

ADABI MAKARANTA: TSOKACI KAN SANA'AR NOMA CIKIN WASAN KWAIKWAYO NA SIX HAUSA PLAYS

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Tsakure

A Hausa adabi kalma ce da ta ke da fadin gaske dangane da ma'ana. Haka kuma kamar yadda ma'anar kalmar ke da fadi, haka ma abin da kalmar ta kunsu yake da fadi. Wannana dalili ne ya sa Dangambo (1984) yake cewa "Adabi shi ne zantuttukan da suka kunshe fasaha ko suke bayyana nau'oin azanci a fannonin rayuwa iri daban-daban domin koyan wani darasi ga al'umma walau cikin furuci ko a rubuce". Irin wannan koyarwar ce wannan aiki ya yi kokarin fito da shi a wasan gonar Zomo na six Hausa Plays na Dr. R.M East. Aikin ya yi kokarin nuna yadda wannan wasa ke koyar da sana'ar noma dungurugum a al'adar Bahausha. Sana'ar da ake ganin ita tafi dadewa da kuma karbuwa a kasar Hausa da kuma Hausawa. Hakan ne ma ya sa masu iya magana kan yi mata kirari da "na duke tsohon ciniki kowa ya zo duniya ke ya tarar". Aikin ya gano ba daɓiu Hausawa kawai adabinsu ke koyarwa ba. A'a hatta yadda ake aiwatar da sana'oi na kunshe cikin adabinsu. Kamar yadda wanna aiki ya fito da yadda ake aiwatar da sana'ar noma a wasan Gonar zoma na Six Hausa Plays. An kuma daura wannan karantarwar kan bayanin da ke kunshe cikin littafin nan "Hausa Customs" na yadda ake noma a kasar Hausa sai aka ga ya dace.

1.0 Gabatarwa.

Rubutaccen wasan kwaikwayo wani rukuni ne daga cikin rukunai uku na adabin Bahausha na zamani. Sauran rukunai biyu na adabin zamani na Bahausha su ne rubutattun zube da kuma rubutattun waƙoƙi. Kamar sauran rassan na adabin zamanin rubutaccen, wasan kwaikwayo na taka rawar gani wajen haɓaka da kuma bunƙasa al'adar Bahausha da kuma rayuwarsa gaɓa ɗaya. Dangambo (2008) ya bayyana cewa cikin jigogin rubutaccen wasan

kwaikwayo akwai jigon raya al'adu da inganta shi. Ya kuma kara da cewa nazarin adabi ne zai taimaka wajen fito da iri wadannan al'adu a fili har a gane su.

Irin wannan nazarin ne wannan aiki ya yi domin fito da daya daga al'adar Bahausha a bangaren sana'oinsa wato noma; daga littafin rubutaccen wasan kwaikwayon nan na six Hausa Plays".

Baya ga nan da fatan wannan yunkurin zai taimaka wajen cusa sha'awarar noma da bunkasa sana'ar, a tsakanin dalibai da manazarta harshen Hausa da al'adunsa.

1.1 Farfajiya

Duk da cewa wannan aiki ya shafi adabi ne zai takaita ne ga rubutaccen adabi. Rubutaccen adabin ma wasan kwaikwayo. Haka kuma aikin zai tabo wasa daya ne daga cikin wasanni shida da ke wannan littafin na wasan kwaikwayo mai suna six 'Hausa plays' na Dr. R.M East. Wasan da za a nazarta shi ne wasan Gonar Zomo. Dadin dadawa, duk da yake wasan na koyar da darussa da dama, abin da wannan aikin zai yi tsokaci a kai shi ne sana'ar noma ta Malam Bahausahe.

1.2 Hanyar Dora Aiki.

Hanzari ba gudu ba, za a dora wannan aikin ne kan bayanin littafin 'Hausa Customs' na matakan da akan bi wajen yin noma a kasar Hausa.

