

BOOK REVIEW

Bitar Littafin Taskar Tatsuni Yoyi

Daga

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<i>Sunan Littafi:</i>	Taskar Tatsuniyoyi
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Nazarin tatsuniya nazari ne da ya zama sha-kundum, sannan kuma fage ne da za a iya cewa ya haɗa kusan duk wata rayuwa ko dabi'a ta al'umma, domin daga ciki ne ake iya tsince tsakuwa a cikin tsaba, dangane da kowace irin al'ada ko adabin wannan al'ummar. Wannan ya nuna tatsuniya katafaren fage ne wanda yake tafiya tare da falsafar jama'a da ci gaban wannan jama'a ta fuskoki da dama. Kasashen Afrika musaman Nijeriya wadda Allah ya yi mata baiwar masu hikima wajen warwarar habarcen tatsuniya, wannan ya sa hatta Turawan Mulki sun ci amfanin irin waɗannan mawaran habarcen tatsuniya, yau kusan fiye da shekara ɗari ko akasin haka, tun daga lokacin da Frank Edga ya taskace kuma ya wallafa littafin tatsuniyoyi a (1911) da kuma Ibrahim Yaro Yahaya Littafan Tatsuniya da Wasannin Yara a shekarun (1974) ko fiye.

Har ila yau, sauyin lokaci da kuma zamani ya tafi ka'in-da-na'in tare da mawaran habarcen tatsuniya, musamman idan aka dubi yadda Bukar ya samar da littattafai na tatsuniya daga na ɗaya zuwa na goma sha huɗu. Haka kuma Gusau, (2000) da kuma waɗanda aka samar a taron kara wa juna ilmi da mukalu a wasu mujallun Jami'o'i. Kusan a iya cewa duk waɗannan tatsuniyoyi sun tafi da wannan zamani na sauyi a kusan kowane irin fasali na rayuwa da ci gaban al'umma. Haka Bukar Usman ya ciri tuta, musamman samar da wannan taska ga masana da kuma masu nazari, wannan ya nuna kwazo da jajircewa da wannan gwarzo ya yi wajen tattara wannan littafi, domin sama wa manazarta abin nazari, wanda aka tattara shi a cikin littafi na ɗaya zuwa na goma sha huɗu.

Haka kuma mawari kuma mafassari ya kwankwance littafin ta yadda za a fahimci, littafi na ɗaya wanda ya kunshi babi goma karkashin kowane babi yana ɗauke da tatsuniya ɗaya. Kowace tatsuniya tana ɗauke da wani muhimmin batu, wanda masu sauraron wannan warwara za su iya ɗanfaruwa da su, wajen gyara tsarin rayuwa ta yau-da-gobe, misalai kamar yadda aka nuna muhimmancin ba da haƙuri a babi na goma shafi na (41) da kuma nuna tausayi ga na ƙasa musamman a babi na (1) shafi na (11) haka kuma mawarin ya fito da kyautata mu'amala a tsakanin al'umma, misali a babi na (8) shafi na (30). Har ila yau, an fito da riƙon amana da kyautata abota a

tsakanin al'umma a babi na (4) shafi na (16). Saboda haka duk tatsuniyoyin da mawarin ya rattabo a wannan babi sun zama kamar hanta-da-jini a tsakanin tarbiyya da kuma rayuwar yau-da-gobe.

A littafi na biyu kuwa mawarin ya kawo tatsuniyoyi goma, waɗanda kusan su ma sun kalailaice zamantakewar al'umma da kuma shugabanci a tsakanin al'umma da tsintsaye, wanda ya nuna kyuatatawa ga kowa ba nuna wariya. Misali a babi na (1) shafi (47) zamantakewar iyali da shugabancin al'umma, haka kuma dangantakar Kurege da Kura da sauran dabbobi, duk mawarin ya yi katafaren fofari wajen daidaita tatsuniyoyin da rayuwa mai tsafta. Tsuntsaye a shafi na (64) da kuma mu'amalar Gizo da sauran abokan huldarsa a duniyar mafarki.

