

'BOTON MATA A KARIN MAGANA
(THE IMAGE OF WOMEN IN HAUSA PROVERBS)

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B.A HAUSA STUDIES

**DEPARTMENT OF LANGUAGES AND CULTURES
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**FEDERAL UNIVERSITY GUSAU
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**HOTON MATA A KARIN MAGANA
(THE IMAGE OF WOMEN IN HAUSA PROVERBS)**

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**BINCIKE DA AKA GABATAR GA:
JAMI'AR TARAYYA GUSAU
DOMIN CIKA WANI BANGARE NA KA'IDOJIN DA AKE BUKATA
NA KAMMALA DIGIRIN FARKO NA HAUSA**

NA

**SHAFATU SALIHU LABBO
ADM. NO. 1520104001**

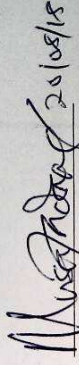
SASHEN HARSUNA DA AL'ADU JAMI'AR TARAYYA GUSAU

2018

TABBATARWA

Wannan kundi na Shafa'atu Salihu Labbo, mai lamba (Adm No. 1520104001) ya cika dukkan ka'idoji da sharuɗɗan da jami'a ta gindaya mata, domin kammala digirin farko na Hausa (B.A Hausa) a Sashen Harsuna da Al'adu na Jami'ar Tarayya Gusau, kuma an aminata da kundin a matsayin gudunmuwa ga bunkasa ilimi da ci gabansa.

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(Internal Supervisor)



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(External Supervisor)

Sa hannu da Kwanan Wata

SADAUJARWA

Na sadaukar da wannan bincike, mai take *"Hoton Mata a Karin Magana"*

ga:

- Mahaifana, Alhaji Salihu Labbo da Hajjiya Hindatu Musa, waƙanda suka haife ni kuma suka rene ni tare da tarbiyantar da ni
- Da Uwata, Hauwa`u Wadda aka fi sani da suna "Yaya" wadda ta riƙa ni, riƙo na amana kuma ta taimaka wa rayuwata ganin na sami ilimi, Allah ya jiƙanta da rahama
- Da Malamaina tun daga Makarantar allo, da Islamiyya da Firamare zuwa sakandare, da kwalejin ilimi har zuwa jami'a
- Da sauran iyayena da 'yan uwana da 'ya'yana maza da mata.
- Da duk masana da masu nazari da karatu da sha'awar halshen Hausa da adabinsa da al'adunsa.

GODIYA

"In an ba ka, ka gode".

Dukkan yabo da godiya sun tabbata ga Allah Madaukaki game da ni'imominsa waɗanda ba su kiɗayuwa (kirguwa). Tsira da amincin Allah su tabbata ga Annabi Muhammad (SAW) da alayensa da sahabbansa. Yardar Allah ta tabbata ga mabiya Managarta da waɗanda suka yi koyi da su har zuwa ranar karshe.

Bayan haka, aikin bincike, aiki ne wanda yake da wahala kwarai da gaske a ce mutum ya kammala shi ba tare da taimakon wasu ba. Saboda haka ya zama dole in mika godiyata ga duk waɗanda suka ba ni gudummuwar ganin wannan aiki ya cimma nasarar kammala sa.

Da farko in mika godiya ta ga mahaifana, Alh. Salihu Labbo da Hajiya Hindatu Musa, bisa ga dfawainiyar da suke yi da ni, ta tarbiyya da neman ilimi da addu'o'in fatar alheri tun daga haituwa har zuwa yau. Ba zan yi tuya in manta da albasa ba, sai na mika godiyata da addu'ar neman rahama ga uwata, wadda ta riƙa ni, rifon amana tare da gina tarbiyyata da kafa min tubalin neman ilimi, maigayiya Hauwa`u (Yaya), ta bar yabanyar abin da ta shuka, amma ba ta ga `ya `yansa ba. Allah ya saka da alheri ya kuma lulluβeta da rahamarsa.

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Ya zama dole a gare ni in mika godiyata tare da jinjina da fatar alheri ga iyaye, Malamai, waɗanda da bazarsu ce nake taka rawa a fagen neman ilimi, ta hanyar shawarwari, da fatan alheri da kuma gudummuwarsu ta yau da kullum, kamar:

Farfesa Aliyu Muhammad Bunza, da kuma Babana Malam Adamu Malumfashi, wanda shi ne ya yi dawainiyar aiko min da kayan aiki daga Zariya, da Farfesa Magaji Tsoho Yakawada, da Farfesa Atiku Dumfawa, da Farfesa Halliru Amfani da Farfesa Dantumbishi, da Farfesa Abdullahi Balarabe, da Farfesa Aliyu Musa Kano, da Dr. Y.A Gobir, da Dr. Salisu Sadi Tsafe, Dr. A.S Gulbi, da Malam Aliyu Dangulbi, da Malam Musa Abdullahi da Malam Isa S/Fada.

Haka kuma, ina miƙa cikakkiyar godiyata ga maigidana, Abdullahi Muhammad Bello akan goyon baya da gudummuwa da ƙwarin guiwa da yake ba ni a lamurran neman ilimi. Allah ya saka da alƙheri.

Ba zan gushe ba sai na yi godiya ga ‘yanuwa da abokan arziki a kan addu’o’i da fatar alheri da suke yi min koda yausha, kamar: Basira Salihu Labbo, da Nana A’isha da Shafi’u da Rashida, da Ramlatu, da Abdul-Rashid, da Abdul-Aziz, da Fatima, da Balkisu da Salisu da Rabi’atu da Shu’aibu da Hassan da Husaina, da Hadiza da Zaharaddin Salihu Labbo. Haka kuma da irin su Hajiya Hajaru Suleiman Mada, da Principle ƙi na Makaantarmu Alh. Kabiru Attahiru da Malam Sa’idu Shu’aibu, da irinsu Malam Murtala da Yuguda da Danmaliki da Suleiman da Abubakar Bala da duk sauran masu yi min fatan alheri.

A ƙarshe, ina miƙa godiyata ga ‘ya’yana, Fatima Abdullahi Bello da Muhammad A. Bello da Ahmad A. Bello akan juriyar da suka yi na haƙurin rashina a lokacin gudanar wannan karatu, da kuma addu’o’in da suka yi min na fatar alheri koyaushe. Ina kuma miƙa godiya ta ga duk wanda ya tallafa min ta kowace hanya, ko ya yi min fatar alheri.

Bugu da farim ina ba da haƙuri ga duk wanda ya kamata a ambata a wannan fage, amma bai ji sunansa ba, da ya yi haƙuri saboda “*Abin da yawa, mutuwa ta shiga kasuwa*”

Allah ya saka da alheri gaba ɗaya

Na gode! Na gode!! Na gode!!!

TSAKURE

"In ka ga rakumi, ka ga buzu"


Tasirin alafar dake tsakanin mata da Karin Magana dangantaka ce ta kut-da-kut, kamar alif da lam. Mata da Karin Magana ɗan juma ne da ɗan jumai, kusan koyaushe ba su rabuwa. Hoton mata ya mamaye fiye da kashi saba'in cikin ɗari na Karin Maganar Hausa.

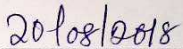
Dalilin haka ne wannan bincike mai taken *"Hoton Mata a Karin Magana"* ya bi didigi kuma ya shiga taskar masana adabi daban-daban, sannan ya yi yunkuri, ya tsakuro wasu daga cikin hotunan da ke bayanin rayuwar mata da al'adunsu da ɗabi'unsu da sauran halayensu kyaukyawa da mummuna.

An raba binciken ne akan babi biyar. Binciken ya fara ne da babi na farko a matsayin shimfiɗar bincike, inda aka fuskanci tsarin aikin. Sannan aka dubi tasirin hoton rayuwar Mata a Karin Magana, a babi na biyu. Aka gurgusa kaɗan zuwa babi na uku aka bayyana ma'anar Karin Magana da tarkacenta. Daga nan aka fara gaba aka shiga cikin gangar jiki da zuciyar bincike, a nan ne aka baje kolin wasu hotunan mata, a babi na huɗu, kuma aka nazarci rayuwar mata, da ɗabi'unsu da al'adunsu da sauran halayensu tare da taƙaitaccen sharhin da dangantakarsu da Karin Magana. A farshe binciken ya kammala ne a babi na biyar tare da bayyana muhimman Karin Magana, matsayin mata a cikin al'umma da sauran wasu muhimman abubuwa da suke da dangantaka da Karin Magana.

DECLARATION
(SHEDARWA)

Ina tabbatar da cewa wannan bincike mai take “Hoton Mata a Karin Magana”, baya ga manazartun da na duba da kuma gyare-gyare da shawarwari da na samu daga masana, wannan aikin jibing goshi na ne. Kuma a iya sani na ba a taɓa gabatar da irin wannan aiki ba, domin cika sharadin samun shaidar Digiri a wani wuri ba.


Shafa'atu Salihu Labbo
Lamba 1520104001


Kwanan Wata

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BABI NA DAYA
SHIMFIDAR BINCIKE
(Tushiya Mafarin Dawa)

1.0 GABATARWA

Wannan babi yana ɗauke da hoton yanayin shata bincike da kuma tsarin tubalin gininsa. Masana sun karkasa halshen Hausa ta fuskar koyo da koyarwa, ko bincike da nazari zuwa manyan fanoni uku wato, halshe da adabi da al'ada.

Matashiyar wannan bincike mai suna "Hoton mata a Karin Magana" yana farkashin fannin adabi ne, kuma a ɓangaren adabin baka, sannan kuma a cikin rukunin hikima da fasahar sarrafa halshe, wanda ake kira "Azancin magana" ko "Zantukan Hikima".

Adabi muhimmin abu ne ga rayuwar kowace al'umma a wajen bunƙasarta da ɗorewar cigabanta. Karin Magana wani reshe ne daga cikin rassan adabin baka kuma tana da tasiri ƙwarai a kan haɓakar adabi da al'adu jiya da yau.

Wannan bincike za a gudanar da shi ne game da hoton mata a Karin Magana, kuma za a yi koƙarin zaƙulo Karin Maganar Hausawa daban-daban tare da tsakuro wani yanki na wasu hoton mata daga cikinsu, da kuma bayyana ma'anarsu gwargwadon hali. Domin fatan cimma nasarar wannan bincike, an karkasa shi zuwa babi - babi har guda biyar.

Babi na farko shi ne yake furshe da shimfiɗar wannan bincike da gabatarwarsa, wanda zai tattaro bayanai a kan muhimmancin bincike da manufar bincike, akwai kuma hanyoyin gudanar da bincike, haka ma ya bayyana farfajiyar bincike da bitar ayyukan da suka gabata da hujjar cigaba da bincike, da kuma hasashen bincike.

A babi na biyu za a yi lugude dangane da ma'anar kalmomin da suka haɗu suka zama tubalin da aka gina taken wannan bincike, "Hoton mata a Karin Magana" za a tsakuro bayanai a kan ma'anar hoto, da tasirin hoto da ma'anar mata da matakan rayuwar mata, da bayani a kan rayuwar mata jiya da yau, ma'anar hoton mata a mahangar halshe da ma'anar hoton mata a mahangar adabi, a karshe za a rattaba ra'ayoyin masana akan ma'anar Karin Magana kuma a naɗe wannan babi da tasirin Karin Magana, a rayuwar Hausawa.

A babi na uku za a bayyana asalin Karin Magana da matsayinta da misalanta da mutanen da suka fi kirkiro ta da zamunnan da aka share ana kirkiro ta da ire-iren ta da jigoginta da amfaninta da sauransu.

Babi na huɗu ya kunshi kashin bayan wannan bincike, wanda zai yi koƙarin jero hoton mata a Karin Magana daban-daban, tare da bayanin su, gwargwadon hali da fahimta.

Babi na biyar shi ne, babin da za a kammala wannan bincike a cikinsa tare da bayyana sakamakon bincike da shawarwari da tafaitawa da kammalawa. A karshe za a naɗe tabarmar wannan bincike da tsara jadawalin wuraren da aka samo bayanai, tare da kuma rataye na jerin wasu Karin Magana masu ɗauke da hoton mata.

1.1 MUHIMMANCIN BINCIKE DA AMFANINSA

Masana adabin Hausa sun bayyana adabin baka da cewa hanya ce wadda Hausawa suke amfani da ita, wajen ayyana rayuwarsu da adana tarihi da al'adu da karfafa zumunci da gargadi game da rayuwar yau da kullum da dai sauran abubuwan da suka shafi rayuwa.

Karin Magana tana sahun gaba a cikin rassan adabi waƙanda suka fi muhimmanci ga rayuwar al'umma, saboda azanci da hikomomi da koyarwar da ke cikinta.

Kashin bayan muhimmancin wannan bincike shi ne samar da bayanai masu amfani ga al'umma a kan halaye da dabi'u da al'adu masu nagarta tare da koyar da al'umma fasaha da naƙaltar halshe d.s.

1.2 MANUFAR BINCIKE

Manufar wannan bincike ita ce samar da wani kundin bincike wanda zai zaƙulo muhimman bayanan waƙannan abubuwa:

- a. Tasirin Karin Magana da tarkacenta
- b. Tattara bayanai da suke fayyace su wane ne mata? Kuma mene ne matsayinsu a cikin al'umma, da mahangar adabin Hausa?
- c. Tantance alaƙa da dangantaka da ke tsakanin mata da Karin Magana a mahangar adabi.
- d. Tsintsar rawar da mata suke takawa a farfajiyar bunƙasar Karin Magana, da kuma taskace adabin Hausa, a cikin rumbunsa.
- e. A karshe a fitar da hoton mata a Karin Magana da kuma saka shi a cikin kundin wannan bincike.

1.3 HANYOYIN GUDANAR DA BINCIKE

Kafin kammalar wannan bincike, za a yi amfani da hanyoyin da suka dace tare da dabaru daban-daban domin ganin kwalliya ta biya kuɗin sabulu, an yi nazari a dafukan karatu da cibiyoyin ilimi daban-daban.

Hanyoyi da dabarun da aka bi domin cimma nasarar wannan bincike su ne:

- Nazarin littatafan da aka wallafa a kan adabi
- Nazarin littatafan da aka wallafa a kan Karin Magana

- Nazarin muƙalu waƙanda Malamai da masana suka gabatar a jami'o'i da cibiyoyin ilimi daban-daban, masu dangantaka da wannan aiki.
- Tattaunawa ta musamman da malamai da sauran masana dangane da abin da ake bincike a kansa, domin neman ƙarin haske da shawarwari.
- Amfani da kafafen yaɗa labarai, waƙanda suke gudanar da shiryeshiryeshirye a kan adabi, domin ƙaruwa da wasu Karin Magana da bayanansu.
- Ta hanyar kacici-kacicin da kafafen yaɗa labarai suke gabatarwa.

Bugu da ƙari za a yi amfani da hanyar sadarwa ta yanar gizo domin ƙara zaƙulo Karin Maganar da aka taskace a cikin wannan rumbu.

1.4 FARFAJIYAR BINCIKE

Mata uwayen al'umma ne, waƙanda kowane gida ba zai kimtsu ba sai tare da su, saboda muhimmancinsu ga rayuwar al'umma. Wannan bincike zai taƙaita faɗin muhallinsa ne a harabar hoton mata a Karin Magana, wato fagen wannan bincike shi ne Karin Magana musamman waƙanda suka danganci mata da halayen rayuwarsu tare da bayyana matsayin Karin Magana da matsayin mata da muhimmancinsu ga al'umma.

A ƙarshe, binciken zai zaƙulo hoton mata a Karin Magana, wanda yake ɗauke da taswirar bayanan halayensu, ɗabi'unsu, da al'adunsu da sauran bayanan da suka danganci da'irar bincike.

1.5 BITAR AYUKKAN DA SUKA GABATA

Adabin Hausa ya ɗaɗe ana rubuta shi, domin kuwa an share lokaci mai tsawo da fara taskace sassan adabi daban- daban ta hanyar rubutawa da wallafawa.

Masana da manazarta da marubuta masu ɗimbin yawa sun yi ayukka da dama dangane da Karin Magana, ta hanyar amfani da salon rubutu mabanbanta, kuma sun yi rubuce-rubuce a kan Mata da

matsayinsu a mahangar adabi da ma yadda ake kallon su a rayuwar alumma. Dalilin haka ne, gabanin aza tubalin wannan aiki, aka yi dan Kofarin bitar ayukkan magabata da kuma wasu ayukkan da suka gabaci wannan bincike, masu dangantaka da irin wannan aiki, gwargwadon hali, saboda a tantance wuraren da aka yi kama, da in da aka bambanta, domin ganin mahada da maraba, ba tare da an samu cin karo da juna ko maimaita aiki dai-dai da na wani ba. Bayan haka ne, wannan aikin ya sami mashiga da kuma hujjar ci gaba da bincike, tare da samun hasken aza harsashen tubalin binciken.

Ayukkan da aka duba a lokacin gudanar da bitar, sun funshi, wallafaffun littafai, mujallu da Makalu, da kundayen digiri. Ga tartibin ayukkan da suka gabata, kuma wadanda hannuwana suka sami kai wa garesu, rukuni bayan rukuni.

1.5.1. WALLAFAFFUN LITTATAFAI.

An wallafa littafai da dama waɗanda suka yi magana akan Karin Magana, da ma fannin adabi, da kuma sauran rassansa. Daga ciki akwai:

Kirk, (1964): A cikin littafinsa "*Hausa Ba Dabo Ba Ne*". ya kawo ma'anar Karin Magana, da kuma misalan Karin Magana, kuma ya tsaro ire-iren Karin Magana, sannan ya kawo misalan Karin Magana tare da bayaninsu da kuma fassararsu zuwa Ingilishi. Babu shakka wannan littafi mai amfani ne kwarai, wajen gudanar da wannan bincike.

Ilori, (1965): A cikin wannan littafi mai suna "*Mujizu Tarikhi Nijeriya*". Wanda Adam- Abdullahi Ilorin ya wallafa, littafin ya funshi tarihin Nijeriya, da kabilunta da adabinta, da al'adunta. Daga cikin adabin ya kawo bayani da misali akan adabin baka. Kamar tatsuniyoyi, kacici-kacici, Karin Magana da kuma misalan Karin Magana daga harsunan Hausa da Yarbanci. Duk da yake wannan littafin an rubuta shi ne da

halshen Larabci, amma yana da amfani, saboda ya kunshi adabin Nijeriya ne da kuma misalan Karin Magana daga harsunan Hausa da na Yarbanci.

Bm,(1966)"Karin Magana *"Iya Magana Ma da Ranarsa,"* N.N.P.C Zaria. Wannan madaba'ar ta wallafa, kuma ta tsaro Karin Magana na Hausa har sama da dari uku (300). Wannan littafi zai taimaka kwarai wajen gina wannan aiki.

Bm,(1968) *"Labaru Na Da Da Na Yanzu"*, N.N.P.C Zaria. Wannan littafi ya kunshi ma'anar Karin Magana, da misalan Karin Magana da habaici. Kuma littafin an tsara shi ne a kan abinci da sutura da dabbobin Kasar Hausa.

Umar, (1980) A cikin littafinsa mai suna *"Adabin Baka"* ya kawo bayani akan Karin Magana, da ma'anar Karin Magana, da rabe-raben Karin Magana, da kuma muhimmancin Karin Magana. Wannan aiki ya yi kwarai domin kuwa ya haskaka min hanyar zuwa gudanar da wannan bincike.

Skinner (1980) *"An Anthology of Hausa Literature"*, marubucin wannan littafin ya yi kokarin kawo Karin Magana tare da bayyana bambance-bambance tsakanin Karin Maganar Turanci da na Hausa. Bayan haka kuma ya kawo misalan Karin Magana. Wannan aiki zai yi amfani kwarai, a wajen gudanar da wannan binciken yanzu.

Yahaya, (1982). A cikin littafinsa *"Labarun Gargajiya Juz'i na 1-2"*. Marubucin ya yi bayanan sassan adabi, daga cikinsa akwai Karin Magana, kuma ya bayyana abubuwan da Karin Magana ke koyarwa, misali rabe-raben Karin Magana jigogin Karin Magana. Kuma ya bayar da misalai na Karin Magana daban-daban. wannan littafi shi ma wani madubi ne a gare ni a wajen gina wannan bincike.

Dangambo, (1984) A cikin wannan littafi mai suna *"Rabe- Raben Adabin Hausa da Muhimmancinsa ga Rayuwar Hausawa"* mawallafin ya kawo ma'anar adabi da tushensa, bayanin rabe-raben adabin Hausa dalla-

dalla, ya bayyana muhimmancin adabi, ya kawo ma'anar Karin Magana, da kuma ire-iren Karin Magana da sauransu. Wannan littafi yana da matuƙar tasiri ga dukkan mai bincike a kan fannin adabi da ma Karin Magana, domin wannan littafin wata madogara ce babba.

Yunusa, (1989) *"Hausa a Dunkule, N.N.P.C Zaria*.Mawallafin wannan littafi ya bayyana ma'anar Karin Magana da ire-iren Karin Magana da misalan Karin Magana, sannan ya yi bayanai da shartfi a kan wani adadi na Karin Magana da ya kawo a cikin littafin. Kuma littafin an tsara shi ne ta hanyar amfani da Kai'idar jerin a,b,c,d.

Wannan littafin ko kuma in ce aikin ya yi kama da nawa a wajen bayani, sai dai mun bambanta da shi wajen kebanta ga hoton mata a Karin Magana. Amma duk da wannan littafin yana da matuƙar muhimmanci wajen gina wannan aiki, musamman da a ka d'auko misali daga cikinsa.

Muhammad, (2003).A cikin littafinsa mai suna *"Adabin Hausa"*,ya bayyana ma'anar adabi, rabe-raben adabi da muhimmancinsa da kuma asalinsa, sannan ya yi bayani dalla-dalla akan Karin Magana, inda ya bayyana ma'anar Karin Magana da rabe-raben ta da ire-irenta da matsayinta da kuma al'adun Hausawa da ake zakulo wa a cikinta.Wannan aiki ya yi tasiri sosai kuma yana da dangantaka da wannan bincike da za a gudanar, domin zai taimaka kwarai wajen gina wannan bincike na yanzu.

Junaidu da 'yar'aduwa, (2007) *"Halshe da Adabin Hausa a kammale"*. A cikin wannan littafin an yi kokarin fito da ma'anar adabi da tarihinsa da rabe-raben adabi, kuma sun yi bayanin sassan adabi daban – daban. Sun ba Karin Magana muhimmanci kwarai domin sun bayar da ma'anarta, da kashe-kashenta, da nau'ointa, tare da kawo amfanin Karin Magana da yadda ake amfani da ita. Wannan aiki ya yi kyau matuƙa, domin kuwa yana da dangantaka da wannan aiki, domin zai taimakamani wajen samo bayanai a kan Karin Magana.

Danyaya, (2007): A cikin littafinsa mai taken "*Karin Maganar Hausawa*". Marubucin ya bayyana ma'anar Karin Magana da amfaninta, sannan ya kawo misalan Karin Magana masu dama a bisa tsarin a,b,c,d, na Hausar boko. Wannan aiki yana da dangantaka da nawa domin an yi shi ne a kan Karin Magana, kuma zai taimaka mani a wajen gina nawa bincike.

Gwammaja, (2010) "*Karin Magana A kasar Hausa*" A cikin jerin littafan masu kananan juz'i uku ya yi koƙarin kawo ma'ana daban-daban ta Karin Magana da muhimmancin Karin Magana, da rabe-raben Karin Magana da sharhin wasu misalan day a kawo na Karin Magana. wannan aiki ya dace da abin da nika nema domin zai mani amfani a wajen kalato wasu abubuwa da suka danganci Karin Magana.

Koko, (2011) "*Hausa cikin Hausa*". Wannan marubuciya, Hadiza koko ta yi koƙarin bayar da ma'anar Karin Magana, da rukunan Karin Magana da amfaninta, da muhimmancin Karin Magana, dalilan da ke sa a yi amfani da Karin Magana, jigogin Karin Magana, nazarin wasu Karin maganganu, misalan wasu Karin maganganu tare da sharhinsu, farewa da karau, ta kawo jerin misalan Karin Magana 2,340, a matsayin ratayen littafin ta. Ba ko shakka wannan littafi zai haskaka mani hanya, kuma ya taimaka mani a wajen gudanar da wannan bincike.

Malumfashi Da Nahuce, (2014) "*kamusun Karin Maganar Hausa*". marubutan sun yi kokarin nazarce-nazarce akan Karin Magana da tarihin samuwar Karin Maganar Hausa da asalin Karin Magana da rabe-raben ta, da zamunnan da aka ta kirkiro Karin Magana, tare da sharhin wasu Karin Magana. Bugu da kari sun kawo jerin misalan Karin Magana har dubu takwas (8000) a matsayin ratayen littafin. Tirkashi! Wannan aiki ba karamar fitila bace, a gare ni da zan dauka in haskaka hanyar gudanar da wannan bincike, in kuma yi amfani da shi domin cimma nasarar wannan bincike nawa.