1.3 Takaiceccen Tarihin Dr. R.M East.

Dr. R.M East baturen Ingila ne. An haife shi a watan satumba na 1898. Ya kuma rasu a ran uku ga watan Yuli na 1975. Masani ne na Harsuna ciki har da harshen Fulatanci da Tiv. A sakamakon ilminsa a kan Harsuna da yin binchike da kuma rubuce – rubuce, Jamiar Oxford ta Ingila ta ba shi digirin girmamawa. Da ya shiga nan Najeriya ya fara aiki ne da gwamnatin mulkin mallaka a matsayin jami'in ilimi a 1923. Ya kuma zama Baturen makaranta a Keffi da wasu garuruwar Adamawa da Taraba a yanzun. A 1931-32 ne ya koyar da tarihi da yanayin kasa a kwalejin Katsina. Daga cikin dalibansa akwai Ahmadu Bello (Sardauna) da Abubakar Imam. Ya zama Shugaban Hukumar Fasara wadda cibiyarta take a Tudun Jukun Zariya. Ya koma Hukumar Ta'alifi wadda ta sa gasar rubuta littatafai har aka samu Ruwan Bagaja da Ga irinta nan". Cikin rubuce – rubucen R.M East akwai Jiki Magayi da Six Hausa Plays.

A 1939 aka fara Jaridar Gaskiya ta fi Kwabo' Dr. R.M East ne ya yi fafutukar nema mata edita, wanda a karshe ya zabi Abubakar Imam. R.M East

mutum ne mai sha'awar rubuce –rubuce na kirƙira. Hakan ne ma ya sa shi ba da izinin rubuta waƙoƙi a Gaskiya ta fi Kwabo".

2.1 Ma'anar Wasan Kwaikwayo

Dangambo (1984) ya ce wasan kwaikwayo "wasa ne da ake gina shi kan kwaikwayon wani labari ko wata matsala ta rayuwa da ake son nusarwa ga jama'a. A kan aiwatar da labarin ko matsalar da sauransu cikin siffar "yakini" wato zahiri".

Shi ma Yahaya (ba a samu shekarar wallafa ba) a wata maƙalarsa mai taken "Nazari kan Yanayin Wasan Kwaikwayon Hausa", ya bayyana wasan kwaikwayo da cewa ko da jin sunansa ya riga ya bayyana kansa. Wato akwai alamun wasa wato abin da yake raha da kuma alamun kwaikwayo wato aikata wani abu don kwatanta yadda ake yin sa, don wani ya gani ko wasu don su gane kyansa ko muninsa.

Dangane da waƙanna bayanai wannan aiki na ganin wasan kwaikwayo shi ne koyi da wani abin da ake so a bayyana wa jama'a ta hanyar canja kama ko magana don siffantuwa da abin da ake kwaikwayo.

2.2 Ire-iren Wasan Kwaikwayo

Yahaya (ba a samu shekarar wallafa ba) ya kasa wasan kawaikwayon gida biyu, wato na al'ada (gargajiya) da kuma na zamani. Ya ce na al'ada su ne iri waƙanda yara da samari suke kwaikwaya tsakaninsu, kuma su irin waƙanan wasanni ba rubuta su ake yi ba. Ya zayyana Langa da Jatau-mai-magani da Mairama da Daudu da Bori da Dabo-Dabo da Kalankuwa a matsayin misalai na irin wannan wasa.

Ya kuma bayyana wasan kwaikwayo na zamani da cewa shi ne rubutaccen wasan kwaikwayo. Bai kuma daƙe da samuwa ga Hausawa ba. Duk da cewa Hausawa sun daƙe da fara rubutu cikin harrufan Larabci, har suka samar da rubutun Ajami, amma bincike ya nuna ba a samu rubutaccen wasan kwaikwayo ba kafin zuwan Turawa.

2.3 Maanar Sana'a

Kamar yadda aka bayyana a Kamusun Hausa (2006), sana'a ita ce aikin da mutum yake yi don samun abinci.

