

Competitive Scramble is an Evil Ingenuity: Proceedings from the International Conference on the Biography and Songs of Alhaji Abubakar Kassu Zurmi in Heroic Poetry

A Publication of the Department of Nigerian Languages, Sokoto State University, Sokoto



| ISBN 978-978-62480-5-9 (Print) | ISBN 978-978-62480-5-9 (Online)

DOI: [10.65760/kassu.i1.2](https://doi.org/10.65760/kassu.i1.2)

| Issue 1 | April 2025 |

Ambaton Magungunan Gargajiya Da Mafarauta Da`Yan Tauri Suke Amfani Da Su: Nazari Daga Wasu Wakokin Kassu Zurmi

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Tsakure

Hausawa suna da nau'in magunguna na gargajiya, wanda suke amfani da suke domin kawar da wata cuta da ta addabi mutum. Magungunan Hausawa suna da bangarori iri-iri daban-daban. wajen yin amfani da su. Mafarauta da `yan tauri a kasar Hausa suna amfani da magunguna na gargajiya domin kare kansu daga abokan gaba ko shuhura ko tsare kai daga faɗawa cikin haɗura na abokan gaba, wani lokaci ma har maganin karfe da dabbobi na dawa. Irin waɗannan magunguna ana amfani da saiwowi ko ganyayyaki ko kauci ko wasu sassa na jikin wasu dabbobi. Makada da mawakan kasar Hausa musamman Kassu Zurmi yana amfani da salon ambaton magunguna na gargajiya da mafarauta da`yan tauri suke amfani da su. Manufar wannan takarda ita ce fito da magunguna na gargajiya da mafarauta da `yan tauri da suke amfani da su. Sannan wannan takarda za ta yi amfani da ra'in Ma-yi-ma-gani, wato (Theory of Trial and Error) Edward Lee Theradile ne ya kirkiro shi a shekarar 1979. Haka kuma, wannan takarda za ta yi kokarin bibiyar wakokin Kassu Zurmi waɗanda suke kunshe da waɗanan magunguna na gargajiya ta hanyar sauraron wakokin a MP3 da bibiyar rubutattun wakokinsa da mazarta da suka yi. Daga karshe ana sa ran wannan takarda za ta gano duk waɗansu magungunan gargajiyar da Kassu Zurmi ya ambata a cikin wasu wakokinsa.

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1.0 Gabatarwa

Wakokin Hausa, musamman Kassu Zurmi mawaƙi ne da yake yi wa mafarauta da `yantaury da barayi kiɗa da waƙa, wanda kuwa su waɗannan mutane ne waɗanda suke amfani da magunguna na gargajiya domin kariya daga miyagun abubuwa da suka shafi abokan gaba da miyagun dabbobi da kuma abubuwan da suka shafi tauri domin kare kai. Kassu Zurmi mutun ne wanda yake ambaton waɗansu nau'ikan maganguna a cikin diyan wakokinsa a wurare daban-daban. Daga cikin irin waɗannan magunguna sun haɗa da na kare kai. Haka kuma makadi yana fɔkarin fito da yadda ake samun waɗansu magungunan da kuma bayyana amfanin kowane. Kassu Zurmi ya bayyana wurare da akan samu waɗannan magunguna su ne a wurin malamai da kuma saiwoyi da sassake-sassake na itace. Wato ke nan malamai suna rubuta ayoyin su sha ko kuma a jifka kawai a sha. Haka kuma wasu wuraren Kassu Zurmi ya ambata cewa waɗansu magunguna ba wai sha kawai ake yi ba har da ratayawa a jiki ake yi. Ire-iren irin waɗannan magunguna su ne kamar guru da layu da ɗamaru da kuma kambuna, dukkan waɗannan ana kiran su da magunguna wanda kowane da irin aikin da yake yi. Kassu Zurmi ya yi ambaci yadda mafarauta da `yan tauri suke amfani da magunguna iri-iri. Daga cikin nau'in irin magungunan sun haɗa da: kau-ɗa-bara da kuma ba-duhu. Shi kau-ɗa-bara shi ne maganin sanya kuskure, idan mutum yana tare da shi idan aka harbe shi da kibiya ko kuma aka jefe shi da wani makami sai ya kuskure.

