu na daya daga cikin irin wadan nan lamurran.

3.3 Bukukuwa

Biki hanya ce ta taruwar jama’a wuri guda cikin nuna farin ciki da nishadi na wani lokaci wanda al’amari na musamman ya haifar da shi. Alhasan da wasu (1982:34) sun ce biki shi ne a taru a yi shagali da bushasha. Ana yin sa da kade-kade da raye-raye, wani lokacin ana yin sa da karance-karance ko da jawabi ko wanin wadan nan.

Funtuwa (2010:63) Ya bayyana biki da al’ada ce da kowace al’umma ta duniya ke yi a wasu lokuta na musamman. Ko da yake dai akan sami bambancin yanayin gudanarwa tsakanin wannan al’umma da kuma waccan, to amma akasari an fi tarayya bisa manufar nuna farin ciki bisa faruwar wani muhimmin al’amari da ya sami wani ko wasu a cikin al’umma.

Hausawa suna da bukukwansu da al’adunsu suka tanadar musu, irin wadannan bukukuwan akwai wadanda ake gabatar da su tun kafi zuwan addinin muslunci. Kasar Hausa, akwai wadanda ake gabatar da su bayan zuwan addinin Muslunci da ma wadanda suka sami Hausawa bayan zuwan Turawa.

Ibrahim (1982:249-294) ya ce akwai bukukuwan da Hausawa suke gabatarwa duk shekara musamman lokacin kaka da wanda suke gabatarwa lokacin da wani abu ya faru, kamar nadin sarauta. Akwai na al’ada, kamar bikin shan kabewa da bikin aure da radin suna. Akwai kuma bikin Sallah karama da babba da bikin Mauludi da na Sallar gani da bikin saukar

karatun al’qur’ani. Akwai bikin da Turawa suka kawo kamar bikin murnar zagayowar ‘yancin kai da sauransu.

3.3.1 **Bikin Sallah**

Bukukuwan Sallah bukukuwa ne da ake gabatarwa yayin karamar Sallah da babba. Musulmi a kasar Hausa suna da bikin Sallah sau biyu a shekara, karamar Sallah wadda ake yin ta bayan kammala azumin watan Ramadana wato ranar daya ga watan Shawwal da babbar Sallah da ake yin ta ranar goma ga watan Zul-hijja ita kuma ake kira sallar layya.

3.3.2 **Bikin Aure**

Aure halattacciyar dangantaka ce ta zaman tare tsakanin mace da namiji waje guda kuma shi ne mataki na farko na samun zuria. Umar (1980:45) ya bayyana aure da "wata yarjejeniya ce aka cimma sakamakon amincewa tsakanin namiji da mace ko waliyyansu wadda aka yi akan wasu sharudda da ka'idoji. Aure kan zama halattawa namiji da mace zama tufafin juna. Aure muhimmin abu ne wajen al'ummar Hausawa"

Yawancin wakokin aure da ake rerawa wajen bukukuwan aure suna nuni ne da ladabi da biyayya da yadda za a rike hakkin juna da yadda za a gyara zamantakewa.

3.3.2 **Bikin Kamun Kifi**

Su Sana'a ce ta kamun kifi

Bikin kamun kifi, Biki ne na gargajiya na Hausawa kuma mai dadadden tarihi Wanda masunta ke gabatar da shi a matsayin Abu na al'ada wanda ya shafi abubuwa irin su tsafe-tsafe da sihirce-sihirce da kuma gwada gado musamman wajen nuna gwanintar kama Agwagwa-ruwa /Dumulmulo da tseren gora, da nutso da ninkaya da kuma kamun kifin kansa.

3.4 **Wasanni**

Tun kafin Zuwan Larabawa da turawa Hausawa suna gudanar da bukukuwansu na al'ada don nishadi da motsa jiki da sada zumunci (Wasannin Gada).

3.4.1 **Wasannin Barkwanci**

Wasannin barkwanci wata hanya ce da Malam Bahaushe ya kirkiro domin inganta dankon zamunci tsakanninsa da 'yan uwansa Hausawa dake zaune a wani yanki, ko kuma wata kabila wadda ke mu'amilla dashi. Wasu daga cikin irin wadannan wasanni na barkwanci sun samo asali ne ta faruwar wani al-amari ko dai tsakanin Hausawa da wasu danginsu dake zaune a wnai waje ko kuma tsakanin su da wasu kabilu da suke cudedeniya.

