

**COURSE
GUIDE**

HAU106:
Nazari kan Nau'o'in Zantuttukan
(General Studies of Hausa Genres)

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Nazari kan Nau’o’in Zantuttukan (General Studies of Hausa Genres) Gabatarwa (Introduction)

Wannan kwas na HAU106, yana da muhimmanci wajen koyo da Nazari kan nau’o’in zantuttukan Hausawa a fage na ilimin adabi, musamman darasin da ya shafi yadda Hausawa suke yin amfani hikimomi na fasaha a cikin zantuttukansu na yau da kullum. Darasin ya kawo cikakken bayanin kan adabin Hausa na gargajiya da kuma yadda ake amfani da balagar harshen don cigabansa a tsakanin Hausawa da wasu al’umma waɗanda ba Hausawa.

An gabatar da darasin bisa tsari na rukuni kuma kowane rukuni ya kunshi kashe- kashe na batutuwa daban-daban da suka danganci nau’o’in zantuttukan Hausa. A cikin darasin an zo da cikakken ba yani kan zubi da tsarin kwas ɗin ta yadda ɗalibi zai naƙalce shi ba tare da fuskantar wata matsala ba. A ƙarshen kowane kashi an zo da tambayoyi na auna fahimta kan batutuwan da aka gabatar ƙarƙashin kowane kashi. Akwai kashi wanda ya kunshi tambayoyin da ɗalibi zai gani domin nazari kafin jarrabawa a ƙarshen karatu waɗanda suke nuni kan abubuwan da aka koya wa ɗalibi. Haka kuma an samar da dama ga ɗalibi yadda zai iya tuntuɓar malami domin ƙarin haske a duk lokacin da wani abu ya shigar masa duhu.

Manufar Kwas (Course Aim)

Domin kyautata karatu da nazari kowane kashi yana da tasa manufa bayan babbar manufar kwas ɗin ta gaba ɗaya da aka zo da ita a farkon darasi. Ke nan abin da ɗalibi zai yi domin saukaƙa karatunsu shi ne ya karanci kowace manufa da take haɗe da kowane kashi na darasi domin gane ciki da wajen darasin, ba tare da an samu matsala ba.

Idan ɗalibi ya kula da kyau, manyan darussan da suke tattare da wannan kwas suna da yawa, sai dai za a iya taƙaita su kamar haka:

- Tatsuniyoyi
- Karin magana
- Habaici
- Zambo
- Waƙoƙin yara
- Ƙarangiya
- Waƙoƙin dandali
- Da sauransu

Yadda Za A Nazarci Kwas (Working through the Course)

Domin ganin an fahimci wannan darasi da kyau an tsara darasin ta yadda dalibi zai iya jan ragamar karatun ba tare da tutsu mai yawa ba. An dai rarraba kwas din zuwa rukuni 3 da yake kunshe da kashe-kashe masu biye da juna, kuma kowane kashi an gabatar da shi yadda dalibi zai ga dangantakarsa da dan'uwansa da ke biye da shi. Saboda haka fahimtar darasin zai biyo karatun na-natsu da dalibi zai yi wa darasin, ya kuma auna fahimtarsa ta yin amfani da tambayoyin da aka zo da su a karshen darasi. Da yake kuma akwai aikin jinga da malami zai riƙa bayarwa bayan kowane kashi na kwas, dalibi zai samu damar ganin fasalin yadda jarrabawa za ta kasance in an gama darasin baki ɗaya ba tare da ya dogara da malami ba a wannan lokaci. Ana fatan a kammala kwas din cikin mako 15, wato kowane kashi a cikin mako guda.

Daga karshe dalibi ya sani cewa idan yana nazarin kwas din, malaman da zai riƙa tuntuba ba koyaushe za su kasance tare ba, saboda haka sai dalibi ya tsara jadawalin karatunsa ya dace da kowane kashi, ya kuma riƙa kai ziyara da leƙa abubuwan da malami ya bayyana masa domin karin nazari don fadada sani da karin haske.

Me ya kamata dalibi ya mayar da hankali a kai a lokacin gabatar da wannan darasi? Dalibi ya tabbata ya fahimci abubuwa kamar haka:

- Wannan kwas ko darasi yana da rukuni 4 da kashi 15.
- Kowane rukuni yana da kashi 4 ko 5 ko 6 har zuwa 7.
- Kowane kashi yana da ɓangaren auna fahimta.
- Kowane darasi ko kashi yana da amsa amsoshin auna fahinta.
- Kowane darasi ko kashi yana tafe da manazarta da wasu ayyukan don kara nazari.

Kashe-Kashe na Darasi / Kwas (Study Units)

A wannan kwas akwai rukuni 4 da kuma kashi 15, kowane kashi yana a matsayin mako guda ne na darasi, kenan za a kamala shi cikin mako 15. Ana kuma fatan a amsa tambayoyin auna fahimta a karshen kowane kashi, daga karshe kuma a amsa tambayoyi na auna fahinta don ganin ko darasin ya zaunu da kyau.

Domin kyautata karatun kwas din an hada da jerin littattafan da aka duba da wasu ayyukan da za a iya cewa suna da muhimmanci ga wannan kwas din, za su kara haske fiye da kima. Neman waɗannan littattafai da wasu irin sa a laburare zai inganta nazari da fahimtar kwas yadda ya kamata. Ke nan a shiga gonar ɗakin karatu a gida ko inda ake ajiye littattafai a kusa ko nesa zai inganta nazarin wannan kwas.

A kula da likau da ake sa wa a cikin kowane kashin darasi, za su taimaka wajen kara haske na nazarin kwas din baki daya, sai dai a tabbata likau din suna aiki yadda ya kamata, kada a bari sai lokacin da ake buƙatar su, a laluba a ga ko suna aiki ko ba su aiki, wato dai a gwada komai kafin ƙarshen kwas din.

Auna Fahimta (Assignment)

Shi wannan kwas na tsarin da ba ruwanka da malaminka ne, ko na tafi-da-gidanka, shi ya sa ake jarraba fahimtar karatu ta hanyoyi UKU, hanya ta farko ita ce ta auna fahimta a ƙarshen kowane kashin darasi, sannan kowane kashi a ƙarshe ya zo da jinga da za a ba wa dalibi. Sai daga ƙarshe a yi jarrabawar ƙarshen zangon karatu, wanda zai nuna an zo ƙarshen darasin.

Auna fahimtar da ake yi a ƙarshen kowane kashi za ta kasance ƙaramar jarrabawa ce, za ta zo da maki 30 daga cikin 100. Ke nan, ana buƙatar dalibi ya amsa tambayoyi uku inda za a zaɓi 2 su kasance su ke dauke da maki 30, maki 15 ga kowace tambaya. Sauran maki 70 za su zo ne a jarrabawar ƙarshen kwas.

Jarrabawa dai kamar kullum za a gabatar da ita ne daga gida, ita ma ba a cikin aji ba, kuma za ta kasance ta Intanet ne, ke nan ilimin na'ura mai ƙwaƙwalwa abu ne mai muhimmanci ga dalibi.

JINGA (Tutor Marked Assignment)

Jingar aji tamkar gwajin jarrabawa ne ga dalibi, saboda haka amsa jingar da ke ƙarshen kowane kashin darasi zai ba wa dalibi damar fahimtar yadda jarrabawar ƙarshe za ta kasance. Yana da kyau dalibi ya mayar da hankali domin amsa irin samfurin waɗannan tambayoyi, domin za su sauka amsa tambayoyin jarrabawa a ƙarshen darasin baki daya.

Jarrabawar Ƙarshen Darasi (Final Examination and Grading)

Ita dai jarrabawa ita ce hanyar da ake gane ko dalibi ya gane darasi ko kuma ya samu nakasu a wani ɓangare, saboda haka tana dauke da kaso mafi tsoka na 70 cikin 100. Ba wani dabo a cikin wannan fasali domin ana dauko samfurin jarrabawar ne daga tambayoyin da aka dinga turawa na auna fahimta da kuma jinga. Ke nan mayar da hankali wajen amsa waɗannan tambayoyi a lokacin darasi zai rage zafin tambayoyin ƙarshen darasi.

Rukuni Na Daya Ma'ana da Ire-Iren Adabi

Kashi na ɗaya ma'anar adabi

Kashi na biyu ma'anar al'ada

Kashi na uku Asalin adabin hausawa

RUKUNI NA BIYU ADABIN GARGAJIYA I
(ZANTUTTUKAN HIKIMA)

Kashi na Daya ma'anar da ire-iren adabin gargajiya

Kashi na biyu zantuttukan hikima

Kashi na uku karin magana

Kashi na huɗu take da kirari

Kashi na biyar habaici da zambo

RUKUNI NA UKU ADABIN GARGAJIYA II
(ZANTUTTUKAN HIKIMA)

Kashi na ɗaya bakar magana

Kashi na biyu karangiya

Kashi na uku barkwanci

RUKUNI NA HUɗU NAU'O'IN ADONTA HARSHE RUKUNI NA II

Kashi na ɗaya kacici-kacici

Kashi na biyu wakokin wasannin yara maza

Kashi na uku wakokin wasannin yara mata

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Ga fuskar yadda darasin zai kasance:

RUKUNI NA 1 MA'ANA DA IRE-IREN ADABI

Kashi Na 1: Ma'anar Adabi

Kashi Na 2: Bambancin Adabi da Al'ada

Kashi Na 3: Asalin Faruwar Adabi

Kashi Na 4: Rabe-Raben Adabi

Kashi Na 5: Muhimmancin Adabi ga Rayuwar Al'umma

KASHI NA DAYA (1): MA'ANAR ADABIN HAUSAWA

Abubuwan da Suke Ciki

1.1 Gabatarwa

1.2 Manufar Darasi

1.3 Ma'anar Adabin Hausawa

1.4 Bambanci Adabi da Al'ada

1.4.1 Nau'o'in Adabin Hausawa

1.4.2 Muhimmancin Adabi ga Al'umma

Auna Fahimta

1.5 Takaitawa

1.6 Ma'anar wasu kalmomi

1.7 Manazarta Da Wasu Ayyukan Karin Nazari

1.8 Amsoshin Tambayoyin Auna Fahimta

KASHI NA DAYA: MA'ANAR ADABI

Abubuwan Da Ke Ciki

1.1 Gabatarwa

1.2 Manufar Darasi

1.3 Ma'anar Adabi

1.3.1 Ma'ana ta Zahiri

1.3.2 Ma'ana ta Lugga

1.3.3 Ma'ana ta Ilmi/Adabi

Auna Fahimta

1.4 Takaitawa

1.5 Ma'anar Wasu Muhimman Kalmomi

1.6 Manazarta Da Wasu Ayyukan Karin Nazari

1.7 Amsoshin Auna Fahimta



1.1 Gabatarwa

Kalmar adabi ta samo asali ne daga kalmar aro *al`adab*, wadda kalma ce ta larabci, an aro kalmar daga larabci, Kalmar na dāuke da ma`ana ta daban da wadda aka san ta da ita yanzu. Ko a larabcin, kalmar adab ta sauƙa ma`anoni da dama, a Hausa ma tana da ma`anarta da ta keɓanta da nazari, a cikin wannan darasi, za a kawo bayani kan ma`anar wannan kalma ta adabi da kuma nau`o`inta a Hausa.



1.2 Manufofin Bincike

A karshen wannan darasi dalibai su iya:

- Bayani kan asalin kalmar Adabi
- Kawo nau`o`in manufarta Adabi a mataƙai daban-daban.
- Bayyana ma`anonin Adabi



1.3 Ma`anar Adabi

Danagane da ma`anar kalmar Adabi, kalma ce ta aro wadda take dāuke da ma`anoni guda uku. An aro kalmar ce daga larabci aka yi mata kwaskwarima ta zama Bahaushiyar kalma. Adabi da farko yana da ma`anarsa ta asali wadda ake wa laƙabi da ma`ana ta zahiri da ma`ana ta lugga, sai kuma ma`ana ta ilmi.

1.3.1 Ma`ana Ta Zahiri

Dangambo (2008) da Gusau (2011) Adabi, kamar yadda masana suka bayyana, kalma ce wadda asalinta daga larabci take. Kalmar adab wadda ita ce asalin kalmar adabi daga bisani aka yi mata dafa-goshi ta koma adabi. Ma`anar kalmar ta zahiri na nufin kiran liyafa. Idan Bahaushe ya ce ya adabance ka, to yana nufin ya gayyace ka kiran liyafa zuwa gidansa. Wannan na nuna cewa da farko ma`anar Kalmar kenan a Hausa ‘Kiran Liyafa’. Abin da liyafa ke nufi shi ne gayyata wani zuwa ga cin abinci, ita kanta kalmar liyafa kalma ce ta larabci, don haka duk wanda ya ce ya adabce ka to yana nufin ya gayyace ka liyafa gidansa kenan, wannan ita ce ma`anar kalmar adabi ta zahiri.

1.3.2 Ma`ana Ta Lugga

Ma`anar abu ta lugga na iya kasancewa ma`ana ta harshe wato yadda harshe ya firƙiri kalmar, ko kuma tana iya zama ma`ana ta asali wato

ma`anar da kalma take da ita tun asali kafin ta sake da wata ma`anar. A Larabce, ta hanyar lugga kalmar adab na iya daukar manufar “halaye na gari ko dabi’u masu kyau (watakila, a bisa hasashe, wannan ma`anar ita Hausawa suka fara dauka suka bai wa al-adab suka Hausance ta zuwa “Ladabi, wato nuna da’ a ko kaskantar da kai, da biyayya, da sauran halaye na kirki da nagarta), Dangambo, (2008:4).

1.3.3 Ma`ana ta Ilmi/Adabi

Da Bahaushe ya ari kalmar adab, sai ya kara mata wasalin /i/ a karshen gavar ta koma adabi mai sabuwar ma`ana a fanni nazari. Kalmar Adabi na nufin fasahar al'umma wadda ta jivanci harshe, ana wanzar da ita ne a magance ko a rubuce. Adabi na nufin hikima, da fasaha, da dabarar al'umma a cikin harshe, ya kunshi kirki da ka, a adana a ka ko a rubuce ko a wanzar da shi a aikace. Da wannan ne masana irin su Dangambo, (2008) da Gusau, (2011), sun bayyana ma`anar adabi kamar haka: Dangambo, (2008:2) ya bayyana ma`anar adabi da cewa:

‘Zantuttukan da suka kunshi fasaha ko suke bayyana nau`o`in azanci a fannonin rayuwa iri daban-daban domin koya wani darasi ga al`umma, walau cikin furuci ko a rubuce’

Gusau, (2011:3) na cewa:

Adabin Hausa, adabi ne wanda ya shafi hikimomi da sarrafa harshe da kuma hanyoyi wadanda suka shafi tafiyar da rayuwa ta yau da kullum, kuma yakan zama mai yin darasi da hannunka-mai-sanda ko mai barbada gishiri a rayuwa.

Kamusun Hausa (2006:2) ya bayyana ma`anar adabi da “wani fanni na ilimi da ya kunshi labarai da wafofin baka da rubutattu da wasannin kwaikwayo da al`adu da abubuwan fasaha da kimiyya”. Sannan Umar (1987:5) ya bayyana adabi da nufin sarrafa harshen Hausa mai kunshe da hikima ta musamman.

Idan aka nazarci ma`anonin da masana suka gabatar, za a fahinci cewa adabi ba wani abu ba ne illa hikima da fasahar al`umma wadanda suka kunshi sarrafa harshe a cikin tsarin wafofi ko kirkirarrun labarai ko wasan kwaikwayo ko kuma wasu zantukan hikima na Hausa. Wasu na bayyana adabi da a matsayin madubi wadda ke bayyana hoton rayuwar al`umma. Wato idan ka dauki madubi, yadda za ka iya ganin siffarka a ciki haka za ka iya ganin hoton rayuwar al`ummar da ta shude. Idan aka dauki wata waka ta baka ko rubutacciya, za a iya ganin yadda aka sarrafa harshe wajen kera wannan wakar. Haka kuma za a ga hoton rayuwar wanda aka yi wa wakar har da yadda shi mawaƙin ya dauki rayuwa. Idan ma a zube ne haka abin yake, bare fa a fada fannin wasan kwaikwayo.

Auna Fahimta

- 1- Me ake nufi Adabi ta fuskar lugga?
- 2- Wadanne ire-iren ma'anoni masana suka bayar a kan kalmar adabi ta fuskar ilimi?



1.4 Takaitawa

A wannan darasi an kawo bayanai kan asalin kalmar adabi da sauye-sauyen da kalmar ke dauke da su da fuskar ma'ana. Da farko an kalli kalmar ta fuskar zahiri sai kuma a kalle ta ta fuskar lugga mai nufin halin da'a ko da sauransu. A karshe aka kalle ta fuskar ilimi wadda take nufi hikimomi da fasahar al'umma wadda ta jibinci harshe, ana kirkirar wadannan fasahohi da ka a adana a ka, ko a wani abin rubutu ko kuma a a wanzar ta baka ko a rubuce. Wadannan su ne ma'anonin adabi da suka kamata kowane mai nazari ya gane su.

1.5 Ma'anar Muhimman Kalmomi

- Adabi: - na nufin sarrafa harshen Hausa mai kunshe da hikima ta musamman.



1.6 Manazarta da Wasu Ayyukan Karin Nazari

CNHN, (2006): *Kamusun Hausa*. Zaria: Ahmadu Bello University Press.
 Dangambo, A. (2008) *Rabe-Raben Adabin Hausa da Muhimmancinsa Ga Rayuwar Hausawa*. Zaria: Amana Publishers Limited.
 (2009) 'Adabin Hausa da Mazhabobin Tarke na Duniya: Wa Ta Duba?' in
 Proceedings of the 2nd International Conference on Hausa Studies
 African and
 European Perspectives Kano, Bayero University.
 Gusau, S.M (2011) *Adabin Hausa a Saukake*. Kano: Century Research
 and publishing
 Limited.



1.7 Amsoshin Tambayoyin Auna Fahimta

- 1- Me ake nufi Adabi ta fuskar lugga?
Da farko, a Larabce, ta hanyar lugga kalmar adab na iya daukar manufar “halaye na gari ko dabi’u masu kyau (watakila, a bisa hasashe, wannan ma’anar ita Hausawa suka fara dauka suka bai wa al-adab suka Hausance ta zuwa “Ladabi, wato nuna da’a ko kaskantar da kai, da biyayya, da sauran halaye na kirki da nagarta), Dangambo, (2008:4).
Ita ma`ana ta harshe wato yadda harshe ya kirki kalmar, ko kuma tana iya zama ma`ana ta asali wato ma`anar da kalma take da ita tun asali kafin wata sabuwar ma`ana.
2. Wadanne ire-iren ma’anoni masana suka bayar a kan kalmar adabi ta fuskar ilimi?
Da Bahausha ya ari kalmar adab, sai ya fara mata wasalin /i/ a farshen gavar ta koma adabi mai sabuwar ma`ana a fanni nazari. Kalmar Adabi na nufin fasahar al'umma wadda ta jivanci harshe, ana wanzar da ita ne a magance ko a rubuce. Adabi na nufin hikima, da fasaha, da dabarar al'umma a cikin harshe, ya kunshi kirki da ka, a adana a ka ko a rubuce ko a wanzar da shi a aikace. Da wannan ne masana irin su Dangambo, (2008) da Gusau, (2011), sun bayyana ma`anar adabi kamar haka: Dangambo, (2008:2) ya bayyana ma`anar adabi da cewa:
 - ‘Zantuttukan da suka kunshi fasaha ko suke bayyana nau`o`in azanci a
 - fannonin rayuwa iri daban-daban domin koya wani darasi ga al`umma, walau
 - cikin furuci ko a rubuce’
Gusau, (2011:3) na cewa: Adabin Hausa, adabi ne wanda ya shafi hikimomi da sarrafa harshe da kuma hanyoyi wafanda suka shafi tafiyar da rayuwa ta yau da kullum, kuma yakan zama mai yin darasi da hannun-ka-mai-sanda ko mai barbada gishiri a rayuwa.

