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

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Ambaton Magungunan Gargajiya Da Mafarauta Da`Yan Tauri Suke Amfani Da Su: Nazari Daga Wasu Waƙoƙin 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 ɓangarori iri-iri daban-daban.wajen yin amfani da su. Mafarauta da `yan tauri a ƙasar 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 ƙarfe da dabbobi na dawa. Irin waɗannan magunguna ana amfani da saiwowi ko ganyayyaki ko kauci ko wasu sassa na jikin wasu dabbobi. Makaɗa da mawaƙan ƙasar 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 (Therory of Trial and Error) Edward Lee Theradile ne ya ƙirƙiro shi a shekarar 1979. Haka kuma, wannan takarda za ta yi ƙoƙarin bibiyar waƙoƙin Kassu Zurmi waɗanda suke ƙunshe da waɗanan magunguna na gargajiya ta hanyar sauraron waƙoƙin a MP3 da bibiyar rubutattun waƙoƙinsa da mazarta da suka yi. Daga ƙarshe ana sa ran wannan takarda za ta gano duk waɗansu magungunan gargajiyar da Kassu Zurmi ya ambata a cikin wasu waƙoƙinsa.

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1.0 Gabatarwa

Waƙoƙin Hausa, musamman Kassu Zurmi mawaƙi ne da yake yi wa mafarauta da `yantauri da ɓarayi 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 ɗiyan waƙoƙinsa a wurare daban-daban. Daga cikin irin waɗannan magunguna sun haɗa da na kare kai. Haka kuma makaɗi yana ƙoƙarin 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 sassaƙe-sassaƙe na itace. Wato ke nan malamai suna rubuta ayoyin su sha ko kuma a jiƙa 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–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.

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 Ɗan'adam ɗan ƙasar Amuruka, kuma Malamin Jami'ar Kwalambiya, mai suna *Edward Lee Thoradike*. Shi ya ƙirƙiri 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 ƙarfi 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 Taƙaitaccen Tarihin Kassu Zurmi

An haifi Abubakar a daidai shekara ta 1923 a garin Magarya ta ƙasar Zurmi, jihar Sakkwato. Sannan mahaifinsa sunansa Mauhammadu, sunan mahaifiyarsa Maimuna. Mauhammadu makaɗin farauta ne wanda yake amfani da abin kiɗa na kalangu. Shi kuma shahararraren makaɗi 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 ƙarami. 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 makaɗin 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 ɗiyan waƙoƙinsa 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
(Waƙar 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.
(Waƙar Gagarau na Magaji)

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

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

:Na Magaji ƙanƙari ba ka jiƙa,
: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 baƙiƙ ƙirin ta ƙare maku can,
:Na Magaji in ga ham magabata,
:Suna hawa za a biɗa.

:Nai tambaya cikin `yan tauri,
:Taro nai tambaya ga manyan makaɗa,
: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 biɗak ka da doki,
:Ga ka kan alhwarma.

A waƙar 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 ɗiyan dangi,
:To daɗa ra amren Shayi, Labbo ya wahala,
:Ra amren sha, Labbo yai yawo,
:Yai yawo,
:Amren sha-yaya, Labbo ya yi jidali,
:Garin biɗab bashi.

2.1 Ire-iren Kiɗan da Kassu ya yi.
Kassu Zurmi ya yi nau'o'in Kaɗe-kaɗe a matsayinsa na makaɗin kalangu. Daga cikinsu sun haɗa da:

- Kiɗan Noma
- Kiɗan farauta na `yan tauri
- Kiɗan ɓarayi
- Kiɗan `yan caca.

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

2.2 Wuraren da Kassu Yake Yin Kiɗa
Kassu Zurmi yakan yi kiɗansa 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 makaɗa `yan uwansa
- Gayyatar gidan jen Rediyo

2.3 Sarautar Sarkin Makaɗa
Kassu Zurmi ya samu Sarkin kiɗa saboda shararasa a wajen yi wa mafarauta da `yan tauri kiɗa,sannan kuma Kassu ya bayar da gudammawa a fagen kiɗa, Sarkin Zamfaran Zurmi ya naɗa shi Sarkin Makaɗan maza da ƙasar Zurmi. A wannan lokaci an yi ƙasaitaccen buki, wanda `yan tauri da `yan farauta da ɓarayi da makaɗa daban-daban tare da jama'a masu ɗimbin yawa suka taru domin taya Kassu Zurmi murna. (Gusau, 1996,sh 228).

2.4 Dangantakar Kassu Zurmi da Sauran Makaɗa

Akwai dangantaka mai ƙarfi tsakanin makaɗa Kassu Zurmi da sauran manya da ƙananan makaɗan ƙasar Hausa. Irin wannan amincewar da juna da hulɗa ta arziki, Dr. Mamman Shata wata rana can ya biya wa Kassu Zurmi kuɗin 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.

Makaɗi Kassu Zurmi yakan ziyarci wasu gidajen manyan makaɗan Hausa kamar gidajen Alhaji Muhammadu Sarkin Taushin Katsina da gidan Alhaji Musa Ɗanƙwairo da gidan Alhaji Dr. Mamman Shata da gidan Sarkin Taushin Sarkin Musulmi Salihu Jankiɗi Gusau da sauransu. (Gusau, 1996,sh 228). Sarkin kiɗa Kassu Zurmi yana yin biyayya ga manyan makaɗa, haka su

ma suke girmama shi, tun ma ba ƙananan makaɗa ba. Kassu Zurmi ya zauna lafiya da sauran `yna uwansa makaɗan ƙasar Hausa. (Gusau, 1996,sh 229).

