

Nazari akan Nahawun Hausa na Taciya da Kirar Kalma a Takaice

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Tsakure:

Taken wannan takarda shi ne “Mazhabar Nahawun Taciya Da Nazarin }irar Kalma A Hausa” A }arni na 19 zubi da tsarin nazarin nahawu a lokacin yana da matu}ar kama da nazarin }irar kalma a yau (Haspelmath 2002:1). Sannan hakan abin ya ci gaba har zuwa }arni na 20. Kwatsam! Bayan nahawun tsirau ya mamaye duniyar nazarin harshe, sai batun ya sauya (daga 1950-1969) kwata-kwata aka jingina zancen }irar kalma. Sai aka kuma, rarraba bayanansa zuwa ~angaren tsarin sauti da ginin jumla. Sai a shekarar 1970 Chomsky a fitacciyar ma}alarsa mai taken “Remarks On Nominalization”, ta sake dawowa da fagen }irar kalma a nazarin kimiyyar harshe. Wannan ma}ala (ta Chomsky 1970), ta haifar da muhawarori wa}anda har yanzu ba a warware su ba. Daga ciki wa}annan batutuwa akwai: Kasancewar fagen }irar kalma a matsayin ‘yantaccen fage mai cin gashin kansa. Sai kuma, farfajiyar nazarin }irar kalma ‘kalma’. Sai zancen tubalin nazarin }irar kalma wato “}wayar kalma”. Akwai kuma, batun bambancin a tsakainin kumbura da tsira. Sai zancen ha}i}anin iyaka da kuma ala}a ta fagen nazarin }irar kalma da sauran ~angarorin nazarin nahawu wanda shi ake kira “Gamayyar }irar kalma” da sauransu. Malaman }irar kalma suna amfani da misalai daga harsuna daban-daban wajen bayyana matsayarsu a kan batutuwan. Wannan muhawara, ta }ara fa}a}a fagen nazarin }irar kalma. A nan kuma, za a kawo misalai daga Hausa don tattauna wa}annan batutuwa.

Gabatarwa

Harshe na daga cikin ni’imomin da ubangiji ya yi wa }an adam, aya ce daga cikin ayoyin da suke }ara nuna girman Allah, buwayarSa da gwanintarSa a wajen halittarSa. Domin yadda halittar }an adam take a tsare, haka ma harshe yake a tsare, ba kara zube yake ba. A wurin malaman nahawun taciya, harshe }aya ne, wato duk tsarin }aya ne, abin da ya bambanta su, shi ne kalmomi.

Manya-manyan tubalan nazarin harshe,hu}u ne: Tsarin sauti da }irar kalma

ⁱ da ginin jumla da kuma ma'ana. Malaman }irar kalma sun nuna cewa, lalle tsarin sauti da ginin jimla da kuma ma'ana sun riga }irar kalma bayyana a fagen nazari. Sai dai, wani hanzari ba gudu ba, an tabbatar da cewa nazarin harshe na farko da ake yi tun zamanin da ake rubutu a kan bangon dutse, ya yi kama da nazarin }irar kalma a yau (Haspelmath 2002:1). Wannan ya nuna cewa, nazarin }irar kalma matashin fage ne, saboda an zana sunansa a }arni na 19, kuma dattijo ne, domin ana nazarin harshe mai kama da shi, tun kafin zuwan Annabi Isa (A.S).