Kamusun Hausa (2006:2) ya bayyana ma’anar adabi da “wani fanni na ilimi da ya kunshi labarai da wafofin baka da rubutattu da wasannin kwaikwayo da al`adu da abubuwan fasaha da kimiyya”. Sannan Umar (1987:5) ya bayyana adabi da nufin sarrafa harshen Hausa mai kunshe da hikima ta musamman.

KASHI NA BIYU: MA'ANAR AL'ADA

Abubuwan da ke ciki

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 Ma'anar Al'ada ta Zahiri
 - 2.3.1 Ma'anar Al'ada ta Lugga.
 - 2.3.2 Ma'anar Al'ada ta Ilimi
- Auna Fahimta
- 2.4 Takaitawa
- 2.5 Ma'anar Muhimman Kalmomi
- 2.6 Manazarta da Wasu Ayyukan Karin Nazari
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

A darasin da ya gabata an yi bayani kan adabi ta fuskoki uku, zahiri da lugga da kuma ilimi. Wannan darasi zan nuna wa mai karatu cewa akwai bambanci tsakanin waɗannan kalmomi guda biyu waɗanda suke tafiya kafada-kafada da juna. Adabi da al`ada tamkar Danjuma da Danjumai ne. Duk da yake suna yi wa juna shigar jiga-gizai, akwai wuraren da suka bambant. Waɗannann bambance-bambance su ake sa ran a gani a wannan darasi.



2.2 Manufarin Darasi

A karshen wannan darasi dalibai su iya:

- Bayani kan ma'anar kalmar Al'ada ta zahiri
- Kawo ma'anar Al'ada ta lugga.
- Bayani kan ma'anar al'ada ta ilimi



2.3 Ma'anar Al'ada ta Zahiri

Ma'anar al`ada ta zahiri na nufin 'haila' wato jinin nan da mata yi wata wata. Allah ya hhallicci mace da fitar da wani jinni matuƙar bat a da juna biyu. Irin wannan jinni da mata ke fitarwa ya danganta da yanayin mace. Wata macen duk karshen wata wannan jinni yak e zuwa mata, wata kuwa sai bayan watanni biyu biyu, wata ma har wata uku uku take yi kafin tag a jinni. Wata ba ta yi sai daga shekara sai shekara. Irin wannan jinni da ke

fita a jikin mace a wannan lokaci shi ake nufi da al`adar. Wato jinin al`adar da take fitarwa bayan wani ayyanannen lokaci.

2.3.1 Ma`anar Al`ada ta Lugga.

Kalmar al`ada baƙuwar kalma ce wadda aka aro ta daga larabci, Baya ga ma`anarta ta zahiri, al`ada na nufin binwata hanya wadda aka saba da ita tun tale tale. Wannan na nufin bin wata hanya don yin maganin gargajiya, misali yin magani ta hanyar ganyeyyaki o tofi ko turare ko karatu ko hayaƙi ko surface. Duk waƙannan hanyoyi da aka lissafta su suna nuna hanya c eta al`ada wajen warkar da ciwo ko wata damuwa.

Abin lura a nan shi ne, a cikin al'adu na Hausawa, akan sami yanayi ko lokacin da waƙannan abubuwa ba sa samuwa sai da kalmomi na sarrafa harshe da gwanintar harshe. Misali, idan an ɗauki al'adar Hausawa da suka danganci.

- Ibada
- Zamantakewa (Aure, Biki, d.s)
- Neman abinci (Sana'o'i)

Za a tarar cewa kusan a duk cikin waƙannan nau'o'in al'adar za a sami zantuttukan ko waƙoƙin da suke danganci waƙannan bigire-bigiren da ake zance. Don haka ashe al`adar daban, adabi daban.

Haka kuma, inda su kansu waƙannan bigiren al'adun suke tamkar tsoka, haka nan zantuttukan hikima na harshe suke kamar jini da basa rabuwa. Wato duk wani aiki na adabi baya tafiya face sai a wani bigire na al`ada. Wani vangaren da za a iya hasashen cewa akwai bambanci shi ne inda al'ada ta zama a aikace ake yinta watau ta yi amfani da gaɓɓan jiki don aiwatar da ita, Adabin na zama jagora ko hanyar da za a nuna wannan manufar da ake ƙoƙarin isar wa.

Misali, Al'adar Bahausha ce yin dave, ko daka, da Gaɗa da dai sauransu. To wajen wanzar da wannan aiki ba shi kammala sai an haɗa da hikimomi ko fasahohi da suka jivanci wannan bigiren kamar waƙoƙi da kaɗe-kaɗe da raye-raye.

Wata hanyar da za a iya hasashen bambancin adabi da al`ada ita ce, cewa ana iya ganin abubuwa na al'adu waƙanda ake kwatantawa a cikin rayuwa. A kan kai lokacin da idan wani ya aikata wani abin da ya sava wa al'ada, wannan mutum yakan zamo abin nuni, ko dariya da nufin cewa ya aikata abin da ba haka ake son shi ba. Shi kuwa Adabi a iya cewa wasu abubuwan an ƙirƙire su ne, idan aka yi tunanin kwatanta su a rayuwa ta zahiri ana iya fuskantar matsaloli da dama, galibi ma wasu ba za su iya kasancewa a rayuwa ta zahiri ba. Misali, Kirari ko Take, Waƙa da ake kwatanta ƙarfin mutum da dabba ko wata jaruntaka ko matsayin da ba za a iya yi ba a rayuwa ta zahiri.

2.3.2 Ma'anar Al'ada ta Ilimi

Ma'anar al'ada ta ilmi na nufin abubuwn da mutum ya saba yi a rayuwarsa ta duniya. Ma'ana, duk wani tsari ko yanayin gudanar da rayuwa waɗanda mutane suka tsara wa kansu kuma suka yadda da su a matsayin wasu abubuwa waɗanda za su kasance masu yi masu jagora kan harkokinsu na rayuwa ita ake nufi da al'ada. Al'ada a wannan fanni na nufin tsarin da ya shafi yanayin rayuwa gaba ɗayan ta da harkokin da mutane ke yin a zamansu na duniya. A takaice ma iya cewa abubuwa ne waɗanda suka shafi tun daga kan aure zuwa haihuwa da kuma mutuwa, wato gaba ɗayan yadda mutane suka tsara wa kansu wajen gudanar da rayuwarsu.

Auna Fahimta

- | | |
|----|--|
| 1. | Me ake nufi da al'ada ta zahiri? |
| 2. | Me ka/kika fahimta da al'ada ta ilimi? |



2.4 Takaitawa

A wannan darasi mun fahinci muhimman wuraren da adabi ya bambanta da al'ada, al'adar kowace al'umma na nuni da irin tsarin da wannan al'umma ta yi wa kanta don gudanar da rayuwar mutanenta. Wajen gudanarwa, akan sami wasu hikimomi da fahahar da mutane ke nunawa a lokacin da ake gudanar da wani abu na al'ada. Misali, bukukuwan Hausawa al'ada ce, to yayin bukukuwan ana samun wake-wake da kade-kade da raye-raye, su waɗannan wake-waken su ne ayyukan adabi, bukin shi kanshi al'ad ace. Tatsuniya al'ad ace amma wakokin da ke cikin tatsuniya adabi ne.

2.5 Ma'anar Muhimman Kalmomi

Al'ada: - na nufin binwata hanya wadda aka saba da ita tun tale tale
 Ma'anar al'ada ta ilmi: - na nufin abubuwn da mutum ya saba yi a rayuwarsa ta duniya



2.6 Manazarta da Wasu Ayyukan Karin Nazari

CNHN, (2006): *Kamusun Hausa*. Zaria: Ahmadu Bello University Press.
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Kano: Triumph

Gidan Sa'adu Zungur.



2.7 Amsoshin Tambayoyin Auna Fahimta

1. Me ake nufi da al'ada ta zahiri?
Ma`anar al`ada ta zahiri na nufin 'haila' wato jinin nan da mata yi wata wata.
2. Me ka/kika fahimta da al'ada ta ilimi?
Ma`anar al`ada ta ilmi na nufin abubuwn da mutum ya saba yi a rayuwarsa ta duniya

KASHI NA UKU: ASALIN ADABIN HAUSAWA

Abubuwan Da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Asalin Adabin Hausawa
 - 3.3.1 Riwayar Samuwar Kida
 - 3.3.2 Riwayar Samuwar Tatsuniya
 - 3.3.3 Samuwar Waƙoƙi
 - 3.3.4 Samuwar Zantukan Hikima

Auna Fahimta

- 3.4 Takaitawa
- 3.5 Ma'anar Muhimman Kalmomi
- 3.6 Manazarta da Wasu Ayyukan Karin Nazari
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Dangambo (2008:7) ya bayyana cewa babu wani sahihin tarihi a rubuce da ya tabbatar da faruwar rassan adabi, musamman ma adabi baka, tatsuniyoyi da karin magana da kacici-kacici da waƙoƙi da take da kirari da roƙo da zambo da sauransu duk abubuwa ne waƙanda ba za a iya cewa ga lokacin da suka fara wanzuwa a cikin al`umma ba. Saboda haka wannan darasi zai lalleƙa hasashen da ake yi na samuwar wasu sassan adabi musamman kiɗa da waƙa da tatsuniya da zantukan hikima.



3.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Bayyana `yan Adam na farko a duniya.
- Gane wuraren zama mutane
- Hasashen samuwar kiɗa da waƙa da tatsuniya.



3.3 Asalin Samuwar Adabi

Babu wani takamaiman lokaci ko wani abu a rubuce wanda zai bayyana ga lokacin da aka samar da ayyukan adabin baka. Saboda haka duk abubuwan da aka bayyana an yi ne bisa hasashe, ba kuma sun shafi al`ummar Hausawa kaɗai ba ne a`a sun shafi tarihin samuwar adabin baka

ne a duniya. Ba a yi bayanin rubutaccen adabi ba, saboda shi rubutaccen adabi ana da sanin lokacin da aka fara rubuta shi, kuma duk abubuwan da aka same su a rubuce, za a iya kirdaden lokacin da kuma al`ummar da suka samar da wannan abu.

3.1.1 Riwayar Samuwar Kida

Ana hasashen farauta da yake-yake suna iya haddasa kidan tauri, wai lokacin da dan Adam ke rayuwa ta yawon farauta yakan kama dabbobi ya kuma ci 'ya'yan itace. To wai wata rana sai wani ya kama wata dabba, ya feda fatar, to da yake ba ya bukatar fatar sai kawai ya jefar da ita. Fadawar nan da za ta yi sai ta fada kan wani fafararren kututtu wanda ruwan sama ya rarake tsakiyarsa. Da fatar ta bushe sai ta kame gam-gam kamar an rufa ganga. Wata rana sai wani ya zo wajen, da ya ga fatar ta kame sai ya yi kokarin ya cire ta. A kokarin yin haka sai ya dinga bugun fatar, sai kuwa ya ji tana yin wata kara ko sauti mai jan hankali mai dadi. Ya kirawo 'yan'uwansa su ma suka bubbuga suka ji. Suka yi ta mamaki. Sai ya zame musu al'ada kullum idan sun fito za su wuce ta wurin, ko kuma duk lokacin da suka yi nishadi sai su je wurin su dinga bugawa suna samun nishadi. Wai wannan shi ne asalin yadda aka gano kera ganga da kuma yin kida, Dangambo, (2008).

3.1.2 Riwayar Samuwar Tatsuniya

Dangane da tatsuniya kuwa, an ruwaito cewa a yayin da dan Adam ya gama hidimominsa na neman abinci da rana, yakan huta da daddare. A wannan lokacin ne al`ummar kowane yanki kan taru domin su ba juna labarin abubuwan da suka yi a wannan rana da kuma abin da suka ci karo da su, manya daga ciki na bayanin yanayin yadda za su inganta rayuwarsu, su kuwa yara suna wasanninsu, a wannan lokaci ne aka rinka ba yara labarai wadanda za su taimaka masu da basirar gudanar da rayuwarsu.

Dangambo, (2008). Ya amabci cewa wadannan dalilai suka sa aka kirkiro wasannin motsa jiki da 'yan labarai ga wadanda su ba za su iya yin wasannin ba, misali tsofaffi da mata, wadanda koyaushe su suke tare da yara. Sannu a hankali har suka gano cewa ai za a iya yin amfani da irin wadannan labaran wajen koya wa yara abubuwa iri daban-daban, kamar irin yadda za su kare kansu idan wata dabba ta biyo su, ko hana su wasu dabi'u da al'ummarsu ba ta so da kuma sa su yin wadanda take so, da kiwon lafiya da dai sauran halayyar zamantakewar al'umma. Wato tatsuniya kamar ta zama makaranta kc nan bayan raha da nishadi da take bayarwa.

3.1.3 Samuwar Wakofi

Ta vangaren wakoki kuwa, Dangambo, (2008) ya bayyana hasashen samuwarsu, ana jin su ma sun samu lokaci mai tsawo can baya, kuma ga alama yake-yake da farauta wafanda a sakamakonsu ake zuga ko yabon wanda duk ya yi wata bajinta, sun taka muhimmiyar rawa wajen kirkiro wakoki, ko lafuzzan da suka yi kama da waka, misali rokon baka da kirari da take da sauransu. Mu'amalar zaman sarakuna ko "jarumai" a garuruwa su ma lallai sun taimaka. Kirari da wakoki da zuga jarumai don su fita da farfi a lokacin fada da abokan gaba na daga cikin dalilan da aka bayar wajen samuwar waka. Hasashen na nuna cewa mutanen da suka iya kururuta jarumi da kambama shi don ya fuskanci abokan gaba su ne kuma suke jinjina wa jarumi a lokacin da aka gama yaƙi. Irin wannan kururutawar da kambamawar su suka haifar da waka saboda a nuna gwanintar harsh eta hanyar zaven kalmomi don girmamawa ko kambamawa.

3.1.4 Samuwar Zantukan Hikima

Zantukan hikima irin su karin magana da Habaici da zambo da karangiya da sarrafa harshe na 'yan kama da 'yan gambara da 'yan koroso da 'yan hoto da malam nabuta ko 'yan galura da sauransu, ga alama su sun faru daga baya ne bayan dan Adam ya sami bunƙasa ta fuskar zamantakewa. Wato sai bayan tsarin zamantakewa da shugabanci da tattalin arzikin al`umma sun kafu sa`annan aka same su.

Auna Fahimta

1. An jefar da fatar a kan _____ dangane da asalin kiɗa.
2. Kawo mislai biyar na karin magana mai an ce.



3.4 Takaitawa

Muhimman abubuwan da suka fito fili a nan sun nuna cewa akwai waɗansu sana`o`i ko kuma tsarin zamantakewa walau ta jaruntaka ko ta son nuna gwaninta su suka samar da wasu sassan adabin baka. Mun ga vullar kiɗa daga yadda fatar naman dajin da aka feɗe ta samar, sa`annan mum ga samuwau waka sanadiyyar yake-yake, Tsarin zamantakewa ya haifar da samuwar tatsuniya da zantukan hikima. Waɗannan abubuwa kamar yadda aka ambata hasashe-hasashe ne kurum domin babu wasu hujjoji da za su tabbatar da haka. Wani hanzari ba gudu ba, ana batun samuwar waɗannan abubuwa a duniya ne ba wai a cikin al`ummar Hausawa kawai ba.

3.5 Ma'anar Muhimman Kalmomi

- kidan tauri: nau'in kiɗa ne da ake yi wa 'yan tauri



3.6 Manazarta da Wasu Ayyukan Karin Nazari

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- Umar, M.B. (1987) *Dangantakar Adabin Baka da Al'adun Gargajiya*. Kano: Triumph
- Gidan Sa'adu Zungur.



3.7 Amsoshin Tambayoyin Auna Fahimta

1. An jefar da fatar a kan _____ dangane da asalin kida.

Amsa: - kututtu itace mai kogo

2. Kawo mislai biyar na karin magana mai an ce.

- In gani a kasa, an ce da kare ana biki a gidansu
- A yau an ce za a yanka mage
- Yau da rigima an ce karen bebe ya bata
- Yau da magana an ce wa sarki kazami
- Ba kin ta mutane an ce da barawo ya gudu
- Be an ce da akuaya sarkin fawa ya mutu
- Ba kayana ba an ce da dandaudu ya dauki garma
- Wannan kalle magana ne an ce da gwauro ya iyali

RUKUNI NA BIYU: ADABIN GARGAJIYA I (ZANTUTTUKAN HIKIMA)

Kashi Na 1: Ma'anar Adabi da Ire-Iren Adabin Gargajiya

Kashi Na 2: Zantukan Hikima

Kashi Na 3: Karin Magana

Kashi Na 4: Take da Kirari

Kashi Na 5: Habaici da Zambo

KASHI NA 1: MA'ANAR DA IRE-IREN ADABIN GARGAJIYA

Abubuwan da suke ciki

- 1.1 Gabatarwa
 - 1.2 Manufar Darasi
 - 1.3 Ma'anar Gargajiya
 - 1.3.1 Ma'anar Adabin Baka
 - 1.3.2 Ma'anar Adabin Ka
 - 1.4 Ire-Iren Adabin Gargajiya
 - 1.4.1 Zantuttukan Hikima
 - 1.4.2 Waƙar Baka
 - 1.4.3 Zube na baka
 - 1.4.4 Wasanni
- Auna Fahimta
- 1.5 Takaitawa
 - 1.6 Ma'anar Muhimman Kalmomi
 - 1.7 Manazarta da Wasu Ayyukan Karin Nazari
 - 1.8 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Wannan kashi ya funshi bayanai kan adabin gargajiya, wato adabin da ya wanzu tun kafin Bahaushe ya sami hanyar rubutu da karatu sakamakon haɗuwa da baƙin al'ummu. A wannan gavar za a daddale bayanin adabin **baka** da adabin **ka** don fayyace Rukuninsu a adabin gargajiya. Haka nan kuma kashin ya funshi bayanai kan ire-iren adabin gargajiya, wato adabin da ake ƙagawa a ka, a wanzar da baki, a adana a ka. A wannan gavar za a kawo bayanin ire-iren adabin gargajiya waɗanda suka haɗa da zantukan hikima da waƙar baka da zube na baka da wasanni.