Shi kuwa littafi na uku, an fito da yadda shugabanci yake taka rawa a fada da kuma kishi, wanda aka ji duriyar shi a tsakanin matan Sarki, musamman a tatsuniyoyi Gizo da Sarki, da Gizo da Damon Sarki da 'Yar Sarki ta saci dinya. Duk waɗannan a babi na uku da na bakwai da kuma na tara, daga shafi na (94) da shafi na (110) da kuma shafi na (116). Haka kuma a sauran babukan an fito da dangantakar babba da karami a tsakanin al'umma a shafi na (102) babi na biyar, sannan an kara fito da haka a babi na shida shafi na (106) da kuma shafi na (120) a babi na goma.

Haka abin yake a littafi na huɗu, inda mawarin ya yi wata dabara ta amfani da duniyar haɗaka a wannan babi, musamman a inda ya haɗa taurari daban-daban, domin ya fitar da Jaki daga duma. An fito da sadaukar da kai domin al'umma ta rayu kamar yadda ya faru a tsakanin dodo da yarinya tsorandi a babi na ɗaya shafi na (128) haka ya faru a tsakanin tatsuniyar Dodo da 'Yar Sarki. Baya ga haka a sauran tatsuniyoyin da ke cikin babin, an bayyana yadda zamantakewar 'ya'ya da mahaifa take a babi na biyar shafi na (144) da kuma babi na bakwai shafi na (154) da kuma babi na takwas shafi na (158) har zuwa babi na goma shafi na (168). Duk sun yi nuni da zamantakewar iyaye da 'ya'ya a cikin al'umma.

A littafi na biyar kuwa mawarin kuma mafassari, ya fito da bin iyaye a babin farko, sannan kuma da akasin rashin biyayya a babi na biyu shafi na (181) wanda kusan an haɗa wannan rashin biyayyar ko kuma fifita mata a kan iyaye, kamar yadda ya faru a babi na uku shafi na (185). Haka kuma a babi na huɗu sai aka fito da halayyar haƙuri da kuma akasin haka wajen tarbiyyar yara a babi na biyar shafi na (197) sai kuma aka fito da wata tarbiyya a babi na takwas shafi na (209) a karshen babin aka bayyana amfanin gaskiya da rikon amana, a tsakanin taurarin tatsuniyar a babi na tara shafi na (213).

Har ila yau, a littafi na shida babi na ɗaya shafi na (221) an bayyana soyayyar 'yan uwantaka a tsakanin al'umma, kamar yadda fankutungayya ya yi ma Dodanniya da 'yan uwansa, kusan haka ya faru a tsakanin Biri da Kare a babi na biyu shafi na (227) yadda ya kwaci 'ya'yan shi daga sharrin abokin zama, sannan kuma aka fito da wayo domin kuɓuta daga halin yau a tsakanin Kurege da Kura da kuma tsakanin Zaki da maharbi a babi na biyar shafi na (237), haka kuma an sake fito da zaman kishi a tsakanin matan Sarki a shafi na (243) sannan kuma ga biyayya a babi na bakwai shafi na (245) mawarin ya sake fito da al'adar sana'ar kiwo da kuma yanayin zamantakewar iyali a shafi na (247) a karshen babin ya rufe da zaɓen nagari shi ne riba a shafi na (260).

Haka a littafi na bakwai an bayyana alaƙar mahaifi da 'ya'yansa wajen nuna bambanci, duk da yana ziyartarsu a gidajensu a babi na farko shafi na (266). Sannan kuma an fito da yadda ake shugabanci

na adalci a tsakanin al'umma a babi na biyu shafi na (270). Har ila yau, irin wannan ya faru a tsakanin Kurege da Biri na wayon kwato kai daga mai wayo. Daga nan sai mawarin ya juya akalar zuwa halin kwadai a babi na huɗu shafi na (280) a babi na gaba kuma an bayyana Sarauta da hukunci irin na hikima a gargajiyance a shafi na (284). Sannan kuma an nuna yadda muhimmancin ilmi ya ke da kuma halin rashin jin magana, da kuma hikimar zama da jama'a a shafi na (304) a babin karshe.