1.5.2 MAKALU DA MUJALLU

Ta bangaren makalu da mujallu da aka gabatar wajen kara wa juna sani a jami'oi da cibiyoyin ilimi daban- daban akwai:

Dumfawa, (1999) A cikin Makalu da ya gabatar mai taken “Yadda ‘yan boko ke kallon mace”, ya bayyana matsayin mata a gargajiyan, da kuma lokacin maguzanci da kuma yadda Bahaushe ke kallonsu kafin zuwan musulunci, da kuma yadda aka samu canje-canje bayan zuwan musulunci. Ya kuma bayyana yadda halinsu ya kasance bayan zuwan Turawa a kasar Hausa da kuma yadda ‘yan boko ke kallon su. Wannan aiki yana da amfani gare ni, saboda an yi shi ne akan mace, kuma ni ma nawa binciken akan mata yake.

Mahuta, (2002).”**Status of Women in Hausa proverbs**” A cikin wannan mukalu an bayyana halaye irin na mata daban-daban daga bangare na madalla (yabo) da na assa (suka). Daga cikin wadannan halaye an bada misalai kamar haka: almubazzaranci, cin amana, kishi, lalaci, da makirci. Wannan aiki shi ma yana da dangantaka da nawa, domin an gina shi ne akan matsayin mata da halayensu, ni kuma nawa aikin zai yi kokarin fitar da hoton rayuwar mata a Karin Magana, saboda haka ba za a rasa abin tsinta ba daga wannan aikin.

Asabe, (2002) “Women in Hausa Proverbs”. A cikin wannan makala, mai taken “Women in Hausa Proverbs” watau Mata a Karin Maganar Hausa wadda ta gabatar a sashen harsunan zamani na Turai, Jami'ar Usmanu Danfodiyo, Sakkwato. Ta yi koƙarin bada ma'anar Karin Magana a ra'ayin wasu masana, sannan ta bayyana matsayi ko tasirin Karin Magana. Bayan haka ta zafo wasu karin maganganu ta tsara su rukuni-rukuni kamar haka: na mata a dunkule, sai na Uwaye mata, da na matan aure, da na kishiyoyi, da na karuwai, sannan ta kawo na sofaffi mata, da na dƙiya mata, a farshe ta rufe da karin maganganun da suka

shafi jarumai mata ‘yan gwagwarmaya a al’amurran yau da kullum. Kuma ta yi sharhin duk karin maganganun da ta kawo.

Babu shakka wannan aiki ya yi kyau kwarai, kuma zai amfane ni a wajen gudanar da nawa bincike. Aikin ya yi kama da nawa domin an yi shi ne akan zabbabun wasu karin maganganu da suka shafi mata, sai dai nawa ya bambanta da shi, saboda nawa bincike ne a kan hoton mata a Karin Magana ba tare da zaben wasu bangarori ba.

Aminu, (2004) ”Re-interpreting Hausa Proverb on Duniya”, wannan mukalar an gabatar da ita ne, a jami’ar Ahmadu Bello Zaria Nijeria. Mukalar ta yi sharhi ne a kan Kalmar “Duniya” misali: “Duniya rawar ‘yammata”. Ya kuma bayyana halayen zamantakewa kyakkyawa da mummuna. Wannan aiki yana da dangantaka da nawa domin kuwa ya yi bayani a kan halayen zamantakewa da kuma Karin Magana waƙanda aiki na ke nema ruwa a jallo.

Asabe, (2005) “The Co-Wife In Hausa Proverbs,” Watau (Kishiya a Karin Maganar Hausawa); Dundaye Journal of Hausa studies, Bol. 1 no2 Dept. of Nigerian Languages. Usman Danfodiyo University, Sokoto. A cikin wannan kasidar, mai taken “kishiya a cikin Karin Maganar Hausa, ta bada ma’anar Karin Magana a bisa ra’ayoyin wasu magabata, sannan ta tsaro karin maganganu daban-daban da suke nuna kishin mata, tare da sharhin karin maganganun da ta kawo.

Wannan aikin shi ma yana da amfani gare ni kwarai wajen gudanar da wannan bincike.

Bugaje, (2009), A cikin mukalar da ta rubuta “Journal of African languages” Ahmadu Bello university Zaria, Nijeriya wato, HALSHE 3. Ta bayyana a cikin mukalarta mai taken “kishi kumallon mata: nazari daga wakar ‘Dare Allah magani” da ta “Halima ‘yarbuzaye”, ma’anar kishi da ire-irensa. Ta kuma warware zare har abawa na yadda mawakan guda biyu suka yi bayanin kishi, da yadda yake da kuma yadda ake yin

sa. Wannan aiki abin bukata ne gare ni kwarai domin ya yi bayani ne akan babban jigon hoton mata a Karin Magana, wato, kishi. Don haka “Abin nema ya samu, matar farke ta haifi jaki”

Rabi, (2009) A cikin ta ta makalar a “Journal of African Languages” Ahmadu Bello University, Zaria, Nijeriya. HALSHE 3 mai taken “Mace a Rubutaccen wasan kwaikwayo misali daga Uwar Gulma da Kulba na Barna”. Ta yi kokarin bayyana matsayin mata tare da kawo misalai daga wasan kwaikwayo na uwar gulma da Kulba na Barna. Ta kuma bayyana hoton rayuwar mata da yadda ake sa masu ido da yadda ake cin zarafinsu, da mutuncinsu, ba kamar maza ba. Ta kuma kawo nirin bambancin da ake nuna masu tsakaninsu da maza. Wannan aiki shima ya yi kyau domin kuwa yana da dangantaka da wannan bincike na hoton mata a Karin Magana, saboda aikin ya bayyana halayen mata ne.

Hassan, (2009) A cikin makalar da ya rubuta” Journal of African languages” Ahmadu Bello university Zaria, Nijeriya. HALSHE 3. Mai taken” Nazarin Karin maganganun da suke nuna rarrashi”. A cikin makalar ya bayyana ma’anar Karin Magana a mahanga masana daban-daban. Ya kuma kawo kashe-kashen Karin Magana da amfanin ta. Ya kuma bayyana yadda shuwagabanni suke amfani da ita, domin cimma gurinsu na siyasa. Misali:”In Dambu ya yi yawa ba ya jin mai” “Abin ne da yawa, wai mutuwa da ta je kasuwa.” Wannan aiki shi ma yana da dangantaka kuma zai yi amfani, domin kuwa ya shafi Karin Magana ne.

Karaye, (2011) A cikin makalar da ya gabatar mai taken “Representation of Gender in Hausa Folktales”. Watau, “matsayin mata a cikin tatsunjiyoyin Hausa” ya bayyana matsayin mata a matakin rayuwarsu daban-daban inda ya yi kokarin bayyana lokacin rauninsu, da kuma lokacin kaifin hankalinsu ta hanyar sakonnin tatsuniyoyin Hausa. Wannan aiki shi ma muhimmi ne domin ya danganci halayen mata, wanda wannan aiki nawa ya ke bukatar ya zakulo halayen mata da

dabi'unsu a Karin Magana, don haka aikin yana da amfani ga wannan bincike.

Auta, (2016) Ya gabatar da mukala a cikin mujallar "TAGUWA" ta jami'ar Umaru Musa 'Yaraduwa Katsina, mai taken "Rayuwar Matan Hausawa Kafin Zuwan Musulunci da Kuma Bayan Zuwan Addinin Musulunci" ya bayyana yadda matan Hausawa ke rayuwa a lokacin maguzanci, da irin wahallalun da suke sha, da yadda al'umma ke kallonsu, da kuma rawar da matan ke takawa a fagen adabi da koyar da ilimi da tarbiya kafin zuwan musulunci kuma ya bayyana canje-canje da cigaba da mata suka samu, misali ilimin addini, mutuntawa, 'yanci da kuma haƙƙi, tare da samun sauƙin rayuwa bayan zuwan addinin musulunci, da kuma yadda rayuwar Hausawa ta canja gaba ɗaya daga rayuwar maguzanci. Wannan aiki ya yi kyau ƙwarai kuma akwai dangantaka tsakanin shi da nawa, domin ya yi Magana a kan rayuwar mata ne jiya da yau, saboda haka za a amfana da shi sosai.

1.5.3 KUNDAYEN BINCIKE

A ɓangaren kundayen bincike na digiri da kuma na shaidar malanta ta ƙasa, akwai ayyukan da aka yi a kan Karin Magana da rayuwar mata da kuma halayensu, daga cikin waɗanda aka yi bitar su akwai:

A. Kundayen Digiri na uku (3).

Bada, (1995) A cikin kudin digirinsa na uku da ya gabatar a jami'ar Usmanu Danfodiyo, Sakkwato, mai taken "A literary study of themes functions and poetic of Karin Magana". Ya yi bincike mai zurfi a kan Karin Magana da abin da ta ƙunsa, kuma ya yi bayanai masu yawa a kan kunshiyar darussan Karin Magana, sannan ya bayyana yadda ake amfani da su, a cikin halshen Hausa. Wannan aiki yana da dangantaka da nawa domin ya yi Magana ne a kan

Halshen Hausa, tare da kawo ma'anarta da rabe-rabenta da kuma misalai. A wannan ba zaa rasa abin tsinta ba, domin akwai dangantaka tsakanin wannan aiki da nawa.

Salamatu, (1995) A cikin kundin digirinta na biyu, da ta gabatar ga jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken "Status of Women in Hausa Literature: A facus on Hausa Play". wato,"Matsayin mata a Adabin Hausa:Nazari akan wasan kwaikwayon Hausa.Ta bayyana matsayin mace a fagen adabi da kuma bangaren rubutaccen wasan kwaikwayo a cikin adabin Zamani. Ta kuma baje hoton mata da matsayinsu a wasan kwaikwayo. Ta kuma caccaki yadda ake baje kolin illolinsu da kuma nuna musu bambanci ta bangaren wasu marubuta maza. Wannan aiki ya yi kama da nawa, domin yana bayani ne akan mata da dabi'unsu da matsayinsu a wasan kwaikwayo, sai dai nawa binciken ya sha bamban, domin shi a kan hoton mata a Karin Magana ne. Amma ba za a rasa abin tsinta ba.

Binta, (1998) A kundin digiri na biyu da ta gabatar ga jami'ar Bayaro, Kano. Mai taken "Adabin Baka, Sigoginsa da Hikimominsa"ta yi kokarin bayyana zamantakewar al'ummar Hausawa da adabinsu da al'adunsu. Ta kuma bayyana nau'oin adabin baka na zube da sigarsu. Misali, tatsuniya, almara, zambo, habaici, kacici-kacici, Karin Magana da sauransu. Ba shakka wannan aikin ba kashin yarda wa ne ba, kuma na tabbata zai yi amfani kwarai ga wannan bincike.

Rabi (1998) A kundin digirinta da ta gabatar ga jami'ar Ahmadu Bello,Zaria mai taken "Nazarin jinsi a Adabin Zamani". Ta bayyana matsayin mace a rubutaccen wasan kwaikwayo da yadda ake kallonta a cikin wasan kwaikwayo, ta kuma kafa hujjarta da wasu littafan wasan kwaikwayo na Hausa. Shi ma wannan aikin

Halshen Hausa, tare da kawo ma'anarta da rabe-rabenta da kuma misalai. A wannan ba zaa rasa abin tsinta ba, domin akwai dangantaka tsakanin wannan aiki da nawa.

Salamatu, (1995) A cikin kundin digirinta na biyu, da ta gabatar ga jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken "Status of Women in Hausa Literature: A facus on Hausa Play". wato,"Matsayin mata a Adabin Hausa:Nazari akan wasan kwaikwayon Hausa.Ta bayyana matsayin mace a fagen adabi da kuma bangaren rubutaccen wasan kwaikwayo a cikin adabin Zamani. Ta kuma baje hoton mata da matsayinsu a wasan kwaikwayo. Ta kuma caccaki yadda ake baje kolin illolinsu da kuma nuna musu bambanci ta bangaren wasu marubuta maza. Wannan aiki ya yi kama da nawa, domin yana bayani ne akan mata da dabi'unsu da matsayinsu a wasan kwaikwayo, sai dai nawa binciken ya sha bamban, domin shi a kan hoton mata a Karin Magana ne. Amma ba za a rasa abin tsinta ba.

Binta, (1998) A kundin digiri na biyu da ta gabatar ga jami'ar Bayaro, Kano. Mai taken "Adabin Baka, Sigoginsa da Hikimominsa"ta yi kokarin bayyana zamantakewar al'ummar Hausawa da adabinsu da al'adunsu. Ta kuma bayyana nau'oin adabin baka na zube da sigarsu. Misali, tatsuniya, almara, zambo, habaici, kacici-kacici, Karin Magana da sauransu. Ba shakka wannan aikin ba kashin yarda wa ne ba, kuma na tabbata zai yi amfani kwarai ga wannan bincike.

Rabi (1998) A kundin digirinta da ta gabatar ga jami'ar Ahmadu Bello,Zaria mai taken "Nazarin jinsi a Adabin Zamani". Ta bayyana matsayin mace a rubutaccen wasan kwaikwayo da yadda ake kallonta a cikin wasan kwaikwayo, ta kuma kafa hujjarta da wasu littafan wasan kwaikwayo na Hausa. Shi ma wannan aikin

yana da dangantaka da nawa domin yana magana ne akan mata. Saboda haka ba za a rasa abin dfauka a ciki ba.

Mode,(1998) A cikin kundin digiri na biyu daya gabatar ga jami'ar usmanu Danfodiyo, Sakkwato. Mai taken “**the use of Proverb in Modern Hausa Literature**” ya bayyana ma'anar Karin Magana da sakonninta da hikimominta da yadda take a matsayin madubin nuna gwaninta, da nakaltar halshe. Wannan aiki ya yi kyau sosai, kuma yana da dangantaka da nawa, domin shi an gina shi ne a kan amfanin Karin Magana a cikin adabin Hausa na Zamani, don haka ba za a rasa abin Nazari ba.

Bilal, (2005)A cikin kundin digirinsa na biyu da ya gabatar ga jami'ar Bayaro, kano. Mai taken “**Kwatanta Karin Maganar Larabcin Libiya da na Hausa**”. Ya yi kokarin kawo kmance-kamance da bambance-bambance tsakanin Karin Maganar Hausawa da na Larabawan Libiya. Ya kuma kawo kashe-kashen Karin Magana a harsunan biyu da hikimominsu. Shi ma wannan aikin abin nema ne ga nawa bincike, domin akwai Zumuntar Karin Magana tsakaninsu.

Ikara, (2008) A kundin digirinsa na biyu, wanda ya gabatar da jami'ar Ahmadu Bello, Zaria. Mai taken “**Karin Magana a Bakin Mata**”. Ya yi kokarin bayyana ma'anar Karin Magana da muhimmancin Karin Magana, da yadda mata suke amfani da Karin Magana.wannan bincike yana da amfani gare ni fwarai, domin kuwa yana magane a kan Karin Magana a bakin mata,ni kuma nawa zai tattauna ne akan hoton mata a Karin Magana.

Nahuce, (2008) A kundin digirinsa na biyu da ya gabatar ga jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken “**Karin Maganar Hausawa a Rubuce**” yayi kokarin bayyana tarihin samuwar Karin Magana, rabe-raben Karin Magana, hikimomin Karin Magana,

wuraren amfani da Karin Magana, da sauran abubuwa da dama, da suka danganci Karin Magana. Bugu dakari yakawo rataye mai dauke da Karin Magana dari shida (600). Tir kashi! Ba shakka wannan aikin abin dubawa ne gare ni, sosai a wajen gina nawa binciken.

Rabi, (2011) A kundin digirinta na biyu wanda ta gabatar ga jami'ar Ahmadu Bello Zaria. Mai taken "**Dabi'un Mata a Waƙoƙin Makada**". Wato: **Makadan Jama'a**. Ta yi ƙoƙarin bayyana wace ce mace? Tare da kawo bayani a kan masu kyakkyawan dabi'u da masu mummuna. Ta kuma yi sharhin wasu kyawawan dabi'u kamar ladabi da biyayya da hakurin zaman aure. A cikin munanan dabi'un kuwa ta yi sharhin, misali:- kishi da sakarci da yaudara da mu'amala da bokaye da sauransu. A ƙarshe kuma ta kafa hujja da ba da misalai daga waƙoƙin makada. Duk da yake ta yi binciken ta ne a kan waƙoƙin makada, wannan bai hana dangantakar da ta hada nawa binciken da nata ba a wajen halaye da dabi'un mata, saboda haka zan "**Tsinci guru a cikin sufi**".

Shehu, (2012) A kundin digiri na biyu da ya gabatar ga jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken "**Gurbin Sana'a a ma'aunin Karin Magana**". Ya bayyana ma'anar sana'a, tarihin sana'a, nau'o'in sana'o'in Gargajiya. Ya kuma kawo ma'anar Karin Magana da muhimmancinta da amfaninta. Ya kuma rattabo Karin Magana da suka shafi sana'o'in garagajiya. Shi ma wannan aiki akwai abin da za a kalato a cikinsa da dama.

Ladan, (2012) A kundin digiri na biyu da ya gabatar ga jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken "**Dabbobi da Kwari a Karin Maganar Hausa**". Ya yi sharhi a kan Karin Magana da ma'anar dabbobi da ma'anar kwari waƙanda ake gina Karin Magana a kansu. Ya kawo ire-iren Karin Magana da ire-iren

dabbobi da siffarsu, kuma ya yi bayani a kan Karin Maganar da ta shafi dabbobin gida da misalai. Ya kuma yi bayani a kan Karin Magana da ta shafi dabbobin daji da kwari. Wannan aiki yana da dangantaka da nawa, domin an gina shi ne a kan Karin Magana, kuma ya yi kama da nawa domin yana bayani ne akan dabbobi da Kwari a Karin mganar Hausa, ni kuma nawa binciken zai yi bayani ne a kan Hoton Mata a Karin Magana.

Asma'u, (2013) A cikin kundin digirinta na biyu da ta gabatar ga Jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken "Karin Magana a cikin Littattafan Adabin Kasuwar Kano na Mata". Ta yi kokarin bayyana Karin Maganar da ke cikin littattafan adabin kasuwar kano na mata inda ta zakalo ire-iren Karin Magana da jigon Karin mgana da muhimmancin Karin Magana. A karshe ta kawo rataye mai dauke da Karin Maganar da aka fitar a cikin littattafan adabin Kasuwar Kano na Mata har guda dari da saba'in da uku (173). Ta kuma kammala da kawo jerin Karin Magana a taken littattafai guda sittin da biyu (62). Wannan aiki shi ma yana da dangantaka da nawa domin za a samu abun da za a kalato, kuma ayi amfani dashi a wajen gina wannan bincike.

Koko, (2014) A kundin digiri na biyu da ta gabatar ga Jami'ar Usmanu Danfodiyo Sakkwato, mai taken "Mace a idon Mawaƙan Baka". Ta yi koƙarin bayyana matsayin mace al'ummar Hausawa. Tun kafin zuwan Musulunci, da bayan zuwan Musulunci, har zuwa bayan zuwan Turawa, da jinsi a adabin Hausa. Ta kuma yi bayanin yadda Mawaƙan baka ke kallon mace, da ire-iren matan da ake yi wa waƙa, da gurbin mace a waƙoƙin makada misali: masu daraja, iyayen gida masu haƙuri kwazo, yaudara da rauni da shu'umci da sauransu. Shi ma wannan aiki babu shakka yana da dangantaka mai amfani ga wannan bincike,

domin kuwa bincike ne da ya ta'allaka ga dabi'un mata. A mahangar mawaƙan baka, sai dai inda muka bambanta, nawa binciken ya danganci hoton mata a Karin Magana ne. Hausawa na cewa: "Kama da wane, ba wane ba ne".

C. **Kundayen Digiri Na Farko.**

Koko, (1989) A kundin digiri na ɗaya da ta gabatar ga Jamiar Usmanu Danfodiyo Sakkwato. Mai taken "**Karin Magana a Hannun mata a garin Sakkwato**" Ta yi koƙarin bayyana ma'anar Karin Magana da rabe- raben Karin Magana da misalanta. Ta kuma bayyana dangantaka tsakanin Karin Magana da Halshen Hausa tare da matsayinta. Wannan aiki yana da kyau sosai da kuma amfani a wajen gina nawa bincike domin kuwa ya ta'allaka ne da kwazon mata.

Danji, (1997) A kundin digirinta na ɗaya da ta gabatar ga jami'ar Maiduguri. Mai taken "**Siffodin kishiya a Waƙoƙin Hausa daga Bakin wasu Mawaƙan Baka**" Ta kawo siffodin zama da kishiya tare da ba da misalai daga waƙoƙin Shata, Uwaliya Mai Amada, Danmaraya Jos, Barmani Coge, da sauransu. Ta kuma yi amfani da wasu layukkan waƙa domin karfafa hujjarta a kan halayen mata daga mawaƙa. Wannan aiki zai taimaka mani fwarai wajen gina nawa bincike domin "kishi" shi ne babban hoto daga hotunan mata a Karin Magana.

Abdullahi, (1999) A kundin digirinsa na ɗaya da ya gabatar ga jami'ar Usmanu Danfodiyo, Sakkwato. Mai taken "**Mata a Adabin Baka**". Ya yi sharhi a kan waƙar zawara ta sani Danbaldo ta hanyar bayyana halayen zawara a ra'ayin mawaƙan, a wani rukuni ɗaya daga cikin rukunanan mata. Duk da yake wannan bincike ya taƙaita ne a kan ra'ayin mawaƙi guda, yana da

muhimmanci ga nawa bincike, domin yana dauke da daya daga cikin hoton mata a Karin Magana wato, zawarci da zawara, da kuma halayen zawarawa.

Geza, (2004) A cikin kundin digiri na daya da ya gabatar ga jami'ar Usmanu Danfodiyo Sakkwato. Mai taken "Matsayin Karin Magana a cikin Rubutaccen Adabin Hausa: Nazarin littafin "Magana Jari ce". Ya yi bayani cikakke a kan Karin mgana da ma'anarta da kashe-kashenta da amfaninta da kuma misalan jerin Karin Maganar da ake samu a cikin littafin "Magana Jari ce ". Shi ma wannan bincike akwai abun da za a amfana da shi, wajen gina nawa binciken.

Sakina, (2005) A kundin digirinta na daya da ta gabatar ga jami'ar Usmanu Danfodiyo Sakkwato, mai taken "Yadda Marubuta Waƙoƙi Ke Kallon Mace A Cikin Waƙoƙinsu." Ta yi kokarin bayyana rayuwar al'ummar Hausawa da wasu al'ummomi. kuma ta kawo misalan halayen mata daga rubutattun Waƙoƙi. Shi ma wannan aiki yana da dangantaka da abin da nawa binciken ke bukata.

Tsahara, (2006) A cikin kundin digiri na farko da ta gabatar ga jami'ar Usmanu Danfodiyo Sakkwato mai taken "Karin Magana Cikin Waƙoƙin Sarauta: Waƙoƙin Sani Aliyu Dandawo". Ta ba da himma wajen kawo misalan Karin Magana a cikin waƙoƙin da yanayinsu da kuma tsarinsu. Shi ma wannan bincike ba za a rasa abun tsinta ba a ciki.

Sulaiman, (2007). A cikin kundin digiri na farko da ya gabatar ga jami'ar Ahmadu Bello, Zaria. Mai taken "Hoton Mata A Waƙoƙin Shata" A cikin kundin binciken ya bayyana yadda Alh. Mamman Shata ya kawo halaye da dabi'un mata daban-daban a cikin waƙoƙinsa, da yadda halayen suke tasiri ga rayuwarsu, da

sauran abubuwa da suka danganci haka. Ba shakka wannan bincike akwai kama, akwai kuma amfani ga nawa binciken. Hausawa na cewa :”Biri ya yi kama da mutum”. To amma dai biri, biri ne kuma mutum, mutum ne, ba za su taɓa zama daya ba. Saboda haka nawa bincike ya bambanta da na shi, domin shi nasa bincike ne a kan hoton mata a wakokin shata, ni kuma nawa binciken akan hoton mata a Karin Magana ne. wato,”Hanyar Jirgi Daban Ta Mota Daban”.

