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(JAJOLLS)**



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EDITORIAL

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, thirty-one (31) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

PROFESSOR ALI AMADI ALKALI,

Editor-in-Chief,

JAJOLLS: Jalingo Journal of Linguistics and Literary Studies,

Department of Languages and Linguistics,

Taraba State University, Jalingo.

FOR READERS

This volume of JAJOLLS (Jalingo Journal of Linguistics and Literary Studies, Volume 8, Issue 1) adheres to the guidelines of the current edition of the American Psychological Association and Modern Language Association (APA & MLA) Publication Manual for editing and formatting the featured papers. Renowned for its clear and user-friendly citation system, the APA/MLA manual also provides valuable guidance on selecting appropriate headings, tables, figures, language, tone, and reference styles, resulting in compelling, concise, and refined scholarly presentations. Furthermore, it serves as a comprehensive resource for the Editorial Board, navigating the entire scholarly writing process, from authorship ethics to research reporting and publication best practices.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

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Three hard copies of the article with text, charts, tables, figures, plates or any other original illustration should be sent to the editor-in-chief JAJOLLS, Taraba State University, Jalingo, Taraba State Nigeria. Submission should either be in English, French, Hausa, or Arabic languages. Articles should be typed in double line spacing with a wide margin on each side only on A4 sized paper not exceeding 15 pages including abstract with not more than 6-7 keywords. Articles are to be submitted with Five Thousand Naira (N5,000) assessment and handling charges. By submitting an article to JAJOLLS, the author(s) agree that the exclusive rights to produce and distribute the articles to the publisher.

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Nazarin Al'adun Zamantakewar Hausawa da na Al'ummomin Garin Gombi Jihar Adamawa

Tsakure

Wannan takardar mai taken “Nazarin Al'adun Zamantakewar Hausawa da na Al'ummomin garin Gombi, Jihar Adamawa”, ta yi tsokaci ne kan irin gudummawar da kyakkaywar zamantakewar da Hausawa suka bayar wadda ta haifar ga ci gaban al'ummomin a yau. Takardar ta yi waiwayen takaitaccen tarihin Hausawa da zuwansu garin tare da ɗan abin da ba a rasa ba na daga tarihin garin Gombi. Sannan Manufar wannan bincike ita ce bayyanar da wanzuwar Hausawa, da nazartar zamantakewarsu da sauran al'ummomin garin tare cike gibin da aka bari a fannin ilmi. Haka nan an dora wannan aiki ne kan ra'in sauye-sauyen al'adu (al'umma) wanda Charlse Darwin ya kirfira a shekarar 1958. Wannan ra'i yana bayani ne game da sauye-sauye da suke faruwa ga al'umma ko al'adunsu daga wani matsayi zuwa wani, kamar yadda kyakkyawar zamantakewar Hausawa ya samar da ci gaban al'ummomin garin Gombi daga matsayinsu na da, ya zuwa matsayin da suke a yanzu. Hanyoyin tattara bayanai kuwa, sun haɗa da yin hira da masana tare da sanya idanu game da rayuwar al'ummomin Gombi. Daga karshe binciken ya gano irin tasirin da kyakkyawar zamantakewar Hausawa ya haifar ga ci gaban al'ummomin a bangarori kamar: harshe da tufafi (sutura) da sarauta da bukukuwa da abinci da makamantansu.

Muhimman kalmomi: al'adu, al'ummomi, Gombi, Hausawa, zamantakewa.

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1.0 Gabatarwa

Hausawa ne mutane masu himma da kwazo a duk inda suke, sannan kana samunsu a duk inda rayuwa take da inganci. Bahausha a duk lokacin da ya samu wurin zama yana dauka nan ne wurin da Allah ya sanya zai yi rayuwarsa. Yakan yi kyakkyawar zamantakewa da duk wadda muhalli ya haɗa su da shi, irin hakan ne yake faruwa a garin Gombi da ke jihar Adamawa. Hausawa sun kasance a garin tun lokaci mai tsawo kuma sun dauki garin a matsayin nasu, Kyakkyawar zamantakewar da Hausawa suke yi da sauran al'ummomin garin Gombi ya taimaka wurin ci gaban al'ummomin ta bangarori da dama.

