

Review Article

Kwarya a Farfajiyar Adabi Da Al'adun Bahaushedaga

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Abstract: Tunanin wannan bincike biyar diddigin bazuwar kwarya a farfajiyar adabin Hausa da al'adun Hausawa. Kayan aikin hada binciken sun karanta kwarai domin rashin samun aiki takamamme da aka gina kan kwarya a tunanin adabi da al'adar Bahausha. Duk da haka binciken ya yi garkuwa da wasu ayyuka da aka yi na kimiyya 'kada a mutu ba a shura ba.' Kwaryar binciken gaba daya ta dogara a kan adabin bakan Bahausha a wuraren da kwaryar ta yi naso a ciki. Bayan fayyace ma'anar kwarya, an dan harari tarihin samuwarta da dalilan yanke cibinta a kasar Hausa. Aka kalle ta a adabin baka da al'adun Bahausha tare da yadda ta kasance wani madubi na fadada tunanin Bahausha. Sakamakon binciken ya tabbatar da, kwarya da dangoginta duk Hausawa ne, babu kutsen wani harshe ko wata al'ada; ga alama dai, kasar Hausa tsiron kwarya ya fara bayyana. Wannan tunanin ya sa aka dora binciken a kan Bahaushen ra'i mai taken: *Ba banza ba kuda a warki*. Babu al'ummar da ke amfani da kwarya da adabinta ya yi taho-mu-gama sosai da kwarya kamar Hausawa. Wace al'ummar ke Feke da Gyartai da Zunguru da Shantu da Duman Girke a cikin duniyar bakar fata in ba Bahausha ba? Samun tabbacin tsiron duma daga Afirka ya fito, shi ya ba ni damar gina wannan tunani.

Keywords: Hausa da al'adun Hausawa, *Ba banza ba kuda a warki*.

GABATARWA

A al'adar duniyar mutane, abubuwan da ake rayuwa tare da su, ko kusa da su na dabbobi da kwari da tsuntsaye da itace da tsirrai da makamantansu suna tasiri a harshe da adabi da al'adun makusantansu. A fahimtar wannan dan bincike, irin kusancin da ke akwai tsakanin Bahausha da hatsi musamman gero da dawa da maiwa da acca da masara da shinkafa da rogo da dankali da gwaza, ya kyautu a ce, an ga amonsu dumu-dumu a taskar adabi da harshe da al'adun Bahausha fiye da duk wani abu a farfajiyar kasar Hausa. Abin mamaki, sai ga tsiron "kwarya" da bai kai ba, bai kawo ba, ya yi amo a tunanin Bahausha fiye da na abincin da yake ci. Bugu da kari, amon nasa ya game duniyar kasar Hausa ka ce ko'ina ana shuka shi kamar yadda ake shuka abinci. Tunanin wannan bincike tantance wuraren da "kwarya" ta yi naso a tunanin Bahausha da dalilan da suka haifar da haka.

Dabarun Bincike

Daga cikin matakan da na hanga za su kai ga samun nasarar wannan aiki akwai bitar ayyukan da suka gabata. Abin ban takaici, ban ci karo da wani aiki da aka yi a kan "kwarya" ba ko a matakin binciken NCE/Diploma, BA, MA, Mphil, PhD a kan ratsin kwarya a tunanin Bahausha.¹ 'Yan binciken da aka gudanar duka na kimiyya ne irin su Bilbis, (2014) sai kuma aikin Bunza da Dangulbi da Musa da Isa da ake kan yi kan Noma Kwarya² da sana'arta. Zuciyar kudurin wannan aiki ban ga wurin da wani ya ambace ta ba. Don haka tilas in dogara ga yawon rangadi tsakanin manoma

¹ Babbar madogarar binciken sunayen ayyukan da aka yi a Hausa akwai: Graham Furniss *Poetry, Prose and Popular Culture in Hausa*, shafi 293-339, da P.E.H. Hair, *The Early Study of Nigerian Languages Essays and Bibliographics*, (1963) da Baldi, S. *Systematic Hausa Bibliography*. Rome, (1977) da Yahaya, I.Y. *Hausa a Rubuce*. NNPC, (1988) ban ci karo da wani aiki a kan kwarya ba.

² Yanzu aka dora harsashen bincike a kan kwarya bisa ga tallafin "TETFUND" 2018/2019. Mun yi rangadi sau uku, yanzu muke koƙarin bitar rangadin da fara rubutu. Masu bincike su ne: Aliyu Muhammadu Bunza (Madugu), Aliyu Rabi'u Dangulbi, Musa Abdullahi, da Isa Sarkin Fada (ayari) a Sashen Nazarin Harsuna da Al'adu, Jami'ar Tarayya Gusau.

Quick Response Code



Journal homepage:

<http://www.easpublisher.com/easiehl/>

Article History

Received: 30.11.2019

Accepted: 10.12.2019

Published: 22.12.2019

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ƙwarya, domin samo bayanai. Askar adabin ta waƙa da karin magana, da kirari da sauransu wasu manyan makami ne na zaƙulo batututwan da za su ba da haske. Duniyar intanet wata babbar kafa ce ta samo sahihin tarihin ƙwarya a duniyar mutane, tare da ayyukan da aka yi a kanta.