Auwal,(2008) A cikin kundin digiri na daya da ya gabatar ga jami’ar Usmanu Danfodiyo,Sakkwato mai taken.”Kasuwa a ma’aunin Karin Magana” ya kawo ma’antar Karin Magana, rabe-raben Karin Magana, Karin Magana a jiya da yau, muhimmancin Karin Magana. Kuma ya bayyana matsayin kasuwa a Karin Magana da ‘yan kasuwa da ciniki,saye da sayarwa, kudi da masu kudi da kuma yana yin riba da faduwa a harkokin kasuwanci. Shi ma wannan aiki yana da muhimmanci a wajen gina nawa binciken.

Muhammad, (2010) A kundin digiri na farko da ya gabatar ga Jami’ar Ahmdu Bello, Zaria. Mai taken “Nazarin Wakokin Karuwanci a Yau”. Ya yi bayanin karuwanci a kasar Hausa, da kuma waƙoƙin da ake yi wa karuwai. Ya kuma gina aikinsa tare da amfani da Dangoma da Shehu Ajilo. Wannan aiki shi ma ba za a rasa abin cirowa ba a cikinsa, domin ya kunshi wani rukuni ne daga cikin hoton mata a Karin Magana, wato, dabi’un karuwai.

Rabi, (2011) A cikin kundin digiri na farko da ta gabatar ga jami’ar Usmanu Danfodiyo, Sakkwato. Mai taken “kishi a Karin Maganar Hausawa”. Ta yi kokarin bayyana asalin Karin Magana da ire-irenta. Ta kuma kawo misalan Karin Magana masu nuna kishi misali: “*kukan rashin dalili*”, “*Mutuwar Uwar kishiya*” da sauransu. Wannan aiki ya yi kyau sosai domin bincike a kan hoton

mata a Karin Magana ba zai kamala ba, idan ba a muna hoton kishi ba. Saboda haka “*Na tsinci dame a kala*”.

Amina, (2012) A kundin digiri na *daya* da ta gabatar ga jami'ar Ahmadu Bello, Zaria. Maitaken “*Kwatancin Karin Magana da Bakar Magana.*” Ta kawo ma'anar Karin Magana da bakar Magana ta kuma bayyana muhimmancin Karin Magana da Bakar Magana. Bugu da kari ta nuna kamace-kamace da bambance-bambance tsakanin Karin Magana da Bakar Magana. Ba shakka shi ma wannan aiki ba abin yar wa ba ne, domin zai haskaka min hanyar gina nawa bincike.

D. **Kundayen Bincike Ta Shedar Malanta Ta kasa.**

Bako, (1980) A kundin takardar shedar malanta ta kasa da ya gabatar ga Kwalejin Ilimi ta Gumel. Mai taken “*Sharhi A Kan Karin Magana*” ya yi sharhi mai gamsarwa a kan Karin Maganar Hausawa tare da misalanta. Shi ma wannan aiki ya taimaka mini wajen samun wasu bayanai masu muhimmanci a lokacin gudanar da nawa bincike.

Audu, (1982) A kundin takardar shedar malanta ta kasa wadda ya gabatar ga Kwalejin Ilimi ta Gumel mai taken “*Karin Magana, Habaici da Zambo a Halshen Hausa.*” Ya yi kokarin kawo bayanai masu muhimmanci akan Karin Magana da yanayinta da bayanin habaici da kuma yadda zambo yake da misalansu. Shi ma wannan bincike zai yi amfani a gare ni a wajen gina nawa bincike.

Idan aka dubi bayanana da suka gabata, za a ga cewa masana da manazarta sunyi rubuce-rubuce da dama akan fannin adabi da rassan adabi daban-daban, cikin ko har da Karin Magana. Sai dai babu wani aiki karara wanda aka yi game da “*Hoton Mata a Karin Magana*”, saboda

haka wannan bincike za a iya cewa ya samu kafa da mashiga na ci gaba da gudanar dashi.

1.6 HUJJAR CIGABA DA BINCIKE

Bincike a kan "Hoton Mata a Karin Magana" yana da hujjar da za a cigaba da gudanar da shi. Hakan ya tabbata ne bayan aiwatar da bitar ayyukan magabata da aka yi, da sauran ayyukan da suka gabaci wannan bincike. Ba shakka masana da dama sun yi rubuce-rubuce a kan Karin Magana da sauran abubuwan da suka danganta da ita. Dalibai ma sun rubuta kundaye daban-daban. Amma duk da haka wannan bincike yana da mashiga da hujjar da za a cigaba da shi domin ba a ba shi muhimanci ba a baya sosai.

1.7 HASASHEN BINCIKE

Bayan kammalar wannan bincike, ana hasashen binciken zai fito da rayuwar mata ta hanyar kwatanta ta Kurara a mahangar adabi da al'ada kuma ana hasashen aikin ya zama wata manazarta ga masu bincike game da Karin Magana da dabi'un rayuwar mata. Bugu da kari ana hasashen wannan aiki ya zama wani madubi na hangen abin da ya kamata a yi koyi da shi, da wanda bai kamata a yi koyi da shi ba daga cikin halaye da al'adu da dabi'un mata, kamar yadda ake hasashen za a fitar da hoton mata kuma ya isar da saƙon da ake buƙata.

1.8 NADEWA

Wannan babi na ɗaya shi ne shimfiɗar bincike, an bayyana abubuwa kamar haka: gabatarwa, wadda a cikinta ne aka bayyana babi - babi wannan binciken ya fusa da kuma abubuwan da babi- babi suka yi magana, daga babi na ɗaya har zuwa babi na biyar. Haka kuma bayan gabatarwa, babin ya bayyana abubuwa kamar haka. Muhimmancin bincike da manufar bincike da hanyoyin gudanar da bincike da farfajiyar bincike da bitar ayyukan da suka gabata da hujjar cigaba da bincike da kuma hasashen bincike.

BABI NA BIYU
LUGUDE DANGANE DA MA'ANAR KALMOMIN TUBALAN GINA
TAKEN BINCIKE
(Da Nagaba Ake Gane Zurfin Ruwa)

2.0 SHIMFIDA

A karkashin wannan babi, za a waiwaya a taskar masana domin a samo bayanan kalmomin da aka yi amfani da su a matsayin tubali na gina taken bincike, wato mata da Karin Magana, da kuma sauran abubuwan da suka danganci aikin.

2.1 MA'ANAR HOTO.

Hoto kalma ce, wadda a takaice take daukar ma'ana iri biyu wato ma'ana ta luggar halshe da kuma ma'ana a mahangar adabi.

Mene ne Hoto A luggar Halshe?

Hoto a luggar halshe shi ne sura da siffar wani abu da aka zana ko aka dauka ta hanyar amfani da na'ura.

Kamusoshi dabab-daban sun bayyana ma'anar hoto kamar haka:

- i. Longman Dictionary of Contemporary English, Third edition (2001).

Ya bayyana ma'anar hoto kamar haka:

Photograph: a picture obtained by using a camera and film that is sensitive to light. To make a picture of someone or something by using a camera and film sensitive to light.

Ma'ana: Hoto wata sura ce da aka dauka, ta hanyar amfani da na'urar daukar hoto, wadda take amfani da haske. Yin surar wani

ko wani abu, ta hanyar amfani da na'urar daukar hoto, wadda take amfani da haske.

ii. Chambers 21st Century Dictionary, updated edition (1991).

Shi ma ya bayyana ma'anar hoto kamar haka:

Photograph: a permanent record of an image that has been produced on photosensitive film or paper by the process of photography.

Ma'ana: Hoto siffar abu ce wadda ake adanawa ta dindindin, da ake samarwa daga na'urar daukar sura ta majigi ko takarda ta hanyar sarrafa siffa.

iii. Sabon kamus na Hausa zuwa Turanci, (Paul Newman and Roxana ma newman) sun ba da ma'anar hoto kamar haka:-

Hoto: Photograph, illustration, picture in book.

Ma'ana:- Surar abu, kamantawa da zane a cikin littafi.

iv- Kamus Na Turanci da Hausa.(Na Neil Skinner). Ya fassara hoto kamar haka:-

Photo, Photograph:- hoto (wanda aka hada da kyamara).

Idan muka dubi bayanann wadannan kamusosa da suka gabata za mu fahimci cewa Kalmar "Hoto" tana nufin kwatantawa, da misaltawa, da kuma zana siffar yadda haƙifanin abu yake. A takaice wannan shi ne ma'anar hoto a mahangar Halshe.

Mene ne hoto a mahangar Adabi?

Hoto a mahangar adabi shi ne, suranta wani abu, ta hanyar misalta shi, da kamanta shi, da kwatanta shi, tare da gwama shi da siffar da ke bayyana haƙifanin yadda yake.

Masana adabi irin su Abdulkadir Dangambo. Ya yi amfani da Kalmar hoto wajen bayyana adabi kamar haka:- "A takaice, muna iya cewa Adabi shi ne, madubi ko hoton rayuwa na al'umma. "Shehin Malamin ya kara

amfani da kalmar “Hoto” a sakin layi na kasa ga wanda ya gabata, kamar haka:- “Aikace-aikacen fasaha, musamman adabi, suna nuna hoton abubuwan da ke a lokacinsu.” (Dangambo,1984:1).

Masana adabi Yakubu Musa Muhammmad, shi kuwa ya yi amfani da Kalmar “Hoto” a wajen siffanta dangantaka da ke tsakannin Karin Magana da rayuwar Bahaushe, kamar haka:- “Idan mutum ya kalli Karin Magana, ta wata fuska daban, sai ya gan shi d’auke da hoton jaruntaka da tsarin kai, kamar yadda suke a ainahin rayuwar Bahaushe ta haƙiƙa”. (Muhammad,2003:36).

To, idan muka yi la’akari da bayanan waƙannan masana za mu fahimci cewa, a taikaice Kalmar “Hoto” a mahangar adabi, na nufin sigar abu, da siffanta, da dabi’arsa, da haƙiƙanin halayyar rayuwarsa, da kuma duk wani abu da ke waƙiltar yadda yake, ko da ba a ganshi a sarari ba.

2.2 TASIRIN HOTO.

Hoto na da tasiri kwarai da gaske, domin shi abu ne wanda yake d’auke da sifa, da kama, da misali, da bayanin da ake gane mai shi. Bugu da kari, kuma shi “Hoto”, wani waƙili ne wanda ke waƙiltar mai shi a koyaushe. Saboda haka a mahangar adabi, da zarar aka ce hoton abu, ana nufin salon da ke nunawa farara yadda abin yake.

2.3 MA’ANAR MATA.

Mata kalma ce, wadda a fakaice tana nufin jinsin da ba maza ba, wato, kishiyar maza.

Su waye ne Mata?

Mata halitta ce waƙanda jinsinsu da yanayinsu da ma wasu dabi’unsu ko halayensu suka sha bamban da na maza. Kamusoshi daban-daban sun bayyana ma’anar mata kamar haka:-

Chambers 21st Century Dictionary, Updated edition (1999). Ta ba da ma'anar mace de cewa:

"Female: belonging or relating to the sex that gives birth to young, produces eggs, etc.

Ma'ana:

Mace: ta danganta ne ko ana alakanta ta ne ga jinsin da ke haihuwa da wafanda suke yin kwai; da sauransu. Ita kowa Kalmar "Woman" ya ba da ma'anarta kamar haka:

"Woman; an adult human female. Oposite of man. Woman generally; the female sex.

Ma'anar:

Mace: Balaga daga jinsin mata, takwarar namiji. Jinsin mata gaba daya (manyar da yara).

- Longman Dictionary of contemporary English third edition (2001). Shima ya ba da ma'anar mace kamar haka:-

"Female: a person or animal that belongs to the sex that can have babies or produce eggs.

Ma'anar:

Mace: Jinsi ne na mutum ko dabba da yake cikin halittan da ke haihuwa ko suke nasa kwai.

Kalmar "woman" a wurinsa cewa yayi:-

"woman: an adult female person.

Ma'anar:-

Mace: Jinsin mutum na babbar mace ne.

- Kamus na Turanci da Hausa. Ya ba da ma'anar mace kamar haka:-

A wurinsa Kalmar "woman da women" "ya ba da ma'anarsu kamar

haka:

“Female: ta mata, ta mace.

A wurinsa Kalmar “woman da women” ya ba da ma'anarsu Kamar haka:
“woman: mace jam'insa women.

Women: Mata.

- Modern Hausa – English Dictionary

Mace: (Pl. Mata) woman female.

Ma'ana:

Mace suna ne (jam'inta Mata) watau, manyan mata, na mutane da jinsin mata gaba daya.

Bisa ga bayanar da suka gabata, daga ciki wadannan kamoshoshi, mun fahimci cewa, idan aka ce mata a matsayin jinsi to ana nufin manyansu da kanansu, a mata kai daban-daban na rayuwarsu, duk sun shiga ciki saboda haka ne Karin Maganar Hausawa ba ta da bare a cikinsu, domin ta dauki hoton kowa kuma ta taskace shi.

Ga dai matakan rayuwar rukunin shekarun mata nan, kamar yadda masana suka karkasa shi, kuma Karin Magana na da hoton kowa daga cikisu, kamar haka:-

2.4 MATAKAN RAYUWAR MATA DAGA HAIFUWA ZUWA TSUFA

Masana al'adar Hausa da tarbiyyarta sun karkasa matakan rayuwar mata, tsakanin haihuwa da mutuwa zuwa manyan rukunai hudu kamar haka:

Yaranta, Tasawa, Manyanta, Datijjantaka.

a. Rukuni na daya: Yaranta

wannan rukuni yana farawa ne tun daga haihuwa har zuwa wajan shekara goma sha biyu kuma an raba wanan rukuni zuwa azuzuwa biyar kamar haka: Jaririya, Yarinya, Kwaila, Bera, Budurwa.

- i. Aji na farko: (jaririya) daga haihuwa zuwa yaye (shakara biyu) misali hoton jaririya "Abin wani abu ne, mayya da ta ci dfan Jariri".
- ii. Aji na biyu (yarinya) daga shakara biyu (yaye) zuwa shekara shidda ko bakwai misali hoto a nan shi ne.

"Yarinya, farkonta madaci karshenta zuma"

- iii. Aji na ukku (ƙwaila) tun daga shakara bakwai zuwa tara, misalin hoto anan shi ne "Haka ratata, inji kishiyar mai 'ya'ya tara mata.
- iv. Aji na hudu (Bera) tun daga shekara tara har zuwa sha biyu misali hoto anan shi ne "Duniya rawar 'yan mata na gaba ya dawo baya".
- v. Aji na biyar (Budurwa) daga shekara goma sha biyu zuwa aure ko shekara sha biyar misali hoto anan shine:-
"In ka ga budurwar Kaza a Kasuwa, in ba gurdumu da shan ƙwai.

B. Rukuni na biyu: Tasawa

Zama matashiya a al'adar Hausawa yakan fara ne tun daga shekara sha biyu (Balaga) har zuwa shekara arba'in.

C. Rukuni na Ukku: Manyanta

Wanan mataki yana farawa ne tun daga shekara arba'in. A lokacin hakali da karfi sun kammala. A lokacin an hayayyafa, wani lokacin ma bayan 'ya'ya har da jikoki.

Manyanta na tsakanin shakara arbain zuwa sittin. Misali "*Mata Uwayen Gida*" "*Ta fi babu, Kakar wajen Uba*".

D. Rukuni na hudu: Dattijantaka,

Dattawa ko tsofoffi, su ne waƙanda ƙarfi ya ƙare. Waƙanan suna nan daga shekara sittin zuwa sama, misali hoto a nan shi ne "Jiya ba yau ba, tsohuwa ta tuna kwana turaka".

2.5 RAYUWAR MATA A JIYA DA YAU

Kowa ce al'umma akwai yanda ta dauki mata, bisa ga al'adarta ta gargajiya watau, kafin zuwa addini, da kuma wayewar zamani.

Kafin zuwa addinin musulunci matan Hausawa sun kasance abin tausayi duk da cewa al'adu ne na Hausawan suka tanadi haka. A lokacin maguzanci, matan Hausawa ba su da cikakken 'yanci balle haƙƙi domin kuwa su ne debo ruwa, da ayyukan gona, da sarafa abinci da zuwa daji samo itace, da sauransu. Bugu da fari ga keta masu haƙƙi da kuma hana masu gado, sauran matsalolin rayuwa daban-daban. Domin farin bayani a dubi (Ibrahim, 1982 p 237).

Bayan zuwan musulunci kasar Hausa, al'amarin ya sauya domin kuwa mata sun samu walwala da 'yanci ba kamar zamani na maguzanci ba. Babu wata al'ada ko dabi'u a duniya da ta daraja mace kamar tsarin addinin musulunci. Shi ya sa mata suka samu karamci, kamar tsari da raba su da wahalhalun zuwa daji, domin ayyukan gona ko saro itace da sauran abubuwa daban-daban da addini bai yadda da su ba.

A yau za a iya faɗi da babban murya cewa mata sun samu walwala da yanci da sakewa da kuma girmamawa. Saboda haka idan aka kwatanta hoton rayuwar mata a jiya na kowace al'umma ba Hausawa kadai ba, da hoton rayuwar mata a yau, tabbas! Za a ga cewa an samu sauyi mai ma'ana kwarai.

2.6 MA'ANAR HOTON MATA A MAHANGAR HALSHE.

Hoton mata a mahangar halshe shi ne duk wani abu wanda yake nuna surarsu da sifarsu da sigarsu misalansu da kamarsu ko kwatancensu ta hanyar dauka da na'ura ko zanawa da waninta.

2.7 HOTON MATA A MAHANGAR ADABI

Hoton Mata a mahangar adabi na nufin tantagaryar jadawali da yake dauke da bayanin dabi'arsu da halayensu da kamarsu da misalinsu

da kwatantasu tare da gwamasu da sauran hanyoyin tsare-tsaren tafiyar da al'adunsu da rayuwarsu ta yau da kullun.

2.8 MA'ANAR KARIN MAGANA

Duk wani abu mai muhimanci yana kunshe da ma'anoni masu yawa. Saboda haka ne masana da manazarta suka yi kofarin ba da ma'anar Karin Magana daban-daban daidai da yadda suka fahimce ta.

Ga wasu daga cikin ra'ayoyin masana da marubuta a kan ma'anar Karin Magana.

Dangambo (1984:38) cewa ya yi Karin Magana: "Dubara ce, ta dunkule Magana mai yawa a cikin zance ko 'yan kalmomi kadan, cikin hikima"

Zaruk D.S.S, (1986:45) ya ce "Karin Magana gajeran zance ne wanda yake kunshe da hikima".

Yahaya da Wasu (1992 p30) Cewa suka yi: "Karin Magana tsararen zance ne wanda ya ke zuwa a gajerce na hikima da zalafa tare da bayar da ma'ana gansasshiya, mai fadi, mai yalwa, musamman idan aka tsaya aka yi bayani daki-daki.

Galadanci, (1993: p16), Cewa ya yi: "Karin Magana wata 'yar gajeriyar magana ce ta azanci, wadda Hausawa kan yi don armashin zance da koyar da darasi".

Zaruku, da Wasu (1995 p56): Sun ce: Karin Magana zancen hikima ne wanda yawanci ake yin sa tafaitacce, amma mai cike da ma'ana.

Malumfashi da Yakawada da wasu, (2000, 131) Cewa suka yi: "Ma'anar Karin Magana shi ne, wasu gajerun jimloji ne wadanda ba kasafai ma'anar kalmominsu ta zahiri kan nuna abin da suke nufi ba.

Muhammad, (2003:23) Cewa ya yi: "Karin Magana wata "yar gajeruwar jimla ce, ta hikima; wadda ta kunshi ma'ana mai yawa in za a tsaya a yi bayaninta".

Birniwa (2005:57) ya bada ma'anar Karin Magana da: Gajeruwar jimla ce da ake sakaye ma'ana da ita, wadda idan aka warwareta sai ta bayar da ma'ana mai tsawo, wadda mafi yawa kalmomin da ke cikin ta ba sun kunsu ba, sai dai suna da dangantaka da ita".

Bunza, (2006: 283) Shi kuwa ya kalli Karin Magana ne a matsayin "Daya daga cikin dadadun abubuwa na a dana al'adun kowa ce al'umma a duniya".

Jumaidu da "yar'aduwa, (2007:79) cewa suka yi abin da ake kira "Karin Magana a takaice, shi ne "wata 'yar jimla gajeriya ce da mai Magana zai fafa ta hikima, kuma ta kunshi ma'anar mai yawa idan an tashi yin sharhinta.

Gwammaja (2010:8) Ya bayyana ma'anar Karin Magana da cewa " Karin Magana dai maganganu ne na hikima masu dimbin yawa ake cure su waje guda domin su fito a takaice ba tare da sun gimshi mai sauraro ba.

Koko (2011:1) Cewa ta yi 'A iya kiran Karin Magana da wani salo na bajekolin tunani da Bahausha kan yi ta hanyar hikima cikin 'yan kalmomi kaɗan'.

Dan Hausa, (2012 p:39) Ya bayyana cewa: "Karin Magana wasu gajerun jimloli ne wanda ba kasafai ma'anar kalmomin su ta zahiri kan nuna abin da suke nufi ba.

Bunza, (2017 p:3) shi kuwa cewa ya yi “Karin Magana wata takaitacciyar ko gajerawar jimla ce mai dauke da babban sakon da ya fi ta tsawo a zahiri idan za a yi fashi bakinsa”.

Tirkashi! Lalle Karin Magana tana da babban matsayi ga rayuwar al’umma, shi yasa ma’anarta ta yawaita a bakin masana da manazarta.

2.9 TASIRIN KARIN MAGANA A RAYUWAR HAUSAWA

Karin Magana rashen adabin baka ne, da yake da tasiri, tare da taka rawa ga duk fannonin rayuwar al’umma da halshe.

Malumfashi da Nahuce (2014: 29) cewa suka yi “Karin Magana kusan ya mamaye kowane fanni na rayuwar Bahausha. Yana da wuyar gaske a ce ga sha’anin rayuwar da ba a samun Karin Magana, kuma wannan shi ya ba da damar kamar yadda halshe da al’ada kan sauya su bi zamani, to kwatankwacin haka ne Karin Magana ke sauyawa”.

Su kuwa Yahaya da wasu (1992:31-32) cewa suka yi “Karin Magana ya sami cigaba da bunkasa dangane da sauye-sauyen zamani da rayuwa. A kowane yanayin zamani akan sami karin maganganu da suka dace da shi. Dubi Karin Maganan nan da akan ce “*Duniya juyin juyi, kwado ya fada Ruwan zafi ko “Zamani riga”, ko “Wane da tasa”* sun yi nuni ne da abin da maganganun da suka dace da shi”.

Wannan bincike ma ya tabbatar da cewa har yanzu tasirin Karin Magana yana nan yana cigaba da bunkasa, domin kuwa sababbin Karin Maganganu suna nan ana ci gaba da kirkirosu ba tare da tsayawa ba.

2.10 NADEWA

A cikin wannan babi an tattauna game da ma’anar kalmomin da suka haɗu suka samar da matashiyar bincike watau takensa, misali ma’anar hoto, tasirin hoto, ma’anar Mata da matakan rayuwansu rayuwar mata a jiya da yau, ma’anar hoton mata a mahangar halshe da adabi da kuma ma’anar Karin Magana da tasirinta.

BABI NA UKU

KARIN MAGANA DA TARKACENTA (IYA MAGANA MA DA RANARSA)

3.0 SHIMFIDA

Wannan babi zai tattauna ne a kan Karin Magana da tarkacenta, kamar asalin Karin Magana, da matsayinta, mutanen da suka fi kirkiro Karin Magana, ire-iren Karin Magana, da jigoginta, sigoginta da kuma amfaninta.

3.1 ASALIN KARIN MAGANA

Gano takamammen lokaci ko zamanin da aka fara kirkirar Karin Magana mawuyacin abu ne, saboda Karin Magana ta samo asalinta ne lokaci mai tsawo, tun zamanin zamuna, don haka yana da wuya kwarai a ce ga lokacin da aka fara ta, sai dai kawai a bar ta a matsayin "*kunne ya girmi kaka*".

Masana adabi irin su Yahaya da wasu (1992:30) sun bayyana cewa "Karin maganganu sun fito ne daga cikin rayuwar al'umma, shi ya sa suka kunshi yawancin abubuwan da suka shafi bangarorin rayuwar al'umma.

Duba da wannan za a iya cewa Karin Magana ta samo asalinta ne tun farkon rayuwar al'umma da adabinta.

3.2 MATSAYIN KARIN MAGANA GA HAUSAWA DA HALSHEN HAUSA.

Karin Magana tana da matsayi babba ga Hausawa, domin sun dauke ta sinadarin bunfasa halshe da adabi, kuma gishirin fara wa zance armashi, tare da taskace al'ada, da kuma nafalta da gwanintar halshe.

