

Zaria Journal of Liberal Arts (ZAJOLA)

Faculty of Arts, Ahmadu Bello University, Zaria

Vol. 11, No. 1, June, 2023



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Zaria - Nigeria.

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ISSN:2141-3584

Published and Printed by

Ahmadu Bello University Press Limited, Zaria,
Tel: 08065949711
abupress@abu.edu.ng
info@abupress.com.ng
e-mail: abupress2013@gmail.com
Website: www.abupress.cong

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Vol. 11, No. 1, June 2023

Faculty of Arts,
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Zaria Journal of Liberal Arts (ZAJOLA) is a peer-reviewed journal, published bi-annually by the Faculty of Arts, Ahmadu Bello University, Zaria, Nigeria. The journal welcomes manuscript of original articles, from scholars around the globe, in the various areas of Liberal Arts. The articles may be product of descriptive or analytical research, field research notes, reviews of publications and printed materials, drawn from, but not limited to Languages and Linguistics; Law; Environmental Sciences, Education; Management Studies; Cultural and Literally Studies; Theatre Arts; Philosophy; Religion; History and Strategic Studies; Archaeology and Heritage Studies; Developmental Studies and Social Sciences.

All manuscripts submitted for publication should adopt APA 8th Edition Style of referencing. The manuscripts should be typed double-spaced with sufficient margins and should count between 4,000 and 6,000 words, including the abstract, references, and appendices. The Manuscripts should not be under consideration for publication in any other research outlet.

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NOTE THAT THE JOURNAL DOES NOT CHARGE FEES FOR PUBLICATION

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EDITORIAL COMMENT

The Editorial Board of *Zaria Journal of Liberal Arts* wishes to announce the new Edition of its esteemed Journal after a short break. This Edition is made up of twelve well-researched articles drawn from seasoned colleagues and academics.

In the first article, Emmanuel Adeniyi examines the comic aspect of COVID-19 pandemic while Hauwa Mohammed Sani, in her article looks at the ethnographic study of language as a tool in resolving conflicts in Kaduna State.

Osakue Stevenson and Edorodion Agbon focus on the alternative paradigm of indigenous language film in Nigeria through *Agbon-Evuebo*, Muhammad Reza Suleiman examines Arts as drivers of African bilateral relations and regional integration. On their own part, Nura Lawal and Muhammad Rabiul Tahir (co-authors) and Isa Umar Al Musawi concentrate on the study of Hausa Proverbs and Hausa/Ganda burial rites respectively.

Participatory approach and sustainable development of world heritage sites in Nigeria retains the attention of Olufemi Adetunji while in their article, Abdulrasaq Oladimeji and Oluwaseun Yusuf Afolabi look at the teachers' perception of the integration of information and communication technology in public and private secondary schools with special focus on Kwara-Central Senatorial District of Nigeria.

In the area of French studies, Peter Akongfeh Agwu, Diana-Mary Tiku Nsan, Ashabua and Derick Achu carry out an evaluation of the influence of Africa in the poetic works of Charles Baudelaire. In a similar way, Babalola Jacob Olaniyi and Adelowo Kayode Olubukola study the contrastive linguistic divergence of nominal verbs in French and Yoruba languages.

Jamiu Saadullah Abdulkareem takes interest in the Arabic novel. In this article, Jamiu brings out the ideational dimensions and stylistic features of Abdul-Aziz Abdulkarim Burhanuddin's novel titled *Jamilah*. To round this Edition up, Nasiruddeen Ibrahim Ahmed studies the pragmatics of deixis in the poem "Independence of exploitation" of Salihu Alagolo.

It is important to note that the view and opinions presented in these articles are solely those of the authors. It is the hope of the Editorial Board that this Edition will enrich your curiosity.

Prof. Abubakar Sule Sani

Editor-in-Chief

31st May, 2023

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Nazarin Kwatancin Al'adun Mutuwa Tsakanin Al'ummar Hausawa da ta Ga'anda

Isa Umar Al-Musawi

Abstract

This paper titled 'Comparative Study of Hausa and Ga'anda Funeral Traditions, in Gombi of Adamawa State; examines the similarities and differences between Hausa Muslims and Ga'anda Christians regarding the customs of funeral traditions. The reasons of this research is to expand knowledge, not for these two communities but to the nation at large. Books were consulted, observation as well as interviews with cultural experts on handling the deceased from both sides were also used as data collection methods. The paper brings to light some aspects of the history of both two communities (Hausawa and Ga'anda) and the areas they are similar and differs ranging from announcing the death, bathing, clothing, grave digging and mourning to the widowhood. In the end, the research found out the similarities between showing grief and widowhood, and the difference is that the Hausas often give charity for the repose of the soul of their dead, while the Ga'anda do not. Then the Ga'anda dress the deceased with clothes that portray their position in the church and put him in a box and their widows wear black clothes as well as males who's their wives died too undergoes widowhood traditions and a widow male or female can ask to shorten his or her period of widowhood if he so wish, while in Hausa people were not, and so on.

Key words: culture, clothing, death, Hausa, Ga'anda.