Haka kuma sana'a hanya ce ta amfani da azanci da hikima na sarrafa albarkatu da ni'imomin da ɗan Adam ya mallaka don buƙatun yau da kullum.

Daɗin da ɗawa sana'a hanya ce da za a iya jingina da ita domin cim ma burin biyan buƙatan rayuwa. Sana'a suna ne na jimla wanda ke ƙunshe da sana'o'i da dama a ƙarƙashinsa. Hausawa na da sana'o'i da dama, wasu sun

danganci maza zalla. Wasu kuma na mata ne zalla. A yayin da wasu kuma na tarayya ne. Wasu daga cikin wadannan sana'o'i sun hada da noma da kira da jima da wanzanci da rini da sassaka da dinki da su da kitso da kida da waka da kadi da fawa da dukanci da dakau da nikau da garuwa da kasuwanci da malanta da sauran makamantansu.

2.4 Takaiceccen bayani kan wasan Gonar Zomo.

Wannan wasa na Gonar Zomo daya ne daga cikin wasanni shida da littafin wasan kwaikwayon nan na Hausa mai suna "Six Hausa Plays ya kunsu na marigayi Dr. R.M East (1936). Shi wannan wasa da sauran wasannin da suke wannan littafin, R.M East ya rubuta su ne domin a sami abin karantawa a aji da kuma aiwatarwa a gaban jama'a, kamar yadda Yahya (ba a samu shekarar wallafa ba) ya bayyana a wata makalarsa mai taken "Nazari kan Yanayin Wasan Kwaikwayo na Hausa". Wani dalilin kuma da ya sa marubucin ya rubuta wadanna wasanni shi ne domin ya koya wa Hausawa yadda ake rubuta wasan kwaikwayo. Shi kansa ya tabbatar da haka tun a gabatarwar da ya yi a littafin. In da yake cewa:

The object of these plays is to suggest for northern Nigerians a possible way in which folklore and other stories might be dramatized. If when they have tried them, the idea appeals to them, it is hoped that they will produced very much better plays on their own lines.

Dalilin rubuta wadannan wasanni shi ne domin a nuna wa 'yan Arewacin Nijeriya hanyar da za su koyi mai da tatsuniyoyinsu da ma sauran labarai zuwa wasan kwaikwayo. In wannan yunkuri ya samu karvuwa gare su, ana sa ran za su bi wannan tsari don rubuta wasannin kwaikwayo da suka dace da al'adunsu.

Fassarar mai rubutu:

Shi dai wannana wasa na 'Gonar Zomo' wasa ne mai nuna rigimar da ta tufke tsakanin Zomo da matarsa kan rashin kula da hakkin iyali. Zomo ya bar matarsa ba abinci. Haka kuma ba ya yi mata sutura wannan hali ya sa matar Zomo ta tayar da kayar baya. Abin da ya kai su ga fada har matar Zomo ta yi yaji. Zomo ya shiga halin damuwa a sanadiyyar wannan. Ya yi ta tunanin dabarar da zai yi domin matarsa ta dawo. Ya kuma san duk wata dabara in ba noma ya yi ya samo abinci ba zai yi wuya matarsa ta dawo. To, ga damina ta

kusan faɗuwa, amma a wurin Zomo ba wani abin farin ciki ba ne, domin lalaci ba zai bar shi ya yi noma ba. Daga karshe dai ya yi dabara ya haɗa hannu da Giwa da kuma Rakumin-dawa domin yin gona. Giwa ba ta san Rakumin-dawa na cikin wannan haɗaka ba haka shi ma Rakumin-dawa bai san haɗakar har da Giwa ba. Zomo ya yi amfani da wayonsa wajen raba aikin gonar ta yadda ba sai sun haɗu su ukun ba. Ta haka Zomo ya yi dabarar zame kansa daga aikin gonar ba tare da abokan haɗakar nasa sun gane ba. Haka kuma bayan amfani ya nuna, Zomo ya sake wata dabarar ya kwashe amfanin shi kaɗai. Wannan amfani da Zomo ya samu ya sanya matarsa dawowa suka ci gaba da zama.