Wannan aiki an ɗora shi ne a kan Ra'in "Ma Yi Ma Gani". Ko kuma a ce, 'Da koyo akan iya.' Da Turanci kuma (*Theory of Trial and Error*). Wani Bature masanin halayyar 'Dan'adam ɗan kasar Amuruka, kuma Malamin Jami'ar Kwalambiya, mai suna *Edward Lee Thoradike*. Shi ya kirkiƙiri ra'in a shekara ta (1874-1949). Manufar wannan ra'in tana nuni da cewa, duk abin da mutum yake son sani ko iyawa, to ya tsaya ya kafe bisa koyonsa, daga bisani sannu a hankali sai ya iya shi. Wata manufa ta ra'in ita ce, yana kwaɗaitar da mutum da aikata wani aiki da samun sakamako. Har wa yau, ra'in yana sake bayar da karfi kan cewa koyon abubuwa sun danganta ne ga irin halittar mutum. An samu wasu masana da manazarta da suka ɗora aikinsu a kan wannan ra'in da suka haɗa da: Bunza (2003) da (Sallau (2010) da Ibrahim (2012).

1.0 Takaitaccen Tarihin Kassu Zurmi

An haifi Abubakar a daidai shekara ta 1923 a garin Magarya ta kasar Zurmi, jihar Sakkwato. Sannan mahaifinsa sunansa Mauhammadu, sunan mahaifiyarsa Maimuna. Mauhammadu makadin farauta ne wanda yake amfani da abin kiɗa na kalangu. Shi kuma shahararraren makadi ne na kalangu da ya sami ɗaukaka a tsakanain `yan farauta. Haka kuma Muhammadu ya yi kiɗan noma na manoma duk ta amfani da kalangu. Kassu Zurmi bai samu damar yin karatun boko na zamani ba, amma ya taɓa karatun Alkur'ani. Kassu Zurmi ya fara bin mahaifinsa wajen kiɗan farauta tun yana yaro karami. Bayan koyon kiɗan farauta da yake yi daga wajen mahaifinsa, ya taɓa kiɗan noma, amma bai mayar da hankalinsa sosai a kansa ba. Shi dai kiɗan farauta ya gada ya taras ubansa yana yi, don haka, ya himmatu a kansa, har Allah ya ba shi rabo mai yawa a ciki. A matsayinsa na makadin farauta da `yan tauri, ba wai gidajensu kawai yake bi idan suna buki ya kama ba, a'a tare da shi ake zuwa dajin farauta, duk abin da ake yi na farauta a gabansa, ba wani mai ba shi labari, ra'ayul aini ne shi. Shi kansa a wasu diyan wakokinsa ya nuna cewa da shi ake zuwa farauta. Dubi abin da yake cewa:

:Tahiya Madoka ko dajin kuna,
:Kowaj ji `yan kalangaina na tahi an nan,
:Sai ɗa da ɗa ka kai naman daji

(Wakar Gagarau na Magaji)

Akwai kuma inda ya ce:

:Ba a daka ma Jabanda gari,
:Kowa ji yana zuwa gas hi ga ku,
:Ka gad a ba ni raba sub a mai rabawa,
:Ba ni rabon hwaɗa ban iya ba,
:Kussu Kiɗa ni kai ba hwaɗa ba.
(Wakar Gagarau na Magaji)

Wakokin `yan tauri ko matsiyata, su ne suka fito da Kassu Zurmi a fili, musamman wakar Nomau na Magarya da ta Shayi ɗan gidan Labbo. Wakokin na ma guda biyu suna daga cikin tsofaffin wakokinsa na farko-farko. Ga misalai a wakar Nomau na Magarya:

:Torankawa tsiyaa Uban Mairogo,
:Ko hwatara tai yi yawa takan zam iko.

:Na Magaji kankari ba ka jika,
:Gauɗe ba ka matanki,
:Baba Kaɗe ba ka baka,
:Nomau tushen faɗa Karen masu gari.