Zaman Hausawa a garin Gombi ya yi tasiri a kan sauran al'ummomin da suke rayuwa tare, saboda ya samar da dangantaka mai karfi da kuma muhimmanci tsakanin junansu da sauran jama'ar wannan gari. Ko babu komai Cibiyar Nazarin Harsunan Nijeriya (2006), ta tabbatar da hakan inda ta bayyana ma'anar tasiri da cewa muhimmanci ko dangantaka ko karfi. Zamantakewa tana nufin zaman tare wadda yake jawo shakuwa da juna tsakanin wani ko wasu (CNHN, 2006). Saboda haka, zamantakewar Hausawa da sauran al'ummar da suke rayuwa a wannan garin ba boyayyen lamari ba ne, domin sukan yi mu'amala da duk waɗanda suke rayuwa a wannan wuri a matsayin abokan rayuwa a bangarori da dama. Hakan shi ya jawo musu aminci da shakuwa daga sauran al'ummomin garin Gombi.

1.1 Bayanin Makasudin Bincike

Kasancewar mai binciken yana da 'yar masaniya game da harshen Hausa da al'adunsa, kuma yana da zama a garin na Gombi, yake da yakinin ba za a rasa natijar da al'ummomin garin suka samu ta dalilin kyakkyawar zamantakewarsu da Hausawa ba.

1.2 Manufar Bincike

Manufar wannan bincike, ita ce cike gihin da aka bari a fannin ilmi, tare da bayyanar da wanzuwar Hausawa da irin zamantakewar da suke yi da sauran al'ummomin garin Gombi ta jihar Adamawa ta bangarori daban-daban.

1.3 Muhimmancin Bincike

Wannan bincike yana da muhimmanci kwarai da gaske a fannoni da dama, kamar a fannin ilmi binciken zai taskace al'adu da adana tare da fara yaukafar dangantaka tsakanin Hausawa da sauran al'ummomin. Sannan zai zama mafarin zakulo wasu fannonin al'adun wasu al'ummomin, ba sai na Hausawa kadai ba. Su kuwa dalibai, zai haska musu hanya game da waɗanda suke son gudanar da wani bincike mai salon wannan, ko kuma dorawa daga wurin da aka tsaya. Haka nan zai wayar wa sauran al'umma kai game da kyakkyawar zamantakewar da ake samu tsakanin Hausawa da sauran al'ummomin garin Gombi.

2.0 Sharhin Ayyukan Magabata

Magabata da manazarta sun yi ayyuka da dama game al'adun zamantakewar al'ummomi mabambanta, ba kawai al'ummar Hausawa da ta garin Gombi kadai ba. A'a da ma sauran al'ummomin. Bunza (2006), ya bayyana ma'anar al'ada da cewa dukkanin rayuwar dan Adam tun daga haihuwarsa har zuwa kabarinsa. Wannan masani ya na nufin duk abin da mutum zai aikata a wannan duniyar a halin rayuwarsa, za ta iya zama al'ada. Shi kuwa Magaji (2002), yana cewa al'ada ita ce hanyoyin da al'umma take gudanar da rayuwarta, waɗanda suka hada da abinci da sutura da muhalli da gine-gine da sadarwa da sauran muhimman abubuwa na wannan al'ummar. Bisa ta'arin al'ada da wannan masani ya bayar ya kusan game duk bukatar da mutum zai nema a rayuwarsa ta yau da kullum. Ashe kenan yawancin abin da mutane na kowacce al'umma suka amince da yin su ko amfani da su ko suka yarda, su ne al'adunsu (Umar, 1987). Kuma wannan al'adar da muke magana a kan ta, an raba ta zuwa al'adun gargajiya da cudadɗun al'adu (Bunza, 2006).