Masana adabi sun nuna matsayin Karin Magana da cewa: "Karin Magana a halshen Hausa yakan kara wa zance daɗi da armashi, sannan ya nuna zalaka da zurfin tunani da balaga da kwarewar mai zance. Haka kuma Karin Magana na bayyana wasu sassan rayuwar Bahaushe zunzurutunta." (Yahaya, da wasu (1992:31).

3.3 MATSAYIN KARIN MAGANA GA WASU KABILU DA BA HAUSAWA BA

Sauran kabilu da al'ummomi masu magana da harsuna daban-daban su ma, ba a bar su a baya ba, a wajen bai wa Karin Magana matsayi. Misali, Turawa, da Labarawa, da Sinawa da sauransu. A nan gida Nijeriya kuwa, akwai kabilu kamar Yarbawa da Igbo da sauransu duk suna amfani da Karin Magana a cikin zantukansu, da kuma hanyar habaka adabinsu.

Ga dai abin da masana suka ce a kan haka: "Ba halshen Hausa kawai ne yake amfani ko ya mallaki Karin Magana ba; a a, sauran harsuna ma suna da tasu dabara ta sarrafa magana cikin hikima. Ko da yake harsunan mutanen duniya sun bambanta, kuma halayen zama da al'adu da dabi'u nasu ma sun sha bamban, aɓɓma a wajen azancin Karin Magana suna da baiwa iri ɗaya. Sai dai yadda suke tsara Karin maganganu ne yake canzawa daga wannan halshe zuwa wancan" (Yahaya da wasu 1992:30).

3.4 MUTANEN DA SUKA FI KIRKIRO KARIN MAGANA

Bayan biyar diddigin da masana da manazarta suka yi koƙarin biciko waɗanda suka fi kirkiro Karin Magana a cikin al'umma. Yahaya da wasu (1992:31) sun bayyana cewa "Ana jin mutanen da suka fi yin Karin Magana da kirkiro sabbi su ne:

- Mata
- Maroƙa' da makada

- Mawaƙa
- "Yandaudu da sauransu.

3.5 KARIN MAGANA KAFIN ZUWAN MUSULUNCI

A lokacin maguzanci, kafin zuwan Musulunci, Karin Maganar Hausawa takan danganta ne da al'adun maguzanci da kuma abubuwan bautarsu, kamar yadda Yahaya da wasu (1992:32) suka bayyana, ga kuma misalan Karin Maganar na zamanin kamar haka:

1. Rana ta ɓatar masa
2. Ya samu sa'a ga zakara
3. Kiɗa a ruwa, mai ta da haukan dodo
4. Duk dodo ɗaya ake wa tsafi
5. Duk bori guda ake wa tsafi
6. Samun lamuni ga dodo, kan sa a shiga ruwa lafiya d.s.s

3.6 KARIN MAGANA BAYAN ZUWAN MUSULUNCI

Bayan zuwan addinin Musulunci, Karin Maganar Hausawa tana nuna dangantaka ta kut-da-kut tsakanin al'adunsu da addinin Musulunci; misali:-

- Allah ya sawaƙe wahala, Tsohuwa ta ga ajalinta ya kusa
- Faɗin gaskiya, ya fi mugunyar Sallah
- Azumi ba Sallah holoƙo, jingine shi ga ice sha ruwa
- Hanyar makka ce, kowa da guzurinsa
- Tsammanin warabbuka, Malam yaƙi noma don zakka
- Kaza tara ta isa layya, sai fa in fata ake so
- Gobara daga kogi, maganinta Allah. Da sauransu.

3.7 KARIN MAGANA BAYAN ZUWAN TURAWA

Yahaya da wasu (1992:32) sun bayyana cewa: "Hausawa sun kirƙiri wasu Karin Magana da suka dace da zamanin zuwan Turawa a Kasar

Hausa, ta hanyar amfani da abubuwan da suka samu a sanadiyar zuwan Turawa. Misali:

- Shakulatin ɓangaru, angulu ta ga mushen mota
- Babban mutum da rigar yara
- Tsiyar nasara, sai za su gida
- Gulma wuya, nasara ya ga mai maƙoƙo
- Da sauran lokaci, ɗan sakandare yaga mai besfa
- Banza a banza, bature ya ga zagi. Da sauransu

Bugu da kari, a karƙashin wannan aka cigaba da samar da sabbin Karin Magana.

3.8 SABABBIN KARIN MAGANA

Kasancewar Hausa halshe ne mai haɓaka tare da bunƙasar adabinsa da al'adunsa yasa ko yaushe Hausawa na cigaba da kirƙiro sababbin Karin Magana a lokuta daban-daban, daidai da buƙatun rayuwarsu na yau da kullum. Junaidu da 'yar'aduwa (2007:83) sun bayyana cewa; "Kamar yadda yake, "Idan kiɗa ya canja, dole ne rawa ma ta canja" Haka nan mutane ke kirƙiro sababbin Karin Magana yadda rayuwarsu ke canjawa.

Misali:-

- Muƙami karuwa a amalanke
- Bi da bi tafiyar soja
- Muƙami kuturu a London
- Jan biro maganin taƙadarin dalibi
- Allah ya kawo sauƙi, ɗan jarida ya ga abin da ya fi karfinsa
- Mai wuyar ke nan kiran Sallah a ofis
- Bagas ce, ɗankauye ya ga kifi a gwangwani
- Cineke Inyamiri ya sha duka

3.9 KUNSHIYAR KARIN MAGANA

Karin Magana dunksulallen zance ne wanda idan aka warware shi a ka baje shi, aka yi masa filla-filla sa'annan aka dube shi, za a same shi kunshe da hikimomi da zantuttukan ma'ana, irinsu, fadakarwa, ilmantarwa, gargadi, nasiha, fasaha, nakaltar halshe, habaici, gugar zana, tarbiya da sauran al'adun rayuwar Hausawa.

3.10 SIGAR MA'ANONIN SAKON KARIN MAGANA

Karin Magana ta kunshi sakonni wafanda suka haifar da ma'anoni, daban-daban.

Masana adabi irinsu Zarruk da wasu (1986:46-47) sun bayyana cewa: "Idan aka tattara sakonnin da Karin Magana ke dauke da su, kuma a ka nazarce su, za a iya takaita ma'anoninsu zuwa iri biyu kamar haka:-

1. Mai ma'anar sarrari
2. Mai ma'abar boye
 - Mai ma'anar sarari shi ne wanda da an yi amfani da shi za ka ji manufar a fili take. Misali:
 - a. Ramin mugunta gina shi gajere
 - b. Zuwa da wuri, ya fi zuwa da wuri-wuri
 - c. Hattara da kaya, ya fi ban cigiya
 - Mai ma'anar boye kuma shi ne inda za a yi zancen wani abu daban, amma ana nufin wani abu daban.
 - a. Taka faifai rage zango ne ga mai hawa sama.
 - b. Idan ka ga gari kowa da wutsiya, nemi kara ka lafa

3.11 YANAYIN SAKON KARIN MAGANA

Mafi yawan sakon Karin Magana dunksulalle ne, wanda sai an bufe shi ne, kuma an baje shi a faifai ne, sannan aka yi nazarinsa, za a zakulo hikimomi da sakon da ke ciki, sannan a fahimce shi.

Ga abin da masana irinsu, Junaidu da 'Yar' aduwa (2007) 79-80) ke cewa: "Ita Karin Magana' dai idan za a d'auki kalmominta a fitar da ma'anarsu filla- filla a haƙifar gaskiya ko kaɗan ba za su ba da ma'anar da mai magana ke nufi ba, ko kuma ma'anar da ita "Karin Magana" ta fansa ba. Misali idan muka d'auki wannan 'Karin Magana' ta. "*Dabe ya ji makuba*". Idan muka ce za mu fassara ma'anar wannan 'yar gajeriya jimla, sai mu ga cewa ma'anar jimlar ko kaɗan ba ita ce ma'anar 'Karin Magana' ba, domin kuwa "*Dabe*" ma'anarsa shimfiɗar daki ko tsakar gida da mata kan yi maimakon shafa siminti, ita kuwa, "*makuba*" bawon dorawa ne da ake dakawa a jifka a watsa wa daben don ya yi aminci. Amma ma'anar wannan Karin Magana tana nufin wani abu yana bunfasa, ko kuma yana sabgar arziki yana jin dadi, a nan ana iya cewa: "*Dabansa ya ji makuba*", ko kuma "*Hanusa da shuni*" ko "*Tauraransa ke haske*", ko "*Ludansa na kan dawo*" da dai makamantansu".

Bugu da fari sun ci gaba da bayyana ra'ayin su da cewa "Saboda irin wannan hali na Karin Magana shi yasa muke iya kiranta da "*bad-dabami*", don kuma tana da wuyar fahimta ga wanda yake koyon halshen".

3.12 SIGOGIN KARIN MAGANA

Karin Magana Hausa, tana da siga daban-daban ta fuskar kirar jimlolinta da sarrafa kalmominta, da kuma ta fuskar tasirin zamanin kirkiarta.

Ga wasu daga cikin sigogin Karin Magana:

- a. Sigogi ta fuskar kirar jimla
 - i. **Karin Magana mai gajerar jumla ɗaya**

Wannan nau'in Karin Magana ne waɗanda suke dauke da kananan jimloli ɗaya-ɗaya domin isar da saƙon da ake buƙata, misali:

 - a. Matar mutum faɓarinsa

b. Mace rabin mutum

c. Uwargida ran gida

ii. **Karin Magana mai ɓangare biyu.**

Wannan nau'in Karin Magana ne waɗanda suke ɗauke da jimla mai ɓangare biyu, ɓangaren farko shi ke ɗauke da mafarin Karin Maganar, shi kuwa ɓangare na biyu, yana ɗauke da cikamakin ko karshen Karin Maganar. Misali

a. Abin da kamar wuya gurguwa da aure nesa

b. Namiji dutse, mace sakaina

c. Mata suna suka tara, amma halinsu ya bambanta

iii. **Karin Magana mai labari**

Wannan nau'in Karin Magana ne waɗanda suke ɗauke da kanun labaran wani abu da ya taɓa faruwa a kasar Hausa. Misali.

a. Faɗan gwaggo kafa

b. Gobarar titi

c. Rufin kan uwa dadi

iv. **Karin Magana mai tambaya**

Wannan nau'in Karin Magana ne waɗanda suke ɗauke da jimlolin tambaya. Misali

a. Abin wani abu ne, mayya da ta ci ɗan jariri?

b. Kwana nawa ne maye ya yi amarya?

c. Mu na wasa ne? gwari ya bada magani an ci an mutu

b. **Sigogin Karin Magana ta fuskar tasirin zamanin kirƙirarsu.**

A wannan gaba ana iya kasa sigogin Karin Magana zuwa gida uku; kamar haka: Karin Magana mai tasirin gargajiya, Karin Magana mai tasirin Musulunci, Karin Magana mai

sun bayyanasu kamar haka: Malumfashi da Nahuche (2014:39-40)

i. **Karin magana mai tasirin gargajiya.**

Karin maganganu ne da ke bayanin rayuwar Bahaushe ta gargajiya. Ke nan wani kandami ne da ya hada al'adar Bahaushe dangane da tarbiyya da sana'a da wasa da tattalin arziki da zamantakewa da sauransu. Misali:-

- Sanin wurin bugu shi ne kira
- Inda fata tafi taushi nan ake mayar da jima
- Sana'a goma maganin takaici.
- Idan ana dara fidda Uwa ake.
- Yan da gobe karyata boka. Da sauransu

ii. **Karin Magana mai tasirin Musulunci.**

Wannan kaso ya shafi Karin maganganun da ke da tasirin Larabci da kuma bayanin addinin Musulunci..... Misali

- Masallacin kura, kare ba ya limanci
- Ta Malam ba ta wuce amin
- Kowane aliazi da nashi amanu
- Allah gatan kowa
- Yabanya Allah ya fissaheki fari. Da sauransu

iii. **Karin Magana mai tasirin zuwan Turawa.**

Wannan fasali yana bayanin haduwa da tarihi tsakanin Hausawa da Turawa inda aka sami aron kalmomi tsakanin Halshen Hausa da Ingilishi ko Faransanci..... Misali:-

- Jirgin sama ba ruwanka da kwalta
- Kalanzir mai fitila
- Ba laifin gwalab ba, laifin batur. Da sauransu.

3.3 JIGOGIN KARIN MAGANA

Kowace Karin Magana tana dauke da wani jigo wanda a dalilinsa ko sakamakonsa aka gina ta. To, mene ne jigo?

Ma'anar Jigo

Masana sun bayar da ma'ana daban-daban sai dai idan aka dubi ma'anonin da idon basira za a ga cewa manufarsu duk daya ce.

Yahaya (1978) ya ce: Jigo na nufin safo ko manufa ko bayani ko ruhin magana, wanda shi ne ake son isarwa ga masu saurare ko masu karatu ko masu nazari.

Dangambo (1978) cewa ya yi: Jigo shi ne dunksulaliyar manufa wadda domin ta ne aka wallafa kafin mutum ya dauki alƙalami ya rubuta wani abu, dole ya kasance yana da manufa, to wannan manufar ita ce jigo".

Gusau, (1988) shi kuwa ya bada ma'anar jigo da cewa" Jigo shi ne safo ko manufa".

A wajen fitar da jigogin Karin Magana nan ma akwai ra'ayoyin masana da manazarta da marubuta daban-daban a kan yawan manyan jigogin Karin Magana. Sai dai duk manufarsu na komawa wuri daya.

Yahaya (1979:62) ya bayyana jigogin Karin Magana a dunksule kamar haka: "Karin maganganun Hausa suna cike da koyarda halayen zaman duniya, a shirye a cikin azancin magana.

Karin Maganar Hausa tana dauke da jigogi daban-daban don amfanin al'ummar Hausawa.

Koko, (2011:69) ta kawo jigogi guda tara kamar haka:

- Jigon Ilmi
- Jigon Fadakarwa
- Jigon Gargadi
- Jigon Tarbiyya
- Jigon Siyasa
- Jigon Tarihi
- Jigon Ilmantarwa
- Jigon Nishadi
- Jigon Nasiha (Wa'azi)

Shi kuma wannan aikin an yi koƙarin zaƙulo jigon Karin Magana guda talatin da biyu (32) bayan tattara bayanai daga manazartu daban-daban. Ga kuma jigogin tare da misalai kamar haka:

1. Jigon Addini

- i. Bori ɗaya suke yi wa tsafi
- ii. Faɗin gaskiya ya fi mugunyar sallah
- iii.

2. Jigon Al'ada

- i. Ba a mugun Sarki sai mugun bafade
- ii. A bar tuna baya, gyartai ya ci sarauta
- iii. Mai mace ɗaya aminin gwabro

3. Jigon Aure

- i. Aure ba ka da malam
- ii. Abin da ke ga amarya shi take ba angonta
- iii. Komai wayon amarya, sai an sha mata

4. Jigon Alheri

- i. Alheri ya fi mugunta
- ii. Alheri ɗanko ne, baya faɗuwa kasa banza
- iii. Alheri gadon barci

5. Jigon Arziki

- i. Arziki rigar kaya, kana ja yana jan ka
- ii. Arziki ba riga ba balle a tuɓe maka
- iii. Mai arziki ko a Kwara ya sai da ruwa

6. Jigon Dogaro da kai

- i. Zomo ba ya kamuwa daga zaune
- ii. Sai an sha wuya a kan sha daɗi
- iii. Kuwa ya ci zomo ya ci guda

7. Jigon Fadakarwa

- i. Hankali da kaya ya fi ban cigiya
- ii. Karfe da zafi ake bugunsa
- iii. Shirin shiga ruwa tun daga waje ake yinsa

8. Jigon fuska / fara'a

- i. Shimfidar fuska ta fi shinfidar tabarma
- ii. Labarin zuciya a tambayi fuska
- iii. Fuska mai sai da riga

9. Jigon Gaskiya

- i. Gaskiyar wuƙa inji zakara
- ii. Gaskiya ɗaya ce
- iii. In zaka faɗi faɗi gaskiya

10. Jigon Gargadi

- i. Bari ba shegiya ba ce da ubanta
- ii. Ramen mugunta, gina shi gajere
- iii. Wanda bai ji bari ba ya ji hoho

11. Jigon Habaici

- i. Ko ba a gwada ba linzame ya fi karfi bakin kaza
- ii. Mai tsoron ta mutu, shi yake maho
- iii. Komi lalacewar masa ta fi kashin shanu

12. Jigon Haihuwa

- i. Haihuwa da yawa maganin mutuwa
- ii. Haihuwa Guzuma ɗa kwance uwa kwance
- iii. In ka haifi yaro ba ka haifi halinsa ba.

13. Jigon Hakuri

- i. Hakuri maganin zaman duniya
- ii. Mahakurci mawadaci
- iii. Mai hakuri ya kan dafa dutse ya sha romansa

14. Jigon Hankali

- i. Amfani girma hankali
- ii. Hankali raba ne, da sannu yake shiga
- iii. Hankali ka gani, ido gululu ne

15. Jigon Hali

- i. Hali zanen dutse, ba ya kanƙaruwa
- ii. Kora da hali ya fi kora da sanda
- iii. Halin Uwa, diya kan ɗauka

16. Jigon Kasuwanci

- i. Yaro ba kasuwa guda yake ci ba
- ii. Abin da ke gidan sarki, akwai shi a kasuwa
- iii. Gidan zumu ba kasuwa ba ne

17. Jigon Kishi/Hasada

- i. Ba Kuka na ba, Uwar kishiya ta mutu
- ii. Ban gane ba, an daki ɗan kishiya
- iii. Kishi kumallon mata

18. Jigon Kirari

- i. Mata in ba ku ba gida
- ii. Mata zuma ne, sai da wuta
- iii. Uwar gida ran gida

19. Jigon Kula

- i. A kashe wuta tun tana karama
- ii. A dubi ruwa, a dubi tsaki
- iii. Kiwon kai ya fi kiyon dabba

20. Jigon Kunya

- i. Kunyar maras kunya hasara ce
- ii. Sai baki ya ci, ido ke kunya
- iii. Tabarmar kunya, da hauka ake naɗe ta

21. Jigon Kyautatawa

- i. In amarya bata hau doki ba ba za a aza mata kaya ba
- ii. Don tuwon gobe, ake wanke tukunya
- iii. Ba a mai da hannun kyauta baya

22. Jigon Makwabtaka da abokantaka

- i. Abin da yawa mutuwa ta shiga kasuwa
- ii. Abokin kuka ba a foye mai mutuwa

23. Jigon Mutuwa

- i. Furfura manzon mutuwa
- ii. Tonon asiri mutuwa gidan kwaraka
- iii. Gata ba ya hana mutuwa

24. Jigon Nasuha

- i. Sannu ba ta hana zuwa, sai dai a dafe ba a kai ba
- ii. Hana wani, hana kai
- iii. Zafin nema baya kawo samu

25. Jigon Sana'a

- i. Kakarsa ta yanke safa
- ii. Gunnusuru tusar Makitsiya
- iii. A rina an saci zanen mahaukaciya

26. Jigon Sani/Ilimi

- i. Rashin sani ya fi dare duhu
- ii. Karamin sani kufumi ne
- iii. Ilimi mai kore jahilci

27. Jigon Sarauta

- i. Idan Sarki ya ce baki a ce kirin
- ii. In yi abina son rai, inji abokin Sarki
- iii. Rashin Sani kan sa makaho takin Sarki

28. Jigon Siyasa

- i. Ana yi da kai, ya fi ba a yi da kai
- ii. In dambu ya yi yawa, ba ya jin mai
- iii. Kada a yi zaɓen tumun dare

29. Jigon Tarbiyya/ Ladabi

- i. Kowa ya bi dole a bi shi
- ii. Girman kai rawanin tsiya
- iii. Bin na gaba bin Allah

30. Jigon Tarihi

- i. A mazaya a mayar da iri gida
- ii. Gummi ce ta haɗu da Anka
- iii. Kara wa Barno dawaki

31. Jigon Yanayi

- i. Da safe ake kama fara, in rana tayi tashi suke yi
- ii. Dare mahutar bawa
- iii. Damina ga daɗi ga kazanta

32. Jigon Zumunci

- i. Zumunta a kafa take
- ii. Dan uwa rabiñ jiki
- iii. Zumu zuma ne

3.14 IRE - IREN KARIN MAGANA

Manazarta dama suna karkasa Karin Magana ta yadda suka fahimce ta; Yahaya, (1977:62-64) ya yi la'akari da darussan da ke cikin Karin Magana wajen rarraba su daki-daki. Misali: Hali, fuska fara'a, haƙuri, alheri, kula da arziki, sani/ ilimi da kuma zumunci.

Shi kuwa (Yunusa (1977) ya karkasa nasa ne ta bin tsari irin na a bajadi, wato, tsarin daga A-Z. kuma ya yi sharhin wasu daga ciki.

Dangambo (1984:38-39), ya yi la'akari da kirar su ne, ko kuma wasu kalmomi na nahawu da suke kunshe da su. Misali; Masu "Inji" da "ance" da "sai" da sauransu.

Zhong, (1993:163) ya karkasa na sa ne kamar haka: Karin maganganu masu faɗar gaskiya, gargadi hikimar alumma, falsafar alumma, habaici addini, sana'a da yanayin fasa da sauransu.

Su Junaidu da 'Yar'aduwa (2007:80-84) kuwa sun karkasa Karin Magana zuwa gida tara, ta la'akari da kirar wasu, ko sakon da suke kunshe da su, ko kuma asalinsu, kashe-kashen nasu su ne:

- i. Karin Magana masu karamar jimla
- ii. Karin Magana mai labari
- iii. Karin Magana mai inji
- iv. Karin Magana mai bangare biyu
- v. Karin Maganar gaskiya
- vi. Karin Maganar habaici
- vii. Karin Maganar 'kowa'
- viii. Karin Maganar 'sai'

Ita kuwa, koko (2011:1-2) ta karkasa Karin Magana zuwa rukunai huɗu tare da la'akari da asalinsu, kamar haka:

1. Karin Magana masu daɗaɗɗen asali, waɗanda suka samu dangane da rayuwa da al'umma da addininsu, da saurantsu na gargajiya.
2. Karin Maganar da suka samu a sanadiyar fahimtar rayuwa kamar ta naƙasar jiki, fahimtar halayen jama'a, kyautatawa, abota da sauransu.
3. Karin Maganar da suka samu bayan zuwan Larabawa da Turawa a kasar Hausa, da waɗanda suka samu ta hanyar cufanya tsakanin Hausawa da wasu kabila na cikkin gida da na waje

4. Karin Maganar da ake ginawa kan labari ko a kan wasu kalamomi mai fitowa a cikinsu. Misali: Karin Magana mai bayani, labari, sai inji, yafi, kulla jimla, bangare biyu, kwatanci, da sauransu.

Malumfashi da Nahuce (2014:32-41) sun fasalta Karin Magana ne ta hanyar kula da gininta da tushenta zuwa kashi ashirin da daya.