:Gagarabadau Ubangidan jaj Jimmau,
:Da Kassu Baraka da tsiya,
:Banawa kyawon hwaɗa a yo accakwama,
:Baba a wo ta bakiƙ kirin ta kare maku can,
:Na Magaji in ga ham magabata,
:Suna hawa za a biɗa.

:Nai tambaya cikin `yan tauri,
:Taro nai tambaya ga manyan makada,
:Wa anka ba doki da gangami ba ni ba?
:Doki da gangami sai Nomau na Magarya,
:Uban Balindo shi ya ishe ni hak kadawa,
:Yac ce Kassu ana biɗaƙ ka da doki,
:Ga ka kan alhwarma.

A wakar Shayi ɗan gidan Labbo ma ga abin da Kassu Zurmi yake cewa:

:Mu kwana ya tashi,
:Mai tahiya kau ya dakata shi kau,
:Ku tashi kun ji kiɗan Shayi ɗan gidan Labbo.

:Ku hwalka na kai ga masu ɗan-gashi,
:Lalle Sha-yaya ad da ɗan-gashi,
:Ya yi biɗan amre bara sai da yas samu,
:Iro ya kai ta gidan mai gidansa yah hwaɗi,
:Yam mutu yab bas shi abin amren,
:Kana ba hatsin ɗiba.

:Don an game da Labbo yan tattalin diyan dangi,
:To dada ra amren Shayi, Labbo ya wahala,
:Ra amren sha, Labbo yai yawo,
:Yai yawo,
:Amren sha-yaya, Labbo ya yi jidali,
:Garin bid'ab bashi.

2.1 Ire-iren Kidan da Kassu ya yi.

Kassu Zurmi ya yi nau' o'in Kade-kade a matsayinsa na makadin kalangu. Daga cikinsu sun hada da:

- Kidan Noma
- Kidan farauta na `yan tauri
- Kidan barayi
- Kidan `yan caca.

Amma kidan farauta shi ne ya fi shuhura a wajensa kamar yadda aka kawo a sama.

2.2 Wuraren da Kassu Yake Yin Kida

Kassu Zurmi yakan yi kidansa a lokuta da wurare daban-daban. Daga cikin wuraren da yake yin wasansa akwai:

- Fagen wasan tauri
- Gidajen iyayen gidansa a wasu lokuta
- Gidajen manyan makada `yan uwansa
- Gayyatar gidan jen Rediyo

2.3 Sarautar Sarkin Makada

Kassu Zurmi ya samu Sarkin kida saboda shararasa a wajen yi wa mafarauta da `yan tauri kida, sannan kuma Kassu ya bayar da gudammawa a fagen kida, Sarkin Zamfaran Zurmi ya nada shi Sarkin Makadan maza da kasar Zurmi. A wannan lokaci an yi kasaitaccen buki, wanda `yan tauri da `yan farauta da barayi da makada daban-daban tare da jama'a masu dimbin yawa suka taru domin taya Kassu Zurmi murna. (Gusau, 1996, sh 228).

2.4 Dangantakar Kassu Zurmi da Sauran Makada

Akwai dangantaka mai karfi tsakanin makada Kassu Zurmi da sauran manya da kananan makadan kasar Hausa. Irin wannan amincewar da juna da hulda ta arziki, Dr. Mamman Shata wata rana can ya biya wa Kassu Zurmi kudin kujera ya je ya yo hajji. Shi da kansa Kassu yana cewa:

:Kai Ubangidan Shanu da Gambu,
:Na Dela albarkacinka nis sabu da Shata,
:Hay yay yi man kujearah haji niz zo.

Makadi Kassu Zurmi yakan ziyarci wasu gidajen manyan makadan Hausa kamar gidajen Alhaji Muhammadu Sarkin Taushin Katsina da gidan Alhaji Musa Dankwairo da gidan Alhaji Dr. Mamman Shata da gidan Sarkin Taushin Sarkin Musulmi Salihu Jankidi Gusau da sauransu. (Gusau, 1996, sh 228). Sarkin kida Kassu Zurmi yana yin biyayya ga manyan makada, haka su

ma suke girmama shi, tun ma ba kananan makadā ba. Kassu Zurmi ya zauna lafiya da sauran `yna uwansa makadān kasar Hausa. (Gusau, 1996,sh 229).

