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## Wasu Kananan Tubalan Turken Yabon Mata a Zubin Wasu Waƙoƙin Shata

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### Abstract

*This paper titled "Wasu Kananan Tubalan Turken Yabon Mata A Zubin Wasu Waƙoƙin Shata" explained some categories of praise songs themes with regard to Alhaji (Dr.) Mamman Shata's women songs. Shata sang for some women with the intention to praise them at different levels which include good habit (manner), popularity, origin, gift giving to mention but a few. Shata praises about nine or more women in the songs selected used for the purpose of the paper. The women includes Goshi ta Dangude, Assibin Danmusa, Indon Musawa (whom they were in the same town), Hajiya Inno Diyar Amadu, Hauwa Mai Tuwo matar Lado, Gwamma Malama and the rest of them. The paper is of the view that, Shata sang for them in order to ring the bell to notify public that, women also give prizes like men do if it comes to singing matter. Women or females love a singer to sing for them especially during occasions and ceremonies. Relevant examples were cited in*

*the paper on all the items discussed. The information in the paper is gathered through research and interviews with some learned persons in the field of oral songs and used some of their books in gathering information.*

### 1.0 Gabatarwa

Masana da manazarta da dama sun tofa albarkacin bakinsu dangane da abin da ya shafi yabo a cikin rubuce-rubucensu na yau

da kullum, musamman abin da ya shafi Alhaji (Dr.) Mamman Shata Katsina da waƙoƙin da ya yi wa wasu jama'a, maza da mata musamman a ɓangaren yabo. Waɗannan masana da manazarta sun haɗa da Dangambo (1973) da Sheme (2006) da Amin (2007) da

Gusau (2008) da kuma Yakawada (2013). Yabo na cikin manyan turakun da makaɗan baka suka fi yawaita yin waƙoƙi na baka a kan sa. Kusan shi ne ma fitaccen turken waƙoƙin baka na Hausa domin mafi yawan waƙoƙin manufofinsu sukan kasance yabon waɗanda ake yi wa su ne. Yabo shi ne ambaton kalmomin sambarka da nufin nuna amincewa da hali ko wani abin da mutum ya yi nagari. Akan gina turken yabo ta amfani da tubalan da suka haɗa da addini da asali ko nasaba da kyauta ko karamci ko baiwa, kan iya mulki (ga sarakuna) da jaruntakar yaƙi da hali da dabi'a da kirari da roƙo da habaici da zambo ga wani. Wannan takarda za ta mayar da hankali wajen bayyana yanayin zaɓin Dr. Mamman Shata na Kananan saƙonni a aiwatar da yabon mata a cikin wasu waƙoƙinsa na mata.

## **2.0 Taƙaitaccen Tarihin (Dr.) Mamman Shata Katsina**

Alhaji Mamman Shata Katsina dai ba 6oyayye ba ne ga kusan duk wani Bahaushe ko ma-ji-hausa, walau a ƙasar Hausa ko a wajen ƙasar Hausa. Kusan ma idan mutum ya ce ba a yi fitaccen mawaƙi a ƙasar Hausa kamar Shata ba (Furniss 1996:132) to ba za a ce ya faɗi ba daidai ba. Duk da cewa akwai ruɗani game da haƙifanin shekarar da aka haifi Shata watakila saboda ba a faye rijistar haihuwa a ƙasar Hausa ba ko a yau ballantana a waɗancan shekarun baya, duk da haka a iya cewa an haife shi ne a tsakanin shekarar 1922 zuwa 1925 (Gusau 1996:192, Sheme 2006:537).

Allah ya yi masa cikawa a ranar 18 ga Yunin shekarar 1999 yana da shekara kusan saba'in da shidda a duniya. Sheme (2006:541) ya

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bayyana cewa Shata ya haifi 'ya'ya 23 amma ya rasu ya bar 'ya'ya 19 a duniya, 13 mata 6 maza. Wani abin burgewa game da shata shi ne bai gaji kiɗa ko waƙa ga kowa ba, (Abdulkadir 1975). Bugu da fari kuma, bai koyi waƙa wajen kowa ba kamar yadda yake fadi da kansa cikin bakandamiyarsa.

Shata ya gewaye duniya, kama tun daga manya da ƙananan garuruwan ƙasar Hausa zuwa ɗaukacin Nijeriya. Hakanan (Dr.) Shata ya kutsa ƙasashen Afirka ta yamma da dama irin su Saliyo da Jumhuriyar Bini da Ghana da Nijar da Burkina Faso da sauransu (Gusau 1996:197). Ya kuma cim ma burinsa na ganin kumbo Apollo 11 a ƙasar Amurka. Sa'annan ya kuma ziyarci Ingila da ƙasar Saudiyya duk dai sanadiyyar waƙa.