1. Karin Magana mai kwar daya
2. Karin Magana mai kwar biyu
3. Karin Magana mai labara
4. Karin Magana mai "Inji"
5. Karin Magana mai "ance"
6. Karin Magana mai "sai"
7. Karin makaga mai "daga"
8. Karin Magana mai "ko"
9. Karin Magana mai "dole"
10. Karin Magana mai "har"
11. Karin Magana mai "ta"
12. Karin Magana mai "tun"
13. Karin Magana mai "ana"
14. Karin Magana mai "Wanda"
15. Karin Magana mai "da- Na - Sani"
16. Karin Magana mai "A"
17. Karin Magana mai "da"
18. Karin Magana mai "Ba"
19. Karin Magana mai "Tasirin gargajiya"
20. Karin Magana mai "Tasirin Musulunci"
21. Karin Magana mai "Tasirin zuwan Turawa"

A wannan bincike an yi la'akari da kirar jimlojin Karin Magana da kuma kalmomin da suka kunsu aka fitar da ire-iren Karin Magana guda talatin (30) bayan tattara bayanai daga manazartu kamar haka:

1. Karin Magana mai "A"

- i. A jamu a kaimu an ba Uwar makaho kashi
- ii. A ci dai ba a sayar ba, kaza ta fi doki
- iii. A dibi giyaɗar baki, a baiwa awakin baki

2. Karin Magana mai "Akan"

- i. A na bukin duniya, akan yi na Kiyama
- ii. A bakin wawa akan ji magana
- iii. A na kayan ka, akan yi na rataya

3. Karin Magana mai "Ance"

- i. In gani a kasa an ce da kare ana biki a gidansu
- ii. Mutum baya kin ta mutane an ce da farawo ya gudu
- iii. Yau da magana, an ce wa Sarkin gari kazami

4. Karin Magana mai "Ana"

- i. Ana so ana kai kasuwa
- ii. Ana zaton wuta makera sai ga ta masaka
- iii. Ana wata sai ga wata ta samu

5. Karin Magana mai "An yi wa"

- i. Ba laifi an yi wa 'yan buki duka
- ii. Ba da dewa zan yi ba, an yi wa mai kwadafay bisimilla
- iii. Ba a gama abinci ba, an yi wa marowaci sallama

6. Karin Magana mai "An ci"

- i. An ki cin biri, an ci dila
- ii. Gobe ma a kara, an ci garin sadaka an hana maye
- iii. An ki cin halal an ci haram, Bamaguje ya ci musha

7. Karin Magana mai "Ba"

- i. Ba Wahalalle sai mai kwadanyi
- ii. Ba don tsawo akan ga wata ba,
- iii. Ba kare bin damo

8. Karin Magana mai "Ba ya/ba ta"

- i. Zomo ba ya kamuwa daga zaune
- ii. Banza ba ta kai zomo kasuwa
- iii. Kifin fadama ba ya gasa da na gulbi

9. Karin Magana mai "Da" da "An"

- i. Da sanin ango, an yi wa 'yan buki duka
- ii. Da alamar zaki an ba bera ajiyar angurya
- iii. Da walakin goro cikin miya

10. Karin Magana mai "Daga"

- i. Daga kin gaskiya sai bata
- ii. Daga wajen wa, aure da duka
- iii. Daga ina? Tsohowa ta ji sallama da dare

11. Karin Magana mai "Da - na - Sani"

- i. Da -na- sani da na yi
- ii. Da - na - sani keya ce a baya take
- iii. Da- na - sani ba ta san da-na-sani ba

12. Karin Magana mai "Mai dole"

- i. Dole Uwar na ki
- ii. Dole zama da kishiya
- iii. Dole a baiwa dan Mata hura

13. Karin Magana mai "Hausawa sun ce"

- i. Hausawa sun ce tsoro na daji kunya na gida
- ii. Hausawa sun ce ana ta kai wa ka ta kaya
- iii. Hausawa sun ce in ba ka san gari ba saurari daka

14. Karin Magana mai "Har"

- i. Cin danko har da su kaza
- ii. A fefe biri har wutsiya
- iii. Ya sauka daga Bakara har Nasi

15. Karin Magana Mai "In ji"

- i. Da Sauran Labarin inji mai bada mugun labari
- ii. Allah ya yi abin, inji mafadin aurensa
- iii. Haka aka ce inji mai bada labarin karya

16. Karin Magana Mai "Kowa"

- i. Kowa ya sake a yi masa sakiya
- ii. Kowa ya yi zagi a kasuwa ya san da wanda yake
- iii. Kowa ya daka rawar wani ya rasa turmin daka tasa

17. Karin Magana Mai "Ko"

- i. Ko kurum magana ce
- ii. Ko dan riƙo ya san kifinsa
- iii. Ko da magana! Karuwa ta ga samari

18. Karin Magana Mai Mamaki

- i. Abin mamaki ciyawa cin doki
- ii. Mamaki makiro miji daka mata wuri suna rabkar danya
- iii. Abin mamaki kare da tallar tsire

19. Karin Magana mai "Kwatance"

- i. Kamar kumbo, kamar kayanta
- ii. Kama da wane ba wane ba ne
- iii. Iya fadi kamar farkar Sarki

20. Karin Magana mai "Sai" a farkonta

- i. Sai an ajiye akan dauka
- ii. Sai da so akan yi kyauta
- iii. Sai yadda Allah ya yi baƙo ya wuce da ɗan maigida

21. Karin Magana mai Sai a tsakiyar ta

- i. Kushewar badi sai badi
- ii. Kura ba ta son abin ado, sai na kwadayi
- iii. Ranar wuya sai naka, ranar dadi sai bare

22. Karin Magana mai "TA"

- i. Ta Allah ba tasu ba
- ii. Ta tsohuwa "um dai"
- iii. Ta wane, ba ta wane ba ce

23. Karin Magana mai "Tambaya"

- i. Gani ci ne, ko tauna hadiya ce?
- ii. Ina zan zauna? Mai tsegumi, ya je kasuwa
- iii. Ina laifin abokiyar fadar da ta bar ki ki daura zani?

24. Karin Magana mai "Tun"

- i. Tun ana marmari, har a kosa
- ii. Tun Malam na sifawa
- iii. Tun da kare ba sa'ar kura ba ne

25. Karin Magana mai "Wanda"

- i. Wanda ya gani shi ka fada
- ii. Wanda aka jira ne ya tafi
- iii. Wanda ba ya da abu ba ya da magana

26. Karin Magana mai "Sassan Jiki"

- i. Zuciyar mutum birninsa
- ii. Haƙoran dariya ka cizo
- iii. Baki mai yanke wuya

27. Karin Magana mai "Kalmar tashin hankali"

- i. Tashin hankali gobarar gemu
- ii. Tashin hankali abu cikin kunne
- iii. Tashin hankali wanda ba a sawa rana

28. Karin Magana mai "Kalmomin da ba su da takamammen ma'ana

- i. Tantara kwai, mata ta turke miji
- ii. Azarangadi muguwar kishiya
- iii. Zugumugu, kishi da mai iyaye

29. Karin Magana Mai "An Sa"

- i. Ba shiga ba fita, an sa mahaukaci igadin kofa
- ii. Da wannan don wannan, ansa wawa biko
- iii. Hayaniya ta yi yawa an sa wawaye tsere

30. Karin Magana mai "Ya fi/ta fi"

- i. Hanya ta fi gata
- ii. Zaman lafiya ya fi zama sarki
- iii. Karamin goro ya fi babban dutse

3.15 AMFANIN KARIN MAGANA

Amfanin Karin Magana ga rayuwar al'umma yana da yawan da ya wuce kirga sai dai a tsakura a fadi gwargwadon abinda mutum ya fahimta.

Yahaya da Wasu (1992:31) cewa suka yi: "Amfanin gajarece magana na da yawa. Daga ciki, ta yiwu akan yi haka ne saboda rashin isasshen lokacin magana, ko don yin hannunka mai sanda da faɗakarwa, ko don fito da so ko kin abu. Karin Magana a mafi yawa kukan kurciya ne inda yakan sanya magana ta yi armashi da dafi kamar an zuba kafi-zabo a miya. Sannan akan nuna gwaninta da naƙaltar halshen mai magana, ga kuma rashin kawo kosawar mai sauraro.

Malumfashi da wasu (2000:132) su kuwa cewa suka yi kamar haka:

1. Takaita Magana: Wato ana amfani da Karin Magana idan ana son a takaita magana. A nan, idan ana son a takaita magana

maimakon yin amfani da wata doguwar jimla ko jimloli sai kawai a kawo Karin Magana a wurin, ya wadatar. Misali, Idan kana son ka ce, zuciyar mutum kamar gari take gare shi, domin a cikin ta yake kai da kawo domin shirya tunani da manufofinsa. To a nan, sai kawai ka ce "Zuciyar mutum birninsa" mai saurare ya ji haka sai ya fahimta.

2. **Ado ga zance:** Wani wuri da ake amfani da Karin Magana shi ne domin yi ma zance kwalliya. Alal misali, idan ana tsalma Karin Magana a lokacin da ake zance yakan sa zance ya yi dadin saurare.
3. **Gugar Zana:** Ana amfani da Karin Magana domin a tsangwami wani a fakaice; misali: Ina akuya za ta da kayan taiki?
4. **Kirari:** Haka ma ana amfani da Karin Magana domin yin kirari; misali: Komai lalacewar masa ta fi kashin shanu.
5. **Nuna kwarewa ga halshe:** Ana amfani da Karin Magana domin nuna mai zance kwararre ne ga halshen Hausa...

Junaidu da "Yar'aduwa (2007:84-85) su kuwa a nasu ra'ayin sun karkasa shi kamar haka:

1. Karin Magana tana kawo wa halshe kwarjini ga masu amfani da halshen ta fuskar nazarin tsarin jimloli da ma'ana.
2. Tana taimakawa wajen taƙaita zance da kuma taƙaita lokaci wajen zance, ta hanyar amfani da guntayen jumli.
3. Tana taimakawa mai zance yin sirri a cikin yarensa, saboda ba dukkan mutane ne ke fahimtar ma'anar Karin Magana ba don haka akwai ma'ana ta boye da Karin Magana ta kunsu wadda sai an fassara wa mutum sannan ya fahimci zancen.

4. Ana amfani da Karin Magana don yi wa jama'a gargadi don su bar aikata wasu miyagun abubuwa a rayuwarsu wadanda za su cutar da jama'a, misali: **"Ramen muguntia gina shi gajere"**. Ana amfani da Karin Magana don bai wa mutane shawara su yi wani abin da zai taimake su a rayuwa; misali **"Ba a daure kaya ranar tafiya"**
5. **"Zomo ba ya kamuwa daga zaune"**
Ana amfani da Karin Magana don a koyar da jama'a kariya da kiyaye rayukansu daga hadfari. Misali **"Taya Allah kiwo, yafi Allah na nan"**
"Riga - kafifi ya fi magani"
7. Ana amfani da Karin Magana don a koya wa mutane su dogara da kansu, su dai na duban abin wani. Misali: **"Guntun gatarinka, ya fi sari ka bani"**
"Zakaranka, rakuminka"
8. Ana amfani da Karin Magana don koda kai da washi ko yin kirari; Misali **"Ana isoronmu ni da iya, inji dfiyar mayya"**
"Wane mutum! inji mutuwa"
9. Karin Magana na fara sa wa zance armashi da burgewa ga mai sauraron zancen.
10. Ana amfani da Karin Magana don mayar da martani ga mutumen da ya baƙanta maka rai, ba tare da yin zage-zage da faɗa ba. Don kuwa Bahaushen ya ce: **"Kowa ya yi ma ka kara, ka yi masa na itace"**.

Koko, (2011:51-52), Ita kuwa cewa ta yi kamar haka: "Kowace Karin Magana aka yi, tana da irin nata manufa. Dan adam yakan a amfani da ita domin isar da irin wannan manufa, wadda ta kasance a cikin zuciyarsa.

Karin Magana tana da muhimmanci da amfani ga kowace al'umma da kowane halshe na duniya, saboda tana taimakawa jama'ar da ke amfani da ita ta hanyar gane halshensu tare da wanda ke magana da halshen a yayin da yake magana wadda ta shafi jama'ar.

Bayan haka, tana nuni ga kyaun halayen kirki da munin halayen banza da kuma yadda rayuwa ta kasance ga al'ummar da ke amfani da ita.

3.16 NADEWA

A cikin wannan babi an kawo bayanai game da Karin Magana da tarkacenta, inda aka tattauna a kan asalin Karin Magana, matsayinta da misalanta. Sannan aka kawo nau'oin zamunnan da aka kirkiro Karin Magana da Kunshiyar Karin Magana, sigar ma'anoni sakonta, da yanayin safon, da sigoginta, da ire-irenta da kuma amfaninta.

BAB NA HUDU

BAJE KOLIN HOTON MATA A KARIN MAGANA DA SAKONNINSA. (MATA SUNA SUKA TARA, AMMA HALINSU YA BAMBANTA)

4.0 SHIMFIDA

Wannan babi shi ne zuciya da gangar jikin wannan bincike, domin a cikinsa ne za a baje kolin wasu daga cikin hoton mata a Karin Magana tare da bayanin sakonninsu. An kasa hoton matan a farkashin manyan azuzuwa guda shida kamar haka: Hoton mata na sunaye, da hoton mata na matakan rayuwarsu, da hoton mata na nafasar halitta, da hoton mata na al'adu da hoton mata na sana'o'i, da hoton mata na sauran dabi'u da halayen zamantakewa.

4.1 MENE NE HOTON MATA A KARIN MAGANA

A ra'ayina, ana iya ba da ma'anar hoton mata a Karin Magana da cewa: Madubi ne da yake dauke da surar da ke nuna siffar mata, da kamarsu, da misalansu, da dabi'unsu, da al'adun su, ta hanyar bayyana taswirar halayen rayuwarsu wafanda suka tabbatarwa kansu da kansu da kuma wafanda al'umma suka tabbatar masu, sakamakon lura da al'amurran yau da kullum, sannan aka cusa su a cikin Karin Magana.

4.2 AZUZUWAN HOTON MATA A KARIN MAGANA

Idan aka dubi zubi da tsarin hoton mata da ake samu a cikin Karin Magana kuma aka tattara su, za a iya kasa su zuwa manyan azuzuwa guda shida kamar haka:

- a. Hoton mata na sunaye
- b. Hoton mata na matakan rayuwarsu
- c. Hoton mata na nafasar na halittu
- d. Hoton mata na al'adu

e. Hoton mata na sana 'o'i

f. Hoton mata na sauran dabi'u da halayen zamantakewarsu.

Bugu da kari akwai rassa daban-daban a farkashin kowane daya daga cikin manyan azuzuwa kamar dai yadda bayani zai gudana.

4.2.1 HOTON MATA NA SUNAYE

Hoton mata na sunaye wani shafi ne da yake tattare da karin maganganu masu d'auke da sunayen mata. A farkashin wannan aji, ana samun sunaye na yanka, da na gamagari da na lafabi, da kuma na kinaya.

Misali:

1. "*Gidan da babu Ai maraya*"

Wannan Karin Magana ce mai d'auke da hoton suna na mace, domin isar da sakon matsayi da kirari ga mata "A'i, suna ne na yanka da Hausawa suka samo daga Larabawa sanadiyar tasirin shigarsu cikin addinin musulunci. Hakikanin sunan shi ne "A'ishatu", amma Hausawa sukan taƙaitta sunan ne da "A'I" ko "Shatu" a al'adance. Ita wannan Karin Magana ta na nuna matsayin mace ne a cikin al'umma da kuma bayyana muhimancinta, a kimtsin gidan kowane Bahaushɛ. A Karin Maganar ana nuna cewa duk gidan da babu "A'I" to wannan gida ba kammalalle ba ne, saboda yana da rauni kamar yadda maraya yake da rauni na fuskantar matsalar maraici. A gani na an yi amfani da sunan "A'I" a Karin Maganar ne domin matsayin sunan ga al'umma, amma abun da sakon ke nufi shi ne, duk gidan da babu matar aure to komai kyansa da girmansa to wannan gidan yana da rauni.

Hausawa na cewa "*Mata iyayen gida*".

Asalin "A'isha" suna ne na matar Manzon Allah (SAW).

A'isha (RA) mace ce wadda take isananin son mujinta wato,

Idan aka nazarci wannan Karin Maganar da bayaninta da kyau za a ga irin yadda mata suka siffantu da taimakon juna da kuma kara da tausayi.

3. *"Mata in baku ba gida".*

Wannan Karin Magana ce mai d'auke da hoton sunan mace, domin isar da saƙon kirari da matsayin mata.

"Mata" Jam'i ne, na jinsin, tilonsa shi ne mace. Mata suna ne gama gari na jinsin mata, da ake kiran kowace mace da shi.

Wannan Karin Magana tana funshe da saƙon matsayi da muhimmancin mata ga kowace al'umma. Hoton Karin Maganar ya nuna cewa ba gidan da ke kafuwa kuma ya dore ba tare da mata a cikinsa ba.

A nan an yi wa mata kirari da cewa duk gidan da babu su, to ba gida ne ba. Wannan kuwa haka yake domin a al'adar Hausawa, suna kyamar irin wannan gida, kuma suna guje wa shigarsa. Sannan suna kiransa da cewa; "Gidan Maza ne", domin a faurace masa. Amma idan akwai mata mazauna gidan babu shakka za a yi hulfa da ma'amala da gidan, ba tare da fargaba ba. Masu iya magana suna cewa *"Rifon gida sai mata"*.

4. *"Adashen Balaraba"*

Karin Maganar na d'auke da hoton sunan mace, kuma suna ne na laƙabi watau, "Balaraba" sunan ya samo asali ne daga wadda duk aka haifa a ranar Laraba/Larabgana.

"Ita dai Balaraba ta ga matan Unguwa suna shirya adashe, aka taya mata sai ta ji kunyar ta ce ba ta yi don ka da a ga kasawarta, sai ta yarda za ta yi duk da ya ke ta san ba ta iya zubi don ba ta da sukuni kamar sauran matan. Don haka da lokacin zubi ya yi sai ta aiki 'yar ta maƙwabta ta ranto mata kuɗi sai ta zuba in

wani loacin zubi ya zo sai ta sake aikawa wajen wasu daban a ranto mata ta zuba. Haka ta faura yi har ta kai ga kwasa. Da ta kwashi adashe sai ta rarrabawa waƙanda take amso bashin hannunsu tana zubin adashe ita ko ta tashi wayyam sai yarta ta ce to ke inna baki samu ba, ta ce ba dai mun shiga muma an yi da mu ba” (Koko, 2011:23).

Bayu ga hoton suna, wannan Karin Maganar tana ƙauke da saƙon yadda wasu mata suke shiga harkar da ta fi karfinsu, da ma wadda ba za ta amfane su ba, don ƙai gasa da kuma son kar a gano kasawarsu.

Bugu da ƙari, wannan Karin Magana na ƙauke da hoton tattalin arzikin ƙasa na gargajiya wanda mata suke taka rawa akan sa.

5. “*Saurin Tagumbi*”

Karin Magana tana ƙauke da hoton sunan mace na laƙabi ne, wadda a ka danganta da garinsu watau “Gumbi” “Wani ne ke da mata huƙu, amma ya fi son amarya daga cikinsu, watau Tagumbi. Ana cikin wannan hali sai lokacin yankan shinkafa ya kama. Mijin ya fi son Tagumbi ta fi sauran matan samun shinkafa mai yawa, don haka sai ya bari sai ranar kwananta sai ya ce mata ta je gona gobe tun da safe ta fara yankan shinkafa kafin sauran matan su zo don ta samu rabo mai yawa. Amma sauran matan sai da safe ya gaya masu lokacin Tagumbi ta dafɛ da wucewa gona. Sauri ba sauri ba don ko da Tagumbi ta isa a gona sai ta tuna ba ta ƙauko laujen da za ta yi amfani da shi wajen yanka shinkafa ba. Don haka sai ta koma gida ta ƙauko, kafin ta dawo sauran matan sun iso gona har sun yanke shinkafa mai yawa. Ana amfani da wannan Karin Magana idan mutum ya mance wani abu mai muhimmanci wajen

sauri, wanda idan babu wannan abun to saurin ya zama na banza kenan" (Koko, 2011:80).

6. *"Adashen Uwar Nuhu"*

Ita ma wannan Karin Magana ce da take dauke da hoton sunan mata na kinaya, watau, "Uwar Nuhu" Kuma tana dauke da al'adar buki.

Akwai wata mace da ake kira "Uwar Nuhu", wadda ta shiga adashe irin na mata. Da shigarta sai ta yi sa'a aka ba ta kwasar fari. Da lokacin zubi ya yi aka zo karɓa don a haɗa aba wata sai ta ce ita ta fita adashen tuntuni. To duk wanda aka yi wa abin arziki lokacin ramawa ya yi ya kasa taɓuka komai sai a ce ya yi adashen uwar Nuhu. Yawanci mata suka fi amfani da wannan Karin Magana, musamman wajen rikicin biyan buki" (Koko 2011:80).

Haka kuma tana nuna yadda Hausawa suke da haɗin kai na farfafa tattalin arziki ta hanyar adashi.

7. *"Rufin kan Uwar Dadi. Gabanta babu kariya"*

Wannan Karin Magana tana dauke da hoton sunan mata na kinaya, wato "uwar dadi" da kuma saƙon kuskuren da ta yi.

"*Uwar dadi*" wata dattijiyar ce mai tsananin sakarƙi wato rana ta fito za ta je maƙwabtarsa daga ita sai zane ga gaba ba kallabi ba mayafi. Sai kawai ga surukinta tare da abokansa sun doso wajenta, can gefe kuma ga taron jama'a suna zaune suna hira. Da ta ga sun yi ido huɗu da surukinta cikin wannan hali, sai kunya ta kama ta. Saboda haka sai ta cire zanen gaban surukinta watau sai ta yi rufin fuwawun 'yan bori.

Don haka duk wanda ya bar wani abu mafi dacewa ya yi a kasarinsa da zaton ya fi kyau sai a yi amfani da wannan Karin Maganar a nuna masa sakarƙin da ya yi" (Koko, 2011:78).

8. *"Yin Kunnen Uwar Shegu"*

Jima'i ba tare da aure ba, abu ne da al'adar Bahaushe ta kyamata, don haka abin kunya ne mace ta haifu ba tare da aure ba. Tabbas! Abin zundɛ ne ga macen da ta haifu ba tare da aure ba. Idan ana zancenta dole ne ta kyale, ta yi kamar ba da ita ake ba.

Wannan Karin Magana ita ma tana dauke da hoton sunan mace na kinaya watau "*uwar shegu*". Watsar da mutum a lokacin da yake magana. Haka kuwa yakan faru ne idan wanda aka yi wa maganar ransa ya baci ko kuma ba shi da sha'awa a cikin zancen. Idan mutum ya yi shiru bai kula ba, kamar ba da shi ake magana ba, to a nan ya yi kunnen uwar shegu ke nan. Domin watafika haka uwar shegu take yi a lokacin da waɗansu mutane suke yi da ita a game da cikin shege da ta yi (Yunusa, 1989: 39).

9. *"Fadān Gwaggo a kofa"*

Ita ma wannan Karin Magana tana dauke da sunan mace na kinaya da ake yi wa iyaye mata wato, "Gwaggo" "Fadā a nan ya shafi ta yar da jijiya ta fuskar zage-zage ko facin rai. Gwaggo kuwa sunan 'yan uwar uwace a Hausa ko wata dattijjuwar mata. Kofa kuma wani dān kauye ne kilomita 62 a kan hanyar Kano da Zariya.

An ce wai wata rana Gwaggo ta je Kano sayayya, sai yaran birni suka yi mata a tire, ta kasa ce masu uffan don tsoron kada su bubbuge ta, sai da ta ta dawo gida kofa, ta shiga balbalin bala'i, tana zagin yaran birni, shi ne wasu da suka tambaye ta dalilin fadān, ta gaya masu, suka fashe da dariya, suna cewa me ya sa ba ta yi fadān ba a Kano sai da ta dawo gida Kofa, wato aikin banza ke nan" (Malumfashi da Nahuche, 2014: 94). Waɗannan kaɗan ke nan daga cikin Karin Maganar Hausawa waɗanda suke dauke da hoton sunan mata a Karin Magana.

4.2.2 HOTON MATA NA MATAKAN RAYUWARSU

Wannan gaba tana d'auke ne da wasu hotunan mata a matakan rayuwarsu daban-daban. Wato, daga haihuwa zuwa tsufa, kamar haka:

A Hoton 'ya (Diya)

Misali

- i. *"Ana tsorona ni da Iya, inji Diyar Mayya"*.

Wannan hoton 'ya mace ne, wanda yake nuna cewa, wasu diya mata sukan tashi da alfahari tun suna kananansu, game da al'adar gidansu, ko kuma matsayin gidansu.

Bunza, A.M (2006: 103) ya bayyana ma'anar maita kamar haka:

"Maita" dabi'a ce ko aiki, sunan mai aikata dabi'ar, ko aikata aikin, "Maye", a matsayin tilo, "Mayu" a matsayin jam'i, jam'in na d'aukar ma'anar namiji ko mace, amma tilo na mace shi ne, "Mayya". Na dan yi hasashen gano asalin kalmar; "Maita" da dangantakar ta da kalmar "Maye", na fahimci kalmar tantagaryar Hausa ce, ba ta da alaƙa da kowane irin halshe da ba Hausa ba".

Wannan ya na nuna cewa al'adar maita da dafɗa ce kuma sananna ce a kasar Hausa.

- ii. *Muna ga Rasulu, Diyar Boka ta rasa Miji.*

Wannan hoton 'ya mace ne, kuma diyar boka. Wadda mata suke mamakin ta rasa miji. A al'adar Bahausha an yarda cewa boka ya shahara da bayar da maganin farin jini, amma sai ga ya an rasa sa a gidansa.