Wannan wasa yana ɗauke da koyarwa game da yadda ake noma a kasar Hausa da kayayyakin da ake amfani da su wajen aikin noman. Wannan koyarwar ce game da sana'ar noma, wannan aiki ya yi koƙarin fito da ita don ganin ko ya zo daidai game da koyarwar littafin 'Hausa Customs' kan sana'ar noma a kasar Hausa.

2.5 Tsokacin Masana Game da Wasan Gonar Zomo

Abdullahi (2012) ya bayyana yadda wasu masana suka nazarci wannan wasa na Gonar Zomo. A bayanin nasa ya ce:

Adamu (2009) ta kalli wasannin da R.M East (1936) ya rubuta kuma ya rada wa suna Six Hausa Plays a matsayin wasannin kwaikwayon Hausa na farko farko waɗanda suka nazarci voyayyun al'adun Hausawa. Idan ma ba voyayyu ba ne to lalle sun tsufa kuma ba a cika bi ta kansu ba a yau. Adamu (2009) ta ci gaba da cewa shi wannan wasa yana da jigo ne da ke nuni da dabara, domin ba wai girman jiki ce dabara ba, a'a tunani ne da basira, har ma ta yanko inda Zomo yake cewa:

Banza girman mahaukaci, karamin mai wayau ya fi shi (shafi 25)

Shi kuwa Malumfashi (1990) ya kalli waɗannan wasanni ne na Six Hausa Plays a matsayin wasannin da ke nishaɗantar da al'umma kawai domin ai an yi amfani ne da dabbobi wajen gina yan wasa tun da dama marubucin R.M East (1936) ya lalwo adabin gargajiya ne ya gina wasannin ko dai ta hanyar tatsuniyoyi ko ta hanyar tarihi.

Ra'in Ibrahim (1985) ba ya sava wa na Raliya (2010) ba ne domin shi ma yana nuna irin dabarar da Zomo ne ya yi wa Giwa da Raqumin dawa ne duk da girman da mahallicci ya yi musu. Shi ma ya karkare da cewa jigon bay a wuce 'banza girman mahaukaci, karamin mai wayo ya fi ka'.

Bala (2011) ma ba ya sha bamban da Ibrahim (1985) da Raliya (2010) ba ne, duk da cewa ya yimkoƙarin fito da falsafar Bahaushe ce dangane da rayuwa kamar yadda aka haskaka a was an Gonar Zomo. Ya dai kare da nuna cewa lallai R.M East ya nuna Bahaushe a matsayi mutum mai dumbin dabara da

kaifin hankali, ya ko yi hakan ne ta yin amfani da dabbobi a matsayin mutane. A nan ya nuna Zomo a matsayin wannan Bahaushe mai dan Karen wayau. A karshe ya ce makasudin was an shi ne nuna dabara ba girman jiki ba.

In aka lura da kyau wafannan masana da Abdullahi (2012) ya kawo ra'ayoyinsu game da wannan wasa na Gonar Zomo, ayyukansu sun bambanta da wannan aiki. Dukkansu ba wanda ya yi tsokaci game da sana'a koma wacce iri ce da wannan wasa ya tavo. Shi kuwa wannan aiki ya yi haka ta hanyar nazartan sana'ar noma a wasan na Gonar Zomo.

2.6 Takaitaccen bayani kan littafin 'Hausa customs' (zaman Hausawa da tadodinsu)

Littafin Hausa customs, littafi ne na hadin gwaiwa tsakinin Ibrahim Maduci da Yahaya Isa da Bello Daura. Kamfanin NNPC ne ya buga littafin a 1968. Littafin ya kunshi bayani ne kan tsarin zamantakewa na Hausawa da al'adunsu. Cikin al'adun Hausawa akwai abin da ya shafi noma. An yi bayanin noma ne a wannan littafi a shafi na 50-51. Wannan bayanin ne aka dauka aka yi amfani da shi a wannan aiki.

