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WAIWAYE A KAN AZUZZUWAN AIKATAU NA HAUSA

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Abstract

Many scholars of linguistics perform a tremendous concerning Hausa Language since the coming of colonial masters to Northern Nigeria works on Hausa language started by those colonial scholars such as Bargery 1943, A. Howeidry 1959, C. Robison, 1937, FW Taylor 1959 Abraham 1947F.W Person 1960 to mention but few. Such scholars play a vital role in given their contribution to Hausa language most especially in areas of linguistics. This no doubt if this paper can go back and comes with more literal examples and throw more light on Hausa verbal words that their end vowels interchange which give birth of a famous works on Hausa verbal works by Hausa famous scholars of linguist F.W Person in 1960. The paper is grammar in nature and will bring more Hausa sentences by pointing out interchange Hausa verbs and their end vowels for simple understanding to our undergraduate students of Hausa on the classification of seven Hausa verbal systems. The work recommended that students of Hausa should continue to development their interest in studying important work done by various scholars concerning Hausa language the aspects of grammar, syntax, and semantics done by various scholars and add their little contribution so as to sustain the continuity and new development concerning the area of study

Key words: 7 Hausa verbal, grading system, vowels endings.

1.1 GABATARWA

Ayyuaka akan harshen Hausa ya daxe da fara gudana tun lokacin da Turawan mulkin mallaki suka shigo qasar Hausa da kafa makarantu a arewacin Nijeria suka fara gudanar da ayyuka a kan harshen Hausa musamman a vagaren nahawu, musamman ayyuka na malamai irin su Bargery 1934 da Abraham 1947 da A. Howeidry 1959, da C. Robison, 1937, da FW Taylor 1959 da F.W Person 1960 sun ba da gudummuwarsu akn nahawun harshen Hausa. Wannan fanni na nahawun Hausa wani katafaren fanni ne da yake buqatar yawaita gudanar da ayyuka a kansa domin ta haka ne za a iya kare shi daga kutsen mangan harsunan duniya. Nahawun Hausa babu ko shakka ya samu ginuwa bisa tsayayyen tubali daga Turawa `yan mulkin mallaki da masana `yan qasa Hausawa tun lokacin da aka fara gudanar da shi a turbar koyo da koyarwa. A wannan dalili ne aka samu yawaitar rubuce-rubuce a fannin nahawun harshen daga ximbin masana da Manazarta `yan gida da baqi. Don haka wannan takarda ke da qudurin waiwayar aikin da wani masanin harsuna ya gabatar tun shekar 1960 mai suna F.W Persons a kan wasu kalomomin aikatau na Hausa. Aikin zai zo ne da qarin misalai da bayanai a kan sauye-sauyen da ke gudana daga qarshen wasulla na kalmomin aikatau na Hausa wanda hakan kan haddasar samun mabambanta saqqonni. Aikin zai kuma zo da kashe-kashe na wannan tsari da masana suka kira azuzzuwan aikatau bakwai na Hausa da zummar qara farkar da xalibai Manazarta musamman masu neman digiri na farko a harshen Hausa. Sanin yadda wannan tsari na aikatau yake kasancewa kuma yake buqatar ci gaba da nazari a kansa don gudun salwancewan shi.

MA’ANAR NAHAWU

Galadanci, (1976) ya dubi kalmar nahawu a matsayin wani fannin da ya qunshi ginin jumla wato ‘Syntax’

Jinju, (1980) cewa ya yi, “Nahawu wani fanni ne da yake bayani a kan ginin jumla da tsarin sauti”.

Skinner (1977), kuwa ya kalli nahawu da cewa fanni ne da ya tavo abu uku production classification da distribution.

Chomsky, (1934) kuwa cewa ya yi, ‘Nahawu wani fanni ne da ya shafi nazarin furuci da ginin jumla da ma’ana na kowane harshe”.

Zariya, (1981) ya kawo ma'anar nahawu da cewa, "Nahawu a kowane harshen na nufin yadda tsarin wannan harshe yake, dangane da yadda kalmominsa suke da yadda suke haxuwa da juna cikin tsari da kuma bayar da ingantattun jumloli masu ma'ana".

Bagari, (1986) cewa ya yi, "Aikin nahawu shi ne bayyana yadda ake qera jumlolin harshen Hausa". Wato wani fanni ne da ya shafi bayanin dokoki da qa'idojin haxa kalmomi domin tada jumla a harshe.