### **3.0 Kananan Sakonni Yabo a Wasu Wafofin (Dr.) Mamman Shata na Mata**

A wafofin baka ana yi wa mutum yabo, namiji ko mace, ta nuna halayensa ko siffanta shi da wasu dabi'u ko ayyuka da yake yi ko waɗanda za su fara masa kwarjini da martaba a idon mutane. Sannan kuma akwai wasu kananan manufofi waɗanda ake daɗa tsayin turken yabo da su a lokacin da ake danganta mutum da su kamar riƙo da addini ko kyauta ko baiwa ko kamamci ko mutunci ko ɗaukaka ko asali mai kyau ko makamantansu Bello (1976: shafi na 24-29) cikin Gusau (2002:29). Mamman Shata ya yi amfani da yabo a cikin wasu wafofinsa da ya yi na mata a wurare daban-daban kuma cikin sigogi mabambanta. Irin waɗannan yabon sun haɗa da halin kirki da mutunci da ɗaukaka da asali da kambamawa da kuma kyauta. Ga bayanin kananan sakonnin wasu wafofin Mamman Shata kamar haka:

### 3.1 Halin Kirki

Turken yabo makeke ne daga cikin turakun waƙoƙin bakan Hausa domin kasancewar da ya yi da rassa masu yawa. Daga cikin rassan akwai yabo ta fuskar asali da na fuskar kyauta da na fuskar jarunta da na fuskar hali da sauran irinsu. A nan an saami Alhaji (Dr) Mamman Shata ya yabi wata mata ta fuskar halinta na kirki. Sanin kowa ne cewa, ba dukkan mutane ne ke da halin kirki ba domin, da kowa ya mallaki halin kirki da ba a sami maƙarƙyata da azzalumai iri-iri ba kamar ƙarayi da sauransu. Dangane da yabo kan halin kirki, an sami wurin da Shata ya yabi wata mata mai suna Goshi ta Dangude in da yake cewa:

Shata: Kowa asalin goshi,  
:Waccan mutummiyar kirki, goshin Dangude  
\*Yan Amshi: Na gode Goshi ta Dangude.  
Shata: Macen kirki.  
\*Yan Amshi: Na gode Goshi ta Dangude.  
(Mamman Shata Waƙar Goshin Dangude).

A cikin diyan waƙan da ke sama Shata ya yabi Goshi ta fuskar halin kirki da ke tabbatar da yabon ya yi shi ne sanadiyyar kyautar da ta yi masa. Wannan hasashe ya tabbata a cikin dan waƙa na biyu a in da Shata ya ce: Macen kirki, 'yan amshi suka karɓa da

cewa "Na gode Goshi ta Dangude". Abin da aka sani shi ne, duk lokacin da makaƙi ya yi godiya ga wani ko wata, ya yi ne sanadiyyar kyautar da aka yi masa ko alƙawarin za a ba shi wani abu kuma, duk wanda aka ba kyauta daidai ne ya yi godiya ga wanda ya yi masa ita.

### 3.2 Mutunci

Hausawa na cewa "Mutunci ya fi kuƙi". Mutunci na nufin halin girma. Haka kuma yana nufin aminci ko zumunci ko abota

(Kamusun Hausa, 2006:354). Mutunci daya ne daga cikin halayen kirki da ake yabon mutum a kan sa. A nan, shata na nufin Goshi na da halin girma kuma ta nuna masa tare da tabbatar da hakan wanda shi ya sanya ya yi mata wannan yabo. Ba sai mutum ya ba da

kyautar kuɗi ba, ko alƙawari ya yi ya cika, ya yi mutunci. A sami mutum da tsayi a kan magana ɗaya ba tare da sauyawa ba, shi ma mutunci ne kuma dottako ne kamar yadda Shata ya ambata a cikin ɗiyan waƙoƙin da ke tafe kamar haka:

Shata: Mai dattako.

\*Yan Amshi: Na gode Goshi ta Dangude.

Shata: Mace mai daraja.