1.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Ma'anar adabin gargajiya
- Ma'anar adabin baka
- Ma'anar adabin ka,
- Ire-iren adabin gargajiya
- Mene ne zube na baka ?
- Yaya wasannin gargajiya suke ?



1.3 Ma'anar Gargajiya

Kalmar gargajiya daga 'gado' ne, wato duk abin da aka ce na gargajiya ne ana danganta shi da abin da aka gada kaka da kakanni, tun kafin Hausawa su haɗu da wata al'umma har ta yi naso a cikinta. Duk wani abu na gargajiya bas hi da nasaba da rubutu, ko da kuwa an rubuta shi daga baya domin adanawa bai sauya masa suna daga na gargajiya ba sai dai a iya cewa an zamanantar da gargajiyar.

1.3.1 Ma'anar Adabin Baka

Idan aka ce adabin baka, ana nufi adabin gargajiya ne wanda ba rubutacce ba ne, kuma adabi ne da yake kunshe cikin cikin rayuwar yau da kullum wanda tushensa daga iyaye da kakanni ne. (Dangambo, 2008). Kiran sa adabin baka yana da nasaba da wanzar da shi da fatar baki da ake yi.

1.3.2 Ma'anar Adabin Ka

Adabin Ka da Adabin Baka duk abu guda ne, adabi ne da ake ake kagawa a ka, a wanzar ta baka, a adana a ka. Rawar da kai ke takawa wajen kagawa da adanawa ya sanya wasu masanan ke bayyana shi da adabin ka maimakon adabin gargajiya ko adabin baka. Saboda haka, abin da ke da muhimmanci a nan ba sunan ba, amma da zarar an ce adabin ka ko adabin baka ko adabin gargajiya, ana nufin adabin da ake kirikirar sa a ka, a wanzar da fatar baki, a kuma adana a kwakwalwa ba tare da rubutu ba ko wata na'ura ta zamani.

1.4 Ire-Iren Adabin Gargajiya

Adabin gargajiya ya kasu gida uku ko huɗu a wani haujin, akwai waƙar baka da zube na baka da wasanni da zantukan hikima.

1.4.1 Zantukan Hikima

Zantukan hikima na nufin guntattakin zantuka masu cike da hikima, a wani lokacin kunshe da faffadar ma'ana. Galibi ba su cika tsayi ba a furuci, sai dai idan aka yi sharhinsu ta fuskar hoton da suke haskawa a rayuwar al'umma sai a tarar suna da faɗin gaske. Misalan waɗannan zantukan hikima sun haɗa da karin magana da take da kirari da habaici da zambo da salon magana da zaurance da sauransu.

1.4.2 Waƙar Baka

Akwai wasu mata kai wato kalmomi muhimmai da za a iya amfani da su wajen fito da ma'anar waƙar baka, waɗannan kalmomi sun haɗa da rerawa da hawa da saukar murya da daidaita murya da rauji da naƙaltar harshe da hikima da fasaha da kiɗa da karvi ko amshi (Gusau, 2008).

Gusau (1984), ya bayyana waƙar baka da cewa, “wani saƙo ne cikin zance da azanci da ake rerawa ba faɗa kurum ba, ta hikima da fasaha da zavavvun kalmomi waɗanda suka dace da saƙon, kuma tana zuwa gunduwa-gunduwa da sautin murya da kiɗa da armashi da gaɗa da tafi mai saka zuciya jin dafi.”

Saboda haka, waƙoƙin baka kamar yadda sunansu ya nuna, su ne waƙoƙin da aka yi da baki. Abin nufi a nan shi ne, su dai waƙoƙin baka shirya su ake yi a zuci, kuma a gabatar wa mutane da su ta hanyar rera su da baki. Tun ainihinsu ba a rubuce suke ba, kuma mawaƙan da suke tsara su, ba a rubuce suke tsara su ba, sun vullo da su ne ta hanyar rerawa da baki, wani lokaci tare da kiɗa, wani lokaci kuma babu, (Tsoho (1983:1). Waƙoƙin baka sun ƙunshi waƙoƙin mata na aikace-aikacen cikin gida da waƙoƙin yara na dandali da waƙoƙin cikin tatsuniyoyi da kuma waƙoƙin makada da mawaƙan Hausa na gargajiya.

1.4.3 Zube Na Baka

Ana iya bayyana zube na baka da wata hikima, ko basira ko tunani irin na ɗan'Adam da ya ƙaga kan wani abu, ya furta da fatar baki domin watsa wata manufa don koyarwa ko kuma hannunka-mai-sanda da jagora don nishafi.

Saboda haka, zube na baka ya ƙunshi waɗansu labarai masu ɗan tsawo, ana kuma yin su ne a lokacin hira kamar, labarai na jarumai ko `yan fashi ko na almara, irin su labaran hikima ko wasa ƙwaƙwalwa da kuma tatsuniyoyi irin na gizo da ƙoƙi da hikayoyi da kissa da tarihi ko tarihihi da tatsuniya da zaurance da salon magana da kirari da take da zambo da sauransu da dama. Duk irin waɗannan nau'o'i na zube da aka ambata ana ƙaga su ne a ka, a wanzar da su da baka, a kuma adana a ka. Shi ya sa ake kiran su zube na baka.

1.4.4 Wasanni

Wasanni jam'i ne na kalmar wasa wadda kalma ce da ake amfani da ita domin bayyana wani abu da yake sanya nishadi ko jin dadi da raha da walwala a zukan masu yi ko masu sauraro. Gusau, (2013), cewa ya yi wasan yara yana nufin wasu hanyoyi da dabaru waƙanda yara maza da mata suke amfani da su na tsinka jininsu da motsa jiki tare da cinye lokaci da samun walwala da naƙaltar dabarun zaman rayuwa cikin nishadi. A gargajiyance, ba yara ne kawai ke wasanni ba, akwai wasannin gargajiya waƙanda sukan ƙunshi motsa jiki da motsa tunani don bayyana gwanintar Bahaushe. Saboda haka za mu iya karkasa wasannin zuwa gida-gida kamar haka:

- Wasannin gargajiya na wasa kurum: Wasan kura ko na maciji ko na kunama.
- Wasannin sana'a da suka haɗa da wasan gardawa (hawan ƙaho) da na 'yan tauri (wasan tauri) da na 'yan kama da na 'yan dabo.
- Wasannin dandali ko wasannin yara da suka haɗa da A sha ruwan tsuntsaye da ɗan akuyana da na 'Yar tsana.

Wasannin bukukuwan al'ada da suka ƙunshi wasan Giwa sha laka da Bikin buɗin daji da na Kallankuwa da wasan bori.

Auna Fahimta

1. Shin nawa adabin gargajiya ya kasu ? Kawo su tare da bayanin ɗaya.
2. Me ake nufi da kalmar waƙar baka?



1.5 Takaitawa

Wannan kashi ya ƙunshi bayani ne kan adabin gargajiya. An bayyana ma'anar gargajiya, sai aka bayyana ma'anar adabin baka da kuma nuna yadda adabin ka yake ta fuskar ƙirƙira da wanzarwa da adanawa, sai aka fahimci cewa duk abu guda ne. Haka nan a wannan kashi, an tattauna ire-iren adabin gargajiya waƙanda suka haɗa da zantukan hikima da waƙar baka da zube na baka da kuma wasanni.

1.6 Ma'anar Muhimman Kalmomi

- Wasa: kalma ce da ake amfani da ita domin bayyana wani abu da yake sanya nishadi ko jin dadi da raha da walwala a zukan masu yi ko masu sauraro



1.7 Manazarta da Wasu Ayyukan Karin Nazari

- CNHN, (2006): *Kamusun Hausa*. Zaria: Ahmadu Bello University Press.
- Dangambo, A. (2008) *Rabe-Raben Adabin Hausa da Muhimmancinsa Ga Rayuwar Hausawa*. Zaria: Amana Publishers Limited.
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1.8 Amsoshin Tambayoyin Auna Fahimta

1. Shin nawa adabin gargajiya ya kasu ? Kawo su tare da bayanin daya.

- Zantuttukan hikima
- Waƙar Baka
- Zube Na Baka
- Wasanni

- **Waƙar Baka**

Akwai wasu mataƙai wato kalmomi muhimmai da za a iya amfani da su wajen fito da ma'anar waƙar baka, waƙannan kalmomi sun haɗa da rerawa da hawa da saukar murya da daidaita murya da rauji da naƙaltar harshe da hikima da fasaha da kiɗa da karvi ko amshi

- **Zube Na Baka**

Ana iya bayyana zube na baka da wata hikima, ko basira ko tunani irin na ɗan'Adam da ya ƙaga kan wani abu, ya furta da fatar baki domin watsa wata manufa don koyarwa ko kuma hannunƙa-mai-sanda da jagora don nishaɗi.

- **Wasanni**

Wasanni jam'i ne na kalmar wasa wadda kalma ce da ake amfani da ita domin bayyana wani abu da yake sanya nishaɗi ko jin daɗi da raha da walwala a zukan masu yi ko masu sauraro.

A gargajiyan ce, ba yara ne kawai ke wasanni ba, akwai wasannin gargajiya waɗanda sukan ƙunshi motsa jiki da motsa tunani don bayyana gwanintar Bahausha. Saboda haka za mu iya karkasa wasannin zuwa gida-gida kamar haka:

- Wasannin gargajiya na wasa kurum: Wasan kura ko na maciji ko na kunama.
- Wasannin sana'a da suka haɗa da wasan gardawa (hawan ƙaho) da na 'yan tauri (wasan tauri) da na 'yan kama da na 'yan dabo.
- Wasannin dandali ko wasannin yara da suka haɗa da A sha ruwan tsuntsaye da ɗan akuyana da na 'Yar tsana.

2. Me ake nufi da kalmar waƙar baka?

Waƙar baka da cewa; “wani saƙo ne cikin zance da azanci da ake rerawa ba faɗa kurum ba, ta hikima da fasaha da zavavvun kalmomi waɗanda

suka dace da sakon, kuma tana zuwa gunduwa-gunduwa da sautin murya da kiɗa da armashi da gaɗa da tafi mai saka zuciya jin dadi.”

KASHI NA BIYU: ZANTUTTUKAN HIKIMA

Abubuwan da suke ciki

- 2.1 Gabatarwa
 - 2.2 Manufar Darasi
 - 2.3 Zantuttukan hikima
- Auna Fahimta
- 2.4 Takaitawa
 - 2.5 Ma'anar Muhimman Kalmomi
 - 2.6 Manazarta da Wasu Ayyukan Karin Nazari
 - 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Daga cikin dabaraun da Bahausha ke amfani wajen koyar da darussan rayuwa da kaifafa tunani da cusa kyawawan dabi'u cikin al'umma akwai maganganunsa na azanci ko zantuttukan hikima da sauransu. Wannan kashi ya funshi bayanai kan zantuttukan hikima da ire-irensa kamar karin magana da take da kirari da habaici da zambo da salon magana.



2.2 Manufarin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo guntattakin zantuttukan hikima na Hausa da ire-irensu.
- Bayyana Ma'anar zantuttukan hikima
- Zayyana ire-iren zantuttukan hikima na Hausa
- Fayyace nau'o'i da misalan zantuttukan hikima
- Bayyana matsayin zantuttukan hikima a adabin Hausa



2.3 Zantuttukan Hikima

Zantuttukan hikima na nufin guntattakin zantuttuka masu cike da hikima, a wani lokacin kunshe da faffadar ma'ana. Galibi ba su cika tsayi ba a furuci, sai dai kuma idan aka yi sharhinsu ta fuskar hoton da suke haskawa a rayuwar al'umma, sai a tarar suna da fadin gaske. Misalan waɗannan zantuttukan hikima sun haɗa da; karin magana da take da kirari da habaici da zambo da salon magana da zaurance da sauransu.

Zantuttukan hikima su ma nau'i ne na adabi, wato fasahar al'umma wadda ta jivanci guntattakin zantuttuka masu cike da hikima, a wani lokacin kuma tana kunshe da faffadar ma'ana. Galibi ba su cika yin tsayi a furuci

ba, sai dai idan aka yi sharhinsu ta fuskar hoton da suke haskawa a rayuwar al'umma sai a tarar suna da fadin gaske.

2.3.1 Ire-Iren Zantukan Hikima

Ire-iren zantukan hikima sun hada da karin magana da take da kirari da habaici da zambo da salon magana da sauransu.

- Karin Magana/Auna Fahimta
- Zambo
- Take
- Kirari
- Kacici
- Karangiya
- Barkwanci

Auna fahimta

1. Me ake nufi da zantuttukan hikima?
2. Kawo zantuttukan hikima guda biyar



2.4 Takaitawa

A wannan kashi an tattauna a kan zantukan hikima, wato maganganu na azanci waƙanda Bahaushe ke amfani wajen koyar da darussan rayuwa da kaifafa tunani da cusa kyawawan dabi'u cikin al'umma. Kashin ya funshi bayanai kan zantukan hikima da ire-irensa kamar karin magana da take da kirari da habaici da zambo da salon magana.

2.5 Ma'anar Muhimman Kalmomi

- Take : - kalma ce mai nufin yaba kai ko kwarzanta ko zuga kai.
- Karin Magana: - zance ne a dunkule mai faffadar ma'ana, wato wata gajeriyar magana ce funshe da voyayyiyar ma'ana ko dogon bayani in aka warware.



2.6 Manazarta da Wasu Ayyukan Karin Nazari

CNHN, (2006): *Kamusun Hausa*. Zaria: Ahmadu Bello University Press.
 Dangambo, A. (2008) *Rabe-Raben Adabin Hausa da Muhimmancinsa Ga Rayuwar Hausawa*. Zaria: Amana Publishers Limited.

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- Umar, M.B. (1987) *Dangantakar Adabin Baka da Al'adun Gargajiya*. Kano: Triumph Gidan Sa'adu Zungur.



2.7 Amsoshin Tambayoyin Auna Fahimta

1. Me ake nufi da zantuttukan hikima?

Zantukan hikima su ma nau'i ne na adabi, wato fasahar al'umma wadda ta jivanci guntattakin zantuka masu cike da hikima, a wani lokacin kunshe da faffadar ma'ana. Galibi ba su cika tsayi ba a furuci, sai dai idan aka yi sharhinsu ta fuskar hoton da suke haskawa a rayuwar al'umma sai a tarar suna da faɗin gaske.

2. Kawo zantuttukan hikima guda biyar

Ire-iren zantukan hikima sun haɗa da karin magana da take da kirari da habaici da zambo da salon magana da sauransu.

- Karin MaganaAuna Fahimta
- Zambo
- Take
- Kirari
- Kacici
- Karangiya
- Barkwanci

KASHI NA UKU: KARIN MAGANA

Abubuwan da suke ciki

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 Karin Magana
- Auna Fahimta
- 3.4 Takaitawa
- 3.5 Ma'anar Muhimman Kalmomi
- 3.6 Manazarta da Wasu Ayyukan Karin Nazari
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

A kashin da ya gabata an kawo bayanai kan zantuttukan hikima tare da jero wasu daga cikin zantuttukan magana kamar karin magana da zambo da zambo da habaici da karangiya da sauransu. Irin waɗannan ana yi masu laƙabi da adon harshe. Amma a wannan kashi za mu ɗauki kowanne adon harshe ko zantuttukan hikima mu yi bayaninsu tare da kawo misalai. Adon harshe yana taimakawa gaya wajen nuna gwaninta ko kwarewa a harshen da mutum yake magana da shi. Adon harshe ya ƙunshi abubuwa da dama waɗanda sukan tallafa, wajen jawo hankalin mai sauraro da kuma sa masa nishadi. Shi ya sa Hausawa suke cewa “magana jari ce”, ma’ana iya zance ko magana shi ma jari ne. Zance ba ya zama mai armashi idan ba a yi amfani da hikimomin sarrafa harshe ba. A wannan kashi, za mu tattauna a kan adon harshe da hikimomin da ake amfani da su wajen sarrafa harshe.



3.2 Manufarin Darasi

A ƙarshen darasin ana buƙatar ɗalibai su iya:

- Kawo bayanai da suka shafi ma'anar karin magana
- Bayyana wasu hikimomin da suka shafi karin magana.
- Zayyano misalai na nau'o'in karin magana



3.3 Ma'anar Karin Magana

Masana da manazarta da ɗaliban ilimi da dama sun kawo ra'ayoyinnsu a kan karin magana. Hakan ne ya haifar da samun lugudan ma'anoni masu

yawa game da karin magana. Za a iya kallo karin magana ta waɗannan fuskoki kamar haka:

Kirk-Greene (1966) ya bayyana cewa, karin magana na inganta al'adun al'umma da suka gada, da tarihin al'umma da hikimomin al'umma. Bayan haka, a inda ba a sami rubutaccen adabi ba, karin magana na iya zama kafar tattara falsafar ƙasa.

Masana Harshen Hausa sun fassara karin magana gwargwadon fahimtarsu. Daga ciki akwai Dangambo (1984) inda ya nuna cewa, “Karin magana dabara ce ta dunkule magana mai yawa a cikin zance ko ‘yan kalmomi kaɗan a cikin hikima”.

Yahaya da wasu (1992) sun bayyana ma'anar karin magana a matsayin “Tsararren zance ne wanda yake zuwa a gajarce na hikima da zalaka, tare da bayar da ma'ana gamsasshiya, mai faɗi, mai yalwa, musamman idan aka tsaya aka yi bayani daki-daki”.

Shi kuwa Zarruk da Alhassan (1982:3) sun bayar da ma'anar karin magana da cewa, nazari ne na rayuwa a dunkule cikin gajerun maganganu da misalai irin na hikima. Karin magana ba ta faye zuga ko kuɗa ba, sai dai gwanintar kwatance. Misali, “Komai nisan jifa, ƙasa za ta dawo”.

A yayin da waɗancan masana suka yi bayanin yadda suke gani su ne ma'anonin karin magana, Umar (1984) ya ce, “Karin magana wata magana ce ‘yar ƙil da ta ƙunshi zunzurutun ma'ana lokacin da aka yi bayani. Haka kuma Birniwa (2005: 57) ya ƙara bayyana ma'anar karin magana da cewa, “Gajeruwar jimla ce da ake sakaya ma'ana da ita, wadda idan aka warware ta za ta bayar da ma'ana mai tsawo, wadda mafi yawa kalmomin da ke cikinta ba su ƙunsa ba, sai dai suna da dangantaka da ita”. Karin magana zance ne a dunkule mai faffadar ma'ana, wato wata gajeriyar magana ce ƙunshi da boyayyiyar ma'ana ko dogon bayani in aka warware. Shi ya sa karin magana take da siffon da suka kebenta gare ta, wato gajarta da gavovi biyu da dunkulewa da kuma reɗe ko fid da wasu kalmomi da ba dole sai an yi amfani da su ba.

Da yake kalmomi biyu ne suka gina karin magana, wato ‘*kari*’ da kuma ‘*magana*’. Kari na nufin wani vangare ko rabi ko karyayye ko kuma rababbe. Magana kuma na nufin zance ko furuci ko kalami da mutum kan yi domin a fahimci abin da ke cikin zuciyarsa. Ke nan karin magana zance ne da aka yi wa gibi ko aka karya shi ko raba shi ko kuma aka kawo wani ɓangare aka yi watsi da wani ɓangaren (Malumfashi, 2018).