2.5 Ra'ayin Kassu Zurmi Game da Kidānsa

Makadī Kassu Zurmi ya amince ya zaɓi ya ci gaba da kidān gadon gidansa na `yan tauri da mafarauta, watau dai kidān matsiyata don yana da cikakkiyar sha'awa a kan haka, musammam ganin shi ma talaka ne ba wadata irin ta masu kuɗi ne gare shi ba. Ba ya yi wa kowa waka sai su. A she ken an wakokin matsiyata kawai yake yi, su ne kuwa `yan farauta da `yan tauri da barayi da `yan caca, amma kuma tsakaninsu daban-daban, kowane rukuni tafiyarsa dabam. Kassu Zurmi yana cewa game da kidān matsiyata. (Gusau, 1996,sh 229).

:Roƙo ga wanda ba samu wahala ne,
:Sai ni kaɗai da nis saba da irinsu,
;Ni kam na saba da matcata.

2.6 Iyalan Kassu Zurmi

Kassu Zurmi ya yi aure cike da zuriya ai yawa, Allah ya azurta shi da `ya`ya da yawa. Daga cikin manyan `ya`yansa ne akwai Umaru ya zama makadān tauri, kusan shi ne ya gadonsa. Amma shi ɗaya ɗan nasa Usman sai ya kama hanyar almajiranci inda ya yi karatun allo da na ilimi. Yanzu haka zauren gidansu ne ya mayar makarantarsa ta allo yana koyar da yara karatun allo.

2.7 Rasuwar Kassu Zurmi

Kassu Zurmi ya rasu bayan wata rashin lafiya da ya yi har ya kwanta a asibitin Gwamnati na Gusau a 1987 (Gusau, 1996,sh 229).

3.0 Tauri a wajen Hausawa

Kamar yadda sunansa ya nun, tauri yana nufin wani abu wanda ba ya huduwa ko ba ya yankuwa. To, a nan abin nufi shi ne, wasu magunguna da Hausawa suke amfani da su domin kare kansu daga yanka ko sara ko kma hudawa na duk wani makami mai kaifi ko mai tsini, musammam na karfe. Ainihin sunan maganin, maganin sanya taurin jiki, wanda shi ne har ya komo ana kiran sad a tauri kawai. Shi dai magani tauri ko kuma tauri, an harhadā shi daga sassake-sassake na ɓawo ko saiwoyi ko kuma ganyayen itace iri-iri daban-daban, kowa da akwai hanyar da yake bi wajen haɗa maganinsa. Misali wani magani yakan kasance gari ne, wanda lasar ake yi, wani kuma garin shan sa ake yi da ruwa, wani kuma a cikin abinci ake ci. Amma wani ana zubawa a tukunya a yi wanka da shi. Wani kuma ana amfani da sassake-sassake da sauyoyi ake zubawa a cikin tukunya wanda za a cika a cikin tukunya a dafa, sannan idan ya huce sai a zuba a cikin sabuwar tukunya a dinga sha kodayaushe har sai ya kare. Wasu kuma suna amfani da kambuna ne ake ɗaurwaa jiki.

3.1 Mafarauci da Shirye-shiryensa

Farauta ita ce farauto namun daji ta hanyar harbi ko neman wani abu (CNHN, 2006 Sf 135). Mafarauci shi ne yake shiga cikin daji domin ya farauto namun daji, mafarauta mutane ne da suke mummunan shiga kuma wani lokaci sukan ɗauki kwana da kwanaki ba su yi wanka ba. Farauta za a iya kallonta ta fuska biyu, akwai waɗanda suke fita farauta da karnuka da makamai kamar wuƙa da adda da gariyo da sauran miyagun makamai. Haka kuma akwai mafarauta da suke fita da bindiga da dankon harbi ko kuma kwari-da-baka. Kassu Zurmi mutun ne da ya shuhura wajen yi wa mafarauta kiɗa domin mafarauci mutun ne mai son zuga ko kuma a koɗa shi. Wani lokaci mafarauci idan ana yin kiɗa yakan fito ya yi kirari, wanda a cikin kirarin yakan yi `yan zage-zage ya kuma buƙaci duk wani mai jin kansa a haɗu a daji kaza.