Gabatarwa

Hausawa sukan ce, 'Duk mai rai mamaci ne'. Saboda faɗin Allah (T): *"Duk rai sai ya dandani mutuwa..."* (Ankabut 29:57). Tun da an ce mutuwa ita ce ƙarshen rayuwar ɗan'Adam, al'ummar da wannan mamacin ya fito a ciki tana da hanyoyin da take bi domin suturce mamaci da kuma binne shi da zarar rai ya yi halinsa. Mutuwa ita ce rabuwar gangar jiki da ruhi, sakamakon ƙarewar kwana. Sannan wasu suna ganin mutuwa da cewa: rasuwa, ko ƙarshen ran mutun ko dabba ko duk wani abu mai rai (CNHN, 2006). Saboda haka hidimar mutuwa tana somowa ne daga zarar an ce mutum ya mutu. Al'adun hidimar sutura ga mamata su ne waɗanda ake gudanar da su, domin yi wa mamaci bankwana da duniya yayin da rai ya yi halinsa. Sannan hidimar da ake masa ya danganci irin kima da mutuncin da yake da su a tsakanin 'yan uwa da danginsa. Wannan kuwa yana faruwa ne saboda irin muhimmancin da yake da shi a al'ummarsa kafin ya mutu. A ra'ayin Banton (1965) kenan. Wata al'ummar takan ba hidimar mutuwa muhimmantar

fiye da ta haihuwa, saboda yadda wani mamacin yakan yi wata bajintar da akan shaida a rayuwarsa ta duniya sabanin wanda aka haifa yanzu... (Leary, 2016).

Manufar wannan bincike ita ce yin kwatancin al'adun mutuwa tsakanin al'ummar Hausawa Musulmai da na Ga'anda Kiristoci a Gombi, Jihar Adamawa. Ta hanyar zakulo kamancin da bambancin da ke tsakaninsu domin bayyanawa. Saboda haka, makasudin binciken shi ne cike gibin da ke akwai a bangaren ilmi tare da fadada shi ta hanyar samar da abin nazari, ba kawai tsakanin Hausawa da Ga'anda ba, har ma ga sauran al'ummomi.

Takaitaccen Tarihin Hausawa

Kalmar *Hausa*, kalma ce da take da gaba biyu watau '*Hau*' da '*Sa*'. Harshe ne na wata jama'a da ke rayuwa a kudancin hamadar sahara, Al-Musawi (2016). Duk da cewa masana sun sassaba kan yadda aka samo sunan wannan kalmar. Kamar Funtua (2010), yana da ra'ayin kalmar ta samo asali ne daga kalmar Habasha. Shi kuwa Adamu (1997), ya ce an samo kalmar Hausa ne daga buzaye, domin kuwa haka suke kiran mutanen da ke zaune a arewacin kogin Kwara, watau Hausa. Adamu (1997) "...Hausa kuma tana cikin harsuna iyalan Cadi ne" ya kara da hakan. Dangane da kasar Hausar kuwa wani masani ya yi karin haske da cewa:

"...tana nan ne Yamma da kasar Borno in ka fito daga (kasar) Yemen tana da yankuna bakwai...a kowanne yanki akwai sarki, irin wannan sarki dayansu bai fi daya ba, tsaka-tsakinsu ita ce Katsina, mafi yalwar kasarsu ita ce Zakzak (Zazzau), mafi fakonsu ita ce Gobir, mafi yawan ruwansu ita ce Kano. Garuruwa ne ma'abota yashi da koramu da duwatsu da kwarurruka da rukushi, bakaken mutane (fata) ne ke rayuwa a wurin..." (Fodiyo, 1383:44).

Hausawa mutane ne masu tsananin riko da al'adunsu na gargajiya, musamman wajen tufafi da abinci da lamuran da suka shafi aure da haihuwa da mutuwa da sha'anin mu'amala tsakanin dangi da abokai da shugabanni da kuma lamuran sana'a ko kasuwanci ko neman ilimi da sauransu (Adamu, 1997). Dangane da sana'o'i kuwa Hausawa tun tale-tale suke dogaro da kansu wajen samar da hanyoyin tattalin arziƙi. Ta haka ne ya zama kowane gidan Bahausha aka sansu a kai, sana'o'in suna faruwa ne ta dalilin bunkasa sakamakon kokarin cim ma buri dangane da bukatar yau da kullum na rayuwa. Alal misali, bukatar dan'Adam na

son abinci da sutura da muhalli ne ya haifar da sana'o'i irin su noma da farauta da saka da kira da gini da sauransu waɗanda Bahausha ya riƙa (Umar, 2022).

Hausawa suna yin addinin gargajiya tun kafin zuwan Larabawa da Turawa ...akwai addini da Hausawa suke yi (CNHN. 1981) ta tabbatar. Sai dai wannan addini da Hausawa suke bi, ba wani addini ne ba fashe na gargajiya. Shi kuwa addinin gargajiya bautar wanin Allah ne. Kuma mafarin wannan addinin shi ne bautar gumaka a faɗin Ibrahim (1982). Ko da yake yanzu yawancin Hausawa Musulmai ne, saboda haka mafi yawan al'adun da suka shafi aure da haihuwa da mutuwa duk sun dogara ne a kan yadda Musulunci ya nuna, duk da yake akwai waɗansu Hausawa masu bin addinin Kiristanci, hakan ma bai hana a samu masu bin addinin gargajiya ba, dangin Maguzanci da wanin waɗannan (Al-Musawi, 2016).

