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Bajinta Sa'a : Labarta Al'adun Farauta Na Hausawa A Waƙar Garu-Garu Ta Rabon Naman Gunzu Daga Bakin Makaɗa Abubakar Kassu Zurmi

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Tsakure

Idan ana neman makaɗin maza wanda in ka ayyana manyan sana'o'in jaruntaka to sai an ambaci sunansa a matsayin makaɗin waɗannan sana'o'i kafin a ambaci sunan kowa in dai a zamaninsa ne. Ayyuka a kan Kassu Zurmi sun gabaci wannan maƙala inda ƙumshiyarsu ta ayyana Kassu ya yi zarra ta fuskar waƙa. A wannan tsakure za a sake kallon wani yanayi da Kassu ya yi bajinta a fagen Farauta. Yadda Kassu ya koɗa wasu mafarauta suka nuna bajintarsu a fagen farauta. Idan ana maganar farauta a yankin da Kassu ya fito, haƙiƙa waƙoƙin Kassu sun taimaka wa mafarauta samun nasarar aje tarihi a wannan sana'a ta farauta. An saurari waƙoƙin da aka kalato, an kuma tattauna da waɗanda suka halarci farautar da Kassu ya waƙe da kuma darussan da waƙar ke koyarwa ga al'umma masu sauraren waƙoƙin Kassu. Kodai akwai kambamar zulaƙe a cikin labartawar wannan waƙa, gurmuzun da ya gina wannan waƙa ya naɗe tarihi da al'adun bajinta na al'ummar Hausawa

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1.0 Gabatarwa

Wannan maƙala ta ginu bisa ɗokin bayyana wasu al'adun Hausawa na jaruntaka a fagen sana'o'insu na gargajiya musamman farauta da tauri. Mun san dai wasan taruri da sana'ar farauta wasu sana'o'in gargajiya ne da tarihin samuwarsu ga Hausawa labarai ne na

kunne ya girmi kaka. Waɗannan al'adu suna fara wanzuwa ne tun sadda Hausawa suke ƙoƙarin gina matsugunansu.

An ɗauki ɗaya daga cikin waƙoƙin Abubakar Kassu Zurmi, aka yi nazarin yadda al'adun Hausawa musamman na jaruntaka a fagen wasannin farauta suka bayyana hoton rayuwar Hausawa a wannan lokaci. Nazarin wannan waƙa ya sa an fahimci al'adun Hausawa sun ginu a kan ilmummuka da yawa na falsafar rayuwa. An kawo tarihin Makaɗa Abubakar Kassu Zurmi a fasalce bisa ga sanin da aka yi masa na zahiri da kuma fahimtar ƙumshiyar waƙoƙinsa. Sannan aka fantsama da zayyano wasu al'adun Hausawa da aka ci karo da su a cikin waƙar kamar yadda za a gani a ƙumshiyar maƙalar. Akwai jawabin naɗewa kafin manazarta.

2.0 Abubakar Kassu Zurmi a fahimtar marubucin maƙala

Ita wannan maƙala an shiryata ne bayan halartar taron ƙasa da ƙasa kan tarihi da gudummuwar Abubakar Kassu Zurmi ga Adabi da Al'adun Hausawa. Na saurari maƙalu daga bakin malamai da ɗaliban harshen Hausa waɗanda suka bayar da gudummuwa ga wannan taro domin gwarzonta Abubakar Kassu Zurmi. Abinda aka fahimta ga ƙumshiyar tarihe-tarihensa da masana suka kawo shi ne an haifi Kassu a garin Kadawa na ƙasar Zurmi, Mahaifinsa Muhammadu Ganga. Mahaifiyarsa kuma Maimuna. Yana da mata da 'ya'ya da 'yan'uwa kuma shi yana da baiwa ta waƙa. Kusan kashi sittin (60) daga cikin maƙalun da aka gabatar a wajen taron, sun yi ƙoƙarin bayanna Abubakar Kassu Zurmi a matsayin makaɗin maza jarumai.

A ƙarƙashin wannan take, zan bayyana Abubakar Kassu Zurmi a matsayin wani mutumin da na sani na kuma sabu da shi. Na yi zuwa gidansa domin tattaunawa da shi da zummar taskace da na samu daga tattaunawar tamu[1].