Ra'in Bincike

Ina daga cikin daliban da ke ganin cewa, lokaci ya yi da al'adunmu da tunanin magabatanmu ya yi tasiri ga iliminmu da bincike-binciken iliminmu. Ban ce ra'o'in Turawa na ilmi na a kan kuskure ba, amma a kowane irin al'amari gara a kai na hannu gida kafin a dawo a kama na dawa. A nawa dan tunani na dora wannan bincike a kan Bahaushen ra'i mai taken: "Ba banza ba kuda a warki." Bahaushen ya shaida kuda ba sa bin mai kayan gawayi. Duk wurin da aka same su dole da wani abu wurin. Idan kuwa an gan su a warki da yake busasshe in ba kiren kashi ba da wuya ba tusa mai warkin ya farka ba. Dukkanin tsirran tudu da fadama na abinci da na alfarma a kasar Hausa babu wanda ya yi tagomashin ƙwarya a farfajiyar adabi da al'ada. Na duba irin martabar gero da dawa da maiwa da malle da masara da shinkafa da goro da dankali da gwaza da mankani babu daya daga cikinsu da ya yi kusa ga martabar duma a adabi da al'ada, ga shi kuma ba cin ta ake ba. Idan aka bi diddigin tarihi, da wuya ba da abinmu aka gan mu ba. Da wuya in ba a farfajiyar kasar Hausa tsiron duma ya fara bayyana a duniyar mutane ba! A dai matsa bincike, ba banza ba kuda a warki.

Kadadar Bincike

Ba burin wanna bincike, binciken ƙwarya da gurbinta a al'ada ba. Bincikena ba ya da kudurin taƙa komai na kimiyyar ƙwarya bale nomanta da yadda ake renonta da kasuwancinta ba. Kadadar bincikena ita ce, mece ce ƙwarya? Yaya Bahaushen ya yi amfani da ita da abubuwan da suke da alaƙa da ita wajen adana tunaninsa da taskace karatunsa na duniya domin ya amfane shi, ya amfani waƙanda za su biyo bayansa? Binciken ya taƙaita kawai ga abin da ya shafi ƙwarya a kadadar adabi da al'adun Hausawa kawai. Fatata wannan kadadar ta zama mabudi ga yin wasu bincike masu amfani a kan noman ƙwarya, sarrafa ta, da kasuwancinta.

Mece ce Kwarya?

A wajen manoma ƙwarya da masana sana'a da ita suna uku suka yi fice nata: "ƙwarya" da "duma" da "dume." Kowanne daga cikin sunayen ana amfani da shi wajen ambatonta, tana shuke ne a matsayinta na yabanya ko an debe ta ne, ko irin ta ne? Duka ana iya ce da ita ƙwarya ko duma ko dume. A fassarar Kamusun Hausa cewa ya yi:

Mazubin da ake samu bayan an fafe duma

A fassarar Kamusun Hausa, ƙwarya suna ne na abin da duma ta haifa ya nuna aka debe shi aka fafe shi aka sarrafa shi zuwa wani mazubi ko ma'auni. Da ya zo kan duma cewa ya yi:

Shuka mai yaƙo da 'ya'yanta ke girma a yi ƙwarya ko buta³ ko zunguru ko shantu da su. Kamusun Bargery bai faƙaƙa ba kamar na Kamusun Hausa domin cewa ya yi:

Ƙwarya (pl) kore – a calabash basin.

Kamusun Bargery da jam'i ya fara na ƙwarya ya ce "kore" bai ce "korai"⁴ ba. Ya fara da cewa, wani mazubi ne, amma bai ce komai kan duma/dume ba.

A fassarar kamusoshin "ƙwarya" wani irin makai/mazubi ne da aka sarrafa daga duma bayan ta kosa. A wajen manoma ƙwarya da masana harshen Hausa, ƙwarya mace ce, kuma tilo, jam'inta kore/korai, namijinta "kumbu." Ga lafazin Bahaushen "duma" shi ne namiji kuma yakan dauki tilo da jam'i, "dume" ita ce mace, takan dauki tilo da jam'i.⁵ Ban ga lafin yadda kamusoshin suka kalli ƙwarya/duma a fassarorinsu ba. Idan za a taƙaita ma'anonin zuwa haka zai ba da haske sosai.

Duma tsiro ce mai yaƙo mai yawa da faɗin kunne sosai mai girma fiye da na dankali da rogo; kama da na kabewa da kabushi. Ana shuka ta a fadama a damina tana fure da saka 'ya'ya masu yawa. Ana yi wa

³ A nawa dan bincike ban ci karo da dumar da ake yin buta da ita ba. Buta akwai ta karfe da ta roba da ta yunbu. Cikin 'ya'yan dubu babu buta. Ina jin tuntuben alƙalami ne aka yi a nan. Allah Masani. Bahaushen bai dabi'antu da yin tsarki da jallo ko gyandama ba.