Taƙaitaccen Tarihin Ga'anda

Ka'anda kamar yadda suke kiran kansu maimakon Ga'anda da Hausawa suke kiran su da shi. Yawanci Ga'anda ba su cika amfani da harafin /g/ ba, maimakonsa sukan yi amfani da harafin /k/ ne. Abin nufi al'ummar Ga'anda sukan musanya harafin /g/ da /k/ kasancewar harrufan biyu haɗawa ne. Kamar yadda Ibrahim (2021), ya tabbatar da cewa “sababben abu ne musanya harafin /g/ da /k/... a harshen Ga'anda”.

Wurin da za a samu Ga'anda, ita ce farfajiyar nan da ta yi iyaka da ƙasar Kilba da Yungur da Bura da kuma Lala duk a cikin Jihar Adamawa. Chifartawa (2009), ya ce ƙabilar Ga'anda ta yi iyaka ne da ƙabilar Hona ta gabas da ƙabilar Lala ta yamma, sai ƙabilar Bura ta arewa da kuma ƙabilar Yungur ta kudancinta. Saboda haka tana nan a layi na goma (10⁰N) a arewa da kuma layi na goma sha biyu (12⁰E) gabas da ikwaita. A halin yanzu ƙasar (Gundumar) Ga'anda tana cikin Ƙaramar Hukumar Gombi ta Jihar Adamawa.

Kamar kowace al'umma Ga'anda ma tana da hanyoyin da take bi domin raya tare da tattala arziƙin da Allah Ya hore mata, al'ummar Ga'anda mafi yawa daga cikinsu sun riƙi noma, domin samun abinci da kuma sayarwa sai ‘yan kaɗan da suke kiwo da kira sai kuma sassaka domin samun kayan aikin gona da kuma aikin gida. Girei (2011), ya ce abin da “Ga'andawa suka fi nomawa abinci ne dangin dawa da shinkafa da wake” sai kuma riɗi da aya ga kuma ɗan abin da ba a rasa ba wanda ya ƙunshi Gyada da masara da sauran nau'in abinci wanda zamani ya

kawo. Kabilar Ga'anda tana da al'adar aikin gayya musamman lokacin damina, inda ake haɗuwa a je gonar wannan in an gama nome ta sai koma ta wancan, hakan suke yi har damuna ta wuce, wannan tsarin aikin gayya shi suke cewa *Mboh-Mbahta*. Sutura kuwa kabilar Ga'anda tana muhimmantar da wani zane da ake sakawa *Kukwata*, duk da cewa ba a cika sayar da shi ba. Girei (2011), yana cewa “ana saka shi domin dāurawa sai kuma yi wa gawa sutura”. Ko da yake yanzu zamani ya kawo tufafi nau'i daban-daban wanda hakan ya sanya tufafi ya wadata. Kabilar Ga'anda tana bin addinin gargajiya ne wanda aka ce shi ne ma dalilin zuwanta muhallin da take a yanzu. Ibrahim (2021), ya ce tarihi ya nuna cewa sun nufo yamma ne bisa jagoranci wasu tukwane *Ngumgumi* da *Wanyidyerre*. Ita tukunyar *Ngumgumi* tana kare Ga'andawa ne daga yaƙi da kuma cututtuka yayin da tukunyar *Wanyidyerre* kuwa take samar da ruwan sama wanda za a sha a kuma yi amfani da shi lokacin damuna. Duk waɗannan tukwane suna da mazauni ne a matsafar *Hurdufta* da ke kusa da unguwar *Gahumpa* da ke arewacin garin Ga'anda ta yau. Kafin zuwan baƙi Ga'andawa suna bautar gumaka ne, “Ga'andawa sun yi imanin cewa duk Baga'ande ransa yana nan ajiye a matsafar Hurdufta, saboda haka ne ma sukan ziyarci matsafar ga duk wani baƙon lamari da ya faru (Ibrahim, 2011). Sai dai zuwan baƙi da addinai kasar Ga'anda ya haifar wa addinin gargajiya naƙasu wanda ya sa suka rungumi addini Kiristanci da kuma Musulunci, sai ɗan abin da ba a rasa ba na daga masu bin addinin gargajiya. Kamar yanda Blench (2006), yake cewa kashi 70% na Ga'andawa Kiristoci ne, kashi 20% kuma Musulmi saura kashi 10% ne ke bin addinin gargajiya.