\*Yan Amshi: Na gode Goshi ta Dangude

(Mamman Shata Waƙar Goshin ta Dangude)

Alhaji (Dr.) Mamman Shata ya ƙara yaba Goshi da mutunci ta fuskar dottako da faɗar cewa mace ce mai daraja a idonsa da jama'a baki ɗaya. Maƙasudin yaba wani shi ne, domin wani amfani da aka samu daga gare shi. Wanda aka yaba kuwa, domin ya sami farin ciki da ƙwarin guiwar yi fiye da yadda ya yi nan gaba kamar yadda wanda ya yi yabon zai yi fiye da na farko nan gaba. Ba Goshi kaɗai Shata ya yaba ba a cikin waƙoƙin da ya yi na mata ba. Suna da dama sosai domin akwai wata mata mai suna Assibin Danmusa mutummiyar garin Huntuwa da ya yaba a cikin waƙarsa ta fuskar kasancewarta kyakkyawa kamar haka:

Shata: Mace fara kyakkyawa,

: Sai assibin Danmusa,

\*Yan Amshi: Ni za ni Huntuwa gobe,

: Don Assibin Danmusa.

(Mamman Shata Waƙar Hajiya Assibin Danmusa)

A cikin ɗan waƙa na farko da Shata ya yabi Assibin Danmusa ya cicciba ta a kan sauran mata da cewa babu wata mata fara mai

kyau irinta. Hasali ma cewa ya yi washegari zai je Funtua domin ita kaɗai ba domin kowa ba. Wannan na sa wanda aka yaba ya ji daɗi sosai ya ƙara sa himma ga kyautar da zai yi wa mawaƙi. A cikin wannan ɗan waƙa Shata ya yabi Assibin Danmusa ta fuskar sifar ƙirar jikinta cewa fara ce kuma kyakkyawa da babu irinta. Faɗar haka zuwa ga mace na sanya rayuwarta kaɗai ba ta iya ba makadfin domin ita ma ba a hannunta take ba. A ƙashin gaskiya Shata ya yabe ta irin yabon da take son a yi mata domin, mata suna da ra'ayin a fifita su sama ga \*yan uwansu idan ana yabon su.

Bayan Assibin Danmusa Shata ya yi ya Indon Musawa irin yabon da ya yi mata dangane da sifa. Ya yabe ta ta fuskar kasancewarta kyakkyawa da kuma tsari ka ce dai a fagen zaɓen



sarauniyar kyau ake. Ga abin da Shata ya çè:

Shata: Mace çè mai kyau, Indon Musawa.

\*Yan Amshi: Hakanan ne Mamman Kanen Idi wan Yalwa.

Shata: Mace mai tsari Indon Musawa.

\*Yan Amshi: Hakanan ne Mamman Kanen Idi wan Yalwa.

(Mamman Shata Waƙar Indo Musawa)

Shata ya san cewa, yabon mace ta fuskar faɗar cewa tana da sifa kyakkyawa na daga cikin abubuwan da suke so mawaƙi ya yi musu. Idan mawaƙi ya gaya wa duniya cewa kyakkyawa ce fiye da kowace mace, wannan na sanya abin da ba ta da kadai ne ba ta iya ba shi. Shata da kansa ya faɗi cewa mace mai kyau da tsari ita ce Indon Musawa. Su kuma 'yan amshi sai su fara gishiri ga maganar suna cewa, hakanan ne Shata. 'Yar'iro na cikin matan da Shata ya yaba a kan kyan sifarta kamar yadda ya yi wa sauran mata kafin ita. Faɗar mace fara ce wata daukaka ce a gare ta domin, an dauka cewa duk mace da take fara kyawawa ce, kamar yadda Shata ya yi wa 'Yar'iro matar maigirma Sarkin Daura Bashar. Ga abin da Shata ya çè:

Shata: Mai dakin gabas 'Yar'iro,

: Fara matar Bashar mai Daura.

Amshi: Mai dakin gabas 'Yar'iro.

(Mamman Shata Waƙar Mai Dakin Gabas 'Yar'iro)

Kiran ta mai dakin gabas wani nuni ne da cewa ta hannun daman sarki ce domin Hausawa sun ce "Gabas maɗauka lada". Haka kuma akwai yabo a cikin wannan in da aka nuna cewa matar sarki çè ba matar talaka ba. Faɗar cewa matar sarki ce yabo ne a wurinta kuma, abin alfahari ne a wurinta ga sauran mata.

### 3.3 Daukaka

A nan daukaka na nufin girmama ko faru da daraja. Yabon da ake yi domin nuna daukakar mutum yabo ne ta fuskar darajanta mutum. Da Shata ya tashi cicciba Hajiya Maimuna jikar Mairo ya nuna masoyiyar Allah ce wato, mai bin umurninsa sawu da fafa. Idan aka çè mutum masoyin Allah ne, ana nufin mutumin kirki ne mai biyayya ga Allah. Da Shata ya tashi yaba Maimuna jikar Mairo ga abin da ya çè:

Shata: Allah na son Maimuna jikar Mairo,

: Bare baƙar fatarmu Munari.