A babi na takwas kuwa an kalailaice hikimomin taurari a cikin tatsuniyar wannan babi. Sannan aka nuna yadda taimako yake da muhimmanci a tsakanin 'yan uwa a babi na tara. Haka kuma an nuna illar kwadai a babi na ɗaya da mutum ya zama mai godiya a al'amuran rayuwa da kuma tausayin jama'a a babi na biyu da uku shafi na (316). Har ila yau, an bayyana yadda ake zartar da hukunci, ba tare da tsananta bin-bahasi-ba. Sannan kuma rikon amana yana da kyau ga al'umma, da kuma rashin yin adalci a tsakanin mutane a babi na bakwai shafi na (330), sannan an bayyana cin amana da kuma jaruntaka wajen taimakon mutane a babi na takwas shafi na (338) inda daga bisani aka fito da tarbiyya tana kawo fa'idoji da ci gaba a cikin al'umma a koyaushe.

Har ila yau, littafi na tara wanda yake ɗauke da tatsuniyoyi goma sha uka, an bayyana illar nuna kwadai in iyaye ga 'ya'yansu, a babi na ɗaya shafi na (352), sannan kuma an bayyana yadda Sarauta take da iko akan talaka, wajen hana shi aikata wani aiki wanda ba daidai ba. Kodayake a babi na biyu shafi na (356). Haka kuma an nuna yadda halin zaman yau yake, mutum ya fada cikin kwadai da wahala saboda son duniya, kamar yadda ya faru da tauraro Gizo, a babi na uku shafi na (359). Haka kuma an fito da soyayyar ɗa da iyaye, kamar yadda ya faru a babi na biyar tsakanin Gizo da Kura a fada, sannan an fito da halayyar yau ta hanyar rama mai kyau da mummunu a babi na shida shafi na (368). Har wa yau, rayuwar fada tana cike da iko da nuna isa, kamar yadda ya faru a babi na bakwai shafi na (370). Haka kuma an fito da wata tatsuniya kamar almara wadda tana da mata zalla ba maza a shafi na (374). Sannan an bayyana rayuwa tana tafiya ne da taimakon juna a babi na tara shafi na (378), haka kuma an nuna al'adar gargajiyar jika da kaka na wasa da juna, a babi na goma shafi na (383) an nuna amfanin hakuri da kuma juriya akan kowane lamari na rayuwa a babi na sha ɗaya shafi na (384). Hakazalika, an kawo abin al'ajabi a babi na sha biyu shafi na (388). Har ila yau, a karshe aka kawo sakamakon mai rashin jin magana, zai ga ba daidai ba a babi na sha uku shafi na (392).

Kodayake, a littafi na goma mawarin ya nuna wa jama'a su dage wajen neman na kansu, sannan ya kara da nuna zafin nema ba ya sa mutum ya sami abin duniya, kamar yadda ya faru a babi na ɗaya da na biyu a shafi na (399) da kuma shafi na (408). Haka kuma an bayyana ba girma ne ƙarfi ba kamar yadda ya faru a babi na huɗu shafi na (414). Sannan kuma an kara ƙwanƙwance ɗabi'an nan ta wayon na ƙi, a tsakanin Kare da Kura a babi na biyar shafi na (420). Har ila yau, mawarin ya sake bayyana cewa girman kai ba shi da alfanu a cikin rayuwar yau-da-gobe, kamar yadda ya faru a babi na shida shafi na (425). Sannan kuma ya sake fito da wata hikima ta halin kai a tsakanin al'umma, wajen nuna auren Kaza da Muzuru a babi na bakwai, da kuma hani daga aikata mugun abu a babi na takwas shafi na (431). Hakazalika, an bayyana yadda mugunta ta koma kan mai ita a babi na gaba. Kusan haka ya sake fitowa a babi na goma shafi na (437), sannan aka fito da biyayya tun daga kanun tatsuniyar a babi na sha ɗaya shafi na (441), sai aka fito da illar ruwan ido a babi na sha biyu shafi na (443).