⁴ A binciken Bargery "kore" ne jam'in. A wajen manoma ƙwarya da masu sana'ar ƙwarya ana amfani da "kore" da "korai" duk a matsayin jam'i. Ai akwai kunamar da Bahaushen yake cewa "Mai korai" saboda ƙwarya-ƙwaryan bala'in da ke kunshe a wutsiyarta.

⁵ Duma da dume su ne tilo su ne jam'i ba a cika faɗar dumame ko dummai ba.

‘ya’yanta suna gwargwadon sifarsu daga ciki akwai: ludayi da zunguru da shantu da gora da gyandama da kofa da kumbu amma kwarya ta fi sauran ‘ya’yan fice da ratsa adabi da al’ada.⁶

Kwarya Da Dangoginta

A tunanin Bahausha, sunan kwarya ya fi yin zarra da fice bisa ga dangoginta. Kwarya ita ce babba da ake saka fura, Fulani ke tallar nono da ita, a yi roron wake ko gyaran gyada ko shinkafa da ita. Ita ce ake yin ganin zuma da ita da tallar danyen nama da gasashe ko kifi da ita. Idan an ajiye ta don ajiye fura ko kunu sunanta “gidauniya.” Idan ta cin tuwo ce kawai sunanta “kumbu.” Idan ta kidan goge ce da bori sunanta “kwarya.” Idan ta awon sinkafa da shenshera ce da yin fito a kogi sunanta “masaki.”

Karamar kwarya da ake amfani da ita wajen shan ruwa ita ce “moda.” Idan ta dan dāra moda kaḍan ana yi mata suna da “kofa.” Idan aka bar ta yadda take aka rarrabe ta aka bar ta da dan wuyanta sunanta “gora,” wasu su kira ta da “jallo” mai dan girma a ce mata “gyandama.” Idan aka hada su biyu masu girma daidai-wa-daidai su ne ake yi wa suna “gunki.”⁷ Idan kwarya ta fashe ratsa-ratsa kowane gutsure daga cikin gutsattarinta sunansa “sakaina/sakainiya,” amma idan aka sarrafa sakainar zuwa gyaran tuwo sakainar ta koma “maaraa” idan wanda Fulani ke sa man shanu ne a kai sunansa “tandi.” Tunanin adabin Bahausha ya kakkamo dangogin kwarya daban-daban ga yadda ake sarrafa su ko amfani da su.

Kwarya A Kasar Hausa

Tun fil azal, kasar Hausa jigawa ce mai tsarin shimfiɗar tudu da rafi. Kogunan da suka ratso ta sun haifar da manyan tafukka da koramu da wuyan gulbi da dausayin da sanyi ke makara a ciki. A irin waɗannan wurare ne ake shuka kwarya a nome ta.⁸ Sai dai, tun kafin noma ta, ni ina ganin “kwarya” babu tarihin tanada zuwan irinta a kasar Hausa, domin a rayuwar mazauna duniyar farko ba dole ba ce.⁹ Don haka, tsiro ce da sai bayan da ta bayyana aka fara kiyayewa da ire-iren amfanoninta.

A hasashen wasu masana, kwarya ta samo asali daga Misra, wasu su ce, daga Asia wasu kuma na dangantata da Amurka. Nagartacciyar magana daga masana ilmin rayuwar halittu (Biologist) na Jami’ar Harvard da Cibiyar Bincike ta Smithsonian Institution and National Museum of Natural History da Jami’ar Massey ta New Zealand da Jami’ar Maine, sun bayyana cewa, tsiron kwarya dai tushensa daga Afirka yake. Abin saninsu shi ne, ya samu biyo Kogin Atalantika ya biyo igiyar ruwa mutanen da ya riska suka ciro shi suka dinga amfani da shi a matsayin makai/abin zubi. An ce, ga dukan alamu, kwarya ta shigo Amurka kimanin shekaru dubu goma (10,000) a Florida, Kentucky, Maxico da Peru. (Cience Daily, 14 December, 2005).

Masu kirdadon samuwar kwarya a Misira watakila mu ce, in ta tabbata, daga can ne kwarya ta sadu da kasar Hausa. Akwai yiyuwar ta shigo ta hanyar kogunan da suka sada mu. A wani hasashe, za a iya cewa kusantar kasar Hausa da Misra ta hanayr Afirka ta Arewa musamman daga Libiya da Morocco da Tunis zuwa Daular Borno da iyakokin Borno da Kano.¹⁰ Ba abin mamaki ba ne a ce, ta hanyar tosonon tsuntsaye da amansu ko gawarsu, irin kwarya ya riske mu.¹¹ Bugu da kari, ba abin mamaki ba ne a ce, an zo da irin an dasa ya ci gaba da yaduwa.¹² Ni dai a nawa tunani ga waɗannan hasashe-hasashe, na fi ganin kwarya ta sadu da Bahausha ta fuskar kogunan da suka ratso ta musamman idan aka lura da cewa an fi samun kwarya a wuraren da ke da maƙwabtaka da koguna da manyan tafukka da korama. Ba abin mamaki ba ne a ce, a fadamun kasar Hausa kwarya ta bayyana ta shiga uwa duniya ta kogunansu.