Na halarci inda Kassu ya kai gayyar wasanni a manyan birane da ƙauyuka har ma da zuzzaka musamman na ƙasar Zamfara. Da wannan ilmin na yadda Kassu Zurmi ke ƙulla zaren tunaninsa na waƙa, nake son in bayyana fahimtata game da shi bisa ga waɗanda ba su taɓa ganinsa ba, balle su raɓe shi har su fahimce shi.
Abubakar Kassu Zurmi yana daga cikin rukunin bayin da Allah ya halicce su da rashin son a zauna kurum, kuma ba ya da tsoron fitina ko kaɗan. Allah ya ji kansa da rahama "duk lokacin da na yi kwana biyu ban kaɗa gaggumman tashin hankali ba, to ba ni jin daɗin rayuwata. Da ɗai tun ina yaro, ban taɓa zama ban haɗa yara abokaninsa hwaɗa ba"[2]

Kenan Allah ya adana hikima ta kalmomi da maganganu na azanci a cikin Abubakar Kassu Zurmi na tadda zaune tsaye ta zuga abokanin gaba su gwada bajintarsu da waibuwarsu, su bar suna ko bayan wafatinsu.
Na sake fahimtar Kassu Zurmi a matsayin Makaɗin da ya kawo ma al'umma wani ilmi na neman taimakon kare kai ta amfani da magungunan gargajiya, domin sana'ar Tauri da da Farauta da Sata dole sai an nemi taimakon sinadaran itace da sassan dabbobi domin a ci a sha magani a samu kariya da waibuwa daga abokan karabkiya. Kassu Zurmi ya ɗarsa

[1] . Waɗannan abubuwa sun yi ta bayyana a cikin wasu shirye-shiryen da na yi ga gabatarwa a gidajen Rediyo a kan Makaɗa da Mawakan Hausa

[2] . Wannan wata zantawa ne niyyi da shi a wasu lokuttan da nake kai masa ziyara a giansa na Kadawa da garin Birnin Magaji a ƙashe-ƙarshen 1970 da farko-farkon 1980

wa maza fahimtar sai an nemi magani a kimtsa jiki sannan ake iya taron aradu, ake iya kai farmaki a ɗauki fansa, a kece reni, a nuna bajinta.
Ba kowa yake da sanin Kassu Zurmi yana kwana tsaye a daji ba wajen kiɗin Farauta da na Tauri, ba kuma kowa yake da sanin yana shan magungunan tsarin jiki irin wanda 'yan tauri da mafarauta ke sha ba, domin samun tsarin jiki. Amma ni ya sanar da ni hakan a cikin wasu tattaunawar da muka yi shi.
Kassu Zurmi yana da ilimin sanin magungunan gargajiya domin ya taimaka wa 'yan tauri su samu sa'a wajen gwada bajintarsu, yana bayar da waɗannan magungunan domin ya samu nasarar baje kolin fahimtarsa da hikimominsa da zalaƙar baka. Waƙoƙinsa da dama kamar na Daɗi na Amadu Kokirzon Kada da Ɗan Tauri Baƙo na Ɗanƙaya mai Takobi, da Waƙar Ɗantauri Ibrahim mai Shibra da waƙar Ɗan Tauri na Galadi Ɗanmamu Kore, da waƙar Ɗantauri na Amadu Jabanda [3] sun kawo hoton mayata da shiga wani hali na tsanani da masu tauri da hwarauta da sata kan shiga wanda da wannan ne Hausawa suka yi ma tauri kirari da ***wawa mugunyar cirhwa, ranar da za a hwarata, uba na hwaɗa uwa na kuka***
Kassu Manomi ne, kuma ya yi wa Manoma waƙa. Kassu Mafarauci ne, kuma ya yi wa Mafarauta waƙoƙi. Kassu ya sani kuma ya sha magungunan Tauri shi yassa yay yi wa 'Yan Taurin Kasar Zanhwara waƙoƙi. Kassu ya san Barayi shi yassa yaw waƙe Barayin da dubarun satar da suke yi. Kassu mai kula da halayen jama'a ne, shi yassa ya yi ma wasu rukunnan Jama'a da ba manoma ba, ba 'yan tauri ba, ba mafarauta ba, ba Barayi ba, su dai jama'a ne masu irin nasu halayen da ya nazarta ya yi musu waƙoƙi.
Kassu dai Namijin duniya ne, kuma shahararsa ta waƙar baka, da wuya a samu wanda ya zarta shi.