Wakokin Hausa, musamman Kassu Zurmi mawaki ne da yake yi wa mafarauta da `yan tauri da barayi kiɗa da waka, wanda kuwa su waɗannan mutane ne waɗanda suke amfani da maganguna na gargajiya domin kariya daga miyagun abubuwa da suka shafi abokan gaba da miyagun dabbobi da kuma abubuwan da suka shafi tauri domin kare kai. Kassu Zurmi mutun ne wanda yake ambaton waɗansu nau'ikan maganguna a cikin diyan waƙoƙinsa a wurare daban-daban. Daga cikin irin waɗannan magangunan sun haɗa da na kare kai. Haka kuma makadi yana koƙarin fito da yadda ake samun waɗansu magungunan da kuma bayyana amfanin kowane. Kassu Zurmi ya bayyana wurare da akan samu waɗannan magunana su ne a wurin malamai da kuma saiwoyi da sassake-sassake na itace. Wato ken an malamai suna rubuta ayoyin su sha ko kuma a jifka kawai a sha. Haka kuma wasu wuraren Kassu Zurmi ya ambata cewa waɗansu magunguna ba wai sha kawai ake yi ba har da ratayawa a jiki ake yi. Ire-iren irin waɗannan magunguna su ne kamar guru da layu da damaru da kuma kambuna, dukkan waɗannan ana kiran su da magunguna wanda kowane da irin aikin da yake yi. Kassu Zurmi ya yi maganar magunguna iri-iri a nan wato kamar kau-da-bara da kuma ba-duhu. Shi kau-da-bara shi ne maganin sanya kuskure, idan mutum yana tare da shi idan aka harbe shi da kibiya ko kuma aka jefe shi da wani makami sai ya kuskure.

3.2 Ambaton Magungunan `Yan Tauri Da Mafarauta

Kassu Zurmi, masani ne da yake ma'amala da `yan tauri da mafarauta da barayi, wannan ta sa kodayaushe idan zai gudanar da waka yana nuna masaniya a kan wasu hanyoyi da ake bi wajen haɗa maganguna da suka sahfi tsari. Kassu Zurmi ya bayyyan magunguna a cikin waƙoƙinsa musamman na kare jiki waɗanda Hausawa suke amfanni da su. A cikin waƙoƙinsa ya bayyana yadda ake samun waɗannan magunguna, ya bayyana amfaninsu da yadda ake amfani da kowane.

Jagora: Tauri wuya garai sai a yi garai sai a yi koƙari koƙari,
 : A sha malamai ebi,
 : A sha malamai ebi sayyu a yi kariya say.
 (Wakar Shehu Guragarai)

A nan Kassu Zurmi ya bayyana wuraren da akan samu waɗannan magunguna su ne wurin malamai da kuma saiwoyi da sassake-sassake da itace. Wato ke nan malamai suna rubuta ayoyi su bayar a sha ko kuma a jifka kawai a sha. To, amma ba magungunan sha ne kawai ke da akwai ba. A wakar da ya yi gwarzonsa. Kassu Zurmi ya ce:

:Sai ga Nomau ana ta gyaran layu,
 :Da kambuna za a hwashe,
 :Nic ce in don sabadda ni,
 :Ba ka hwashe na magarya,
 :Bari in baka shawara,
 :In kab bi ta gobe dokin aka yi,
 :Magarya, ko ba a da shi.
 (Wakar Nomau Namagarya).

Wannan ya nuna akwai magani wanda ba shan sa ake yi ba, sai dai a rataya a jiki. Ire-iren waɗannan su ne kambuna da layu da guru da kuma damaru. Ko da yake dukkan waɗannan abubuwa ana kiran su da magunguna, amma kowane da aikin da yake yi.

