

BUGU NA FARKO



GANDUN KALMOMI

15 DISAMBA, 2023

Mujallar
Tantabara

...Uwar alkawari!

HAUSA DA HAUSAWA
A DORON KASA

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...promise kept!

The HAUSA Revolution in BURKINA FASO

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Mai Kula Da Rubuce-Rubuce: Ramatu Lawal

Mai Kula Da Zane-Zane: Salma Ja'eh



GANDUN KALMOMI

HAUSA DA HAUSAWA A DORON KASA

A wannan fitowa ta musamman mun zo da bayanai da bincike-bincike da wake-wake game da asalin Hausawa da yadda suka kasance a tsawon zamani a doron kasa. Wannan fita kundi ce na daban game da asali da harshe da al'adu da adabi da kuma zamantakewar Hausawa jiya da yau.

HAUSA DA HAUSANCI A DORON DUNIYA

Abdalla Uba Adamu

Aduk fadin tarayyar Nijeriya, babu al'ummar da ta fi ta Hausawa samun kalubale a kan salsalarta da rayuwarta. Ba wani abu ne ya janyo haka ba illa albarkar da Allah ya yi wa Hausa da Hausanci, ya zamanto ko kaka mutune Waƙanda ba Hausawa ne ba suka yi gogayya da Hausawa, za su iya Hausa, to su kam za su dauki kansu ne a matsayin Hausawa. Wannan ya saba da yadda su Hausawan kan dauki kansu, domin komai jimawar da suka yi a wani wuri, to su har abada a matsayin Hausawaza su dauki kansu, ba mazauna wurin ba.

Abin da ya janyo haka kuwa shi ne ganin yadda kasar Hausa ta zama dadaddiyar cibiyar ciniki tsakanin bakaken fatar Afrika na Sudan da kuma Larabawa, wanda ya sa kasar Hausa ta zama wajen zaman mutane da kabilu da yawa domin cinikayya. Su kansu Hausawan ba mazauna waje daya bane; daga Kano zuwa Gwanja, zuwa Salo da Kamaru da Kwango, duk babu inda Hausawa basu ratsa sun kafa sansani ba. Amma tushensu kasar Hausa ne domin nan suke dawowa, komai dogon zangon da suka sha. A dawowar ne sukan dawo da sababbin abubuwa na dabi'u da tadojin al'ummomi da suka

Ci Gaba A Shafi Na 3



WANE NE BAYAJIDDA?

Daga: Ibrahim Malumfashi

Wane ne Bayajidda, tambaya ce da a kullum ake yi kullum da alama har yau ba a samar da amsarta ba. Tambaya ce da ke sa a kara sa a sake komawa cikin tarihi domin kara jefa gugar haske kan wannan batu. Kamar yadda nake fada kullum, duk yadda mutum ke son ya tabbatar ko karyata wannan tarihihi na kunne-ya-girmi-kaka sai ya haɗu da matsaloli, mafita kuma ba yawa gare ta ba.

A nan ma za mu sake komawa cikin tarihi ne domin dafa bude wannan taga domin mu kara hango abin da cikin da jiya ya kunso, da yadda cikin ya zo da matsaloli da kuma irin haihuwar da aka yi, domin ganin ko za a samu wata kofa ta shiga dakin sani ko ilmi game da wannan gawurtaccen fage, musamman ganin kullum sai kara takaddama ake yi game da shi.

Fatarmu ita ce mu yi kokarin samar da wani sabon buɗi domin a samu abin tattaunawa domin inganta bayanai da cike gurbin da ake da shi a kan wannan batu.

Tambayar da za mu yi kokarin amsawa ita ce ko an taba yin wani wai shi Bayajidda? In an taba yin sa, yaya aka yi ya zo kasar Hausa? Idan har ya leko, me ya sa ake cewa shi ne asalin kasashen da sun rayu, sun ginu, tun kafin a haife shi ko a haifi iyaye da kakanninsa? Haka kuma za mu yi kokarin fahimtar ta yaya wanda ya samu al'umma da kasashe ginannu za a ce shi ne ya samar da Hausa da Hausawa?

Shin da gaske ne ya kashe wata macijiya ko maciji a wata rijiya ta Kusugu? Haka kuma shin da ya zo, ya yi aure a daular Bornu ko kasar Daura? Shin da gaske ne ya haifi 'ya'ya da jikokin da ake cewa su ne suka kafa kasashen da ake kira Hausa Bakwai da Banza Bakwai? Me ya sa kasar Kabbi da Zamfara za su kasance cikin Banza Bakwai, alhali a asali da ginuwa sun ma fi wasu daga cikin 'kasashen Hausa Bakwai' kafuwa da tarihi? Shin ko dai abin da wasu masana ke fada gaskiya ne Bayajidda bai taba taka kasar Daura ba, balle ya haɗu da wata wai ita Daurama?

Neman Dami A Kala

Amsa wadannan tambayoyi yana bukatar nazari mai zurfi, saboda haka bari mu soma da bin diddigin yadda aka samar da wannan tarihihi na Bayajidda da yadda ya ginu a cikin tunanin mutanen yankin kasar Hausa har ya zama abin tinkaho ga al'ummar da wadanda suka zo cikinta a mabambanta zamunna.

Abin da da za mu kira asalin tarihin Bayajidda da kuma yadda ya tsaru, ya ginu, ya kuma warwatsu tsakanin al'ummar kasar Hausa ya biyo mata kai daban-daban cikin tarihi. Abu na farko dai shi ne tarihin ya samu ne tsakanin al'ummar mutanen kasar Hausa, abin ya faru ko bai faru ba, a yanzu ba shi ke da muhimmanci ba. Mun dai riga mun sani yawancin al'ummar Hausawa ba masu ilmin karatu



da rubutu ba ne irin na zamani a tsawon tarihi sai da suka haɗu da baki; kamar 'Larabawa' da Turawa.

Saboda haka dukkan abin da Hausawa suka sani ko suka ankara da shi na daga tarihin al'ummar kasar Hausa ya samo asali ne daga abin da ake kira labarin kunne-ya-girmi-kaka. Abin da wasu suka ji ne, wasu suka karas, akwai gaskiya ko ba gaskiya, da karin gishiri ko ba karin gishiri. A irin wannan tanadin tarihi dole ne a sami wani bangare da ke fauƙe da abubuwan da ba su da tushe ko asali, saboda kwakwalwar dan Adam ba tabbatacciyar ma'adana ba ce.

Ci Gaba A Shafi Na 5



Ci Gaba Daga Shafi Na 1

haɗu da su, suka narkar da su, su zama nasu, har ma ta kai a dinga kokwanton ko a kwai Hausawa na asali.

Daga irin wannan haɗuwa da Gwamutsawa sai kuma Hausa (yaren), Hausawa (masu yaren) da kuma Hausanci (akidar masu yaren) suka samu babban kalubale a karni na 21, ba don komai ba sai don ganin yadda igiyar sauyin halayen al'umma suka shafi gundarin rayuwar Hausawa. Wannan igiyar kuwa ta taho ne da hanyoyin sadarwa na zamani wanda sukan kawo mana salo da yanayin rayuwar waɗansu al'umma na duniya waɗanda wani lokaci muka ga kamar akwai kamanceceniya a salon rayuwarsu da tamu. A koƙarin kwaikwayon waɗannan al'ummomi ne ake samun kalubale a rayuwar Hausawa ta zamani ta hanyar rubutaccen adabin zamani – ko littattafai ko kuma fina-finai – domin wannan ita ce babbar hanyar da ake haskaka rayuwar al'umma kuma ake wakiltarsu.

Bugu da kari, nazarin Hausanci sai ya bambanta da nazarin rayuwar al'umma (Anthropology) ta yadda kusan kullum an fi karkata ga yaren Hausawa, maimakon sauran fannonin na rayuwarsu. Sannan kuma ko a nazarin zamantakewarsu, an fi damuwa da hhaihuw darayuwa da mutuwa da bukukuwansu, watau tadojinsa, amma ba akidarsu, watau al'adarsu ba.

Daga wannan shimfiɗa zan yi koƙarin in fayyace salsalar Hausawa da kuma fito da gundarin akidarsu domin fahimtar yadda Hausawasuke, da kuma yadda yackamata a wakilce su ta kowace hanya in ana son a yi masu adalci.

Ci Gaba A Shafi Na 4

HAUSAWA

Daga: Salim Yunusa

A yau naye alwashin wake Yaren Hausa

Ko da zanyi amfani da zallan adabi ko in taɓo ingausa

Wadda watering zan samu Honoris Causa

Farfesan Hausa, duk inda na shiga ana “Yes Sir”

Hausa yarena wurin tunani da numfashi

Daga birnin Zazzau har zuwa Malumfashi

Ina alfahari da wannan harshe

Da shi har barzahu zan zarce

Hausa – Haoussa ko kuma Aussa

Kalma ɗaya a harsuna daban masu rassa

Ya game kasashen Afrika har Faransa

Ko da Macron ya ki ko a ransa!

In ana magana akan jagororin harsunan Arewa

Wa ke maganan maɗaci idan akwai alewa

Wannan yare mai tare da ɗimbin basira

Wurin zayyana baituka na wake da kasida

Cinye duk – wannan harshe bashi da bako

Game duk – indai har an isar da saƙo

Sauki a baki, daɗi a kunne, dole yare ya bunkasa

A dukkan lunguna da saƙonnin wannan kasa.

Ko kun jiyo kasidar Bayajidda

Wanda aka ce 'ba-ya-ji-da?

Ko kuna da labarin Sarauniya Amina

Wacce tayi Mulki daga Zazzau har Minna?

Shin an rero muku baitocin Mamman Shata

Ko ko Danmaraya zai zubo fasahar waka don mu sha ta?

Shin ko kulli fina-finai na Kasimu Yero

Wanda ya reni dukkan yan fim tun yana yaro?

Tabbas, al'adu na ban sha'awa sai Hausawa

Ado da mulki sai Hausawa

Yare da fasaha duk sai Hausawa

Kai, Allah Ya kara albarka ga dukkan Hausawa!

Salim Yunusa marubuci ne daga Zariya, Najeriya. Shi ne ya kafa kungiyar Poetic Wednesdays Initiative.

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Ci Gaba Daga Shafi Na 3

Hausawa, Daga Ina Haka?

Babban abin da za a fara tambaya a nan shi ne, wai shin su wanene Hausawa? Wannan tambayar tana da ban mamaki domin ganin cewa babu wata kabila da ake tantamar salsalarta a Nijeriya. Misali, idan aka ce Yarbawa, an san waƙanda ake nufi. Amma da zarar ka ce Hausawa, sai a fara musu domin ana ganin yawan gaurayar al'umma, da kuma iya yaren Hausa na mutane da yawa ya sa bama za a iya cewa ga Hausawa ba. Wannan tunani ya karfafu a bisa nazarin wani mai nazarin harshe da ake kira Joseph Greenberg, wanda ya rasu a Amurka ranar 7 ga Mayu, 2001 yana ɗan shekara 85. A turbar nazarin da ya gina, Greenberg ya jagoranci ra'ayin cewa babu wata kabila Hausawa, domin su kansu Hausawan, a wajensu kalmar "Hausa" tana nufin yare – misali zaka ji mutum ya ce "bana jin Hausar wancan mutumin" – watau a nan, Hausa yare ce kenan.

Sannan kuma kusan yawancin Hausawa zaka ji sun ce da kai ai su ainihin iyayensu Fulani ne ko Buzaye ne ko Barebari ne, da dai sauransu. Amma kuma in ka tambaye su ko suna jin wancan yaren na waƙannan mutanen, sai su ce da kai ba sa ji. Wannan shi ke daɗa dagula Hausa da Hausanci, a rasa ma wai shin su wanene Hausawa.

A wani hasashen an danganta samun kabilar

Hausawa da auratayyar al'umma daga Afrika ta Arewa inda zaunannun waƙannan wurare suka gauraya da Buzaye, sannan aka samu Hausawa. Wannan kuwa ya faru ne a tsakanin shekarar 1050 da 1100.

Amma kuma wani manzarcin ya kalubalanci wannan hasahen inda ya ce babu wata tabbatacciyar hujja da ta nuna samun Hausawa bisa wannan auratayyar al'umma. A ganin wannan manzarcin, in an ce "Kasar Hausa" to ana nufin yankin da ake magana da yaren "Hausa", ba wai wata kabila ba. Sauran ra'ayin manazarta suma sun ginu ne a kan wannan ra'ayin. Ta haka, misali, Niven ya ce kalmar "Hausa" asalinta ta Buzaye ce, domin da wannan sunan suke kiran duk wanda ya fito daga arewancin kogin Kwara. A wannan nazarin, Hausa kalma ce wadda Buzaye ke kiran duk bakar fatar da ke inda Larabawa ke kira Sudan. Abin mamaki, ita wannan kalmar ma tana nufin mutanen Abasiniya, watau Habasha, wanda wannan ya kawo hasashen cewa Hausawa daga Habasha suke; yanzu kam mun gane cewa kiran Hausawa da Hausa, da kuma kiran Habashawa da Hausa, duk aikin Buzaye ne. Sannan kuma yin amfani da kalmar ma kaskanci ne na wariyar launin fatar da Buzaye ke yi wa duk wani baƙi. Misali, tunda Hausa tana nufin Hausawa da kuma Bahabashe, sai aka samu wata danganta ta yadda a harshen Habashanci, "habshi" na nufin haushin

Ci Gaba A Shafi Na 6

Ci Gaba Daga Shafi Na 2

Bangare na biyu da ya samar da labarin ko tarihihin na Bayajidda shi ne zuwan baki kasar Hausa, musamman 'Larabawa,' musamman da yake sun zo da karatu da rubutu. Zuwan nasu ya taimaka wajen adana tunane-tunane da tarihe-tarihen al'umma da wannan yanki na kasar Hausa a rubuce cikin Larabci.

Yawancin irin wadannan 'Larabawa' da suka ziyarci kasar Hausa sun sami labarin al'ummar da kuma yankin ne daga abin da 'yan yankin suka bayyana musu, su kuma suka nakalta, suka rubuce a takarda. Abin da ke da muhimmanci a nan shi ne, abin nan da al'ummar suka bayyana wa 'Larabawan' da suka tako wankin yanki ba dole ya kasance gaskiya ba, domin masu bayyana labarin su ma ba komi suka rife ba a cikin kwakwalwarsu, haka kuma ba komi ne da 'yan kasar suka bayyana wa 'Larabawan' farkon ba, su kuma 'Larabawan' suka kattaba shi kamar yadda suka ji shi ba, wato na gaskiya ko mai karin gishiri.

Hanya ta uku da aka gina wannan labari ko tarihihi na Bayajidda ita ce ta hannun manyan malamai da masana 'yan kasar Hausa da suka samu ilmin addinin Musulunci daga baya, suka kuma nakalci Larabci, musamman daga karni na 11 zuwa na 15 da lokacin masu jihadi a karni na 18 da na 19 da mukarrabansa da suka biyo baya, sa'annan daga baya suka karanci abubuwan da 'Larabawan' farko suka kattaba a littattafansu da kuma tambayar tsofaffi da ma'adana tarihi game da tarihin yankin kasar Hausa da al'ummar wannan yanki, suka sake rubuta tarihin a cikin littattafansu.



Fasali na huɗu da za mu iya kawo wa na samuwa da ginuwar wannan labari ko tarihihi na Bayajidda shi ne wanda Turawan da suka leko kasar Hausa suka samar a littattafansu. Kamar yadda ya faru kafin zuwan nasu, an dai riga an samar da tarihihin a rubuce a cikin Larabci. Saboda haka ko da wadannan Turawa suka zo a mata kai mabambanta; wato 'yan leken asiri da sanin labarin kasa; ko wadanda suka zo cinikin bayi; ko kuma Turawan Mishan da na mulkin mallaka; sun ci karo da labaran kasar Hausa da al'ummomin da ke cikin ta tattare a wuri daya a rubuce ko a cikin kwakwalwar 'yan kasa. Sun kuma zauna sun rubuce labarin ko tarihihin daga abin da ko dai sun ji daga bakunan mutanen kasar Hausar ko kuma sun karanto a littattafan 'Larabawan' farko da suka zo kasar Hausar ko kuma sun karanto daga littattafan malaman kasar Hausar da kuma ayyukan masu jihadi.

Turawa Da Samuwar Bayajidda

Kamar kullum abin da Turawan nan suka tanada a cikin littattafansu, ba dole ne ya kasance da gaskiya ba, domin kuwa tushen inda suka samo labarin ko tarihihin mun riga mun fahimci cewa wasu na da nakasu, ke nan abin da suka tanada, shi ma zai iya kasancewa da nasa nakasu.

A halin yanzu ba wani aikin 'Larabawan' farko da za a iya kawo wa da ke dauke da wannan labari ko tarihihi na Bayajidda kai tsaye da kuma yadda ya zo kasar Hausa, amma an samu cikakken labarin daga mahanga akalla guda huɗu.

Mahanga ta farko ita ce wadda har yanzu ake yawo da watsa ta, ta kunne-ya-girmi-kaka, wato wadda duk yaron da ka tambaya a da ko kuma a yanzu zai iya kawo maka ita da ka, wato ta wani da ake cewa bai jin Hausa a da, da ya zo ya auri Sarauniya Daurama a kasar Daura. Duk inda ka shiga cikin kasar Hausa, musamman yankin Daura da Katsina da Kano za a iya bayyana maka wannan tarihihi; musamman a Daura tun da ba wani rubutaccen al'amari da ya zo da shi kafin zuwan 'Larabawa.'

Mahanga ta biyu kuwa ta shafi rubutaccen Labarin. Kamar yadda muka somo da bayani, kafin zuwan baki kasar Hausa ba wani rubutaccen bayani game da wannan 'tarihi' na Bayajidda. Ke nan rubutaccen al'amari na Bayajidda na farko da masana suka bayyana an gani shi ne wanda Muhammadu Bello

Ci Gaba Daga Shafi Na 4

kare. Saboda haka a wajen Buzayen wancan lokacin, duk wanda ke magana da waƙannan yarurrukan to Bahabshi ko Bahausha ne. A takaice dai an daidaita furucin Hausa da haushin kare, wanda kuma su Hausawa suna yin haka ga waƙansu kabilun inda in mutum baya jin Hausa, sai su ce, “Bagware ne”.

Skinner kuwa cewa yayi kalmar “Hausa” ta fito daga mutanen Songhai (inda Mali take yanzu) ne, domin suvne suke kiran duk kauyukan da ke gabas da su Hausa ko aussa, daga nan ne su “Hausawan” suka ari wannan kalmar suke kiran kansu da ita – watau kafin wannan basu da wani suna da suke kiran kansu!

Sannan kuma manzartan tarihin kasashen Larabawa sun ziyarci kasar Hausa amma a rubutunsu, basu ambaci kalmar “Hausa” ba a matsayin sunan kabilun da suka haɗu da su. Marubuta kamar su Leo Africanus, wanda ya ziyarci kasar Hausa daga 1513 zuwa 1515, bai ambaci mutanen da sunan Hausawa ba, sai dai ya ce “Mutanen Kano”, “Mutanen Katsina”, da sauransu. Yarensu kuma sai ya ce suna magana da yaren “Mutanen Gobir”.

Wannan ya nuna cewa kalmar “Hausa” a matsayin nuni ga wata kabila sabon abu ne wanda bai wuce shekaru 400 ba. Amma kuma akwai daulolin Hausawa da masarautun Hausawa da ake magana da harshen Hausa fiye da shekaru 1000 da suka wuce. Idan haka ne, ashe Hausanci ba a yaren ya tsaya ba, akwai kabila wadda take da salsala. Makala suna “Hausawa” a matsayin masu magana da yaren “Hausa” abu ne wanda waƙansu suka yi wa Hausawan, amma basu Hausawan da kansu ba, kamar yadda Hausawa ke cewa da kabilan Igbo na Nijeriya “Inyamurai”, wanda kuma ba haka su Igbo suka kiran kansu ba.

Ci Gaba A Shafi Na 9

Ci Gaba Daga Shafi Na 5

ɗan Shehu Usmanu Ɗanfodiyo ya zo da shi a cikin littafinsa In faqal-maisur fi ta'rikh biladal-takrur. Shi kuma kamar yadda aka sani ɗan kasa ne, kuma ya samu bayanansa bisa ga dukkan alamu daga kunnay-girmi-kaka, ba daga wani rubutaccen littafi ba.