Wannan Karin Magana a kan yi amfani da ita ga duk abun da ya faru, ba tare da ana tsammanin faruwarsa ba.

iii. *Darajar 'Ya Mace Dakin Aure.*

Wannan Karin Magana hoton 'ya mace ne, wanda yake nuna wurin da darajarta take, wato, dakin aure. A al'ummar Hausawa akan girmama mata ne kawai, idan har suna da aure. Wannan Karin Magana tana nuna darajar aure.

iv. *Wahala tana ga mai diya tara mata, ya saida biyar ya yi wa huɗu aure.*

Wannan Karin Magana hoton diya mata ne, wanda yake nuna wahalar da ke cikin tarbiyyarsu da kulawa da su. A Kasar Hausa, aurarwa na da matuƙar wahala ga wanda yake da diya mata, shi yasa a wannan Karin Maganar ake tausaya wa mai diya tara mata. Ana amfani da wannan Karin Magana ga duk wanda yake da wata dawainiya mai nauyi wadda ba makawa sai ya yi ta.

v. *"'Ya Mace 'Yar Kashe Gida".*

Wannan hoton 'Ya Mace ne, wanda yake nuna kasawarta wajen raya gida. Wannan Karin Magana ta kalli 'ya mace ne, a matsayin wadda ake dawainiya da ita, amma kuma ita ba ta taka wata rawa wajen cigaban tattalin arzikin gidan. Kuma Karin Maganar tana nuna cewa mata ba su tsayawa a gidan uwayensu. Sukan yi aure ne, su tare gidan mazajensu, saboda haka idan su dai aka haifa a gidan, kenan za a bar gidan ba kowa.

Amma a gani na, wannan Karin Magana ta kalli mace ne a karkace, duk da yake dai *"Mata suna suka tara"*.

B. Hoton Yarinya

Misali:

i. *Kwalama Yarinya ce, Tun Tana Karama ake Tausarta:*

Wannan Karin Magana hoton Yarinya ne da aka siffanta da kwalama, domin a nuna cewa yarinya mai karkata ce zuwa ga

abun da take gani zai mata dadi, sai Karin Maganar ta nuna cewa, tun a wannan lokaci ne ya kamata a daidaita tunaninta. Ana amfani da wannan Karin Magana wajen yin gargadi ga duk wani mai take-take yin abin da ba zai fissa shi ba, da ya hakura da shi tun farko.

ii. *Yarinya Farkonta Madaci, Karshenta Zuma*: Wannan hoton yarinya ne, da yake nuna irin wahalhalun da ke tattare da tarbiyyarta, tare da bayyana cewa idan aka yi hakuri aka dage ga ba ta tarbiyya, to za a ci amfaninta, kwarai da gaske.

iii. *Ya Kamata Auren Na Gida, Yarinya da ta ga wanta da kudi*: Wannan hoton yarinya ne da yake nuna cewa wasu mata sukan tashi da dabi'ar kwadai ne tun suna kanansu. Kamar yadda wannan yarinya ta ga ya dace ta auri na gida, amma fa don kudinsa.

C. Hoton 'Yammata

Misali:

i. *Aure Yakini 'Yammata*

Wannan hoton 'yammata ne da ke bayyana jarumtakarsu. "Kusan a wurin sha'anin aure ne kadai, mata suka fi maza yin harka da kazar-kazar, sukan kai, su komo suyi nan su yi can, suna ta wahala iri-iri ta kudi da ta jiki, su ne kamun amarya da kamun ango, kai wa amarya da kaiwa ango, kai kaya da yin jeren daki da dai sauransu. Don haka, aure da duk wahallinsa suka zama yakin mata" (Yunusa, 1989:81).

ii. *“Duniyar Rawar ‘Yammata:*

Wannan hoton ‘yammata ne, “Munsha ganin yadda wafansu a da su ba komai ba ne, sun zo sun zama wani abu. Wafanda kuma a da su ne wafansu abi, kuma sun zamo ba komai ba.....” (Yunusa, 1989:11).

iii. *“Bakinka Naka, Inji ‘Yammatan Birni*

Wannan hoton ‘yan matan birni ne, dake nuna cewa ba su faye son a tsoma masu baki a cikin harkokinsu ba, balle a ce za a yi masu gyara a cikin kurakuransu.

D. Hoton Budurwa

i. *Duniya Budurwar Wawa:*

Wannan hoton budurwa ne. An kamanta ta da duniya wadda kowa ke ribibi yake son ta. Amma Karin Maganar yana nuna cewa, wawa na ruƙuwa da budurwa kamar yadda yake ruƙuwa da duniya, sai dai duk basu da tabbas.

ii. *Don Kaga Budurwa Bana Da Kyau, Ta Bafi Ta Fi Ta.*

Wannan hoton budurwa ne, da yake nuna cigaban da ake samu da sauyawar halayyarsu da wayewarsu lokaci bayan lokaci.

iii. *Rashin Hakuri Yasa Budurwa Ta Yi Ciki*

Wannan hoton budurwa ne, amma ana amfani da wannan Karin Magana ne ga wanda ya gaggautar da samun abu ta hanyar da ba ta dace ba, alhali da ya yi hakuri zai samu abun ta hanyar da ta dace.

E. HOTON ZAWARA

Misali:

i. *Auren baya shi ne Sadakin na gaba*

Wannan hoton zawara ne. "Haƙiƙa! Irin halayen kirki da mace ta nuna a aurenta na baya su ne za su sa ta sami aure da wuri, kuma a cikin sauƙi. To, amma idan ta nuna halaye marasa kyau a aurenta na baya, to, zai yi mata wuya ta sami miji na gari, kuma cikin sauƙi. Namiji ma haka", (Yunusa, 1989:4).

ii. *Bazawara Uwar Son Banza*

Wannan hoton zawara ne, da yake nuna halayyarta ta son abin banza, da kuma son yin kwaruwa.

iii. *Jinkirin Jin kira, bazawara jiran karsa.*

Wannan hoton zawara ne, da yake nuna irin yadda take jiraye da son aure, da kuma naci akan irin wanda ta ke so.

Abin da ake nufi da kalmar "Karsa" ita ce: Namiji wanda ya yi aure, wato wanda yake da wata mata.

iv. *Son Kira Sai Kace Bazawara*

Wannan hoton bazawara ne, da yake nuna irin yadda take tsananin son maza su kira ta, domin su yi zance da ita ko su yi mata kyauta ko su nemi aurenta.

F. Hoton Amarya

Misali:

i. *Amarya ba kya laifi, ko kin kashe dan masu gida.*

Wannan hoton amarya ne, Karin Maganar tana nuna irin yadda al'adun Hausawa suke game da ji da amarya, wato, irin yadda ake bata muhimmanci da nuna mata so, dangane da zamanta bakuwa a gidan.

Ana amfani da wannan Karin Maganar ne, domin yi wa sababbin maƙa "Amare" kirari ne a gidan mazansu.

- ii. a. *Idan Amarya Bata Hau Doki Ba, Ba A Aza Mata Kaya.*
- b. *Idan Amarya Ba Ta Hau Doki Ba, Ba Ta Daukar Kaya*

Wannan hoton amarya ne, da yake nuna matsayinta a cikin al'umma, da kuma yadda al'ada ta darajjata. Ana amfani da wannan Karin Magana ne, kamar haka: "Idan ba a darajata abin da ya kamata a darajanta ba, to kowa bai, kamata a wulaƙanta shi ba" (Yunusa, 1989:4).

- iii. *Hira Sabuwa Amarya Ta Sake Miji:*

Wannan hoton amarya ne, da yake nuna irin hirar da take yiwa angonta a daren aurensu. Kuma Karin Maganar na nuna cewa a duk lokacin da tayi sabon aure, to akwai sabuwar hira.

H. HOTON MACE MAI CIKI

Misali:

- i. *Duniya Mace Mai Ciki Ce, Ba A San Abun Da Zata Haifawa*
Ba.

Wannan hoton mace mai ciki ne, kuma an kamanta duniya da ita ne saboda su duka biyun watau macen da ita duniyan ba a san tabbacin abun da zai faru garesu a gaba ba. Ana amfani da wannan Karin Magana ne ga duk abun da aka ga farkon sa, amma ba a san yadda farshen sa zai kasance ba.

- ii. *Ciki Daji Ne, Komai Yana Iya Haifawa.*
- Wannan hoton mace mai ciki ne, da yake nuna faɗin al'amarin sa da cewa komi yana haifawa, kuma aka kamanta shi da daji, wanda yake samar da tsirrai da itatuwa daban-daban. Wannan Karin Magana tana farfafa ta gabanta ne.

G. **HOTON MATAR AURE**

Misali:

i. ***Matar mutum Kabarinsa***

Wannan hoton matar aure ne, wanda yake nuna cewa ba wanda zai aure ta, sai mijin da aka kaddaro mata. An kamanta ta da kabari ne, kasancewar ba mai shiga kabarin wani sai nasa. To haka yake duk wanda a mijin mace shi za ta aura.

Ana amfani da wannan Karin Magana ne, wajen nuna cewa abu na tabbata ne yadda Allah ya tsara shi.

ii. **Matar na tuba ba ta rasa miji**

Wannan hoton matar aure ne, da yake nuna cewa ko yaushen mata sune ake dora wa laifi da kuma nauyin yin biyayya, Karin Maganar na bayyana cewa duk matar da ke daukar laifinta da kuma tuba da yin biyayya ba za ta rabu da mijinta ba. Idan ko har sun rabu to ba za ta rasa wani miji ba, saboda wannan halin mata. Ana amfani da wannan Karin Magana ne, ga duk mai yarda ga laifinsa da kuma neman afuwar al'umma akan kurakuransa, ba zai rabu da jama'a ba.

I. **Hoton uwa**

Misali:

i. ***A Rashin Uwa Akan Yi Uwar Daki***

Wannan hoton uwa ne da yake nuna cewa babu tamkarta kuma ba a neman tamkarta sai in ba ta kuma ba a maye gurbinta da wata. "Na yarda da wannan magana. Idan dai har mutum yana da mahaifiya, suna shiri, ya kuma yarda da ita, to, ba shakka ba zai nemi wata mace ta zama uwar dakinsa ba, ehe!! (Yunusa, 1989:4).

ii. **Rana Ba Ta Karya, Sai Dai Uwar Diya Ta Ji Kunya.**

Wannan hoton uwa ne, da yake nuna irin tanadinta akan shirye-shiryen bukukuwa. "Idan mutum ya ce zai yi ko za a yi wani abu ranar juma'a mai zuwa, to ba shakka, jumma'ar za ta zo kowa zai ga ko zai ji irin abin nan da ake ce za a yi. Sai dai idan karya mutum ya gilla. To, amma kuma idan uwar 'ya ta ce za a daura wa 'yar ta aure ranar lahadi, idan ranar ta zo aka kowa daura, a nan ba ta yi karya ba kenan. Ta fadi gaskiya! Sai a yabe ta, a kuma yi mata tafi da guda, ayyurorai! a'hayye! (Yunusa, 1989:29).

iii. ***Uwa Gandun Dafi***

Wannan hoton uwa ne, da ke nuna yawan jin dadin da diya ke yi da ita, har aka kamanta ta da gandu kai tsaye saboda yawan alhairinta, ga resu su diyan.

iv. ***Uwa Mafi Uba, Koda Uban Sarki Ne.***

Wannan hoton uwa ne da yake nuna matsayinta da fifikon darajarta a kan uba. Al'ada da addini duk sun yarda da cewa, uwaye mata suna da fifiko a kan uwaye maza ga diyansu, komi matsayin uwaye maza a duniya.

v. ***Mai uwa Sarki, mai Uba Lamido***

Wannan hoton uwa ne, da yake nuna darajarta akan uba. Karin Maganar ta bayyana cewa wanda ke da uwa matsayinsa daya da Sarki, shi kuwa mai uba yana matsayin lamido. A al'adar sarautar kasar Hausa, Sarki na gaba ga Lamido, Lamido kuwa na karkashin sarki.

J. Hoton Kaka

Misali:

i. *Kakarsa Ta Yanke Saka.*

Idan an yanke saka kuma aka sayar da ita, za a sami abin batarwa, wato kudin biyan bukatocin rayuwa.

Wannan hoton kaka ne, da yake danganta ta da sana'ar saka da kuma alafarta da jikoki "Saka" daɗaɗɗiyar sana'a ce a kasar Hausa ta saka tufafi, kuma ana amfani da wannan Karin Maganar ne, domin nuna an sami nasara a wani abu, sannan kuma an adana tarihi da al'ada a hikimance" (Gwammaja, 2010: Juz 3:54).

ii. *Ta Fi Babu, Kakar Wajen Uba*

Wannan hoton kaka ne da ya keɓance ɓangaran uba. Wannan Karin Maganar tana nuna irin halin rashin kulawa da wasu kakannin wajen Uba ke nunawa ga jikokinsu, a al'adar Bahausha ba kamar takwarorinsu na wajen uwa ba.

K. Hoton Tsofaffi

Misali:-

i. *Ba Faɗa Da Tsofuwa Ba, Jinini*

Wannan hoton tsohuwa ne, da yake nuna ɗabi'un wasu ko ince mafi yawancin tsofaffi a kan jinini da ke garesu dangane da wani abu da aka yi masu.

ii. *Jiya Ba Yau Ba, Tsohuwa Ta Tuna Tsarince.*

Wannan hoton tsohowa ne da yake nuna ɗabi'arta ta tuna baya. Ibrahim (1982:171:3) ya bayyana tsarince kamar haka: "Dangane da tsarin zamantakewa, maguzawa kan yi al'adar nan ta tsarince inda saurayi zai je gidansu budurwarsa, ko ita budurwar ta je gidansu saurayinta. A wannan lokacin iyayensu

kan ba su dakin da za su rika kwana tare tun daga kwana daga
daya har zuwa uku".

Duk da haka, wannan al'ada ta tsarince takan gudana tsakanin
saurayi da budurwa ba tare da sun sadu da juna ba, ta hanyar
jima'i ko da sun share kwana da kwanakki a cikin daki daya,
saboda kunya da kawaici irin na Bahaushe tun zamanin
maguzanci.

iii. Muraran muraran, ganin Annabin Tsohuwa.

Wannan hoton tsohuwa ne da yake bayyana irin yadda tsofaffi
suke kwanƙwance abu ta hanyar kwallailaice kamarsa da kuma
lokacin faruwarsa. Ana amfani da wannan Karin Magana ne a
lokacin da mutum ya ga abu baro-baro ba tare da wani shamaki
ba.

L. Hoton Jinsin Mata

Misali:

i. Mata Suna Suka Tara:

Wannan hoton jinsin mata ne gaba daya daga jinjiransu har
zuwa tsofaffinsu. Karin Maganar na nuna cewa jinsinsu daya
ne, manyansu da kanansu, amma halayensu daban-daban suke.
Wato ba a taru aka zama daya ba.

ii. Mata Haja Ne, Kowa Da Tayin Da Ya Karbe Ta

Wannan hoton jinsin mata ne da yake nuna cewa darajarsu
mataki-mataki ce, kowa da irin matsayinta ko darajarta ko
baiwarta, kuma akan mu'amalance ta ne daidai matsayinta.
Saboda haka abun da yake yi wa wata ba ya yi wa wata.

iii. Ciwon Mace Na Mace Ne:

Wannan hoton jinsin mata ne, da yake nuna hadin kansu da
kariyar jinsinsu, da goyon bayan junansu, da kuma haduwa

akan shawara da junansu, kuma Karin Maganar na nuna cewa suna da wani sirri wanda ya kebanta tsakanin jininsu kawai, ba su gaya wa kowa sai jinsinsu.

4.2.3 HOTON MATA NA NAKKASAR HALITTA

Karƙashin wannan gaɓa, za a kawo wasu hotuna na mata naƙasassu da Karin Magana ta ɗauka kamar haka:

A. Hoton Gurguwa

Misali:

i. Dole a zo, ɗaki ya faɗawa gurguwa da ɗan masu gida

Wannan hoto ne na gurguwa. Kuma yana nuna cewa gurguwa mai buƙatar taimako ce, don haka a al'adance akan tausaya mata ko don dole. Ana amfani da wannan Karin Magana ne domin nuna aikata abun da ya zama dole a aikata shi.

ii. Dabara Kafa, Inji Kishiyar Gurguwa

Wannan hoton gurguwa ne da kishiyarta, wanda kishiyar ke nuna mata cewa ba ta iya gasa da ita. Ana amfani da wannan Karin Magana ne a duk lokacin da ake son a nuna cewa, kowa tasa ta fissa sa.

iii. Wasar Kokawa Ba Na Gurguwa Ba Ne.

Wannan hoton gurguwa ne, wanda ake nuna kasawarta na cewa ba za ta iya kokawa ba. Ana amfani da wannan Karin Magana ne, domin a wa mutum shagube ko gugar zana da cewa ba zai iya wani abu ba.

B. HOTON MAKAUNIYA

Misali

i. Cin Kwan Makauniya

Wannan hoton makauniya ne. Ana amfani da wannan Karin Magana ne ga duk abun da ya fi ci, ya fi canye wa, domin

kuwa shi cin kwan makauniya ma'anarsa ita ce, ita bata cinye ba, ita bata ba wani ba.

C. Hoton Kurma

Misali:

i. *Doki! Kurma Ta Ga Miji*

Wannan hoton kurma ne, da yake nuna irin halayyarta na nuna wa da kuma tsananin ko rawar jiki domin son mijinta, ko kuma son ta ga ana zance da ita, kamar yadda ake yi da masu ji. Ana amfani da wannan Karin Magana ne, ga duk wani mai rawar jiki ga son samun wani abu, ko faruwar wani abu.

ii. *Kurman Mata, Ba Ta Maza Ba.*

Wannan hoton kurma ne, da yake, nuna karancin farin jininta ga maza, wato maza ba su cika son auren kurma ba. Ana amfani da wannan Karin Magana ne, domin nuna wani abu uwanda bai sami karbuwa ba ga wasu. Dalili kuwa shi ne, saboda ita ta na da tawayar halitta da nakasun hankali. Kuma bata iya bada hirar da maza ke sha'awar jin dafin saurare ba.

D. Hoton Kuturwa

Misali:

i. *Ta-Ta-Ta Kuturwa Zuwa Baraya*

Wannan hoton kuturwa ne da yake nuna raunin tafiyar ta wurin amsa kiran miji. Ana amfani da wannan Karin Magana ne domin nuna cewa, wani yana yin abu sabanin yadda mutane ke yi.

alamu ce wa hangen cewa za ta sha wabala. Ana amfani da
sashin farko ake santa, har idan ko ta yi amarti da rigga. To
Wannan honon a' adar aure ne da ke muna cewa amarya da

ii. Farawa Da Fyawa Amarya Da Rigga/ Tsumma

abu, amma sai a ga ya samun shi.
Karin Magana ne ga wanda ake ganin da wuya ya sami wani
mata da su cika sun auren tala'a ba. Ana amfani da wannan
Wannan honon mata ne da ke muna aure tare da bayyana cewa

iii. Alfan Da Yi Afan Aure Da Matsi Kwabo

Masali:
A. Furon Al'adun Aure
B. Furon da su a Furon Furon

Wannan gaba gaba aure da haren mata na wasu a' wadin da sikka
+2+ HONON WATA NA AL'ADU

amman wanda ta cika da wanda bai tsula da shi ba.
na ko-in-fula. Ana amfani da wannan Karin Magana ne domin
Wannan honon mata magana ne da yake Karin tababar da halinta

iii. The Furon Mata Da Furon, Matsi Kwabo Da Matsi Kwabo

gaba gaba mata magana ne da yake Karin Magana ne domin a muna
gaba. Mata da mata da ya yi duka da ya yi duka, duka daga
Wannan hono mata magana ne da yake muna halinta na ko-in-

iv. The Furon Mata Da Furon, Matsi Kwabo Da Matsi Kwabo

Wannan hono mata magana ne da yake muna cewa amarya da rigga
amman wanda ta cika da wanda bai tsula da shi ba.
na ko-in-fula. Ana amfani da wannan Karin Magana ne domin a muna

v. The Furon Mata Da Furon, Matsi Kwabo Da Matsi Kwabo

Wannan hono mata magana ne da yake muna cewa amarya da rigga

wannan Karin Magana ne ga wanda tun farkon lamari ya nuna kasawarsa da gazawarsa.

iii. Abin Da Kamar Wuya, Gurguwa Da Aure Nesa.

Wannan hoton al'adar aure ne da yake nuna cewa ga al'ada mawuyacin abu ne a aurar da gurguwa a garin da yake nesa da na iyayenta, saboda da nakasar halittarta. Ana amfani da wannan Karin Magana ne domin nuni ga abin da da wahala ya kasance.

B. Hoton Al'adun Haihuwa

Misali:

i. Haihuwa Asusun Uwa, Randa Ta Fasa Ta ga Riba.

Wannan hoton al'adar haihuwa ne, wanda ke nuna cewa haihuwa abu ce mai amfani ga mahaifiya, saboda irin taimako da jinkan da take samu ga 'ya'yanta a lokacin da suka girma.

ii. Duk Garajen Unguwar Zoma, Ta Bari A Haihu.

Wannan hoton al'adar haihuwa ne, tare da bayanin rawar da unguwar zoma take takawa, wajen karbar haihuwa. Ana amfani da wannan Karin Magana ne domin muna cewa komai garajen mai garaje dolensa ya jira lokacin da abu zai faru ko ya kasance domin gaugawarsa ba za ta jawo abun zuwa kusa ba.

iii. Mata Ba Ku Haihuwa Ku Lashe Abin Ku.

Wannan hoton al'adar haihuwa ne, da yake nuna cewa mata suna wa junansu kara lokacin haihuwa da bayan an haihu ta hanyar taimaka masu da dawainiya da abun da aka haifa. Sabanin dabbobi wafanda suke sune lashe abin da suka haifa, kuma su kula da shi, ba tare da taimakon kowa ba.

Ana amfani da wannan Karin Magana ne, domin a nuna gatanci ga wanda yake da shi, da kuma abin da mutum ba shi ke wa kansa ba.

C. Hoton Al'adun bukukuwa

Misali:

i. *Abun Buki Na Buki Ne*

Wannan hoton al'adar buki ne da ke nuna cewa duk abin da aka tara domin gudanar da buki, to ana fatar da shi ne a cikin bukin, kuma duk abin da aka tanada don buki to ana rabar da shi ne ga mahalarta bukin.

Ana amfani da wannan Karin Magana ne, na cewa duk abin da aka tanada don wani abu to ana amfani da shi ne domin wannan abin.

ii. *Balangandi Bukin Dangin Miji*

Wannan hoton al'adar buki ne, da yake nuna rashin muhimmancin bukin dangin miji ga mata. Wai suna ganin cewa su ba kowa ba ne ga wannan harkar, ko kuma ba su dauke ta da muhimamnci ba. Ana amfani da wannan Karin Magana ne domin nuna cewa mutum rabe yake kawai ga wata harka, amma ba ya da wani cikakken karfi ko iko a cikin ta.

iii. *Ganin Wada Yi Sallah Gidan Buki*

Wannan hoton al'adar buki ne da yake nuna rashin muhimmancin da mata ke ba sallah a gidan buki, da kuma gasa, da kuma rashin kiyaye ka'idojinta, ko kuma yin ta don ganin ido, da sauransu.

Ma'anar wannan Karin Magana shi ne: Kushe gasar mai gasa ta hanyar shagufe a lokacin da a ka ga ya na gudanar da wani abun da ba a saba ganin yana yin sa ba, don ya ga ana yi.

D. Hoton Al'adun Reno da Tarbiya

Misali

i. *Uwa Maba da Mama*

Wannan hoton al'adar reno ce da yake nuna cewa uwa mace kadai ce ke shayar da diyanta su girma su rayu. Ana amfani da wannan Karin Magana ne domin jinjina ma uwa a matsayin matakin farko na tarbiyya.

ii. *Uwa Maganin Kukan da.*

Wannan hoton al'adar reno ne da yake nuna cewa uwa ke maganin kukan fanta, domin ita ce ta fi sanin hanyoyin rarrashinsa da kuma biyan buƙatunsa.

iii. *Rashin uwa Hasara ne.*

Wannan hoton al'adar reno da tarbiyya ne, da yake nuna cewa duk wanda ya rasa uwa, to haƙiƙa ya rasa katafaren tushen reno da tarbiyya.

Ana amfani da wannan Karin Magana ne domin a nuna rasa jigon abu, baƙamar matsala bace ga mutum.

E. Hoton Al'adar Maita

Misali:

i. *Abin Wani Abu Ne, Mayya Da Ta Ci Dan Jariri.*

Wannan hoton mayya ne da yake nuna al'adar maita. Hausawa sun yarda da al'adar maita, kuma sun tabbatar da cewa akwai ta. Ana amfani da wannan Karin Magana ne domin nuna cewa, abin da ya faru ba wani abin da za a kulawa da shi ba ne. Kamar yadda mayya take gani cewa cinye dan jariri ba wani abu ba ne.

ii. *Idan Mayya Ta Manta Ai Uwar Da Ba Ta Manta Ba.*

Wannan hoton al'adar maita ne. "Idan wanda ya yi laifi ya manta, wanda aka yi wa laifin ai bai manta ba" (Yunusa, 1989:15).

iii. *Bari Mu Taba Muji, Mayya Ta Je Karbar Haihuwa.*

Wannan hoton al'adar maita ne da yake nuna cewa mayyu ba su da amana, domin kuwa ko da inda aka amince masu sai sun gwada sa'arsu.