Haka za a iya kallonsu ta waɗannan hanyoyi:

- Karin magana wata ‘yar takaitacciyar magana ce ta hikima da basira wadda ta ƙunshi ma'ana mai tarin yawa idan har za a yi bayaninta dalla-dalla.
- Karin magana magana ce ‘yar ƙil ta fasaha da hikima mai cike da tarin ma'anoni.

- Karin magana dai wata magana ce mai yawan gaske ake dunkule ta waje dāya.
- Karin magana wa'azi ne cikin jawabi mai karsashi kuma gajarce.
- Karin magana magana ce ta jan hankali mai dāuke da ilimin da kan daki zuciya da zarar kunne ya ji ta ko su.

3.1.1 Nau'o'in Karin Magana

Akwai nau'o'in Karin Magana da dama amma za mu dān kawo wasu domin dālibai su yi bambance nau'o'in. Ga su kamar haka:

Karin Magana mai *Tambaya*

Wannan nau'in karin magana ne wanda yake dāuke da tambaya kamar yadda suna ya nuna. Irin wannan karin magana na farawa da tambaya sannan sai amsa ta biyo baya, kamar haka:

- Me ya fi raina? Cin tsiren mata
- Ya na iya da raina? Mummuna ya ga mata
- Mai na ci na Asham? Da zan yi ramuwar salla
- Kai kuma a su wa? Kare da gudun layya
- Mai kuma ake jira? Bagwari ya yi toshi
- In ce ko in ban kusa? An ce da jaki Falke zai shiga Aljanna
- Wa ya isa faḍa? Gyambo uwar sarki na dōyi
- Mu za a yi wa sammu? Zakara ya taka wuḱa

3.1.1.1 Karin Magana mai *Labari*

Irin waɗannan karin magana sun samo asali daga wani labari da ya faru da gaske, ko kuma wani labari da aka kirƙira, shi irin wanda aka kirƙira bai faru da gaske ba, ko labari da aka same shi daga tatsuniya. Irin wannan karin magana da wuya a fahimci abun da yake bayani a kai, idan ba an san asalin labarin da aka samu da karin maganar daga shi ba.

- Jifan gafiyar Baidu
- Gobar Titi a Jos
- Shiga sojan Badakkare
- Labarin ƙanzon kurege
- Kallo kurar Ƙosau
- Lissafi dokin Rano
- Shifcin Gizo
- Ƙunar baƙin wake
- Limamin Dankama
- A sa wuya ya fi a rataya
- Sanin damisar Bunu
- Zuwan fara Garko da sauransu

3.1.1.1.2 Karin Magana mai *Habaici*

Shi irin wannan karin magana dai habaici ne, ma'ana habaici kuwa shi ne yi da mutum a fakaice, ta hanyar wata boyayyiyar ma'ana wadda aka fi sani da gugar zana. Yawanci abun da aka fada na irin wannan karin magana yakan zama gaskiyane sai dai ta hanyar hikima ake fada, ahr Hausawa ma kan yi wa habaici kirari kamar haka: “Maso habaici maso fada, wanda ya tanka ya fi shi” (Gwammaja, 2018:24)

- Allah mai mutane, Jaba ta ga bakin mijinta.
- Bawa ba ya wasa da da
- Kifin fadama ba ya gasa da na gulbi
- Tunku ya san shurin da yake yi wa kashi
- Wutsiyar rakumi ta yi nesa da kasa
- Me gara takan yi da dutse sai lasa
- Ko ba a gwada ba linzami ya fi karfin bakin kaza
- Ko biri ya karye ya hau rubu
- Kaza mai 'ya'ya ita ke gudun shirwa
- Ina akuya za ta da kayan taiki
- Ban san ana hararata ba, sai idon ya fadi

3.1.1.1.3 Karin Magana mai *In*

Irin wannan karin maganar yana zuwa da **IN** a farkonsa, sannan sauran kalmomi su biyo baya.

- In kunne ya ji, jiki ya tsira
- In yi maka rana ka yi mini dare
- In doki ya mutu ranar hari ba komai
- In ka ji gudu da labari
- In aski ya zo gaban goshi ya fi zafi
- In an ciza, a rika busawa
- In da amana ruwa ba zai dafa kifi ba
- In da arziki abokin uba, uba ne da sauransu

3.1.1.1.4 Karin Magana mai *IN JI*

Karin magana ne mai tafiya da bangarori biyu, in da ake fadar magana ne sai a sakaya *in ji* a bangare na biyu. Ga misalai:

- Zama wuri daya tsautsai *in ji* kifi
- Ana tsoronmu ni da Iya *in ji* diyar mayya
- Allah ya sutturu bukui *in ji* kishiyar mai doro
- Da zaman banza gara aikin kishiya *in ji* mata

- Sabon salo shika da daddare *in ji* kaza
- To, *in ji* mai tallan totuwa
- Yau a gari *in ji* maki baƙo
- Haka aka ce *in ji* mai bada labarin karya
- Za mu hau *in ji* baran mai doki
- Zama wuri ɗaya tsautsayi *in ji* kifi.

3.1.1.1.5 Karin Magana mai AN CE

Karin magana ne mai tafiya da ɓangarori biyu, in da ake fadar magana ne sai a sakaya *AN CE* a ɓangare na biyu. Ga misalai:

- Yau da rigima *an ce* karen bebe ya bata
- A yau *an ce* za a yanka mage
- Be *an ce* da akuya sarkin fawa ya mutu
- Yau da magana *an ce* sarki kazami
- Ban ga dama *an ce* da kare ya bayar da wuƙa
- Ba kayana ba *an ce* da dandaudu ya dauki garma da sauransu

Auna Fahimta na 1

- 1- Me ake nufi da karin magana?
- 2- Yi takaitaccen bayani a kan nau'o'in karin magana guda biyu, tare da misalai.



3.5 Takitawa

Wannan kashi ya yi magana ne a kan ma'anar karin magana da bayyana nau'o'insu a matsayin maganganu na hikima da ake isar da saƙo. Ta haka ne aka bibiyi ra'ayoyin masana daban-daban a kan ma'anar karin magana, sannan kuma aka yi bayani tare da misalai.

3.6 Ma'anar Muhimman Kalmomi

- Karin Magana: Zance ne a dunnule mai faffadar ma'ana, wato wata gajeriyar magana ce kunshe da voyayyiyar ma'ana ko dogon bayani in aka warware.



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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3.8 Amsoshin Tambayoyin Auna Fahimta

1. Me ake nufi da karin magana?
 - Karin magana wata ‘yar tafaitacciyar magana ce ta hikima da basira wadda ta kunshi ma’ana mai tarin yawa idan har za a yi bayaninta dalla-dalla.
 - Karin magana magana ce ‘yar kil ta fasaha da hikima mai cike da tarin ma’anoni.
 - Karin magana dai wata magana ce mai yawan gaske ake dunkule ta waje daya.
 - Karin magana wa’azi ne cikin jawabi mai karsashi kuma gajarce.
 - Karin magana magana ce ta jan hankali mai dauke da ilimin da kan daki zuciya da zarar kunne ya ji ta ko su.
2. Yi tafaitaccen bayani a kan nau’o’in karin magana guda biyu, tare da misalai.

Karin Magana mai IN JI

Karin magana ne mai tafiya da bangarori biyu, in da ake fadar magana ne sai a sakaya *in ji* a bangare na biyu. Ga misalai:

- Zama wuri daya tsautsai *in ji* kifi
- Ana tsoronmu ni da Iya *in ji* diyar mayya
- Allah ya sutturu bukui *in ji* kishiyar mai doro
- Da zaman banza gara aikin kishiya *in ji* mata
- Sabon salo shika da daddare *in ji* kaza
- To, *in ji* mai tallan totuwa
- Yau a gari *in ji* maki baƙo
- Haka aka ce *in ji* mai bada labarin karya
- Za mu hau *in ji* baran mai doki

Karin Magana mai AN CE

Karin magana ne mai tafiya da bangarori biyu, in da ake fadar magana ne sai a sakaya *AN CE* a bangare na biyu. Ga misalai:

- Yau da rigima *an ce* karen bebe ya bata
- A yau *an ce* za a yanka mage
- Be *an ce* da akuya sarkin fawa ya mutu
- Yau da magana *an ce* sarki kazami

- Ban ga dama *an ce* da kare ya bayar da wuka
- Ba kayana ba an ce da dāndaudu ya dāuki garma da sauransu

KASHI NA HUDU: TAKE DA KIRARI

Abubuwan da suke ciki

- 4.1 Gabatarwa
- 4.2 Manufar Darasi
- 4.3 Take
- 4.4 Kirari
 - 4.4.1 Nau'o'in Kirari
- Auna Fahimta
- 4.5 Takaitawa
- 4.6 Ma'anar Muhimman Kalmomi
- 4.7 Manazarta da Wasu Ayyukan Karin Nazari
- 4.8 Amsoshin Tambayoyin Auna Fahimta



4.1 Gabatarwa

Daga cikin dabaraun da Bahaushe yake amfani da su wajen koyar da darussan rayuwa da kaifafa tunani da cusa kyawawan dabi'u cikin al'umma, akwai maganganunsa na azanci ko zantukan hikima da sauransu. Wannan kashi ya funshi bayanai a kan zantukan hikima, musamman wafanda suka shafi karin magana da ire-irensa, tare da bibiyar asalin samuwar karin maganganun Hausawa da amfaninsu ga rayuwar yau da kullum.



4.2 Manufarin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Bayani kan kalmar Take.
- Bayani kan kalmar Kirari
- Kawo Nau'o'in Kirari



4.3 Take

Kalmar Take ta samo asali daga kalmar *takawa*, wato a yaba ka ko kwarzanta ko zuga ka, ta yadda zai sa ka jirga ko ka taka saboda ka ji dadin abin nan da ka ji ko saurara. Akan yi take da kida ko wasu maganganu da suke danganta abin da ake kada wa taken da shi. A fahimtar Danganbo (2011: 72) ya bayyana cewa, "take abu ne da ake danganta shi da bayyana wanda ake yabo, wato taken wani ya sha bamban da na wani. Misali, irin taken da ake yi wa samari da 'yanmata a wurin

kidān kalangu da sauransu”. Saboda haka a iya cewa, take wani amo ko zance ne da ke share fage kafin kirari ya iso. Ana yin take ne da kidā ko busa ko wani salo da za a iya fassarawa a maganance. Misali, kafin a fara farauta akan yi kidā don sanar da jama’a cewa za a fita, kuma wannan kidān yakan zo a matsayin taken wani dān farauta ne. Sannan kuma, take yakan iya zama wani ɓangare na ƙoƙarin yabo ko kushewa ga abubuwan da jama’a suka sa gaba, sai dai take bai cika yin tsawo ba. Sai dai duk da yake take yana zuwa da amo ne, ba zance ko furuci ne ba, da zarar aka yi wa mutum take zai iya ɓugewa da yin kirari.

4.3.1 Ire-Iren Take

Muhammad (2003: 26) ya rarraba take zuwa muhimman gidaje guda biyu kamar haka:

4.3.1.1 Take na Kasa

Wannan shi nau’in take wanda ake yi wa wata kasa domin a kara fito martabarta. Misali, taken kasar Nijeriya ko na kasar Ghana ko kasar Nijar da sauransu.

4.3.1.2 Take na Sana’a

Wannan shi ne taken da ake yi wa wasu nau’o’in sana’o’in gargajiyar Bahausha, domin a kara tallata su kuma a riƙa neman kasuwa daga wajen masu saye. Misali, akwai taken sana’ar noma da na sana’ar fawa da na sana’ar farauta da sauransu.

4.4 Kirari

Kirari yana iya zama yabon kai, kamar kamar yadda ‘yan tauri ko ‘yan dambe suke yi; ko kuma yabon wani, kamar yadda maroƙa suke yi, da sauransu (Dangambo, 2011: 72). Kirari furuci ne wanda ya yi kama da yabo, ta amfani da kalmomin ciccibawa da ake yi wa wani mutum cikin hikima don a kambama shi, ko wani abu don a fito da kyawonsa da armashinsa a idon jama’a. Haka ma, Dan Hausa ((2012), ya bayyana kalmar kirari da “wasu lafazza ne da akan yi na hikima don nuna balagar harshe, kuma mutum yakan koɗa kansa da kansa sannan akan yi wa mutum idan buƙatar hakan ta taso. A tsarin kirari, za a kira mutum ne ta hanyar amfani da sunansa, ko kuma ta ambaton siffofinsa waɗanda abin tutiya ne ko a wajen mai yin kirarin. Har ila yau kuma, kirari kan iya ƙunsar kalaman da in ba a muhalli na kirarin ba, ba sa faɗuwa kai-tsaye ga mutum. Misali kalmomi irin su ‘shege’ ko ‘mahaukaci’ ko ‘arne’ da sauransu. Misalai:

- Giwa bukkar daji
- Tumbin giwa akwai na ci akwai na sayarwa
- Kozo mugun kwado kana ruwa wuta na tashi

4.4.1 Nau'o'in Kirari

Kamar yadda ya zo cikin DanHausa (2012:136), Sharifai ya bayyana cewa “an rarraba kirari zuwa gida uku kamar haka:

- Wanda mutum ko mutane suke yi wa kansu
- Wanda wani ko wasu suke yi wa wani mutum ko wasu mutane
- Wanda mutum yake yi wa wani ko wasu abubuwa”

1. Wanda mutum ko mutane suke yi wa kansu
Mutum yana iya yi wa kansa kirari, ko ya yi wa wani, ko kuma wani ya yi masa. Alal misali:

- Sai ni baki fentin Allah, mahaukacin kare mijin Ladidi.
- Sai ni sarari mai kara gudun doki
- Sai ni buhun kaya ko an cika ni ba a danna ba
- Sai ni carbi maganin Inyamurin zamani
- Sai ni buhu gishiri ko a gidan mahaukata na wuce kwado

2. Wanda wani ko wasu suke yi wa wani mutum ko wasu mutane

- Damo sarkin hakuri kanin su Talatu.
- Hajiya Balaraba diyar Tijjani.Tantabara uwar alkawari.
- Sukari ba ki farin banza ba.
- Masara mai yawan zane ta Alhaji Audu.
- Kunu dan babban masaki.
- Shanka banza barin ka banza.
- Da safe marmari da maraice ciwo.
- Ya bata ruwa ya bata wuta ya je ciki bai yi komai ba.
- A kira ka da tsinin baki a sha ka da tsinin baki.

3. Wanda mutum yake yi wa wani ko wasu abubuwa”

- Rimi adon gari
- Remi kere itace
- Gawo shirinka daidai mai takama da ikon Allah
- Dashi mai yawan rai
- Gyada ko an yi kulu-kulu da ke da sauran aiki
- Murucin kan dutse ba ka fito ba sai da ka shirya
- Giwa Bukkar daji

- Bauna saniya sake
- Mikiya mai hangen nes da sauransu.

Daga misalan da suka gabata, mun fahimci ana gina kirari da siffa ko halayyar mutum ko abin da za a kirara, akan kuma danganta abu da makusantarsa misali miji da mata ko ‘yan’uwa da sauransu. Haka kuma, ana iya yi wa mutum ko dabba ko gari ko abinci ko itaciya ko wani abu mai rai ko marar rai kirari.

Auna Fahimta

- | | |
|----|---|
| 1- | Me ake nufi da kalmar take? |
| 2- | Yi cikakken bayani kan kirari, tare da kawo misalai |



4.5 Takaitawa

A wannan kashi an bayani a kan ma’anar kalmar *take* da *kirari* da ire-irensa a cikin zantuttuka na yau da kullum. Ta haka ne aka fito da wasu ma’anoni da kuma misalai take da kirari.

4.6 Ma’anar Muhimman Kalmomi

- Kirari furuci ne wanda ya yi kama da yabo, ta amfani da kalmomin ciccibawa da ake yi wa wani mutum cikin hikima don a kambama shi, ko wani abu don a fito da kyawonsa da armashinsa a idon jama’a.



4.7 Manazarta da Wasu Ayyukan Karin Nazari

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4.8 Amsoshin Tambayoyin Auna Fahimta

1. Me ake nufi da take?

Kalmar Take ta samo asali daga kalmar *takawa*, wato a yaba ka ko kwarzanta ko zuga ka, ta yadda zai sa ka jirga ko ka taka saboda ka ji dadin abin nan da ka ji ko saurara. Akan yi take da kida ko wasu maganganu da suke danganta abin da ake kada wa taken da shi. A fahimtar Dangambo (2011: 72) ya bayyana cewa, “take abu ne da ake danganta shi da bayyana wanda ake yabo, wato taken wani ya sha bamban da na wani. Misali, irin taken da ake yi wa samari da ‘yanmata a wurin kidan kalangu da sauransu’. Saboda haka a iya cewa, take wani amo ko zance ne da ke share fage kafin kirari ya iso. Ana yin take ne da kida ko busa ko wani salo da za a iya fassarawa a maganance. Misali, kafin a fara farauta akan yi kida don sanar da jama’a cewa za a fita, kuma wannan kidan yakan zo a matsayin taken wani dan farauta ne. Sannan kuma, take yakan iya zama wani bangare na kofarin yabo ko kushewa ga abubuwan da jama’a suka sa gaba, sai dai take bai cika yin tsawo ba. Sai dai duk da yake take yana zuwa da amo ne, ba zance ko furuci ne ba, da zarar aka yi wa mutum take zai iya bugewa da yin kirari.

2. Yi cikakken bayani kan kirari, tare da kawo misalai .

Kirari ya shafi wasu lafazza ne da akan yi na hikima don nuna balagar harshe, kuma mutum yakan koda kansa da kansa sannan akan yi wa mutum idan bukatar hakan ta taso.

A tsarin kirari, za a kira mutum ne ta hanyar amfani da sunansa, ko kuma ta ambaton siffofinsa waɗanda abin tutiya ne ko a wajen mai yin kirarin. Har ila yau kuma, kirari kan iya funsar kalamam da in ba a muhalli na kirarin ba, ba sa faduwa kai-tsaye ga mutum. Misali kalmomi irin su ‘shege’ ko ‘mahaukaci’ ko ‘arne’ da sauransu. Misalai:

- Giwa bukkar daji
- Tumbin giwa akwai na ci akwai na sayarwa
- Kozo mugun kwado kana ruwa wuta na tashi

Kamar yadda ya zo cikin DanHausa (2012:136), Sharifai ya bayyana cewa “an rarraba kirari zuwa gida uku kamar haka:

1. Wanda mutum ko mutane suke yi wa kansu
 - Wanda wani ko wasu suke yi wa wani mutum ko wasu mutane
 - Wanda mutum yake yi wa wani ko wasu abubuwa”

2. Wanda mutum ko mutane suke yi wa kansu

- Mutum yana iya yi wa kansa kirari, ko ya yi wa wani, ko kuma wani ya yi masa. Alal misali:

- Sai ni baki fentin Allah, mahaukacin kare mijin Ladidi.
- Sai ni sarari mai kara gudun doki

- Sai ni buhun kaya ko an cika ni ba a danna ba
3. Kirari wanda mutum yake yi wa wani ko wasu abubuwa”
- Rimi adon gari
 - Remi kere itace
 - Gawo shirinka daidai mai takama da ikon Allah

KASHI NA BIYAR: HABAICI DA ZAMBO

Abubuwan da Suke Ciki

- 5.1 Gabatarwa
- 5.2 Manufofin Darasi
- 5.3 Ma'anar Habaici
 - 5.3.1 Nau'o'in Habaici
- 5.4 Ma'anar Zambo
 - 5.4.1 Yadda ake Aiwatar da Zambo

Auna Fahimta

- 5.5 Takaitawa
- 5.6 Ma'anar Muhimman Kalmomi
- 5.7 Manazarta da Wasu Ayyukan Karin Nazari
- 5.8 Amsoshin Tambayoyin Auna Fahimta



5.1 Gabatarwa

A kashi na baya an yi bayani kan abubuwa kamar ma'anar karin magana ta fuskoki guda biyu; hanyar zahiri da kuma voyayyar hanya. Haka kuma an yi bayanin asalin karin magana da kuma amfanin karin magana, amma a wannan kashin za mu yi bayani a kan ire-iren karin magana.