Zamantakewa tana nufin zaman tare wanda kan jawo shakuwa da juna, har a samu zaman cude-ni-in-cude-ka (Adoro, 2013). Sai dai ita kuwa Zulaihat S. Ingawa (2012), ta fadada da cewa zaman tare a tsakanin mata da maza ko iyaye da iyalansu ko zaman yau da kullum tsakanin al'umma dangane da auratayya da makwabtaka da zaman gari daya ko al'umma daya. Bisa ga waɗannan bayanai ya nuna Hausawa akwai zamantakewa kyakkyawa tsakaninsu da sauran al'ummar da ke rayuwa a Gombi, ta bangarori daban-daban kama daga auratayya da makwabtaka da jaje da barka da maciya da abota da baranta da tarbiyya da aikin gayya da adashe da rance da

aro da sauransu. Saboda haka, samun waɗannan kyawawan halayen zamantakewar da Hausawan suke aiwatarwa tsakaninsu da sauran mazauna garin Gombi, ya sanya wasu kabilun suke koyi da Hausawan a waɗannan ɓangarorin.

Al'ummomi, jam'i ne na kalmar al'umma, sannan CNHN (2006), ta bayyana ma'anar al'umma da cewa jama'ar kasa ɗaya, ko masu addini ɗaya, ko waɗanda wani abu guda ya haɗa su. Kenan al'umma tana nufin kabila, saboda haka, kabila tana nufin jinsin al'umma masu tushe da harshe da al'adu iri ɗaya (CNHN, 2006). Bisa hakan ne Kurfi (2020), ya kara da cewa kabila, gungun mutane da ke da akida guda kuma suna magana da harshe guda da al'adu iri guda. Saboda haka al'ummomin da Hausawa suke da kyakkyawar zamantakewa da su a garin Gombi, suna nufin kabilun da ke rayuwa a cikin garin na Gombi ne.

2.1 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 sassaɓa 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), yana da ra'ayin cewa an samo kalmar Hausa ne daga Buzaye, domin kuwa haka suke kiran mutanen da ke zaune a arewacin kogin Kwara, wato Hausa. Ya kuma kara da cewa, harshen Hausa yana ɗaya daga cikin harsuna iyalan Cadi ne. Hausawa mutane ne masu tsananin riƙo da al'adunsu na gargajiya, musanman 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 da Al-Musawi, 2023).

Dangane da addininsu kuwa yawancin Hausawa musulmai ne, saboda haka mafi yawan al'adun da suka shafi aure da haihuwa da mutuwa da sauran hidimomin yau duk sun dogara ne ta yadda addinin ya nuna, ko-da-yake akan samu Hausawa masu bin addinin Kiristanci, hakan ma bai hana a samu masu bin addinin gargajiya ba, dangin Maguzanci da wanin waɗannan, (Al-Musawi, 2023).

Hausawa suna da tsarin zaman gandu ne a ɓangaren iyali, a gida ɗaya ana samun kaka da uba da 'ya'ya da jikoki har ma da tattaɓa kunne. Wannan shi ya ba da damar cude-ni-in-cude-ka, tare da tsarin taimaka wa juna. Haka nan akan samu mutuntawa da girmamawa tsakanin talaka da saraki, haka tsakanin malami da dalibi, tsakanin mawadaci da mabuƙaci ma hakan abin yake. Farfajiyar da Hausawa suka zauna a kanta kuwa ga abin da Bunza (2015), yake cewa: Farfajiyar da Hausawan asali suka yanke cibi. Makekiyar kasa da Hausawa suka mamaye su kadai, nan ciki kakanin-kakaninsu suka tsira. Nan suka sami kansu, a nan aka same su. Ba su san wata kasa ba sai ita. Ba a san su a ko'ina ba, sai a nan. Ba su yi tarayya da kowa ba. Ba ga kowa suka karbe ta ba, kuma babu wanda ya yi musu masauki a cikinta. Da ita suke tinkaho, domin ba su san ko'ina ba bayanta. Da ita ake yi musu suna da garuruwansu da daulolinsu da zuri'arsu da addininsu da al'adunsu. A doronta suka kakkafa mazauninsu na din-din-din mannannu kuda ya fada kwaryar alewa.