F. Hoton Al'adar Karuwanci

Misali

i. *Da Auren Karuwa Gara Kiwon Zakara.*

Wannan hoton karuwa ne da al'adar karuwanci. Wannan Karin Magana tana nuna yadda al'ummar Hausawa suka kyamaci al'adar karuwanci, saboda rashin tsayawarta wuri guda shi ne gidan aure. Kuma sun fifita kiwon zakara akan aurenta ne, saboda shi zakara komi nisan kiwon sa da marece zai dawo gida, amma ita ta bar gidan baya gaba daya.

ii. *Karuwa Kwata Ce, Ba Ta Tarar Nagari, Da Jaki Da Kare Da Doki Duk Nata Ne.*

Wannan hoton karuwanci ne da yake siffanta karuwa da kazanta, wadda ke dauke da nau'in abubuwan kyama daban-daban saboda rashin kamun kanta, da rashin tsabtar halayyarta.

iii. *Sai Ka Yi Tayi Sababbe, Karuwa Ta Ji Mai Wa'azi.*

Wannan hoton karuwanci ne da yake nuna halayyar karuwa na rashin son a fada mata gaskiya da kuma kyamar ta ji wa'azi. Ana amfani da wannan Karin Magana ne, domin a nuna wa mai magana cewa, ba a buƙatar sauraren maganarsa.

G. Hoton Mata na Al'adar Mu'amala da Bokaye

Misali:

i. *Da ba don mata ba da kasuwar boka ba ta ci ba.*

Wannan hoton al'adar mu'amala da bokaye, wanda wasu mata ke yi domin neman biyan buƙatunsa na yau da kullum. Ana amfani

da wannan Karin Magana ne, domin a nuna cewa, ba don wani abu ba da wani abu ba zai faru ba.

H. Hoton Mata na Al'adar Takaba

Misali

i. *Tsautsayin takaba aure da majinyaci*

Wannan hoton al'adar takaba ne, wanda ke nuna cewa tsautsayi ne na takaba ke sa mace ta kulla aure da majinyaci, domin kuwa ana hasashen mutuwarusa a kowane lokaci. Ana amfani da wannan Karin Magana ne ga wanda ya kutsa kansa cikin abin da ake ganin farshensa ba zai yi kyau ba, ko ba za a ci amfaninsa ba.

ii. *Sallallahu Sanyyi Kalau, mai takaba ta ba da waka.*

Wannan hoton mai takaba ne. A al'ada da addini "takaba" lokacin juyayi ne ga mace akan rasuwar mijinta, saboda haka wannan hoton yana mamaki yadda mai takaba take sakin jiki, har ta ba da wafa. Ana amfani da wannan Karin Magana ne domin a nuna mamaki ga wanda ya aikata abin da bai dace ya aikata ba.

iii. *Ga mu ga Allah, mai takaba ta taka Gawa*

Wannan hoton mai takaba ne da ke nuna tana cikin juyayi na kewar mijinta, kuma sai ga abin isoro ya same ta na taka gawa. Ana amfani da wannan Karin Magana ne ga wanda yana cikin juyayin wani abu, sai kuma wani abin damuwa ya fara samunsa.

I. Hoton Mata na Al'adar Guda.

Misali

i. *Guda Sarewar Mata.*

Wannan hoton al'adar guda ne wanda mata suka dauka a matsayin sarewarsu, wato, sauti ne wanda ya bambantasu da jinsin maza.

j. Hoton mata na al'adar Tafi da Bugun Cinya

Misali:

i. *Katattara kalangaun Mata*

Wannan hoto ne da yake nuna al'adar buga cinya, wanda mata suka dabi'antu da shi.

ii. *Tafe-Tafe Aikin Mata*

Wannan hoton al'adar tafe-tafe ne wanda ke nuna cewa, mata suka al'adantu da shi, a cikin dabi'un su.

k. Hoton Mata na Al'adar Zumunci

Misali

i. *Dan uwa Rabin Jiki*

Wannan hoton al'adar zumunta ce wadda aka danganta ta da uwa, domin nuna cewa mata su suka fi riƙo da zumunta. "A wannan Karin Maganar ana nuna zumunci yana da kyau, kuma Bahaushen mutum ne mai zumunci a al'adance, shi yasa ya bayyana ɗan uwansa a matsayin wani sashe ne na jikin sa, saboda zumunci da son juna". (Gwammaja, 2010: J:3:52).

ii. *Da ka zama kanin Alhaji, Gwamma ka zama kanin Hajjiya*

Wannan hoton al'adar zumunta ne da yake nuna yadda mata suka fi riƙo da zumunta, da kuma kulawa da 'yan uwansu.

4.2.5 HOTON WASU SANA'O'IN MATA

Wannan gaɓa na ɗauke da jerin hoton karin maganganu masu nuna wasu sana'o'in gargajiya na mata.

A. Hoton Sana'ar Kitso

Misali

i. *Gunnusuru Tusar Makitsiya*

Wannan hoton mata ne da yake nuna sana'a.

B. Hoton Sana'ar Koda (Sussuka)

i. *Mai Koda Ba Ta Son Maikoda*

Wannan hoton mata ne na sana'ar koda (sussuka). Ana amfani da wannan Karin Magana ne wajen nuna kishin sana'a na cewa mutum bai cika son a kwaikwayi sana'arsa ba, kuma akan yi habaici da wannan Karin Magana.

ii. *Sussuka Daka Shiƙa Daka.*

Wannan hoton mata ne na sana'ar sussuka. Ana amfani da wannan Karin Magana ne a lokacin da ake son gudanar da wani abu tsakanin makusanta ko dangi ko masoya, wato harka 'yar gida kenan.

iii. *Kaifai ya koma kan masheƙiya.*

Wannan hoton mata ne da yake nuna sana'ar sussuka (koda) domin abin da aka tace shi ne kaifai, kuma mai koda ita ce a masheƙiya. Akan yi shiƙar kaifai ne bayan sussuka. Ana amfani da wannan Karin Magana ne a duk lokacin da sheri ya koma ga wanda ya kulla shi.

C. Hoton Sana'ar Saƙa

Misali:-

i. *Kakarsa ta yanke saƙa:*

Wannan hoton mata ne na sana'ar saƙa. Ana amfani da wannan Karin Magana ne a nuna cewa abu ya yi daƙi watau an samu abin da ake so kamar dai yadda bayani ya gabata a hoton kaka. A la'adar Bahaushe kakanni na ji da jikokinsu, saboda haka duk ranar da suka kammala saƙarsu, sukan sha daƙi tare da jikokinsu a wannan ranar.

D. Hoton Sana'ar Kiwo

Misali:

- i. *Kowa Da Kiwon Da Ya Karɓe Shi, Kishiyar Mai Akuya Da Kiwon Kura.*

Wannan hoton mata ne na sana'ar kiyo. Ana amfani da wannan Karin Magana ne a fagen kishi da kuma nuna cewa ba ruwan wani da wani, wato kowa tasa ta fissa sa.

E. Hoton Sana'ar Adashe.

Misali:

- i. *Uwar Adashe Gwaggwon Rikici*

Wannan hoton mata ne na sana'ar adashe. Ana amfani da wannan Karin Magana ne domin yin kirari ga mai adashe, da kuma nuna irin rikicin da wasu jagororin mata na adashe ke tabkawa. Hausawa kan ce "Adashe ba'a kwashe ka da kyau".

F. Hoton Sana'ar Surfe (surhe)

Misali:

- i. *Cas! Surhen Dawar Lami*

Wannan hoton mata ne na sana'ar surhe. Surhe sana'a ce ta daka hatsi sama-sama domin cire dussa, wani lokaci ma har ana wanke kasari daga hatsin. Ana amfani da wannan Karin Magana ne wajen yaba aikin da aka yi da hankali kuma ya haifar da nagarta.

G. Hoton Sana'ar Ginin Tukwane da Makamantansu

Misali:-

- i. *Jakin Maginiya Sai ka ga dama akan ci kasuwa*

Wannan hoton mata ne na sana'ar ginin tukwane da tuluna da shantulla da sauransu. Ana amfani da wannan Karin Magana ne

wajen nuna cewa wani lamari ba zai tabbata ba sai da haɗin kan ginshikin tafiyar da al'amarin.

H. Hoton Sana'ar Tuwo-Tuwo

Misali:

i. *To, inji mai tallar Tuwo-Tuwo*

Wannan hoton mata ne na sana'ar tuwo-tuwo. Ana amfani da wannan Karin Magana ne ga wanda bai cika musunta irin shawarar da ake ba shi ba, da kuma wanda bai da tabbacin me zai faru, ko mamaki na abun da ke gudana

I. Hoton Sana'ar Fura

Misali:

i. *Ku Kuka sha ta, Furar Naito*

Wannan hoton sana'ar fura ne da kuma sunan mace. Ana amfani da wannan Karin Magana ne, a nuna wa mutum cewa shi ya san daɗin da ya ji ko kuma shi ya jawo wa kansa abin da ya same sa.

J. Hoton Sana'ar Kuli-Kuli

Misali:

i. *Abu Namu Uwargijiyar Kyanwa Da Kuli-Kuli*

Wannan hoton mata ne na sana'ar kuli-kuli. Ana amfani da wannan Karin Magana ne domin a nuna kusancin mutum ko cikakken ikon sa ga samun wani abu.

4.2.6 HOTON MATA NA DABI'U DA SAURAN HALAYE DABAN-DABAN

Wannan gaɓa tana dauke da shafin hoton dabi'u da sauran halaye daban-daban waɗanda mata suka shahara da su kamar haka:

A. *Hoton Mata na kishi*

Kishi wata dabi'a ce ta mata wadda suka fi shahara da ita, kuma hoton ta ya fi maimaituwa a Karin Magana. Karin Magana na hoton kishi suna da tarin yawa, sai dai za a dan tsakuro wasu daban a fadi kamar haka:

i. *Kishi Kumallon Mata*

Wannan hoton mata ne na dabi'ar kishi. Kishi dabi'a ce wadda duk yadda mata suka yi kofarin boye ta bata boyuwa sai ta fito, kuma ta bayyana an gan ta karara. Shi yasa ake kamanta shi da kumallo (Aman wan da bai ci abinci ba). Hausawa na cewa "Kishi Kumallon Mata in ya motsa sai an haras".

Ma'anar Karin Maganar shi ne, mai hali ba ya rabuwa da halinsa. Karin Maganar da ke fassara hakan kuwa ita ce "Hali Zanen Dutse, ba ya karkaruwa".

ii. *Ala suturu Buƙui, Inji kishiyar Mai doro.*

Wannan hoton mata ne na dabi'ar kishi, "Suturu" na nufin sutura, wadda kalmar Larabci ce, wato tufa ko a tufatar da wani ko wata ko kuma wani abu, Buƙui alama ta doro ce, watau yadda yake zaune a baya kamar goyo, kishiya kuwa ita ce abokiyar zama a gidan miji mai mace fiye da ɗaya. Doro kuwa wani ciwo ne da ke sa baya ya kasance da funshin tsoka, mai kama da tozon rafumi ko shanu. Shagube ne ga mai doro dake zaune da kishiya don ta bata mata rai. (Malumfashi da Nahuche, 2014:47).

iii. *Batan kai shawara da uwar kishiya*

Wannan hoton dabi'ar mata ne ta kishi. Mata suna daukar kishiyoyinsu a matsayin maƙiyansu, saboda haka ne suka dauki uwayen kishiyoyinsu suma a matsayin maƙiyansu. Don

haka suke ganin wauta ne shawara da uwar kishiya kuma sukan ce *"Salula shawara da uwar kishiya"*.

Ana amfani da wannan Karin Magana ne don a nuna ma mutum cewa ya nemi wani abu wurin da bai dace ba.

iv. *Cin Tuwon kishiya Ranko ne.*

Wannan hoton mata ne na ḍabi'ar kishi. A al'adar Hausawa akan juya girkin abinci ne tsakanin kiyoshi, wato, in wannan ta yi a yau gobe ko bayan kwana biyu wannan ta yi. Ana amfani da wannan Karin Magana ne, idan mutum ya sami abin da ake ganin akwai ranar mayar da buki, wato yadda aka yi masa shi ma sai ya yi.

v. *Wayayyen Hauka, Goyon Dan kishiya ga naki.*

Wannan hoton mata ne na ḍabi'ar kishi. Wannan Karin Magana na nuni ne ga wanda ya bar abu mafi muhimmanci a gare sa, ya himmantu ga abin da bai da muhimamnci a garesa. Ana amfani da wannan Karin Magana ne, domin a jawo hankalin mutum zuwa ga aikata abin da zai amfane sa, ta hanyar barin abin da ba zai amfane sa ba.

B. Hoton mata na Al'Adar Gwagwarmaya da Jarumtaka.

Wannan hoton mata ne da ke nuna gwagwarmayarsu da jarumtakarsu a cikin sassan rayuwa daban-daban da takwarorinsu maza.

Misali:

i. *Kallabi Tsakanin Rawunna.*

Wannan hoton yana nuna gwagwarmaya da jaruntakar mace ne a fagen rayuwa tare da maza. Kallabi a nan yana wakiltar mace, kamar yadda Rawunna suke wakiltar maza.

ii. *Na Gaji Mai Hana Wa Mata Lada.*

Wannan hoton mata ne da ke nuna dabi'arsu ta gajiya. Ansan cewa mace duk lokacin da ta yi wani aiki a gidan mijinta tana samun lada. Amma ko da yausha sai sun yi ayukan lada masu yawa sai daga karshe su kasa cigaba su ce sun gaji ba su iyawa ko da abin nan zai amfane su. (Koko 2011:77).

Ana amfani da wannan Karin Magana ne domin a karfafa gwuiwar mutum a kan cigaba da aikin alheri har ya kamala sa kamar yadda ya fara.

E. Hoton Mata na Kirari

Wannan gaba na dauke da hoton mata wanda ke jinjina martabarsu a matsayinsu na uwayen al'umma, kuma jigogi na kimtsa gidan Bahausha. Misali

- i. Mata in ba ku ba gida
- ii. Uwar gida sarautar mata
- iii. Uwar gida ran gida
- iv. Uwar wani kakar wani

F. Hoton Mata na Yawan Surutu (Magana)

Wannan gaba na dauke da hoton mata mai nuna siffarsu ta mita da jinini. Misali

i. *Karfin mata sai yawan magana*

Wannan hoton mata ne da yake nuna cewa. Karfinsu da kuzarinsu ya fi ta'allaka ne ga bakinsu. Wato, Salon yakin cacar baka. Ana amfani da wannan Karin Magana ne ga wanda surutunsa ya fi aikinsa yawa.

G. Hoton Mata na Kunya

Wannan gaɓa na ɗauke da hoton mata na kunya. Misali:

i. *Tambadar zamani mata bidar maza.*

Wannan hoto ne da yake nuna kungiyar da mata suke da ita, musamman a zamanin da ta ba su iya nunawa maza soyayyarsu ga fili, da kuma suka ga abin da zamananci ya kawo, na barin waccan al'ada da aka san su da ita.

Ana amfani da wannan Karin Magana wajen nuna wani abu da mutum ya yi na tir (Assha).

ii. *Kunya martabar Aure*

Wannan hoton mata ne da ke nuna cewa suna da kunya saboda kariyar darajar aurensu. Ana amfani da wannan Karin Magana domin jawo hankali zuwa ga abin da ya dace.

H. Hoton Mata na Habaici

Wannan gaɓa na ɗauke da hoton mata na habaici. Habaici ɗabi'a ce wadda mata suka shahara da ita, ta yi wa junansu gugar zana, wato sukan yi shi a kaikaice, saboda tsananin kishi ko tsokana ko huɗe haushi. Misali:

i. Funtuwa ta yi zane biyar gari ya tashi

ii. Mai zane ɗaya ba ta ba da aro

iii. Mai zanen gamin baki ba ta wa miji yanga

iv. Me zance? Zanen aro ya kone

I. Hoton Mata na Alfahari

Wannan gaɓa ce da za ta rattaɓo hoton mata na ɗabi'ar su na alfahari.

Misali:-

i. Ana tsoro na ni da iya, in ji ɗiyar mayya

ii. Farar mata abar shiga tsara

- iii. Na iya rawata a gaban mashekiya, ban taɓa fasa mata kwarya ba.

J. Hoton Mata Na Rauni

Wannan gaɓa tana ɗauke da hoton mata mai nuna rauninsu. Misali:-

- i. Mace rabin mutum
- ii. Juriya namiji ce, raki ko mace
- iii. Namiji dutse, mace sakaina
- iv. Saki jikinka, barawo a hannun mata

Wannan hoto na huɗu ya ƙara fito da raunin mata a fili, inda ake nunawa barawo cewa ya kwantar da hankalinsa, tun da hannun mata yake, babu abin da zai same sa, kuma zai kuɓuta daga ƙarshe.

K. Hoton Mata na Haƙuri

Wannan gaɓa na ɗauke da hoton mata mai nuna haƙurin su. Misali:

- i. *Dan kishiya rikon mai haƙuri*

Wannan hoton mata ne na haƙuri da yake nuna cewa duk da zafin kishi da ke tsakanin kishiyoyi, mata sukan yi haƙuri su riƙa ɗan kishiyarsu, da amana kuma su ba shi tarbiyya.

L. Hoton Mata na Tasirin Hali

Wannan gaɓa tana ɗauke da hoton mata da ke nuna tasirin halayensu kyakkyawa ko munana ga ɗiyansu. Misali:

- i. Halin uwa ɗiya kan ɗauka
- ii. Mai son ɗan ƙwarai uwa yaka zaɓi

M. Hoton Mata na Gulma

Wannan gaɓa na ɗauke da hoton mata da yake nuna ɗabi'ar su ta gulma. Misali:-

- i. Kilin kiso da balanƙwaima, kiran miji da akaifa.
- ii. Gwatsine aikin mata

N. Hoton Mata Na Wauta

Wannan gaƙa na ɗauke da hoton mata mai nuna ɗabi'ar su ta wauta.

Misali:

i. *Tambada sayen kandu ba zane*

Wannan hoton wauta ne na mata da yake nuna an bar abu mai muhimmanci zuwa ga wanda bai kai muhimmancinsa ba. Domin kandu abin kawa ne ga wuya kawai, amma zane sutura ce mai rufe tsiraici, da ba a fita sai da shi.

ii. *Salula shawara da uwar kishiya*

Wannan hoton mata ne da yake nuna wautarsu ta shawara da mafiyinsu ko wanda ba zai ba su shawarar ƙwarai ba. Ana amfani ne da waɗannan karin maganganu ne domin nuna wautar mutum, domin gargadin sa da aza shi bisa hanya.

O. Hoton Mata na ba da Shawara

Wannan gaƙa na ɗauke da hoton shawarwari da mata kan bayar, musamman ga junansu da ma sauran al'umma. Misali:

i. Darajar mace, miji

ii. Kyawon mace, bin miji

iii. Idan baki yi gashin wance ba, ba za ki yi kitson wance ba.

P. Hoton Mata na Makirci, Mugunta da ƙeta.

Wannan gaƙa na ɗauke da hoton mata na ɗabi'arsu ta makirci da mugunta da ƙeta. Misali:

i. Bin shawarar mata, ita ke sa da -na- sani

ii. Kissar mata, gomiya tara da tara ce, guda ɗaya ta cikon ɗari
ibilis bai santa'ba.

iii. Mata! Mance su yi maka gayya.

4.2.7 NADEWA

Wannan babi ya tattauna fashin bayan wannan bincike, wato "Hoton mata a Karin Magana". An bayyana fangarorin rayuwar mata da kuma fofarin tababtar da cewa "Mata suna suka tara" domin kuwa an zakula dabi'u da halaye daban-daban wafanda hoton rayuwar mata ke gudana a kansu, tsakanin na yabo da na fallasa, kyakkyawa da mummuna, kuma babin ya nuna irin yadda hoton mata ya mamaye Karin Maganar Hausawa, da kuma bayyana cewa mata ba baya suke ba a fagen ci gaban rayuwa da tafiyar da al'amurran yau da kullum.

BABI NA BIYAR
Marufin bincike
"KARFIN MATA YAWAN MAGANA"

5.0 SHIMFIDA

A cikin wannan babi wanda bincike zai tufe a cikinsa an yi koƙarin kawo tafaitattun bayanai a kan abubuwa kamar haka: Muhimmancin Karin Magana, da matsayin mata a cikin al'umma, da wuraren da ake samun Karin Magana, da wuraren da aka fi amfani da Karin Magana. Haka kuma an yi waiwaye a kan zaƙulo sunayen jiga-jigan farko a fagen tattarawa da taskace Karin Magana a rubuce, da dalilan da ke zama sanadin amfani da Karin Maganar Hausawa. Bugu da kari babin yana dauke da sakamakon bincike, da tafaitawa, da shawarwari, da naƙewa, sannan kammalawa.

5.1 MUHIMMANCIN KARIN MAGANA

Karin Magana tana da matuƙar muhimmanci ga rayuwar al'ummar Hausawa. Ana amfani da Karin Magana a wurare daban-daban domin biyan wasu buƙatu na rayuwa daban-daban.

Koko; ta kawo muhimmancin Karin Magana a cikin littafinta jere kamar haka:

1. Karin Magana ginshiƙe ce da ake iya dafawa don tabbatar da al'adu, da dabi'u da halayen mutane da yadda rayuwa ta kasance a wannan al'ummar da ke amfani da ita.
2. Karin Magana tana jawo wa halshe kwarjini daga masu kallonasa daga nesa da kusa da kuma masu amfani da halshen.
3. Karin Magana makami ce ta suka da gyaran halaye na jama'a, tana kuma iya kasancewa bulala ta horon al'umma.

4. Karin Magana tana taimakawa wajen gajerce zance, sai mutum ya fayyace abin da ke ci masa tuwo a kwarya cikin fankanen lokaci ba tare da barnar kalmomi da yawa ba.
5. Karin Magana na da muhimmanci wajen haɗin kai da nuna son zumunta.
6. Karin Magana kuma tana da muhimmanci wajen wasa fwaƙwalwa da kawo nisadi.
7. Karin Magana na da muhimmanci don ana ba mutane shawara su yi wa wani abu da zai taimaki rayuwarsu ta yau da kullum.
8. Karin Magana kuma tana taimakawa masu halshen su yi sirri da junansu.
9. Ana amfani da Karin Magana don a yi kirari, watau a wasa kai
10. Karin Magana na da muhimmanci wajen biyan bukata da mayar da martini. (Koko, 2011:82-84).

A gani na Karin Magana tana da muhimmanci a waɗannan wurare kamar haka:

1. Karin Magana gishiri ce mai dandano da amashi a cikin zance.

Misali:

- *Matar mutum kabarin sa*

- *Uwar wani kakar wani*

2. Karin Magana hanya ce daga cikin hanyoyin tarbiyantar da al'umma dabarun zaman duniya.

Misali:

- *Idan baki da gashi wance, to kar ki yi kitson wance*

3. Karin Magana rumbu ce ta taskace al'adun Hausawa.

Misali:

- *Kakarsa ta yanke saka.*

- *Kaikayi ya koma kan mashefiya.*

4. Karin Magana hoto ce mai d'auke da rayuwar al'umma.

Misali:

- *Mata in ba ku ba gida*

- *Mata baku haihuwa, ku lashe abinku*

5. Karin Magana a zanci ce da hikima da takaita muhimmin zance domin saukin kiyayewa.

Misali:

- *Macce rabin mutum*

- *Mata suna su ka tara*

6. Karin Magana ta na nuna gwaninta da nakaltar halshen mai magana.

Misali:

- *Kilinkiso da balan kwaima, kiran miji da akaiƙa*

7. Karin Magana, hanya ce ta isar da saƙo a kaikaice.

Misali:

- *Na iya rawata a gaban mashekiya, ban taƙa fasa mata
ƙwarya ba.*

8. Karin Magana salo ce ta baɗ-da-bami.

Misali:

- *Allah Sutura bukui, in ji kishiyar mai doro*

9. Karin Magana, hanya ce ta huce haushi da mayar da martani.

Misali:

- *Mai zani d'aya bata ba da aro.*

- *Mai zane gamin baki, ba ta wa miji yanga.*

10. Karon Magana, hanya ce ta adana tarihi.

Misali:

- *Faɗan gwaggo a kofa*

5.2 MATSAYIN MATA A CIKIN AL'UMMA

Mata na da babban matsayi a cikin al'umma kasancewarsu ginshiƙi a wajen kintsa gidan Bahausha, da kuma rawar da suke takawa a fagen tarbiyyantar da al'umma da kirƙirar adabi da taskace shi da yada shi tsakanin al'umma. Mata kuma makarantar farko ce wadda yara ke samun ginin tarbiyyarsu a farko-farkon rayuwarsu a cikinta. Mata madubi ne wanda al'umma ke dubawa su kwaiwayi hoton tsarin rayuwarsu, da dabi'unsu da al'adunsu da duk sauran halayensu da kyautatuwar rayuwar matan al'umma gaba ɗaya kuma a kowane zamani domin samun al'umma ta gari.