Shi kuwa littafi na goma sha ɗaya, mawari kuma mafassari ya kwankwance yadda rayuwa take gudana a duniyar tatsuniya, yadda idan kana da kunba sai ka yi susa, kamar yadda ya faru a babi na biyu, sannan kuma mutum ya kiyaye abin da ya ji ko aka fada masa, domin gudun nadama. Haka ya faru a babi na uku shafi na (459), har ila yau, an fito da illar fadin karya da kuma hani ga mugunta kamar yadda ya faru a babi na biyar shafi na (465). Haka kuma an bayyana halayyar wawayen mutane da irin dabi'arsu a babi na shida shafi na (467), har zuwa yadda aka nuna baki shi ke yanka wuya a babi na bakwai shafi na (473). Sannan kuma mutum ya kiyayi neman ganin wani bai ci gaba ba, duk a babi na takwas shafi na (477). Haka shi ma babi mai bin wannan yana nuni da wayon-wa-ni-ki-ki, da kuma yadda ake gudanar da mulki na adala ga al'umma a shafi na (481). Saboda haka a karshen babin ya dire da nuna illar hali mara kyau a babi na goma shafi na (483).

Har ila yau, a litafi na goma sha biyu, musamman a babi na ɗaya shafi na (492) da babi na biyu shafi na (496) kusan sun tattara muhimman abubuwa na rayuwa hakuri da ajiye komai a muhallinsa, sannan kuma da nuna juriya da kasantar da kai ga jama'a, kodayake ɗaya babin ya fara da fito da nuna rashin kaifin tunani. Shi kuwa babi na uku da huɗu an fito da hikima ita ce kusan akalar rayuwar al'umma, domin samun tsira daga ha'ula'in rayuwa, a shafi na (502) da shafi na (508). Babi na biya shi ma ya bayyana jimirin hakuri yana haifar da mafita ga mai shi a shafi na (510) a babi na shida kuwa ya fito da illar ɗaga kai da isa yana kai mutum ga halaka a shafi na (514). Shi kuwa babi na bakwai ya fito da yadda Sarauta take nuna mulki da isa a kan talaka, domin an nuna bambanci a tsakanin mai iko da talaka a shafi an (518). Babi na takwas ya nuna amfanin sabo da maza jari, da kuma alfanun haka wajen cudanya da mutane a al'amuran rayuwa na yau-da-gobe a shafi na (524) a babi na tara kuwa an fito da nuna kwazo da jarinta wajen nuna kazar karfi a shafi na (527). Haka kuma a babi na goma an nuna gasa a tsakanin wasu farayi a shafi na (530). Kamar yadda aka bayyana a baya.

A littafi na sha uku, an bayyana yadda sarauta take sarrafa kowane irin talaka kamar yadda ya faru a fada da Duguli a wannan babi shafi na (537). Sannan kuma an ɗara fito da wata hikima da dabara a tsakanin Taure da Kuraye a shafi na (543), har ila yau, an sake fito da ikon masarauta da kuma yadda fada take taka rawa wajen gudanar da abin da fada take bukata, haka ya sake faruwa yadda fada ta nuna hikimarta na nuna isa akan farayin makafi a wannan babi, kuma a shafi na (547) da (551). Haka kuma an sake fito da amfanin wayo ga abokin zama, a shafi na (555). A shafi na shida da na bakwai, kusan an fito da halin zamantakewar mata a tsakanin mazajensu da 'ya'yansu a shafi na (559) (563). A babi na gaba kuwa an nuna yadda 'ya'ya ke iya sanya iyaye cikin wani hali a shafi na (569). Sannan a babi na tara an fito da yadda rabo baya wuce mai shi ne, a tsakanin al'umma a shafi (571). Saboda haka a karshen babin an nuna halin mai rowa da kuma illar karya a cikin al'umma.

