DAIDAITO A TSARIN FASSARAR INGILISHI ZUWA HAUSA

Na

Hudu Salihu & **Kabiru Babangida**

Hudu Salihu
Department of Hausa
Kaduna State College of Education
Gidan Waya P.M.B 1024, Kafanchan
08062096879 hudsale1@gmail.com

Kabiru Babangida
Dept. of Language & Linguistics
Nasarawa State University, Keffi
08160780004
kbbabangidanhausa@gmail.com

Abstract

Hausa came into direct contact with English language when the colonist conquered Hausa land and established their administration that brought about influx of new lexical items into Hausa language which necessitated attempts to face the challenges. The paper looks at the historical background of an effort made in the art of translating English to Hausa by governmental institutions and individuals. Also an adjustment as fundamental aspect of translation, the form of the source language is adjusted to fit in the form of the target language. The paper also attempts to looks at translation techniques on grammatical, lexical and idiomatic structure and adjustment in English -Hausa translation.

Gabatarwa

Fassara ta taka muhimmiyar rawa a fagen ilmi, sannan tana kauda duk wani shingen da ke hana al'ummu daban-daban fahimta da amfani da kimiyya da fasahar juna. Wannan ya sa fassara ke warware wasu matsalolin al'umma waxanda suka haxa da rashin fahimtar wani batu. Domin samun ingantacciyar fassara ana buqatar mai fassara ya kasance yana da ilmin harsuna biyu (harshen bayarwa da harshen karva). Muhimmancin fassara ba ya misaltuwa a yanzu saboda kasancewar ta baixaya a duniya, komi a yanzu na kowa da kowa ne, hakan ba ya tabbata sai da taimakon fassara (Abioye, 1999).

1.0 Fassara

Nida (1974), ya bayyana fassara da isar da saqo daga harshen bayarwa zuwa harshen karva ba tare da samun savani ta fuskar ma'ana da salo ba. Malumfashi (1987), ya dubi fassara a matsayin mayar da wata jimla (ko jawabi) da aka yi cikin harshe zuwa wani. Saboda haha, aikin mai fassara ne, wadda ta shafi al'umma mabambanta ko dai ta fuskar addini ko al'adu ko yanayin wurin zama ko kuma harshe, ya yi la'akari da yanayi ko al'adu ko addini da suka sha bamban da juna a yayin fassararsa, don haka dole ya fahimci fasahar ragi koqari don daidaita batutuwa (Malumfashi, 2009). Haka kuma, Jarret (1983) ya gabatar da hanyoyi biyu na fassara, na xaya shi ne fitar da batu ko saqo daga harshen bayarwa, na biyu shigar da batu ko saqo a harshen karva. A matakin farko an fi ba da muhimmanci a kan ma'ana da ke harshen bayarwa. Sannan a mataki na biyu an fi ba da muhimmanci a kan yadda za a shigar da batu ko saqo a harshen karva, dole a sa saqon bisa dokokin harshen karva. Shi kuwa Kaider (1990), ya gabatar da hanyoyin fassara ne kamar haka: tushen batu/saqo > mai fassara > batu/saqo a harshen karva > mutane. Ya qara da cewa yana da muhimmanci mai fassara ya san mafarin saqo da wurin da aka yi saqon, wanda ya yi da kuma al'adun wanda ya yi saqon. Haka kuma matakan da mai fassara kan bi wajen aiwatar da fassara sun haxa da karanta batu da fahimtar batu da kuma salon fassara, kamar yadda Yakasai (2011) ya ruwaito.

1.1 Ginuwar ayyukan fassarar Ingilishi zuwa Hausa

Rufa'i, (1983) ya bayyan cewa za a iya raba tarihin ayyukan fassarar Ingilishi zuwa Hausa gida biyu; na xaya, zuwan turawa 1900-1950, na biyu, 1950 zuwa yau. A zango na farko, an sami baqin kalmomi a sanadiyyar zuwar turawar mulkin mallaka a qasar Hausa da cakuxuwar da aka yi da baqin al'adu. Wannan shi ya haifar da samuwar sababbin kalmomi, waxannan kalmomi sun samu ne a dalilin qoqarin tabbatar da doka da oda. Haka kuma bayan samuwar waxannan, wata hanyar da ta taimaka wajen ginuwar ayyukan fassarar Ingilishi zuwa Hausa ita ce samar da Hukumar Fassara a qarqashin shugabancin Mr, C.E Whitting a cikin shekarar 1929 (Yahaya, 1988). Wannan hukumar ta taimaka matuqa wurin aikin fassara kalmomi na fannoni daban-daban.