2.2 Garin Gombi

Gombi gari ne da ke kan tudu ta ko'ina in za a shige shi, cikin garin yana da shimfiɗaɗɗun layuka gwanin ban sha'awa sannan yana da yabanya mai kyau domin noma. Shi ne cibiyar karamar hukumar Gombi, sannan a cikin garin ne matsugunin (fada) hakimin gundumar Guyaku yake. Akwai dagatai guda biyu tare da mazaɓu biyu a siyasan ce. Yana da yawan jama'ar da suka kai mutum dubu ɗari da arba'in da bakwai da ɗarin bakwai da tamanin da bakwai (147,787) bisa kidayar shekarar 2006. Yana da faɗin kadada dubu ɗaya da ɗari ɗaya da ɗaya (1,101) na

murabba'in kilomita. Yana kuma da nisan kilomita d'ari da biyar (105) zuwa fadar jihar Adamawa (Yola).

Kabilun da ke zaune a wurin sun hada da Gwaba da Hona da Bura da Kilba da Lala da Ga'anda da Fulani da Margi... sai kuma kanwa uwar gami wato Hausa. Sana'o'in da suka fi bayyana ga kowa kuma abin tasrifi babu kamar *Noma da kiwo* sai kuma *kasuwanci* (Vanguard Yellow pages, 1988). Haka nan garin Gombi yana nan tun kafin 1940, a fadin Alhaji Musa Ibrahim, sai dai babu wata jama'a mai yawa a wurin in ka cire Fulani makiyaya, sai dai a gefen wurin akwai wasu kabilu kamar Hona da Gwaba a wurin da ake ce da shi Balda inji Alhaji Mammadu Tobi, a yadda binciken ya nuna. Gombi bai samu ba, sai dalilin samar da hanyar da ta taso daga garin Biu ta biyo ta garin Garkida ta iso wurin da ake cewa Gombi a yau, ta bi ta garin Song ta yi birnin Yola a shekarar 1943 (Al-Musawi, 2023).

2.3 Zuwan Hausawa Garin Gombi.

Sanin kowa ne Bahaushen mutum ne mai yawon neman na kansa wanda ya kasance mai kazar-kazar wurin neman halal. Hakan shi ya sa bayan neman na kansa a gida (kasar Hausa) yakan kuma fita makwabta domin tsira da mutuncinsa. A hakan ne Hausawa garin yawace-yawacensu, suka isa wani gari da ake cewa Gombi a yankin Adamawa na yau. Binciken ya bayyana cewa Hausawa sun iso wurin da ake ce wa Gombi ne a wuraren shekerar 1939. Alh. Abubakar Usman shi ma ya tabbatar da hakan, har ya kara da cewa kafin sunan Gombi ya bayyana ana ce da wurin *Sangere Mbororo* ko kuma *Gobare* (takin dabbobi), saboda Fulani ne a wurin. Ko da yake wasu suna da ra'ayin cewa sunan Gombi ya samu ne da harshen Fulatanci '*Kombi*' wato Kusa *Kombi lawol* (kusa da hanya). Ko ma dai mene ne, Gombi dai ya samu sunansa kuma yana amsa wannan sunan.

Zuwan Hausawan farko, Hausawa ba sun zo Gombi a take gaba d'ayansu ba ne, a' a sun zo ne da kadan-kadan. Hausawan da suka fara zuwa Gombi sanannu sun hada da: Alh. Zango mai fata da Mal. Musa Maibakin jini da Alh. Adamu Manjahota da Alh. Adamu mai Kanwa da Mal. Ibrahim Dan'iya da Mal. Ahmadu Girei da Mal. Ahmadu mai dogon Jaki da Mal. Shehu mai kanwa da Mal. Mai Tarko. Wadannan Hausawa kasuwanci ya kawo su, daga masu sayan kiraga (fatu) sai 'yan koli da masu kanwa da tabarmi, a bisa bayanana da muka samu.

A karo na biyu kuwa Hausawan sun zo Gombi ne a kan hanyarsu ta zuwa aikin Hajji daga kasar Hausa, kasancewar garin Gombi yana yankin arewa maso gabas ne daga kasar Hausa. Hakan ta sanya wasu suka ya da zango suka ci gaba da zama, wasu kuwa suka wuce zuwa aikin Hajji, wadannan Hausawan su ne: Alaramma Malam Babba da Mal. Yakubu Gaya da Alaramma Mal. Salisu da wasunsu. Kamar yadda binciken ya tabbatar cewa wasu ma tsangaya suka kafa.