2.5 Ra'ayin Kassu Zurmi Game da Kiɗansa

Makaɗi Kassu Zurmi ya amince ya zaɓi ya ci gaba da kiɗan gadon gidansa na `yan tauri da mafarauta, watau dai kiɗan 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 waƙa sai su. A she ken an waƙoƙin matsiyata kawai yake yi, su ne kuwa `yan farauta da `yan tauri da ɓarayi da `yan caca, amma kuma tsakaninsu daban-daban, kowane rukuni tafiyarsa dabam. Kassu Zurmi yana cewa game da kiɗan 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 makaɗin 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 ƙarfe. 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 harhaɗa shi daga sassaƙe-sassaƙe 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 sassaƙe-sassaƙe 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 ƙare. 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 danƙon 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.

Waƙoƙin Hausa, musamman Kassu Zurmi mawaƙi ne da yake yi wa mafarauta da `yan tauri da ɓarayi kiɗa da waƙa, wanda kuwa su waɗannan mutane ne waɗanda suke amfani da magaunguna 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 ɗiyan waƙoƙinsa a wurare daban-daban. Daga cikin irin waɗannan magangunan sun haɗa da na kare kai. Haka kuma makaɗi yana ƙoƙarin 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 sassaƙe-sassaƙe na itace. Wato ken an malamai suna rubuta ayoyin su sha ko kuma a jiƙa 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 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 ɓarayi, wannan ta sa kodayaushe idan zai gudanar da waƙa 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 ƙare 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 ƙoƙari ƙoƙari,
: A sha malamai ebi,
: A sha malamai ebi sayyu a yi kariya say.
(Waƙar Shehu Guragarai)

A nan Kassu Zurmi ya bayyana wuraren da akan samu waɗannan magunguna su ne wurin malamai da kuma saiwoyi da sassaƙe-sassaƙe da itace. Wato ke nan malamai suna rubuta ayoyi su bayar a sha ko kuma a jiƙa kawai a sha. To, amma ba magungunan sha ne kawai ke da akwai ba. A waƙar 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.
(Waƙar 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 ɗamaru. 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 ɓace ba,

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

Jagora :Sai suka yi suna hwasƙata tai na Buwai,
:Na ji yana hwaɗin 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 Ɗankolo,
: Na Buwai mai raba gardama ebi sheƙa.
(Waƙar Baƙo na Ɗanƙaya).

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. Waɗannan magunguna kuwa ɓarayi ne suke fi yin amfani das u domin cimma buƙatunsu.

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

Ɓarayi suna amfani da wani irin magani wanda idan suka je yin sata suka iske ƙofa a rufe, da sun dafa ƙofar sun ce gafara ƙyaure sai ƙofar ta buɗe. Saboda haka, irin waɗannan ɓarayi da rufe ƙofa 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 ƙwata da ƙarfi. 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 hwaɗi- Ɗanbuzu.

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 ƙuru, 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. Makaɗa 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 kiɗi ya tashi ya ƙaro ***kau-da-bara***,
:Wadda ubanai nah hwaɗi 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 ɓace ba,
:Doki ukku kay yi man ɗan Musa,
:Nomau take-take kowane sau nai bai ɓace ba
(Waƙar Rabi'u Ɗan Manya Matcata).

Haka kuma, Kassu Zurmi ya bayyana cewa a cikin waƙar Ɗan 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 wuƙa 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 ƙasaɗ Ɗan Ali mai tauri.

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

Jagora :Haɗ Ɗan Ali zai wo hawa,
:Nac ce: Ko ba ka ji Mani,
:Hillani sun kasha ma ɗa.

Jagora :Tsoho bai ɓata rai nai ba,
:Bai kai ko ga kai nai ba,
:Sai yai yta jiƙon ***karera*** nai,
:Ya san ya shiryi yara nai.
(Waƙar Ɗan Ali Mai Tauri).

Wato dai a nan Kassu ya yi ƙoƙarin 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 ɗebo ya gwada ya gani.Inda yake cewa a waƙarsa ta Bagobari Sabon Birni.

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

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

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

Jagora:Akwai Ɗantauri mai dogon kwaɗai,
:Shi da ɓarawo sun an nan kas-kas-kas-kas,
:Mai kai baƙunci gidan ƙwari.

:Jagora:Ɗantauri ya kai baƙunci gidanɓarai,
:Hura mai nono a dama mai,
:Gidanai ba ya samun ta,
:Tuwo mai nama a tuƙa 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 daɗi gidan ƙwari.
(Waƙar Iro Sai Mame).

4.0 Kammalawa

A wannan takarda ta yi yunƙurin fito da yadda makaɗa Kassu Zurmi yake ambaton waɗansu magunguna da mafaruta da `yan tauri suke amfani da su wajen bayyana gwanintarsu da buwaya. Magani wani ɓangare ne da mafarauta suke nuna kariya da bajinta da koɗa 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 Ɗan'adam ɗan ƙasar Amuruka, kuma Malamin Jami'ar Kwalambiya, mai suna *Edward Lee Thoradike*. Shi ya ƙirƙiri ra'in a shekara ta (1874-1949). Haka kuma wannan takarda ta yi ƙoƙarin bayyana taƙaitaccen tarihin Abubakar Muhammad Kassu Zurmi, tun daga haihuwarsa har zuwa rasuwarsa. Sannan kuma takardar ta yi ƙoƙarin fito da yadda `yan tauri da mafarauta da ɓarayi suke amfani da magunguna na kariya da nuna buwaya a tare da su.

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