Sannan kuma, dangane da ginuwar ayyukan fassara daga 1950 zuwa yau, daga shekara ta 1950 lokacin ne goguwar siyasa ta shigo Arewacin Nijeriya, sannan kuma aka sami kafuwar jam'iyoyin siyasa da kuma qoqarin yin taruka domin tsara kundin tsarin mulki da samun gwamnati mai cin gashin kanta. A wannan lokaci an qara samun bunqasar ayyukan fassara, musamman fassarar kalmonin da suka shafi harkokin siyasa. Bugu da qari, a shekarar 1953 aka kafa Hukumar Samar Da Adabi a Jihar Arewa domin taimakon 'yan qasa su inganta ilminsu (Yahaya, 1988). Wannan hukuma ta taka rawa game da ginuwar ayyukan fassara, haka kuma ta sake wallafa da yawa daga cikin litattafan da aka wallafa a zamanin Hukumar Fassara.

Haka kuma a shekarar 1955 aka kafa hukumar da ake kira Hukumar Hausa, domin havaka harshen Hausa da kuma tace sababbin kalmomi da suka shigo cikin harshen Hausa da bin qa'idojin rubutu, wannan hukuma ta yi aikace-aikace da suka taimaka wa ginuwar ayyukan fassar kamar haka: an tsara littafi wanda ya qunshi jerin baqin kalmomin aro cikin harshen Hausa fiye da kalmomi xari biyu da hamsin wanda aka sa wa suna *Alphabetical List of Words Imported into Hausa.* Sannan kuma an tsara wani littafi daban na kevavvun kalmomi a Hausa, wanda aka sa wa suna *Glossaries of Technical Terms,* wannan littafi ya qunshi kalmomi dubu xaya da xari xaya. Waxannan kalmomi sun nuna yadda Hausa takan aro kalmomi daga Turanci, waxansu a samo masu fassara a Hausa waxansu a canza masu sauti ta yadda za su dace da tsarin daidaito su koma kalmomin Hausa (Yahaya, 1988).

Dangane da tarurrukan bita kuwa, baya ga ayyukan daban-daban da hukumomi suka yi a kan ginuwar ayyukan fassara, an sami tarurrukan bita da aka yi. A shekarar 1980 aka gudanar da wani taron bita domin fassara kevavvun kalmomi daga Ingilishi zuwa Hausa da Ibo da kuma Yarbanci. Masana da dama sun halarci wannan taron. A qarshen bitar an samar da fassarar kalmomi dubu xaya da xari takwas (1,800) da suka shafi aikin majalisa wanda hukumar bincike da ilmi ta tarayya ta wallafa mai suna *Quadrilingual Glossary of Legislative Terms.* Hausa na da ma'anonin kalmomi xari takwas da sittin. (Yakasai, 2011).

Bugu da qari, Muhammed (1990) ya bayyana cewa a shekarar 1980 ne hukumar bincike da ilmi ta Nijeriya (NERDC) ta xauki nauyin gudanar da aikin samar da kevavvun kalmomi na harshe da adabi a cikin manyan harsunan qasar nan guda uku, wato Hausa da Ibo da Yarbanci. A in da Hausa ta samar da nata mai suna *Hausa Metalanguage* wanda Farfesa Xalhatu Muhammed ya zama edita. Sannan kuma yana da kalmomi xari uku (300).