Mu'azu,(1983) ya ce, "Nahawu fannin ilimi ne na kimiyyar harshe wanda ya danganci ginin jumla. Ita kuwa jumla magana ce cikakkiya mai ma'ana wadda aka gina bisa qa'idojin harshe na musamman.

1.2 MA'ANAR AIKATAU: Kalmar aikatau wata ginshiqi ne na nazarin nahawun Hausa a inda kalma ke zuwa a cikin jumla domin ta yi nuni da aikin da ya gudana a yanayi mabambata' kamar haka

1. Aikatau mai nuni da irin aikin da wani ya yi ko ya aikata.

   Misali:

- Musa ya fasa dutse
- Amina na tuqa tuwo.

2. Aikatau mai nuni da halin da wani ke ciki.

   Misali:

- Biri ya maqale a tarko
- Yaran makaranta sun tsere.

3. Aikatau mai zuwa da abun da ke faruwa a kan wani ko wasu.

   Misali:

- Mangoro ya ruve
- Mota ta wanku.

Bayan haka, masana harshen Hausa sun yi nazarin aikatau dangane da yadda gavovinsu da kuma yadda qarshen wasullansu ke qarewa a cikin jumlolin Hausa. Sun kasa su kamar haka:

1. **Aikatau Masu Gava Xaya.**

Misali:

Aikatau	**Qarshen Wasali**	**Misali a cikin jumla**
Baa	aa	Ya baa ni rago
Ci	i	Amina ta ci tuwo
Hau	au	Yaro ya hau doki

2. **Aikatau Masu Gava Biyu**:

Aikatau	**Qarshen Wasali**	**Misali a cikin jumla**
Fita	a	Ali ya fita aji
Sayaa	aa	Sun sayaa
Tafi	i	Ali ya tafi gona
Gudu	u	Jafar ya gudu xazu

3. **Aikatau Masu Gava Uku-Uku**

Aikatau	**Qarshen Wasali**	**Jumla ko fiye da haka**
Karanta	a	Yara suna karanta littafi
Rubuta	a	Amina na rubuta
Kishingixe	e	Dattijon na kishingixe a gindin itace

2.1 AJIN AIKATAU NA HAUSA

Ajin aikatau na Hausa shi ne ajin kalmomi masu aiki, misali: kama, duba, ci, sha, tafi gaji da dai sauransu. Waxannan kalmomi na wannan aji suna zuwa ne daga bayan lamiran suna masu nuni da lokaci (Aspect\Tense-markers) kalmomi irin su suna, sukan, takan, muna, kuna, yakan da sauransu. Kuma masana sun karkasa ajin aikatau zuwa gida biyu: masu xaukar karvau (Transitive verb) da marasa xaukar karvau (Intransitive verb) kamar yadda bayaninsu zai zo a cikin wannan muqala.

2.1.1 Aikatau Mai Xaukar Karvau (Transitive Verb):

Wannan wani nau'i na aikatau ne wanda ke xaukar maf'uli a yayin da ake ganin kalmar ta aiki da kuma wanda aiki ya faxa a kansa kuma a kodayaushe ake samunsa a bayan kalmar aiki a cikin jumla. Misali, Kyanwa ta kama vera, Fati ta dafa wa yara masara. Waxannan misalai ne na aikatau mai xaukar maf'uli. A jumla ta farko kalmar "kama" ta faxa ma vera. A jumla ta biyu kuma kalmar "dafa" ta faxa kan masara. Vera da masara su ne maf'uli a nan.

2.1.2 Aikatau Mara Xaukan maf'uli (Intransitive verb)

Aikatau maras xaukar maf'uli shi ne aikata da ba ya buqatar wata kalma ta biyo bayanta wato ba ta buqatar kalmomi irinsu suna, ko dangin suna su biyo bayan sa a cikin jumla idan ko har wata kalma ta biyo bayan ta to bayanau ne amma ba suna ko lamirin suna ba. Don haka, ya kamata xalibai su gane cewa a wasu lokuta za su ga kamar kalmar da ke biye da aikatau a matsayin maf'uli ne, amma ba haka abin yake ba, domin ba duk sunan da ya biyo aikatau kai tsaye ne yake iya zama karvau ba (Object). Misali, Aminu ya tafi gona.