Wani ɓangare na wannan littafi na Muhammadu Bello shi ne wasu Turawan leken asiri da neman labarin kasa, wato Denham da Clapperton, suka ɗebo suka fassara daga Larabci suka buga a cikin littafinsu a shekarar 1826. Daga wannan littafi ne ake jin Turawa suka fara cin karo da tarihin Bayajidda a rubuce, inda aka yi maganar kasar

Katsina da Kano da Zaria da Daura da Rano da 'Yareem', waƙanda aka ce dukkan su 'ya'yan wani bawa ne na Sultan na daular Bornu wai shi Bawo.

Palmer Da Ginuwar Bayajidda

Bisa ga dukkan alamu Bature Palmer da ya kawo labaran biyu na Bayajidda ko Abu Yazid a littattafansa na shekarar 1928 da

kuma 1936 akwai abin da ke cikin tunaninsa ko kuma na waƙanda yake wa aiki, shi ya sa ya daburta lamurran. Bai yiwuwa a ce a littafinsa na farko Sudanese Memoirs ya ce Bayajidda ko Abu Yazid ya zo kasar Borno da Daura, a littafi na biyu, bayan shekara 8, ya ce Bayajidda ko Abu Yazid ya rasu tun kafin ya zo kasar Hausa. Wanne ne ba wanne ne ba ke nan?

Abin da za mu yi a nan shi ne mu tsakuro shin me Palmer ya ce game da wannan ɗan taliki Bayajidda ko Abii Yazid a cikin littafin nasa na biyu domin fahimtar yadda batu yake a zahiri. Ta yaya kuma abin da ya faru da shi wannan ɗan taliki ya shafi yankin Bornu da Daura bayan ya 'rasu,' in da gaske ne abin ya faru a tarihi? Za mu takaita bayanin ne domin a ga irin yadda tunanin ya kasance.

Ci Gaba A Shafi Na 10



TSOHUWAR AL'ADA

Daga:

IBRAHIM MUHAMMAD INDABAWA

Bismillah Rabbi zan fara,
Ilahi ka karan fikira,
Don zan waka a kan Hausa.

Karo tsira salatinka,
A gare shi Daha Manzonka,
Ahlihi da sahabu duk na sa.

Zan batu kan zamanin baya,
Lokacin da ake yawan raya,
Al'adun nan na 'yan Hausa.

Kan batun aure a can baya,
Bangaren ango da Ammarya,
Ba ganin juna aurensu a sa.

Sai a daura ba batun neman,
Ra'ayin duk masu yin neman,
Auren kuma ba su sa'insa

Za su zauna har tsawon ransu,
Sam ba rabuwa a aurensu,
Shi mijin bai kin amaryarsa.

A batun hakkin makotanka,
Babu bambanci na yaranka,
Duk a komai su da yaransa.

Gun ciyayya ko batun sutura,
Shi makoci zai yiwu kara,
Zai hada duk har da yaransa.

Kaciya za kai wa yaranka,
Makaranta za ka kai danka,
Duk za ka hada da yaransa.

Gun batun gyara na tarbiyya,
Babu son kai sai batun niyya,
Don ba dan sai ka ce nasa.

Yanzu kam komai fa ya sauwa,
Kai makoci Malam Iliya,
Ba ruwanka da san gidan Isa

In ma ka zake ga gyara shi,
Ko ka yo zagi ga dan nashi,
Shi uban zai zo ya dau fansa.

AL'ADAR AURE A MARADI

Daga:

Nana Aicha Hamissou Abdoulaye

Maradi gangaran gari mai nisa, gidan al'adun gargajiya da cibiyar ilimi, cibiyar da ke ciyar da kasa kasancewar ta jihar da ake yin harkokin kasuwanci da noma. Tana daya daga cikin manyan garuruwan kasar Hausa na kudancin Nijar. Tana iyaka da yankin Damagaram daga gabas, yankin Tawa daga yamma, yankin Agadez daga arewa sannan ta yi iyaka da Nijeriya daga kudu musamman jihohin Katsina da Zamfara da Sakkwato da suke arewa maso yammacin Nijeriya. Ta kasance karkashin mulkin Katsina domin kuwa Katsina ta mulke ta lokacin yake-yaken kasar Hausa, shi ya sa idan za a kira sarautar Maradi ake cewa Sarkin Katsinar Maradi. Wannan dalilin ya sa asalin mutanen Maradi Katsinawa ne.

Kamar yadda kowace kabila suke gudanar da al'adu lokacin shagalin bikin aure, su ma mutanen Maradi ba a bar su a baya ba wajen gudanar da dadafan



al'adunsu masu matuƙar birgewa da ban sha'awa, kamar kai kuɗin aure, rabon goro, tattaunawa tsakanin abokan ango da amarya, Sa lalle, wunin funshi, wankan amarya, zaman lalle, daurin qure, boyon amarya, wankan fita, wunin biki, kai amarya, damu.

Kuɗin Aure

Ana kai kuɗin aure gidan mahaifi ko kuma gidan dangin uban amarya.

Idan za a kawo kuɗi akan haɗo da huhun goro da lefe. Iyayen amarya za su bayar da tukuici daidai ruwa daidai tsaki.

Rabon Goro

Bayan kwana biyu da kawo kuɗi ake gudanar da rabon goro tsakanin dangi. Za a kasa kowane bangare su ɗau kasons, sai kuma a raba wa 'yan'uwa da abokan arziki a kulla a leda mai biyu, mai uku wasu har biyar. Sai kuma a fitar wa kawayen amarya nasu, duk budurwar da aka ba goro tana da babban matsayi a wurin amarya.

A ranar iyayen amarya za su tsayar da ranar aure, sai a sanar wa dangin ango.

Tattaunawa Tsakanin Abokan Ango Da Na Amarya

Manyan abokan ango da na amarya za su taru su tattauna yadda lamarin bikin zai kasance. Amare za su fadin abubuwan da suke bukata yayin biki kamar kudin zaman lalle, kudin kunshi, kudin damu, kudin cingam, yayin da abokan ango za su fadi albarkacin bakunansu har a samu matsaya.

Sa lalle

Ana saura kwana huɗu aure ake sa lalle. Tun da asuba amarya tana kwance ba tare da ta ankara ba za a shafa mata lalle a hannu.

Idan safiya ta gama wayewa dangin amarya za su taru su jika ruwan wanka amarya kamar su lalle, tsintsinyar maharba, farin goro, marke, jisshiya, ka-fi-amarya kamshi, magarya, turare.

Wunin Kunshi

A da ranar da aka sa amarya lalle, karfe goma za su tafi gidan babbar kawar amarya. Sai a yi wa amarya kunshi a kafa da lallen Hausa. Sannan kuma sai a yi ta shafa mata lalle a jikinta har sai an mulke mata jiki. Idan ya fara bushewa sai a sa mata man gyada, jikinta ya yi sheki.

Amma dai yanzu an bar al'adar shafa mata lalle da kunshin sai dai a wuni, angaye su zo cikin motoci, ko babur gidan kunshin. A ba su abinci mai rai da lafiya, su kuma su bayar da kudin da suka yanke yayin tattaunawa tare da 'yan'matan amarya su tafi da abincin.

Ana yin kunshi sau biyu ko sau uku.

Wankan Amarya

Wankan farko a gidan dangin uwa ake yin shi. Ana tafiya bayan sallar isha'i da ruwan lallen da aka jika cikin bokitin roba, ana tafe ana wake-waken gargajiya, an rangaɗa guda. Idan aka zo gidan sai a tafi da amarya bandaki tare da mata biyu, bangaren uba da uwa. Su za su yi wa amarya wanka, duk da zamanin yanzu kaso mafi yawa sukan bari ta yi da kanta.

Idan aka gama wankan uwar wanka takan bai wa 'yan wanka kuɗi.

Zaman lalle

Tun rana ta farko da amarya ta shiga lalle kowane

dare akan yi tafi tsakanin abokan ango da kawayen amarya. Sukan dan jima suna hira wa junansu, ana hira ana cin cingam.

Daurin Aure

Duk inda za a daura aure ko da cikin kauyukan Maradi ne sai an tafi da amarya tare da kawayenta. Za su yi asubanci ko su tafi da dare su kwana can.

Ana daura aure karfe bakwai zuwa takwas na safe. Ana gama daurawa dangin ango za su tafi su bar dangin amarya.

Boyon Amarya

'Yan'matan amarya suna jin an shafa fatiha za su rufe dakin da suke ciki, su boye amarya. Ba su buɗe dakin sai uban daurin aure ya ba su kuɗi, ana kiran kudin da "Kudin Boyo." Idan sun buɗe sai dangin amarya su kama amarya zuwa bandaki wajen wankan fita.

Ci Gaba A Shafi Na 11

KASAR HAUSA

Rabbi na yi kiran ka Sarki,
Taimake ni ka ba ni dauki,
Tunda yau zan wake Hausa.

Za ni wake shugabata,
Hausa za ni kira uwata,
Tunda ba harshe ya Hausa.

Wa yake musa babu haske,
Hausa ba haske kamar ke,
Ko ina an san ki Hausa.

Tun a dauri akwai kadaura.
Hausa ke bayar da shura,
Ba a yi sai in da Hausa.

Hausa dangin Chadi ne shi,
Hausan harshe Samu ne shi,
Asali mai kyau ga Hausa.

A Arewa kasan Sahara,
Har ka je koginka Kwara,
Duk kasashe ne Hausa.

Wa ya kai ki kula da noma,
Wa ya fi ki fage na himma,
Da kawaici kin ji Hausa.

Hausa ke da Kano garina,
Nan Bagauda ma ya kwana,
Ya tarar mu muna ta Hausa.

Ko da an yi Abu Yazida,
Da ya je Daura ya tar da,
Ya tarar da ana ta Hausa.

Katsinawa babu fashi,
Har su Zariya na da gashi,
Duk kasashe ne na Hausa.

Ga Gobir tun a da can,
Rano tsoho ne garin nan,
Da Biram ta gabas ta Hausa.

Kan turawa su zowa,
Kuma kafin Fodiyawa,
Mulki tsari ga Hausa.

Haka kafin Larabawa,
Hausawa na da baiwa,
Kyawun tada ga Hausa.

Duniya baki dayanta,
A Afirka da kewayenta,
Babu kushewa ga Hausa.

Hausa godewa Ta'ala,
Da ya ba ki halin kamala,
Ki ka zarce sa'arki Hausa.

Murtala Uba Mohammed
Imel: murtalamohammed@gmail.com

Ci Gaba Daga Shafi Na 6

Saboda haka ko da lokacin da Leo Africanus ya zo Kano, daular Kano ta yi fiye da shekara 500 da kafuwa, kuma da Hausa ake tafiyar da ita. Ashe Hausanci ba yare ne ba, akwai kabila Hausa. A nan nafi karkata ga Muhammad Sani Ibrahim inda ya ce, Hausa suna ne da yake da ma'anar harshe, da mutanen da suke magana da shi, da kuma kasar da ake magana da shi.

A wannan ma'aunin, babu maganar zama a wata al'umma da kuma sanin yarenta, domin ka zama ɗan wannan al'ummar (a nan, kabilar). Misali, duk iya Larabcin bakar fatar da ya zauna a garin Makka, ba za a taba kiransa Balarabe ba, ba wai kawai don akwai bambancin tsakanin fatar Balarabe na aihini da bakar fata, ba, a'a, kawai ba Balarabe bane, kuma shi ma ya san haka. Haka duk iya Ingilishin bakar fata a Ingila ba za a kira shi Ingilishi ba, sai dai ɗan kasar Ingila, domin Ingilishi (English) kabilace a Ingila tare da Sikotawa (Scottish), Irishawa (Irish) da kuma Welshawa (Welsh), kuma duk waɗannan Turawa ne, farar fata; babu baki a cikinsu. Su kansu a Ingila ɗin, zaka ji mutum na alfahari da kabilarsa – misali, duk da cewa shi fari ne, amma zai ce maka shi Ba'Irishe ne, ba Ingilishi ba. Saboda haka kamar Hausa, in ka ce English to ana nufin yaren da kuma Kabilar. Ta haka za a bambanta cewa “wannan mutumin British ne, amma fa ɗan kabilar Welshawa ne”

Bari mu koma Nijeriya. Idan, misali wani Bayarbe da matarsa suka bar kasar Yarbawa fiye da shekaru 100 da suka wuce, suka yada zango a wata unguwa a Kano suka yi zuri'a, to komai nisan zuri'ar da waɗannan iyayen zuri'a, duk a Yarbawa suke. Halin zamantakewarsu zai iya sa waɗanda aka haifa daga baya basu ma san yaren iyayen nasu na asali ba, sai Hausa. Duk da haka, Yarbawa ne, domin salsalarsu ce. Idan dole sai an dangantavsu da Hausa, to a iya kiransu abin da na kirkiro da Hausawan Zamantakewa. Amma ba Hausawa bane, domin Hausa ta wuce yare, kabila ce, tare da al'adunta na musamman, da kuma ɗabi'o'inta. Mutaneza su iya rungumar waɗannan domin su zama Hausawan Zamantakewa, amma ba za sutaba zama Hausawa ba, kamar yadda mutum zai iya karbar rayuwar Larabawa domin ya zama ɗan, misali, Dubai, amma ba zai taba zama Balarabe ba in ba shi ba ne.

Wannan misalin ma ya fi kusa da Fulani. Kusan a

kasar Hausa da yawa mutane na ikirarin su Fulani ne – amma ba su iya yaren Fillanci ba. Kirar halittarsu, da kuma riƙe aƙidar pulaaku (aƙidar Fillanci), shi ne zai tabbatar da su a Fulani, duk da ba su iya yarenba, sai Hausa zalla.

Idan iyayen sun ki su koyawa zuri'arsu yarensu domin suna son su bace su zama Hausawa (ko kuma mazaunan inda suka sami kansu), wannan ruwansu, amma wannan ba zai kankare musu Yarbancin ko kuma Fulatancin ba.

Mu danganta da cewa komai daɗewar Hausawa a Shagamu, ba za su taba tsammanin su Yarbawa ne ba. Ta haka za a ga Hausawan Kamaru da Gana da Kwango, misali, waɗansu basa jin Hausar sosai, ko kuma suna yin Hausar wata iri, wadda ta bambanta da Hausar kasar Hausa, amma kowane daga cikinsu zai danganta salsalarsa da wani gari a kasar Hausa.

Saboda haka sai mu koma tambayar farko, shin su wanene Hausawa? Amsar a nan ita ce duk waɗandasalsalarsu babu wani yaren iyaye sai Hausa, to su ne Hausawa. Idan a jerin iyaye da kakanni akwai wanda ba Hausawa bane, to su ma ba Hausawa bane. Na aro wannan ma'aunin bisa cewa Hausanci kirar halitta ce, ba lafazi ba. Misali, a kasar Turawa, in a cikin iyaye da kakanninka akwai bakar fata, to ko kafi madara fari a matsayin bakar fata kake.

Wannan yana daga cikin ban mamakin albarkar da Allah ya yi wa Hausa da Hausawa – kullum waɗanda ba Hausawa ba sai so suke a ɗauke su a matsayin Hausawa, duk da cewa suna da tasu kabilar – da aƙidojin – waɗanda ya kamata su ɗaukaka.

Ɗabi'a Da Tada (Gargajiya) da kuma Al'adar Hausawa

Tari da yawa in an yi maganar “al'adar Hausawa” ana maganar ɗabi'u da tadar Hausawa ne. Babban abin da ke kawo wannan muhawar shi ne ganin yadda kusan duk nazarin da ake yi wa Hausawa, ana yi ne daga turbar harshe, ba daga turbar mu'amala da tarbiyya ba. Wannan ya saba da yadda manazartar rayuwar al'umma ke nazarin sauran al'umma. Kuma kasancewa masu nazarin Hausawa

Ci Gaba A Shafi Na 9

Ci Gaba Daga Shafi Na 6

Kamar yadda Palmer ya bayyana, ba wani ba ne Bayajidda ko Abu Yazid sai wani da aka ce Babar (Berber) ne daga Arewacin Afirka, cikakken sunansa wai Abii Yazid Makhlad ibn Kaidad al-Zanati. An haife shi a shekarar 884 Miladiyya, sai dai ba a da masaniyar takamaimai inda aka haife shi. An ce ko dai a birnin Gao ne ko kuma a kusa da birnin na Gao, wato a Tademekket, inda mahaifinsa a lokacin yake hada-hadar kasuwancinsa.

Wane ne Mahaifin Bayajidda?

Mahaifin Abii Yazid an ce mashahurin dan kasuwa ne na gani-da-fada, dan kabilar Babar ne na al'ummar Zanata da ke cikin yankin Kudancin kasar Tunisiya ta yau, inda nan Abii Yazid ya girma, ya kuma tasa bayan haihuwarsa.

A shekarar 909 Miladiyya, wani da ake ce da shi 'Ubaid Allah shi ya zama Kalifan Fatimawa na yankin Arewacin Afirka, a cikin tsawon shekara 24 da ya yi yana mulki, ya sha samun adawa daga sassa daban-daban na al'ummar yankin, ciki kuwa har da na wasu daga al'ummar Babar da Abii Yazid ke wa shugabanci, wato Ibadawa, da ke zaune a tsakanin al'ummar Jabal Awwas. An ce in bacin irin yadda Kalifa 'Ubaid Allah ya tashi tsaye, ya kuma tura sojoji suka dinga fafatawa da wadannan 'yan adawa da mulkinsa bai kai labari ba. Matsi da kisan su da ya yi ta yi, ya sa wasu daga cikin su suka gudu, wasu suka famtsama zuwa sassan Makka da Madina, ciki kuwa har da shi Abii Yazid.

Bayan shekaru an ce a shekarar 937 Abii Yazid ya sake komowa Arewacin Afirka, ya sake saje wa da dakarunsa, a lokacin nan kuma wanda ke mulkin Fatimawa shi ne Al-Qa'im, wanda ya gaji 'Ubaid Allah a matsayin Kalifa. Sun sake fafatawa da dakarun Abii Yazid har Allah ya ba Kalifan sa'a dakarunsa suka kame Abii Yazid a garin Tuzur, amma an ce wasu daga cikin 'ya'yansa da magoya baya sun bi hanyoyin da suka ci sa'a aka sako shi daga gidan kaso. Daga wannan lokaci ne aka ce yakin basasa ya ta'azzara a Arewacin Afirka, har 'yan adawa suka yi nasarar kame garin Kairawan a shekarar 943, suka kuma yi fata-fata da sojojin Fatimawa da ke zaune a Al-Akhawan. Wannan nasara ita ta sa boren dakarun Abii Yazid ya kara ci gaba, sa'annan a daidai wannan lokaci aka ce boren Mahadi ya ta'azzara, sa'annan Kalifa Al-ka'im a daidai wannan lokaci shi ma ya rasu, mulki ya koma hannun dansa al-Mansiir.

Hawan al-Mansiir ke da wuya abubuwa suka canza a fagen yaki da bore, shi kuma Abii Yazid daga shekarar 946 ya shiga kai hare-hare zuwa sassa daban-daban na yankin Arewacin Afirka da suka hada da yankin Susa, amma dakarun al-Mansiir sun fatattake shi, da shi da mayakansa, inda aka ce ya arce zuwa cikin hamadar Sahara; duk da haka sojojin Kalifan ba su kyale shi ba, sun bi su da yaki har zuwa shekarar 947, inda suka tare shi, suka ci sa'a suka kashe shi a wani gari da ake ce da shi Kiyana, a yankin Zab, inda aka ce an babbaka gawarsa, aka saka cikin wani keji da wasu birai ke wasa da ita.

Sai dai a kula, kamar yadda rahoton binciken ya nuna, rasuwar Abii Yazid, ba ta sa an daina boren da Ibadawa suka soma ba, musamman daga 'yan kabilar Babar da kuma 'ya'yan Abii Yazid da suka ci gaba daga inda ya tsaya. Amma da yake abin nan da Hausawa ke cewa sarkin yawa ya fi sarkin karfi, ga kuma karfin hukuma, dole ta sa wadanda suka rage daga dakarun Ibadawa suka antaya cikin rairayin hamada, suka yi kudu, suka kuma bace daga tarihin Arewacin Afirka.