2.1 Labarin da ya Gina Farautar Dajin Rayya

Saboda Tsimin itace da Mafarauta, da 'Yan Tauri da 'Yan Dambe ke sha domin kariyar jiki da buwaya da son nuna bajinta da burgewa ga 'yan kallo da duniyar sha'awa. Wannan dalili yakan sa irin waɗannan rukunin mutane jin a koda yaushe zuwa filin wasa ko gwada jaruntaka shi ne daidai a gare su. Domin sha'awar Ɗandambe a dambace ya kashe maza. Ɗantauri kau ya kai hwarmaki ya bar maza kwance, Mafarauci ko wani ya samo ya ƙwace ya ƙi rabawa da kowa. Wannan shi ne farin cikin jerin waɗannan rukunan jama'a.
Garu-Garu ne ya gayyaci Makaɗa Kassu Zurmi da kwaɗayin zai ba shi rabon duk abinda aka samu a wajen farauta a dajin Rayya. Daga nan sai aka shiga shirye-shirye na al'ada idan za a je farauta. Kafin Kassu ya amince da ya halarci wajen farautar, sai da ya nemi mai gayyatarsa Garu-garu cewa "indai baka da tabbas ga samun nasarar wannan farautar, to ka yi haƙuri, in yi zamana a gida" amma Garu-garu ya ce "na ba ka tabbacin nasara in sha Allahu"

An je farauta, an samu dabbar Gunzu. Mutanen da suka halarci bagiren farautar suna da yawa a bisa ƙiyasin ƙumshiyar waƙa ya bayyana sama da mutum Ashirin. Kafin a kama dabbar hwarautar Gunzun sai da aka yi ta Katakka, bayan an kai Gunzu ƙasa sai maganar raba Gunzun. A nan ne bajintar masu farauta za ta bayyana. Wannan yanayi shi ne ya ba da dama aka tsinci al'adun Hausawa na farauta a cikin waƙa waɗanda za a bayyana a nan gaba kaɗan.

2.2 Waɗanda Suka Halarci Farautar Dajin Rayya

[3] . Waƙar Labbo na Amadu Jabanda ta Makaɗa Kassu Zurmi

Akwai taurarin da aka ambaci sunayensu da kuma ɓoyayyin taurari. Bayyananin taurari kansu an bayyana su a rukuni-rukuni:

i. Rukunin Jama'ar ***Hwadamawa*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Hwadamar Kanwa ta Sabon Birnin Gobir da Isa*

ii. Rukunin Jama'a ***Zanhwarawa*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Zurmi da Moriki da Birnin Tsaba da Kadanyar-kuturu da Duhu da Marakkai da Rukudawa da Gidan Duwa*

iii. Rukunin Jama'ar ***Mazan Gurbin Bore*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Shinhiɗa da Gurbin Bore da ke ƙasar Jibiya ta Katsina*

iv. Rukunin Jama'a ***Burƙusumawa*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyen *Burƙusuma ta ƙasar Isah*

v. Rukunin Jama'ar ***Maraɗi*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan da ke yankin *Shirge*

vi. Rukunin Jama'a daga Dauran sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Baichan Dauran, da 'Yan-buki da kuma garin Dauran*

vii. Rukunin Jama'ar ***Kwashabawa*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Zurmi*

viii. Rukunin Jama'a ***Jenawa*** sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Mashema da bakin Tabkin Jena*

ix. Rukunin Jama'a daga Jangeru/ Jangerawa sun zo. Waɗannan mutanen su ne suka taso daga ƙauyukkan *Bazai da Baji da Birnin Yero da ke ƙarƙashin Masarautar Jangeru*

Waɗannan Jama'a Kassu a cikin ɗiyan waƙar da ake nazari ta Garu-garu ya shaidarda sun halarci farautar da aka yi aka kamo dabbar Gunzu a dajin Rayya. Kuma waɗannan jama'a suna ji da kansu ta fuskar bajinta da ganin kowanensu ya isa a ce shi ne ya mallaki Gunzu ya je gida da shi a yi shagalin dahuwa a ci. Bayanan da ke biye sun sake yin jagora kan yadda lamarin wannan farauta ya kasance