A littafi na karshe kuwa an fara da halin tir a tsakanin kishiyoyi a shafi na (584). Har ila yau, kuma an sake fito da illar cin amana da kuma rashin gaskiya a shafi na (588), haka nan an sake fito da halayyar mata wajen zamantakewar aure. A tsakanin miji da 'ya'yansu, kuma an ci gaba da nuna wannan halayyar a shafi na (592) da (598). A babi na gaba an fito da fitaccen tauraro da matarsa koki a wajen nuna halin Gizo a muhallin wayo da kwadai a tsakaninsa da mafwabcinsa Botorami a shafi na (602). Sannan an bayyana amfanin biyayya da kuma illar rashin biyayya a shafi na (608). Har wa yau, kuma an bayyana yadda ake amfani da dabara a wajen neman kalaci, musamman idan rayuwa ta yi tsauri. Sannan kuma an fito da illar rashin gaskiya a shafi na (614). Haka kuma, a inda

aka kara fito da haka a lokacin da Gizo ya amshi ragon maciji a shafi na (618). Har ila yau, an bayyana amfanini dabara a rayuwar al'umma, misali a zamantakewar Kura da Kaza a shafi na (622). Sannan an fito da illar cin amanar abokin zama, kamar yadda aka ci amanar kadangare a shafi na (626).

Saboda haka samuwar wannan littafi na taskar tatsuniyoyi ya tabbatar da Dr. Bukar Usman ya cika gwarzo a wajen bunkasa ilmi, kuma zakafuri wajen haɓaka wannan fage na habarcen tatsuniya. Har ila yau, ana sa ran mawallafin ba zai gajiya ba, wajen sake duba nazarin wannan taska, domin kara wa littafin tagomashi a wajen masana da manazarta a wannan fanni da aka daɗe ana kamfar irin wannan katafaren kundi. Duk da cewa mawallafin ya bayyana cewa fassara ya yi daga wani harshe zuwa harshen Hausa na waɗannan tatsuniya, a gaskiya wannan ba karamar nasara ba ce ga masana da manazarta habarcen tatsuniya. Har ila yau, zai yi kyau idan an zo sake bitar nazarin littafin taskar tatsuniyoyi, a yi amfani da baddalawa wajen sauya wasu al'adu, domin su dace da harshen karɓa. Misali a littafi na ɗaya kuma babi na ɗaya shafi na (11) zai yi kyau a yi amfani da baddalawa wajen sauya yadda sarki ya Sumbaci bakin 'yarsa saboda murna, wannan ya ci karo da harshe da kuma tunanin harshen karɓa. Haka kuma a littafi na biyu babi na uku shafi na (55-56) yadda aka kawo musu Giya. Wannan shi ma ya saɓa da tunanin harshen karɓa. Haka a littafi na uku babi na huɗu shafi na (98) a wannan tatsuniyar ba a sami sulmiyowar tatsuniyar ba, babu karshen haɗakar taurarin tatsuniyar. Haka kuma a littafi na uku, babi na tara shafi na (116) an saɓa da tunanin da kuma al'adar harshen karɓa. sannan a littafi na uku, babi na biyar shafi na (102) sun yi kama da juna da *Tatsuniyar Wata mata mai 'ya'ya biyar* ta fuskar zubi da jigo da yanayi. Haka ma an sake samun haka a littafi na uku, babi na shida shafi na (108) da kuma littafi na ɗaya shafi na (16) komai iri ɗaya suke da shi. Har ila yau, a littafi na huɗu, shafi na (144) a nan zai yi kyau a yi amfani da baddalawa wajen sunayen da aka yi amfani da su a tatsuniyar. Har ila yau, a littafi na shida, babi na shida shafi na (243) nan ma an sami saɓani ta fuskar al'adar harshen karɓa, an nuna yadda Mahaifi ya rungume 'yarsa saboda farin ciki, yin haka a harshen karɓa ba daidai ba ne. Haka kuma a littafi na biyar, babi na uku shafi na (185) an bayyana wata al'ada ta fifita mata a kan mahaifiya. Sannan kuma a littafi na sha huɗu babi na bakwai, shafi na (611) da kuma a babi na sha ɗaya shafi na (626) duk sun yi nuni da al'adar zagi wadda hakan a tsarin tatsuniya da kuma harshen karɓa ba daidai ba ne, domin a makaranta ta tatsuniya ba a faye tarbiyyatar da yara irin waɗannan halayya ba.