Daga dan wannan takaitaccen bayani za a fahimci abubuwa guda biyu muhimmai; na farko dai in har an yi Abii Yazid to da alama bai rayu ba, balle har ya shigo cikin kasar Bornu, ya wuce Daura. Abu na biyu kuma shi ne, in har lallai shi wannan Abii Yazid ya rayu, ya kuma iso kasar Borno da Daura, to da alama ba shi ba ne ya shigo cikin wannan yanki ba, saboda tarihin shigowarsa kasar Hausa bai bayyana cewa shi Babar ba ne, a dukkan taririhin da aka gani a baya (cikin littafin tatsuniyoyi na Frank Edgar da na cikin tarihin sarautun Kano da na Sudanese Memoirs) ba inda aka bayyana haka, hasali ma bayanan sun fi mayar da hankali wajen cewa shi dan sarkin Bagadaza ne a kasashen Larabawa ne ba wai dan asalin Arewacin Afirka ba. Ta yaya za a tabbatar da haka? A cikin bayanan da muka yi a baya, mun ga yadda a rubutun Palmer ne kurum na 1928, ya gutsere labarin Bayajidda da cewa daga karshe mutanen Bornu sun sami labarin cewa Abu Yazid ya zama Sultan na Bornu. Ba inda Palmer ya zo da bayanin shigar Abii Yazid kasar Daura da yadda ya kashe macijiya har ya zama Sarki kamar yadda sauran suka yi, sai dai a littafinsa na 1936, inda da alama ya bi sahan sauran marubuta irin wannan tarihihi ne da suka riga suka kama kasa, shi ma ya

Ci Gaba Daga Shafi Na 8

Wankan Fita

Kamar yadda na yi bayanin wankan farko a sama wanda ake yi da dare a gidan dangin uwar amarya, to shi wannan gidan dan'uwun mahafin amarya ake yin shi kuma tun da safe bayan gama daurin aure.

Bayan amarya ta yi wanka, za a ba ta sabbin kayan da uban daurin aure ya dinka mata, da sabbin takalma da kuma zane mai zanen sukari wanda za ta lullube jikinta da shi. Su kuma kayan da ta cire gaba daya wadanda suka yi mata wanka za su dauke su. Daga nan sai daya daga cikin danginta ta goya ta ana tafe ana fesa mata turare har sai an kawo ta daki wajen kawayenta.

kamar diyar amarya, takan kasance cikin danginta ko kuma yaran unguwa da suka shaku da amarya.

Sai ta kwashe sati guda gidan amarya tana taya ta aikace-aikace.

Damu

Washegarin ranar da aka kai amarya, danginta za kawo dawo. Za a dama fura a ba mutane. Bayan an gama rabon fura sai a zuba wa 'yan'matan amarya cikin kula mai kyau wadda za su kai wa abokan ango. Idan suka kai masu, sai a dinga zuba masu a kofi. Idan aka gama sha sai su sallame su, kowa ta gama gabanta. Kudin da suka ba su, da wanda suka samu wajen zaman lalle, da na boyen amarya za su raba wa junansu.



Wunin biki

Sabbin kayan nan da uban wankan ya dinka wa amarya za ta wuni da su tare da kawayenta. Dangi da abokan arziki za su wuni suna shagali.

Manyan kawayen da aka ba goro za su kawo gudummawa.

Kan Amarya

A da can amarya da kayan da aka sa mata gidan wanka ake kai ta gidan miji. Sai dai yanzu zamani ya sauya amare da dama sukan sauya sutura zuwa ankon da suka yi da ango. Amma sukan dora wancan zanen mai zanen sukari. Idan aka kai amarya, akan yi addu'o'i a watse a bar ta tare da "diyar yaya" (Baranya). Diyar Yaya wata yarinya ce da take zama

He

Mafi muhimmanci cikin al'adar Hausawan Maradi, duk wadda ba a yi mata He ba za ta iya fuskantar kalubale a gidan aure musamman idan aka yi rashin sa'a dangin mijinta ba su da fahimta.

Yadda ake yi shi ne, iyayen amarya za su kawo buhuwan masara, gero, shinkafa, gishiri, makaroni, taliya, jarkar mai, kayan miya da kayan yaji, magi da sauran kayan girki. Za su zube su a tsakar gida sai mutane sun taru sosai bayan an gama rabon fura.

Sai wata mata daga dangin amarya ta rangada guda, yayin da wata za ta mika tsaye ta ce, "He! Ina ango?" Sai wata dangin ango ta taso ta ce, "Ga shi."

Ci Gaba A Shafi Na 14

Ci Gaba Daga Shafi Na 12

na farko-farko sun yi daga wannan kusurwar ta nazarin harshe, sai aka ci gaba da wannan turbar.

Hanya ta farko ta barin waccan kusurwar nazarin ita ce bambanta dabi'ar Hausawa, tada (ko gargajiyar) Hausawa, da kuma al'adun Hausawa. Waɗannan rukunna rayuwa dole a bambanta kamar yadda masu nazarin salsalar al'umma (Anthropologists) suke yi wa sauran al'umma. Domin a samu kyakkyawar fahimta, dabi'a dai ita ce tada ko gargajiya; sannan al'adu kuma dabi'u da tunani.

A bisa wannan ma'unin, dabi'a tana nufin yanayin zaman mutum, tada da gargajiya kuma na nufin yanayin da aka gada kaka da kakanni, wanda zai iya bambanta da yanayin zaman mutum a yanzu, ko kuma halin da mutum ya samu kansa. Al'adu kuma na nufin sinadarin mu'amalar mutum, ko kuma tarbiyyarsa. Al'adu gaba suke da dabi'a, kuma za suiya yin jagoranci. Idan an ce mutum ba shi da al'adu mai kyau, ana nufin bashi da tarbiyya mai kyau, domin al'adun ko tarbiyyar sune suke gina shi a kan fasalin mutumin kirki, ko kuma "ɗan asali".

Za a iya aron dabi'a da ma gargajiya, amma ba za a iya aron al'adu ba, domin su al'adusuna tattare da ruhin mai su; bayan dabi'a kuwa takan canza bisa yadda yanayin zama yakama; kai har ma aron ta ake yi, amma ba za a taɓa aron al'adu ba. Saboda haka za iya aron abubuwan sarrafa dabi'a, a gyarasu, a canza su, in kuma an gaji da su a zubar da su. Amma ba a aron al'adu domin su al'adusuna liƙe ne da ruhin masusu a matsayin sinadari.

A duk inda ake nazarin zamantakewar Hausawa, dole sai ka ji ana ta cakuda waɗannan rukunna zaman mutum - wato dabi'a da tada da kuma al'adu. Wani lokaci in an ce al'adu, to ana nufin dabi'a; sannan kuma in an yi maganar dabi'a, sai ka ji lallai ba al'adu ake magana ba, ana maganar tada ne. Ya zama wajibi a bambanta kowanne da kawo bayanai da hujjoji domin su tallafawa bayanin.



Sutura Biyu!

Nura Ismail (Abou Outhaymeen).
abubakarnura103@gmail.com

Rabbi na sa tun a first stanza
I'm not strong Allah ba ni izza
Salatinka without adadi
To whom we always love babu haddi.

Kotso kolo gardi titibiri
Alaramma gwani gangaran gari
Karatun tushe can muke yi
Babbaku phonetics a layi.

Sutura biyu ce my poem started
Tufafi farko sai kuma ilimi stated
Before Arab we used warki
Ko ganye ba batun saraki.

Farfaru koyo na reading
A can daya barin handwriting.
Rubutun allo na su gardi
Holama ta gwani mai tiskadi.

Later Arab came and brought us
Jabba kufu and kaftani precious
To daga nan ga namu kaya
Gariya, shakwara, sace aganiya.

Recitation tirelessly Bunanci
Who does that Buna anaci
Tashe karatu a midnight
Tiskadi when you change a site.

Fanjama hartin ce ne jallabiya
Zuhuni 'yarshara har dahariya
Please look me na saka jikina
'Yarshara ce kaina kuma zanna.

School equipment yambari
Gamba allo holama ko ba fari
To recite ba gyara shan fari
Likewise a rubutun ma shan fari.

Tsala, fanyama bulus dan'itori
Kwarjalle trouser mun kori gori
Saro tsamiya bunu for ladies
'Dangarafai sambatsai our shoes.

Haɗaɗɗiyar kalma kamme
Rababbiyar kalma camme
Kammin tilka illitered kenan
Tusuna an ugly ayya ayya nan.

Lastly Europe sun mamaye mu
Influence ɗin har kayan jikinmu
Shat siket kwat har da nektayal
Follow me gayu self-betrayal.

Sakandami barar supplication
Gigari formula domin adiction
Western's sun mai da mu classes
Ga rigakafi babu batun diseases.

Baba na isa aure easy to rich
Zuro hannunka masoyi ga kuma tazarce
Rubutun ajami could you remember
Da shi ne namu before December.

Nura za ni tsaya ban son dragging
Ga su Prof. Kar in sa su loughing
I have to stop kada na yi gwari
Amma dai success nake da buri.

Makarantar allo koko tsangaya
We named it both bari tankiya
Inside city kofar gidaddaji
Ko kuma outside can a daji.

Ci Gaba Daga Shafi Na 10



cikasa nasa da labarin zuwan Abii Yazid kasar Daura daga Borno da kashe maciyar da ya yi.

Shin Bayajidda Balarabe Ne Ko Barbar?

Duk wannan ba shi ne matsalar wannan tarihihi ba, babbar matsalar ita ce, shin Abii Yazid Balarabe ne ko Babar? Shin mutumin Bagadaza ne ko yankin kasar Tunisiya? Shin ya zo kasar Hausa ko kuwa dai shara ta aka yi?

Yanzu abin da za mu mayar da hankali shi ne mu dubi yadda 'tarihin' na Abii Yazid ko kuma na Bayajidda ya zo gare mu, mu ga in za mu iya fige gashin da ke jikin kazar ta hanyar amfani da bayanana da suka wuce can baya.

Akwai wurare da dama da ake da cikakken bayani ko tarihihin Bayajidda kamar yadda muka san shi a yau, daya daga ciki kamar yadda bincike ya nuna shi ne a cikin littafin tarihin Sarakuna Abuja, inda aka nuna cewa wani wai shi Sa'id Abdurrahman dan Abdullahi ko kuma Abu Yazid dan Abdullahi (Sarkin Bagadaza) ya yaƙi al'ummar Ziduwa, wasu arna da ke zaune a Arewacin Afirka, ya ci su da yaƙi, sa'annan ya rarraba kasarsu zuwa yankuna 40. Wadannan yankunan su ne ya rarraba tsakanin 'ya'ya da dakarunsa, shi kuma ya dauki yanki guda, wanda ya haɗa da yankin Bornu. An nuna cewa daga baya ya shigo cikin daular Bornu da dakarunsa, aka nemi ya haye kan sarauta, amma Mai na Bornu ya yi masa dabara, ya ba shi auren diyarsa, Magira,

wannan ya sa Bayajidda ya zauna da Mai na Bornu ya ci gaba da amfani da dakarunsa wajen yake-yake domin kara buɗe Daular ta Bornu.

Daga abin da muka gani a baya, wannan bayani ba zai taɓa zama gaskiya ba, saboda dalilai guda biyu. Na farko dai idan ma an amince cewa an yi wani Bayajidda ko Abi Yazid a tarihi to ai ya mutu tun a shekarar 947, shekara 53 da uku kafin ya iso Daura, ya auri wata Daurama. Ke nan ba yadda za a yi fatalwa ta shigo cikin Bornu har ta yi aure da yaƙi daga nan ta wuce zuwa Daura ta zama Sarki. Saboda haka wannan da alama shaci-faɗi ne. Dalili na biyu shi ne, idan ma wancan Abii Yazid ɗin ne ake cewa ya shigo Daular Bornu da kasar Daura, wanda aka ce ɗan Sarkin Bagadaza

Abdullahi ne, to da alama an kaga batun ne, domin shi Abii Yazid ko Bayajidda da ya rayu, ya kuma shahara a wancan lokaci ba mutumin Bagadaza ba ne, ko kasar Iraki, mun riga mun ga cewa Babar ne, mutumin yankin kasar Tunisiya ta yanzu, wanda aka haifa a yankin Yammacin Afirka, kusa da birnin Gao. Za a iya cewa ai akwai alaƙa tsakanin Bayajidda da Bagadaza domin an yi Sarki Abdullahi a Bagadaza. To amma tambayar ita ce shi ne mahaifin Bayajidda a zahiri ko kuwa? An yi Sarki a Bagadaza da aka kira Sarkin Bagadaza Abdullahi Al-Mustakfi, wanda bincike ya nuna cewa Halifan zamanin mulkin Abbasadiyawa ne tsakanin 944 zuwa 946. Idan muka lura da kyau za mu ga cewa wannan batu ba yadda za a yi ya kasance gaskiya idan aka yi la'akari da cewa, Abii Yazid ya rayu, ya kuma rasu a daidai zamanin da Halifa Abdullahi yake mulki a Bagadaza ko Iraki. Ba kuma shi ya haife shi ba, domin ba inda tarihi ya nuna Halifa Abdullah ya haifi wani da wai shi Bayajidda. Ke nan za a iya cewa ba abin da ya haɗa Abii Yazid da aka ce wai ya zo kasar Hausa da Sarkin na Bagadaza Abdullahi.

Wannan ne ya sa wasu masana da manazarta ke nuni da cewa ai ba wani ba ne Abii Yazid ɗan Abdallahi daga Bagadaza face wai wani ɗan Sarki da aka yi na kasar Parisa (Iran) mai suna Abdurrahman ɗan Rustam, wanda ya samar da daular Rustimawa a karni na takwas, wanda shi ma ba Balarabe ba ne, Barbar ne. Ke nan har yanzu ba ta

Ci Gaba Daga Shafi Na 11

Sai a sake rangafa guda waccan matar za ta sake cewa, "Uwar amarya ta ba shi kaza." Sai ta fadi abin da aka ba shi sannan a rangafa guda sai ta mika kudin zuwa dangin ango sannan ta nuna adadin garar da aka ba shi. Sannan kuma sai ta sake cewa, "He! Ina uwar ango." Har wa yau matar da ta amsa da kira ango za ta ce, "Ga ni." Sai a rangafa guda sai ta ce, "Uwar ango ta ba ta kaza." Idan ta fada abin da aka ba ta, ana hada mata da turmin atanfa, da kudi da katuwar rabo ko tasa cike da gero, ko kuma buhunshinkafa.

Shi kuma uban ango ana ba shi sallaya da kudi. Iyayen ango ko da ba su da rai sai an ba su kudin nan da duk wani abu da al'ada ta tanada.

A haka za a yi ta yi har sai an ba dangin uwa da dangin uba kudi, da tabashinai, da kishiyoyin uwar ango, da kishin sauri.

Bayan sun gama su kuma dangin ango su fiddo da nasu abin da suka zo. Za su bayar da kudin kiston amarya da na lalle. Idan aka kai wa uwar amarya kudin kitson, za a raba wa wacce take yi wa amarya kitso da lalle tun tana karama da kuma wafanda suka yi mata na aure.

Idan an gama sai a janyo amarya a kawo ta wajen uwar ango ta durkusa ta gaishe ta, za su yi mata nasiha.

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"GAGARA GWARI"

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Da sunan Allah Tabaraka,
Na yi salati gun Manzonka,
Na sa har da iyalinsa duka,
Har da Sahabatu gagara gasa.

Waka ce yau nai "SHA KUNDUM",
Kan harshen da na ke yi kullum,
YAMMAWA yau su sai sui gum,
Na san kun san inda na dosa.

Abin tinkaho mashahuri,
Harshen mun abin alfahari,
Duniya duka tai Ikrari,
Har 'yan CAINA suna son HAUSA.

Wasu harsunan sun bace,
Ta tattake su ni nacce,
Don kimarta da kyau gun zance,
Mai son aiki ga BAJIMI sa.

Manyan kasashen duniya,
Har Rediyo ma suka sanya,
Su yi shirinsu da shi ka ji manya,
Kenan sun san kimar Hausa.

Ga Manazarta duk ta tara,
Marubuta MAKARANTA lura,
Ga SHU'ARA wasu sun shahara,
Duk sashen ga akwai ta da rassa.

Harshen namu akwai shi da dadi,
Ya zama ZUMA wane madi,
Fari tas ba rodi-rodi,
Shi misalin harshen Hausa.

Ga Daktoci har FARFESAS,
Mai digirinta dama mai MASTAS,
Kai mu Hausawa yanzun Ras,
Yin hidima tata kar mu kosa.

Harshe din namu ne KAKKARFA,
Kenan tilas mui kafafa,
Zo ka ji hujja na kawo fa,
Kan harshe Mashahuri Hausa.

Shashsheka, shashasha, shewa,
Shanu, SHARARRA, sharewa,
"SHA" Shagali ga shallakewa,
Shammata, shasshewa, Hausa.

Kakkarfan kato zo miko,
Sarka, sassauka ga sako,
Sakon maiko ne? To miko,
Duk don amfanin 'yan Hausa.

Tsattsagi, datsa, tsantseni,
Tsaida, tsaka, tsada da tsakani,
Tsegumi, tsaida, yi tunani,
AFRIKA kaf ba iya Hausa.

Kaasa, mesa, mui musu nisa,
Sassarfa dadi a kilisa,
Kisa ba ya da kyau ko kussa,
HARSHEN MAMA ina so Hausa.

Ci Gaba Daga Shafi Na 13

canza zane ba, idan ma an yarda da cewa Abdurrahman dan Rustam shi ne ya rayu, ya yi yake-yake a Arewacin Afirka, to ba dan Sarkin Bagadaza Abdulahi ba ne, ba kuma Balarabe ba ne!

Wa Ya Zo Kasar Hausa In Ba Bayajidda Ba Ne?

Saboda haka, muna iya cewa kusan dukkan abin da ya faru na zuwan Bayajidda Daular Bornu da yadda ya zama shugaban mayakan Daular da auren da ya yi na 'yar Sarki, da yadda wani dan uwansa ya kasance Sarki a wani yanki na Bornu da aka kira Bagirmi da yadda Mai na Bornu ya nemi ya kashe shi, ya gudu zuwa cikin kasar Hausa, zuwa wani yanki da ake kira Biram, inda Magira, matartsa ta haifi Burkimu, wanda ya zama Sarkin Biram, kasar da ake wa iƙirari da ta farko a jerin kasashen Hausa Bakwai, duk ba su auku ba, ko kuma labarin kunne-ya-girmi kaka ne na wani abu da ya faru makamancin haka da aka sake wa siffa domin wasu dalilai.

Idan kuwa zuwan Bayajidda kasar Bornu da abin da ya faru a Biram ba gaskiya ba ne, ke nan zuwan sa Daura shi ma ba gaskiya ba ne. Domin abin da ya ci Doma ai ba ya barin Awai. Idan dai Bayajidda ko Abii Yazid bai shigo Bornu ba, to ba yadda za a yi ya karasa Biram, har ya haifi dan da ya zama Sarki.

Haka kuma idan bai zo Biram ba, idan bai haifi da da ya yi sarauta ba, to bai ko samu isowa Daura ba, balle a ce ya sauka gidan wata tsohuwa wai ita

Ayana, tare da dokinsa, ya nemi ruwa ya sha da shi da dokinsa, wai har ta ce da shi ba ruwan sha a garin sai a wata rijiya, wadda ba a iya dɓar ruwa sai ranar Jumu'a, domin wata macijiya mai suna Sarki, tana hana dɓar ruwan sai an yi mata 'yan tsafe-tsafe. Wannan ma wani bangare ne na shaci-fadi- domin batun shigo da maciji ko macijiya a rayuwar mutanen Yammacin Afirka da tarihin kafuwar dauloli, shi ma tatsuniyoyi da tarihin mutane ne da aka sha danganta shi da samuwa ko ginuwar mulki a sassan Yammacin Afirka da dama. Ke nan idan an gan shi a cikin tarihin kasar Daura ba abin mamaki ba ne.

Haka kuma da aka ce da macijiyar sunanta Sarki, shi ma abu ne na tababa, musamman idan aka yi la'akari da harshe da nahawun Hausawa, ba yadda za a yi MACIJIYA ta kasance SARKI, sai dai SARAUNIYA, domin jinsin da aka yi amfani da shi na MACE ne aka aza wa NAMIJI.