Kwarya Da Bahausha

Gabanin bayyanar kwarya ga Bahausha, yana da fasahar “akushi” da “salka” da “tukwane” da yake aiki da su ta fuskar dafa cimarkasa da adana ta da nemo ruwa da adana su da makamantansu.¹³ Samuwar kwarya wata dama ce ta kara

⁶ Yadda kalmar kwarya ke yawo cikin adabi sauran ba a cika samun su ba.

⁷ Yadda kalmar kwarya ke yawo cikin adabi sauran ba a cika samun su ba.

⁸ A kasar Hausa wuraren fadama ake samun manoma kwarya kamar kasar Gummi da jahar Zamfara, Nijeriya.

⁹ Mutanen farko bayan zamunan kanƙara sai aka yi zamunan dutse sabo da tsoho (Old Stone Age da New Stone Age). Daga nan ba a yi zamanin katako ko itace ba, sai aka shiga zamunan karfe (Iron Age). Don ƙarin bayani a dubi *Tarikh* Vol. 1 No. 3 *Man in Africa*. Daga Borno sun shiga Kano sun kwashi bayi su koma da su Masar da sauran ƙasashen Larabawa a shiga uwa duniya da su. Kila daga nan suka shigo da kwarya domin ratso sahara a yi guzurin ruwa a jallo.

¹⁰ Idan aka yi kirdadon hanyoyin da Fir’aunonin Masar suka buɗa zuwa duniyar baƙar fata da hanyoyin da masu haramtacciyar fataucin bayi ke bi zuwa Borno.

¹¹ Tsuntsayen da ke rayuwa a fadama a kowace duniya suka je sai a fadama suke rayuwa. Wata kila su ciwo irin duma su saka shi a cikin kogunanmu ko tafukkanmu ta hanyar kashi ko amai ko gawarsu.

¹² Na yi wannan tunani ne ganin irin yadda Turawa suka shigo da ire-iren shinkafar Turai suka dasa a ƙasarmu. An ce Swood Smith mai wandon ƙarfe ya zo da irin shinakfa Ba’ingila a fadamar Kware ta Sakkwato.

¹³ Akushi da icce ake yin sa. Salka da fatar dabbobi. Su duka akwai wahala wajen birgarsu ba kamar kwaya ba.

saukafa masu da rage masu nauyi da wahalar da ke cikin ayyukan akushi, salka da tukwane. Da kwarya ta samu karbuwa ga Bahaushen ya kirkiro hanyoyin sarrafa ta, da kawata ta, da inganta ta, da fadada amfanoninta. Daga cikin hanyoyin karbuwa da kwarya ta samu akwai:

1. Haifar da nomanta ya zama wata sana'a kamar ta noman hatsi.
2. Mamaye ayyukan gida na abinci da ajiya da tanade-tanaden adana su.
3. Haifar da sana'ar feke a matsayin wata babbar sana'a da in ba kwarya ba ita.
4. Haifar da sana'ar gyartai da in ba kwarya babu ita.

Yadon Kwarya A Adabin Hausa

Lahirar wannan bincike ita ce, gano yadda sunan "kwarya" da abokan rakiyarta suka mamaye adabin Hausa musamman adabin baka abin kulawa ne. Ana samun gutsatsarin sassan adabi da suka kamo "kwarya" da dangoginta da suka cancanci a yi musu Bahaushen nazari domin a kara fadada nazarce-nazarcen adabi. A dubi wannan dan tsari domin tabbatar da manufarmu:

1. Karin magana
2. Kirari
3. Wake-wake

Karin Magana

Babu wanda ya san lokacin da dan Adam ya fara kago karin magana sai wanda ya san su lokacin da dan Adam ya fara magana.¹⁴ A kowace al'umma karin magana rumbun tarihi ce. Karin magana ma'boyar adabi ce da taskace al'ada. Ga dan rawar da kwaya ta taka a nan:

1. Kwarya ta bi kwarya in ta hau akushi sai ta fashe.
2. Sakaina ke iya ruwa
3. Ba a fafe gora ranar tafiya
4. Bambanta dan duma da kabewa
5. Ruwa kamar da bakin kwarya
6. Kamun ludayi
7. Daukar dumar Magaji da nishi
8. Zube ban kwarya
9. Gaba-gaba kwaryar roro
10. Hannu baka hannu kwarya

A Bahaushiyar tarbiya, gaba da gabanta, kowane mutum ya san irin matsayinsa da matsayin waninsa. Idan aka fahimci haka, to an yarda da kwarya ta bi kwarya. Idan kuwa mai karfin kwarya ya ja da mai karfin akushi, ba zai kai labari ba. Bahaushen ya zargi gaggawa da rawar jiki, don haka ya ke cewa, ba ta kunu. Al'amari duk a tunkare shi gabanin ya wakana, duk gorar da aka fafe ranar tafiya ko an adana ruwa ciki ba sa shayuwu. Lallai kama da wane ba wane ba ne, ala tilas bambanta dan duma da dan kabewa da yabanyarsa da 'ya'yansu ba dai suke ba.