'Yan Amshi: Jikar Mairo Maimuna, jikar Mairo Munari  
(Mamman Shata Waƙar Hajiya Mairo Munari)

Idan ma aka ce mutane na son mutum yaya zai ji balle an ce Allah ke son sa? Duk wanda Allah ke so ya kuɓuta daga wahalar duniya da ta lahira. A nan Shata ya nuna cewa, da kaka da jikarta duk Allah na son su wato, Maimuna jikar Mairo ta sami gata a wurin Allah, ina ga Munari. A nan wanda ya yi dacen samun soyayya daga wurin Allah babban mutum ne a wurin Allah balle mutane domin, duk wanda Allah ya so, zai sa mutane su so shi.

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Bayan Shata ya cicciba Hajiya Mairo Munari, ya fara daukaka matar Sarkin Daura Mamman Bashar da cewa:

Shata: Kana mijinta, Sarkin Daura

'Yan Amshi: Mai dakin gabas 'Yar'iro.

(Mamman Shata Waƙar Mai Dakin Gabas 'Yar'iro)

Duk matar da sarki ke aure da ita abin bugun kirji ne gare ta domin sanin daukakar da ke tsakanin sarki da talaka. Matar da sarki ya aura ba ta tare da wahalar aiki domin komai yi mata ake yi. A wancan zamani duk matar da aka sami sarki ke aure da ita 'yar gata ce fwaraj ba kadan ba. Tare da haka kuma, Shata ya ambaci daukakar da Hajiya Inno diyar Amadu ta samu a gidan Wamban Kano in da yake fadar:

Shata: Mata a gidan Wamban Kano,  
: Hajiya Inno diyar Amadu.

'Yan Amshi: Hajiya Inno diyar Amadu.

(Mamman Shata Waƙar Inno Diyar Amadu)

Kamar yadda aka yabi sauran matan da suka gabaci Hajiya Inno diyar Amadu haka ita ma ta sami irin wannan yabo daga bakin Mamman Shata domin ita ma Basarake take aure mai riƙe da muƙamin Wamban Kano. Sarautar Wambai na cikin makusanta a fadar Sarkin Kano. Bayan haka, Alhaji (Dr.) Mamman Shata Katsina ya yabi Hauwa mai tuwo wadda take auren Lado. Shata ya daukaka Hauwa mai tuwo a kan sauran masu sana'ar tuwo-tuwo kan cewa ita ce babbarsu kamar haka:

Shata: A 'yan tuwo-tuwo, ita ab babba.

'Yan Amshi: Hauwa mai tuwo matar Lado.

Shata: Ga babbar ku nan Kuluwa Hauwa.



'Yan Amshi: Hauwa mai tuwo matar Lado.  
(Mamman Shata Waƙar Hauwa Mai Tuwo)

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Ba a sana'ar tuwo kaƙai ba, kowane aiki mutum ke yi yana da muhimmanci gare shi tare da wasu jama'a. Haka kuma, makaƙi na yi wa maras hali wafa ya bar mai hali ko ya buƙaci ya yi masa. Idan aka dubi layin farko in da Shata ya ce:

Shata: A 'yan tuwo-tuwo ita ab babba.

'Yan Amshi: Hauwa mai tuwo matar Lado.

Idan aka yi la'akari da wannan magana ta Shata ba shakka ƙaukaka darajarta ya yi ba nakasawa ba. Gwamma Malama ma ta sami irin wannan yabo ta fuskar ƙaukaka darajarta a cikin masu sana'ar sayar da abinci (tuwo) daga Alhaji (Dr.) Mamman Shata

Katsina in da yake cewa a cikin dān waƙar da ke tafe kamar haka:

Shata: Masu tuwo suna ƙaunar Gwamma Malama,  
Sarki na son Gwamma Malama,  
Ko ni ina son Gwamma Malama,  
Ka ture tamu nan baƙin mutum,  
Allah na son Gwamma Malama,

'Yan Amshi: Hakanan ne Mamman ƙanen Idi wan Yalwa.  
(Mamman Shata Waƙar Gwamma Malama)

A dān waƙar da ke sama Shata ya yabi Gwamma Malama ta fuskar nuna ɗaukakar da ta samu ga Allah da kuma mutane. Shata ya faɗi cewa masu tuwo da Sarki da shi kansa Shatan da kuma Allah mai girma na son Gwamma Malama. Mutum ya ji a bakin mawaƙi cewa duk waɗanda aka lissafo na son sa, abin jin daɗinsa ne kuma, yabo ne ta fuskar ɗaukakar darajarsa.