Idan kuwa wannan takaddama ba ta faru ba tsakanin tsohuwa Ayana da wani wai shi Abii Yazid, sa'annan ba a yi MACIJIYA ba, ke nan za mu iya cewa ba a debo ruwa a rijiya ba, balle a kashe macijiya. Idan kuwa ba a kashe macijiya ba, ke nan za mu iya cewa ba a aura wa Bayajidda wata sadaka ko baiwa ba da ta haifi da aka sa masa suna Karba-Gari. Haka kuma za mu iya cewa Bayajiddan bai auri wata wai ita Daurama ba, balle a ce ta haifi wani da da aka rafa wa suna Bawo, wai ya Bayar da Gari. Ke nan za mu iya cewa Burkimu, dan Bayajidda na farko da ya



samar da Biram da Karba-Gari da ya samu ta auren sadaka da wai ya samar da kasashen Banza Bakwai da shi kuma Bawo da aka ce Daurama ta haifa da ya samar da kasashen Hausa Bakwai, babu natsattsiyar gaskiya cikin batun su.

Ke nan za mu iya cewa, ba a yi Bayajidda ba, idan ma an yi shi cikin tatsuniyoyi da tarihihin Yammacin Afirka, to bai zo Daular Bornu ko kasar Daura ko ya kasance tushe ko asalin Banza ko Hausa Bakwai ba. Idan kuma bai zo kasar Daura ba ke nan akwai tababa game da takobinsa da tsohuwa Ayana da rijiyar Kusugu da kashe macijiya da auren baiwa ko Sarauniya Daurama!

Idan har wannan batu da tarihihi na da tababa to mene ne abin kamawa? Idan har muna da shakku kan wannan tarihi ko muna tsammanin hakan bai faru ba, ke nan samuwar wani wai shi Burkima da birnin Biram sai a bidi wani tarihin can daban. Ke nan zuwan Bayajidda garin Gaya da takobin da aka ce an yi masa a garin shi ma yana da tababa a tarihi. Idan kuma ana tababar zuwansa Gaya da samuwar takobin, ke nan ana da tababa da kashe macijiya da samuwar takobin da aka ce an yi shi a Gaya. Idan kuma muna da tababa da kashe macijiya, domin da alama tatsuniya ce ko tarihihi, ke nan muna da tababa da rijiyar Kusugu.

Idan kuma har muna shakku kan rijiyar kusugu, ke nan ba a debo ruwa ba ke nan daga rijiyar, balle har a kashe macijiya, har a yi shelar neman wanda ya kashe macijiya da kuma gano wani wai shi Bayajidda, har ya auri Kuyanga da kuma Sarauniya Daurama. Idan kuwa ba Bayajidda ko kuma bai auri Kuyanga ba ko Daurama har suka haifa masa



'ya'ya, ke nan ba shi ne asalin Hausa Bakwai da Banza Bakwai ba!

Idan duk wadannan bayanai da muka yi sun kara ingiza mu cikin duhu ne maimakon su fitar da mu zuwa ga haske, ke nan akwai gibi mai tarin yawa da ba a cike ba a cikin wannan tarihihi na Bayajidda. Sai dai a kula, ba wani da zai iya cike wannan gibi a halin da ake ciki, mu ma abin da za mu yi a nan shi ne, mu sake bibiyar abubuwan da aka tanada domin ganin ko za mu iya shirya gadar da za a bi don a kai ga hanyar cike wannan wawukeken gibi game da tarihihin Abii Yazid ko kuma Bayajidda.

Ina Gaskiyar Lamarin Take Game Da Bayajidda?

Bari mu soma da shi kan sa uban tafiyar wato Abii Yazid ko kuma Bayajidda kamar yadda yake a cikin tatsuniyar, kamar yadda wasu masana suka yi hasashe cewa tun lokacin da aka kashe Abii Yazid ko Bayajidda a shekarar 947 boren da yake jagoranta ya ci gaba da wanzuwa haka kuma mayakansa tun da ba su da shugaba na kwari kuma ba su da sauran karfin soja, sun tarwatse ne, wasu sun ingiza zuwa cikin tsakiyar Daular Sudan, cikin Sahara, wasu sun yada zango cikin Daular Bornu, sun saje da al'ummar wannan Daular da kuma shiga cikin fadawa da shugabancin Daular ta Bornu.

Da yake kuma mayaka ne, wadanda suke sababbin jini, nan da nan suka samu karbuwa a fada, ta yadda Mai na Bornu ya amince da su, suka shiga taimaka wa Daular wajen yake-yake da makwabta. Da yake kuma wadannan dakaru da 'ya'ya na Abii Yazid sun zo da dawakai masu tarin yawa, sun taimaka wajen gina dakarun Daular ta Bornu. Ke nan ba Abii Yazid ko Bayajidda ne ya shigo Daular Bornu ba, tun da ya rasu tun a 947, sai dai daga cikin 'ya'yansa ko kuma wasu daga cikin shugabannin dakarunsa da aka tarwatsa a can baya. Daga cikin wadannan 'ya'ya nasa ke nan wasu suka kara yin gaba zuwa cikin sassan da ake kira na kasar Hausa bayan shekaru.

Sai dai kamar yadda hasashen masana ya nuna, wadannan iyali na Abii Yazid, sun shigo cikin sassan kasar Hausa ne suka iske kasashe zaunannu, da sarakanansu da ke da alaka da al'ummar Babar tun can asali. Ba abin mamaki ba ne daga cikin iyalan Abii Yazid, da yake mayaka ne, kuma 'yan jinin sarauta, sun nemi su karbe mulki daga sarakunan da suka iske a lokacin. Sun dai yi haka, ko dai ta amfani da talakawan da suke zaune tare da su, ko

Yarfim

Aliyu Kamal

Ta sani ba wai ba inke cewa tun da ta zama 'yarfim ta rika cin karo da bakaken maganganun mutanen Kano dangane da 'yanwasan kwaikwayo. Kano da aka san ta da addini ba ta raba dayan biyu wajen yin alla-wadai da ko waye ya nemi ya yi mata wasa da addini. Za ta iya tuna yadda muzakkar jama'a—yara da samari ma fa kenan—suka hana wani kangararren Bajamushe wai shi Fada Bonke zuwa yin wa'azin sabo a Birnin na Dabo. In har masu shirya fila-filan Hausa sun san da haka in kuma fandarrun mashirya fina-finan sun damu su tuna afkuwar hakan, don me za su yi fila-filan da za su jawo wa masu fitowa a cikin su tofin alatsine? Me ya sa suka sa 'yankallo yi wa 'yanwasan kallon biyu-ahu saboda ganin cewa sun gaza na Bollywood da Hollywood? Ga-da-ga mutan gari daga mai kiran ta “karuwa” ko “jaka” sai “tantiriya” ko ma “tsinanniya”.



Motar safar na ta danna gudu a kan hanyar Bibi—sunanta na gaskiya Binta Manu—ta zuwa Lagos ne ta tuna zagin tsinuwar da aka yi mata. Ta yi ajiyar zuciya. Da gaske ubanta mahaifi ya tsine mata saboda ta kafe wa fitowa a fina-finan Hausa. Ta yi tunanin ko 'yan'uwanta 'yanwasa su ma an yarfa musu wannan la'anar. Ta fi ciwon kanjamau muni nesa ba kusa ba. Tun farko babanta, wanda tsohon ma'aikacin gwamnati ne da matarsa ta rasu, ya yarje mata zama 'yarfim. A lokacin sai an yi watanni kan a biya shi fansho. Bafulatana ce kyakkyawa. Ta yi farinjini gaya a wajen mashirya fim. Ta fito ba sau daya ba sau biyu ba. Amma dattijon hankalinsa ya tashi da ta fara raba dare ko ma ta yi nusan kwana da kwanaki yin fim a jihohi nesa da gida. Kamar sauran Kanawa, bai taba yi wa sana'ar fim kallo da gashi a ka ba. Wani fim din Bibi da Labi—sunansa na gaskiya Labiru Malmo—da ya yi farinjini ya kuma samo miliyoyin naira ya bata masa rai da ya ga yadda

'yanwasan suka rika rawar badala daga farko har karshe maimakon su mayar da hankali wajen nuna labarin wani tantirin dan masu kudi da ya bijire wa iyayensa ya auri wata yarinya 'yar'iskar.

Ba tun yau ba da ma Barau Manu yake ciki da Kanowood. Kamar yadda ya ce, “Sana'ar fim na nuna munanan dabi'u—kuma har yanzu mashiryan fim 'yandagaji ne. Ba su kai matsayin gardi ba balle na mallam. Sana'ar sabuwa ce. Ta gaza daukar darasi daga wasannin kwaikwayo nagari irin su Magana Jari Ce da NTA suka yi da kuma Shehu Umar na Umar da Lyndersy. Za su iya zama abin koyo ga mashirya fim. Amma sun gwammace kwaikwayar fila-filan Bollywood. Ba ruwan su da ingantaccen tsarin nuna labari daya tak amma sai hatsin bara da ba shi wata dangantaka da ta daure tsabar wuri guda.”

Dangane da kwabar da mashirya fim ke tafkawa, ba abin da ya fi bata wa baban Bibi rai face rashin azanci. Suna fito da tarkace mara tsari da suka kira fim. A kalla ba akasara ba, ba ya wuce mintina tamanin ko tis'in. A ganin sa, in har suka bata fiye da rabin fim a kan raye-rayen banza da wofi, wane labari za su nuna? "Babu ko miskala zarratin. Samari da 'yanmata ne ke tsalle-tsalle kashirban da sunan rawa. Abin ba kyaun gani. Ga cutar 'yankallo da aka gaza nuna wa labari da wasa mai inganci gami da hotunan wurare masu bansha'awa masu kayartarwa kamar dai a fila-filan kaboyi na John Ford. Ta haka mai sayen nagari kan mayar da kudi gida."

Baban yarinyar ya yi suna a kuruciyarsa wajen zuwa kallon fina-finai.

Ana cikin haka wata sabuwar gwamnati mai nufin daidaita wa al'umma sahu ta karbi ragamar mulki a Kano. Ta fara biyan 'yanfansho kan ma'aikata albashinsu. Duk da tarin kudin da sana'ar take samar mata, Malam Barau ya umarci 'yarsa ta bar yin fim ta kuma yi aure ta huta. Ransa bai kwanta masa da Labi ba. Duk da tutiyar wai shi haifaffen Kano ne, muggan dabi'unsu sun karyata cewa asalinsa Bahausha ne. Ta yaya za a yi Musulmi kuma ya rika rawa kamar dandaudu ya kuma rika magana yana fari kamar wata "yar-raha"?

Da Bibi ta bijire wa uban jininsa ya yi tashin gwauron zabi. Bugu da kari, ya ji takaci da makwabcinsa da ya fatattaki kaninsa da ya nuna fandara irin ta yarinyar ya bayyana masa yadda taurarin Bollywood da Hollywood da na Kanowood ke kwaikwaya ke tafi da rayuwarsu.

Bibi ta rika fakar idon uban tana fita ko ta shigo gidan bayan ya sha magani ya kwanta barci. Wata rana ta shigo sadaf-sadaf kenan ta yi kacibis da shi idonsa biyu.

"Daga in a kike?" ya tambaye ta a cikin ruwan sanyi alamar ya fara samun sauki.

"Daga wajen daukar fim nake."

Ba ta yi karya ta



yi ba. Tana sanye da sababbin kayan da ta sa suka cashe rawa da Labi.

"Ban hana ki fitowa a fina-finai marasa alfanu ba?"

Ya fara daga murya. Jijiyoyin wuyansa suka taso birdin-birdin; idanunsa suka kada jazur; jikinsa ya fara jijjiga abin sai wanda ya gani.

"Baba, ba ni da wani abin yi."

"Ban ce ki aure ki koma ga Allah ba? Ki tuna dadadfen masallacin nan na Ayodya a Indiya da zauna-gari-banza suka rushe da hannayensu a cewar an gina shi ne a kan wajen bauta wa gunki. Ina dalilin mashirya fila-filan Hausa na kwaikwayar majusun fim irin na Indiya? Fiye fa da kashi casa'in da tara cikin dari na Kanawa Musulmi ne. Ina wannan yaron fa da kika shaida min?"

"KB?"

"Sunansa kenan?"

"Sunansa Kabir Kabir. Nai mar hannunka-mai-sanda amma ya yi biris da ni. Daga baya nai kundunbala na ce mas ina sha'awar sa da aure. 'Yankallon fina-finanmu na yaba masa da kamun kai da tawali'u. Zai iya daidaita sahan sana'ar fim. Ban taƙa yadda da hakan ba sai da na gabatar da kaina a gare shi. Yai min tofin alatsine ya kuma tsarta wa sababbin takalmana yawu. Ya kira ni 'yar'iska kuma karuwa—mara mafada da ta bijire wa kowa."

"Gaskiya ya fada!"

"Baba!" ta yi karaji. "Haka kai ma ka dauke ni?"

"Kadfan ma kika gani!" ya rika numfashi da kyar hannu bisa kirji. "Zan tsine miki in kika kuskura kika bijire min!"

"Yi a hankali, baba, kada jininka ya daga."

Ta nemi matsawa kusa da shi.

"Tafi ki ba ni wuri!" inji shi da kyar. Ya galabaita.

Ci Gaba Daga Shafi Na 17

kuma ta goya wa sarakunan da suke iske baya, musamman da yake sun zo da dakaru da dawakai da ba a saba gani ba a kasar Hausa a wancan lokaci ba. Ta haka ne wadannan Barbar suka saje da sauran al'ummar wannan yanki, addinin Musulunci da suka zo da shi, ya nemi ya bace, musamman da yake al'ummar da suka iske, tsantsar arna ne ba Musulmi ba a lokacin. Kamar yadda bincike ya nuna, daga baya ne, kusan shekara 400, sa'annan Musulunci ya sake zaunawa da gindinsa a wannan yanki na Hausa.

Idan wannan hoton yana kalluwa, ke nan za mu iya cewa lallai ba Abii Yazid ne ya shigo cikin Daular Bornu ko kasar Hausa ba, sai dai wani daga cikin iyalansa ko dakarunsa, wanda kila shi ne aka kora daga Bornu, kila shi ne ya auri Gimbiya, kila shi ne ya haifi Burkimu, kila shi ne ya je Gaya, aka yi masa takobi. Haka kuma kila shi ne ya isa Daura da dokinsa, wanda bai jin Hausa da, ta yadda mutanen Daura suka kira shi da Abu Yazid ko Bayajidda, amma da yake tarihin ya dade, an fara mantawa da abin da ya faru, ga shi kuma wannan da ko jika ko wani daga cikin dakarun na Abii Yazid, ya kasance mai jar fata irin ta 'Larabawa,' domin kuwa Barbar suna da kama ta kusa a kalar jiki da Larabawa, kila shi ya sa suka ce (Bayajidda) dan Sarkin Bagadaza Abdullahi ne, maimakon (Bayajidda) da ko jika ko dakare ne na Abii Yazid tun asali. Wannan ke nan game da Bayajidda.

Idan har mun amince ba Abii Yazid ne ainihin Bayajidda ba, wani ne daga cikin iyali ko dakarun marigayi Abii Yazid shi ne ya iso Bornu, shi ne kuma ko wani na kusa da shi ya ingiza zuwa Daura, a bisa hanyar zuwa kasar Hausa, Gimbiyar da ya aura a Bornu ta haifa masa Burkimu a birnin Biram, ya kuma je Gaya aka yi masa takobi, ya isa Daura ya auri Daurama, za mu iya yarda cewa lallai abin da ya faru yana da kanshin gaskiya, kila inda ake da shakku shi ne inda aka ce ya isa Daura, ya iske macijiya ta hana dibar ruwa a rijiya, sai ranar Juma'a kurum. Wannan na daga cikin zuki-ta-millau da aka gina daga baya daga tarihin da ake da shi saboda dadewar zamani duk kuwa da ana cewa kunne-ya-girmi-kaka, wata sa'a kunnen na jin abu, amma sai baki ya karar da abin da ba shi kunnen ya ji ba, kamar yadda muka ga cewa Abii Yazid ko Bayajidda ba shi ne ya shigo Bornu ko Daura ba, sai dai kila wani daga cikin iyalansa ko dakarunsa.

Saboda haka batun da ya dace mu zauna kansa kila shi ne, wani daga cikin iyalai ko dakarun Abii Yazid shi ne Bayajidda, ba ainihin mataccen da aka baro can baya da dadewa ba. In kuwa haka ne, me za mu ce game da takobin Gaya da kashe macijiya da auren Kuyanga da Sarauniya Daurama, su ma sun auku?

Ba mai iya tabbatarwa ko kuma karyata irin wannan batun kai tsaye. Abin da bincike ya nuna shi ne daga cikin 'ya'ya ko jikokin Abii Yazid ko kuma daga cikin dakarun nasa wasu sun shigo cikin wancan yanki na Bornu zuwa Biram da Gaya da kuma Daura daga shekarar 948 bayan rasuwar Abii Yazid din. Wadannan iyalai ko dakaru daga baya sun saje da al'ummar da suka iske, ciki kuwa har da yankin Daura. Ana kuma jin wadannan iyalai na Abii Yazid su ne suka tsara sabon yanayin mulki a wannan yanki wanda ya samar da tsayayyun tsarin mulki na kasashen Hausa kamar yadda za mu gani nan gaba. Abin kara lura a nan shi ne a daidai wannan lokaci da iyalan Abii Yazid ke shiga da fici a wannan yanki, Daular Bornu tana cikin yanayin rayuwa irin ta Fulani, al'ummar yankin na kekkebe, zazzaune a sassa daban-daban, suna kuma gudanar da mulki bisa tsari irin nasu. A kuma lura idan ana maganar Bornu, ba wai yankin jihar Borno da muke gani a yau ba ne a Arewacin Nijeriya, ta wuce nan, har ta shiga cikin yankin Chadi da sassan Arewacin Afirka kamar yadda muka gani can baya. Sai dai za a iya cewa ita Daular Bornu ce ta samar da Bornon ta yanzu da muke gani a yanzu. Ana jin kuma zuwan 'ya'ya da jikoki ko dakarun Abii Yazid ya sanya wurin ya daidaitu da tsarin sarauta irin na zamani.

Dangane da haka muna iya cewa garuruwan Biram da Gaya da Daura da sauran makwabtan yankin nata suna cikin wadannan al'ummomi da suke rakube da tsohuwar Daular Bornu, shi ya sa ma wasu ke ganin cewa dukkan abin da ya faru bayan rasuwar Abii Yazid da shigowar dakarunsa wannan yanki tatsuniya ce da aka gina daga cikin tarihin wani abu da ya taba faruwa can baya.

Wace Ce Daurama?

Wannan tunani shi ne yawancin masana suka zaunu kansa. Akwai cikin masana da ke ganin cewa ai da wannan tatsuniyar ce ma aka gina tarihihin Abii Yazid ko Bayajidda da asalin Hausawa. Ga abin da wani dan yankin, wato Imam Umaru ya bayyana ya faru a wannan lokaci; ya ce 'wai an ce akwai

wadansu maharba guda biyu da ke zaune a wannan yanki da ake ce da shi Gabi da iyalansu da dakarunsu, an ce ita Daura diyar karamin cikin su ce, wadda aka sa wa suna Fatima ko kuma Dauratu. An ce wai ba ta jin wani yare har sai da mahaifiyyarta ta rasu, wanda ya sa wai suka ce da abin da take fada da 'haza kalamu Hausa' cikin Larabci,' wanda matafiyin nan Imam Umaru ya ce shi ne asalin kalmar Hausa da kuma samuwar Daura da Daurama, domin harshen da ta yi magana da shi, ba Larabci ba ne, ba kuma Kanuri ko Tamashek ba ne.

Kamar yadda bayanar masu bincike suka nuna, ita Dauratu, ita ce ta girma ta gaji gidansu, ta zama jaruma, har ta kasance ba ta hulɗa da maza don ta fi karfinsu, daga baya wani daga cikin dakaru, kuma bawan Mai na Bornu da ya yi rashin kirki, Mai dɪn zai kashe shi, ya gudu (kila kafin ya isa kasar Dauratu ya tsaya a Biram da Gaya, inda ya sami takobi) daga baya ya isa kasar Dauratu, ya nemi ya auren ta, ta ki, ta aura masa kuyanga, wadda ta haifi da namiji. Ganin ta samu haihuwa, wai ita kuyangar ta shiga wulakanta Dauratu, wai ko magana aka yi mata sai ta ce 'Wo', a wulakance. Wannan ya bata wa Dauratu rai, daga baya ta yi kwalliya irin ta mata, ta kwanta da wannan bawa, ta sami da namiji ita ma, ta sa masa suna 'Ba Wo', wato ba sauran wulakanci daga kuyangar tata.