Mataki na uku kuwa wannan rukuni na Hausawa yawancinsu sun zo ne dalilin noma saboda an yi fari a wurin da suke na asali. Wasu kuwa saboda an tashe su a filin da suke noma, domin za a yi kamfanin Tumatur, a Dadin Kowa (Gombe). Ko da yake an samu wasu malamai daga cikin wannan rukunin. Wadannan su ne: Alaramma Dan'amus da Mal. Garba mai Shayi da Mal. Nomau sarkin Hausawa da Mal. Buba Dadin Kowa, da sauransu. Binciken ya bayyana faruwar hakan a wuraren shekarar 1973.

To, daga wadancan rukunan Hausawan farko da na biyu da na uku, sai wadanda suka zo daga baya wato daga shekarar 1978. Kuma su kansu akwai dalilai mabambanta da ya kawo su, wasu malamai ne, wasu 'yan kasuwa ne, wasu manoma ne, wasu kuwa 'yan ci rani ne. Wannan rukunin Hausawa kuwa ya funshi: Alaramma Buba Basullube da Alaramma Dan'amus da Mal. Sani mai Kwanuka da Mal. Ahmadu Bahadeje da sauransu, kamar yadda tattaunawarmu ya nuna. Kuma daga wannan rukuni har zuwa yau za a sanya shi a rukunin karshe, saboda jama'a ta yi yawa ba ka sanin lokacin da wani bakon zai zo bare ka san inda ya yi masauki.

2.4 Ra'in Bincike

An dora wannan aiki ne kan ra'in sauye-sauyen al'adu (al'umma) wanda Baturen Birtaniya mai suna Charlse Darwin ya kirƙira a shekarar 1958. Wannan ra'i yana bayani ne game da sauye-sauye da yake faruwa ga al'umma ko al'adunsu daga wani matsayi zuwa wani matsayi (Ado, 2017). Sannan Gusau (2008), ya bayyana yanda al'umma kan fara tun daga gidan mutum ɗaya (mutum da matarsa). Daga nan sai muhalli ya koma gandu, daga nan sai muhalli ya koma tunga ta sana'a. Haka nan zai yi ta sauyawa ya koma unguwanni sai zuwa ƙauye sai zuwa gari har ya ƙasaita ya koma birni. Sannan wannan sauye-sauyen kan shafi rayuwar al'umma a harkokin da suka danganci zamantakewar rayuwa da kungiyoyin da ke cikin al'umma na tattalin arziki da mulki... (Otite & Ogionwo, 1981). Kamar yadda kyakkyawar zamantakewar Hausawa ya haifar da ci gaban al'ummomin garin Gombi.

3.0 Hanyoyin Gudanar da Bincike

An nazarci ayyukan magabata na daga littattafai da kundayen bincike, an kuma yi tambayoyin hira da masana. Sannan an sanya idanu a kan lamuran rayuwar al'ummomi mazauna garin Gombi.

4.0 Nazarin Al'adun Zamantakewar Hausawa da na Al'ummomin Garin Gombi

Kyakƙawar zamantakewar Hausawan ta yi tasiri kan sauran al'ummomin da suke zaune a wannan gari mai suna Gombi. Wannan tasirin ne ya haifar da sauran al'ummomin sukan ari al'adun Hausawa suna aiwatarwa a bangarorin rayuwarsu ta yau da kullum. Kamar yadda za mu gani a nan gaba:

4.1 Harshe

Masana suna ganin harshe a matsayin hanyar magana tsakanin al'umma iri ɗaya (CNHN, 2006). Su kuwa Hartmann da Stock (1972) da Bature (1985) da Ado (2017), sun yi ittifaƙin cewa harshe a matsayin hanyar sadarwa tsakanin 'yan'Adam. Ganin yanda harshe yake da muhimmanci ga al'adun al'umma har ake masa kirari da tubulin ginin al'ada. Yana daga cikin kyakkyawar zamantakewar da Hausawa suke da shi a garin Gombi har da yin amfani da harshensu na Hausa a matsayin harshen uwa ga duk wanda ya kwana a Gombi. Yawan Hausawa a garin ya kai suna da unguwanni kamar unguwar sabon layi da unguwar na-yi-nawa da unguwar zubi da sauransu, ga kuma ƙauyukan da suka kafa waɗanda suka haɗa da gadan mai saje da garin dadi sa wasunsu. Saboda haka harshen ya zama na mu'amala da kasuwanci da zamantakewa da ma wa'azi a wuraren ibada da fada da sauran mu'amalar yau da kullum tsakanin al'umma. Abu ne mawuyaci mutum ya yi mu'amala tsakaninsa da wani ko wata jama'a a Gombi ba da harshen Hausa ba. Harshen ya zama wanda ake amfani da shi a makarantun gwamnati a matsayin harshen uwa. Haka nan jarabawar ƙarshe ta SSCE (WAEC da NECO) a makarantu, ɗaliban kowace ƙabila sun gwammaci su zaɓi darasin Hausa maimakon sauran harsunan Nijeriya (Igbo da Yoruba), hakan yana nuna irin kyakkyawar zamantakewar da Hausawa suke yi da sauran jama'ar garin.

4.2 Tufafi (Sutura)

Abin da ake sawa a jiki don rufe tsiraici kamar riga da wando da zani... (CNHN, 2006). Saboda kyakkyawar zamantakewar Hausawa da sauran al'ummomin da ke rayuwa a Gombi ya sanya har suturar Hausawa su ma suke amfanin da su. Ba kawai talakawa ba, har su ma shugabannin al'umma kama daga saraki da 'yan siyasa duk sukan yi amfani da tufafin Hausawa. Waɗannan tufafin sun haɗa da na maza: gare da shakwara da jamfa da wando da jallabiya da kufta da kaftani da sauransu. Tufafin mata kuwa irin su: kallabi da fatala da gyale da fatari da zani da mayafi ko hijabi da makamantansu. A wannan fannin har ya zama ba a bambance tsakanin

Hausawa da wasunsu, gaba daya an zama Hausawa. Wannan tasirin kyakkyawar zamantakewar Hausawa ga sauran kabilun ne ya haifar da wannan lamari.

4.3 Sarauta

Bangaren sarauta ma kyakkyawar zamantakewar Hausawa da sauran al'ummomin Gombi ta yi armashi, saboda sun zama kanwa uwar gami. Sarauta dai tana nufin shugabanci musamman irin na gargajiya a fadin CNHN (2006). Baya ga sunayen sarautun Hausawa na gargajiya da ake amfani da su a fadar Hakimin Guyaku kamar: Sintali da Baraya da Sarkin fada da Sarkin ayyuka da Marafa da Danmadami da Masani da Danmasani da Turaki da Wali da Ubandoma da... Akwai kuma Hausawa masu rife da matsayi daban-daban, kama daga masu unguwanni zuwa wakilin Hausawa da Majidafi da Ajiya da Sarkin ayyuka da Sarkin malamai da Sarkin zango da Sarkin tasha da Sarkin kasuwa da Sarkin pawa da sauransu, waƙanda duk Hausawa ne suke rife da su a fadar Hakimin Guyaku da ke cikin garin Gombi. Hakan shaida ce, ta bayyana cewa zamantakewar Hausawa abin a yaba ne ga sauran al'ummar garin.

4.4 Bukukuwa

Bukukuwa jam'in biki ne, shi kuwa biki yana nufin wani taro da mutane suke shiryawa, su gudanar don nuna farin cikinsu a kan wata baiwa da Allah ya yi wa wani daga cikinsu ko ya yi wa wasu (Gusau, 2012). Saboda haka Hausawa suna da nau'in bukukuwa da suke aiwatarwa da dama, wasunsu na yau da kullum ne irin su: aure da haihuwa, wasu kuwa na shekara-shekara ne kamar: bikin babbar sallah da karama da maulidi. Ga kuma waƙanda ake yi lokaci bayan lokaci ire-iren: bikin saukar karatun Alkur'ani da bikin naƙin sarauta da bikin wankan sarauta da sauransu. Saboda kyakkyawar zamantakewa da tasirin al'adun Hausawa ga sauran al'ummar Gombi da yawa sun ari yadda Hausawa suke aiwatar da bukukuwansu, sannan su kwatanta su lokacin nasu bukukuwan, kamar a bikin aure sukan kwatanta hawan ango da ajo da funshin lallen amarya da sauransu.