A cikin karin maganganun Bahaushen, "kwarya" na wakiltar ma'anoni ko mudu na kwatancen awo da kima. Idan ruwan sama suka tsananta ba a misalta yawansu sai a ce: "kamar da bakin kwarya."¹⁵ Idan kuwa dan Adam ake son a yi awon zubinsa da kimarsa ta tunaninsa ko karfin jikinsa sai a gayyato ludayi jikan kwarya ya yi fashin baki da kamun ludayi. Idan aka ce, a ga kamun ludayi ana son a karanci mutum sosai. A awon abin da ba ya da adadi, ko ga shi watse ratata, ko zance ne aka kafa zubawa, ba aya ba wakafi, ko kida aka kwana yi ba ji ba gani, ba rawa ba waka, sai a ce: "kidi zube ban kwarya."

Abin da duk ya fi karfin mutum ya ce bai yarda ba sai ya jarraba, ko ya ci nasara ko bai ci ba, a nan tunanin Bahaushen na daukar duman Magaji da nishi ke bayyana. Ko dai an yi abin, nishi da aka yi ya tabbatar da kyar aka yi. Sa himma ga gudanar da wani aiki daki-daki, bi-da-bi, ba nuna kasala irin na kwazon 'yan roron wake a nan tunin gaba-gaba kwaryar roro ke bayyana. Tsakanin kwarya da akushi ana tafaddamar wane ne kani a sha'anin girkin Bahaushen?¹⁶ Yi wa abu cin kwadayi, ko cin yunwa, ko cin takaici, shi ake fasarawa da hannu baka hannu kwarya/akushi. Kadannan ke nan daga cikin gudummuwar kwarya. Idan aka nazarci wadannan karuruwan magana cikin tsanaki za a ga:

1. Ga dukkanin zato, ba manoma kwarya suka kago su ba zantuka ne gama gari.
2. Ba su kebanta ga masu amfani da kwarya ko fataucinta ba, da kowa suke.

¹⁴ Don samun cikakken bayani kan karin magana da ma'anoninsa a dubi Bello D. Bada, Poetric Divices in Hausa Karin Magana, PhD thesis, Usmanu Danfodiyo University, Sokoto, (1995).

¹⁵ A Larabci a ce *waabilun*, a Turanci a ce, it rains cats and dogs. Duk dai "Kamar da bakin kwarya" ake nufi.

¹⁶ Ga alama kwarya ce domin ta gabaci sassaka da sarrafa yunbu a kasar Hausa.

3. Tunaninsu ya gewaye tunanin ɗan Adam gaba ɗaya, da wanda ya san ƙwarya da wanda bai san ta ba.
4. An yi amfani da ƙwarya da ‘yan rakiyarta domin a isar da wani saƙo da ko ba a sa ƙwarya ba an san haka nan yake.
5. Tun gabanin bayyanar ƙwarya akwai ruwa a ƙasar Hausa, da baya aka samu ƙwarya har ta fashe aka raɗa wa gutsuttsarinta suna “sakaina” aka saka ta a ruwa aka ce: “Sakaina ke iya ruwa.”

Hakikanin gaskiya kwarya ita ta riski Bahausha, ba Bahausha ya riske ta ba. Lallai kwarya ta tarar da maganganu sun cika wa Bahausha ciki, yana neman wurin da za ya rage su, da ya same ta, ya dora mata nauyin wasu ta sa kai ta dauka. Ko’ina Bahausha ya sarrafa kwarya da dangoginta cikin karin magana ba hakikanin kwaryar ko dangoginta yake nufi ba, aro su aka yi domin su wakilai wani abu ko wata manufa ta daban. Madalla da kwarya cikin karin magana.

Kirari

Kirari wani ɗan fage ne daga cikin manyan fagagen adabi.¹⁷ Kumshiyar ta haɗa da washi, da zuga, da cicciba abu, da kumbura shi, da yin barazana da shi, a ba abokin adawa ko mai tababa haushi a yi masa dodorido. Duk abin da bai shiga cikin bargon tunanin Bahausha ba, ba ya samun kirarinsa. Ga ɗan abin da kirari ya ɗan ciro dangane da ƙwarya:

1. Yaƙin ruwa ba ya ci sakaina ba.
2. Arna masu wa rai riƙon sakainar kashi.
3. Zarton yankan ƙarfe ko ya dallashe yana yanke duma.
4. Masakin tuwo mai nauyi.
5. Kumbu ya gamu da marhi.