Wannan tarihihi ba abin da ya yi sai kara sanya tababa game da Dauratu da kasar Daura, domin dai tun da farko an nuna cewa ita sunanta Fatima, amma kuma ba ta jin Larabci ko Kanuri ko Tamashek, ke nan dai Musulma ce, ko gidan nasu na Musulmi ne, wanda ga dukkan alamu da wuya ya kasance haka, duk kuwa da cewa iyalan Abii Yazid Musulmi ne kamar yadda muka gani tun farko.

Ke nan idan an biye wa wannan labari na Imam Umaru, za a ga ba wadansu cikakkun bayanai da muka gani dangane da kasar ta Daura da Biram da Gaya kamar yadda ya zo a cikin tarihihin da muka gani na Sarauniya Daurama tun can asali. Abin da yake muhimmanci a nan shi ne an yi kasar Daurar da Dauratu ko Daurama ko kuma wani abu makamancin haka. Yanayin aurenta da samuwar 'ya'yan nata ne ke da shigewa duhu.

Bayan kasar Daura da Dauratu ko Daurama, abu na biyu da ke da muhimmanci a cikin wannan tarihihi

shi ne na rijiyar Kusugu da yadda ta yi tasiri a rayuwar al'ummar wannan yanki. A tuna fa duk inda rijiya ta kasance abin tokabo ce, abu daya zai nuna mana a nan, akwai matsalar ruwa a yankin da kasar Daura ta samu kanta. Wannan haka yake, domin kuwa tarihin yankin ya nuna cewa busasshiyar kasa ce, ta hamada, ruwa na da matsalar samuwa, shi ya sanya duk inda aka samu rijiya, to wurin kan zama matattarar mutane, domin rayuwa. Idan muka amince da wannan tunanin za mu iya cewa lallai a wannan yanki tun daga Yammacin Chadi har zuwa cikin Daular Bornu da yankin Daura rijiyoyi ba su da yawa sosai, saboda haka samun rijiya ko matattarar ruwa a Daura abin jin dadi ne ga al'ummar yankin.

Kafin mu komo ga batun rijiya da macijiya ya dace mu fahimci wani abu game da kasar Daura da al'ummarta na asali. Na farko dai garin na Daura cike yake da dakaru da jarumai da maharba, tun asali su ne suka samar da shi, a irin wannan tsari zai yi wuya a ce macijiya ta hana dɪbar ruwa a rijiya da ke da muhimmanci ga rayuwar al'ummar. Na biyu, an yi nuni da cewa ita kan ta Saurauniyar sunanta Fatima, Musulma ce ke nan, da wuya kuwa Musulman kwarai su amince da tsibbu ko tsafi irin wannan. Abu na uku, shi kan sa tafi irin na macijiya abu ne da ya dade cikin tarihihi da labaran wannan yanki, amma an fi dora shi bisa bauta irin ta gumaka ko arnanci ba dai Musulunci ba. Ke nan al'ummar Daurar arna ne, ba Musulmi ba, wato masu bautar gumaka, domin kuwa ba abin da ya bambanta gunki da bautar maciji ko macijiya.

Yaya Batun Macijiya Kuma?

Daga wannan bayani to za mu iya amincewa da cewa labarin macijiyar shi ma kamar na Bayajidda, mai kama da ta-zo-mu-ji-ta-ne, domin kuwa kamar yadda aka gani a kasar Yarbawa, yadda aka ce Bayajidda ya samar da kasashen Hausa Bakwai da Banza Bakwai, haka shi ma Oduduwa ya haifi 'ya'ya da suka samar da kasashen daular Yarbawa. To haka kuma an ga irin wannan labari na maciji ko macijiya da masana suka kawo game da wannan yanki na Yammacin Sudan, ba Daura kurum ba, mai nuna alamun cewa duk kamar shaci-fadi ne. An ga irin sa a Daular Songhai, inda aka nuna cewa wanda ya samar da Daular, wato Za Alayaman, sai da ya kashe maciji ko macijiya kafin ya hau gadon sarauta. Haka kuma bincike ya nuna cewa an sami irin wannan labari na maciji ko macijiya a tarihin

ginuwar daulolin kasar Yarbawa da Dahomey. Ba ma a wannann yanki kawai ba, hatta a yankin kasashen Turawa da Larabawa an ga irin wannan yanayi na kashe maciji ko macijiya domin a hau karagar mulki. Ba sabon abu ba ne!

Kila in har za mu amince da aukuwar wannan batu na macijiya a cikin rijiyar, sai dai mu nuna cewa lallai al'ummar da iyalai ko dakarun Abii Yazid suka iske a Daura, masu bautar macizai ne, irin wadannan macizan ne na bauta suka kashe, shi ya sa suka sami damar mulkar al'ummar cikin ruwan sanyi, ba wai wata macijiya ba ce ta yi tsaye ta hana rayuwa gudana a cikin rijiyar.

Saboda haka muna iya cewa da alama ba macijiya a cikin rijiyar Kusugu da ta hana dɓabar ruwa, in har an yi rijiyar ta Kusugu ke nan, sai dai wani abu can daban. In ma har an yarda da an yi macijiya a cikin rijiyar to abin bauta ce, ba wai mazauniyar rijiyar da hana dɓabar ruwan ba. Amma kamar yadda wasu masana ke nuni, tana yiwuwa ba ma macijiya ba ce, wani dakare ne ke zaune a gefen rijiyar saboda muhimmancinta ga rayuwar al'ummar, kuma shi ne ke hana a dɓabi ruwa a rijiyar sai ranar Juma'a kawai, ba don komi ba, sai ganin in ya bar mutane su dinga dɓabar ruwan rijiyar kowace rana, ana iya samun wani lokaci da rijiyar za ta kafe, a rasa ruwa, saboda yanayin wajen da rijiyar ke zaune.

Wannan na iya zama da kanshin gaskiya in aka yi la'akari da tunanin wasu masana da ke nuna cewa da birnin Daura na yanzu ba inda yake zaune yake ba, akwai tsohon birnin, inda can jama'a ke zaune, kuma rashin ruwan ya shafi falalen yankin tsohon

birnin har zuwa yankin sabon birnin Daura na yanzu. Kamar yadda irin wadannan masana suka yi nuni, an ce wani Bafullatani ne da dabbobinsa ya gano inda rijiyar Kusugu take yanzu daga daya daga cikin dabbobinsa da ba ta shan ruwa, duk lokacin da suka je inda ake ba su ruwa, saboda rashin ruwan, sai da makiyayin nan ya bi wannan dabba, ya ga a cikin wata sarkakiya take labewa tana shan ruwa da ke bulbulowa, daga nan ne, ya fahimci cewa ashe akwai idon ruwa a wurin, wannan idon ruwan shi ne mabuɓɓugar rijiyar ta Kusugu, kuma shi ne musabbabin tasowar mutane daga tsohon birni zuwa sabon birni, kamar yadda binciken ya nuna.

Idan har wannan bincike zai iya samun karbuwa za a iya cewa ke nan, kila ba macijiya ba ce zaune a cikin rijiyar, kila wannan da ya gano mabuɓɓugar ruwan shi ne mai gadin abin sa, kila ma kuɗi ya sa ana biya domin samun ruwan sha. Wannan al'ada ta tsaron rijiyar domin samun dukiya, kamar yadda masana suka nuna dadaddiyar al'ada ce a inda duk ruwa ke da matsala. Daga nazarin sassan hamadar Sahara da yankin kasashen Larabawa za a ga gudanar irin wannan al'ada. Ko a zamanin Manzon rahma a Madina, yawancin rijiyoyin birnin Madina hannun Yahudawa suke, su ne masu kula da su, duk mai bidar ruwan sha, sai ya biya da dabino ko makamancin haka, sa'annan a ba da dama a debi guga daya ko makamancin haka. Idan kuwa wannan al'adar ta zaunu, ba abin mamaki ba ne ke nan a ce an ga irin ta a birnin Daura a wancan lokaci, a maimakon zaman macijiya a cikin rijiyar ta hana dakarai dɓabar ruwa.

ALLAZI WAHIDI

Alu, ambaki, wau, zal, Ba, Alu-baki, Lallan hakuri.

Basin, Mi'ara, na tuno, Tsangaya zan je ba jinkiri.
Zamanin daular allo muke, Lanjaye kun ji zakakuri.
Loton shin me-ruwa maimakon, 'Yar Sarki mai
kyawun diri.

In ka gan su a allo sai ka ce, Taurari gun kyawun shiri.
Dan kolo firamare a da, Matsayi na karatun wurwuri.
Titibiri ne na sakandare, Mai yawon nan a cikin gari.
Gardi NCE ko kuwa, Diploma, ya wuce dan mari.
Digiri ga likari tun a da, Amma Kur'ani zikkiri.
Masters Alaramma ne, idan, Ba ka yi, to ni ban wuri.

Digiri na digirgir Gangaran, Alaramma ya zarce garrari.

Shi Gwani fa ya farfesa yake, Digiri na digirgir mahiri.
Sai kai yai yaushi za ka zam, Farfesa ka fi diri-diri.
Ya Rabbi ka raya Alu-baki, Daularsa ta dawo tai fari.
Ka iya mana don babban maso-Yina, gwarzo mai hakuri.

Daga kundin ALU-JA na :
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Hankalinsa ya tashi saboda ya gaza tarbiyyantar da 'yarsa ta tsaya a tafarkin alkibla.

“KB cewa yai ba wacce zai aura sai yarinyar da ta tsare mutuncinta ta kuma nuna dabi'u kyawawa.”

“Ina jin takaicin gaza horar da ke ki zame hakan.” Ya yi bas da kuka. “Yaushe rabonki da salla?”

“Ba zan iya tunawa ba amma-”

“Allah ya tsine miki!” ya yi karaji. “Ala tsine miki duniya da lahira! Fitar min daga gida! In don ta ni ne, ki koma Hollywood da zama! Ba wata makoma da ta fiye wa irinku-irinku illa wutar Jahannama! Yi naki wuri in fara rokon Allah gafara! Tafi-”

Lokacinsa ya yi. Kan kirfatawar ido da Bismillah, ya yanke jiki ya fadi. Kan Bibi ta kai masa agaji, rai ya yi halinsa.

*A daidai lokacin da motar safar ta tsaya a tashar Jebba su sha ruwa—Bibi soyayyen kifi kawai ta ci saboda gudun kiba—ta tuna cewa ko gezau ba ta ji ba ta kaurace wa zaman makokin kwana ukun da aka yi wa mahaiƙinta. Danginta duka da ma sun sallama ta. Al'marin ya ba ta haushi matuka. Ta rantse sai ta yi maganin ba ma su ba kawai amma har da mutan Kano baki-ɗaya da suka daddara suka kare mata zagin uwa da uba. Da yake ba za ta iya aibata musu ita kadai yadda ta so ba ne ta tsiri wannan tafiyar zuwa Lagos. Ta roki Sunny—sunansa na gaskiya Sanusi Lagos—wanda shi kadai ne Ba'are da ke fita a fina-finan Nollywood, ya taimaka mata. A daidai lokacin da safar ta iso Lagos—akwai lokacin da aka ce garin ya fi kowanne a duniya kazanta—ta aika masa sakon salula cewa ya tarbe ta a tashar mota.

Tana sauka ta hango shi. Suka rungume juna hani'an. Ta yi mamakin ganin sa sanye da kayan atamfa.

“Sunny!” ta daga murya.

“Bibi!” ya mayar mata da martani.

Suka sake rungumar juna a kan idon mutane da ke kai-kawo a tashar motar.

“Sai ka ce ba ke ce kika ce ba za ki sake taka kafa a Lagos ba,” inji Sunny a kan hanyarsu ta zuwa Victoria Island a tasi.

“In don ta Lagos ce, ai tusa ta kare wa bodari. Abuja ce wajen zuwa yanzu.”

“Kar fa ki manta har yanzu Lagos ce babbar cibiyar kasuwanci a Nijeriya.”

“A hakikanin gaskiya kai ma ka san ba haka ba ne.”

Ya juya ga matuƙin motar ya yi magana da shi. Mutumin ya sauya hanya.

“Ka canja, Sunny,” inji abokiyar tasa cike da mamaki. “Da yake rayuwarka gaba-ɗaya a kudu kai ta, dangantakarka da Kano ragaggiya ce. Hausarka ta rikide ta zama irin ta mazaunin Lagos. I donka ya gama budewa. Kadān da kadān ka juye ka zame Bayarabe. Ka iya Yarabanci kamar jakin Lagos. Me ka ce wa direban?”

Sunny ya fashe da dariya. “Ya kamata ke ma ki koyi Yarabanci. Yana da sauƙi kamar yadda aka ce Hausa ma na da sauƙin koya.”

“Ala kiyaye,” inji abokiyar hirar tasa jiki na bari. “Bayan na gama abin da ya kawo ni- Af, na tuna: me ka ce wa direban ma?”

“Ya ɗauka ni bako ne da bai san gari ba-”

“Shi ya sa ya ɗau hanya mai tsawo-”

“I fa, kamar dai ɗankabukabun birnin London ko ya caje ni kuɗi masu yawa.”

A kayataccen gidansa, ya sallami dukan ma'aikatansa ya ce wai “matarsa” ce ta zo daga Kano.

“Ke kwa me ya kawo ki Lagos?” ya tambayi Biba bayan da suka fara kurbar wiski.

“Zuwa nai in koya wa Kano hankali,” inji ta tana yi tana kurba kadān da kadān. Abin ya ba Sunny dariya. “Musamman na zo in hargitsa wa Kano lissafi.”

“Me mutanen garin sukai miki?” Ya sake zuba musu barasar.

“Babana ya tsine min-”

Sunny ya yi fito saboda mamaki.

“KB kuma ya kare min zagi ya kira ni karuwa. Bari ka ji yadda zamui.”

Shirin nata na faɗa wa Kano ya ba Sunny dariya; da ma shi ya fi damuwa da Bibin fiye da mutan Kano gaba-ɗaya. Nan take ya buga wa Busybody—sunansa na gaskiya Bosse Bodde—cewa ya yi maza-maza ya zo ya fito a wani gajeren wasan kwaikwayo da suka shirya. Wiskin ta fara bugar da 'yanfim ɗin kenan suka tashi suka dukufa aiki.

Nan da nan kamar waɗanda suka faɗa kogin bege, suka zage zindir suka yi ta yin masha'a a falo ne da ɗakin barci da ma dai bandaki—kansu tsaye. Duk abin nan salular Sunny na naɗe kowane irin salon faɗara da suka yi—irin su hawan daushe ne da ofishin Shaidan da allanbaku da kuma gabagadi—duk a cikin duhu ido na neman ido. Gaba-ɗaya suka kamala aikin fasadin a mintina talatin.

Busybody ya hallara sanye da shat da hula hana-salla da kuma wando kara-kwata. Ya yi dake ya wafto Bibi amma ta zille masa ya kuma faɗi kasa magashiyar. 'Yankudu yankan adda sai a bar su! Ta ji takaicin abin amma Sunny ya bingire da dariya.

“Bibi!” Balegashen ya yi karaji. “Barkan ka da zuwa Nollywood!” Ya sake kai mata wafta.

“Ba zama na zo yi ba,” ta yi dariya ta labe a bayan Sunny. “Bizines ne ya kawo ni.”

Nan take ta ja hankalin Busybody. “Mene fa?” Kura ta ji kanshin mutum kusa.

“Wani gajeren fim muka yi tsirara.”

“Oh, ya kukai ba ni a shiki?”

“Kana son zama Bahaushe?” Da wannan tambayar kawai take ga za ta iya ware bakuden daga fitowa a cikin fim ɗin.

“Sham!” inji shi bai san rami ta yi masa ya kuma faɗa ba. “Ka tuna kes na Ngozi? Nan take 'Ausa suka yi bore.”

“To, haka ma Ifawa da Modakekawa sukai.” Ta rama zagin da ya yi mata. “Sunny-”

“Busybody,” inji Sunny ya miƙa masa salularsa, “duba ka sha kallo.”

“Kai! Yaushe kin sai wannan waya? Nokia ne fa 5000! Ba wanda ya fi shi sada a kasuwa kuma kwanan nan ta fito!” Ya kunna ta. “Ban gaya maki ba! Nan take yake daukar hotuna ko fim!”

“Ashe?” inji Bibi ta matso kusa ta gani ita ma.

“Da fa!” inji Busybody cikin raha. “Wannan fim za ta samo muku fiye da miliyan na naira.”

“Ta yaya fa?”

“Ina da layin waya na boye.”

“Kin ji dalilin da ya sa na ce ya zo,” Sunny ya bayyana wa Bibi.

“Ni kadai nake gudanar da layin. Ban sami masu sha'awa su saya ba amma in kuka ba ni lambobin waya zan iya tura musu ita fim gaba-daya. Nan da nan duban mutane za su fara sayar fim wannan. Da yake kuma layin wayar nawa ba rijista, ba yadda Polis su gano ni da fim wannan.”

“Ta ya za su biya mu?”

“Suna tura kudin akawun naku a banki ni kuma zan tura musu fim. Wannan abu ne da ba a taba yi ba ko a Hollywood ko a Blooywood balle ma a Nollywood. Bibi!” Ya kai mata caƙa amma ta kauce wuri guda. “Nawa za mu caje su?”

Bibi ta kalli Sunny. “Mu caji naira dubu ɗaya—mu 85% kai kuma 15%.”

“Ban yada ba,” inji Busybody. “Ku dai caji dubu biyar. Ba Nokia 5000 kukai amfani da shi ba?” Ya fashe dariya. “Ku dauki 75% ni kuma 25%. Ci kenan.”

“Kina jin labarin da ke fitowa daga Kano?” Sunny ya tambayi Bibi bayan kwana biyu a kan hanyarsu zuwa filin jirgin sama.

“Wane labari ne?”

“Gwamnati ta yi alla-wadai da fim ɗin ta kuma yi wa Kanowood kashedi kar su kuskura su sake sa ki a fim ɗinsu.”

“Sai me,” inji ta da gatsine. “Akwai waɗanda suka sai fim ɗin namu a Kano ne?”

“Akwai su da yawa.” Ya kece da dariya.

“Polis sun kakkafa hotuna ne suna nema na?”

“A'a, amma dai kar ki kuskura ki je Kano. Garin yai zafi ainun.”

“Ba sai in tafi Abuja ba.”

“A can ɗin ma ki takaita yawace-yawacenki,” inji shi bayan ya ajiye Marsandinsa E500 a filin jirgin saman Lagos. “Kanawa ba inda ba sa nan. Da alama kin girgiza birnin Dabo nesa ba kusa ba.”

“In dai ba hana raye-raye akai a fila-filai ba-”

“Rawar ce ta sa kika-”

“A'a, amma ita ce ta jawo mana mu 'yanfim zagin uwa da uba,” inji ta da suka iso wajen biyan kuɗin tafiyar. “Wannan kuma ya ingiza mu neman fansa. Na yi abin da nai ne don kawai in fashe fushina. Sai yanzu hankalina ya kwanta.”

“A'a,” inji Sunny ya rungume ta kan ta shiga jirgin. “Da ni da ke jirginmu ɗaya: mun rigaya mun katse dangantakarmu ta 'Ausa da kuma Harewa.”

“Sam ba haka ne. Ni har yanzu Bahaushiya ce tsantsa. Kai ko ka fara haɗiye harafin h. Ka zama ɗangida a wurin da kai da ni muka tabbatar ba gidan ba ne. In ko ba haka ba, me ya sa na ki zama a wurinka?”

Ya bi ta da kallo har ta shiga jirgin Virgin Air. Ya tashi ya doshi Arewa. Ta yarda nan ne gida. A nan salsalarta take.

ASALI

Abba Yusuf (Abban Marke)

Wakata ta yau a kan asali zan biya
Wato zan batun Bahaushen yau har jiya
Adabi addini da harshenmu a Duniya
Ya zaga gari-gari kai har nahiya
Sudan,Chadi,Ghana,Niger Najeriya.