### **3.4 Asali**

Bayan yabo da aka kawo kan hali da ɗaukaka akwai wanda Shata ya yi ta fuskar asali zuwa ga waɗansu mutane a cikin wasu waƙoƙinsa na mata da ya yi. Alhaji (Dr.) Mamman Shata ya yabi

Maimuna kan ambaton mahaifinta Muhammad Sani da kakarta Mairo. Ga abin da Shata ya faɗa kamar haka:

Shata: Jikar Mairo ɗiyar Muhammad Sani,  
; Ina ruwanki da hauka.

\*Yan Amshi: Jikar Mairo Maimuna, jikar Mairo Munari

A cikin ɗan waƙar Shata ya faɗa wa duniya cewa Maimuna ba shegiya ba ce domin ya faɗi sunan mahaifinta da sunan mahaifiyarta duk don tabbatar da asalinta. Da yawa akan sami mawaƙi ya tsaro kakannin wanda yake yi wa waƙa da ko wanda ake yi wa waƙar bai san su ba. Haka kuma, duk wanda aka ambaci asalinsa a cikin waƙa zai ji farin ciki ƙwarai da gaske domin an tabbatar wa mutane cewa ɗa ne ba shege ba.

A wannan waƙar Hajiya Mairo Munari har yanzu Shata ya ambaci asalin wata mata da ake kira Barira ɗiyar Malam Abule. Duk lokacin da makaɗi zai ambaci asalin wani mutum (Mace ko namiji) a cikin waƙa uba yake Ambato domin ambaton mahaifiya mace ba ya tabbatar da ingancin asalin mutum. Ba mu ce ba a samun wurin da aka ambaci iyaye mata ba amma, ƙalilan ne idan

aka kwatanta su da yadda ake ambaton maza. A fagen ambaton asalin mutum, duk wanda ake yi wa waƙa kuma ana son kawo asalin aka ambaci mace ba tare da sunan mahaifi ba, ba zai ji dadi kamar idan mahaifinsa aka ambata ba, ko da shi kadai aka ambata. Ga yadda Shata ya ambaci asalin Barira:

Shata: A'a ranki ya daƙe,  
Barira diyar Malam Abule.

(Mamman Shata Waƙar Hajiya Mairo Munari)

Da farko sai da Shata ya girmama Barira da ce mata ranki ya daƙe sannan ya ambaci asalin ta fuskar faɗar sunan mahaifinta domin, ga shara'a kowane da zariya (Mahaifi) yake bugun gaba da shi ba

mahaifiya ba. Idan aka yi la'akari da wannan Shata ya yabi Barira ta fuskar ambaton asalin wanda ke sanya mutum ya sami farin ciki har ya yi wa makaɗi kyauta. A wata waƙa da Alhaji (Dr.)

Mamman Shata ya yi wa Mai dakin Gabas 'Yar'iro, akwai yabon da ke ciki ta fuskar ambaton asalinta. A nan ma mahaifinta ya ambata ba mahaifiya ba da ke tabbatar da maganar da aka fada a sama cewa, a ɓangaren uba ake samun asali da bugun kirji bat a ɓangaren uwa ba. Bayan yabo ta fuskar asali, akwai wanda Shata ya yi mata ta fuskar mulki wurin da ya fada cewa mahaifinta sarki ne. Ga abin da Shata ya fada kamar haka:

Shata: Bari wannan ko'ina mulki ce,

Diyaɗ sarkin Fulanin Nijar.

'Yan Amshi: Mai dakin gabas 'Yar'iro.

(Mamman Shata Waƙar Mai Dakin Gabas 'Yar'iro)

Layin farko da ke cikin ɗan waƙar na ɗauke da fuska biyu a wajen ma'anar maganar da ke ciki kamar yadda aka fahimta. Fadar ko'ina mulki ne ga wadda ake yi wa waƙa na bayyana cewa ta sami zama mai mulki a wurare biyu da wajen uba da kuma abin da ɗan waƙa da ke biye ke ɗauke da shi da sauran bayanin da ke cikin ɗan waƙan da ke biye da su kamar haka:

Shata: Ga shi ubanta sarki ne shi,

Kana mijinta sarki ne shi,

'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: Kai ko ta ina ka je mulki ne,

Ga shi ubanta sarki ne shi,

Kana mijinta sarki ne shi,

'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: Ina jikar Muhammadu Yalu,

: Mai dakin gabas 'Yar'iro.