A ta}aice dai, nazarin }irar kalma fage ne 'yantacce mai cin gashin kansa tun a }arni na 19 har zuwa tsakiyar }arni na 20. Amma zamanin da mazhabar taciya ta mamaye duniyar nazarin harshe da yake mazahaba ce da fi damuwa da nazarin ginin kalma, sai aka jingine }irar kalma, sannan aka raba gadonsa a tsakanin tsarin sauti da ginin jumla. Aka cigaba da tafiya hakan, sai bayan shekara ishirin, aka gano lalle akwai gi~in da ya kamata a cikasa, wanda zai kula da }a'idodin ginin kalma. Wannan ya faru ne a dalilin wani nazari da limamin tafiyar ya yi wato *Chomsky*, a cikin ma}alarsa mai taken "Remarks On Nominalization" a shekarar 1970 da kuma ta abokin aikinsa Halle (1973) "Prolegomena On The Theory Of Word Formation". Wa}annan ma}alu ne suka farfa}o da nazarin }irar kalma a nahawun taciya. Daga nan, almajiransa (Chomsky) suka cigaba da sharhi a kan batun, aka shiga ruwan rubuce-rubuce da soke-soken ra'ayoyi na ilimi, har ta kai ga kasuwar nazarin }irar kalma ta cika fal da rubuce-rubuce na nazarin }irar kalma, wa}anda a yau suka zama hujja ga }aliban nazarin }irar kalma. Duk da haka, an bar baya da }ura, domin har wa yau ana tayar da jiyojin wuya a kan batutuwa da dama. Kamar: Matasayin "kalma" da }iyaucin fagen nazarin }irar kalma da }wayar nazarin }irar kalma wato " }wayar ma'ana" da bambancin tsira da kumbura da batun gamayya ta tsakanin }irar kalma da tsarin sauti da tsakanin }irar kalma da ginin jumla, da ma tsakanin }irar kalma da ma'ana. Haka ma, akwai ta tsakanin tubalin turken kalma (Lexeme) da }ofane (affix). Da wannan sifa, }irar kalma ya zama tudu magangamar muhawara.

To abin da tambaya a nan shi ne, me ya sa Hausa ba ta shigo gadan-gadan cikin wannan hayaniya ba, a ji ta bakinta, sai dai a ji ta bakin wasu harsuna duk da kwarjininta a yau? Wata}ila wannan ya faru ne, a dalilin babakeren da wasu ~angarorin nazarin harshe suka yi wa nazarin }irar kalma a Hausa. A ta}aice, wannan ma}ala tana son tsokano wa}annan batutuwa tare da garkuwa da Hausa, bayan yin 'yar shimfi}a a kan mazhabar nahawun taciya domin daga can ne, muhawarar ta taso da kuma dubin gudummuwarta a kan fagen nazarin }irar kalma. A }arshe, ya kamata a san cewa muhawara abin ci ne na nazarin }irar kalma, shi yake ci; ya rayu, saboda haka, }alubalenku malaman Hausa na }arni na 21.

Gudummuwar Mazhabar Nahawun Taciya Wajen Bun}asa Nazarin }irar Kalma.

Ma'anar Nazarin }irar kalma

Da farko, mene ne Nazarin }irar kalma? Ga abin da malamai suka ce:

Nida (1949:1) ta ce:

Morphology is the study of morphemes and their arrangements in forming words.

{irar kalma nazari ne a kan }wayoyin kalma da yadda aka jeranta su wurin gina kalma. (Fassara mai nazari ce)

Abubakar (2001:1) Ya ce:

The study of morphology deals with word formation and inflection.

Nazarin }irar kalma ya }unshi nazarin ginin kalma da kumburar ta (Fassara ce)

Spencer da Zwicky a cikin gabatarwa da suka yi wa Shahararren littafin nazarin }irar kalma wato ‘The Handbook of Morphology’ (2001:1), sun ba da ma’anar }irar kalma, kamar haka:

Morphology is at the conceptual centre of linguistics. This is not because it is the dominant sub discipline, but because morphology is the study of word structure, and words are at the interface between phonology, syntax and semantics.

{irar kalma, fage ne da ake wa kallo daban-daban a nazarin kimiyyar harshe. Wannan baya nuna fifikonsa a kan sauran ba, sai dai saboda shi fage ne mai nazarin }irar kalma, ita ko kalma ko kalmomi, sun ginu ne bisa gamayya ta tsakanin tsarin sauti da ginin jimla da kuma ma’ana. (Fassara mai nazari ce)

Amfani (2007: 139) Ya ce:

Morphology is defined as that branch of Grammar which studies the structure or forms of words, primarily through the use of the morpheme construct.

Nazarin }irar kalma ~angare ne na nahawu wanda yake nazarin }ira ko sigar kalmomi, ta la’akari da ginshi}in ginin kalma wato }wayar kalma.(Fassarar mai nazari ce)

Duk ma’anonin gwargwado babu wanda bai yi susa gurbin }ai}ayi ba. Domin kowanne daga cikin wa}annan ma’anoni an gina shi ne da wani muhimmin gishi}in nazarin }irar kalma. Dukkan wa}annan ma’anoni sun yi ittafa}in cewa ‘ kalma’ dai wato duniya ce ta nazarin harshe, mai }unshe da abubuwa daban-daban, masu burge manazarta.