2.7 Bayanin matakan aikin noma a cikin litattafin 'Hausa customs'

A nan za a yi bayani ne a kan matakan da akan bi wajen yin noma kamar yadda littafin Hausa customs ya zayyana. Haka kuma wannan matakan ne za a kamanta da na wasan kwaikwayo Gonar zomo a ga ko sun dace da juna. A wannan littafi an bayyana fitattun mataakai guda biyar na yadda ake noma a kasar Hausa. Ga kuma yadda matakan suke:

1. Zaven gona da sassave ta (sakin layi na 2, shafi na 50)
2. Sharar gona da konewa (sakin layi na 2, shafi na 50)
3. Shuka (sakin layi na 3, shafi na 50)
4. Noman amfani (sakin layi na 4 da na 5, shafi na 50)
5. Girbi da kai amfani gida (sakin layi na 5, shafi na 51)

Wafannan mataakai ne wannan littafi ya bi wajen bayyana sana'ar noma a kasar Hausa. Wato tun daga gyaran gona har zuwa kai amfani gida. Haka kuma su ne a za a dora taskacewar da 'Wasan Gonar Zomo' ya yi dangane da sana'ar noma. Za a yi hakan ne domin kokarin tabbatar da zancen nan na cewa adabi makaranta ce.

3.1 Koyar da Sana'ar Noma a Wasan 'Gonar Zomo'.

3.1.1 Zavan gona da sassave ta

Wasan ya bayyana yadda hankalin Bahaushe ke komawa wajen tunanin gonar da zai noma da zarar damina ta kusan sauka. Wasan ya bayyana hakan ne a lokacin da zomo yake rikici da matarsa. A in da matar Zomo take cewa:

"Ga ni ba ni da abinci balle zane. Dukkan maƙwabta suna zunde na. Zomo ya ce "Zuba ido dai ki gani bana na yi dabara".
 Bayan matar Zomo ta yi yaji, Zomo ya fito waje ya hada kai da giwa. Giwa ta zo wucewa sai suka yi zance da Zomo kamar haka:
 Zomo: Yauwa Ranki ya dade, Ina kwana----ina labarin gona?
 Giwa ai ban zavi wuri ba tukun, dalilin fitowa ta ke nan
 Zomo: Ga hurumina yana da kasa mai kyau ba shi kuma da nisa da gida (sakin layi na 2, shafi na 50).
 Bayan Zomo da Giwa sun daidaita kan gonar da za su noma, abu na gaba shi ne sassaven gona. Sassave na nufin sare 'yan itatuwa da sauran tushen hatsin bara da ma duk wani abin da ake ga ya dace a kwar domin gona ta yi sarari a samu filin shuka mai yalwa. Wannan wasa na Gonar Zomo bai yi shiru kan wannan aiki ba.
 Ya yi bayani kan yadda ake wannan aiki a ci gaba da hira Zomo da Giwa da kuma bayanin Maishela a wasan a shafi na 19-20 kamar haka:
 Giwa: To duk ɗaya ne. wa zai fara?
 Zomo: Ai ke che babba, sai kizo gobe ki yi sassabe ni kuma na share in kona.
 Giwa: Shi kenen sai gobe.
 Mai shela..... {Giwa ta fito tafe da iyalinta kowanensu yana riƙe da gatari da adda...}
 {In sun zo sai su yi ta saran itatuwa, har su gama.....}

3.1.2 Sharar gona da konewa

Wannan wasa na koyar da cewa mataki na gaba a harkan noma irin na Bahaushe, baya ga sassave shi ne shara da kuma kone sassaven da aka yi. Hakan ya bayyana ne a hira Zomo da Raƙumin Dawa. Haka kuma wasan ya bayyana ba a ranar da aka yi sassave ne ake sharewa a kona ba. Akan bar shi ya sha rana na kwana ɗaya ko kwanaki. Shi ya sa Zomo ya ce wa Giwa ".....sai ki zo gobe ki yi sassave, ni na share". Shafi na 19.