A) Ance wai tun zamanin da, sa'ar da Sarkin Kano Muhammadu Bugayya yahau karagar mulkin kano a shekara ta 1386 bayan mutuwar Sarkin Kano Aliyu Yaji dan Tsamiya aka soma wasan gargajiya tsakanin kanawa da zage-zage.

Asalin abin akace watarana ne Sarkin Kano Bugayya ya fita yaki zuwa kasar Zazzau, ya tafi da jarumawan sa masu yawa ya doshi garin Turunku birnin Zazzagawa. Tun kafin ya riski garin sai labari ya iske sarkin Zariya na lokacin Muhammdu Abu cewa ga kanawa nan suna zuwa Zazzau da yaki.

Wai dajin haka sai Sarkin Zazzau ya tara mayakansa suka dunguma zuwa wani wuri mai suna kufaina da shirin yaki, da zimmar su tari kanawa tun kafin su karaso Turunku. Da zuwa sai suka hau saman dutsen Kufaina suna jiran kanawa.

Lokacin da kanawa suka iso, tun daga nesa suka hango dakarun Zazzau a saman dutse, don haka kai tsaye sai suka tunkari gindin dutsen, sai jiyo mai shela akayi acikinsu yana shelanta cewa duk mutumin Kano ya nada gammo, zamu taru mu dauki dutsen kufaina tare da mutanen dake kansa mu tafi dasu Kano da sauri. Daga nan sai kurum akaji kanawa sun dauki sowa suna fadin hobbasa! Hobbasa! Hobbasa!

Akace dajin haka sai Sarkin Zazzau Muhammadu Abu yace ga mayakansa "Yaku Jaruman Zazzau, kada kowa ya motsa, wannan zambo ne na kanawa barayi mazambata. Ko aljanu basu iya daukan dutsen nan in ba mala'iku ba".

Kunsan Zazzagawa (ga tsoro, kuma ba wayau), sai sukaki jin umarnin sarkin su. Suka rinka tsalle daga can kololuwar dutse suna tumowa kasan dutse, jikake tim. Wasu suka fado matattu, wasu kuma suka fado karyayyu, wadansu kuma basu karye ba amma dai sun suma. Kanawa na ganin haka sai suka tattara sumammun da karyayyun sukayi awon gaba dasu izuwa Kano, akabar matattu yashe a gindin dutse, acan aka maishe su bayi bayan sun murmure.

Acan birnin Turunku kuwa, bayan kanawa sun janye jikinsu daga kasar Zazzau, sai Sarki Muhammadu Abu ya tarasu, yayi musu fada da gargadi akan kin bin umarninsa da sukayi. Yake cewa ku Zazzagawa kun bani kunya, me yasa kuka ki jin magana ta kukayi ta tsalle kuna fadowa gaban kanawa mazambata?

Anan ne sai wasu daga mayakan Zazzagawa suke cewa Ran sarki ya dade, yayin da mukaji kanawa na fadin hobbasa, sai mukaji tamkar sun daga dutsen, suna tafiya dashi izuwa kano. Mu kuma sai mukayi ta tsalle don bama so kanawa su tafi damu kano.

Sai sarki yace wannan ai zambo ne irin na barayi.

Ance tun daga wancan lokaci aka samo wasan gargajiya wanda akeyi tsakanin Kanawa da zage-zage.

B) Ko Wasar da Ke Tsakanin Zamfarawa dake Jahar Zamfara da Dakarkari (Dakkarawa , Mutanen Zuru) a Jahar Kabin Najeriya ta samo asali ne daga Yak'e -Yak'e .

*Ali Jan Masari(Ali Bazamfare) Wanda ya Kafa Masarautar Bukkuyum a cikin Karshen K'arni na 17 zuwa Farkon K'arni na 18, D'an Sarautar Talata-Mafara ne dake Jahar Zamfara tun hedikwatar Masarautar tana garin Tumfafi . Bayan ya kafa Bukkuyum , ya dinga kaiwa Dakarkari Farmaki a garuruwansu tun kafin Kafuwar Zuru, irin su Danko da Rib'ah da Sauransu. A wancan lokaci Babban Basaraken su a Garin Danko yake da zama, a matsayin hedikwata. Ya ci su da Yak'i har ma ya kashe Sarkin Dankon, ya tsire kansa, ya dawo Bukkuyum, ya lak'abawa Kansa Sarkin Danko amma a Bukkuyum. Ya cigaba da Mulkin K'asar (Bukkuyum had'i da K'asar Danko) daga Bukkuyum. Wannan ma shine dalilin da Sarautar Bukkuyum ta ke ansa lak'abin Sarkin Danko har ya zuwa yau.