Nazarin {irar Kalma A Zamanin Nahawun Taciya

Idan aka dawo ga zancen “Nazarin }irar kalma A Nahawun Taciya”. A gaskiya, tun farkon kafuwar wannan mazhaba ta fi mai da hankali ne, ga ginin jimla, sai daga baya saura suka sami tasu kulawa, ko shi a matsayin masu sharhi “Interpretives”. Shi nazarin }irar kalma, bai sami masauki a farko-farkon bayyanar mazhabar, hasalima, an raba gadonsa a tsakanin tsarin sauti da ginin jimla. Sai a shekarar 1970 nazarin }irar kalma ya sami nasa matsugunni a wannan mazhaba. Alhali, kafin bayyanar wannan mazhaba, }irar kalma na gaba-gaba a nazarin harshe. Dawowar fagen nazarin }irar kalma ya faru ne, a dalilin rubuta wata fitacciyar ma}ala wadda Chomsky ya yi mai taken “Remarks On Nominalization” a shekarar 1970, inda ya tabbatar da bu}atar samuwar wani “zango” ko “rumbu” wato “Lexicon” mai kulawa da dokokin }irar kalmomi, ya lura cewa amfani da tsarin sauti da ginin jumla ba ko’ina za su iya biya bu}ata ba. Kasancewarsa madugu uban tafiya, wannan bayani ya zama abin tattaunawa tsakanin almajiransa, aka shiga nazari. {arshe dai, wannan ne ya zama sanadiyyar samar da ayyuka daban-daban, masu }ima da daraja a fagen nazarin }irar kalma (A nahawun taciya) wa}anda a yau suka zama hujja ga }aliban wannan fage. Ga ka}an daga cikinsu:

- a) Chomsky (1970). “Remarks on nominalization”
- a) Halle (1973). “Prolegomena to A Theory of Word formation”
- b) Siegel (1974) “Topics in English Morphology”

- d) Aronoff (1976). “Word formation in Generative Grammar”
- e) Lieber (1980). “On The Organization of Lexicon”
- f) Selkirk (1982). “The Syntax of Words”
- g) Sproat (1985). ‘On Deriving Lexicon’
- h) Spencer (1991). “Morphological Theory: An Introduction to Word Structure in Generative Grammar”.
- i) Katamba (1993). “Morphology”.
- j) Halle & Marantz (1993). ‘Distributed Morphology and The Pieces of Inflection’
- k) Lieber (2004) “Morphology and Lexical Semantics”. Da sauransu.

Ana nazarin }irar kalma a nahawun taciya, da }aya daga cikin wa}annan a}idoji:

- 1- Masu kallon nazarin }irar kalma a matsayin ‘yantaccen fage mai cin gashin kansa tamkar fagen ginin jumla da tsarin sauti. Wato masu a}idar nazarin }irar kalma sak! (Lexicalist).
- 2- Akwai masu ganin nazarin }irar a matsayin ‘yantaccen fage, sai dai akwai dangantaka ta }ud-da-}ud a tsakanin }irar kalma da ginin jumla da tsakanin }irar da tsarin sauti da kuma tsakanin }irar kalma da ma’ana. Wa}annan ana ce musu masu sassaucin ra’ayi, wato “Weak lexicalist”.
- 3- Akwai masu ganin nazarin }irar kalma a matsayin wani sashe na ginin jimla. Sannan nazarin yana a rarrabe ne tsakanin tsarin sauti da ginin jimla da ma’ana, ba fage ne ‘yantacce ba. Wannan ra’ayi ne na ra’in “Distributed Morphology Theory”.

A ta}aice, wa}annan ra’ayoyi suna taimakawa wajen fahintar yadda hoton nazarin }irar kalma a nahawun taciya yake gudana. Sannan duk wa}annan a}idoji ana iya kasa su, zuwa gida biyu:

- i- A}ida ta mai da hankali ga abubuwan da fagen }irar kalma ya ke~anta da su.
- ii- Sai kuma }o}arin kawo ala}ar da ke tsakanin }irar kalma da sauran ~angarorin nahawu.