3.0 Bayanan Wasu Fitilun Kalmomi a Cikin Nazarin Wannan Waƙa

Wasu kalmomi suna tafiyar da hoton wanann nazari. Kalmomin sun haɗa da Farauta da Al'ada da Adabi da Tauri. A wannan waƙar an fahimci mafarautan da suka halarci Dajin Rayya ma fi yawa daga cikinsu 'Yan Tauri ne. Duk da cewa ba duka Ɗan-tauri ne mafarauci ba, amma kowane Mafarauci Ɗan-Tauri ne in ji wasu malamai[4] da wannan shimfiɗar aka ga ya dace bayyana a taƙaice fahimtar malamai kan waɗannan kalmomi

i. **Farauta** ta ƙunshi shiga daji neman naman-daji a kama ko kuma a kashe domin abinci ko tsaro ko kariyar jiki ta hanyar sutura.[5] Haka nan *Kamusun*

[4] . Magaji, A. (2016) *Kassu Zurmi da Waƙoƙinsa* Specturum Bookshop Limited Ibadan, shafi na 03

[5] . Magaji, A. (2016) kamar ɗure na 4, shfi na 01

Hausa[6] ya bayyana farauta da kamo ko harbo namun daji. Farauta a tawa fahimta zuwa daji ne domin a gwada bajinta ta samo abinda aka je farautowa da haɗuwa da abokanin gaba domin kece reni[7].

ii. **Tauri** na ɗaya daga cikin daɗaɗɗun wasannin Hausawa na gargajiya wanda ke nufin amfani da wasu sinadarai da ake samu daga tsirai da sassan jikin wasu halittu misali ƙwari ko dabbobi ko kuma ayoyin Al}ur'ani a sarrafa su ta hanyoyi daban-daban domin kare jiki daga rauni, ko cutarwar ƙarhe ko wani makami[8]

iii. **Adabi** na nufin halayya ta gari ko ɗabi'un al'umma. Al'ada na nufin hanyar da mutane ke tafiyar da rayuwarsu[9]. Adabi a fahimtar wannan maƙala, shi ne aladun wasu mutane.

iv. **Al'ada** kuma hanyar rayuwa ce wadda aka zaɓa ko aka sabu da ita. Al'ada madubi ce da ake gano wasu rukunnan jama'a bisa ga yadda suke gabatar da gudanar da al'amurran rayuwarsu na yau da kullum. Ɗangambo[10] abinda aka saba yin a yau da gobe. Shi ma ɗalibin Ɗangambo, Bunza[11] ya ce dukkanin rayuwar mutum daga haihuwarsa zuwa kabarinsa ita ce al'ada. Ibrahim[12] ɗalibin Bunza ya ce hanyar rayuwa ce wadda aka gada kaka da kakanni.

3.1 Ra'in da Aka Gina Wannan Aikin Nazari da Shi ne : *Karya Maye Yas Sha*

An nemo wannan Ra'i daga adabin baka na Hausawa wanda ya yi daidai da ƙumshiyar hoton abinda ya hwaru a wajen farautar *Dajin Rayya*. Ga dai tawagar mahwarauta ta taru, amma fa Garu-Garu ya riga ya sha Alwashin shi ne zai yi nasara a wajen ƙwace duk abinda aka samu. Sannan kuma zai bai wa makaɗinsa Kassu rabin duk abinda aka samu. To an samu Gunzu amma makaɗi ya ga kamar alwashin ba zai cika ba saboda ya ga mashahuran 'yan Hwarauta sun ja daagaa kan Gunzu. Shi kansa Garu-garu yana neman ya ba da gari saboda tsananin tankiya da ake ciki a dajin farauta. Makaɗi dai ya karaya don ya ga samu amma ya ga zai rasa:

Jagora: *Sun kore kowa sun kau ce ba a rabawa*
Sai nij jirge Kalangaina, nic ce Kwazo Sabatacce Sabattacce Sabattace
Yaz zwagikke takobinai yacce aa anka yi mai Turu?
Jagora: *Sai im mai halin mata nicce kai wane anka yi buɗe ni*,
Ja dan nan ba ni wuri, ga Gunzu za a haranta man
Jagora: ***Yac ce karya Maye yash sha***