5.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Bayani kan kalmar Take.
- Bayani kan kalmar Kirari
- Kawo Nau'o'in Kirari



5.1 Gabatarwa

Habaici na nuna na ɗaya daga cikin salon Magana da Bahaushe yake amfani da shi wajen isar da saƙo a cikin hikima, Bahaushe na amfani da shi wajen yin shaguve musamman idan an musguna masa a kan wasu al'amura na zamantakewa don wuce haushi. Habaici na ɗaya daga cikin hanyoyin isar da saƙo a cikin hikima. In da shi kuma, zambo na ɗaya daga cikin salon magana shi ma wanda Bahaushe yake amfani da shi wajen isar da saƙo na bakanta wa wani rai amma cikin hikima. Bahaushe na amfani da shi wajen yin amfani da siffon mutum, sannan ya kwatanta shi da wani mummunan aiki da ya aikata.



5.2 Manufofin Darasi

A karshen Darasin Dalibi ya iya:

- Kawo ma'anar Habaici
- Hanyoyin da ake bi wajen yin Habaici
- Ma'anar Zambo
- Masu Yin Zambo



5.3 Ma'anar Habaici

Habaici salon magana ne da Bahausha ke amfani da shi wajen isar da wani saƙo a hikimance ta cikin zance. Wannan saƙon zai iya kasancewa gargadi, huce haushi, jan-kunne da sauransu. Magana ce da ake yin ta a cikin duhu ma'ana, ba kai tsaye ake fito da maganar ba, sai dai shi wanda ake yi domin sa ya san inda aka dosa. Ko kuma idan abin ya shafi wani laifi ne da mutumin ya aikata, to duk wanda ya san ya aikata laifin shi ma zai iya sanin inda aka dosa. Amma in ba haka ba, sanin inda aka dosa cikin habaici yana da wahala.

Yahaya, Zariya, Gusau, da 'Yar'aduwa (1992), su ka ce, "Habaici kalmomi ne da ake amfani da su a fakaice don muzanta mutum".

5.3.1 Hanyoyin da ake bi Wajen Yin Habaici

Hanyoyin da ake bi wajen yin habaici akwai gugar zana, karin magana, harbin iska, da sauransu. Misali:

- Idan wani ya shiga sabgar wani a wani lokaci, yana iya bari sai daga baya ya ce, *daga yau in mutum ya kara shiga sabgata, sai na turmumusa hancinsa a kasa*. Ka ga wannan jan-kunne ake yi amma ta cikin habaici. Maimakon a ce wane daga yau in ka kara shiga sabgata zan yi maka kaza. Ko kuma a ce, *wane, daga yau hawainiyarka ta kiyayi rama ta*. A nan kuma an yi habaici ne mai kama da karin magana.
- Idan wani ya sayi wani abu kamar abun hawa haka, ana iya bayyana hassadar da ake yi masa ta cikin habaici. Misali, a ce, *mu ma dai mun kusa sayen motar nan*. Za a gane cewa hassada ce idan aka lura da cewa a nan mai faɗin maganar maimakon ya taya wanda ya sayi motar murna sai ya buge da cewa shi ma dai zai saya.

- Idan wani ya nuna son ya mallaki wani abu, za a iya cewa da shi, *nan gani, nan bari*. Ko kuma a ce *kwalele dokin Iliya, ba ni sayar da kai, ba ni ba da aron ka*. Da sauransu.
Akwai dangantaka tsakanin habaici da zambo, saboda zamowarsu duk zagi ne da ake yi wa mutum ba tare da kama suna ba. Sai dai shi zambo yakan fito da siffar wanda ake zagi ta yadda kowa zai iya gane shi. Ga wasu ‘yan misalai na Kalmar habaici
 - As kaza mai yawan tsince-tsince.
 - Tir! Da mujiyar ga mai fitar dare.
 - Wanda ya gani shi ka fada.
 - ketar gwaiwa ta ci mai ita.
 - Mai mafi ke tallar zaki, mai zuma gida aka isko shi.
 - Su wane dai /su wance dai.
 - Ba ruwan arziki da mugun gashi
 - Yabanya Allah fissa ki fari.
 - Ya ya gara takan yi da dutse sai lasa
 - Na gaba yai gaba, na baya sai labari.
 - Gani nan, bari nan.
 - Hassada ga mai rabo taki.
 - Giwa a garin wasu vera.
 - Mai son dan kwarai, ya auri
 rukunin ba su gane na wadancan rukunin.

5.4 Ma’anar Zambo

Zambo, salon magana ne da ake amfani da shi wajen bakantawa mutum ta cikin hikima, ta hanyar bayyana siffofinsa sannan kuma a danganta shi da aikin da ya aikata na muni. Wato a cikin zambo ana fito da surar mutum ne a fili, sannan kuma sai a munana shi ta hanyar bayyanar da boyayyen mummunan aikin da ya aikata. Akan siffanta mutum matuka gaya, ta yanda duk wanda ya san shi, da ya ji zai gane wanda aka nufa da wannan magana.

Yahaya, Zariya, Gusau, da ‘Yar’aduwa (1992), suka ce, “Kalmomi ne na batawa da ake amfani da su don a musguna wa wani. Akan kwatanta kama ko hali ko dabi’a da wasu munanan siffofi ko halaye don a wulakanta mutum”.

Zambo zagi ne. Farfesa Dangambo (1984), ya ce “zambo zagi ne na kai tsaye, idan an kwatanta shi da habaici”. Yahaya, Zariya, Gusau, da ‘Yar’aduwa (1992), sun bayyana cewa wasu sun dauka zambo zagi ne kuma kishiyar yabo.

Kenan za mu fahimci cewa akwai dangantaka tsakanin zambo da habaici. Idan muka so ma muna iya cewa, wa da kani su ke, bisa dogaro da jawabin Farfesa Dangambo (1984), da ya zo a sama. Wato a bayyana, da zambo da habaici duka zagi ne a ra’ayin Farfesa, sai dai shi habaici ana sakaya

wa, ba kowa zai gane wanda ake zagi ba. Amma a cikin zambo, duk wanda ya san wanda ake zagi, to da ya saurari wannan zambon zai gane shi. Saboda haka shi zambo, wan habaici ne.

5.4.1 Dalilan da Suke Haifar da Zambo

Ana yin zambo saboda dalilai masu yawa, daga ciki akwai:

1. Kiyayya tsakanin mutane kan jawo a yi zambo don a rage wa wanda ake ki daraja a cikin mutane, ko a jawo jama'a su ki shi. Wannan kuma akan fake da wani aibi da mutum ya aikata komai kanƙantar sa, sai a kambama shi, a kururuta shi yadda abin zai yi muni sosai. Dubi waƙar Mamman Shata ta Gagarabadau. In da ya ke ce da shi "...shadidi, mazinaci...".
2. Son fifita wani sama da wani. Kamar abin da ya shafi sarakuna, mawaƙansu kan yi zambo su bata 'yan'uwansu dan dai su mawaƙan su sami daukaka a gurin sarakunan, sannan kuma su jawo wa shi dayan bakin jini a cikin jama'a. Dubi waƙar Sani Aliyu Dandawo ta Turaki Aminuwan Maza gurin da yake cewa: "Yan sarki sun raina mutane, 'yan sarki sun raina mawaƙa, sun mai she mu ba mu san komai ba, in za su ba mu kyautar doki, wai su ramamme suka ba mu, ko wanda bai gani...".
3. Sannan ana yin zambo da nufin gargadi ko jan-kunne, ko ankarar wa, da sauransu.
Hafika akwai gwanintar harshe a cikin zambo, saboda duka ne ba kama suna. Ana amfani da wannan gwaninta ta harshe a yi raga-raga da mutuncin mutum, kuma ba dama ya fito ya yi magana, saboda ba a kama suna ba. Dan haka da zarar ya ama, to ya bayyana kansa kenan. Caɓ-di-jam! Wani aikin sai Hausa.

5.4.2 Mutanen da Suka fi Yin Zambo

Mutanen da suka fi yin zambo su ne:

- a- Makada
- b- Mawaƙa

Mawaƙa da maroƙa su ka fi yi wa jama'a zambo. Dalilin da ya sa suke yin zambo shi ne wata kiyayya ko gaggarumar vatawa da ta faru a tsakanin mutum da wannan rukuni na mutanen da suka fi yin zambo. A cikin zambo sukan siffanta mutumin da ake yi wa zambo da siffofinsa da halayensa da dabi'o'insa da sana'arsa da danginsa da iyalinsa da wurin zamansa da sauran abubuwa masu nasaba da hakan, wanda zai iya taimaka wa wajen gane mutum da ake yi wa zambo cikin sauƙi. Duk wanda ya san shi zai gane shi cikin sauƙi. Kuma akan yi amfani da abubuwa da suka danganci mutum amma da mummunar kama.

Misali:

Zambon maroƙa- Anan yadda ake yi wa wani zambo, saboda ya yi kane-kane a wurin da ake yin alheri ya gaje alherin ko ya hana a yi wa wasu sais hi, don haka maroƙi yakan yi masa zambo da cewa:

- zaman kasa ya yi rami, ya tara zaki, wannan ramin da ya bari mun ga bakin maciji, ya shiga ya gaje ya hana kowa ya tava, kai baki mai bakar aniya sai ta Allah ba taka ba, mu gare shi muke bida.
- Ka ga kyauta dan kyauta jikan kyauta, ga mai halin 'yan aljanna dan da bay a cewa babu, sai dai ungo, Allah ya tsare ka da sharrin zumbulu kakan marowata
- Dan bakin busurun layinmu mai 'yan kunnuwa, aure ya gagare shi sai bin dangi.
- Zambon mawaƙa- misali
- Wai an ce da gwano da gunda uwarsa datti sun rarrafo batun gwamnanmu kunkuru garin zuwa biki sai ya sake suna sai dai ya zan dawo wa.
- Ita gaskiya ba a aronta, ita ko karya fure take ba ta 'ya'ya da sauransu.

Auna Fahimta

1. Me ake nufi da Habaici.
2. Kawo misalai na zambo guda uku.



5.5 Takaitawa

Kashin ya kunshi bayanai kan ma'ana habaici da ire-irensa da kuma yadda ake dalilan da suka sa ake yin habaici. Baya ga dalilan habaici, akwai hanyoyin da ake bi wajen gudanar da habaici waɗanda suma an tattauna su. Sannan kashin ya yi bayani kan ma'anar zambo da dalilan yin zambo da kuma rukunin mutane da suka fi yin zambo a cikin al'ummar Hausawa.

5.6 Ma'anar Muhimman Kalmomi

- Habaici salon magana ne da Bahaushe ke amfani da shi wajen isar da wani saƙo a hikimance ta cikin zance.
- Zambo, salon magana ne da ake amfani da shi wajen baƙantawa mutum ta cikin hikima, ta hanyar bayyana siffofinsa sannan kuma a danganta shi da aikin da ya aikata na muni.



5.7 Manazarta da Wasu Ayyukan Karin Nazari

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- DanHausa, A. M. (2012). *Hausa Mai Dubun Hikima*. Kano: Century Research and Publishing Company.
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- Yahaya I.Y., Zariya M.S., Gusau S.M., da 'Yar'aduwa T.M. (1992). *Darrusan Hausa Don Manyan Makarantun Sakandire 1*. University Press PLC, Ibadan-Nigeria.
- Zarruk R.M., Kafin Hausa A. A. da Alhassan B.S.Y. (1987). *Sabuwar Hanyar Nazarin Hausa Don Kananan Makarantun Sakandire, Littafi na Daya*. University Press PLC, Ibadan-Nigeria.



5.8 Amsoshin Tambayoyin Auna Fahimta

1. Me ake nufi da Habaici?

Habaici salon magana ne da Bahausha ke amfani da shi wajen isar da wani saƙo a hikimance ta cikin zance. Wannan saƙon zai iya kasancewa gargadi, huƙe haushi, jan-kunne da sauransu. Magana ce da ake yin ta a cikin duhu; ma'ana, ba kai tsaye ake fito da maganar ba, sai dai shi wanda ake yi domin sa ya san inda aka dosa. Ko kuma idan abin ya shafi wani laifi ne da mutumin ya aikata, to duk wanda ya san ya aikata laifin shi ma zai iya sanin inda aka dosa. Amma in ba haka ba, sanin inda aka dosa cikin habaici yana da wahala.

2. Kawo masalai na zambo guda uku.

- zaman kasa ya yi rami, ya tara zaki, wannan ramin da ya bari mun ga bakin maciji, ya shiga ya
- gaje ya hana kowa ya tava, kai baki mai bakar aniya sai ta Allah ba taka ba, mu gare shi muke bida.
- Ka ga kyauta dan kyauta jikan kyauta, ga mai halin 'yan aljanna dan da bay a cewa babu, sai dai ungo, Allah ya tsare ka da sharrin zumbulu kakan marowata Dan bakin busurun layinmu mai 'yan kunnuwa, aure ya gagare shi sai bin dangi.
- Wai an ce da gwano da gunda uwarsa datti sun rarrafo batun gwamnanmu kunkuru garin zuwa biki sai ya sake suna sai dai ya zan dawo wa.
- Ita gaskiya ba a aronta, ita ko karya fure take ba ta 'ya'ya da sauransu.

RUKUNI NA UKU: ADABIN GARGAJIYA II (ZANTUTTUKAN HIKIMA)

Kashi na Daya: Bakar Magana

Kashi na Biyu: Karangiya

Kashi na Uku: Barkwanci

Kashi na Daya: Bakar Magana

Abubuwan da Suke Ciki

- 1.1 Gabatarwa
- 1.2 Manufofin Darasi
- 1.3 Ma'anar Bakar Magana
 - 1.3.1 Bakar Magana ta Kai Tsaye
 - 1.3.2 Bakar Magana ta Hanyar Gatse
 - 1.3.3 Bakar Magana Cikin Raha
- 1.4 Takaitawa
- 1.5 Ma'anar Muhimman Kalmomi
- 1.6 Manazarta da Wasu Ayyukan Karin Nazari
- 1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

A kashin da ya gabata an tattauna a kan abin da ya shafi kirari da ire-irensa da tubalan gina shi da kuma tasirinsa ga al'ummar Hausawa, amma wannan kashi ya kunshi bayani ne a kan ma'anar bakar magana da sigoginta da kuma samfura na bakar magana.



1.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

1. Kawo Ma'anar Bakar Magana
2. Zayyano Sigogin Bakar Magana
3. Bayyana Samfuri na Bakar Magana



1.3 Ma'anar Bakar Magana

Bakar magana, magana ce wacce idan aka gaya wa mutum za ta harzuka shi ta bata masa rai. Zarruk da wasu (1987) sun bayyana cewa, "Bakar

magana ita ce duk wata magana da aka yi domin ta sosa zuciyar wani mutum”.

Daga kalmomin biyu da suka gina wannan batu, ‘Baƙa’ da ‘Magana’ za mu fahimci cewa, baƙa na magana ne bisa abin da yake mai duhu ko mai vata rai ko makamancin haka. Ita kuwa kalmar magana tana nufin zance ko furuci. Ke nan, idan Bahausha ya ce magana baƙa ce, yana nufin zance ne da ke tayar da rai ko muzgana masa.

A adabin bakan Bahausha, idan ana batun baƙar magana ana danganta ta da kutare ko kuma mahauta. Ana ganin kutare suna jefa baƙar magana ne, saboda irin yanayin da suka samu kansu na rashin yatsun hannaye da na kafafuwa. Wannan yanayin ne ya sa sai abu kaɗan ya vata masu rai, har su kai ga jefa baƙar magana. Haka kuma, wannan dalili ne ya sa yawancin baƙar maganar tasu takan faɗa ne ga Maiduka, wato Allah, wanda a nasu tunanin kamar bai yi musu adalci ba da ya yi su kutare.

Saboda haka ne ya sa yawancin labaran da suke da alaƙa da kutare, za ka ga ba kawai baƙin zance ba ne, zancen ne mai kama da savo, saboda yadda ake jefa zancen ga Maiduka, domin fito da halin ni-’ya-su da suke ciki. Shi kuwa mahauci ana cewa yana yin baƙar magana ne, saboda yanayin da ya sami kansa na fitar da rai ko yanka dabba a kowace safiya. Wasu masana suna ganin cewa yadda yake ta’ammuli da cire rai na dabbobin da yake hulɗa da su, dole ne mahauci ya kasance cikin baƙin ciki da vacin rai. Shi ya sa idan mutane suka gaya masa zancen da bai yi masa daɗi ba, sai shi ma ya jefa musu marar daɗi, domin kuwa wanda ya kasance tamkar Azara’ilu ga dabbobi, ba abin da ba zai iya faɗa wa wanda bai yi masa mai daɗi ba. Misalan baƙar maganar kutare tana da yawa, wasu daga ciki sun shafi batutuwa da dama da suka haɗa da:

“Wai wani kuturu ne ya iske ana wa’azin turmi, mai wa’azi na cewa ai shi Allah shi ke yin yadda ya so, kuma yana iya gyara kowane irin lamari. Kuturun na jin haka, sai ya kira mai wa’azin ya ce da shi, ‘malam har da wannan, Allah na iya gyarawa?’ Yana magana yana daga dungulmin yatsansa sama, domin mutane da mai wa’azi su gani.”

Haka ma, “wai wani kuturu ne ya tafi bara ya yini bai samo komi ba, ga shi kuma an yi ruwan sama ya yi masa dukan tsiya. Yana zuwa kofar gidansa sai ya ga yara suna wasan ƙasa, sun gina gidan ƙasa, suna cewa, ‘ɗakin Allah kar ka rushe,’ sai kuturun ya sauko daga kan jaki ya sa dungulminsa cikin ɗakin da yara suka yi da yashi, yana cewa, ‘rushe shi, rushe shi, shi ma ya kwana waje.’