Amshi: Mai dakin gabas 'Yar'iro.

(Mamman Shata Waƙar Mai Dakin Gabas 'Yar'iro)

Ko'ina da Shata ke nufi shi ne, mahaifinta da mijinta duk sarakai ne. Bugu da kari kuma shi ne, bayan Shata ya ambaci mahaifinta da mijinta duk sarakai ne, bai tsaya a nan ba sai da ya fara karfafa sarautar da cewa ta gado ce domin ta gada ga kakanta. A nan, ambaton asali ya fito kuru-kuru dangane da asalin Mai dakin Gabas 'Yar'iro kamar yadda aka gani a cikin diyan waƙar da Shata

ya yi mata.

Har wa yau akan sami ambaton asali a cikin waƙoƙin Mamman Shata da ya yi wa mata kamar yadda ya ambaci asalin Inno diyar Amadu a cikin waƙar da ya yi mata kamar haka:

Shata: Hajiya Inno diyar Amadu,  
\*Yan Amshi: Hajiya Inno diyar Amadu.

Shata: Hajiya jikar Shehu Danfodiyo,  
\*Yan Amshi: Hajiya Inno diyar Amadu.

Shata: Hajja jikar Shehu \*yar Bubakar,  
\*Yan Amshi: Hajiya Inno diyar Amadu.

(Mamman Shata Waƙar Inno Diyar Amadu)

Alhaji Mamman Shata ya ambaci asalin wannan mata ta fuskar ambatar sunan mahaifinta Amadu da kuma Bubakar wanda mai yuwa ƙanen mahaifinta ne ko wansa da kakanta Shehu Usmanu Danfodiyo. Sauran ambaton asali ta fuskar mulki da aka yi bayani a cikin waƙoƙin da suka gabata ba ɗaya ne da mulkin da Shata ke magana a nan ba ne. A baya Shata ha magana kan sarautun



gargajiya ne amma, a waƙar Inno diyar Amadu, sarautar Musulunci ce tunda aka hada da Shehu Danfodiyo.

Bayan wannan akwai amaton asali a cikin waƙar da Shata ya yi wa wata mata mai suna Kilishi. A cikin waƙar Shata bai danganta ta da kowa ba sai kakanta. Wannan ke tabbatar da cewa, ya ƙi ambatar mahaifinta ne kawai. Ga abin da Shata ya ce:

Shata: Waccan Kilishi jikar Mamman,  
Wannan Kilishi birnin Dikko,

\*Yan Amshi: Ranar Kilishi jikar Dikko.

Shata: Kilishi, kakanta kau Muhaɓnmad Dikko  
\*Yan Amshi: Ranar Kilishi jikar Dikko.

Shata: Sai dai Kilishi jikar Dikko,  
\*Yan Amshi: Ranar Kilishi jikar Dikko.

(Mammam Shata Waƙar Kilishi Jikar Dikko,)

A cikin divan waƙar Shata va ambaci asalin Kilishi ta kawo sunan

mahaifin ubanta wato, kakanta mai suna Mamman Dikko kamar yadda ya fito da shi fili a cikin ɗan waƙa na biyu. Wannan shi ne yabo ta fuskar amaton asali da aka gano a cikin waƙoƙinsa da ya yi wa wasu mata.

### **3.5 Kambamawa**

Daga cikin waƙoƙin Shata na mata akwai yabo ta fuskar kambamawa lokacin da yake sifanta mace da wasu abubuwan da ake ganin ya yi ƙarin gishiri a cikinsu lokacin da yana zance kansu. Ga wasu sifofi da shata ya ba yarinyar da ya yi wa waƙar a cikin waƙar da ya yi wa Indon Musawa kamar haka:

Shata: Wata \*yar yarinya mai kyau da kyan tsari,  
Ga kyan zama da kyan tafiya,

Da din fadi kamar ba, sin, lallan, hakuri.  
\*Yan Amshi: Hakanan ne Mamman Kanen Idi wan Yalwa.

Shata: Wata \*yar yarinya mai kyan diri da kyan tsari,  
: Tai zauna kamar kumsa,  
: Ta dan karkace kamar ruhu'a,  
: Ga da din fadi, kamar ba, sin, lallan, hakuri.

\*Yan Amshi: Hakanan ne Mamman Kanen Idi wan Yalwa.