Farko ba na ɗauki harshe shatambaya
Mai ɗafa keya mai jakada”WA” shi ɗaya
Harshen Hausa sannu jigon Najeriya
Wanda yake wahal da ni tin a watan jiya
Duk da ina Usul Bahausha ba tambaya.

Harshen kasuwa da harkokin kungiya
Maiyalwa da bai yiwu kai masa kishiya
Harshen bincike da koya ko kafiya
Bata wuya da Hausa ɗan gwada yin tambaya
Ko kwa ka kalli kafiyata mai YA'IYYA.

Al'adu kwa ba a cewa kwan sun iya
Sutura ko abinci mai “MAI” ne ko “MIYA”
Ko kwa bukukuwa da wasanni baidaya
Tsarin rayuwar gida “Da” “Ya” jikanya
Ko don ɗanuwa da nema masa lafiya.

Mulki ma kwarai mutanan nan sun iya
Sarki ga Waziri wanda ake tambaya
Ga Liman da Na'ibi har da Jakadiya
Ko wannan fa ya ishe mu abin tutiya
Dan ba a zuwa ga jini sai an bi darenjiya.

Tsarin cimakarmu kwai karin lafiya
Zogala ganji shi jini yaka yin ɗoriya
Rambo da Ingirido ma haka ba tambaya
In kwa kwalan muke biɗa sai mu ci nakiya
Yassa mu jikinsu bai saurin gajjiya.

Ko sitirarmu ba irinta kakaf Duniya
Ga taguwa a ɗora riga a saman wuya
Kaina ma rubuk na ɗora masa Tagiya
Zanna,Dara da sa ta tilas sai ka iya
Talaka da maikuɗi da gwamna maijiniya.

Ba mu zama kawai sana'a ma mun iya
Tin kafin zuwan Bature Najeriya
Mun iya kera warwaro har sarkar wuya
Kwarashi zobunan ado don muyi kwalliya
Maisisi yakan siya har da Miloniya.

Adabi ma a na faɗarmu cikin Duniya
Marubuta da masu wakenmu na nahiya
Shata,DanMaraya,Sufa ma ya iya
Barmani joge ,Ladi,Gambu na mazanjiya
Ga su liyaliya cikin wannan yaumiyya.

Afwan yanuwa a nan ne ni zan tsaya
Nai riƙo llaɗu kara mana juriya
Raba al'umatanmu mulkin yan ban na iya
Al'adu riƙo da su kar muyi gajjiya
Fatan kairi gunku Hausawan Duniya.



HAUSA BA DABO BA

Shamsu Hamza
Zariya, Jihar Kaduna

Amshi:

Harshen da shi na gada yau ni nake yabawa,
Tilas na gai da kai harshen Hausa ba dabo ba.

Bisimillah Rabbana Allah Jallah mai iyawa,
Sarkin da Shi Ya yo Ummi har da Abba nawa,
Dubban salatika Allahu Ka yo daɗin daɗawa,
A wurin Nabiyu Mad'u Da'i dan Kuraishawa,
Alihi wa Sahbihi da dukan mabiyansa ban bari ba.

Ga Shamsu na taho ban dai yi kasa a gwiwa yau ba,
Bori ba a yin sa da sanyi naj jikin gabɓuɓa,
Gadon gida alala ga raggo don ba zai iya ba,
Kowa ya bar gida gida zai bar shi bai kula ba,
Sunanta wagga waka tau 'Hausa Ba Dabo Ba '.

Na ɗauki garkuwa a na sa sulke na ɗau takobi,
Sannan na kinkimo adaka bindigar maharbi,
To kun ga nai shirin yaki Ka taimake ni Rabbi,
Don yau da baki za a yi yaki ne irin na zabi,
Duk wanda yat taba mini Hausata ba zan bari ba.

Harshenmu ba kamarsa kakaf Nahiyar Afurka,
Ba ma Afurka wai ba kawai ba duniya na ɗauka,
In ban da Arabik to babu kamar sa kaf a doka,
Tilas na ce haka ko za ku kira ni na yi hauka,
Don ya ɗarar wa saura ban zo mujadala ba.

Farfajiyar kasarmu ta Hausa dai tana Afrikan,
Ta je ta mamaye tsakiyar can kasa ta Sudan,
Daga can Arewaci a Nijar ta haɗe da Azbin,
Har ta wuce hamada nan kudu ta haɗa da Benin,
Da garuruwan da tal lashe ba zan ki in faɗi ba.

Da akwai garuruwan Gwarawa har da Kambarawa,
Sannan da ma garin Dakarawa har da Acifawa,
Kana ta yammaci Sanwai da Zabarma tai haɗewa,
To sai ta can Gabas ta wawushe Barno ba tsayawa,
Lallai ko ta wuce raini malam idan ka duba.

In anka ce Bahausha za na faɗe shi dai takaice,
Fatar jikinsa kun ga baka ce ga ni dai kwatance,
In har ko za ya yo magana da Hausa zai yi zance,
Sannan yana rikon al'adu nasa ko a kwance,
Domin ko rayuwarsa a al'adunsa ta guraba.
In dai ana batu na muhalli mu gini mukan yi,
Daki mu yo Uwaddaka ko shigo ko shirayi,
Mu yo rufi na soro, jinka, boto na yayi,
Zane a Shiggifa zaure alkuki mukan yi,
Shadda ko kakarkari ko Salga ba a bedroom ba.

To kun ga dai tufa ta Bahausha dole ne a kalla,
Domin mukan sako riga wando mu ɗora hula,
Kube, habar-kada dara har dankwara madalla,
Sannan mu sanya takalma masu kyau na shela,
Shure ko feɗe ko sau-ciki ko ko taka-teba.

Fannin tufa ta mata ma mun ɗara wa gasa,
Don sai su sa zane da taguwwa tasa ba makusa,
A wuyansu tsakiya da awarwaro hannu ba irinsa,
Ga Kallabinsu ko fatala ga gwaggwaron a kyasa,

Su lulluɓo gyale ko gyauto ba sui tsiraitaka ba .
Fannin Tufar Saraki ko ba kamarmu je ka duba,
A shigarsu rawwani, alkyabba har da riga-babba,
Kufu da tokare, shakwara, jamfarsu kwai ajubba,
Aiki na hannu daga ko aska-tara ku duba,
Sarki na Hausa tun asali bai ɗaura ɗan zane ba.

Shi galibin abinci namu hatsi muke haɗewa,
Irin su alkama, masara, gero da ma su maiwa,
Kayan haɗinmu kwai gishiri, mangul da ma kuɓewa,
Kuka da kalkashi, lalo, tafasa da tungunuwa,
Kanwa da daddawa ga mai da albasa ku duba.

Kaya na marmari a kasarmu ba za a ko rasa ba,
Don ga su zogale da rama, su yakuwa mu diba,
Dinkin da yaɗiya, yalo da goruba da gwaiba,
Doya da dankali, rogo mui mandakonmu babba,
Kaya na marmari wasu sunayensu ba sani ba.

Sannan wajen sana'a mu gado muke biyewa,
Farko akwai gini, magina su suke yiwo wa,
Noma da sassaka, jima, Kira Sakar abawa,
Dinki da kasuwanci, fatauci, jaura, su haba wa!
Kiwo da masu fawa mahauta wassu ko maharba.

Kana ta bangaren addini ko fa ban faɗi ba,
Kusan gaba ɗaya sai wanda ba za a ɗan rasa ba,
Mun shaida La'ilaha'ilallah ba da alfahar ba,
Sannan muna yawan k'aunar Rasulu ba ba'a ba,
Saura suna kiristanci wasu maguzanci duba.

Har yanzu dai kasar Hausa idan akai kulawa,
Muna da nau'uka na rututu biyyu ba musawa,
Boko da Ajjami biyu kenan ga su nai faɗowa,
Muna da illimai tari da sun fi zayyanowa,
In ma na ce ko za na faɗa ba za na ma iya ba.

Harshenmu ba kamar sa a don ya ɗaram ma saura,
Adabinsa kwai su Tarihi har da Almara,
Kissa, Tarihihi da Hikaya ga su babu kyara,
Har ma da Zambo ko ko Habaici Waskiya da Sara,
Wasa kwaikwayo mu yi Waka Hausa ba dabo ba.

Sannan mu yo Kacici-kacici har mu tsara tashe,
Sannan akwai Kirari Take ga Salo na zanshe,
Kana muna Karin Magana Kidanmu babu kushe
Tatsuniya da wasanni akwai su kodayaushe,
Sannan akwai Raha da Nishaɗi Hausa ba mu gaba.

Harshenmu kwai wadatar kalma walla in ka duba,
Komai muna da sunayensa a Hausa ba ba'a ba,
Bargo da bebiya, bera, bebeji har da baba,
Baƙo, bagobiri, ɓera, balami, baki da babba,
Baiko, baro, bari, bararo duk Hausa ce ku duba.

Tsando da tsattsafa, tsami, tsame da ma su ratse,
Tsoho, tsaka-tsaki, tsakiya, tsutsa da rantse-rantse,
Tsaki, tsaro, tsaka, tsattsama, tsada har da datse,
Hantsi, ga hatsi, bari Shamsu Hamza dai na ratse,
Abin akwai yawa zan shekara ba gamo faɗi ba.



Google Arts and Culture

BAKANDAMEN WASAN KAMUN KIFI NA ARGUNGU: TASIRIN SARKIN RUWA

Aliyu Rabe Aliyu
Danjarida, NTA Hausa
Abuja.

Shin ko ka taba Jin kidan Masunta masu kamun kifi? Kidi ne da ganguna cikin sauri sauri Babu kakkautawa; a gefe daya Kuma musunta ne sama da dubu goma cikin tsimi suna makyarkyatar Jira su tsindima cikin ruwa, kowa yaja daga Yana haki kamar damisar da aka dauke danta.

Suna daga can tsallaken arewacin kogin Matan Fada katafaren kogi ne da ake gudanar da Gasar kamun kifi ta Duniya da take hada dukkan wasu mashahuran Masunta wadanda galibinsu hausawa ne da suka fito daga sassa daban daban na nahiyar Afrika ta yamma.

Bankadamen wasa ne da ya tattaro duk Wani Mai ruwa da tsaki a harkar Al'adu da yawon bude Ido daga hukumomi daban daban na kasashen Duniya.

Yayin da Yan kallo, da Masunta, da makada da Yan jaridu akai cirko cirko ana ta jiran tsammani na rashin tabbas akan dalilin da Yasa aka Yi cirko cirko ba a tsunduma cikin kogin ba domin fafatawa musamman da yake an kwashe Shekara goma ba Yi wasan ba, sannan ga awalaja ta naira Miliyan goma ga duk Wanda ya kamo kifin da yafi na kowa girma.

Babu Wani Wanda ya fito acikin kuwa ko ta sanarwa a kafofin yada labarai Dake banbamin watsa abubuwan Dake faruwa a wurin Kai tsaye na rashin shigar Masunta cikin kogin Matan Fada kusan awa biyu.



Can sai aka fara hango birbishin Wani kwalekwale Yana tahowa daga nesa hankalin kowa ya koma can ana Tunanin ko wanene acikin kwale-kwalen! Kusan minti ashirin sai ga shi ya iso Kusa da Mutane, kana aka fahimci cewa Mutum hudu ne acikin kwale-kwalen da Wani Dattijo sanye da fararen kaya Babbar Riga, da Wani dogarin Dattijon, sai Wani daga gefe rike da wata gora ko jallo, sai makadi, Sai Mai tukin kwalekwale.

Suka iso Babbar rumfa inda Sarkin musulmi da Sarkin Argungu da sauran manyan Baki Dake wurin.

Anan take naji Mai sanarwa yace “bisa dukkanin alamu Sarkin Ruwa ya kammala aikinsa”

Sai naji tafi raf raf raf! Kafin na Kara Kura Ido in Kalli mutumin da aka kira Sarkin Ruwa, sai kawai naji shewa da ihu! Haba! Kafin in waiwaya ashe Masuntan Nan sun tsunduma tinjim tinjim cikin ruwa sai fara ninkaya domin Neman dace da kifin da Zai Fi na kowa girma. Ba Masuntan ne ba suka daure min Kai saidai tsawon wuni guda da aka kwashe ana jiran Sarkin Ruwa ya gama aikinsa, abin da yasa na tambayi Wani da yake min Karin Haske acikin al'amurra da suka shafi wannan wasa na kamun kifin Argungu. Amsar da ya bani ita ce tafi bani mamaki fiye da wasan Baki dayansa “Ai kasan ba kifi ne kadai ba acikin ruwan, akwai kadoji, dorinar ruwa da sauran kwari, Kuma baya

ga haka akwai ya'yan' ruwa watau Yan ruwa, saboda da haka Sarkin Ruwa ne kadai yake zuwa Yana ta lallashinsu akan su Yi hakuri a kammala wannan wasa ba tare da sun cutar da kowa ba”

The 'Yarshila

...promise kept!

BEING AND BECOMING HAUSA

By: Ibrahim Malumfashi

The search for an ideal identity amongst most people around the world is as problematic as the synchronic nomenclature of that given society or people. This singular dynamic truth about being and becoming a community of people is what historically is found surrounding most talks on the origin and domestication of Hausa cultural and linguistic nuances. That is why probably the Bayajidda legend as is obtainable amongst the Hausa people of sub-Saharan Africa and its study as a total or some portion of the Hausa people's history and identity has attracted so much attention as an amazing intellectual task.

It is important for a study of this nature to subject the Hausa people and history to the full test of genetic science. Consequently in between March 2016 and December 2017 this writer was at the GENOGRAPHIC PROJECT headquarters, Washington D.C. USA; where the researcher spent 10 days during which a comprehensive analysis to identify thousands of genetic markers—breadcrumbs—in the researcher's DNA, was undertaken as a first step towards understanding the ancestry of the Hausa people. The samples taken from the writer, were compared with the data already at hand in the Genographic Project Laboratory based in Washington D.C, which at that time had collected and further analysed 779, 696 samples from around the world. The Result, as I will later show, revealed paternal and maternal details of the writer's ancestry.

By looking at the order in which these markers as extracted from these samples, geneticists at the Genographic Project Laboratory followed the breadcrumbs and traced the journey of Hausa people's ancestors across the globe. Furthermore, with these markers geneticists created a distinct human family tree of the Hausa people. They examined the data from the markers to determine which branch Hausa people belong to. The result of that analysis—Hausa ancestral personal journey or the Hausa people personal journey is outlined.

To get a better glimpse of Hausa ancestry; the results as extracted from the writer's DNA was compared with the reference populations available on the database of Genographic Project Laboratory in Washington, from which an estimate was made to determine which of these populations were most similar to Hausas in terms of the genetic markers the data submitted carry.

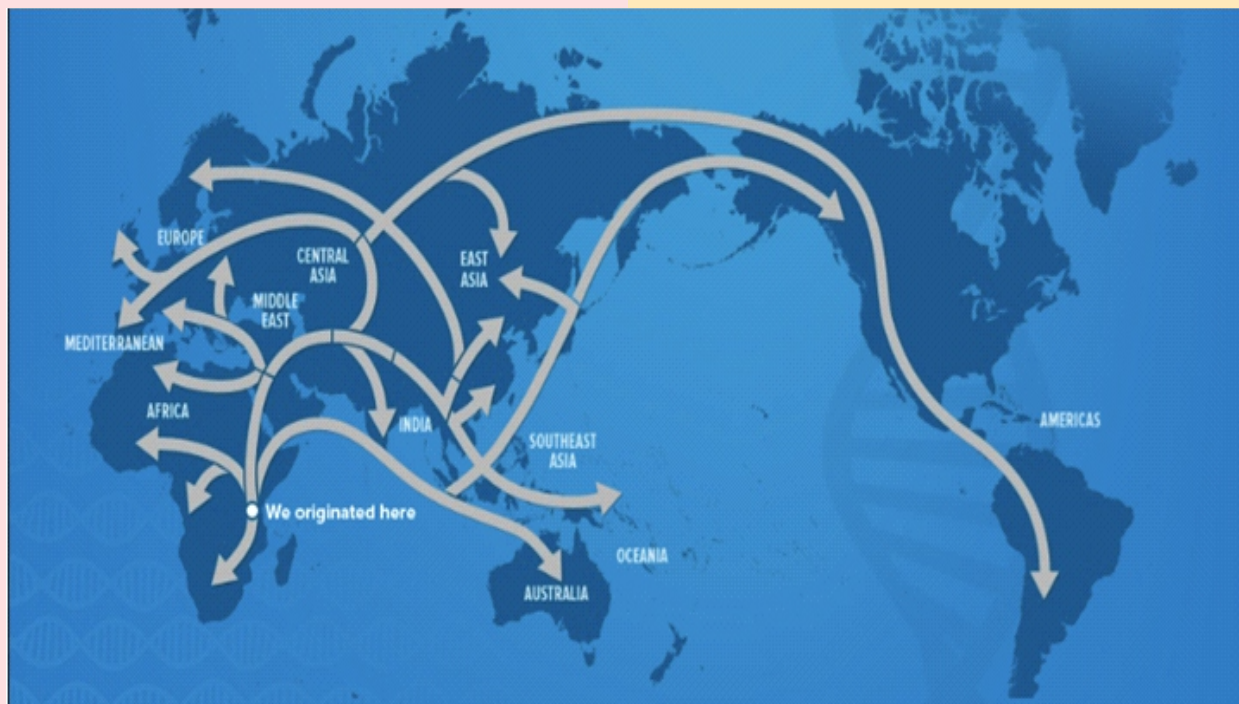


Figure 1: Human journey and peopling of the world

Note that researchers had the prior knowledge from similar studies that Hausa people were not what they are or what others see today, as it is accepted that the people of the world, including the Hausa are all more than the sum parts seen today. The lab result indicates or shows the Hausa people affiliations with a set of eighteen world regions scattered in Asia, the Levant, Americas and the African continent. This information is determined from the sample collected and compared with entire genome, deposited at Genographic Project Laboratory, Washington, through that method geneticists were able to see the writer's both parents' information, going back six generations, or more.

That information allows geneticists have an understanding in percentages that reflect both recent influences and ancient genetic patterns in Hausa peoples' DNA as obtained from the data submitted. The result finally shows where Hausa people migrated to and from which different regions they emerged, mixing for hundreds or even thousands of years.

Result of the analysis of data from the supplied samples released by the Genographic Project Laboratory, Washington can be summarized into three main components; the pre-history, modern period and contemporary period as captured, which is the result of GENOGRAPHIC PROJECT geneticists' analysis, that encapsulated the Hausa personal journey, and deeper analysis on the same personal journey. This write-up then is an elucidation that traces the stories of Hausa people distant ancestors and show how the movements of their descendants gave rise to their lineage and

identity today as outlined in Figure 1.

Each segment on the map above represents the migratory path of successive modern human groups that eventually coalesced to form Hausa people branch of the tree. The first start is the marker for the oldest ancestor, who lived around the Central African region and walk forward to more recent times, showing at each step the line of Hausa people ancestors who lived up to that point.

According to the result, as each individual carries his own DNA; which is a combination of genes passed from both mother and father, giving traits that range from eye color and height to athleticism and disease susceptibility, people take the shape they pass on to others. As part of this process, the Y-chromosome is passed directly from father to son, unchanged, from generation to generation down a purely male line. Mitochondrial DNA, on the other hand, is passed from mothers to their children, but only their daughters pass it on to the next generation. It traces a purely maternal line.

Since the DNA is passed on unchanged, unless a mutation – a random, naturally occurring, usually harmless change – occurs. People are what they pass on to generations, yet unknown. The mutation, known as a marker, acts as a beacon; it can be mapped through generations because it will be passed down for thousands of years.

When geneticists identify such a marker, they try to figure out when it first occurred, and in which

A POEM

RIJIYAR NAGWAMATSE

BY: Zaynab Iliyasu Bobi

There are many wells in history
I haven't drunk from. My first journey
Back home began in my father's old pickup.
Akacetafiyamabudilimi.