Haɗuwar Hausawa da Ga'anda

Sanin kowa ne Hausawa da yawansu ‘yan kasuwa ne. Ado (2017), ya ce bincike ya tabbatar da cewa Hausawa suna da ‘yan kasuwa masu yawa a cikinsu. Tun a zamanin da sukan yi ciniki a tsakaninsu da mutanen... da sauran ƙasashen maƙwabtansu. Hakan ya sa Hausawa suka kulla kyakkyawar alaƙa da al'ummar da suke hulaɗar ciniki da su. Ana jin Hausawan farko da suka fara zuwa ƙasar Ga'anda ‘yan koli ne, wannan kuwa ya faru ne wuraren shekarar 1938 (Al-Musawi, 2023). Sannan kasancewar ƙasar Ga'anda tana kan hanyar zuwa ƙasar Lala (Fotta) daga ƙasar Hona (Gombi), wannan ya sa akan samu Hausawa masu ya da zango kafin su wuce, ta hakan ma an samu sauƙin haɗuwar Hausawa da Ga'anda ta fuskar cinikayya. Daga baya kuma har ana samun Hausawa masu zuwa sayan amfanin gona dangin dawa da gyada da makamantansu. Su kuwa al'ummar Ga'anda sukan sayi tufafi da kayan masarufi dangin gishiri da sauransu

a wurin Hausawan. Wannan haɗuwar ta cinikayya ta haifar da yaƙaƙar dangantaka tsakanin al’ummomin biyu wanda har ta kai su ga auratayya.

Hanyoyin Tara Bayanai Domin Gudanar da Bincike

An nazarci wallafaffun littattafai masu dangantaka da wannan bincike, an sanya idanu lokacin aiwatar da waɗannan al'adun na mutuwa sannan an kuma tattauna da masana al'adun na daga duka al’ummomin biyu (Hausawa da Ga'anda).

Nazarin Kwatancin Al'adun Matuwa Tsakanin Al'ummar Hausawa da ta Ga'anda

A wannan gaɓar takardar ta kawo al'adun da ake yi wa mamacin Hausawa da na Ga'anda, sannan ta bayyana wurin da suke da kamanci da kuma inda suke da bambanci kamar haka:

Sanar da Mutuwar Hausawa da ta Ga'anda

Sanar da mutuwa tana nufin hanyoyin da za a bi wurin sanar da 'yan uwa da dangi cewa wane rai ya yi halinsa. Saboda haka yin kuka ga waɗanda suka fahimci mutuwar ko faɗin *inna lillahi wa inna ilaihi raji'un* yana cikin hanyoyi sanar da mutuwar. Wani lokaci akan gane mutum ya mutu ne ta dalilin bayyanawa daga manya, in kuwa a asibiti ne daga ma'aikatan jinya ko likita da kansa. Su kuwa Ga'anda alamar sanar da mutuwa a wurinsu, ita ce kururuwa daga dangi da 'yan uwan mamaci. Sai kuma kaɗa *gorojin* (ƙaraurawa) Coci huɗu sau uku ga namiji, ita kuwa mace akan kaɗa huɗu sau huɗu ne cikin sauri. Yayin da aka yi mutuwar a asibiti likita ne kan sanar da mutuwar. A wannan gaɓar an samu kamanceceniyar sanar da mutuwar ta hanyar koke-koken da 'yan uwa da dangin mamaci kan yi a duk ɓangarorin biyun, in kuwa a asibiti ne daga likita ko ma'aikatan jinya. Sabanin da aka samu dangane da sanar da mutuwa tsakanin Hausawa da Ga'anda babu kamar kaɗa *gorojin* Coci da Ga'anda suke yi, su kuwa Hausawa ba su yin hakan.

Wankan Mamacin Hausawa da na Ga'anda

Wanka ne da akan yi wa mamaci kafin a sanya masa sutura. Akan bai wa jinsi ɗaya ne wankan jinsin kuma dangin mamacin ne kan yi masa wanka, ko kuwa su wakilta masu yi. Ana sanya garin ganyen magarya ko gabaruwa a jiƙa su cikin ruwa da shi za a yi wa mamacin wanka. Ana yin wankan ne sau ɗaya ko fiye ya danganci larurar da ke jikin gawar. Akan fara da gusar da najasar da ke jikin gawar, sai a yi mata alwala daga nan sai a yi wankan da ruwa tsantsa, ta hanyar farawa da ɓangaren dama a kan na hagu daga sama zuwa ƙasa, sannan a game duk

jikin da ruwa. Bayan haka akan fesa/shafa wa mamacin turare a jikinsa, daga nan sai sanya sutura.

Ga'anda sukan samo ruwa ne mai tsabta su yi wa mamaci wanka soso da sabulu kafin a sanya wa mamaci sutura, sai dai babu wani tsari takamaimai da ake bi wurin wankan gawa, illa dai kawai dangin mamaci musamman matasa ne suke tsaftace mamacin. Haka nan maza ne kan wanki maza, su ma mata kan wanki mata.

Kamancin da ke akwai tsakanin wankan gawar wadannan al'ummomin biyu sun haɗa da yin amfani da ruwa mai tsafta, kuma dangin mamacin ne ke yi wa mamacin wankan. Haka nan maza kan wanki maza, su ma mata kan wanki 'yan uwansu mata.

An samu bambanci wurin kawar da najasar da ke jikin mamacin Bahausha da na Ga'anda, su Hausawa sukan yi wa gawa alwala, Ga'anda kuwa ba su yi. Haka nan Hausawa sukan haɗa ruwan wankan da garin ganyen magarya ko gabaruwa, su kuwa Ga'anda ba su amfani da shi.