R.dawa: To shi ke nan. Amma ga shi kai ka riga ka yi da yawa.

Zomo: Ai ba kome, ni na kada itatuwa, kai ka share ka kone.....

Mai shela: { Raƙumin dawa ya tafi gidansa, ya kira 'yayansa su fito... }

{ Su share gona su tattara, wani ya kawo wuta kamar zai kone } Shafi na 20-21

3.1.3 Shuka

Bayan an share gona an kona; sai kuma a jira favuwar ruwa. Da zarar ruwa ya fadi kuma an gamsu da yawansa sai a yi shuka. Wannan wasa ya koyar da haka a in da Mai shela ya ce:

"An jima kafan ruwa ya fadi. Ga giwa tana zuwa garin yin shuka..."

"Giwa ta fito da iyalinta.....suna rife da masarin shuka....su shiga suna saran shuka har su gama su koma gida...". Shafi na 22.

3.1.4 Noman amfani

Wannan wasa ya kuma koyar da lokutan da ya kamata a yi wa amfani noma. Wato tun daga nomar fari har zuwa noma ta biyu da ake cewa maimayi. Wasan ya yi wannan koyarwar ce a shafi na 22, kamar haka:

Mai shela: *An kwana goma sha huɗu, hatsi ya isa noman fari*

{*Rakumin Dawa ya fito da iyalansa da faretani, su zo su yi noma, su koma*}

Mai Shela: *Wata ɗaya ya wuche, hatsi ya yi gaban doki.*

{*Giwa ta fito da iyalinta da faretani, su zo su yi maimayi su koma*}

A nan wasan na koyar da cewa in an yi shuka kuma ta kai sati biyu, to ana mata noman fari. Haka kuma in shuka ta kai wata ɗaya, wanda a lokacin tsawonta ya kai gaban doki, to ana mata noma ta biyu, wato maimayi.

3.1.5 Girbi da kai amfani gida

Bayan an yi noma ta biyu kamar yadda wasan ya koyar. A kan saurari nunar amfanin gona ne. In ya nuna to abu na gaba shi ne girbi. Bayan an yi girbi abin da yake gaban Bahaushen manomi shi ne kai hatsi gida ya adana a mataki na karshe. Wannan wasa na Gonar Zomo ta koyar da yin hakan a shafi 27 da 28. Ga yadda koyarwar take a wasan kamar haka:

Mai shela: *Wata ɗaya ya wuche hatsi ya nuna*

{*R. dawa ya fito da iyalinsa da magirbi, su zo su yi girbi, su gama su koma gida*}

Mai shela: *An kwana biyu.*

{*Giwa ta fito da iyalinta da wukake da lauzuna, su yanke, su ɗaure, su koma gida*}.

Zomo: *To maza ki jide waɗannan amfani ki kai gida. {Ta shiga jidon hatsi da rawar jiki...}*

4.0 Kammalawa

Wannan aiki ya dubi irin gudumawar da adabi yake bayarwa wajen koyar da al'adar Bahausha. Aikin ya yi hakan ne ta hanyar yin tsokaci kan wasan kwaikwayo rubutacce wanda daya ne daga adabin Bahausha. An nazarci wasan Gonar Zomo ne na littafin Six Hausa Plays na R.M East (1936). Aikin ya yi kokarin fito da yadda wannan wasa ya ba da matuƙar gudumawa wajen koyar da sana'ar noma. Haka kuma aikin ya kokarin bayyana matsayin wannan wasa da ya kasance tankar makarantar koyar da sana'ar noma ce na Hausawa. Domin wasan yana kunshe da yadda ake noma dɗungurugum a ƙasar Hausa. Kusan za a iya cewa ko da baƙo ne ya zo ƙasar Hausa kuma ya bi koyarwar wannan wasa to zai yi nomansa cikin nasara, kuma ya sami amfani mai yawa. Domin kuwa kama daga neman gona da sassave, har zuwa girbi da kai amfani gida ba wanda wasan bai bayyana ba.

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