Su kuwa mahauta baƙar maganar tasu ta fi fitowa fili ne dangane da sana’arsu. Alal misali, “wani mahauci ne yake sayar da nama, sai wani ya zo ya dubi tsiren da ke gaban wuta ya ce da shi, “ashe ma dai namanka naka ɗanye ne”. Wannan ya vata wa mahaucin rai, sai ya kada baki ya ce da shi, ‘kauce kada ta buge ka’, wato wai da ran saniyar yake gasa ta.”

Saboda haka za mu iya cewa, baƙar magana tana da nata mazauni a cikin rayuwar Hausawa, musamman ganin cewa ta bi tafarkin zuben gargajiya na Hausawa da bai da alamun gaskiya a ciki. Domin kuwa abin da aka tsara ba wai ana nufin haka ba ne, shi ya sa Hausawa ke cewa, “baƙar magana ba zagi ce ba, amma ta ɗara zagi zafi.”

1.3.1 Sigogin Baƙar Magana

Akwai sigogi da dama da ake bi ko kuma a yi amfani da su a wajen ginawa ko kuma aiwatar da baƙar magana. Daga cikinsu akwai:

1.3.1.1 Baƙar Magana ta Kai Tsaye

Wannan ita ce dukkan wata magana da ake fitowa fili a gaya wa mutum domin ransa ya yi baƙi. Misali, “Na cinye idan an isa a ƙwata da ƙarfi”. Wannan magana ce da ake gaya wa wanda ake ganin an fi ƙarfinsa. Dole wannan magana ta bata wa wanda aka gaya wa rai, saboda yana kallon cewa ga haƙƙinsa a hannun wani, amma kuma an ce idan ya isa ya ƙwata da ƙarfi idan kuma ba haka ba, to an ciye masa.

1.3.1.2 Baƙar Magana ta Hanyar Gatse

Wannan baƙar magana ce da ake yin ta a fakaice. A irin salo na wannan baƙar magana, akan yi amfani da gatse ne; wato halin da ake fadin kishiyar abin da ake nufi. Misali, mutum ne ya je kasuwa zai sayi wasu kaya, sai mai kayan ya zuka wa kayan kuɗi, to a nan mai saye zai iya gaya wa mai sayarwa baƙar magana a fakaice. Kamar a ce ya kamata a sayar da kayan naira dubu, sai shi mai kayan ya ce a saya naira dubu uku, to a nan mai saye zai iya gaya wa mai sayar da kayan baƙar mata ta cikin gatse kamar ya ce, a’ a, naira dubu goma.

1.3.1.3 Baƙar Magana Cikin Raha

Wannan baƙar magana ce da akan yi ta domin nishaɗi ba domin neman faɗa ba. Bisa yawanci mahauta ne su suka fi yin irin wannan baƙar magana. Misali, idan aka samu mahauci yana gasa nama, ana iya tambayarsa a ce da shi, “naman ya gasu kuwa?” Shi kuma zai iya amsawa da cewa, “yanzu na ke fida”. Wato ke nan ba a gama fedɛ dabbar ba ma tukuna, ballantana a yi maganar gyara naman a saka shi a jikin tsinke. Haka kuma, ta wata hanyar mutum mai yawan shekaru ya rage shekarunsa, ana iya gaya masa magana ta cikin raha a ce da shi, a’ a, gobe za a raɗa maka suna. Wato ke nan, ana nufin har yanzu shi jariri ne. Ga wasu misali

- Ka sha giya ne?
ka ki cewa wuta na sha

a'a walkiya ma ka sha gaba daya.

- Malam wannan naman na sayarwa ne?

a'a ganin gida za ni da shi

Ku yi min magana da Malam Usman,

Yana cikin rijiya

Ai ko cikin kabari yake aiki sai na yi magana da shi

- Ga hadari nan ya taso ka gayyata jinkar dakinka mana

Ku bari bado ya tsiro min a ka.

Auna Fahimta na 1

1. Me ka fahimta da bakar magana?
2. Shin ka yarda cewa bakar magana za ta iya samun mazauni a rayuwar al'ummar Hausawa?



1.5 Takaitawa

Dangane da abubuwan da aka tattauana a wannan darasin, mun fahimci ma'anar bakar magana da sigoginta, kamar bakar magana ta kai-tsaye, da ta raha da kuma ta gatse.

1.6 Ma'anar Muhimman Kalmomi

- Raha: Yin nisahadi ko jin dadi.
- Gatse: Fadar bakar kagana ta nuna takalar mutum ko raini.
- Bahausha: Haifaffen mutum mai magana da harshen Hausa da rayuwa irin ta Hausawa.
- Adabin Baka: Adabin gargajiya ke nan wanda aka gaje shit un kaka da kakanni. Ana kago shi da ka, a adana shi da ka, a haddace shi da ka sannan a sadar da shi zuwa ga al'umma da ka.
- Fakaice: Abin da aka fada ba kai tsaye ta hanyar amfani da hikimar zance.



1.7 Manazarta da Wadansu Abubuwa na Karin Nazari

Abdul, F. I. (2019). "Azancin Magana na Kirari da Karin Magana da Ba'a a Wasu Wakokin

Makadan Baka Mata". A Cikin *Algaita: Journal of Current Research in Hausa Studies*. Vol. 12, No. 2. Kano: Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero.

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Limited.

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- Magaji, A. (1982). "Tasirin Adabin Baka a kan Rubutattun Kagaggun Labarai." *Kundin Digiri na Biyu*. Kano: Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero.



1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta

1. Bakar magana, magana ce wacce idan aka gaya wa mutum za ta harzuka shi ta bata masa rai. Saboda haka a iya cewa, bakar magana ita ce duk wata magana da aka yi domin ta sosa zuciyar wani mutum.
2. Bakar magana tana da nata mazauni a cikin rayuwar Hausawa, musamman ganin cewa ta bi tafarkin zuben gargajiya na Hausawa da bai da alamun gaskiya a ciki. Domin kuwa abin da aka tsara ba wai ana nufin haka ba ne, shi ya sa Hausawa ke cewa, “bakar magana ba zagi ce ba, amma ta fara zagi zafi.

Kashi na Biyu: Karangiya

Abubuwan da Suke Ciki

- 2.1 Gabatarwa
- 2.2 Manufofin Darasi
- 2.3 Ma'anar Karangiya
- 2.4 Ire-Iren Karangiya
 - 2.4.1 Gagara Gwari
 - 2.4.2 Ingiza Bami
 - 2.4.3 Mai Nuna Gwaninta
- 2.5 Amfanin Karangiya
- 2.6 Takaitawa
- 2.7 Ma'anar Muhimman Kalmomi
- 2.8 Manazarta da Wasu Ayyukan Karin Nazari
- 2.9 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

A kashin da ya gabata mun tattauna a kan abin da ya shafi bakar magana dasigoginta, amma wannan kashin ya kunshi bayanai ne a kan ma'anar karangiya da nau'o'inta tare da kawo wasu misalai na karangiya.



2.2 Manufar Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Ma'anar Karangiya
- Zayyano Nau'o'in Karangiya
- Bayyana Misalai na Karangiya



2.3 Ma'anar Karangiya

Karangiya salon magana ce ta hikima wacce ake yi don nuna gwanintar harshe ko koyar da yara yadda za su iya magana. Haka kuma, akan kira wannan salon magana da "Kakkarya Harshe ko Gagara Gwari".

Masana harshe da adabi Hausawa sun kai-kawo dangane da ma'anar karangiya gwargwadon fahimtarsu. Alal misali Dangambo (1984) ya ce, "karangiya hikima ce ta sarrafa harshe, domin koya wa yara iya magana". Yahaya da wasu (1992) sun bayyana cewa, "salon sarrafa sautuka ta

cudanya muryoyin kalmomi su rinka maimaita junansu cikin takidi don nuna gwaninta”.

ƙarangiya wani nau'in rayuwa ne da ke wanzuwa wanda mutum kan yi domin ya burge. A nan ya shafi kalami ne ko furuci da wani kan yi domin nuna gwaninta, kamar yadda Malumfashi (2013) ya yi nuni. Ke nan muna iya cewa, salon magana kalamai ne na hikima da kakkarya harshe ko kuma yin magana mai sarƙiya. Irin wannan shi ne masu nazari ke kira “ƙarangiya”, kuma ana yin ta ne ta hanyar wasa da harshe don a nuna gwaninta. Ba kasafai kalmomin da aka yi amfani da su a cikin salon magana ke ba da cikakken bayani idan aka ware su a matsayin daidai ba, sai dai cike suke da ba da nishaɗi da kuma raha.

Akan yi salon magana ko ƙarangiya a lokacin da yara suka ƙare kalaci da safe, sukan taru a wurin wasa suna faɗi-banza-faɗi-wofi, yayin da wasu a ƙofar ɗakin wata tsohuwa (wataƙila kaka) ko amarya ana hira ana taɗi har a kai ga salon magana (Malumfashi, 2013). Ga wasu misalai na ƙarangiya kamar haka:

Jagora: Wa zai faɗa da sauri?

Dan tsuntsu tsurullu,

Ka bar tsurta zawo inda baba,

Ka tsurta sallah (sau da yawa)

Ko

Tulin tutun burgu

Tulin kuyya baba (sau da yawa)

Ko

Shamuwa masha ruwa wuya miƙe (sau da yawa).

Wani salon maganar ko ƙarangiya kuma sai a cikin kiɗa da waƙa yake fitowa, wato wajen da mawaƙa ke amfani da wannan dabarar domin ƙara wa waƙarsu armashi. Misali, Sa'idu Faru ya kawo salon magana a cikin waƙarsa da yake yi wa sarkin yaƙin Banga, inda yake cewa:

Jagora: Yaro in takamar salon magana kaka yi,

: Ce tsare tsara, tsari tsattsarin tsattsara,

: Ka tsantsame tsari tsaf ga tsamiya,

: Tunkuda tunku cikin tukar rukuvu,

: Tukudin Tumba yai tuvus!

: Tumba taho yau da ke da tavo da tavus da 'yat tuvus.

Haka kuma, wasu masanan suna kiran salon magana da gagari-gwari, wato zance da ke wahalar da Gwarawa ko waɗanda ba su ji Hausa sosai ba a yayin da aka ce su faɗa ko su maimaita abin da aka faɗa. Alal misali:

Kato ya yo ƙoto, kwado ya yo ƙoto,

Kato ne zai ƙwace ƙoton kwado,

Ko kuwa kwado ne zai ƙwace,

Wa kato koto?

Kato ƙwace koton kwado.

A irin wannan yanayi, ba Gwari ba, ko Bahaushen da ƙyar zai iya maimaita abin da aka faɗa ba tare da kuskure ba. Idan ana wannan za ka

tarar kowa ya himmatu, kuma ana kofari a ga dai an kai labari, kuma abin gwanin sha'awa.

Wasu masanan suna ganin cewa, salon magana hanya ce ta amfani da zavavvun kalmomi masu kama da juna a cakuda su, kuma su ba da wani sabon kari da tsari a cikin harshe Malumfashi (2013). Don haka, salon magana ya kasance wata dabara ta samar da kariya ga wannan harshen da al'ummar da ke amfani da shi.

2.4 Ire-Iren Karangiya

Masana da dama sun rarraba ire-iren karangiya bisa la'akari da yadda ake yin su. Misali:

2.4.1 Gagara Gwari

Shi ne matakin farko na salon maganar karangiya wacce ake koya wa yara a makaranta. Saboda haka yara ma na iya yin wannan. Amma wani wanda ba Hausa ce hashensa na asali ba, sannan kuma ba a cikin Hausawa aka haife shi ba, to, fadin su daidai zai zama da kamar wuya a gare shi, wai gurguwa da auren nesa. Misali:

Kai jan mutumin can,
Ka dauki jar sandar can,
Ka kori jar akuyar can,
Mai cin jar dawar can,
Ta kusa da gonar Jatau.

2.4.2 Ingiza Bami

Wannan nau'in salon magana ne da ka iya ingiza wanda ba shi da lura, ya wayi gari yana fadin maganar batsa ko kuma zagi a wasu lokutan. Saboda haka a iya cewa, samari da 'yan mata su suka fi amfani da irin wadannan. Ga misali:

- Na bugi bakin dokin baba da bayan hannu.
- Na taba cinyata da ruwa.
- Na taba katata da ruwa

A irin wannan yanayi, da zarar kalmar dokin ta zame, sai a wayi gari ana fadin "Na bugi bakin baba da bayan hannu". Ke nan, an ingiza bami ya fadi magana marar dadi game da mahafinsa. Haka kuma, idan mutum yana ta maimaita "Na tava cinyata da ruwa", zai kasance yana fadar magana marar dadi ga yayarsa.

2.4.3 Mai Nuna Gwaninta

Turkashi! Shi kuma wannan nau'in salon karaginya sai gwanaye a harshen Hausa ne suke iya yin sa. Mawaka su suka fi yin amfani da irin

wannan salon karangiya don nuna gwanancewarsu a harshe. Ga misalinsa kamar haka:

- Ina tafiya ta Kurun na tsinci kunkurun Kurun na kai ta kasuwar Kurun ana kurun ina kurun na sai da kunkurun Kurun.
- Turmi ture kura, kura ture turmi.
- Cab caɓe kashi, tsoka, tsotse, soke a faɓo.
- Haka silif na saluve siliya a wuyan Salamatu ashe ban sani ba an yi wa Salihu satar sintali a Salanta.
- Battar da ba ta da taba ba ta tabbata batta ba da tana da taba da ta tabbata batta.
- An kashe kasa, an kasa gwaza, garin kallon kasasshiyar kasa na kasa kwashe kashin gwaza.
- Tun da Taɓo take ba ta taɓa taɓa taɓo ba, sai da taɓo ya faɓo cikin tavo sannan Taɓo ta taɓa Taɓa taɓo.

2.5 Amfanin Karangiya

Hakika akwai abubuwa da dama kuma masu matuƙar amfani a cikin wannan salo na magana. Daga cikinsu akwai:

1. Yana karantar da yara kwarancewa wajen sarrafa harshe.
2. Yana kara wa yara kaifin tunani da natsuwa, saboda su kalmomin da ake furtawa suna da kamanceceniya, sannan kuma da sauri da sauri ake son fadin su. Saboda haka, idan ba a yi a hankali ba sai ya zama a wasu lokutan mutum ya tsinci kansa wajen furta kalmomin da ba su da ce ba.
3. Akwai nishadantarwa. Wato akan sami nishadi sosai a cikin karangiya musamman idan aka samu wanda ya kasa fadi, sai sautin ya koma wani iri wanda wannan kan saka shi mai yin da masu sauraro su yi dariya.

Auna Fahimta

1. Me ka fahimta da kalmar karangiya?
2. Kawo misalin yadda mawaƙa suke amfani da karangiya a cikin waƙoƙinsu.



2.6 Takaitawa

Dangane da abubuwan da aka tattauana a wannan darasin, mun fahimci ma'anar karangiya da ire-iren karangiya da kuma amfanin karangiya a cikin harkokin Hausawa, musamman dai waƙanda kan sanya nishadi ko kwarewa da kuma kara kaifin tunani.

2.7 Ma'anar Muhimman Kalmomi

- Gwaninta: Nuna kwarewa a wajen aikata wani abu.
- Tunani: Tara hankali wuri d'aya domin tuna abin da aka manta.
- Ingiza-Bami: Maganar da za a fada a nemi mutum ya maimaita, idan ya zo maimaitawa sai bakinsa ya suvuce ya fadi batsa.
- Gagara-Gwari: salon magana mai wuyar fada ko maimaitawa ga wanda ba asalin Bahausha ba, ko kuma wanda bai nakalci harshen Hausa sosai ba.
- Karangiya: Maganar hikima ce mai wahalar maimaitawa idan aka bukaci mutum ya maimaita abin da aka fada.



2.8 Manazarta da Wasu Ayyukan Karin Nazari

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2.9 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta

1. Karangiya salon magana ce ta hikima wacce ake yi don nuna gwanintar harshe ko koyar da yara yadda za su iya magana. Haka kuma, akan kira wannan salon magana da “Kakkarya Harshe ko Gagara Gwari.
2. Mawaƙan baka da dama suna amfani da wannan dabara ta karangiya domin su fara wa waƙarsu armashi. Misali, Sa’idu Faru ya kawo salon magana a cikin waƙarsa da yake yi wa sarkin yaƙin Banga, inda yake cewa:

Jagora: Yaro in taƙamar salon magana kaka yi,

- : Ce tsare tsara, tsari tsattsarin tsattsara,
- : Ka tsantsame tsari tsaf ga tsamiya,
- : Tunkuda tunku cikin tukar rukuvu,
- : Tukudin Tumba yai tuvus!
- : Tumba taho yau da ke da tavo da tavus da ‘yat tuvus.

Kashi na Uku: Barkwanci

Abubuwan da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Ma'anar Barkwanci
 - 3.3.1 Masu Yin Barkwanci
 - 3.3.2 Muhimmancin Barkwanci
- 3.4 Ire-Iren Barkwanci
 - 3.4.1 Barkwanci na Kabila
 - 3.4.2 Barkwanci na Zumunci
 - 3.4.3 Barkwanci na Masu Sana'a
 - 3.4.4 Barkwanci na Kara
- Auna Fahimta
- 3.5 Takaitawa
- 3.6 Ma'anar Muhimman Kalmomi
- 3.7 Manazarta da Wasu Ayyukan Karin Nazari
- 3.8 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

A kashin da ya gabata mun tattauna a kan abin da ya shafi karangiya da ire-irenta da kuma amfanin karangiya, amma wannan kashin ya kunshi bayanai ne a kan ma'anar barkwanci da masu yin barkwanci da ire-iren barkwanci da kuma muhimmancinsa.



3.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Ma'anar Barkwanci
- Bayyana Masu yin Barkwanci
- Zayyana Ire-iren Barkwanci



3.3 Ma'anar Barkwanci

Ma'anar barkwanci kamar yadda Zarruk (2001:41) ya nuna "Barkwanci yana nufin ba'a wadda ake yi a cikin zance, kuma cikin raha da nishadi. Ita irin wannan ba'a ana yin ta a lokacin zance na barkwanci, mafi akasari mutane suna daukar ta ba'a ce wadda take ta musamman, kuma ta dace

da al'adun Bahaushe da maƙwabtansa kuma suka amince da ita shi ya sa ake kiran ta barkwanci.

Haka kuma za mu iya cewa, barkwanci yana ɗaya daga cikin salon harshe wanda ake amfanin da shi a cikin zance domin samar da nishadi ko raha a tsakanin al'umma.

3.3.1 Muhimmancin Barkwanci

Barkwanci abu ne mai matuƙar muhimmanci ga rayuwar Hausawa, domin kuwa yana sanya nishadi tsakanin masu wannan wasa ta yadda za a ga suna yin ba'a irin ta barkwanci. Haka kuma, barkwanci yakan ƙarfafa dankon zumunta tsakanin masu yin wasan. Domin kuwa da wuya ka ga Bayerabe ya yi fushi da Bagobiri ko Tibi ya yi fushi da Bafulatani ko Fulani.

Sunannen abu ne cewa, barkwanci yakan sauƙaƙa husuma tsakanin masu barkwancin ƙabila ko masu sana'a da na kuma barkwancin zumunta.