Suturar Mamacin Hausawa da ta Ga'anda

Sutura ita ce ake kira da likkafani wato tufafin da ake sanya wa mamaci. Akan samu farin zane a yi wa mamaci riga da rawani da kwarjalle sai kuma mayafi babba in namiji ne. Mace kuwa baya ga zani da riga da dankwali sai mayafai. Wani lokaci akan toshe hanci da kunnuwa musamman ga gawa da hatsari ne dalilin mutuwarda, saboda zuban jini. Sannan akan fesa wa gawar turare saboda kawar da wari ko gusar da karninta. Sannan a sanya ta makara saboda kai wa wurin da za a yi mata salla.

Ana yi wa gawa sutura ne da babban mayafi fari ta hanyar lullube ta da shi, wanda Coci ne ke bayar da shi ga mamacin. Sai dai in mamaci yana riƙe da wani matsayi a Coci kamar Pasto ko yana *Boys' Brigade* ko *Girls' Brigade* ko zumuntar mata, akan sanya masa suturarsa ta wannan matsayi (uniform). Daga nan sai a sanya shi cikin akwatin da za a kai shi kabari. Su kuwa tsofi kusan kowa ya tanadi *kukwata* (likkafani) wanda za a binne shi da shi.

Hausawa da Ga'anda duk sun yi tarayya kan suturar da ake lullube mamaci da shi wato farin mayafi. Hausawa suna lullube mamaci da riga da wando da

rawani/dankwali (na likkafani) sannan a kawo wasu mayafan a lulluƙe mamacin da su, su kuwa Ga'anda ba su da adadin mayafan. Sannan su Ga'anda tsofinsu kusan kowa yana da *kukwata* da ya adana wanda za a rufe shi da shi, su kuwa Hausawa ba su cika adana wannan ba. Haka nan Ga'anda masu matsayi a coci kamar Pasto ko 'yan *Boys Brigade* ko *Girls Brigade* ko zumuntar mata, akan sanya musu suturarsu ta matsayi (uniform).

Bankwana da Mamacin Hausawa da na Ga'anda

Salla ga Bahausha ita ce bankwana da akan yi wa mamaci kafin a binne shi. Ana kwantar da gawa ne cikin makara ta fuskanci alkibla tana kwance kan hannun dama. Liman kan tsaya ne daidai tsakiyar gawar in ta namiji ne, in kuwa gawar mace ce zai gota ne kusa da kafadu. Akan yi kabbara huɗu ne tare da yin addu'o'i mabambanta bayan kowace kabbara daga nan sai a sallame.

Akan dauki gawar ne cikin akwati a kai ta Coci in kuwa cocin ba zai dauki mutanen ba saboda yawansu, Pasto zai tsarkake wurin yin hidimar ta hanyar yin addu'a kamar haka:

*Ya uba bari ka shaida za mu yi wa bawanka
hidima a wannan wurin saboda nisan nan
da masujada, gama ko'ina kana nan, ka
kuma tsarkakake wannan wuri ta hanyar
kore duk abin da ba ka so daga nan, muna
yin hakan ne cikin sunan Yesu mai cetonmu
amin. (Hira da Pastor Samuel Karkumda)*

A wannan lokaci Pasto yana sanye da kayan hidimarsa. Zai yi addu'a da gargadi ga mahalarta wurin, kamar haka:

*Uba muna yin ta'aziya ga iyalin wannan
mamacinmu (zai ambaci sunan), Uba duka
muna sonsa amma ka fi mu sonsa shi ya sa
ka kira shi wurinka. Amma uba ka karɓe shi
a wurinka kuma ka ba shi mazauni a sama,
muna yin wannan roko ne cikin sunan Yesu.
Mu kuma da muka rage kowa ya kasance
cikin shiri, domin ba mu san rana ko lokaci
da Uba zai kira mu ba. (Hira da Pastor
Samuel Karkumda).*

Salla ga mamacin Hausawa da hidima ga mamacin Ga'anda, su ne bankwana na ƙarshe wanda 'yan uwa da dangi sukan yi wa masoyansu bayan mutuwar su. Duk an haɗu a wannan wurin cewa akwai wata hidimar da akan yi wa mamacin kafin a kai shi makwanci. Wanda yake jagorantar hidimar gawar Ga'anda yana sanya wasu tufafi na musamman lokacin hidimar. Shi kuwa mai jagorantar na Hausawa ba shi da wasu tufafin da zai sanya na musamman lokacin gudanar da sallar. Haka nan Ga'anda sukan sanya mamacinsu cikin akwati ne, su kuwa Hausawa cikin makara suke sanya mamacinsu.

Siffar Kabarin Hausawa da ta Ga'anda

Kabari rami ne da ake tonawa domin rufe mamaci a cikinsa, Hausawa sukan tona kabari a kwance kudu da arewa. Akan tona uwa da 'yarta, ita ƙarama a ciki yayin da babbar kuwa daga waje, sannan daidai da tsawon mamacin. Akan sanya mamaci ne a kwance kan hanunsa na dama, kansa ta kudu kafafuwansa ta arewa sannan a jera itatuwa ko tukwane maganin ruftawa, sai a shimfiɗa tabarma ko ganyen bishiya. Sai a biyo da ƙasar tare da shafe saman yadda kabarin zai yi tozo ta yadda za a iya gane shi ko daga nesa ne.