From Kontagora, along the axis of Beri,
TunganAhmadu& all the other villages,
The smell of familiarity waltzed into my nose.
At Tadali, my father made a stop. & a black
Rusty smoke from the pickup coughed into the
air.
By the side of the road, a few feet away from a
tree,
I saw RijiyarNagwamatse hitched to the ground.
Language can be hefty even for a mouth that
sings
In its proverbs. As a way of embracing my
heritage,
I pronounced the name repeatedly
Until it became my voice— Na-gwa-ma-tse
—each syllable
Rising & falling to the bravery of Umaru
Nagwamatse,
Jikan Shehu Danfodiyo, makafin masarautar
Kontagora.
I could taste in my father's voice a sweet kind of
joy
As his tongue rolled out the 150 year old story of
Nagwamatse,
Who rested here to perform ablution for asr
prayer
But met every mouth the ground opened dried.
A resting spot becoming a home of tarihi is a
story
I would touch the cloud's furs to tell my children
At bedtime & sing its medicinal melody into
their ears.
I envied the curiosity of the tourists we met
there
—the way they devoured the story of how a
sword
Honed in prayer scratched the ground & came
forth
Water, gushing.
How the well never dries filled them with joy,
And filled me with questions: What if they tell it
better than us?
What if my ancestors become their ancestors?
So, I wrote it into a poem
That will never be chained across the Atlantic in
a ship.

Email Address: Zainabiliyasubobi@gmail.com

Bio: ZaynabIliyasuBobi, Frontier I, is a
Nigerian-Hausa poet, digital artist, and
photographer from Bobi who is currently an
undergraduate student of Medical Laboratory
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Sokoto.

THE HAUSA REVOLUTION

IN BURKINA FASO

By Muhammad Rabiu (Abu Hidayah)

Director Al-Huda Women Educational Center Kano, Nigeria
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The vastness of Hausa land and its language, considered one of the major African languages, is well-known. Historical research reveals that the Hausa people, driven by their tradition of trade and a thirst for knowledge, traversed various regions, leading to their presence in diverse countries. This focus is on the migration of some Hausa individuals from their native lands to neighboring and even distant countries, shedding light on their impact and the prevalence of the Hausa language in Western Africa.

Examining Burkina Faso as a case study, the country's agency for indigenous languages acknowledges the significance of the Hausa language among its 63 recognized languages—an accomplishment reflecting the language's success. This exploration delves into the position of Hausa people and their language in Burkina Faso, revealing their lifestyle and customs. The objective is to encourage ongoing research into the history and origin of the Hausa people, aiming to include Burkina Faso among Hausa-speaking nations.

Historically, the diligent and enterprising nature of the Hausa people is evident as they engage in various businesses, trading not only within their own land but extending to countries like Sudan, Ghana, and Cameroon. This mobility results in marriages and settlements, exemplified in Burkina Faso, where over time, the Hausa established Zango—a town mirroring their traditions, ceremonies, and even leadership structures, integrating aspects of Hausa culture into a new community.

Zango's Appearance

Upon entering Zango, the abundance of Hausa people creates an atmosphere reminiscent of a genuine Hausa community. The area offers a wide array of Hausa traditional foods and materials. Hausa individuals have resided in this locale for centuries, with some unable to trace their ancestral origins. However, in 2003, President Blaise Comfore's effort to expand Burkina Faso's capital, Ouagadougou, led to the demolition of Zango, disrupting the longstanding happiness of the Hausa tribe.

While an alternative land was allocated for relocation, many Hausa people hesitated due to the perceived distance. This



reluctance resulted in their dispersal to various towns and villages, marking the beginning of their segregation. Some Hausa individuals, having previously married members of different tribes, found themselves separated, leading to a dilution of their language. Communities like Koufela, FadarGurma, Kantchari, and Zangoten, initially outside the old Zango, witnessed the decline of the Hausa language, with only a few retaining fluency.

In the city, those who stayed maintained amicable relationships, participating in traditional ceremonies like naming, marriage, and funerals. However, the intermingling of Hausa with other tribes and the influence of Morsi language posed challenges. Many Hausa individuals, especially men, married Morsi women, leading to the prevalence of Morsi language in households, potentially hastening the extinction of the Hausa language.

Concerned about this linguistic shift, some Hausa elders opted to relocate to their ancestral homes, while others formed an association called “so dangi” to preserve their culture and language. Despite governmental support in recognizing Hausa as one of Burkina Faso's accepted languages, achieving this preservation mission faced challenges due to individual commitments and dispersed residency.

In 2016, realizing the need for change, Hausa youth, led by AbdourahmaneNagarba, established

the first Hausa learning school in Ouagadougou—Association Makaranta. The school gained popularity, attracting students from different places, and sparked a demand for similar institutions in various towns across Burkina Faso where Hausa people have been present since before the colonial era. Some of these towns include Koufela, Kantchary, Namounou, Kaya, Dori, Gorom-Gorom, Ouahigouya, Bobo-Dioulasso, and Nouna.

My Observations of Ouagadougou

On December 29, 2016, I arrived in Ouagadougou, the capital city of Burkina Faso. The standout aspect of the country that impressed me was the citizens' adherence to rules and orders, coupled with the city's remarkable cleanliness and the welcoming nature of its people. I was particularly intrigued by the prevalence of women riding bicycles in the city. Despite linguistic barriers, I managed to carry out my activities with ease. The next day, our regular lessons commenced, revealing that the students already possessed reading and writing skills. Over the subsequent sessions, we covered various subjects, including reading and writing Hausa, Hausa grammar, calculations in Hausa, Hausa traditions, and moral lessons. These lessons concluded on January 11, 2017.

The students' enthusiasm for the lessons stood out, as they actively participated and expressed

curiosity by asking questions. They established a rule to converse exclusively in Hausa within the school premises. The Nigerian embassy, led by Ambassador GamboAbubakar, regularly visited to oversee the program, while Hausa elders blessed the initiative. Food and drinks were distributed during breaks to invigorate the students.

The school's genesis aimed to safeguard Hausa language and culture from extinction in Burkina Faso. We appeal to those with a role in preserving Hausa language, culture, and tradition to support the efforts of Burkina Faso's Hausa community.

Hausa Traditions in Burkina Faso

In Burkina Faso, Hausa people observe cultural activities like marriages, naming ceremonies, and year-end events. However, certain practices diverge from those in Hausa land. For instance, in marriages, the groom purchases furniture, and during the marriage prayer, both the groom and bride's representatives answer questions while standing. Contradictions also exist in naming ceremonies, where men assemble to name newborns, followed by congratulatory visits throughout the day.

Places I Explored

As a writer and journalist focused on education, I visited Burkina Faso's major historical sites, including the museum, the king's palace, the largest auditorium, the presidential villa, the American Embassy, and Ouagadougou Central Market, known for its fire-resistant design. During my stay, I made friends with various individuals, including the Director of the History and Culture Commission, Escape Wiki, who admired Hausa cultural materials, and local leaders like the emir of Zango, SarkiDanladi, and emir of Hausa, SarkiDankambary. We engaged in discussions with the museum directors on organizing a ceremony to display and promote Hausa cultural artifacts, culminating in the successful INTERNATIONAL HAUSA CULTURAL CEREMONY, a truly international program graced by distinguished guests from different African countries.



Continuation From Page 28

geographic region of the world. Each marker is essentially the beginning of a new lineage on the family tree of the human race. Tracking the lineages provides a picture of how small tribes of modern humans in Africa tens of thousands of years ago diversified and spread to populate the world.

By looking at the markers one carries, geneticists can trace one's lineage, ancestor by ancestor, to reveal the path they travelled as they moved out of Africa. The investigation begins with the earliest ancestor. This way, it is possible to trace who were the ancestors, where did they live, and what is their story? The story can be found in the various branches of origin and genetic trees traversed from about 150,000 years ago. This is Hausa people's story as captured by the study of the Hausa data supplied.

The common direct paternal ancestor of all men alive today was born in Africa: 300,000 and 150,000 years ago, known as "Y-chromosome Adam." He is the only male whose Y-chromosome lineage is still around today. All men, including Hausa direct paternal ancestors, trace their ancestry to one of this man's descendants.

Around 100,000 years ago a mutation occurred in the Y chromosome of this man in Africa. This is one of the oldest known mutations that is not shared by all men. Therefore, it marks one of the early splits in the human Y-chromosome tree. The man who first carried this mutation lived in Africa and is the ancestor to more than 99.9% of paternal lineages today.

Around 80,000 years ago, the BT branch of the Y-chromosome tree was born. Some of this man's descendants would begin the journey out of Africa, into Middle East and India. Some small groups from this line would eventually reach the Americas. Other groups would settle in Europe. Some would remain near their ancestral homeland in Africa.

Individuals from this line whose ancestors stayed in Africa often practice cultural traditions that resemble those of the distant past; hunter-gatherer societies, the Mbuti, Biaka Pygmies of central Africa and Tanzania's Hadza. The first group of male lineages, the M168 branch according to the data released by Genography Project was one of the first to leave the African homeland.

The man who gave rise to the first genetic marker of Hausa people lineage lived in Northeast Africa in the region of the Rift Valley, in present-day Ethiopia, Kenya, or Tanzania. Scientists put the most likely date for when

he lived at around 70,000 years ago. His descendants became the only lineage to survive outside of Africa, making him the common ancestor of every non-African man living today.

The Hausa people then were nomadic as they moved around they followed the good weather and the animals they hunted, the exact route they followed remains to be determined. This mutation is one of the oldest to have occurred outside of Africa. Moving along the coastline, members of this lineage were some of the earliest settlers in Asia. The first migrants likely ventured across the Bab-al Mandeb strait. A narrow body of water at the southern end of the Red Sea crossing into the Arabian Peninsula, developing mutation P143, perhaps 60,000 years ago. By 50,000 years ago, they had reached Australia. These were the ancestors of some of today's Australian Aborigines.

Fluctuation in climate may have contributed to Hausa ancestors' exodus out of Africa. The African ice age was characterized by drought rather than by cold. Around 50,000 years ago, the ice sheets of the Northern Hemisphere began to melt. A short period of warmer temperatures and moister climate pervaded Africa and Middle East, parts of the inhospitable Sahara briefly became habitable, as the drought-ridden desert changed to a savanna, the animals hunted by Hausa ancestors expanded their range, moving through the newly emerging green corridor of grasslands.

The first human from the data to acquire mutation M578 was among those that stayed in Southwest Asia before moving on. Fast-forwarding to about 40,000 years ago, the climate shifted once again and became colder and more arid.

Drought hit Africa and the Middle East and the grasslands reverted to desert. The next 20,000 years, the Saharan Gateway was effectively closed. With the desert impassable, Hausa ancestors had two options: Remain in the Middle East, or move on. Retreat back to the home continent was not an option then.

The next male ancestor in Hausa ancestral lineage is the man who gave rise to P128, a marker found in more than half of all non-Africans alive today. This man was born around 45,000 years ago in south Central Asia. Some of the descendants of P128 migrated to the southeast and northeast Asia, this lineage is the parent of several major branches on the Y-chromosome tree:

O, the most common lineage is found in East Asia;

R, the major European and Central Asia;

Q, the major Y-chromosome lineage in the Americas;

The final tree branch of the Hausa people from the genetic analyses conducted is tagged V88, which was put at 5,600 – 9,200 years ago as the latest migratory pattern of the Hausa people. The result further shows these ancestors of Hausa people were born as the Earth entered the mid-Holocene epoch, some early descendants of this lineage expanded into the Levant region and into Europe. Others took part in a migration across Africa.

These African travelers are the original ancestors that lived in a time when the Saharan region changing from a lush land of savannas and woodlands to arid desert. As the climate changed, the earliest ancestors of these Hausa people moved first to the central Sahara and then on to the Lake Chad Basin. They brought with them the proto-Chadic language, thus, they are the ancestors of all Chadic language-speaking groups. Today, geneticists have found men from this lineage at minimal traceable frequencies in Europe. From the deeper analysis of the genetic sample it is found that the present day Hausa people's lineage can then be found and classified into the following:

- About 20 percent of Egyptian Berbers from Siwa.
- It consists of about 6 percent of Southern Egyptian (ancient Egypt) male lineages.
- It is also present at low frequencies in Jewish Diaspora and Saudi Arabian population groups.
- It is about 20 percent of the Hausa male population as at now.

In Central Africa, the lineage is present in high frequencies, most especially amongst:

- Ouldeme people of Northern Cameroun (96 percent)
- Mada people of Western Cameroun, (82 percent)
- Mafa people of Northern Cameroun and Eastern Nigeria, (88 percent).

Further scrutiny shows this component of Hausa people's ancestry is associated with the region that extends from:

- Senegal in West Africa.

- South and East of Africa.
- Nigeria to Congo and Angola.
- It covers more than half of sub-Saharan Africa.
- Prehistorically, this part of the world is one of the first reached by modern humans some 100,000 years ago.
- Historically, west and central Africa saw the rise and fall of many empires and culture.

For a fuller understanding of where the journey took Hausa ancestors to and where they can be located, this map gives an indication.

The map is indicative of how the journey began and the spread of each linguistic identity associated with Hausa people. The profundity of the journey in the African continent is centered around Western and Central Africa, where the identified population is about 77%, while in Eastern Africa it is about 17% and in Northern Africa it is about 5%, when the data obtained is compared with Africa Population percentages domiciled with the Genography Laboratory database;

On the other hand when the data is compared with the World Population Reference percentages as encapsulated in the Genography Laboratory database the following information is seen as captured in Figure 4, the YOU in the Figure is indicative of the sample of data analysed; in respect of Hausa origin;

The Red areas indicates high concentrations of Hausa relations in terms of origin, these are regions around Algeria ad Democratic Republic of Congo, while the Yellow ad Grey is indicative of low concentration of Hausa people's original ancestors, these can be found in countries like Saudi Arabia, Sudan, Egypt, Libya, Parts of Mali and Mauritania, Niger, Chad, Central Africa Republic, parts of Nigeria, parts of Cameroun, and parts of Ethiopia.

This referencing shows the closest haplogroups in the paths of Hausa people that geneticists have frequency information as Hausa close relations or regions in indigenous populations from around the world. This then provides a more detailed look at where some of Hausa more recent ancestors settled in their migratory journey. What do geneticists mean by recent ancestors? A few hundred years to a few thousand years ago, depending on how much scientists currently know about Hausa particular haplogroup. As scientists test

more individuals from Hausa region and receive more information worldwide, this information will grow and change.

As plausible as this scientific breakthrough is, one should sound a note of caution here; the geographic region with the highest frequency shown here isn't necessarily the place where the Hausa haplogroup originated, although this is sometimes the case. In order for us to learn more ancestry information about where Hausa haplogroups settled in more recent times and put the actual origin and migratory patterns of Hausa ancestors on a proper pedestal the following things need to be done:

1. Contribute the results to Science (ancestry data base) and fill out ALL the Hausa ancestry information. This will enhance reliability of the original data as well as capture some of the nuances that escaped earlier results.
2. Search for more volunteers from amongst the Hausa people and other related people from around the haplogroups movement regions of the world and have them tested genetically. This will further identify more Hausa relatives and linguistics stratum that were earlier left out, due to lack of detailed information.

Taking all these into considerations and knowing that

science is not fully an exact study; a data from one individual cannot suffice for a thorough and fuller research. There is the need to cover about 3,000 people, spread in so many locations, within the West

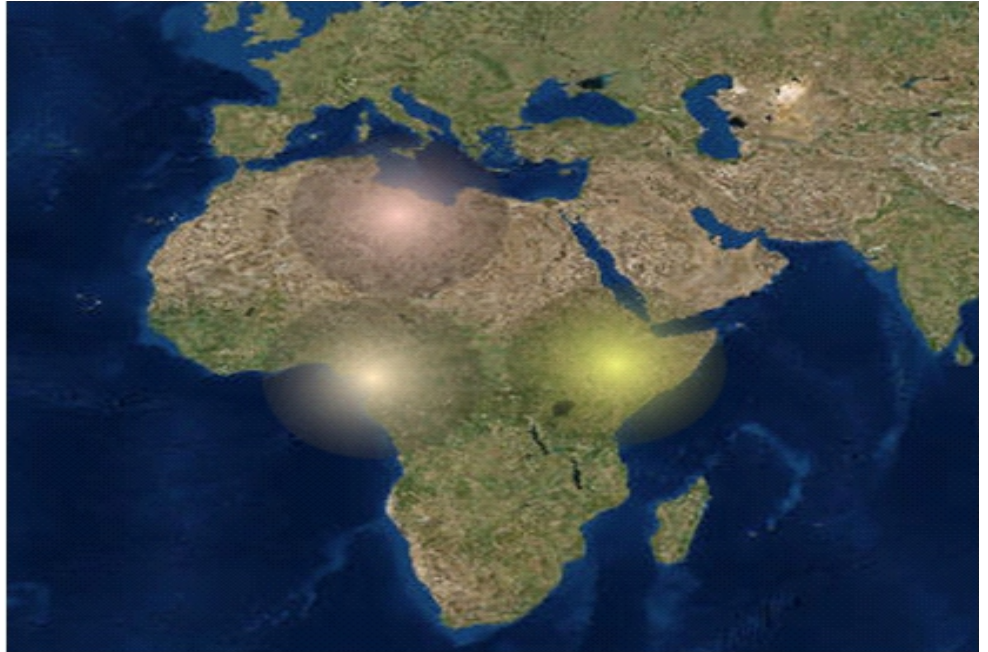


Figure 2: Hausa journey and Hausa origin

African substratum to the North and Central Africa and even beyond to Middle East and Asia for us to have a better glimpse.

This is an interesting beginning of a journey, but then since the task is to unravel more from the geographic point of view, so as to balance the equation as regards the interconnectivity and interrelatedness of the corpus as unearthed by historians, anthropologists, linguists, archaeologists, political scientists, sociologists and such others, this has opened up the virgin area for more scrutiny.

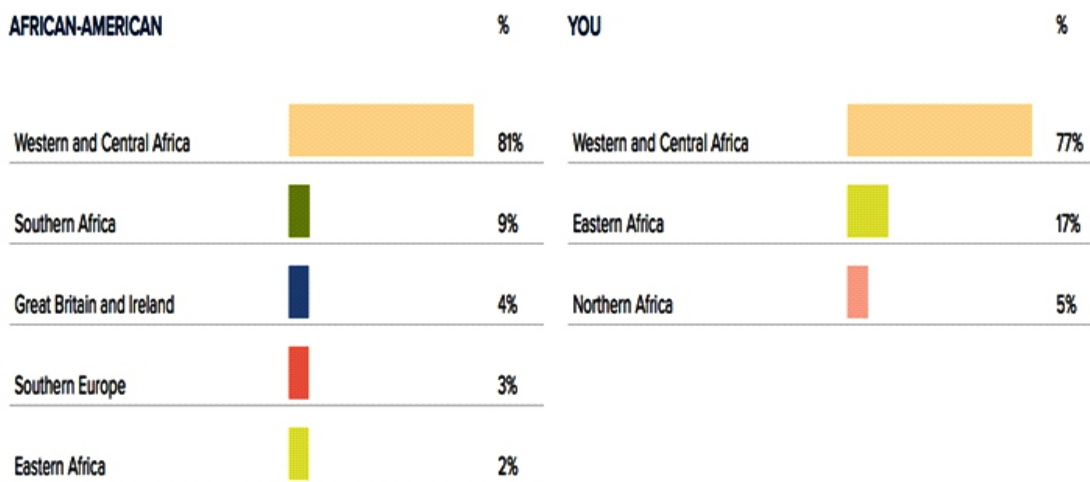


Figure 3: Hausa journey: Africa population reference percentages

Hausa Singers and Poets:
**CHRONICLES OF VALOR AND RESILIENCE
DURING THE NIGERIAN CIVIL WAR**

By: AnasLawal

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Art, from rock carvings to spoken words, has long been a medium for creative expression and information dissemination. Singers and poets, the embodiment of creativity and linguistic prowess, have played pivotal roles in societies across the globe. The Hausa people, with their rich historical evolution, are no exception. Through pre-colonial times and beyond, Hausa singers and poets have contributed to the cultural tapestry, documenting history, entertaining, and providing a testament to the civilization of their society.

Hausa Poets and Singers in Historical Perspective

Mawaka (traditional singers) and Masu wake/kasida (poets) have a profound history in Hausa culture, entertaining and documenting various aspects of life. These artists employ indigenous musical instruments, such as molo, goge, and kakaki, and compose in the Hausa language. Their repertoire covers diverse subjects, including child birth, naming ceremonies, marriages, and even mourning. Songs and poems serve as more than entertainment; they fulfill social, historical, educational, inspirational, and political roles within the Hausa society.