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6 . *Kamusun Hausa* (2006) Cibiyar Nazarin Hausa: Kano Jami'ar Bayero shafi 135
7 . Fahimtar Marubuci 2025
8 . *Sayaya, A. (2009) "Magungunan 'Yan Tauri", Kundin Digiri na Biyu a Jami'ar Usumanu Ɗanfodiyo, Sakkwato
9 . [angambo, A. (2008) *Rabe-Raben Adabin Hausa* / Sabon Tsari, Amana Publishers, Kano
10 . [angambo, A (2008) kamar a ɗure na 9, shafi na 38
11 . Bunza, A. (2008) *Gadon Feɗe Al'ada*, Tiwal Nigerian Limited Lagos
12 . Ibrahim, S. (2023) HAU 107: Gabatarwa Kan Nazarin Al'adun Hausawa NOUN

Gunzu au a raba shi biyu; au ko ni a raba ni biyu, amma yanzu ana emma

(Waƙar Garu-garu Sabattacce ta Kassu Zurmi)

Garu-garu yana sabunta alwashinsa, amma yana nuna cewa mai yiwuwa alwashinsa ya tafi da rayuwarsa in har ba zai samu cikar gurinsa ba. Shi kuma mai turu wato Kassu yana nan bisa turu nai yana ta zuga Sabattace Sabatacce Sabatacce. A bayanan da ke tafe, za a ga ko Maye ya yi nasara wajen samun nasarar cinye wanda ya kama, ko kuma ya kunyata, kurwar wanda ya kama don ya ci ta gagare shi inda sauran kwana wajen biyan burin Garu-garu da Kassu.

3.2 Wasu Daga Manyan Mafarauta da Suka Halarci Farautar Dajin Rayya

Lamba ta ***3.0*** bayanai sun nuna rukunin jama'a daga ƙauyuka daban-daban na yankin ƙasar Hausa da suka halarci bagiren hwarautar dajin Rayya. Wasu Kassu ya ambaci sunaayensu, wasu kuma ɓoyayyun taurari ne da suka taka rawar gani wajen wanzuwar farautar. Fitacci daga cikinsu ne za a zayyana kaɗan a bayanan da za su biyo nan gaba:

i. Shaho mutumin Maiwa ta Kuryar Dambo
ii. Garu-garu mutumin Gangare ne ta Gabake a ƙarƙashin Masarautar Kauran-Namoda
iii. Sarki Bahago mutumin Kasar Ganda-samu ta Kasar Zurmi
iv. Dodo Maiki mutumin ƙauyen Zurmi
v. Ɗan-baki mutumin Maraɗi ta Jumhuriyar Nijar
vi. Nomau-Birane, Zurmi
vii. Tcira-Birane, Zurmi
viii. Jibo ɗiyan Kwalakwandi
ix. Labbo Kwarnagga
x. Sale Jikan Nana

Taurarin da ba a ambaci sunayensu ba, sun haɗa da :

i. Yaran Garu-garu
ii. Yaran Dodo Jikan Hure
iii. Yaran Shaho
iv. Barori da Banawa
v. Yaran su Adamu na Jena
vi. Tantirai
vii. Shaggun
viii. Abokanin Wayon Garu-garu na Kaura
ix. Sharu Ɗan Yabani

x. Tunau Mugun Icce-Boko da Ɗan-Shegero
xi. Maresuwa da Abarshi Mai Baura Gidan-Goga

4.0 Wasu Fitaccin Al'adun Hausawa na Farauta da Suka Bayyana a Cikin Waƙar Garu-garu a Dajin Rayya

Farauta Al'ada ce wadda take a ɓangaren sana'o'in gargajiya na Hausawa. Ita kanta waƙar Farauta Al'ada ce ta farauta, domin farauta sai da waƙa domin bajinta mazan farauta. Da wannan fahimta aka jero wasu daga cikin al'adun da suka bayyana a cikin wannana waƙa kamar haka:

i. Neman izini da albarkar iyaye kafin barin gida zuwa wajen wasa. Ga dai yadda Kassu ya bayyana al'adar neman izni ga magabata kafin a fita filin daagaa kamar haka:

Jagora: Hwarautar da munka zo *dajin Rayya*,
Shi yac ce in tay da kalangaina,
Nic ce mishi ba ni zuwa,
Don kar ka sa in ***take uwayana***,
Yac ce in dai tahi ba komi
Jama'a Garu-garu *yal lallashe ni*, Ahaah!