Ana binne mamaci ne cikin akwati, akan gwada tsawo da faɗin akwati gawar tana kwance a rigingine. Kabarin kuwa ana tonawa ne mai zurfi wanda zai kai kunkumi, sannan a sanya akwatin cikin ramun a bi shi da ƙasa. Sannan akan yi alamar da za ta nuna cewa wannan kabari ne ta hanyar shafe ta da siminti tare da kafe zakandami (cross) kan kabarin. Sannan a yi rubutu kan kabarin. A nan Hausawa da Ga'anda suna da kamanci wurin gwajin tsawo da faɗin ramun da za a binne mamaci.

Bambancin da aka samu a nan shi ne su Hausawa ba su rufe mamacinsu a cikin akwati, kuma sukan kwantar da shi a kicinkidɛ. Su kuwa Ga'anda a akwati suke sanya mamaci, sannan sukan kwantar da shi a rigingine.

Zaman Makokin Hausawa da na Ga'anda

Zaman makoki zama ne da ake yi saboda taya 'yan uwa da dangin mamaci alhinin rashinsa. Bayan an binne mamaci, sai jama'a su dawo gidan da aka yi mutuwar a ɗan zauna na ɗan wani lokaci ana yi wa danginsa gaisuwa. Bayan nan 'yan uwansa su ne za su yi zaman makoki. Maza sukan zauna a ƙofar gida a kan shimfiɗu, mata kuwa suna cikin gida, mutane daga wurare daban-daban maza da mata za su riƙa zuwa suna yi musu gaisuwa. Ko abinci ba a fiye yi a gidan

mutuwar ba, sai dai a riƙa kawowa daga gidan maƙwabta, 'yan uwan mamaci ba su faye tafiya wurin harkokinsu na yau da kullum ba, a tsawon wannan zaman wasu suna riƙe tsarbi ne masu salatin Annabi ko istigfari na yi, sai kuma waɗanda suke hirar duniya musamman na siyasa na yi sai bayan kwana uku ko bakwai sun ƙare. Daga nan sai a tara malamai su yi wa mamaci addu'a kuma a yi sadaka. Sannan ne kowa zai tafi ya ci gaba da harkokinsu na yau da kullum inji Mal. Muhammadu Sa'adu.

A al'adar zaman makokin Ga'anda sukan zauna ne wasu a kan kujeru, wasu kuwa a tabarma cikin rumfuna, sannan zamansu a hautsine (maza da mata) ba laifi ba ne. A wannan lokacin dangi sukan kawo abinci iri-iri musamman lemon kwalba da biskit da sauran nau'in abinci da na sha gidan rasuwar, saboda rage musu raɗaɗin mutuwa kasancewar ba su da damar zuwa neman abinci. Wani lokaci a nan ake kawo biki ko biyan biki ga wanda ake bi. Idan mamacin wani mai riƙe da matsayi ne a Coci har kaɗe-kaɗe ake yi tare da wake-wake a zaman makokin, ga wata daga cikin waƙoƙin da ake rerawa lokacin makokin:

*Ban gaskiyar Ayuba ya burge ni,
'ya'ya sun ƙare, dabbobi sun ƙare,
duk dukiya sun ƙare,
Ayuba ya ce bai zo duniya da komai ba,
haka nan ne ban zo duniya da komai ba...
(Hira da Madam Tunani Kilyobas)*

Hausawa da Ga'anda duk suna zaman ne domin masu zuwa yi musu gaisuwar ta'aziyyar rashin da suka yi. Sannan kuma akan kawo abinci daga maƙwabta zuwa gidan da aka yi mutuwar saboda masu zaman makokin.

Yawancin Hausawa sukan zauna ne bisa shimfiɗu su kuwa Ga'anda sun fi zama bisa kujeru. Hausawa sukan riƙe carbi suna Salatin Annabi ko Istigfari. Su kuwa Ga'anda zaman makokin ana yin kaɗe-kaɗe da wake-wake ne musamman ga mamacin da yake riƙe da matsayi a Coci. Haka nan Hausawa maza sukan zauna a waje, mata kuwa a cikin gida, su kuwa Ga'anda sukan zauna ne a hautsine a cikin gida wani lokacin kuma a ƙofar gida.