4.5 Abinci

A fannin abinci ma kyakkyawar zamantakewar Hausawa ya tallafa wa al'ummomin garin Gombi, kasantuwar yawancin abincin da Hausawa suke amfani da shi hatsi ne irin su: dawa da gero da maiwa da shinkafa, sai kuma mabunkusa kasa kamar rogo da dankali da gwaza... (Funtua, 2010). Ga kuma kayan haƙi da akan haƙa da su kamar wake da yakuwa da rama da zogala da tafasa da dinkin da sauransu. Saboda haka Hausawa suke sarrafa waƙannan nau'o'in abinci, domin maganin yunwa da kwaƙayi da karin lafiya. Daga cikin nau'in sarrafawar da ake yi wa waƙannan tsirrai sun haƙa da: waina da fura da koko da kosai da ƙanwake da dambu da ƙanbagalaje (ƙan na rogo) da kwaƙo da mandako da dakuwa da makamantansu. Ko da yake muhimmin abincin Hausawa shi ne tuwo da miya (Ahmad, 2002). Wannan shi ya sa sau da yawa za a ga wanda ba Bahaushe ba a garin, in ya je wurin mai sayar da abinci zai ce a ba shi tuwo da miya ko kuwa waina da taushe. Haka nan kyakkyawar zamantakewar ta haifar da wasu al'ummomin sukan kwaikwayi yadda Hausawa suke sarrafa abincinsu su ma su aiwatar a gidajensu, kamar koko da kosai da ƙanwake da makamantansu.

5.0 Sakamakon Bincike

Daga karshe wannan takarda ta gano abin da ke biye a matsayin sakamakon bincike, saboda kyakkyawar zamantakewar Hausawa da sauran al'ummomin garin Gombi:

- i. Yawan da Hausawa suke da shi tare da yawaita amfani da harshensu ya sanya Hausa ta zama gama-gari tsakanin al'umma, saboda ana amfani da harshen domin isar da saƙo tsakanin mabambanta ƙabilu, musamman ga waɗanda ba sa fahimtar harsunan junansu.
- ii. Daga cikin tasirin da tufafin Hausawa ya yi kan tufafin sauran ƙabilu mazauna Gombi dalilin kyakkyawar zamantakewa shi ne, daga talakawa har shugabanninsu ba a gane Bahaushe da waninsa ta fannin sutura.
- iii. Haka nan, baya ga amfani da sunayen sarautun gargajiya da aka ara daga Hausawa irin: Masani da Tafida da Dallatu da makamantansu. Ga kuma Hausawan da suke riƙe da sarautun gargajiya kamar: Majidadi da Ajiya da Sarkin ayyuka da sarkin tasha da sarkin zango sarkin kasuwa da sauransu.
- iv. A ɓangaren bukukuwa kuwa wani lokaci in ana gudanar da wasu bukukuwan a Gombi kai ka ce a ƙasar Hausa kake, babu ma kamar al'adun bukukuwan aure da haihuwa da naɗin sarauta da wasunsu.
- v. Haka nan a ɓangaren abinci ma kyakkyawar zamantakewar Hausawa ya sanya sauran al'ummomin suna amfani da abincin Hausawa nau'in dambu da ɗan wake da waina da ɗanbagaje da sauransu.

6.0 Kammalawa

Wannan takarda ta ɗan yi tsokakaci game da rayuwar Hausawa da kuma kyakkyawar zamantakewarsu da sauran al'ummomin garin Gombi jihar Adamawa, tare da sakamakon da zamantakewar ya haifar ga ci gaban sauran al'ummomin garin. Bisa ga sakamakon binciken mun iya fahimtar zamantakewar Hausawa a garin ya haifar da yabanya ga sauran al'ummomin garin Gombi

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