Idan aka dubi waɗansu labarun raha za mu ga cewa, sun samo asali ne daga abokan wasa na barkwanci. Gobirawa suna da labarun raha iri-iri game da Fulani da Yarbawa. Sannan kuma Fulani suna da nasu game da Barebari. Haka su ma kutare da makafi suna tozarta juna, musamman ta hanyar labarun ƙirƙira masu muni idan wani ya kasa ko ya nuna wautarsa a fili. Iren-iren waɗannan labarun wani vangare ne guda na hikimomin gargajiya da nuna ƙwarewar harshen Hausa da na maƙwabtansu (Danhausa, 2012: 19).

3.4 Ire-Iren Barkwanci

Barkwanci abu ne dam asana suke ganin sa a matsayin ba'a, kuma mai cikakken 'yanci da ƙarfafa zumunta. Don haka suke ganin ya kasu zuwa gida huɗu (4) kamar haka:

- Barkwanci na Ƙabilu
- Barkwanci na Masu Sana'a
- Barkwanci na Zumunta
- Barkwanci na Kara

3.4.1 Barkwanci na Ƙabila

Wannan nau'in barkwanci ne wanda ake yi a tsakanin ƙabilu, shi irin wannan barkwanci yana faruwa tsakanin ƙabilu daban-daban waɗanda suke 'yan asalin ƙabila ɗaya ko masu al'adu iri ɗaya. Mafi akasari za a ga cewa, abin da ya haifar da wasan barkwanci tsakanin ƙabilu ba ya wuce yake-yaken da suka yi a tsakaninsu a zamanin da. Haka kuma, idan ba yaƙin ne ya haifar da hakan ba, to tsarin sha'awar tafiyar da zamantakewar rayuwarsu yakan haddasa yin barkwanci a tsakaninsu. Shi irin wannan nau'in barkwanci za a yi samu irinsa halinsa a tsakanin Gobirawa da

Yarabawa, ko kuma tsakanin Fulani da Tiv (Danhausa, 2012: 14-15). Ga Misalai kamar haka:

Masu Wasa	Mafarin Wasa
Gobirawa da Yarabawa	Wasu sun ce yaki aka yi a da. Wasu sun ce kakanninsu daya shi ya sa suke wasa tsakaninsu
Fulani da Tibi	Su kuma wafannan sha'anin zamantakewarsu ne ya kawo wasa tsakaninsu, saboda akwai Fulani da dama a kasar Tibi saboda wuri ne mai yalwar ciyawa wadda shanu za su ci.
Zage-Zagi da Kanawa	Yaki ne mafarin wasa tsakanin Kanawa da Zage-Zagi.
Katsinawa da Hadejawa	Yaki ne mafarin wasa a tsakanin Katsinawa da Hadejawa.
Argungawa (Kabawa) da Katsinawa	Yaki ne mafarin wasa tsakaninsu.
Fulani da Barebari	Yaki ne mafarin wasa tsakanin Fulani da Barebari
(Dan Hausa 2012: 17-18)	

3.4.2 Barkwanci na Zumunci

Barkwanci na zumunci shi ne wanda yake faruwa a tsakanin wafansu mutane da suke da dangantaka ta jini ko kuma alaƙa ta auratayya da ta shiga tsakaninsu. Ga wasu misalai kamar haka:

1. Tsakanin jika da kaka (maza da mata duka).
2. Tsakanin abokin wasa (wato taubasai ko kuma ɗan namiji ɗan mace waɗanda suka haɗa kakanni ɗaya).
3. Tsakanin mata da 'yan' uwan miji tsararrakinta ko kuma na kasa da ita a shekaru. Shi irin wannan barkwanci na zumunta, ana yin sa ne don a nuna cewa ana ji da juna sosai. Duk lokacin da kaka ya yi irin wannan wasa na barkwanci da jikansa, yana nuna matuƙar ji da shi kwarai da gaske. Haka ita ma matar haka abin yake a lokacin da take wasan ba'a da kannan miji, yana nuna akwai jituwa sosai a tsakaninsu. Su kuma abokan wasa ko kuma taubashi, irin nasu salon barkwancin sai wanda ya gani da idonsa. Domin kuwa mafi yawan wasu lokutan suka shirya wa junansu keta, saboda kawai a zolayi wanda aka yi wa wannan ba'a ta barkwanci ana wasa ana dariya. Don haka, komai rashin daɗin wannan ba'a da take fitowa a cikin wannan salo na barkwancin wasa da yake tsakaninsu, dole ne a danne fushi ko da rai ya vaci a haƙure wa juna kasantuwa da abokan wasan juna ne. Haka kuma, irin wannan haƙuri da mutum

yake yi a wannan lokaci, wata alama ce ta nuna cewa masu wannan barkwanci suna ji da junansu, don haka ma sai a ga sun kare da raha ta ban mamaki har wasan ya zamanto na raha da nishadi.

3.4.3 Barkwanci na Masu Sana'a

Wannan kuma nau'i ne barkwanci wanda ake a tsakanin mutane masu aiwatar da wata sana'a. Haka akwai dangantaka ta barkwanci tsakanin mutane masu sana'o'i, musamman masu yanayi kusan iri daya ko masu bukatar hidimomi sukan bambanta juna kamar haka:

Masu Barkwanci	Dangantaka
Masunta da Mahauta	Sana'ar fawa da ta su, su a ruwa ake aiwatar da sana'a, fawa kuma a tudu ake aiwatar da ita.
'Yan gishiri da 'Yan hamsin (wato masu sayar da goro.	Masu gishiri sana'arsu ba ta son ruwa. Su kuma 'yan goro sana'arsu tana bukatar ruwa
Makafi da Kutare	Dukkanninsu mabarata ne, sai dai irin yanayin nakasassu ta bambanta. Kuma su kutare ba su bara da daddare amma makafi suna yi da daddare.
Masu Rakuma da Masu Jakuna	Dukkaninsu 'yan sufuri ne sai dai kuma abubuwan sufurin nasu sun bambanta ta wajen yawan kayan da suke dauka. Saboda haka akwai hamayya a tsakaninsu.
Direbobi da 'Yankura	Su kuma saboda dukkanninsu matuƙa ne, amma direbobi sun raina 'yan kura domin su da kafi suke nasu tufin ba da fasaha ba.

(Dan Hausa 2012: 17-18).

3.4.4 Barkawanci na Kara

Akwai kuma barkwanci na kara wanda kamar kwaikwayon barkwanci ne na zumunta. Kara a wajen Bahausha fawa ce, yana amfani da ita don gyaran zama tsakaninsa da wanda suke tare da shi, saboda haka al'adar kara ta ba ba mutum damar ya yi ba'a ko wasa tsakaninsa da mai sunan kakansa, ko jikansa ko kuma miji ko mata. Ba don komai ba, sai don

Bahaushe ba ya raina suna domin shi a wajensa, ‘suna linzami ne’, kamar yadda Danhausu (2012: 18) ya bayyana.

Auna Fahimta

1. Me ake nufi da barkwanci?
2. Yi tsokaci mai gamsarwa a kan muhimmancin barkwanci ga rayuwar al’umma.



3.5 Takaitawa

Dangane da abubuwan da muka tattauana a wannan darasin, mun fahimci ma’anar barkwanci da ire-irensa kamar barkwanci na kabila da na zumunci da na raha da na masu sana’a. Haka kuma, darasin ya fito da muhimmancin barkwanci ga rayuwar Hausawa ta yau da kullum, kamar saka nisadi da karfafa zumunta da saukaka husuma da sauran makamantansu.

3.6 Ma’anar Muhimman Kalmomi

- Zumunci: Yin fofarin riƙe dangantakar da ta shiga tsakanin dangi ko wasu rukunin mutane aminan juna ko makamancin haka.
- Kabila: Jinsin al’umma masu tushe da harshe iri daya.
- Sana’a: Aikin da mutum yake yi don samun abinci ko abin vatarwa nay au da kullum.
- Kara: Yin alkunya ko ragayya.
- Maƙwabci: Mutumin da gidansa ko wajen zamansa yake kusa da na wani.



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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3.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Barkwanci yana nufin ba'a wadda ake yi a cikin zance, kuma cikin raha da nishafi. Ita irin wannan ba'a ana yin ta a lokacin zance na barkwanci, mafi akasari mutane suna daukar ta ba'a ce wadda take ta musamman, kuma ta dace da al'adun Bahausha da makwabtansa kuma suka amince da ita shi ya sa ake kiran ta barkwanci.
2. Barkwanci abu ne mai matuƙar muhimmanci ga rayuwar Hausawa, domin kuwa yana sanya nishafi tsakanin masu wannan wasa ta yadda za a ga suna yin ba'a irin ta barkwanci. Haka kuma, barkwanci yakan karfafa dankon zumunta tsakanin masu yin wasan. Domin kuwa da wuya ka ga Bayerabe ya yi fushi da Bagobiri ko Tibi ya yi fushi da Bafulatani ko Fulani. Sunannen abu ne cewa, barkwanci yakan saukaƙa husuma tsakanin masu barkwancin kabila ko masu sana'a da na kuma barkwancin zumunta.

RUKUNI NA HƘDU: NAU'O'IN ADONTA HARSHE RUKUNI NA II

Kashi na Daya: Kacici-Kacici
Kashi na Biyu: Waƙoƙin Yara Maza
Kashi na Uku: Waƙoƙin Yara Mata

Kashi na Daya: Kacici-Kacici

Abubuwan da Suke Ciki

- 1.1 Gabatarwa
 - 1.2 Manufofin Darasi
 - 1.3 Ma'anar Kacici-Kacici
- Auna Fahimta na 1
- 1.4 Ire-Iren Kacici-Kacici
 - 1.4.1 Kacici-Kacici Mai Tambaya
 - 1.4.2 Kacici-Kacici Mai Labari
 - 1.4.3 Kacici-Kacici Mai Lissafi
 - 1.4.4 Kacici-Kacici Masu Wasa Kwakwalwa
- Auna Fahimta ana 2
- 1.5 Takaitawa
 - 1.6 Ma'anar Muhimman Kalmomi
 - 1.7 Manazarta da Wasu Ayyukan Karin Nazari
 - 1.8 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

A kashin da ya gabata an tattauna a kan abin da ya shafi barkwanci da ire-irensa da kuma muhimmancinsa ga al'umma, amma a wannan kashin za mu yi bayani ne a kan ma'anar kacici-kacici da ire-irensa da kuma misalansa.



1.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Ma'anar kacici-kacici
- Bayyana Ire-Iren Kacici-kacici
- Zayyano Samfurin Kacici-Kacici



1.3 Ma'anar Kacici-Kacici

Kacici-kacici wani reshe ne na sarrafa harshe wanda yara kan yi ta hanyar tambaya da ba da amsa. Amma Yahaya da wasu (1992) sun bayyana ma'anar kacici-kacici da cewa, "Shiryayyun tambayoyi ne da sukan zo a gajarce na hikima masu daukar fasali ayyananne da ke buƙatar bayar da amsoshi". Shi kuwa Dangambo (1984: 40) ya ayyana shi a matsayin nau'in tatsuniya mai tambaya da amsa.

Shi kacici-kacici ana yin sa ne a lokaci ɗaya da tatsuniya wanda wasu kan buɗe hirar da shi, sannan kuma tatsuniyoyi su biyo baya, a wasu lokutan kuma yakan zo a ƙarshe, wanda idan an ɗauki kacici-kacici mai kama da waka ne, ana zuwa ƙarshensa kowa sai ya watse.

Wannan nau'i na sarrafa harshe, yana da matuƙar muhimmaci ga yara. Saboda yana taimaka wa yara wajen kaifafa tunaninsu. Sannan kuma, yana koyawa yara iya magana ta fuskar bayar da amsar da ta dace ga kowace tambaya. Haka kuma, yana koya wa yara yin tunani mai zurfi kafin su yanke hukunci, saboda a wasu lokutan sai an yi nazari kafin a iya bayar da amsar tambayar, inda kuma ba amsa sai a ce an ba da gari. Wato an sallama ba za a iya ba, a nan kuma sai shi mai tambayar ya faɗi amsa, wanda wannan yana koyar da yara sanin duk abin da ya gagari mutum, to za a iya samun mai yin sa.

Ana yin kacici-kacici ne ta hanyar tambaya da amsa, kuma mutane biyu, ko fiye da haka ne ke yin sa. Daya daga cikinsu yana tambaya, su kuwa saura suna amsawa. A duk lokacin da za yi kacici-kacici akan fara da tambayar da cewa, 'Kulun kulu fita'. Wannan kamar ita ce taken kacici-kacici, duk wanda ya ji wannan amo, sai ya nufi wurin, idan kuma ba mai sha'awar wannan wasan ba ne, sai ya kama gabansa.

1.4 Ire-Iren Kacici-Kacici

Binciken masana ya nuna kacici-kacici ya kasu zuwa muhimman gidaje huɗu. Ga bayaninsu kamar haka:

1.4.1 Kacici-Kacici Mai Tambaya

Kacici-kacici mai tambaya, wani nau'in kacici-kacici ne wanda ake yin wata magana ta hikima don wasa ƙwaƙwalwa a faɗi wani abu wanda ba kowa ya san amsar tambayar ba, sai a ce wa mutum ya faɗi amsar tambayar. Shi irin wannan kacici-kacici, ya kasu zuwa gudaje guda biyu. Ga misalin yadda ake aiwatar da shi kamar haka:

- Tambaya: Kulun kulu fita?
 Amsa: Gauta
 Tambaya: Ta kanda ba kashi ba?
 Amsa: Kanwa.
 Tambaya: 'Yan matan gidanmu sun raba mana goro?
 Amsa: Kashin awaki.
 Tambaya: Baba na daka gemun na waje?
 Amsa: Hayaki.
 Tambaya: Daga nesa na jiyo muryar kawata?
 Amsa: Ganga
 Tambaya: Na dora tukunya ta bisa hanya kowa ya zo sai ya iza ta?
 Amsa: Tuntuve
 Tambaya: Daga nesa na hango dariyar kawayena?
 Amsa: Auduga
 Tambaya: Na yi furata kai biyu har na je na dawo amma ban gutsire ta ba?
 Amsa: Duwawu
 Tambaya: San kudu mai kaho dāya?
 Amsa: Daki
 Tambaya: Reren shiri mai laushi?
 Amsa: Man shanu

A wannan salo na kacici-kacici, yara sukan taru ne a wani waje guda, sai kuma a samu mai tambaya ya tsaya daga gefe guda a bayan mai tambayar, sai a samu wata bishiya ko wani abu a ce ita ce gurin sha; kamar tudun mun tsira ke nan. To, idan ana cikin wannan tambaya ana bayar da amsa, duk wanda ya fadi wani abu wanda ba amsar tambayar ba ce, sai a rufe shi da duka shi kuma ya ruga da gudu har sai ya je ya taba wannan bishiya sannan a kyale shi. Wato ya sha ke nan.

Nau'i na biyu:

A wannan nau'in kuma, za a riƙa ambato sunayen wasu abubuwa ne waƙanda suke da wata siffa, ko hali ko kuma dabi'a iri dāya, sai masu ba da amsar sun sakankance sai a sako bare kuma a ciki. Duk sai a yi shiru, to wanda bai san dawan garin ba yana bayar da wannan amsa ba daidai ba, sai a hau shi da bugu, har sai ya je ya sha tukuna. Misali:

- Tambaya: Bibita da jini
 Amsa: Tanjam
 Tambaya: Akuya da jini
 Amsa: Tanjama
 Tambaya: Jaki da jini
 Amsa: Tanjama
 Tambaya: Mutum da jini
 Amsa: Tanjama
 Tambaya: Doki da jini
 Amsa: Tanjama

Tambaya: Kaza da jini
 Amsa: Tanjama
 Tambaya: Bishiya da jini
 Amsa: Babu

To a wannan amsa ta karshe duk wanda ya ce ‘tanjem’ ya kauce hanya, sai a ci gaba da yi masa duka, saboda ya ba da amsa ba daidai ba.

1.4.2 Kacici-Kacici Mai Labari

Kacici-Kacici mai labari wani nau’in wasa kwaƙwalwa ne na hikima da akan kawo a cikin labari, don a wasa kwaƙwalwa sai a kawo wani labari mai sarƙaƙiya mai ɗaure kai a ce ka warware shi. Ga misali kamar haka:

- **Labari na Daya**

Wata rana wani mutum tafiya ta kama shi tare da matarsa da mahaifiyarsa da surukarsa, suna cikin tafiya sai kishin ruwa ya kama su, har suka iso wata rijiya mai ruwa. Amma babu guga sai dabara ta fado masu, suka kulla kayansu suka ɗaura koko, suka zura junansu, matarsa ta kama kafafuwansa, shi kuma ya kama kafafuwan mahaifiyarsa, ita kuma ta kama kafafuwan surukarsa, igiya ta kai, suruka ta kamfato ruwa, sai kwatsam mahaifiyarsa ta saki uwar matar shi ta tsunduma ruwa. Sai matar ta ce wa mijin, “ai sai ka saki uwarka sannan in fid do ka, in kuma ka ki, in sake ku kai da uwarka in yi tafiyata”. Idan kai ne, ya za ka yi?

- **Labari na Biyu**

Wata rana wani mutum tafiya ta kama shi, yana riƙe da kura da bunsuru da kwandon wake a kansa, sai a kan hanyarsa ta tafiya sai ya riski wani rafi ya ratsa hanyar kuma ba damar canza hanya sai ita idan za shi garin da yake son isa. Haka kuma, ana son ya tsallakar da su rafin ɗaya bayan ɗaya, ba tare da ɗaya ya tava wani ba don cutarwa. Idan kai ne yaya za ka tsallakar da waɗannan abubuwa?

1.4.3 Kacici-Kacici Mai Lissafi

Kacici-kacici mai lissafin wasa kwaƙwalwa ne da akan yi don auna fahimtar zurfin tunanin mutum. Akan aiwatar da shi ne ta hanyar kawo wani lissafi mai wuyar warwarewa, tare da kuma kawo wani mai wuyar rarraba wasu abubuwa. A irin wannan yanayi sai a ce mutum ya ba da amsar su, ta hanyar nazari da lissafi cikin hikima kuma a cikin ɗan kankanen lokaci. Ga Misali: -

- Akwai wata halitta wacce Allah ya samar a wannan duniya tamu, wadda da safe take tafiya da kafa huɗu, in rana ta yi sai ta dāge kafa biyu ta yi tafiya da kafa biyu har da gudu, amma da yamma ta yi zuwa shigar dare sai ta koma tafiya da kafa uku. Wannan wace halitta ce?

Amsa:

Ita ce mutum. Domin shi ne idan yana yaro karami yana rarrafe da kafafunsa da hannayensa, bayan ya girma yakan yi tafiya da kafafunsa biyu, har da gudu, idan ya tsufa karfin jikinsa ya yi rauni yakan haɗa da sanda, da kafafunsa biyu, don samun karfin tafiya.