Shi Kassu ba ya son ya kama hanya saboda lallashin da Garu-garu yay yi masa na zuwa hwaratar da babu tabbacin samun nasara a cikinta, kuma gashi zai tafi bai nemi iyayensa izini da sa'ar tafiya ba. Amma dai Kassu bai nuna ya nemi izinin ba an ga dai ya isa dajin Rayya ya kiɗa kalangunsa, kuma an samu nasara kamar yadda ƙumshiyar waƙar ta nuna.

ii. Al'adar kiɗa da waƙa

Kiɗi da waƙa wata Al'ada ce ta Hausawa ga kowane al'amari da za su gudanar. Kiɗi da waƙa wata hanya ce ta wayar da kan jama'a ta fuskar ilmantarwa da faɗakarwa. Kiɗi da waƙa bayan adana tarihin al'umma, suna adana kalmomin harshe da hikimomin al'umma. Kassu Zurmi ya adana tarihin tauri da sata da farauta da noma a cikin waƙa. Saboda haka a wannan maƙala ake kallon adabin tauri da farauta da sata da noma a matsayin wata tsohuwar al'adar da ta zama ginshiƙi wajen wanzar da waɗannan al'adu.

Jagora: Hwarautar da munka zo *dajin Rayya*,
Shi yac ce in tay da ***kalangaina***,
Nic ce mishi ba ni zuwa,
Jagora: Daga Ganga mai tsauri,
Sai ***Kalangu*** tankakke,
Sai ***Shantu*** sai bussar Gyare
Jagora: Daji ya ɓaci na Auta har an ɗora ***kiɗan Kurya***

iii. Al'adar gayyata zuwa wajen farauta

Masu shirin zuwa suna gayyatar wasu abokanin farautarsu. Masu farauta har suna raba goron gayyata ga mafarauta na garuruwa. A cikin wannan waƙa an lissafa ƙauyuka da garuruwa har da wasu birane na ƙasar Hausa da jama'arsu suka halarci wannan farauta. An kwana wajen farautar kuma an wayi gari an yini har zuwa sallar zuhuri ba a tashi daga wajen farautar ba. Kassu ya kawo oton irin yadda aka samu gayyar mafarauta da 'yan tauri a wajen wannan farautar kamar haka:

Jagora: *Ka gane mu sai magama,*

Muna ciki har azahar tayyi, Kato bai hwasa tahowa ba,
Ham mangariba tayyi, Babane bai hwasa tahowa ba,
Mun yi hira munka shige kwana, Banawa ba su hwasa tahowa ba
***Jagora**: Daji ya ɓaci na Auta, ran nan har an ɗora kiɗin Kurya,*
Nan wani yak kari dab birni, yac ce muna bab bai jin daɗi,
Wani yab ba mu takobinai

iv. Al'adar kwana a zango (matattara)

Akwai matattara ta kowane gari in za a je farauta. Ana ayyana matattarar idan an kai goron gayyata da cewa ga inda za a taru gabanin a isa fagen da za a yi sha'anin tauri ko farauta. Wannan wata al'ada ce ta cika matakan shirin fara farauta domin waɗanda za su yi ruwa da tsaki ga farautar su san kansu. A san wanda ya zo da wanda bai samu zuwa.

Jagora: *Tun da swahiya taw waye,*
Gangumma sun ɗura daji,
Ran nan duk hwadama ta zo,
Zanhwara ta tahi ba kowa,
Had da mutan Gurbin-ɓore,
Ham mutan Burƙusuma sun zo,
Har da mutanen Shirge su Ɗan baƙi

Jagora: *Sai kuwwag Gunzu,*
Wani tun bai kakkamta ba,
Wani ya gane bara nai,
Wani kau bai gane baranai ba,
Wani ya ɗaura ɗamarrunai,
Wani kau bai ɗaura ɗamarru ba,
Tun da swahe sai kuwag Gunzu

Wannan ya nuna an kwana wajen da masu farauta ke tattaruwa/ matattara domin a hita farauta da sasshe, a hwarauto damun daji a raba kowa ya kama gabansa.

v. Al'adar karaya da jin tsoron abokan gaba

Idan aka yi zaman magama kafin a isa dajin farauta. Kassu ya nuna ɗaya daga cikin amfanin magama inda idan masu halartar farautar suka taru to wanda ya ga ba zai iya samun nasara ba a wajen farautar, sai ya kama gabansa kafin faɗan farauta ya kaure.