Sigar Gaisuwar Mutuwar Hausawa da ta Ga'anda

Bayan an dawo daga makabarta akan gabatar da gaisuwa ga dangin mamaci daga zaune kamar haka:

Gaisuwa*Ina wuni/kwana?**Ashe wane sa'i ya yi?**To yaya muka ji da rashin?**Allah Ya jikansa!**(Hira da Alh. Musa Tela)***Amshi***Lafiya.**kwarai kuwa.**mun gode wa Allah.**amin.*

Bayan an dawo daga binne mamaci ana zuwa gaisuwar rashin, wasu daga cikin masu zuwa gaisuwa suna tashi tsaye tsakanin dangin mamacin su bayyana tarihi da halayensa. Ga sigar gaisuwar nan:

Gaisuwa*Ina kwana/wuni?**Ga abin da ya faru da mu,**Yaya muke cikin zaman hakuri?**Rabuwa a cikin jiki yana da zafi**Allah Ya ta'aziyantar da mu,**(Hira da Pasto Ayuba Danjuma)***Amshi.***Lafiya.**Haka.**Allah ne Yake hakuri da mu.**Lallai.**Amin.*

An yi tarayya wurin nuna alhini da juyayi daga masu gaisuwar ta'aziyar ga dangin mamaci a duk ɓangarorin biyu.

Sabanin da aka samu wurin ta'aziyar su Ga'anda wasu sukan mife tsaye tsakanin dangin mamacin su bayyana tarihi da halayen mamaci. Hausawa kuwa ba su faye yin hakan ba.

Sadaka ga Mamacin Hausawa da ta Ga'anda

Sadaka al'ada ce ta karance-karance ga mamaci a ranakun uku da bakwai da kuma arba'in ga wasu har na shekara sukan yi wa mamatansu daga ranar mutuwarsu, wasu sukan mayar da wannan *Sadakatuj-jariya* ga mamaci. Kafin ranar addu'ar akan sanar a masallatai ko wuraren zaman jama'a cewa ranar kaza ce addu'ar wane. Sai dai akan samu wasu ba sukan yi addu'ar a wuri ɗaya ba, sukan ce duk wanda zai yi wa mamacin addu'u yana iya yi a duk inda yake, ba sai lallai a wannan wuri ko a cikin jam'i ba. Ga'anda ba su da al'adar yin sadaka ga mamacinsu.

Share Makoki na Hausawa da na Ga'anda

Al'ada ce ta bayyana cewa an gama zaman makoki daga yau, bayan an yi wa mamaci sadaka ko fidda'un addu'ar uku ko bakwai. Daga nan ne sauran 'yan uwa da dangi kowa zai tafi sha'aninsa. Waɗanda suka zo daga nesa ma za su koma

wurin da suka fito. Sai dai wani lokaci wasu da ba su samu damar zuwa gaisuwa lokacin da abin ya faru ba, sukan rika zuwa jifa-jifa gidan mutuwar saboda su yi tasu gaisuwar ta'aziyyar.

A al'adnace Ga'anda sukan share makoki ne bayan an kwana dāya daga ranar da aka binne mamaci. Daga wannan lokacin ne za a watse kowa ya tafi sha'aninsa na yau da kullum. Su kuwa waɗanda ba su samu zuwa a lokacin ba, duk wanda ya samu damar hakan zai tarar da iyalin su kaɗai a gida ya yi musu gaisuwar rashin mamacinsu.

Duk al'ummomin sun haɗu a kan share makoki bayan an yi zaman, wannan kuwa shi ne lokacin da sauran mutane za su kama sha'anin gabansu, wanda hakan ke nuna zaman makoki ya kare kenan. Bambancin da aka samu tsakanin share makokin Hausawa da na Ga'anda shi ne, su Hausawa sukan dauki kwana uku ko bakwai ne kafin su share makokin, yayin da su kuwa Ga'anda sukan share makoki ne bayan kwana dāya daga ranar da aka rufe mamaci.

Takabar Hausawa da ta Ga'anda

Takaba tana nufin zaman da mace za ta yi bayan mutuwar mijinta na tsawon wata huɗu da kwana goma kafin yin wani aure, ga al'ada macen da mijinta ya mutu kawai take yin takaba. Da zarar wannan wa'adin ya cika ba a ga ciki ba, tana da damar yin wani auren idan tana buƙata, idan kuma ciki ya bayyana, tilas ta zauna sai ta haihu. Malama Azumi Umar ta kara da cewa mata ba za su yi kwalliya kowanne iri ba a lokacin takaba, ba su kuma zuwa ko'ina sai bisa larura. Ana gobe kwanakin za su cika sai mata dangin mamaci da na mai takaba su kwana suna zikiri da dafe-dafe da sauran wasu hidimomin fitarta takaba, a nan ma akan yi wasu al'adu na biki, wasu akan kawo musu bikin da suke bi ko kuwa a ba su biki. Gari na wayewa mai takaba za ta yi wanka tare da yin ado, akan samu wasu matan su yi addu'o'i sannan a raba sadakar masa ko kosai ga yara wasu har gida-gida ake kaiwa shaidar wance ta fita takaba. Daga wannan ranar kuwa ta zama bazawara, sai kuma zawarci ya fara kenan.