(Mamman Shata Waƙar Hajiya Indon Musawa)

Shata ya fadi cewa \*yar yarinyar na da kyan fuska da kuma nuna jikinta na da tsari. Ya fadi cewa da zamanta da tafiyarta duk abin ban sha'awa ne. Wurin da kambamar take shi ne a layi na uku da ke cikin dan waƙar in da ya kamanta ta da 'Bismillahi', wanda ko bayan kambamawa akwai wuce gonad a iri a cikin fadar hakan. Fadar Bismillahi kuwa akwai addini a ciki.

### 3.6 Kyauta

Kyauta a fagen waƙa na nufin wani mutum ya ba makaƙi wani ko wasu abubuwa tare da son rayuwarsa ba a kan tilas ba ko don ya yi masa waƙa ko don ya yi wa wani nasa. (Ma'anar mai takarda). Akwai waƙoƙi da dama da Shata ya yi da ya yabi masu yi masa kyauta kwarai ba kaƙan ba. Daga cikin waƙoƙin da ya yabi mutane

kyauta kwarai ba kaƙan ba. Daga cikin waƙoƙin da ya yabi mutane mata a kan kyautar da suka yi masa akwai wadda ya yi wa Goshi ta Dangude da Mai ɗakin Gabas 'Yar'iro tare da lissafu abubuwan da

aka ba shi. Ga diyan waƙoƙin kamar haka tare da bayanin da aka yi:

Shata: Kuma ga ta da alheri.  
\*Yan Amshi: Na gode Goshi ta Dangude

(Mamman Shata Waƙar Goshin Dangude)

A duk in da makaƙi ya fadi cewa wane mai alheri ne, kyauta yake nufi. Bayan haka, abin da ke tabbatar da haka shi ne, Shata ya fadi cewa, Goshi na da alheri kuma, a layi na biyu sai aka sami ya yi godiya ga Goshi. Wannan na tabbatar da Goshi ta ba shi wani abu domin ba a godiva a mafi yawan lokuta sai wani abu va shiga

hannu ta fuskar kyauta. Godiyar da ake yi a kan kyauta na da bambanci da wadda ba ta kyauta ba.

Haka kuma, Shata ya yaba wa Mai dakin Gabas 'Yar'iro saboda kyaututtukan da ta ba shi. Ya nuna maigidarsa ce (Uwar daki) saboda duk mai ba makafi kyauta, yakan kira shi maigidansa kamar yadda ya fada ga 'Yar'iro in da ya ce zai je Daura domin ya gano uwar dakin sa a dan wakar da ke karfashin wannan bayani. Ga abubuwan da Shata ya lisafo da ya samu daga wurin 'Yar'iro a matsayin kyauta kamar yadda ya bayyana a cikin diyar wafan da ke biye:

Shata: Yara za ni Daura,  
Don in gano uwar dakin.  
'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: Mai raba kaya 'Yar'iro,  
Mai dakin gabas 'Yar'iro  
Mai dakin gabas 'Yar'iro.  
'Yan Amshi: Mai dakin gabas 'Yar'iro.  
Shata: Cikin kyautar diyar Fillani,  
Ta ce ga saniya kai tatsa.]

'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: Mai raba riguna 'Yar'iro.  
'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: Ta ce ga riguna nan Shata,  
Kana ta ba da dawaki,  
Can kyauta cikin Fillanci,  
Ta ce ga saniya ka yi tatsa,  
Mai daki ta ce ga saniya ka yi tatsa.  
'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: Ni dai ba ni kukan kudfi,  
Sannan ba ni kukan yunwa,  
Mai dakin gabas na zaune  
'Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: In ci abinci ga kudfi nan,  
Ga sutura a ba ni dawaki,

Mai dakin gabas ce zaune,  
Sannan ga Bashar mai Daura.

\*Yan Amshi: Mai dakin gabas 'Yar'iro.

(Mamman Shata: Waƙar Mai Dakin Gabas 'Yar'iro)

Bayan Shata ya faɗi cewa 'Yar'iro maigidarsa ce, ya ambaci abubuwa da dama da ta ba shi a matsayin kyauta. Ya ce ta ba shi saniya domin ya rinƙa tatsa ya sha nono. Haka kuma, ta ba shi rigunan sanyawa (Tufafi) da dawakin hawa da kuɗi da abinci in da ya ce ba ya kukan kuɗi da abinci matuƙar Mai dakin Gabas na

zaune a wuri. Hausawa sun ce, yaba kyauta tukuici. Ga tabbacin maganar kamar haka:

Shata: Ni dai ba ni kukan kuɗi,  
Sannan ba ni kukan yunwa,  
Mai dakin gabas na zaune.

\*Yan Amshi: Mai dakin gabas 'Yar'iro.