- Akwai wata itaciya mai dāuke da abubuwa guda bakwai (7), tare da ita kuma kowanne dāya yana da adadin yawan da ya kai dubu bakwai da dāri bakwai da saba'in da bakwai (7777).
- Tana da sauyoyi dubu bakwai da dāri bakwai da saba'in da bakwai (7777)
- Tana da rassa dubu bakwai da dāri bakwai da saba'in da bakwai (7777)
- Tana da ganyayyaki dubu bakwai da dāri bakwai da saba'in da bakwai (7777)
- Tana 'ya'ya a jikinta guda dubu bakwai da dāri bakwai da saba'in da bakwai (7777)

A cikin 'ya'yan nata akwai tsutsa dubu bakwai da dāri bakwai da saba'in da bakwai (7777).

Ita tsutsa tana da kawai dubu bakwai da dāri bakwai da saba'in da bakwai (7777). A kan kowanne ganye akwai kwaron da yake gudanar da rayuwarsa a sama da yawansu, ya kai dubu bakwai da dāri bakwai da saba'in da bakwai (7777). To, idan aka haɗa jimilla, adadinsu nawa za a samu?

1.4.4 Kacici-Kacici Masu Wasa Kwakwalwa

Wannan nau'in kacici-kacici ne wanda ake kwatanta mutane biyu ko fiye da haka a kan wasu hikimomi ko basira. Ga wasu misalai kamar haka:

- Da malami da dān daudu da karuwa tafiya ta kama su, sai suka iske rafi, Sai Dan daudu ya yi karairaya da yatsine sai ruwa ya dare ya tsallake.
- Ita kuwa karuwa ta buɗe jakarta ta ciro kayan shafe-shafe, ta ci kwalliya ta shiga yanga da kwalisa ta bi kan ruwa ta tsallake.
- Sai kuma malami ya buɗe littafi ya dāuko takarda ya jejjefa bisa ruwan, ya tatttaka ya tsallake.

To, wane ne ya fi gwaninta a cikinsu?

Auna Fahimta

1. Mene ne kacici-kacici?
2. Wacce iri muhimmanci kacici-kacici yake da shi kan kananan yara?

**1.5 Takaitawa**

Dangane da abubuwan da aka tattauana a wannan darasin, mun fahimci ma'anar kacici-kacici da ire-iren kacici-kacici a cikin harkokin Hausawa, musamman waƙanda sukan haifar da nishadi ko kwarewa da kuma kara kaifin tunani.

1.6 Ma'anar Muhimman Kalmomi

- Tunani: Tara hankali wuri ɗaya domin tuna abin da aka manta, ko kulla wani abu cikin zuciya.
- Nishadi: Jin dafi.
- Kwarewa: Iya yin abu sosai.
- Gwaninta: Nuna iyawa sosai a wajen yin wani abu.
- Basira: Kaifin fahimta ko hazaka.

**1.7 Manazarta da Wasu Ayyukan Karin Nazari**

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1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta

1. Kacici-kacici wani reshe ne na sarrafa harshe wanda yara kan yi ta hanyar tambaya da ba da amsa. Ke nan a iya cewa, wasu shiryayyun tambayoyi ne da sukan zo a gajarce na hikima masu daukar fasali ayyananne da ke bukatar bayar da amsoshi.
2. Wannan nau' i na sarrafa harshe na kacici-kacicic, yana da matuƙar muhimmaci ga yara.
Saboda yana taimaka wa yara wajen kaifafa tunaninsu. Sannan kuma, yana koyawa yara iya magana ta fuskar bayar da amsar da ta dace ga kowace tambaya. Haka kuma, yana koya wa yara yin tunani mai zurfi kafin su yanke hukunci, saboda a wasu lokutan sai an yi nazari kafin a iya bayar da amsar tambayar, inda kuma ba amsa sai a ce an ba da gari. Wato an sallama ba za a iya ba, a nan kuma sai shi mai tambayar ya fadi amsa, wanda wannan yana koyar da yara sanin duk abin da ya gagari mutum, to za a iya samun mai yin sa.

Kashi na Biyu: Wakokin Wasannin Yara Maza

Abubuwan da Suke Ciki

- 2.1 Gabatarwa
- 2.2 Manufofin Darasi
- 2.3 Wakokin Wasannin Yara Maza
 - 2.3.1 Jemage
 - 2.3.2 In gero ya nuna
 - 2.3.3 Dan tsinke
 - 2.3.4 Dan Akuyana
- Auna Fahimta
- 2.5 Takaitawa
- 2.6 Ma'anar Muhimman Kalmomi
- 2.7 Manazarta da Wasu Ayyukan Karin Nazari
- 2.8 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

A kashin da ya gabata mun tattauna a kan abin da ya shafi kacici-kacici da ire-irensa da muhimmancinsa a wajen al'ummar Hausawa, amma a wannan kashin za mu yi bayani ne a kan wakokin wasannin yara maza.



2.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Bayani kan Wakokin wasannin yara.
- Rera wakokin wasu daga cikin wakokin yara maza
- Bayyana yadda ake gudanar da wasu wakokin yara maza



2.3 Wakokin wasannin yara maza

A cikin da wasan da yara suke akwai wasan da ake kira da Jemage. Yara suna gudanar da wasan Jemage a dandali. Yadda ake yi: A yi da yara suka yi da'ira, hannaye a sake ko rife. Mutum daya sai ya shiga cikin da'irar yana ba da wakar suara suna amsawa, yana yi yana duba sa'ansa. Idan ya sami sa'ansa sai ya dare masa, ya saki kansa da hanayensa suna reto yana cigaba da bada wakar. In ya gama sai ya sauka, wani kuma ya shiga fili ya yi kamar yadda ya yi har ta zagayo kan kowa.

Ga yadda ake yin

2.3.1 Wakar Jemage

Bayarwa: Kai na kolin koli

Amshi: Jemage

Bayarwa: Kai na kangali kangal

Amshi: Jemaje

Bayarwa: yaro duba duba

Amshi Jemage

Bayarwa: Yaro dubi sa'anka

Amshi: Jemage

Bayarwa: Dan jilon jilo kofa

Amshi: Jemage

Bayarwa: Kar ka hau shi ya fadi

Amshi: Jemage

Bayarwa: Kar kama rubago

Amshi: Amshi

Bayarwa: Rubago ba karfi ba.

Amshi: Jemage

Bayarwa: Ba shi kwarin guiwa

Amshi: Jemage

Bayarwa: Sai ka fadi ka karya

Amshi: Jemage

Bayarwa: Kar ka hau mai gemu

Amshi: Jemage

Bayarwa: kar ka hau babanka

Amshi: Jemage

Bayarwa: Yaro dubi sa'anka

Amshi: Jemage

Bayarwa: Na yi nitso na kama kifi ko ruwa ban sha ba.

Amshi: Jemage

Bayarwa: Na yi nutso na kama tarwada ko ruwa ban sha ba.

Amshi: Jemage

2.3.2 In gero ya nuna

Yadda yara suke gudanar da wasan In gero ya nuna. Yara suna yin layi, mai bayarwa yana gaba, yana ba da wakar ana amsawa, in ya zauna, mabiyansa su zauna, watau dai duk abin da ya yi sai na bayansa su kwatanta. Ga yadda ake yin wakar In gero ya nuna

Bayarwa: In gero ya nuna

Amshi: In gero ya nuna

Bayarwa: Yara ku karya ku tuma shi

Amshi: In gero ya nuna

Bayarwa: Yara ku karya ku tuma shi

Amshi: In gero ya nuna
 Bayarwa: In dawa ta nuna
 Amshi: In dawa ta nuna
 Bayarwa: Yara ku karya ku dafa ta
 Amshi: Yara ku karya ku dafa ta
 Bayarwa: Kadan masara ta nuna
 Amshi: Kadan masara ta nuna
 Bayarwa: Yara ku karya ku gasa ta
 Amshi: Yara ku karya ku gasa ta
 Bayarwa: Idan maiwa ta nuna
 Amshi: Idan maiwa ta nuna
 Bayarwa: Yara ku karya ku tuma ta
 Amshi: Yara ku karya ku tuma ta
 Bayarwa: Idan gyada ta nuna
 Amshi: Idan gyada ta nuna
 Bayarwa: Yara da kokonsu na kale
 Amshi: Yara da kokonsu na kale
 Bayarwa: Manya da kokosu na kale
 Amshi: Manya da kokonsu na kale
 Bayarwa: Na yi haka ga ruwa ka yi salla
 Amshi: Na yi haka ga ruwa ka yi salla
 Bayarwa: Na yi haka Allahu Akubar
 Amshi: Na yi haka Allahu Akubar
 Bayarwa: Na yi haka zauna ka ci wafe
 Amshi: Na yi haka zauna ka ci wafe
 Bayarwa: Na yi haka kwanciyar kare
 Amshi: Na yi haka kwanciyar kare
 Bayarwa: Na yi haka kwanta ka ci wafe
 Amshi: Na yi haka kwanta ka ci wafe

.2.3.3 Dan tsinke

Yadda ake yi: A yi da'ira, daya yana tsakiya yana yawo da kara a hannunsa, yana bada wakar sauran na amsawa. Zai zagaya yana ambaton sunan kowa na cikin da'irar. Idan ya manta sunan wani, ya bata ke nan, sai su yi kansa da duka, har sai ya kai gidan sha.

Ga yadda ake yin waka:

Bayarwa: Dantsinke
 Amshi: Dama dama rido
 Bayarwa: In na bata?
 Amshi: Dama dama rido
 Bayarwa: Kwa dokan?
 Amshi: Sai mu dake ka
 Bayarwa: Kwa zagan
 Amshi: Sai mu zage ka
 Bayarwa: Kwa jefan

Amshi: Sai mu jefe ka
 Bayarwa: Kai Sale.
 Amshi: Dama dama rido
 Bayarwa: Kai Garba
 Amshi: Dama dama rido
 Bayarwa: Kai Audu
 Amshi: Dama dama rido
 Bayarwa: Tanimu
 Amshi: Dama dama rido. Mu kafa masa, dama dama rido.

2.3.4 Dan Akuyana

Yadda ake yin waƙar Dan Akuyana. Da farko ana yin da'ira, a rirriƙe hannaye da kyau. Daya ya shiga cikin da'irar yana ba da waƙa, yana zagayawa, har sai ya ga waƙanda suka yi sako sako da hannayensu, sai ya yi wubub, ya ratsa tsakaninsu ya wuce waje. Ga yadda ake bayar da waƙar da amshinta.

Bayarwa: Dan akuyana,
 Amshi: Damushere
 Bayarwa: Ya shiga rumbu
 Amshi: Damushere
 Bayarwa: Za su kashe shi
 Amshi: Damushere
 Bayarwa: Nan da wuƙaƙe
 Amshi: Damushere
 Bayarwa: Nan da su takobi
 Amshi: Damushere
 Bayarwa: Nan da su adda
 Amshi: Damushere
 Bayarwa: Nan da su lauje
 Amshi: Damushere
 Bayarwa: Wubub na wuce nan
 Amshi: muna make ka da dānkulkina
 Bayarwa: Wubub na wuce nan
 Amshi: Muna make ka da dānkulkina

Auna Fahimta na 1

- | |
|---|
| <ol style="list-style-type: none"> 1. Bayyana yadda ake yin waƙa Dan akuyana. 2. Su waye suke yin waƙar Jemage? |
|---|



2.5 Takaitawa

Dangane da abubuwan da aka tattauna a wannan darasin, mun fahimci yadda ake aiwatar da waƙar Jemage da Dan tsinke-dantsinke da In gero ya nuna da waƙar Danakuayana, kuma an kawo yadda zubin waƙoƙin yake.

2.6 Ma'anar Muhimman Kalmomi

- Gero: shi ne hatsi ko tsaba



2.7 Manazarta da Wasu Ayyukan Karin Nazari

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Manyan Makarantun Sakandire 1. Ibadan: University Press PLC.



2.8 Amsoshin Tambayoyin Auna Fahimta

1. Bayyana yadda ake yin waƙa 'Dan akuyana, tare da kawo zubin waƙar.
Yadda ake yin waƙar 'Dan Akuyana. Da farko ana yin da'ira, a rirriƙe hannaye da kyau. 'Daya ya shiga cikin da'irar yana ba da waƙa, yana zagayawa, har sai ya ga waƙanda suka yi sako sako da hannayensu, sai ya yi wubub, ya ratsa tsakaninsu ya wuce waje. Ga yadda ake bayar da waƙar da amshinta.

Bayarwa: 'Dan akuyana,
Amshi: Damushere
Bayarwa: Ya shiga rumbu
Amshi: Damushere
Bayarwa: Za su kashe shi
Amshi: Damushere
Bayarwa: Nan da wuƙaƙe
Amshi: Damushere
Bayarwa: Nan da su takobi
Amshi: Damushere
Bayarwa: Nan da su adda
Amshi: Damushere
Bayarwa: Nan da su lauje
Amshi: Damushere
Bayarwa: Wubub na wuce nan
Amshi: muna make ka da ɗankulkina
Bayarwa: Wubub na wuce nan
Amshi: Muna make ka da ɗankulkina

2. Su waye suke yin waƙar Jemage?
- Yara maza ne ke yin wasan Jemage

Kashi na Uku: Wakokin Wasannin Yara Mata

Abubuwan da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Wakokin Wasannin Yara Mata
 - 3.3.1 Jemage
 - 3.3.2 In gero ya nuna
 - 3.3.3 Dan tsinke
 - 3.3.4 Dan Akuyana
- Auna Fahimta
- 3.5 Takaitawa
- 3.6 Ma'anar Muhimman Kalmomi
- 3.7 Manazarta da Wasu Ayyukan Karin Nazari
- 3.8 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

A kashin da ya gabata mun tattauna a kan abin da ya shafi wakokin wasannin yara maza na al'ummar Hausawa, amma a wannan kashin za mu yi bayani ne a kan wakokin wasannin yara mata.



3.2 Manufofin Darasi

A karshen wannan darasi dalibai su iya:

- Kawo Bayani kan Wakokin wasannin yara mata.
- Rera wasu wakokin daga cikin wakokin yara mata
- Bayyana yadda ake gudanar da wasu wakokin yara mata



3.3 Wakokin wasannin yara mata

Akwai wakoki da 'yan mata suke yi a dandali, daga cikin wakokin da yara mata suke yi akwai: Dan maliyon maliyo da Carmandudu Carmandudu da Tama ya ki tama Galadima da Iye nanaye-Iye nanaye da Ruwa yamma. Yara mata ne suke aiwatar da irin wadannan wakoki a dandali. A nan za a kawo maku yadda ake yin wasu daga cikin ire-iren wadannan wakoki na ;yan mata:

3.3.1 Yadda ake waƙar Dan Maliyo Maliyo

Da farko 'yan mata ne jeruwa. A yi da yara mata suka jero, sai mace ɗaya ta riƙa bayarwa sauran 'yanmata suna amsawa kamar haka:

Bayarwa: Dan Maliyo Maliyo

Amshi: Maliyo

Bayarwa: Dan Maliyo Maliyo nawa

Amshi: Maliyo

Bayarwa: Ya tafi ina ne?

Amshi: Maliyo

Bayarwa: Ya tafi Ilori

Amshi: Maliyo

Bayarwa: Ba zai dawo ba

Amshi: Maliyo

Bayarwa: Sai watan gobe

Amshi: Maliyo

Bayarwa: Gobe da labari

Amshi: Maliyo

Bayarwa: Jibi da labari

Amshi: Maliyo

Bayarwa: Taka rawa mu gani, na Aliko, gwadfas-gwadfas, na Aliko gwadfas.

1.3.2 Yadda ake waƙar Carmandudu Carmanduduwa

Wannan ma na ɗaya daga cikin waƙoƙin mata da suke aiwatarwa a dandali. Ita ma wannan waƙar mata ne zalla suke yin ta. Ga yadda ake yin ta:

Bayarawa: Carmandudu Carmanduduwa

Amshi: Carmagade

Bayarawa: Akwai wani bako a gidan mai gari

Amshi: Carmagade

Bayarawa: Ba ya bashi ba ya lamani

Amshi: Carmagade

Bayarawa: Ba ya neman 'yan matan gari

Amshi: Carmagade

Bayarawa: ko ya nema wa zai ba shi?

Amshi: Carmagade

Bayarawa: Yayata landiyo mana

Amshi: Carmagade

Bayarawa: Kanwata landiyo mana

Amshi: Carmagade

Bayarawa: Shashina ladiyo mana

Amshi: Carmagade

Bayarawa: Shegiyar mai tsiwar tsiya

Amshi: Carmagade
 Bayarawa: Shashina ladiyo mana
 Amshi: Carmagade
 Bayarawa: Carmandudu mu ci kaza da kwai
 Amshi: Carmagade

3.3.3 Ruwa Yamma

Ita ma na cikin waƙoƙin yara mata. Ga yadda ake yin ta.
 Bayarwa: He ruwaye, ruwa yamma
 Amshi: He ruwaye, ruwa yamma
 Bayarwa: Albasa tai kara
 Amshi: Ruwa yamma
 Bayarawa: Yaushe za mu je, mu debo?
 Amshi Ruwa yamma
 Bayarawa: Gobe ma albarka
 Amshi: Ruwa yamma
 Bayarawa: Jibi ma albarka
 Amshi: Ruwa yamma
 Bayarawa: Gata ma albarka
 Amshi: Ruwa yamma
 Bayarawa: Citta ma albarka
 Amshi: Ruwa yamma
 Bayarawa: He ruwa kwalkwalkwalgaban Dala
 Amshi: Ruwa yamma
 Bayarawa: He ruwaye, ruwa yamma
 Amshi: Ruwa yamma

Auna Fahimta na 1

1. Bayyana yadda ake yin waƙa Carmandudu.
2. Cire bare dangane da waƙoƙin yara mata.



3.5 Takaitawa

Dangane da abubuwan da aka tattauana a wannan darasin, mun fahimci cewa yara mata suna da waƙoƙi da suke yin su a dandali, kamar Danmaliyo da Carmandudu da He ruwaye. An kawo yadda ake rera waƙoƙi.

3.6 Ma'anar Muhimman Kalmomi

Jibi: kwana biyu
 Gata: kwana uku

Citta: kwana huɗu



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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Manyan Makarantun Sakandire 1. Ibadan: University Press PLC.



1.8 Amsoshin Tambayoyin Auna Fahimta

1. Bayyana yadda ake yin waƙa Carmandudu.

Bayarawa: Carmandudu Carmanduduwa

Amshi: Carmagade

Bayarawa: Akwai wani bako a gidan mai gari

Amshi: Carmagade

Bayarawa: Ba ya bashi ba ya lamani

Amshi: Carmagade

Bayarawa: Ba ya neman ‘yan matan gari

Amshi: Carmagade

Bayarawa: ko ya nema wa zai ba shi?

Amshi: Carmagade

Bayarawa: Yayata landiyo mana

Amshi: Carmagade

Bayarawa: Kanwata landiyo mana

Amshi: Carmagade

Bayarawa: Shashina ladiyo mana

Amshi: Carmagade

Bayarawa: Shegiyar mai tsiwar tsiya

Amshi: Carmagade

Bayarawa: Shashina ladiyo mana

Amshi: Carmagade

Bayarawa: Carmandudu mu ci kaza da kwai

Amshi: Carmagade

2. Cire bare dangane da waƙoƙin yara mata.

a. Carmandudu b. Jemage c. He ruwaye d. Danmaliyo