A shekarar 1981 hukumar UNESCO ta gudanar da wani taron bita a qarqashin jami'ar Usmanu Xanfodiyo, Sakkwato, a inda aka fassara wasu shafuka a littafin *African History.* An fassara kalmomi daga cikin littafin da suka kai yawan dubu shida zuwa bakwai (6000-7000). Sannan kuma a shekarar 1982 ne cibiyar nazarin harsunan Nijeriya wadda take Jami'ar Bayero, ta gudanar da wani taron bita domin fassara wasu kevavvun kalmomi da suka shafi sha'anin siyasa. Wannan taron ya sami halartar masana da dama. Har ila yau, wannan cibiya ta yi wani taron bita a shekarar 1988 a kan kevavvun kalmomin kasuwanci. (Yakasai, 2011). Haka kuma wannan cibiya ta qara yin wani taron bita a shekarar 2003 a in da ta samar da wani qamus mai suna *Sababbin Kalmomin Ingilishi Zuwa Hausa,* haka ma a shekarar 2006 ta samar da wani qamus mai suna *Kamusun Bayero.*

Haka kuma, dangane da gudummuwar da xaixaikun mutane suka bayar wajen taimakawar ginuwar ayyukan fassarar Ingilishi zuwa Hausa sun haxa da qamusun da xaixaikun mutane suka yi; Schon J.F (1876), *Dictionary of the Hausa Languafe* da C.H Robinson (1890) *Dictionary of Hausa Language* da Baergery G.P (1933) *Hausa-English and English-Hausa Vocabulary* da Abraham R.C (1962), *Dictionary of Hausa Language* da Haruna da waninsa (2004), *Qamusun Kalmomin Tattalin Arziki (English-Hausa Economic Dictionary).* Da dai sauransu.

2.0 Daidaiton tsarin fassara

Don samun ingantacciyar fassara ana buqatar daidaita harshen bayarwa da yi masa kwaskwarima don ya dace da tsarin harshen karva, wannan kuma ya shafi dukkan tsarin harshe daga baka har zuwa a rubuce (Nida1964). A nan, sigar da harshen bayarwa ana daidaitasa don ya dace da sigar harshen karva. Daidaita tsarin batu yana da matuqar muhimmanci a fassara, hakan ya sa ake yi wa wasu kalmomi gyaran fuska don su isar da saqon da ake buqata a harshen karva. Yakasai, (1990) ya bayyana cewa wani lokaci mai fassara kan kauce wa yin fassara kai tsaye don yin fassarar da ta dace. Wasu na xaukar daidaiton batu a matsayin dabaran da ake amfani da ita yayin fassara wani batu a harshen bayarwa da babu a harshen karva. Wasu kuma na ganinsa a matsayin qoqarin samo makwafin batun harshen bayarwa a harshen karva. Shi kuwa Abdullahi (2001) ya nuna cewa akwai dabarun daidaiton fassara batu kamar haka; na farko ya shafi **qari ko faxaxawa** (stadium→filin wasan qwallon qafa), na biyu shi ne **rage kalmomi** (misali: printing press→maxaba'a), na uku kuwa shi ne **ragaggen gyara ko canji** (misali: havest→roron wake/fyaxar gyaxa/tsintar barkono/girbin gero/cirar auduga da sauransu). Babban dalilin yin amfani da waxannan dabarun daidaiton fassara shi ne don yin fassar da ta dace da al'adar harshen karva.

3.0 Daidaiton fassara ta fuskar nahawu

Yayin fassarar Ingilishi zuwa Hausa, samun daidaiton tsarin nahawun harshen bayarwa da harshen karva na daga cikin ginshiqan daidaita batu kasancewar akwai dokokin nahawun harshen bayarwa da na karva da ake la'akari da su a lokacin fassara. Wasu daga cikin daidaiton tsarin fassarar nahawu sun haxa da:

3.1 Ginin jumla baibai da nufatau

Tsarin furuci a kowane harshe za a iya siffantasa a mataki biyu wato, qirar voye da qirar sarari. Waxannan matakai suna da alaqa da juna ne idan aka fayyacesu ta amfani da dokokin nahawun taciya, sannan kuma ya shafi xaukan wani sashi zuwa wani sashi a jumla. A jumla baibai a nan ne ake samun karvau ya zo a matsayin aikau a jumla. Amma kuma aikau xin kan zo a matsayin ciko bayan 'by' a qarshen jumla. Misali:

Ingilishi: The ball was kicked by the boy
Hausa: (fassara kai tsaye) qwallon ya buga yaron

Yakasai, (1990) ya bayyana cewa Ingilishi na da tsarin jumla nufatau da kuma baibai amma Hausa ba ta da tsarin jumla baibai. Wannan ya sa mai fassara dole ya fassara batun da yake a Ingilishi ta baibai ya zuwa sigar jumla nufatau a Hausa. Misali:
Ingilishi: The ball was kicked by the boy
Hausa: Yaron ya buga qwallon