5.3 WURAREN DA AKE SAMUN KARIN MAGANA

Bayan cikin zantukan yau da kullum, ana samun Karin Magana a cikin wafoƙi, da littattafan wasan kwaikwayo, da na labarai kamar Gandoki da Ruwan Bagaja da Magana Jari ce, da kuma tatsuniyoyi masu furewa da Karin Magana (Yahaya da Dangambo, 1986:169).

5.4 MUHALLAN DA AKE AMFANI DA KARIN MAGANA

A nan idan an ce muhalli ana nufin ire-iren wuraren da ake amfani da Karin Magana, watau kamar wajen taron biki, a kasuwa, taron jama'a, wajen hira, wajen tattaunawa, lokacin zance tsakanin mutum biyu ko fiye, lokacin faɗa, wajen yin sulhu tsakanin mutane wajen wasa, a tashar mota da sauran wuraren da jama'a ke hulɗa da juna (Koko, 2011:65:66).

Su kuwa Malumfashi da Nahuche, sun tsara wuraren da ake amfani da Karin Magana kamar haka:

- A harkokin yau da kullum
- A lokacin sara da yayi
- A tsakanin mata kishiyoyi

- A lokacin mayar da jawabi
- A cikin wafofin baka
- A cikin kiɗa da waka
- A fagen ilimi ko tsakanin malamai da almajirai
- A lokacin hira ko tsakanin samani da 'yan mata
- A tsakanin marofa da 'yan ma'abba
- A tsakanin 'yan kasuwa ko abokai
- A tsakanin 'yan kasuwa, don tallafi
- A dandalin wasanni
- A fagen wasa na al'adu
- A lokacin hira, tattaunawa da ba'a
- A kafofin watsa labarai
- A lokacin bukukuwa
- A lokacin wasu aikace-aikace na cikin gida
- A lokacin gudanar da wasu sana'o'i
- A lokacin nuna jarunta, (Malumfashi da Nafuƙe, 2014: 47 - 48).

5.5 WAIWAYE AKAN JIGA-JIGAN FARKO WAJEN TATTARA KARIN MAGANA

Bisa ga waiwayen da wannan binciken ya yi zuwa ga ayukkan masana da manazarta, da mawallafa, an samu sunayen jiga-jigan farkon a wajen taskace Karin Magana daga ayukkansu daban-daban, kuma an tsakuro wasu daga ciki kamar haka:

- Edgar (1906) Ya rubuta Karin Magana Hinsa sama da dari biyu (200)
- Kirki (1966) Ya rubuta Karin Magana dari biyar (500) tare da fassarasu zuwa turanci

- NNPC (1966) kamfanin dabin ya wallafa Littafi mai Kunshe da Karin Magana sama da dari ukku (300)
- Edgar (1919) mai dauke da karin maganganu guda dubu shidda da dari huɗu da bakwai (6407)
- BM (1968) mai dauke da karin maganganu dari huɗu da goma sha huɗu (414)
- Madauci da wasu (1968) mai dauke da karin maganganu guda sittin da ukku (63) da fassarar Turanci
- Yunusa (1977) mai Karin Magana dari bakwai da tis'in da biyu (792)
- Gwandu (1978) mai Karin Magana guda ashirin (20)
- Gwandu (1980) mai Karin Magana dari ɗaya da ashirin da tara (129)
- Koko (1989) mai Karin Magana dari ɗaya da goma sha ukku (113)
- Yunusa (1989) mai Karin Magana dubu ɗaya da dari biyar da ashirin da ɗaya (1521)
- Bada (1995) mai Karin Magana dari uku da goma sha tara (319) da fassara zuwa turanci.

Baya ga waɗannan jiga-jigan na farko, akwai masana da mawallafa da dama waɗanda suka cigaba da bunƙasa taskace Karin Magana a rubuce, daga ciki akwai:

- Ciroma, Auchan (2004) littafi mai dauke da Karin Magana dari biyu (200) da fassara zuwa turanci
- Gwammaja (BS) Karin Magana dari uku da saba'in (370) bisa tsarin kamus da fassara zuwa turanci

- Gwammaja (2010) mai fauke da faruruwan Karin Magana a cikin littattafai guda uku, tare da sharhin wasu daga cikinsu
- Koko (2011) Karin Magana dubu biyu da dari uku da arba'in (2340) tare da sharhin wasu.
- Malumfashi da Nahuche (2014) Karin Magana dubu takwas (8000) da sharhin wasu, tare da wasu bayanai.

5.6 DALILAN DA KE HADDASA AMFANI DA KARIN MAGANA: TSAKANIN MATA

Muhimmancin Karin Magana ya zama sanadin samar da dalilan da ke haddasa amfani da Karin Magana. Daga cikin dalilan akwai:

1. Kishi- mata suna yawan amfani da Karin Magana, saboda su nuna kishi, watau don su baƙanta wa kishiya rai ko su muzanta ta cikin jama'a
2. Tsokana - mata suna amfani da Karin Magana don tsokanar faɗa tsakaninsu
3. Haɗa Faɗa- mata suna amfani da Karin Magana don haɗa faɗa tsakaninsu
4. Tunzura Miji - mata suna amfani da Karin Magana a lokacin da suke faɗa da miji domin su harzuka shi, ko su ba shi haushi.
5. Mata suna amfani da Karin Magana don gajerce zance, musamman idan ba su ba maganar da ake yi muhimmanci ba.
6. Mata suna amfani da Karin Magana don yin tsegumi, gulma da kuma mayar da martani ga wata.
7. Faɗakarwa - mata, musamman tsofaffi suna amfani da Karin Magana don faɗakarwa da hannunka mai sanda ga al'umma.

8. *Ilmantarwa* - tsofaffi mata, suna amfani da Karin Magana don *ilmantarwa* da koyar da nakaltar halshe da nuna *ƙwarewa* da *gogewa* ga al'amurran yau da kullum.

Su kuma sauran jama'a suna amfani da Karin Magana ne domin biyan buƙatun rayuwarsu daban-daban (Koko, 2011:63-65).

5.7 SAKAMAKON BINCIKE

Bayan kammalar wannan bincike, an gano cewa, Karin Magana muhimmiyar abu ce ƙwarai ga halshe da bunƙasar adabin kowace al'umma, kuma an amfani da ita a wajen gina al'umma da kimtsa zamansu da koyar da su sassan rayuwa daban-daban. Har ila yau, binciken ya zaƙulo hoton mata daban-daban daga cikin taskar Karin Magana tare da bayyana wasu daga cikin saƙon kowane hoto domin sanin yadda yakamata a dube shi da kuma aiki ko rashin aiki da shi. Kuma binciken ya zaƙulo dalilan yawaitar hoton mata a Karin Magana, da kuma dalilan da suka sa mata yawan amfani da Karin Magana a cikin zantukansu na yau da kullum.

5.8 SHAWARWARI

"Mata suna suka tara, amma halinsu ya sha bamban". Saboda haka ana ba al'umma shawara da su kwaikwayi halaye da ɗabi'u na gari da ke funshe a cikin hoton rayuwar mata. Kuma su watsar da munanan al'adu da ɗabi'u da halaye waɗanda aka bayyana. Domin kuwa hoton rayuwar mata "Hanjin jimina ne, akwai na ci akwai na zubarwa" don haka a ɗauki abu mai kyau daga ciki, a kuma watsar da marar kyau. Idan aka yi haka, rayuwa za ta kyautata, ta inganta, kuma a tsira duniya da lahira.

5.9 TAKAITAWA

“Hoton mata a Karin Magana” Taken bincike ne wanda aka gudanar ta hanyar bin diddigi daga Karin Magana Hausawa, kuma aka zaƙulo wasu daga cikin dabi’u da al’adu da halayen rayuwar mata da ke kunshe a cikin Karin Magana daban-daban tare da bayyana muhimmancin masu muhimmanci da rashin muhimmancin marasa muhimmanci.

5.10 NADEWA

Karin Magana wani ɓangaren adabin Hausawa ne. Ita dai Karin Magana, wata magana ce mai yawa da faɗi, amma aka duntule ta a cikin hikima da fasaha. Kuma bincike ya tababar da cewa, mata ne suka fi amfani da ita.

A wannan babi na farshe an bayyana muhimmancin Karin Magana, da wuraren da ake samun Karin Magana, kuma an bayyana muhallan da aka fi amfani da Karin Magana. Bugu da fari an yi waiwaye akan jiga-jigan farko a wajen taskace Karin Magana a rubuce. Sannan an kawo dalilan da ke sa mata yawan amfani da Karin Magana. Daga baya an bayyana sakamakon bincike tare da bayar da wasu shawarwari.

KAMMALAWA

A wannan gabar ne za a nafe tabarmar wannan aikin mai taken "Hoton Mata a Karin Magana". Kamar yadda bayani ya gabata, wannan bincike ne a fannin adabi wanda masana ke ambato da madubi da kuma adabin baka, kuma an gina binciken ne akan taken "Hoton mata a Karin Magana." Watau karƙashin ɓangaren adabin baka na Karin Magana. Wanda shi ba ya cikin waƙa kuma ba ya cikin labarai. Adabi hoto ne na rayuwar al'umma, kamar yadda Karin Magana take bayyana hoton dabi'u da al'adu da halayen rayuwar al'umma. Binciken ya bi diddigin hoton mata daga cikin Karin Magana, kuma ya zaƙulo su, tare da baje su da kuma bayyana saƙonnin da suke ɗauke da shi.

An gudanar da wannan bincike a cikin babi-babi biyar, kamar haka: Babi na ɗaya shi ne shimfiɗar binciken, wanda a cikinsa aka shata yadda zai gudana da kuma hanyoyi da dabarun da aka bi domin samun nasara. An kawo dalilan gudanar da binciken, da manufa, da kuma hujjar cigaba da binciken. Babi na biyu, muhalli ne wanda aka waiwaya a cikinsa kuma aka yi bitar ayyukan magabata da ma wasu ayyukan da suka gabaci wannan aikin, waɗanda suke da dangantaka ko kama da shi, domin kalato muhimman abubuwa daga cikinsu, saboda Karin Maganar Hausawa na cewa "*Na gaba idon na baya*".

A babi na uku, an bayyana Karin Magana ne da tarkacenta, kamar, asalin Karin Magana, matsayinta ga Hausawa da halshen Hausa, da ma wasu halsunan da ƙabilu, kuma an kawo mutanen da suka fi kirƙiro Karin Magana da zamunna da aka kirƙirota, ire-iren Karin Magana da jigoginta da amfaninta da sauransu. Sannan Babi na huɗu, shi ne zuciyar wannan aikin, a cikinsa ne aka kawo shafukan hoton mata daban-daban, kuma aka baje kolinsu, sannan aka bayyana saƙonnin da suke da su gwargwadon hali, ta hanyar kallon dabi'un mata da nazarinu. A babi na

biyar ne binciken ya kammala tare da kawo muhimmancin Karin Magana, da matsayin mata a cikin al'umma, wuraren da ake samun Karin Magana, muhallan da ake amfani da Karin Magana, jiga-jigan farko wajen tattara Karin Magana, da dalilan da ke haddasa amfani da Karin Magana tsakanin mata, sannan sakamakon bincike, da shawarwari da takaitawa, naɗewa da kammalawa, sai manazarta da kuma rataye na jerin gwanon wasu Karin Magana na hoton mata bisa tsarin a, ba, ca, da.

A karshe kuma a takaice, wannan bincike ya leka, kuma ya hango, sannan ya bi diddigi ya gano matsayin mata da kimarsu da kuma gudummuwar da suke bayarwa a fagen al'umma da ilmantar da ita. Bugu da kari, binciken ya gano dangantaka da alaƙa ta kut-da-kut da ke tsakanin mata da Karin Magana, tare da tulin tarin ɗabi'u da halaye na mata daban-daban waɗanda Karin Magana ta adana.

Ana fatar wannan kundi ya kasance mai amfani ga duk masu nazarin halshen Hausa, da adabinsa da al'adunsa, da masu sha'awarsu da ma al'umma gaba ɗaya.

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RATAYE

Jerin wasu zaɓaɓɓun Karin Maganganu waɗanda suke dauke da hoton mata, abisa tsarin baƙaƙen A,B,C,D,..... da aka zaƙulo daga manazartu da wuraren samo bayanai daban-daban.

A.

1. Abin da kamar wuya, gurguwa da aure nesa
2. Abin Allah, budurwa da jika
3. Abin tsana, amarya a kan kare
4. Abin wani abi ne, mayya da ta ci ɗanjariri
5. Abin daga Allah ne, tsohuwa ta sami autan 'ya'ya
6. Abin nema ya samu, matar falke ta haifi jaki
7. Abin na yi ne, an biya wa bazawara Hajji
8. Abin da ke ga amarya, shi take ba ango
9. Abin ya zo, tsohuwa ta ji karar jirgin sama
10. Abin ya yi daɗi, an bai wa mayya jiran gawa
11. Abin da kunya! Uwar 'ya ta cinye suriki ranar aure
12. Abin nema ya samu, matar malami da cikin allo
13. Abin nema ya samu, matar ɗansanda ta haifi barawo
14. Abin daga Allah ne, mai takaba ta yi ciki kafin arba'in
15. Abin da mace ta yi, ta ce ta ji kunya, namiji in ya yi shi sai ya bar gari
16. Abu namu uwar gijiyar kyanwa da kulikuli
17. Adashen Balaraba, ba riba
18. Adashen Uwar nuhu
19. Aiki in da kishiya ba ya gudu
20. A ja mu a kai mu an ba uwar makaho kashi
21. A jiya magani, tsohuwa ta yi tari
22. Akwai abu kasan danga, baubauniya da cikin ɗan sarki
23. Allah ka fidda A'i ga rogo
24. Allah ka ci da mu, inji matar ɗan cirani

25. Allah ya gani, an tura wata jinyar mayya
26. Allah suture bukui, inji kishiyar mai doro
27. Allah maganin 'yar sadaka, 'yar kuɗi ubanta barawo
28. Allah ya sawaƙe wahala! Tsohuwa ta ga ajalinta ya kusa
29. Amarya ba kya laifi, ko kin karya kafar ɗan masu gida
30. Amarya ba ki laifi, ko kin kashe ɗan masu gida
31. An yi ba a yi ba, mace ta haifi mace
32. Ana tsorommu ni da iya, inji ɗiyar mayya
33. A rashin sani Karen gwabro ya kori bazawara
34. A rashin uwa akan yi uwar ɗaki
35. Asiri rufe, an kama uwar amarya da ango
36. Asiri rufe, batu da kishiya
37. A taɓa ni, aji ni, mummuna ta je gidan biki
38. Auren karuwa, auren banza
39. Auren karuwa auren wofi ne
40. Auren baya, shi ne sadakin na gaba
41. Aure yaƙin 'yammata
42. Azarangadi, mugunyar kishiya.

B.

43. Ba faɗa da tsohuwa ba, jinini
44. Bazawara uwar son banza
45. Bara gurbi, kazar 'yammata
46. Ban gane ba, an daki ɗan kishiya
47. Babu dole, ga goyon ɗan kishiya
48. Ba kuka na ba, uwar kishiya ta mutu
49. Ba zafi, barkonon tarau ga idon kishiya
50. Ba ni kafa wa ɗan kishiya gado ya hau
51. Bitu da kulli, dukar ƙabarin kishiya
52. Batu ya mutu, mai hassada ta kwana baraya

53. Ba kai na farau ba, mace ta yi cikin shege
54. Ba kullum guda ba, inji matar farawo
55. Bance a mutu ba, ban ce a warke ba, ciwon kishiya ayi ta lalacewa a
kan gado

56. Babbar Macce, wadda ba a sai mata gishiri
57. Bari mu taba mu ji, nayya ta je barkar haihuwa

58. Bana tsoron amarya da ango, balle 'yan zaman daki

B

59. Batan kai shawara da uwar kishiya

60. Balangandi, bukin dangin miji

C

61. Cab! an ce da budurwa ta auri tsoho

62. Cas! surhen dawar lami

63. Ciwon mace na mace ne

64. Cin tuwon kishiya, ranko

65. Cin kwan makauniya, ba a ci ba, a bari ba

D.

66. Da alheri kishiya ta hau kura

67. Da alamar zane, an ba Baro ajiyar angurya

68. Daga baya ke nan, sadakin bazawara

69. Da auren karuwa, gara kiwon zakara

70. Dabara kafa inji kishiyar gurguwa

71. Daddage, kashin cinnakan tsohuwa

72. Da niyya, karuwa ta taka matar aure

73. Daɗin aure, shi ke sa a cewa miji baba

74. Da rashin uwa akan yi uwar daki

75. Da wane zan ji? Da mutuwar uwa ko kishiya

76. Darajar Mace miji

77. Da motsi, farautar mata

78. Darajar mace dakin aure
79. Da zaman banza gara aikin kishiya
80. Dole a ba dan mata fura
81. Dole a zo, daki ya fada wa gurguwa da dan masu gida
82. Da ka zama kanen Alhaji gara ka zama kanen Hajiya
83. Duniya budurwar wawa
84. Duniya rawar 'yammata

D

85. Dan kishiya rikon mai hakuri
86. Doki! Kurma ta ga miji

F

87. Fadan gwaggo a Kofa
88. Farar uwa mai sanya alfarma ga 'ya'yaye
89. Farar mata abar shiga tsumma
90. Farawa da iyawa, amarya da raga
91. Fatari suturar mata
92. Farin shiga, unguzomar Wasai
93. Funtuwa ta yi zane biyar gari ya tashi

G.

94. Gaba ta kai ni, gobarar Titi
95. Gadauniya, makauniya da yekuwar wuta
96. Gadon ari sai fanna
97. Ga mu ga Allah mata ginar damo
98. Ga mu ga Allah mai takaba ta taka gawa
99. Gara kowa da ni, inji matar Bebe
100. Gada sarewar mata
101. Gwamma ku da gwammar ku daka
102. Gwatsine aikin mata

H

103. Haihuwa maganin mutuwa
 104. Haihuwa mai rana
 105. Haihuwa asusun uwa, randa ta fasa ta ga riba
 106. Haihuwar tsakar dare, munafukai na barci
 107. Haka ratata, inji kishiyar mai diya tara mata
 108. Haka tara, inji kishiyar mai mageduwa
 109. Hankali ka rabon dawo, har a manta uwar miji
 110. Halin uwa diya kan dfauka

I

111. Idan ba ki yi gashin wance ba, ba ki kitson wance
 112. Ida ana dara fidda uwa ake
 113. Idan budurwar bana tana da kyau, ta baɗi ta fita
 114. Idan mayya ta manta, uwar 'Ya ba ta mantawa
 115. Ina laifin abokiyar faɗa, da ta bar ki kika d'aura zane
 116. Ina wayau, budurwa ta yi ciki
 117. Ina dalili gadon tsohuwa zai karye
 118. Ina tsoron kai na da gari, inji matar mai kureci
 119. Ina ruwan mai jecho da guru da tsakiya
 120. Ina gwari da miji ta ce baba ya isa
 121. Ina wayau karuwa ba zane
 122. In amarya ba ta hau doki ba, ba a aza mata kaya
 123. Inji batu an kai 'yar Tanko alkali
 124. Ikon gwatse, kishiya hana kishiya amsa waƙar miji
 125. Ilin, amarya ta ci kanen miji
 126. Isa da mallaka, biyan bashi da ɗan kishiya
 127. In til, in kwal, rinin zanen mahaukaciya
 128. Iyakar dillanci, an saci zanen matar sarki an kai an sayar
 129. Ina ruwan wani da wani, mahaukaciya ta yi baƙuwa

130. Iya yi sa sarakuwa boko
131. Iya yi karuwa da yawon dare
132. Iya yi sa sarakuwa NCE

J

133. Jakin maginiya, sai ka ga dama akan ci kasuwa
134. Jinkirin jin kira, bazawara jiran karsa
135. Jiya ba yau ba, tsohuwa ta ga kuɗin zance
136. Jiya ba yau ba, tsohuwa ta tuna tsarince
137. Jiya ba yau ba, tsohuwa ta tuna kwana turaka
138. Jiya ba yau ba, tsohuwa da tuna kwanan gida

K.

139. Kallabi tsakanin rawunna
140. Kai ma nan, mace ta rena miji
141. Kamar gaske, karuwa ta ga noman ɗan koli
142. Kamar kumbu, kamar kayanta
143. Komai wayon amarya, sai an sha manta
144. Komai son rai ne, kawo da makauniya
145. Komai ɗaɗin ki da miji, kishin uwargida ya tashi
146. Komai ɗaɗin ki da kishiya, inji babbar kawar amarya
147. Kai waye kenan, bazawara da jaka
148. Karuwa ba matar aure ba ce
149. Karuwa ba ta kiwon kaza
150. Karuwa kafirar dangi
151. Karuwa matar kowa
152. Karuwa kwata ce, ba ta tarar nagari da jaki da kare da doki duk nata ne
153. Katane ciwon masu haihuwa
154. Kishi kumallon mata
155. Koshin kishiya ba zai hana miji aure ba
156. Kishiya sai naki, mai gida duba min

157. Kishiya mai ban haushi, ana ganin ki akan zagi miji
 158. Kilm kiso da balan kwaima, kiran miji da akaifa
 159. Kowa ce bai tya kuka ba, uwarsa ce bata mutu ba
 160. Kowa ya so uwa, ya so 'yarta
 161. Kowa da kiyon da ya karbe shi, kishiyar mai akuya da kiwon kura
 162. Kukan rashin dalili, mutuwar uwar kishiya
 163. Kwasar karan mahaukaciya
 164. Kyanwar lami ba ta cizo ba ta yakushe
 165. Kyanwar lami ba ta miyan ba ta kamo bera
 166. Ku kuka sha ta furar Naito
 167. Kwarton uwa mai wuyar ganewa
 168. Kissar mata gomiya tara da tara ce, guda ta cikon darin ibilis bai santa
 ba.

K

169. Kafar mace laya, kowa sai ya rafaya
 170. Kai kayi ya koma kan mashekiya
 171. Kakalen gulama'ji gaida uwar saurayi a kasuwa
 172. Kaka zan yi da abin da ya gagari wuta, inji kishiyar Konanniya
 173. Karfin mata yawan magana
 174. Karya ba ta so amarya lalle
 175. Kofari yana tuta uwa a rame
 176. Kurasa dangin shedan! In ba ku ba gida, in kunyi yawa gida ya baci
 177. Kodon gwafiyoyi, rokon miji gun kishiya

L

178. Lallaf ka bi da mace
 179. Lalata dake da goyon farin
 180. Lallenku ya fara kamu
 181. Lalura auren namiji da 'ya'ya

210. Me zan ce? Zanen aro ya kone
211. Muraran muraran ganin annabin tsohuwa
212. Mu 'yammantan gara ne, in ance mu d'auka mu d'auka
213. Mhm! Inji matar Barawo.

N

214. Na ba ki nawa domin naki, in babu naki nawa ya komo
215. Na gaji mai hana wa mata lada
216. Na ga abin da ya ishe ni, kishiya tara rana d'aya
217. Na iya rawa ta a gaban mashekiya, ban taɓa fasa mata kwarya ba
218. Na san a rina, an Saci zanen mahaukaciya
219. Na shiga zundɛ, kishi da maras hankali
220. Na taɓa ki da alheri, kishiya ta taɓa kishiya da bakin wuta
221. Namiji tabarmar kashi, inji wadda mijinta ya bata wa rai
222. Ni ba tagari ba, ya ki ya ci karuwa
223. Ni na sani, sautun mahaukaciya.

R

224. Rashin uwa hasara ne
225. Rashin uwa kasa a yi uwar d'aki
226. Rashin kunya, mace, ta auri mace
227. Rashin haƙuri shi ke sa budurwa farka
228. Rashin haƙuri ya sa budurwa ta yi ciki
229. Rashin sani yasa aka yi wa uwar miji kishiya
230. Rabo, aure da ciki
231. Rana bata k'arya sai dai uwar d'iya ta yi kunya
232. Rabid'in lebo, shawara da uwar kishiya
233. Riƙon gida sai mata
234. Ruƙin kan uwar dad'i, gabanta babu kariya
235. Rumumui-rumumui, taunar kashin tsohuwa