War Songs in Hausa History:

Throughout Hausa history, military singers and poets have documented wars and celebrated warriors. From Wari Mai ZarinGobir in the 18th century to Nana Asam'ubntFodio in the 19th century, these artists encouraged, entertained, and served as repositories of historical events. War songs lionized heroes, discouraged opponents, and encapsulated the spirit of the battles.

Singers and Poets during the Nigerian Civil War:

The Nigerian Civil War (1967-1970) witnessed the continued contribution of Hausa singers and poets. Renowned artists like MammanShata, Dan Kwairo,

Hausawa

By: Mariya Abubakar Bagudo

Beautiful kingdom and Historic legends

Palaces beaming with distinct architecture

Boroboro dancers, Kwagh-hir and Gyara, the kalangu and kakaki,

Goge and Duma, Gari ya waye and MaganaJariCe, story telling at its peak

Wasankwaikwayo da Karin magana,

LabaranBayajidda da MagajiyaDaurama, Bawo da Karbagari, Queen Amina of Zazzau and MuhammaduRumfa

Legendary figures with heroic deeds

The Hausa bakwai and the Songhai empire

Empires with crucial roles in the history of Hausa people

The magnificent delicacies

Miyarkuka da tuwonshinkafa

Our predecessors, masters of creativity and craftsmanship

Gina tukwane, takai of fabrics and intricate mats, d'aukarciki da aikinkarfe, dabara da aikin fata

As we look on to the past with so much pride

The future looks on to us,

The present screaming
"Kwanabiyu ya dace"

Abubakar Mariya Bagudo
mariyabagudi@gmail.com

"Mariya is an avid reader and a lover of art, she's a storyteller and all round creative who is a huge fan of artistic expressions"

and Dan Maraya Jos composed songs that motivated, entertained, and served as mediums of propaganda for the federal government. Some were even employed to accompany troops to the battlefield, boosting morale with their inspirational compositions. The songs fulfilled various purposes, from motivating enlistment to creating awareness about the war's causation and course.

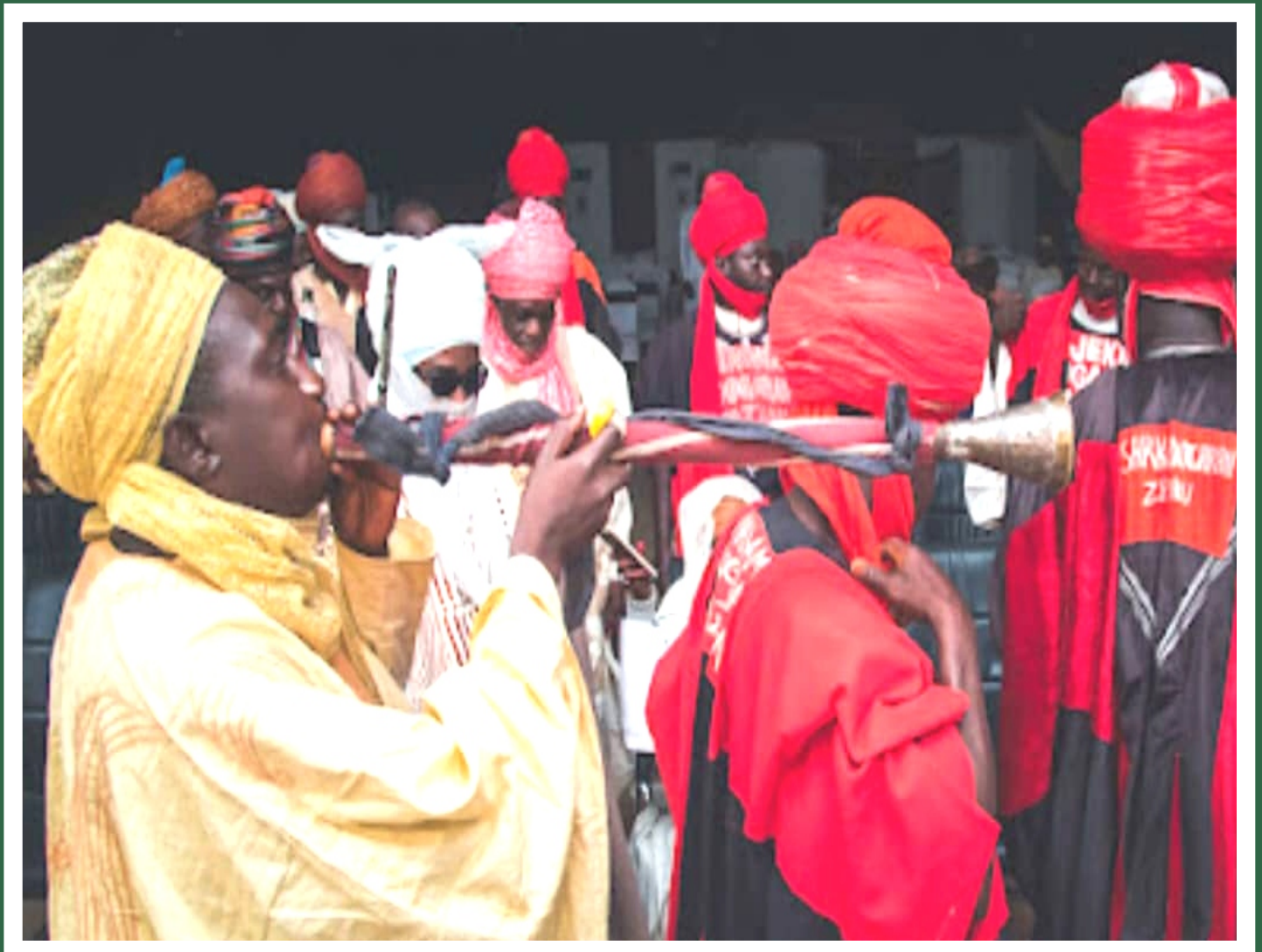
These war songs aimed to:

- Encourage youth enlistment
- Serve as propaganda tools for the federal government
- Motivate contributions to the war effort
- Create awareness about the war
- Inspire soldiers and entertain the public
- Lionize and valorize war heroes
- Discredit Biafran leader Ojukwu and the secessionist state

- Preach national unity
- Serve as historical documentation for future generations
- Enrich the Hausa language and literature.

Conclusion

The tradition of Hausa singers and poets has endured through the Nigerian Civil War and beyond. These artists have played essential roles in shaping narratives, motivating action, and preserving historical experiences. Their songs and poems, beyond serving immediate wartime needs, continue to entertain, educate, and stand as living records of Hausa culture. In this dynamic interplay of continuity and change, Hausa artists exemplify the enduring power of artistic expression in the face of historical challenges.



POETICALLY MUSING

HISTORY MAKES ME THINK OF MY DAUGHTERS

BY: Michael Imossan

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Kaduna staggered into my eyes a broken thing. It was raining and from the tear in the tarpaulin that covered the tricycle, from where the lights leaked into my eyes, I could see the city spread like rumour, the bridge lifting hurrying vehicles over the aching traffic, pedestrians clinging to the safety of sidewalks, seeking shelter in abandoned kiosks. In all of this, the past, like a lonely lover, starved of intimacy, was eager to be touched. I who wanted nothing but a velvet roof over my head did not pay attention to the song that spilled out of the city's mouth like a secret. Did not listen as the speaker in a disco store beside our last bus stop sliced the afternoon air with a Hausa song. I hurried out of the keke and ran into the city's wide arms.

The road, softened by water, collected my footsteps. Along Birnin Zazzau where the city wall, covered in dagi and other colourful murals, became a doorway into the past, I saw a woman stand in front of the palace gate. And for a second, I thought I had seen her; Queen Amina, ruler of the ancient city of Zazzau, her name carried in songs across conquered territories, across waters that drowned men, across deserts where the bones of her conquered were thrown.

In the movement of time, the old world is buried

And a new one is born.

But if I must ask, where is the place of my daughters in This new world?

Kofar Na'isa
2021

On the 1st of January, I was in Kano; a city that did not know me but opened its arms and pulled me into a brown embrace. The world kept moving, carrying with it those who sought beginnings into the newness of the year. Close to the kiosk where I bought massa, a man, full of ancient songs, stamped his feet on the ground and said: history runs through this place, the vibrations you feel are the rattling of bones long forgotten. I do not care for the newness of things, the past is full of wisdom and those who ignore her will someday sit in her presence, singing the song of sorrow, wishing they'd heed her warnings. The sun was still awake. Swifts mapped the sky with their feathers. On our way back, Fatima, the girl whom I stayed with pointed me to Kofar Na'isa, one of the gates that held the British and their gunpowder for hours before letting go, before being captured.

The city, now grown, spilled over it like colours. I saw the traders and passers by drowned in the duty of survival, ignorant of Sarki Gijimasu, the man who laid the first brick a thousand years ago, thinking: this gate will protect my people. I saw the cars held in its traffic the way camels that carried spices were once held. So much has been swallowed by time still, in every relic are ghosts singing. If you listen closely you will hear them calling us into the horror of their stories. When we got back home, I imagined myself the gate; my body sieged by the gunpowder of foreign practices.

O lonely mouth of time, what city gate is crumbling inside me?

What colonial hands have invaded my innocence?

Michael Imossan is a poet currently studying for a masters degree in UsmanuDanfodiyo University, Sokoto. He is the author of the award-winning chapbook For the Love of Country and Memory as well as the gazelle A Prelude to Caving. His full length manuscript Broken in Three Places was named semi-finalist for the Sillerman Prize for African Poetry '23.



A SHORT STORY

THE WITCHES' APPRENTICE

By: Haruna Goni
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In the heart of a bustling city, where towering skyscrapers reached towards the heavens, lived a young girl named Bāna. From a young age, she had been captivated by tales of magic and witches, dreaming of one day becoming a powerful sorceress herself. Little did she know that her dreams were about to become a reality.

One fateful evening, as Bāna wandered through the labyrinthine streets, she stumbled upon a hidden alleyway. Intrigued by its mysterious aura, she cautiously ventured inside, her heart pounding with anticipation. To her astonishment, she discovered a secret entrance leading to an underground chamber.

As she descended into the depths, Bāna's eyes widened with wonder. The chamber was adorned with ancient symbols and flickering candles, and in the center, a group of witches gathered in a circle, their faces illuminated by the soft glow of moonlight.

The witches turned to face her, their eyes filled with curiosity. Sensing her genuine passion and determination, they decided to put her to the test. The head witch, a wise and weathered woman named Dato, spoke with a voice that carried both authority and warmth.

"Nè donna," Dato said, "if you wish to join our coven and become a witch, you must prove your worth. You will be given a series of tasks, each more dangerous than the last. Only those with true courage and skill shall succeed."

Bāna nodded, her heart pounding with excitement and nerves. She was ready to prove herself, to

embrace the path she had always yearned for. Dato handed her a small, intricately carved wooden box and explained the first task.

"Within this box lies a powerful crystal," Dato said. "You must journey to the abandoned forest on the outskirts of the city and use its magic to heal a wounded animal. Only then will you have completed the first task."

With determination burning in her eyes, Bāna accepted the challenge. She ventured into the depths of the forest, guided by the whispers of nature and her own intuition. After hours of searching, she stumbled upon a wounded deer, its leg caught in a trap.

With trembling hands, she opened the box and held the crystal close to the deer's wound. As she channeled her energy into the crystal, a soft glow enveloped the animal, and its wound began to heal. A sense of fulfillment washed over her as she witnessed the power of her magic.

Buoyed by her success, she returned to the hidden coven, eager to face the next task. Dato presented her with a vial containing a rare potion and explained the second challenge.

"You must journey to the ancient graveyard on the outskirts of the city. There, you will find a restless spirit that needs to be put to rest. Use this potion to ease its suffering and bring it peace."

Undeterred by the eerie nature of the task, Bāna set off towards the graveyard. She navigated through the crumbling tombstones until she found the spirit, a ghostly figure trapped between worlds. With a



Credit: Henning Christoph

steady hand, she poured the potion, and a serene calm washed over the spirit, allowing it to find eternal rest.

One by one, she completed each task, facing her fears and embracing her growing powers. She tamed a wild storm, unlocked a hidden treasure, and even banished an ancient curse. With each success, she felt her confidence soar, her magic blossoming like a vibrant flower.

Finally, after completing the final task, she returned to the hidden coven, her heart brimming with pride. Dato smiled warmly, her eyes filled with admiration.

“You have proven yourself, young one. You have shown courage, compassion, and unwavering determination. You are now a true witch, a member of our coven.”

Bāna's heart swelled with joy as she embraced her new sisters, her dreams of becoming a powerful witch finally realized. From that day forward, she dedicated herself to learning, growing, and using her magic to bring light and harmony to the world.

And so, her journey as a witch began, her path illuminated by the lessons learned and the friendships forged within the hidden coven.

The enchanted Baobab.

One sunny morning, while exploring the outskirts of the village, Bāa stumbled upon a magnificent baobab tree unlike any he had ever seen before. Its bark was smooth and shimmering, and its branches reached towards the sky with an air of wisdom. Intrigued, Bāa approached the tree cautiously, feeling a strange energy emanating from its roots.

As he placed his hand on the trunk, a surge of warmth coursed through his veins. He gasped in awe as he realized that this baobab tree possessed magical powers. It had the ability to heal the sick and wounded, offering solace to those in need. Overwhelmed with excitement and a sense of responsibility, he vowed to protect this enchanted baobab at all costs.

News of the tree's powers spread quickly throughout the village, and soon, outsiders caught wind of its existence. A group of opportunistic treasure hunters arrived, their eyes gleaming with greed. They believed that harnessing the baobab's magic would bring them immense wealth and power.

Bāa knew he had to act swiftly. He sought the guidance of the village elders, who advised him to

keep the baobab's location a secret. Together, they devised a plan to ward off the outsiders and protect the tree's magic.

Under the cover of night, he used his witchcraft to create illusions and mislead the treasure hunters. He conjured up mirages and enchanted barriers, making it seem as though the baobab tree had disappeared entirely. The treasure hunters grew frustrated and disheartened, eventually giving up their search and leaving the village.

But Bāa knew that this was only a temporary solution. He understood that the baobab's magic was too precious to remain hidden forever. With the help of the village elders, he organized a gathering of neighboring tribes, sharing the secret of the enchanted baobab and its healing powers.

Together, they formed a pact to protect the tree and its magic, vowing to keep its location hidden from those who sought to exploit it. They established a system of guardianship, with each tribe taking turns watching over the baobab and ensuring its safety.

As the years passed, the enchanted baobab became a symbol of unity and harmony among the tribes. It served as a reminder of the power of nature and the importance of safeguarding its gifts. Bāa, now a revered wizard, continued to protect the baobab, passing down his knowledge and wisdom to future generations.

And so, the tale of the enchanted baobab lived on, whispered among the villagers and shared with wide-eyed children. It served as a testament to the strength of community, the resilience of nature, and the unwavering determination of a young wizard named BāaFuin.

Muhammed, Haruna Goni is a baby writer with a passion for poetry and storytelling. A member of the Borgu Poetry Society, currently studying English Language at Usmanu Danfodiyo University Sokoto. Haruna Goni has honed his skills in crafting engaging and thought-provoking stories. He have been recognized for his work, though has not won any writing competitions, his writing is characterized by his ability to create vivid imagery and compelling characters that draw readers in. He is currently working on his first book (a proverb dictionary in his language) and a novel and continue to explore new genres and styles of writing.

HAUSA FOLKTALES: A JOURNEY THROUGH CONTINUITY AND CHANGE

By: Mohammed Liman Murtala
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Storytelling, an integral part of traditional African societies, has been a medium for passing down history, instilling values, and entertaining generations. This essay by Mohammed Liman Murtala delves into the rich tradition of Hausa folktales, exploring their evolution, significance, and adaptations in modern times. It aims to analyze the changes and continuity in folktales and storytelling among the Hausa societies.

The Essence of Folktales in Hausa Culture:

Folktales, also known as "Tatsuniya" in Hausa tradition, are oral narratives deeply embedded in the culture. They serve as a blend of moral lessons, entertainment, and a vital means of preserving culture and tradition. Murtala emphasizes the educational role of folktales, acting as one of the earliest educational processes. These tales are carefully selected to impart desirable attitudes and prepare Hausa children for societal challenges. Narrated predominantly by elders, often at night, when young minds are considered at their formative state, folktales become a vessel for cultural transmission.

The Diversity of Hausa Folktales:

Murtala categorizes Hausa folktales into different varieties based on their characters. Some involve only humans, while others incorporate mythical and real animals or supernatural beings (jinns). Examples like 'Tatsuniyar Gizo da Koki' featuring the popular characters Gizo and Koki highlight the imaginative richness of these narratives. The author also notes the prevalence of folktales in popular narratives such as 'Ruwan Bagaja,' 'Iliya Dan Mai Karfi,' and 'Magana Jari Ce,' which continue to hold sway in the Hausa society.

Opening and Closing Rituals in Storytelling:

Before delving into a tale, there's a ritualistic agreement between the storyteller and the audience. The opening phrase serves to draw attention, creating an imaginary connection. Successful engagement leads to a mythical journey. Rituals continue with specific phrases during closure, acknowledging the fictional nature of the story. These rituals contribute to the immersive experience of Hausa storytelling.

Folktales in Educational Curriculum:

Recognizing the captivating nature of stories, the Nigerian Educational Research and Development Council (NERDC) incorporated numerous Hausa folktales as instructional materials. Examples like

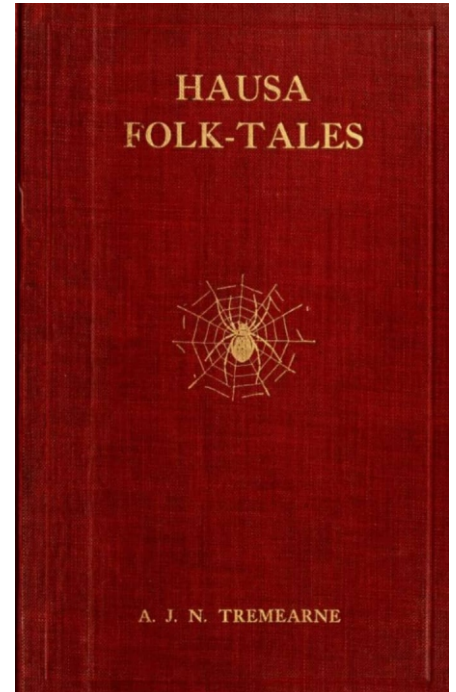
'Iliya Dan Mai Karfi,' 'Ruwan Bagaja,' and 'Magana Jari Ce' became part of the curriculum, reflecting the belief that children focus better when engaged with stories.

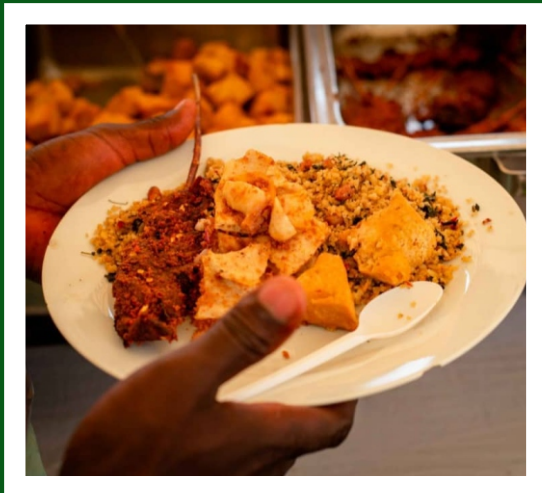
Folktales in Print: Story Books and Novels:

The preservation of Hausa culture faces the challenge of transitioning from oral traditions. To counter this, storybooks like 'Shehu Umar,' 'Gandun Dabbobi,' and 'Jatau' replicate folktales, aiding in cultural preservation. Moreover, modern novels, films, and drama, particularly in the 21st century, have emerged as new avenues for storytelling. Women authors from Kano dominate this literary landscape, with works like 'Shafa labara shuni,' 'kundintsastuba,' and 'Bacin Zuciyata' providing fresh narratives while still emphasizing traditional values.

Conclusion:

Murtala's essay provides a comprehensive exploration of the changes and continuity in Hausa folktales. From their ancient roots to their adaptation in modern forms like novels and films, folktales persist as powerful tools for cultural preservation, education, and entertainment. This journey through Hausa storytelling showcases the resilience and adaptability of this rich cultural tradition in the face of evolving times.





ABINCIN HAUSAWA A ZAMANANCE