***Jagora:** Daji ya ɓaci na Auta, ran nan har an ɗora kiɗin Kurya,*
Nan wani yak kari dab birni, yac ce muna bab bai jin daɗi,
Wani yab ba mu takobinai

Waɗannan 'yan wasa sun ji tsoron makomar farautar da za a yi, ganin yadda 'yan tauri masu ji da kansu suna ta isowa magama wajen gwada bajintar taurine farautar.

vi. Suturar masu farauta

Daga baitukan wannan waƙa aka fahimci masu zuwa farauta suna da wasu nau'in kaya (suturar) da suke saka wa kafin shiga dajin da za su farauta dabbar farautar.

***Jagora**: Sai kuwag gunzu,*

Wani tun bai kikkimtsa ba,
Wani ya ɗanra ɗamarrunai,
Wani kau bai ɗaura ɗamarru ba,

Masu hwarauta suna saka walki, da riga gingilla, jinjima kamar irin ta ogarrai amma rga 'yar ciki ce, su saka yuƙa ga gindinsu ko kunkurunsu, su rataya gitta (a cikin gitta akwai tcin ko kaihi), su ɗaura ɗamarru ga damtce da ƙahwahunsu domin samun kariya da shirin ko ta kwana. Wannan ɗan waƙa yana nuna cewa ɗamarru (dangumma da layu da karhuna) na matsayin magungunan da ake naɗewa cikin hwata a ɗaura ga kunkuru ko damtce / damutstsa domin samun sa'a ga mafarauci ko ɗan dambe ko ɗan tauri. Wannan na bayyana al'adar amfani da magani.

vii. Al'adar kiran mafarauta da sunaye masu kinaya da farauta

Jagora: Ban dai tashi kiranai ba,
……………………………..
……………………………..
Jagora: Ban dai tashi kiranai ba,
Sai da Jangerawa nak kawo,
Ga Wakaso na Kumba,
Ga Musa Biri Awakin Banza,
Na-ture da Madugu Ɗan Yari,
Da Dodo Jikan Hure,
Da Anaruwa,
Da Hantci, da Tcira
Da Ɗanbaggo,
Da Makwashin Ɗambaggo
Da Goge Doki,
Da su Jibo Ɗiyan Kwalakwandi ba tamnakku a kai ba, mutum ya guma ku ya ƙalle haƙora nai

viii. Al'adar kiran mafarauta da takensu na farauta ko tauri

Jagora: Niyyi kiɗin Sarki Bahago, Yaz zage takobi nai,
Nai ga Jabir Dogo yh subta sunka sabatatta shi,
Nay yi kiɗan Jibo mai Kura yah hwaɗa sun ka sabatta shi,
Nay yi ga Barau na waɗan Dauran yah hwaɗo sunka sabatta shi,
Kahin a jima, Shaho an tware shi ciki,
Dauri 'yan Mayasa na ɗaukah hanta,
Su Sanda na mata,
Su Gurjago,
Ah, su Madugu Buzu,
Su Ɗan Shawai,
Sun kore kowa, sun kau ce ba a rabawa

Jagora: Na magaji Uban tahiya,
Kwazo na Mande uban taiya tauri,
Jan zakara na Shibo Malan yanka a mutu,
Katakoro Zakaran Burtu, a buge ka aka maida hwaɗa sabo,
Bari yaro b aka san matsuraci ba,
Aha namijin jiya ba wani ba kai ba,
Ummmmmm!,
Kwazo na Mande uban tahiya,

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Na Auta Jan Zakara,
Na Magaji Uban tahiya,
Dodo Karya Maye Yas Sha…