Shata: In ci abinci ga kuɗi nan,  
Ga sutura a ba ni dawaki,  
Mai dakin gabas ce zaune,  
Sannan ga Bashar mai Daura.

Bayan haka, Shata ya yaba kyautar da Hajiya Inno diyar Amadu ta yi masa in da ta ba shi doki da sirdinsa da kuma rigar da zai sa idan zai hau dokin haɗi da kuɗi. Ya faɗi da bakinsa cewa Hajiya Inno diyar Amadu mutum ce mai yawan kyauta. Kyautar da take yawan badawa ba ta rasa alaƙa da kasancewarta 'yar sarauta domin ko ba komai, da wuyar gaske a sami ɗan sarauta da rowa. Idan bai yi rowa ba, kyauta ce halinsa.

Shata: Ta ce ga doki a miƙa maka,  
Kuma ga sirdi a miƙa maka,  
Kuma ga riga ka sa Alhaji,  
Kuma ga kuɗi diyar Amadu

\*Yan Amshi: Hajiya Inno diyar Amadu.

Shata: Hajiya Inno da kyauta takɓ,

Hajiya Inno da mulki take,  
‘Yan Amshi: Hajiya Inno diyar Amadu.

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*Wasu Kananan Tubalan Turken Yabon Mata a Zubin Wasu Waƙoƙin Shata-Bunza*

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Maganar da aka ce da wuyar gaske a sami dan sarki marowaci ashe Shata ya fada cewa, Inno diyar Amadu gadon ba da kyauta ta yi a wurin mahaifinta. Ga bayanin da Shata ya kawo dangane da wannan:

Shata: Yara maroƙanmu duk sun yaba,  
‘Yan amshin namu duk sun yaba,  
Makaƙa namu duk sun yaba,  
Hajiya Inno diyar Amadu.  
‘Yan Amshi: Hajiya Inno diyar Amadu.

Shata: Hajiya kyautarki gado ki kai.  
\*Yan Amshi: Hajiya Inno diyar Amadu.

(Mamman Shata Waƙar Inno Diyar Amadu)

Shata ya yi godiya wadda ta haɗa kowa a cikin ɗan waƙan da ke sama in da ya bayyana cewa, maroƙa da \*yan amshi da masu kiɗa duk sun yaba kyautar da ta yi musu na abubuwan da aka lissafo a sama. Ba wannan kaɗaj ba, Shata ya nuna kyautar Hajiya Inno diyar Amadu ta gado ce. Saboda haka, cikin jininta abin yake kuma ba ta san rowa ba balle ta yi ta. A farshe akwai yabo ta fuskar Kyauta da aka samu a cikin waƙar da Shata ya yi wa Kilishi Jikar Dikko in da Wambai ya ba shi mota domin darajar ɗan Hamza. Haka ita ma Kilishi ta ba shi mota saboda Amadu jikan Shehu, wato mahaifinta. Ga abin da Shata ya ce:

Shata: Rannan Wambai yab ban mota,  
Ya ce don darajar ɗan Hamza,  
Yardar Amadu jikan Shehu,  
Sai ko Kilishi ta ce ta ba ni,  
Domin Amadu jikan Shehu,

\*Yan Amshi: Rannan Kilishi jikar Dikko.

‡Mamman Shata: Waƙar Kilishi Jikar Dikko)



#### **4.0 Kammalawa**

Wannan takarda ta iya fitowa da waƙansu tubalai waƙanda Mamman Shata ya dinga harhadewa a yayin gina wasu diya na waƙoƙinsa na yabo da ya yi wa mata. Daga cikin ƙananan abubuwan da aka tattauna su a takardar tare da kafa misalai na diya daga waƙoƙina Shata sun hada da halin kirki da mutunci da daukaka da asali da kuma kyauta Haka kuma, takardar ta kebanta ga duban waƙoƙin da Mamman Shata ya yi wa mata ba tare da na maza ba.

An sami mace tara da Shata ya yi wa kiɗa a kan abubuwan da aka lissafo a sama da suka haddasa yi musu waƙa. Matan da Shata ya yi wa waƙa da aka ambata a cikin wannan waƙa sun hada da Goshi ta Danude da Assibin Danmusa da Indon Musawa da Mai Dakin Gabas 'Yar Iro da Mairo Munari da Hajiya Inno Diyar Amadu da Hauwa mai tuwo matar Lado da Gwamma Malama da kuma Kilishi Jikar Dikko. An kawo misalan diyan waƙan da suka bayyana gaskiyar abin da aka fada a matsayin misali kamar yadda Shata ya ambata.

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