Wani hanzari ba gudu ba shi ne, kamar yadda Yakasai ya nuna wato Hausa ba ta da tsarin jumla baibai, amma Bature (1991) ya nuna cewa Hausa na da tsarin jumla baibai sai dai ba kowane aikatau ba ne zai hau tsarin jumla baibai. Misali:
Ingilishi: Binta was slapt by the boy
Hausa: Binta ta maru wajen yaron

Dangane da batun da suka gabata, dole mai fassara in zai fassara batun da ya zo a jumla baibai ya zuwa jumla baibai a Hausa ya lura da irin aikatau xin da yake a cikin jumlar.

3.2 Korewa/A'antawa shiga biyu

Kalmar korewa ta fito ne daga kore. Idan aka kore ko a'anta zance, an kore ma'anarsa kenan (Sani, 1999). Dangane da harshen Ingilishi, korewa shiga biyu yanayi ko sifa ce ta wasu karin harshe ba daidaitacciyar Ingilishi ba ne. haka kuma korewa shiga biyu a qarshe zai sa a sami tabbatarwa, wannan ya sa idan aka sami korewa shiga biyu a harshen bayarwa (Ingilishi) mai fassara zai tabbatar da wannan batun ne. misali
Ingilishi: I am not unhappy
Hausa: Ina farin ciki

3.3 Lokuta

A harshe Ingilishi a kowane lokaci manunin lokuta yana haxe ne da kalmar aikatau, amma a Hausa aikatau ba ya nuna sifar daidaiton mutum da adadi ko kuma jinsi. Waxannan sifa zagin aikatau ne ke tafe da su, abin da a al'adance ake kira kwayar ma'anar lokaci abin da ke zuwa a matsayin xafa qeya wa zagin aikatau (Yusuf, 2011). Lokaci a Hausa, yana nufin sa'ar wanzar da aiki ne na cikin jimla. Aikin zai iya kasancewa an wanzar da shi ya wuce ko ana wanzar da shi a halin yanzu ko kuma za a wanzar da shi nan gaba (Sani, 1999). Lokaci zai iya zama wani zamani da aka yi abu ko za a yi shi abin, ko kuma ake yinsa. Haka kuma, yadda ake nuna lokaci a Hausa shi ne ta hanyar amfani da wakilin suna xauke da takamaiman karin sauti (ko na sama ko na qasa ko faxau) (Bello, 2014).

Yankin da ake nuna aikatau a nahawu na nufin yadda nahawu ke nuna lokacin da aka aiwatar da wani aiki, wannan ya rabu zuwa lokaci mai ci, wato lokacin da ake magana da shuxaxxen lokaci da kuma lokaci mai zuwa (Crystal, 2008). Kowane harshe akwai yadda yake sarrafa lokutansa. Yana da kyau mai fassara ya fahimci cewa Hausa ba ta da tsarin lokuta xaya da na Ingilishi, wannan ya sa dole a sami daidaiton tsarin fassara dangane da fassarar abin da ya shafi lokuta. Haka kuma wasu lokuta na Ingilishi za a iya haxa su a qarqashin lokaci xaya ko biyu na Hausa, misali:

Lokutan Ingilishi na *present perfect tense* da *simple past tense* da kuma *past perfect tense* za a iya fassarasu da lokacin Hausa na *shuxaxxen lokaci na xaya* (general past tense). Misali:

a. We have returned from the house Mun dawo daga gida
b. We returned from the house Mun dawo daga gida
c. We had returned from the house Mun dawo daga gida

Sannan kuma, lokutan Ingilishi na *simple future tense* da *future continuous tense* da *perfect continuous tense* da kuma *future perfect tense*, duk za a iya fassara su da *lokaci mai zuwa na xaya* (first future tense). Misali:

a. He will cry Zai yi kuka
b. He will be crying Zai yi (ta) kuka
c. He will have been crying Zai yi (ta) kuka
d. He will have cried Zai ta kuka