Kammalawa

Kafin Hausawa su samu matsuguni farauta suka fara yi. Farautar abinda za su ci domin rayuwa ta samu kuzarin tafiyar da kanta. A yayin da suke farautar namun daji domin su sarrafa su ci a matsayin abinci, sannan su kiwata wasu namun daji kamar karnuka domin su je da su wajen farautar wasu dabbobi da tsuntsaye, haka nan suke farautar abinda za su haɗa magani domin samun waraka daga cututtuka ko raunuka ga kansu da abin farautarsu, Misali idan kare ya ji ciwo ko ya samu karaya sai an nemar masa magani domin samun sauƙin wannan raunin. Shiga daji neman abin farauta yana da hatsarurruka daban-daban, domin ana haɗuwa miyagun dabbobi da iskoki ko aljannu, sannan ga abokanin gaba musamman a waje wasannin farauta, sai dole tunanin samun tsirai na itatuwa da ƙwari da wasu dabbobi ya taso domin a kimtsa jiki domin samun kariya ga irin wannan sana'o'i. Samaun wannan magani shi ne ya yi daidai da Tauri kamar yadda aka ga ma'anar a bayanan da suka gabata (*3.0 ii*).
Farauta da Tauri kamar yadda masana suka nunar, su ne sana'o'in farko da Hausawa suka fara yi domin tafiyar da rayuwarsu. Sannan da wuya wanda yake mafarauci bai zama ɗantauri ba, kusan ma ba a iya raba farauta da tauri, domin dole jiki ya zama mai tauri kafin ya shiga dajin da zai farauto abinda zai ci. Ɗantauri in yana cikin walwala ta abinci da magani, yana iya ƙin mayar da hankali ga farautar da sai an shiga haɗarin da ke dazuzzuka, duk da cewa nuna waibuwa da shahara dole sai an je filin ***daagaa*** (daji) inda wandarawa ke nuna sun isa kuma sun buwaya.
Labarin farautar dajin Rayya abu dai kamar wasan kwaikwayo ga wanda bai gani ba, ga kuma wanda aka bai wa labarin. Amma abinda Makaɗa Kassu ke labartawa a cikin wannan waƙa, ya kasance wato labarin na gaskiya ne ba ƙage ba. Kamar yadda abin yake a taiƙaice Jabandawa (Sarki Bahago), sun ce ba a rabawa. Shaho (daga Maiwa ta ƙasar Kuryar Dambo) da yaran Shaho sun ce ba a rabawa. Kwashabawa (Takwalle da Dodo Maiki) sun rantce ba a rabawa, Maraɗawa (Ɗanbaƙi, da Malam Na-Hanya) sun ce ba a rabawa, Na Birane (Nomau da Tcira) sun ce ba a rabawa, Jenawa sun ce ba a rabawa, Jangerawa (Wakaso da Musa Biri Awakin Banza, da Nature da Madugu Ɗanyari, da Abu Ɗanjangeru, da Dodo Jikan Hure da Makwashin Ɗanbango, da Buzu Mai gidan Hili da Bawa Macciɗo da Labbo Kwarnagga da Iro Na-yakule da Sule na gidan Doka da Jibo ɗiyan Kwalaƙwandi da Sale Jikan Nana) sun ce ba a rabawa; Garu-Garu ma ya ce bai rabawa da kowa daga shi zai makaɗinsa Kassu za su raba Gunzu, kuma shi ne dalilin farautar a faranta wa Kassu ransa bisa alƙawalin da aka yi masa, kuma haka ta kasance.

Duk waɗanda aka ambata sun nuna bajintarsu, amma Garu-garu shi ne ya samu sa'ar wannan farauta. A ƙarshen wannan farautar an ga cewa ko kana da bajinta sai kana da sa'a domin Garu-garu ya nuna wa sauran Banawa da Mazai-zai Karya Maye Yas Sha domin shi ne tsohuwak Kura domin Zanhwarawa ba su san mai tauri irinai ba. Sauran Banawa sun gano idon tsuhwa ta hanyar gano tsohon tambon saran da aka yi masa bisa gira.

Jagora: Na Magaji Uban tahihya,
Kwazo na Magaji Uban tahiya tauri,
Jan Zakara na Shibo Malam yanka ka mutu,
Katakoro Zakaran Burtu a buge k aka maida hwaɗa sabo,
Bari Yaro ba ka san Matsuraci ba,

Aha! Namijin Jiya ba wani ba kai ba,
Ummmm!
Kwazo na Mande uban tahiya
Na Auta jan Zakara,
Na Magaji uban tahiya

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