Fitattun gwarajen yaƙi irin su Danwaire marin dawa da Kanta na Kabi da Bawa Jangwarzo¹⁸ da Shagon Dan’anace¹⁹ idan mazaje suka rutsa da su, aka yi turnuku su ake yi wa kirarin yaƙin ruwa ba zai ci sakaina ba. Domin ko an ga an rufe su, ana son a rinjaye su, ba a ɗebe dammahar su mayar da fansa. ‘Yan tauri da mayaƙa suna yawaita kirarin yi wa rayuwa riƙon sakainar kashi, wato, yadda ba a so, ba a ƙaunar kashi, haka ba sa tausar rai da mai shi.²⁰ Idan ɗan wasa ya tuba ya aje/aske, akan yi masa kirari da zarton yankan ƙarfe ko ya dallashe yana yanka duma, wai an nuna jiya ba yau ba, kuma jiya ta fi yau, dole yaro ya kauce ko su ga baya gare shi. Wata Karen makada daga Nijar tana yi wa Narambada kirari: “Masakin tuwo mai nauyi...”²¹ A kowane fage aka ga, kar ta san kar, buwayayye na yi wa kansa kirari da cewa, kumbu ya gamu da marhi wato Gummi ta gamu da Anka.

Wake-Waken Baka

A fannin adabi, Bahausha ya fi kowace al’umma daga cikin al’ummomin duniyar bakar fata yawan mawaƙa da rabe-rabensu. A kowace al’umma ta doron ƙasa waƙa babbar jahakidaya ce ta isar da saƙo da adana tarihi ta taskace shi. Ba don waƙe-waƙe ba, da abubuwa da yawa na al’ada sun salwanta. Kwarya da ‘yan rakiyarta sun sha kai kawo wajen isar da muhimmin saƙo daga fitattun mawaƙan Hausa.

Da yake kwarya ‘yar ruwa ce ba ta rayuwa sai a fadama, a wajen Sarkawa ba ƙaramin matsayi gare ta ba. Malamin waƙa Narambada ya lulubo ta a waƙarsa ta: Na yaba ka da girma... Yana cewa:

Jagora:

Da a ce ku gai da ɗan mai taru,
Gara a ce mai taru
Kwak kwashe kifi nai,
Sai ya nasa goranai
Na yaba ka da girma Abdu ƙanen mai daga
Kan da mu san kowa kai mun ka sani Sadauki

A sana’ar “Su”, gora babban jigo ne. Da shi ake shiga ruwa ana farautar kifi. Idan an kama ba sai an fitar tudu ba, nan za a miƙe shi, a saka kansa cikin gora, a adana. Ashe ba don gora ba, babu wurin adana kifi ga masuncin da ke

¹⁷ Don ƙarin bayani a kan kirari a dubi Muhammad Aminu Mode, “A Stylistic Study of Hausa Town Epithets” PhD. Sokoto, Usmanu Danfodiyo University, (2004).

¹⁸ Sama’ila Tsiga (Prof.) ya rubuta littafi mai suna *Sarkin Gobir Bawa Jangarzo NNPC*, Zaria.

¹⁹ Ba a yi wani aiki a kan Shago ba amma Abubakar Mahe “Alhaji Bawa Dan’anace da Waƙofinsa,” Kundin BA, Jami’ar Sakkwato 1983 zai amfanar.

²⁰ Na taɓa jin kirarin wani ɗan tauri: “Ga masu ba matacce kashi mai rai da ya gani to shi tsaya ɗan falgacen burar uba.” Sunan ɗan taurin (Sani Maikware na Makama Bunza).

²¹ Don ƙarin bayani a dubi Aliyu Muhammadu Bunza, *Narambada*, Ibrash Publishers, Lagos, 2009 shafi na 14.

tsakiyar ruwa. A can da, kwarya ce jirgin fito gabanin a samu fasahar sassaƙa a kasar Hausa har a san yadda za a yi jirgin ruwa.²² Malamin waƙa Narambaɗa ya tabbatar muna da haka a waƙar Alkali shiri nai da kyawo...

Jagora:

Mai masaki ba shi gasa da mai jirgi,
In dai ruwa sui ruwa

Yara:

Mai masaki ba ya fis she ka
Amma mai jirgi shi na kai ka wajje
Alkali shi nai da kyawo
Shi yai zaune daidai da daidai
A da, da masakin kwarya ake fito jirgi ya zo ya zama walkam shiga rijiya da dawo.

A cikin waƙar yabon Annabi (SAW) ta Liman Aliyu Isa, wadda ya yi wa bakandamiyar Narambaɗa gyaran fuska yana²³ cewa:

.....
Tilas mai awon ruwa shi yi babban masaki,
.....

Ina ganin abin da yake son ya ce, shi ne, saboda yana son ya yi yabo ga Annabi (SAW) dole cikin kogunan waƙa (ƙafafun waƙa) ya dauki babba mai tsawo (Dawil) domin babban yabo zai yi sai babbar ƙafa.²⁴

Kwarya A Farfajiyar Al'ada

A ɓangaren al'ada an fadada ma'anonin kwarya da sigogi daban-daban. Yadda ƙarya ta yi kane-kane cikin al'ada wata manuniya ce da ke bayyana irin dadewa da gurbinta a Bahaushen tunani.