Takaba a wurin Ga'anda tana nufin tsawon zaman da matar da mijinta ya rasu take yi kafin ta sake yin wani auren. Ko kuma tsawon lokacin da namiji wadda matarsa ta mutu zai shafe kafin ya sake wani auren, sukan yi takaba ne na tsawon watanni shida. Sai dai wasu dalilai sukan sanya a rage wa masu takaba adadin lokacin takaba. Kamar mace ko namijin da ba zai iya kare kansa daga buƙatar saduwa ba, akan buƙaci ya bayyana tsawon lokacin da zai iya yi na takaba. Daga

nan sai Pasto ya bayyana wa jama'a cewa wane ko wance an rage masa/mata tsawon watannin takaba, saboda ba zai iya yin takabar wata shida ba. Wasu ma ba sa yin takaba saboda yawan shekarunsu, kamar a ce mutum ya tsufa ainun. Masu yin takaba ba za su riƙa yawan magana da wasu mazan ko matan ba sai waɗanda suka zama na dole, sannan babu yin kwalliya. Kuma akan bambance su ne da sanya baƙaƙen tufafi, saboda alhinin rasuwar mata/miji. Sai dai a tsawon lokacin takaba, masu yi sukan iya zuwa aiki ko makaranta idan suna yi. Haka za su ci gaba da zama har zuwa lokacin fitar su takaba. Ranar fita takaba, za a taru a gidan mai takaba Pasto ya umarci mai fita takaba ta fito ko ya fito gaban jama'a. A wannan lokacin za a sake wa mai takaba sababbin tufafi, sai Pasto ya bayyana cewa: *"za mu cire ki ko za mu ka a cikin takaba yau, wanda kika zauna na tsawon (ya bayyana tsawon lokacin takabar). Saboda haka kin zama gwauruwa, sannan daga yau ɗin nan za ki ko za ka auri duk wanda kike so ko kake so?"* A wannan lokacin dangin mamaci za su bai wa matar mamacin zabin ci gaba da zama a gidan tare da marayun ko kuwa za ta koma gidan iyayenta sai abin da ta zaɓa, za a riƙa bai wa mai fita takaba biki na daga atamfofi da sabulai da sauran kayayyaki daban-daban, sannan a kawo abinci a raba wa mahalarta su ci, daga nan kuma sai kowa ya yi bankwana ya tafi.

Hausawa da Ga'anda sun haɗu kan akwai adadin lokacin da masu takaba za su ɗauka kafin sake wani auren. Sannan duka masu takabar ba sukan yi ado/kwalliya ba, saboda suna cikin alhinin rashin sai bayan kare ayyanannen lokacin da aka yanke.

Hausawa kan yi takaba ne na tsawon wata huɗu da kwana goma ga wanda ba ta da ciki, su kuwa Ga'anda kan ɗauki tsawon wata shida, sannan akwai damar ragi ga wanda ke buƙata (wadda ba zai iya yin takabar wata shida ba). Haka nan takaba ta taƙaita ne ga matan da mazansu suka mutu a wurin Hausawa, amma a wurin Ga'anda har da mazan da matansu suka mutu suke yin takaba.

Kammalawa

A wannan gaɓar binciken ya gano abubuwa masu yawa dangane da al'adun hidimar mamaci tsakanin al'ummomin Hausawa da ta Ga'anda. An kasa sakamakon binciken zuwa kaso guda biyu kwarara: Wasu al'adun suturce mamaci da suke da kamanci tsakanin Hausawa da Ga'anda sun haɗa da: nuna alhini lokacin ta'aziyya da zaman makoki, domin ɗebe kewa. Ga kuma kawo abinci da abin sha lokacin zaman makoki. Sannan akwai lokaci na share makoki da yin

takaba ga matan da suka rasa mazansu. A bangaren bambance-bambance kuwa tsakanin al'ummomin biyu kuwa dangane da al'adun suturce mamaci, ga abin da sakamakon ya nuna: Ga'anda sukan sanya wa mamaci suturar matsayi (uniform) in yana da ita, tare da sanya shi a akwati, Hausawa kuwa ba su yin hakan. Sannan ga Ga'anda Pasto yakan sanya sutura ta musamman a lokacin da zai jagoranci hidimar mamaci, su kuwa Hausawa Limami ba ya sanya wata sutura ta musamman. Haka nan Ga'anda maza da mata sukan yi takaba, Hausawa kuwa mata ne kawai suke takaba. Al'ummar Ga'anda masu takaba sukan sanya bakafen tufafi, Hausawa ba su yin wannan al'adar. Yayin da a al'ummar Ga'anda masu takaba suna da zaɓin a rage musu tsawon lokacin yin takaba, su kuwa Hausawa ba su da wannan damar. Ga Hausawa suna da al'adar yin sadaka da nufin ladar ta riski mamacinsu, su kuwa Ga'anda ba su yin wannan al'adar.

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Rataye

Jerin sunayen wadanda aka yi hira da su:

S/No.	Suna	Ranar Hira	Wurin Hira
1.	Pasto Samuel Karkomda	01/07/2022	Gidansa Ung. Mission, Gombi
2.	Pasto Ayuba Danjuma	02/08/2022	Kusa da High Court, Gombi
3.	Madam Tunani Kilyobas	18/08/2022	Gudban, Ga'anda
4.	Alh. Musa Tela	01/09/2022	Kasuwan Butu, Gombi
5.	Mal. Muhammadu Sa'adu	11/09/2022	Ung. Dadin Kowa, Gombi
6.	Malama Azumi Umar	30/04/2023	Dakinta Ung. Faransa, Gombi