:Ba a ma kau-da-bara
 :Wani ya gwada ba-duhun bai face ba,

:Anchana ya gwada ba-duhun bai ɓaci ba,
: Sai nij ji su Baƙo na hwaskata tai,
:Nic ce ``Shina nan bayan duhu bai wuce ba.

Jagora :Sai suka yi suna hwaskata tai na Buwai,
:Na ji yana hwadɪn kaico kaina,
:Ya ga mala'ika za ta cizai,
Nic ce Ba-duhu ta yi tashi tcere gida.
Jagora: Anne Baƙo, yaka na Malama mai takobi,
:Arne irin gidan Dankolo,
: Na Buwai mai raba gardama ebi sheka.
(Wakar Baƙo na Dankaya).

Kassu Zurmi ya yi maganar magunguna iri biyu a nan, wato kau-da-bara da kuma ba-duhu. Sai dai kau-da-bara shi ne maganin sanya kuskure, ma'ana idan mutum yana tare da shi idan aka harbe shi da kibiya ko kuma aka jefe shi da wani makami sai a kuskure. Ba-duhu kuwa wata irin lay ace ta ɓata. Wanda ya mallaka wannan laya da ya taɓa sai ya ɓata. Ba za a ganshi ba, wato ya bad a duhu ken an. Wadannan magunguna kuwa ɓarayi ne suke fi yin amfani das u domin cimma buƙatunsu.

Jagora : Ban dai rena mai *gahwaru kyaure* ba,
:Ban dai rena gobarah hannu ba,
:Tun da ni ba ta cin komi nau.

Barayi suna amfani da wani irin magani wanda idan suka je yin sata suka iske kofa a rufe, da sun dafa kofar sun ce gafara kyaure sai kofar ta buɗe. Saboda haka, irin wadannan ɓarayi da rufe kofa da bari a buɗe duk ɗaya ne a wurin su. Amma yakan kasance ɓarawo yana da irin wannan magani amma sai ya ya iske mai kayan a farke, kuma ba ya da niyyar kwata da karfi. To, dangane da wannan akwai wani magani daban da ɓarayi suke yin amfani da shi a irin wannan lokaci:

Jagora: Isa na san kan da *ɗamrin baki*,
: Ko an ga duna ba a gaba kin hwadi- Danbuzu.

Shi wannan magani amfaninsa shi ne, ko da na an ga ɓarawo a lokacin da yake yin sata ba za a iya yi masa magana ba. Sai bayan ya tafi sannan a fara ihu, bayan hari. Ana gani ɓarawon da ya mallaki irin wannan magani kuma mai kuru, to, ko da rana zai iya yin sata. A garagajiyance duk ɗan farauta, ɗan turi ne. Amma ba duk ɗan tauri ne ke zama ɗan farauta ba. Makada Kassu Zurmi ya fito da tsarin magani da mafarauta da `yan tauri suke amfani da shi, inda ya ce:

Jagora: Na gode ma Rabe zaki ɗan Musa mai takobi,
:Im ma Rabi'u kidi ya tashi ya karo *kau-da-bara*,
:Wadda ubanai nah hwadi mai.
Jagora:Mutuwa na da magani ɗan musa,
:Rabe gidanka ka gaabina bai ɓace ba.
Jagora:Rawaiya ba ta ratsuwa ai suna,
:Maidamma bai sake ba,
:Doki ukku kay yi man ɗan Musa,

:Take-take kowane sau nai bai face ba,
:Doki ukku kay yi man dan Musa,
:Nomau take-take kowane sau nai bai face ba
(Wakar Rabi'u Dan Manya Matcata).

Haka kuma, Kassu Zurmi ya bayyana cewa a cikin wakar Dan Ali, inda yake cewa shi ya shirya yaronsa wato Musa, saboda `Yan Fulani sun kuruwar a kawo agaji za a kasha Musa, shi kuma, shi kuma ya san yaronsa ya shirya shi da magunguna da in dai saransa za a yi da adda ko yanka shi za a yi da wuka to Musa bai mutu ba. Inda yake cewa.