1. Kwarya a matsayin ma'auni
2. Kwarya a matsayin mazubi
3. Ƙarya a bukukuwan al'ada
4. Kwarya a al'adance

Kwarya A Matsayin Ma'auni

A da can, gabanin saukakkun addinai da saduwar Bahausha da wasu al'ummomin da ke wajen duniyar kasar Hausa, ma'aunin Bahausha uku ne: jikinsa, sanda da igiya, da kwarya. A jikinsa yana amfani da yatsunsa da hannayensa da gabansa da ƙafafunsa da wuyansa, idonsa ya zama alkalin awon domin ya ce, ido mudu ne ko bai ci ba ya san abin da ke cika masa tumbi.²⁵ Sanda da igiya ana awo da su daidai Kurji daidai ruwa. Da kwarya ta zo aka sallama mata awo gaba ɗaya.

1. A adadi lissafin dari (100) shi ne kwarya ɗaya. Goro dari (100) kwarya ɗaya, haka waina, kuli²⁶ da kwaya ta 'yan shaye-shaye.
2. Kwarya a matsayin babban awo na "masaki" a ce masakin shinkafa uku (3) ke yin lato ɗaya.

Kwarya A Matsayin Mazubi

A nan, Gidauniya, kwarya, koƙo, gora da kwaciya duk suna shiga ƙarƙashinsa domin mazubin wani abu ne, a al'adance ko a dabi'ance. Fitattun kalmomi da kwarya ta mamaye kuma Bahausha ya fahimci abin da ake son fada ko abin da aka fada sun hada da:

- a) Gorar su
- b) Koƙon gishiri

²² Masassakan da ke yin jirgin ruwa daban suke a kasar Hausa.

²³ Don ƙarin bayani a dubi Aliyu Muhammad Bunza, kundin BA "Tasirin Musulunci Cikin Rubutattun Waƙoƙi" kundin BA, Jami'ar Sakkwato, 1985. Haka kuma Dano Balarabe Bunza ya yi aiki a kan "Tasirin Bakandamiyar Narambaɗa a cikin Waƙar na Ƙare da Lawwali Bari in yo Sani ta Liman Aliyu Isa," a taron Nazarin Waƙoƙin Narambaɗa, Kano, BUK, 2019.

²⁴ Bayanin ƙafafun waƙa a dubi Ahmadu Bello Zaria, *Hausa Prosody*, NNPC Zaria, (2015).

²⁵ Awo da sawu ana ce masa "ƙafa", na hannu ana ce masa "kamu" ko "gaba", na yatsu ana ce masa "taki."

²⁶ Kula kwarya ɗaya ana yi masa kirari: kowa ya ci da dari ya ci mutum.

- c) Kwaryar zuma
- d) Masakin shinkafa
- e) Kwaryar roro
- f) Kumbun tuwo
- g) Gidauniyar fura

Kwarya A Bukukuwan Al'ada

A al'adance, ana amfani da kalmar "kwarya" a wasu hidimomi da suka hada da bukukuwan gargajiya. A cikin ayyukan hidimomin an ambaci suna daga cikin sunayen kwarya zai wadatar.

1. Gidauniya: Gangamin karo-karo na wani agaji
2. Kwaryar Salla: Sayayyar kayayyaki na musamman da ake yi na aure a Sakkwato
3. Kwaryar Kira: Kwatarnin karfe na zuba tsakin tama da kayan kira
4. Kwaryar Gaban Doki: Kwaryar fura da ake kai amarya da ita a Katsina
5. Kwaryar Haske (Gobir): Kwaryar dawar da ake bai wa Arbiƙi (ungozoma) ranar raɗa suna
6. Kwaryar Buki: Kyautar da aka yi wa mutum domin ya rama irinta in buƙata ta taso

Kwarya a Al'adance

A Al'adance Kalmar "Kwarya" Na Daukar Ma'anar Abinci (Tuwo), A Fadar Bahausha Da Ke Cewa:

- a) Muna kwarya
- b) Abin ya ci mini tuwo a kwarya
- c) Kwarya a gabanku
- d) Duniya gishirin ƙoƙo
- e) Ƙoƙon bara

Ga alama "ƙoƙon bara" ko "gishirin ƙoƙo" duk dai cimakar Bahausha ake son a fito da ita tare da wurin da ake saka ta ko adana ta. A al'adance don faɗaɗa ma'anar kwarya Bahausha na da:

1. Kwaryar kai: ƙoƙon kan mutum
2. Kwaryar kogi: shimfiɗar kogi
3. Kwaryar kunkuru: ƙoƙon jikinsa
4. Kwaryar molo: aski tal kwabo
5. Kwamitin rikon kwarya: kwamitin ɗan lokaci
6. Kwarya-kwarya: kaɗan-kaɗan ko shafi-mu-lera, sama-sama