Har ila yau, idan an dubi littafi na biyu, babi na tara shafi na (78), an yi amfani da tatsuniyar kacici-kacici, wadda ba muhallinta ba ne a wannan taska, domin wannan taska kamar yadda bitar take fahimta tatsuniya ce labarai. Haka kuma a littafi na sha biyu, babi na goma shafi na (530) an sake samun wata tatsuniyar kacici-kacici. Sannan kuma a littafi na biyu babi na huɗu shafi na (57) da littafi na tara babi na shida da babi na biyar da kuma babi na ɗaya. Ana jin ɗuriyar karin harshe da kuma ka'idojin rubutu a waɗansu wurare.

Har wa yau, a kusan kowace tatsuniya an yi amfani da shela a matsayin sharhi da kuma kawo darasi a karshen tatsuniya a muhalli na nazari, ana barin mai nazari ya iya fahimtar rayuwar taurari, sannan ya iya fito da darussan da ya iya fahimta, don haka sanya sharhi a farkon kowane littafi na taƙaitattun abubuwan da tatsuniyar ta ƙunsa, ana yin sa ne a wasan kwaikwayo ba a habarcen tatsuniya ba. Har ila yau, wasu hotuna da aka yi amfani da su kamar hotunan Gizo, kusan ya sa~a da tunanin waɗanda aka yi ma aikin fassara na wannan tatsuniyoyin, domin a tunaninsu Gizon da

suka sani ba mutum ba ne kamar yadda aka zana a wannan taska. Haka kuma zai yi kyau a tsara babi ɗaya a kowane littafi. Misali a ce littafi na ɗaya sannan kuma yana da babi na ɗaya mai ɗauke da duk tatsuniyoyin da suke karkashin wannan littafi.

Sannan kuma wasu tatsuniyoyin, ba a faye samun hukunci ba daga ayyukan da taurari suka aikata. Misali a littafi na huɗu babi na huɗu shafi na (140) babu hukunci akan abin da matar sarki ta aikata. Haka a littafi na ɗaya babi na shida shafi na (22) ba a hukunta Dawi ba a kan abin da ya aikata. Wani lokaci kuma an fito da kisan kai karara a littafi na shida babi na bakwai shafi na (246), a maimakon a bari hukumar tatsuniya ta yanke mata hukuncin kisa shi ya fi.

KAMMALAWA

An yi bayani tunya-bunya game da wannan babbar taska ta tatsuniyoyi wadda take ɗauke da tatsuniyoyi kusa 135 mallakar Dr. Bukar Usman, ko-shakka babu wannan taska ta ciri tutar yabo ga kusan kowane mai nazarin harshen Hausa, duk da cewa fassara aka yi zuwa harshen Hausa, amma taskar ta cike wani wagegen giɓi da aka jima ana jira. Domin wannan taska ta zama abin nazarin a manyan Jami'o'i waɗanda ɗalibai suke gudanar da ayyukan neman digiri a ~angarori daban-daban na tatsuniya. Har ila yau, wannan taska ta zama akala wajen jawo tunanin manazarta wajen baje-kolin ilmi a cikin wannan taska ta tatsuniyoyi mai ɗauke da ɗimbin al'amuran rayuwa dangane da tunanin al'umma.

Manazarta

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