Sanadiyar wannan ne, Zamfarawa ke kiran Kabilar Dakarkari a matsayin bayinsu su kuma Dakarkarin suna turjewa cewa sune dan uwayen gidan Zamfarawa.

3.4.2 **Wasan Kokawa**

Wannan wasa tana daya daga cikin hanyonyin da al-ummar Hausawa ke amfani dasu wajen cusa dabilar jarumtaka

da juriya da kuma bunkasa lafiyar matasan ta. Wasa ce da ake amfani da karfin jiki da kaifin hankali da hikima da basira tsakanin mutune guda biyu dake kokarin ganin daya daga cikinsu ya kwanta kasa ta hanyar gama jikinsu.

3.4.3 Wasan Dambe

Asalin wannan wsa wanda a ke amfani da zare da sawaye a nade hannu daya, a kuma dinga dukan juna tsakanin mutane (Maza) guda biyu da zummar kwantar da mutum daya a kasa dadaddiyar wasar al-ada ce a cikin lardunan Hausawa. Kafin canjin zamani, wannan wasa ta kebantu ne ga mutanen da fawa ce sana'ar su.

Jagora: Duniya wurin barma wansu,
duniya rawa ‘yammata,
na gaba shi koma baya;
sa'ag gwani ba an yi gwani ba,
sa'aw wadansu babu wadansu,
wallai watan wata rana,

wadansu ne ba mu ba,
to ko da akwai mu ba mu da karhi

Amshi: sai mu yi zaune ga danga,
muna zuba masu tsawa

Jagora: Wada dud duniyag ga tai mani dadi,
sai duniyag ga tai mani dwaci,
au walau na mace walau tsohewa,
au wata rana ka iske nib a ni kidinga;
a kwana a tashi,
dub batun Allah ne,
a kwan a tashi bad a mutum ba,
wata rana a tashi bad a mutum ba,

Amshi: Sai ka ji 'yan'uwa sunai mashi kuka,
rannan sai a rarrabe masi kaya.

Jagora: 'Yan dambe na ganin laifinai,
wandara 'yan dambe na ganin laifinai,
Arne ya ci moriyak kullinai,
ni kau makida suna ganin laifina,
ni kau na ci moriyab bakina.

Gabas da yamma, dama da hauni, kudu da arewa

mutum ba inda bai ji wakata ba,

kai jama'a!

da wanda bai ga damben Shago ba

yana da sauran kallo,

mutum shina da aiki baya.

ya dai zaka duniya kamab bai zo ba,

kamad dai zuw kare ga karofi,

ko dai yak aura ba a gafar ta mai.

(Alhaji Bawa Dan Anace, Yar tsakkuwa, Gandi, Jahar Sakkwato, Wakar Sarkin Dambe Shago).

3.5.0 HALAYE DA DABI'U

3.5.1 **Kunya**

Kunya itace sanin yakamata da dattaku da kawaici. A kasar Hausa kunya na daya daga cikin shika-shikan zamantakewa dake haifar da zaman lafiya da kwanciyar hankali da kaunar juna da kuma samar da al-umma ta gari.

3.5.4 **Sutura**

Malan Bahaushe ya wadatu da sutura wadda yake rufe dukan jikinsa domin samu kamalatun kafin cudanyarsa da baki na nesa dana kusa. Har ya zuwa yau kuma yana nan a bakansa na samun cikakkiyar kamala ta hanyar saka ingantacciyar sutura.

3.5.5 **Ladabi**

Ladabi shine nuna girmamawa zuwa ga mutane. Kasar Hausa ta tun fil har zuwa ta Azal ta rike wannan dabi’a wadda ta dada

kyautata rayuwar al-ummarta, ta hanyar saurare da aikata ayyuka nagari saboda girmamawa ga magabata, wadanda su kuwa aikin su shine horo da yin abin kirki da kuma hani da aikin assha.

3.6 **KAMMALAWA:**

Idan mukayi la'akari da jerin abubuwan da wannan takarda ta kunsa, zamu fahimci cewa tabbas mawakan Baka na gargajiyar Hausa, sun taka, suna kuma kan taka muhimmiyar rawa wayen bankadowa da sadarwa da kuma adana dimbin al-adun Hausawa a duniya duk kuwa da canjin zamani da aka samu.

Ta hannunsu duniya ta gamsu da cewa Hausawa mutane ne kimtsassu, zakokarai kuma masu hikima da wayo da basira ta hanyar rayuwa mai inganci akan al-adunsu.

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