A nan kalmar gona ta yi kama da karvau din aikatau, amma ba haka ba ne domin kuwa ba, a iya cewa "Me Ali ya tafi?" Sai dai ace" Ina Ali ya tafi? Don haka, a nan kalmar gona na matsayin bayanau ne (Adverb) da ke bayyana muhalli. Ga wasu misalai na kalmomin aikatau marasa xaukar maf'uli da ke zuwa a jumlolin Hausa kamar haka: Fita, shiga, zuba, ruva, nuqa da dai sauransu. Ga yadda su ke kasancewa a cikin jumlar Hausa: Binta ta shiga, Ali ya fita, Kaji sun firgita. A nan kalmar aikatau na tsayawa ne a jikin mai yin aikin. Ba ta jiran wata kalma da za ta xauki wannan aikin.

3.1 GIREDIN AIKATAU

Masana ilimin harsuna sun tabbatar da cewa nazari a kan kalmar aikatau na Hausa ya faro ne tun lokacin Turawa domin an gano cewar ayyukan malamai irin su Bargery, (1934) da na Abraham, (1947) sun gudanar da ayyuka masu yawa a kan harshen Hausa. Muhimmai daga cikinsu akwai ayyukansu game da azuzzuwan kalmomin Hausa. Abraham (1947) ya zurfafa nazari a kan yadda wata kalma ta aikatau ke sauyawa a inda ya kira ta da suna (changing verb) watau, aikatau mai sauyawa kalmar da ya misalta ita ce kalmar "Sayaa" wadda ke da tushen "say" kuma ya fahimci tana sauyawa ta kasance kamar haka Sayaa, Sayee, Sayoo, Sayuu.

Bayan wannan aiki na Abraham (1947) shi kuma F W Persons, (1960) ya waiwayi aikin a shekarar 1960 kuma ya zo da nashi aikin a kan kalmomin aikatau na Hausa masu sau-sauyawa wanda ya kira su da suna "The verbal system of Hausa: forms, function and grade. Kuma ya ce aikatau na Hausa sun kasu zuwa gida biyu, wanda kashi casa'in da takwas ke xaukar tsarin sassauqar aikatau (Regular verb) da haka ne ya fitar da bincikensa a kan aikataun Hausa wanda ya kira da sunan "7 Hausa verbal grade" wanda kowanensu ke tafiya ta wannan tsari kamar haka:

a = An yi aiki an gama (zero object)

b = Wakilin Suna (Pronoun object)

c = Suna (Noun object)

d = Sunan voye (Indirect object)

Ga bayaninsu da yadda suke kasancewa a cikin jumlolin Hausa kamar haka:

1. **GIREADIN AIKATAU NA XAYA:** Wannan ajin aikatau na da tsari kamar haka: Wasalin qarshe: a/aa da kuma karin sauti: Sama/qasa. Misali, kalmar Dafaa da Kamaa

Ga yadda suke kasancewa a cikin jumlar Hausa

Misali Na I:

* Kande taa dáfaà (zero object)
* Kande taa dáfaà shi (pronoun object)
* Kande taa dáfaà kifi (Noun object)
* Kande taa dáfaà (wa yara) kifi (Indirect object)

Misali Na II:

* Ali ya kamaa (Zero object)
* Ali ya kámaà shi (Pronoun object)
* Ali ya kámaà zaki (Noun object)
* Ali ya kámaà (wa Abu) zaki (Indefinite object)

2. **GIREDIN AIKATAU NA BIYU:** Wannan ajin aikatau na tafiya ne da tsarin wasalin qarshe: aa/ee/i/ da kuma karin sauti: qasa/sama

Ga yadda suke kasancewa a cikin jumla

Misali Na I:

* Binta taa sàyáa

* Binta taa sàyée shi
* Binta taa sàyíi qosai
* Binta taa sàyée wa Ladi qosai.

Misali Na II:

* Malam yaa bùgáa
* Malam yaa bùgée shi
* Malam yaa bùgíi yaro
* Malam yaa bùgée wa yaro hula

3. **GIREDIN AIKATAU NA UKU:** Wannan ajin aikatau na zuwa da wani tsari na daban da 'yan'uwansa domin kuwa shi wannan aji yana tafiya da aikatau ne kawai wato (zero object) Misali:

* Mangwaro ya ruva
* Ayaba ta nuka
* Aminu ya shiga
* Kaji sun firgita.