Darussan Nazarin }irar Kalmomin Hausa: Hana- Rantsuwa

A Hausa, har yanzu wa}annan muhawarori ba su kankama ba, har littafan da aka wallafa kuma suke yawo a hannun }alibai, mafi yawancinsu suna shimfi}a a kan fagen }irar kalmaⁱⁱ. Hana – rantsuwa da za a kawo a nan shi ne zancen ‘[afa-ciki’ wanda wasu daga cikin manyan malaman Hausa suke ganin babu shi, har ma}ala aka rubuta akan cewa babu }afa-ciki a Hausa mai taken ‘Does Hausa Really Have Infixation?’ Lokacin da na nazarci bayanar da malamin ya yi, da na kwatanta da masu cewa akwai kamar su: Zarru} (1996) da Newman (2000) da Yu (2003,2006) da Muhammad (2013). Sai na fi gamsuwa da bayanar malamai masu ra’ayin akwai }afa-ciki bisa }arfin hujjo}insu, domin malamin da yake ganin Hausa ba ta da }afa-ciki, mafi yawan dalilan da ya yi amfani da su wurin kore }afa-ciki, na tsarin sauti ne, kuma daga }arshe, sai ya nuna cewa }afa-goshi ne ko }afa-}eya, alhali shi }afa-ciki asalinsa, ai }afa-goshi ne ko }afa-}eya, dalilai na tsarin sauti suka haifar da shi, kamar yadda Trommer (2008:1) ya bayyana:

Infixes are really prefixes or suffixes which migrate into the base for phonological reasons.

[afa-ciki asali dai]afa-goshi ne ko]afa-}eya, dalilai na tsarin sauti ne ke sa ya baro muhallinsa na asali zuwa tsakiyar tushen kalma (Fassara ta mai nazari).

Sakamakon Nazari

A}idar yin bayanin abubuwan da harshe ya }unsa, na daga manya-manyan a}idojin mazhabar nahawun taciya. Daga cikin abubuwan da aka gano, akwai:

- 1) Hoton yadda ake nazarin }irar kalma a nahawun taciya. Ana farawa da bayanin darussan nazarin }irar kalma, sai a zarce ga batu mai muhimmanci wato ala}ar }irar kalmomi da sauran ~angarorin nazarin nahawu.
- 2) Yadda muhawara ta kutsa a lungu da sa}o na nazarin }irar kalma, kuma ta zama taki a dalilin samun sababbin muhawarori da suka fa}a}a shi. Wannan ita ce babbar gudummuwar da mazhabar nahawun taciya ta bayar wajen bun}asa fagen nazarin }irar kalma.
- 3) Harshen Hausa ma, ana iya }ora shi bisa wa}annan muhaworori kuma a amfana.

Kammalawa

Wannan ma}ala ta yi ta}aiccen nazari ne a kan gudummuwar da mazhabar nahawun taciya ta bayar wajen fa}a}a nazarin }irar kalmomin harshe. Tabbas! Abu ne mai wahala kawo dukkan gudummuwar, sai dai an ta~o muhimmai daga cikinsu, musamman wa}anda ake ta~ka muhawara a kan su. Bayan yar gajeruwar shimfi}a a kan mazhabar da tushenta, an bi muhawarorin]aya-bayan-]aya kamar: Kalma da matsayin nazarin }irar kalma da na }wayar kalma da bambancin kumbura da tsira da kuma na bambancin turke da]afi. Sannan an kawo hana-rantsuwa muhawara a kan]afa-ciki sai kuma sakamakon nazari a ta}aice.

Ba shakka muhawarorin da wannan ma}ala ta tsokano, idan malaman Harshen suka rungume su, da yardar Allah za ta haifi]a mai ido, sannan tabbas fagen nazarin }irar kalma a Hausa zai zarce tsara, kamar a sauran harsuna.

Manazarta

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ⁱ Wasu na kiran wannan fage ‘Tasarifi’ wasu kuma, ‘}irar kalma’ na za~i }irar kalma, saboda dalilai biyu: a) Kalmar tasarifi ba bahaushiya ba ce. (b) Tsarin tasarifi Larabci, ya bambanta da na Hausa.

ⁱⁱ Littafin Gamayyar Tasarifi Da Tsarin sautin Hausa, na Prof. Mu’azu Sani Zaria, wani cigaba na nazarin }irar kalma a Hausa.