Idan kuma aka nazarci, lokutan Ingilishi na *simple present tense* da *present continuous tense* da *past continuous tense* da kuma *present perfect continuous tense*, za a iya fassara su da lokaci na Hausa mai suna *lokaci mai ci na xaya* (general continuous tense. Misali:

a. Garba goes to farm Garba yana tafiya gona
b. Garba is going to farm Garba yana tafiya gona
c. Garba was going to farm Garba yana tafiya gona
d. Garba has been going to farm Garba yana tafiya gona

3.4 Tsarin qidaya

A tsarin ginin jimlar Ingilishi duk wani rattavo ko qidayar da za a yi dole ne a yi amfani da waqafi, sannan kuma a qarshen abin da za a kawo sai a yi amfani da 'and' ba tare da an yi amfani da waqafi ba. Haka kuma, ana amfani da waqafi yayin da mai rubutu ya buqaci xan hutawa amma idan ya ga babu buqatar hakan sai ya yi amfani da '*and*', amma a tsarin qidaya a Hausa ana amfani da '*da*' ne a duk lokacin da za a raba wani abin da aka rattavo (Mamman, 2012). Misali:

Ingilishi: Sani has a car, house, and wife
Hausa: Sani yana da mota da gida da kuxi da kuma mata

Mai fassara dole ne ya san tsarin qidayar kowane harshe, don samun daidaiton fassara yadda yakamata don a sami kyakkyawar fassara.

3.5 Daidaiton jinsi da adadi

Qamusun Bayero (2006) ya bayyana jinsi da cewa irin abu biyu musamman bambancin mace da namiji. A fuskar nahawu kuwa shi ne iri na mutane ko waxansu abubuwa. 'Yaraduwa (2007) ya nuna cewa jinsi kalmar nahawu ce mai fayyace namiji da mace. Wannan ya sa kowane abu dole ya kasance xaya daga cikin rukunin waxannan jinsunan da suka gabata. Misali

Ingilishi: She is coming
Hausa: tana zuwa

Haka kuma za a iya samun batu kamar haka:

Ingilishi: You are not well
Hausa: ba ka da lafiya/ ba ki da lafiya

A nan mai fassara yana da buqatar fahimtar tushen batun da ake magana a kai don ya fahimci jinsin da ake magana a kai, saboda a harshen Ingilishi 'you' na iya xaukar jinsin namiji ko namace abin da ba haka ba ne a Hausa.

Haka kuma wasu kalmomin Ingilishi suna nufin jinsin mace ko namiji, amma idan an zo fassara a Hausa dole a saqala zagin aikatau wanda ke tattare da jinsi don nuna jinsin da ake magana. Misali:
Ingilishi: The bee stung him
Hausa: Zumar ta xane shi

Daidaiton adadi na nufin kalmomi biyu da suke da ma'auni xaya dangane da tilo ko jam'i. Hausa da Ingilishi suna da daidaito ta fuskar adadi (Yakasai, 1990). Misali:
Ingilishi: School (singular), Schools (plural)
Hausa: Makaranta (tilo) Makarantu (jam'i)

Sannan kuma a kwai in da ake samun savanin jam'intawa. Misali:
Ingilishi: I saw you
Hausa: na ganka ko na ganku

A nan wato misali na farko an ga yadda 'you' a Ingilishi ke matsayin tilo, amma kuma a misali na biyu sai ya zo a matsayin jam'i. wannan na da muhimmanci mai fassara ya san yadda zai daidaita irin waxannan batun.

3.6 Kalmomin girmamawa
Kamar yadda aka sani rayuwa tafe take da abin da ke yin mata jagora domin samun nasarar gudanar da al'amura na yau da kullum. Wannan jagorancin shi ake kira shugabanci, wannan shugabancin ya fara tun daga muqamin sarauta ta gargajiya har ya kai ga shugabannin qananan hukumomi da kuma qasa baki xaya, bisa ga tsarin rayuwa waxannan matakai duk suna bisa kan shugabancin al'umma da aka naxa ko aka zave su ta hanyar siyasa ko ta qarfin soja, ko kuma ta hanyar gargajiya (Yakasai,2012).