4 **GIREDIN AIKATAU NA HUXU**: Wannan aji yana tafiya ne kamar sauran 'yan'uwansa wato yana zuwa da tsari kamar haka: Karshen wasali: ee/e/ee/ da kuma karin sauti: Sama/Qasa. Misali a cikin jumlolin Hausa

Misali Na I:

* Ali yaa rúfèe
* Ali yaa rúfèe shii
* Ali yaa rúfèe taga
* Ali yaa rúfèe wa Musa taga

Misali Na II:

* Ado yaa káshèe
* Ado yaa káshèe taa
* Ado yaa káshèe kura
* Ado yaa káshèe wa yara kura

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5. **GIREDIN AIKATAU NA BIYAR:** Wannan wani aji ne da shi ma ya bambanta da saura domin yana zuwa ne da tsarin qarshen wasali da qarin qwayar ma'ana ta (ar) da; da qarshen wasali: ar/da da kuma karin sauti: Sama/Sama: (SS) Misali a cikin jumla:

Misali Na I:

* Musa yaa sáyár
* Musa yaa sáyár (da) shii
* Musa yaa sáyár (da) agogo
* Musa yaa sáyár (wa Ali) (da) agogo

Misali Na II:

* Ali yaa zúbár
* Ali yaa zúbár (da) shii
* Ali yaa zúbár (da) ruwa
* Ali yaa zúbár (wa) Binta (da) ruwa

6. **GIREDIN AIKATAU NA SHIDA:** Wannan wani aji ne da ke tafiya da qarshen wasali iri xaya watau /oo/ da kuma karin sautin sama/sama. Ga yadda yake kasancewa a jumlar Hausa kamar haka:

Misali Na I:

* Amina taa kásóo
* Amina taa kásóo taa
* Amina taa kásóo kaza
* Amina taa kásóo wa yara kaza

Misali na II

* Bello yaa kámóo
* Bello yaa kámóo taa
* Bello yaa kámóo Gada
* Bello yaa kámóo wa Malam Gada.

7. **GIREDINN AIKATAU NA BAKWAI:** Wannan shi ma wani aji ne mai tafiya da tsari irin tsarin giredin Aikatau na uku, wato shi ma wannan ajin na zuwa ne da wasalin qarshen /u/ tare da karin sautin qasa/Sama/

Misali a cikin jumla:

* Xaki yaa rùfú
* Abinci yaa dàfú
* Varawo yaa bùgú.

NAXEWA

Daga bayanai da misalai da suka zo a cikin wannan muqala an ga yadda qarshen wasulla na aikatau a Hausa ke sausauyawa a mafi lokuta musamman ta la'akari da qarshen wasulla na aikataun wanda a dalilin haka ne masana ilimin harsuna suka gudanar da ayyukansu masu tarin yawa a kan Nahawun Hausa domin xaliban nazari su kiyaye. Kuma wannan muqala ta zo domin qara sauqaqa bayanai haxi da kawo misalai domin sauqin fahimta.

Shawarwari

Harshe a kowane lokaci yakan zamanto rayayye ne idan masu harshen da Manazarta sun duqufa wajen waiwaye da ci gaba da gudanar da ayyuka dangane da nahawunsa da adabi da kuma al'adun wannan harshe, domin yin haka ne zai kare shi daga mamayar manyan harsuna.

Don haka, wannan takarda ke kira ga `yan`uwana xaliban ilimi da su ci gaba da gudanar da ayyukansu dangane da waxannan manyan fannoni na harshe a cikin harshen Hausa zai ci gaba da bunqasa tare da samun daidaito ta fuskar koyo da koyarwa kamar yadda hakan ke kasancewa a sauran manyan harsuna na ilimi na duniya.

Haka kuma ya kamata a yayin gudanar da ayyukan nasu su qarfafa amfani da harshen na Hausa tsantsansa ba tare da xaukan wani harshe na daban ba wajen yin bayaninsa, domin ta tin haka ne masu nazari da xaliban ilimi za su qara fiddo da qwarjinin harshen, kuma zai kauce wa samun fifikon manyan harsuna, musamman harshen Turanci da na Larabci. Da fatan wannan aikin ya taimaka wajen falkar da `yan`uwana xaliban ilimi na harshen Hausa, kuma ya tada su daga barci.

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