Kwakkaha Bincike

Idan muka lura da yadda wannan ɗan bincike na kwarya ya fara da fashin baƙin ma'anar kwarya mun gano kwarya na da wani suna "duma". Daga cikin dangogin kwarya mun ce akwai: gidauniya, masaki, ƙoƙo, luddai, gora, shantu, zunguru, moɗa, sakaina, kumbu da jallo. Ƙoƙarinmu a bincike shi ne, mu ga wuraren da suka fito a adabin Bahausha da al'adarsa da abubuwan da suka wakilta na fannin rayuwa daban-daban. A bincikenmu za mu ga cewa:

1. Idan aka shuka kwarya sunanta kwarya ko duma sai ta fesa ɗiya an ga sigarsu za a yi musu sunan da ya dace da su: misali gora, kumbu, luddai.
2. Idan aka sarrafa ɗiyan za a ƙago moɗa, ƙoƙo, shantu, zunguru da sauransu.
3. Idan aka farfasa ta, za a samu sakaina, mara, tandin mai da sauransu.
4. Ayyukan da wasu 'yan rakiyar kwarya ke yi nan ne sunansu ke fita kamar: mara ta yin marar tuwo, moɗa ta shan ruwa, sakaina ta kwasar kashi, masaki na awo, gidauniya ta shan fura, ga sun nan da.
5. Adabin baka da al'adun Hausawa sun taimaka wajen adana kwaryar da dangoginta da taskace gurbinsu a al'ada.

Sakamakon Bincike

Wannan ɗan bincike ba tarihin kwarya ko amfaninta ya yi yunƙurin leƙowa ba. Bincike ne da ya ga ya kyautu a share fagen binciken kwarya ga ɗaliban ilmi da manazarta da masana domin su san in aka manta da binciken kwarya da nazarinta a karatun Hausa, an yi tuya an manta da albasa. Abin da wannan ɗan binciken ya gano shi ne:

1. Ya zuwa yau 29/09/2019 babu wani Bahaushen bincike na ilimi da aka yi a kan amon kwarya a adabi da al'adun Hausawa. Wataƙila wanan 'yar takarda ita ce zakaran gwajin dahi. Ban ce, na kewaye komai da sani ba, amma na duba, babu.
2. Ga alama, kwarya ta riga sassafa da kira a ƙasar Hausa domin rawar da kwarya ta taka a adabin Bahausha yana nuna cewa, kwarya ta mamaye gidan Bahausha ta fuskar cimakarsa da adana ta.

3. Binciken ya gano har yanzu kwarya ita ce kan gaba a awo, da cin abinci, da adana shi, da mazubi a adabi, domin duk da kwano da kwalla da kwando da robobi da luddunan roba da na karfe, ba su samu shiga a ma'ajiyar taskokin adabi da al'ada ba.
4. Bisa ga abin da muka samu a adabi a matsayinsa na kunne ya girmi kaka, kwarya a wajen Bahushe Bahausa ce, bai gan ta ga kowa ba, bai aro ta ga kowa ba. Sunayenta daki-daki sun tabbatar da babu sarkin wannan harshe ko wata bafuwar al'ada a ciki. Za mu iya cewa, duma tsirowa ta yi a farajiyar fadamun kasar Hausa ba wani ya zo wa Bahaushe da ita ba.
5. Bayyanar kwarya wani gagarumin ci gaba ne a kasar Hausa ta fuskar adanawa da taskace adabi da al'adun Bahaushe na gargajiya da sai dan asali kawai zai yi bugun gaba da su. Bahaushe ya tabbatar da wannan a karin maganar da ke cewa: "Sabon shiga Bature da feke."

Nadewa

Ban ce, wannan sabon bincike ne ba domin masana kimiyya sun yi ayyuka da yawa a kan kwarya a kimiyance. Da hannayensu ya sami kai ga adabin Bahaushe na kwarya da bincikensu ya kara tsawo da fadi. Kwarya tsiro ce, ba hatsi ba, ba abinci ba, ba wata dukiya ba a farkon bayanarta, amma ta mamaye adabin Hausa fiye da tsirran abincinsa. Rayuwarta a fadama tare da wake da gwaza da da dankali da rogo da mankani da guna da dumar kada da aya da albasa da shinkafa duk ana cin su ban da ita, bai hana ta fi su taka rawa a adabin Bahaushe ba. Na tabbata, ba don kwarya ba, da Bahaushe ya yi hararar abubuwa da yawa na adabinsa da al'adunsa da ci gaban duniyarsa. Kasancewar cewa, a duniyar mutane, babu wurin da kwarya ba ta shiga ba, kuma a Afirka ake ganin tushenta yake, sai a sa kaimin bincike a gano, wai, cikin al'ummar Afirka akwai al'ummar da kwarya ta mamaye adabinta da al'adunta? In babu, to, ban yi kure ba in na ce; Bahaushe ya fara saduwa da kwarya a duniyar mutane.

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