Jagora :Ashe Musa ya ci magani,
: Bai samu wurin gwaji nai ba,
:Suna ta bugu suna sara,
:Dud dai ba a huda kaina ba,
:Ku am manya hwaɗa,
:Musa na kasaf Dan Ali mai tauri.

Jagora :Yak kai kurwah hwaɗa,
:Mata kuma sun sheka suna kuka,
:Ku yo gudnmawa Hilani sun kasha Musa,
:Ku yo gudnmawa Hilani sun sabatta shi.

Jagora :Had Dan Ali zai wo hawa,
:Nac ce: Ko ba ka ji Mani,
:Hilani sun kasha ma da.

Jagora :Tsoho bai bata rai nai ba,
:Bai kai ko ga kai nai ba,
:Sai yai yta jikon *karera* nai,
:Ya san ya shiryi yara nai.
(Wakar Dan Ali Mai Tauri).

Wato dai a nan Kassu ya yi kokarin fito da shirin da aka yi wa Musa wajen haɗa magunguna na tauri, da kare kansa daga miyagun mutane.

Sannan kuma, Kassu Zurmi ya kawo waɗansu magunguna da `yan tauri suke amfani da su, har ma yake tabbatar da cewa ina mai gardama ya debo ya gwada ya gani.Inda yake cewa a wakarsa ta Bagobari Sabon Birni.

Jagora: Hana noma na Hankurau,
:Sa'adu mai hana noma na Hankurau,
:Sa'adu barkak ka da yamutci,
:Sarkin Karman Gobir an nan Sabon Birni.

Jagora :Yara ku san dadina da Gobirawa,
:Du inda sunka zam ba su hukuntuwa,
:Ina wani mai gardama a debo mashi doraya,
:Ina wani mai son hwaɗa a jirge mashi kan kwari.
(Magaji. 2016,sh.86)

Haka kuma, Kassu ya kawo waƙansu hanyoyin da ake bayyana magunguna da mahadinsa. Sannan kuma, ya bayyana cewa akwai ɗan tauri da barayi da suke amfani da magunguna wajen gudanar da harkokinsu na yau da gobe, inda yake cewa:

Jagora: Akwai Dantauri mai dogon kwadai,
: Shi da barawo sun an nan kas-kas-kas-kas,
: Mai kai bakunci gidan kwari.

: Jagora: Dantauri ya kai bakunci gidan barai,
: Hura mai nono a dama mai,
: Gidanai ba ya samun ta,
: Tuwo mai nama a tuka mai,
: A sha nama da *guraye*,
: Gidanai ba ya samun su.

Jagora: Wannan sai ka bugeshi hanya ɗai,
: Ko ɗan'uwanka ne,
: Ko maƙwabcinka ne,
: Ko kai kuwwa ba ya tarba ma,
: Ya sha dadi gidan kwari.
(Wakar Iro Sai Mame).

4.0 Kammalawa

A wannan takarda ta yi yunkurin fito da yadda makada Kassu Zurmi yake ambaton waƙansu magunguna da mafaruta da `yan tauri suke amfani da su wajen bayyana gwanintarsu da buwaya. Magani wani bangare ne da mafaruta suke nuna kariya da bajinta da koda kansu wajen gudanar harkokinsu na farauta. A cikin wannan takarda ta fito ta yi amfani da ra'in Ma yi ma gani, wanda wani Bature masanin halayyar Dan'adam ɗan kasar Amuruka, kuma Malamin Jami'ar Kwalambiya, mai suna *Edward Lee Thoradike*. Shi ya kirkiro ra'in a shekara ta (1874-1949). Haka kuma wannan takarda ta yi kokarin bayyana tafaitaccen tarihin Abubakar Muhammad Kassu Zurmi, tun daga haihuwarsa har zuwa rasuwarsa. Sannan kuma takardar ta yi kokarin fito da yadda `yan tauri da mafaruta da barayi suke amfani da magunguna na kariya da nuna buwaya a tare da su.

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