Kalmar girmamawa ana amfani da ita ce don nuna ladabi da biyayya a tsakani mutane ta la'akari da darajar mutum a cikin al'umma. Kalmomin girmamawa da aka fi amfani da su a Hausa sun haxa da:
a. Mai alfarma (wanda a ke wa sarkin musulmi amfani da ita, a qasar Hausa)
b. Mai martaba (na sauran sarakuna a qasar Hausa)
c. Mai girma (na manyan jami'an gwamnati). Misali

Ingilishi: The sultan of Sokoto has appealed to the president to open the border
Hausa: Mai alfarma sarkin musulmi ya yi kira ga mai girma shugaban qasa da ya buxe iyakokin Qasa (A nan in an ce Sultan of Sokoto ba ana nufin mai alfarma sarkin Sakkwato ba ne, ana nufin mai alfarma sarkin musulmi. Wannan ya sa yake da muhimmanci mai fassara ya fahimci harshe da al'ummar harshen bayarwa da na karva)
Ingilishi: The emir of Katsina turbaned Garba as marafan Katsina
Hausa: Mai martaba sarkin Katsina ya naxa Garba a matsayin marafan Katsina

Dangane da misalan da suka gabata za a fahimci cewa dole mai fassara ya naqalci yadda ake amfani da kalmomin girmamawa a harshen bayarwa da harshen karva.

Daidaiton tsarin fassara ta fuskar tsarin sauti da furuci
Haka kuma yayin fassarar Ingilishi zuwa Hausa, ana la'akari da tsarin furucin kalmomin harshen bayarwa da na karva don ganin an sami kyakkyawar fassara. Wasu daga cikin muhimman abubuwan da ake la'akari da su a nan sun haxa da:

4.1 Baddalawa savanin furuci
A nan, ana fassara kalmomi ne ta hanyar yin gyaran fuska ga tsarin furucin kalmar harshen bayarwa don ya dace da na harshen karva saboda ma'ana ta fita yadda yakamata (Yakasai, (2011). Misali:

Ingilishi:	fan	cup
Hausa:	fanka	kofi

4.2 Baddalawa ta daidaiton furuci da savanin rubutu
Wannan wata dabara ce da ake fassara wasu kalmomi ba tare da an sami savanin furuci ba amma kuma sai dai a sami savanin tsarin rubutu tsakani harshen bayarwa da harshen karva (Yakasai, 2011). Sanna kuma an fi samun irin waxannan fassarar a fannin kimiya da fasaha. Misali

Ingilishi:	radio	wire	mitre
Hausa:	rediyo	waya	mita

4.0 Daidaiton tsarin fassarar adon harshe
Hafzalla, (1970) kamar yadda Abdullahi (2001) ya kawo, ya bayyan cewa adon harshe, ma'anarta ba ya dogara ba ne ga vangarorinta ba, abin tambaya a nan shi ne; ko adon harshe zai fassaru? Amsa a nan shi ne tana da wahalar fassara saboda kowane harshe yana da irin nasa hanyar isar da saqo, hakan ya sa don samun fahimtar ma'anar adon harshe dole a fahimci al'adun mutanen wannan harshen da kuma yadda suke ba abubuwansu ma'ana. Adon harshe fage ne da yake buqatar daidaiton fassara yadda yakamata, saboda adon harshe da ake amfani da shi a harshen bayarwa, ba dole ba ne ya ba da ma'anar da ta dace a harshen karva ba. Ganin irin matsalolin da ake samu wajen fassarar adon harshe wannan ya sa Nider (1974) fito da hanyoyin da za a iya bi wajen fassara adon harshe daga harshen bayarwa zuwa harshen karva kamar haka:

a. Mai adon harshe zuwa mara adon harshe
b. Mai adon harshe zuwa mai adon harshe
c. Mara adon harshe zuwa mai adon harshe

5.1. 0 Fassarar batu mai adon harshe zuwa mara adon harshe
A nan ana samun adon harshe a harshen bayarwa, amma ana yin fassara ba tare da yi amfani da adon harshe a harshen karva ba. Misali:

Ingilishi: while answering questions from news men on the new change of government in the country, Wole Shoyinka prayed that the country should not *jump from frying-fan into the fire*

Hausa: yayin da yake amsa tambayoyin manema labarai game da canjin gwamnati a qasar nan, Wole Shoyinka ya yi addu'an samun zaman lafiya mai xorewa.

5.1.1 Fassarar batu mai adon harshe zuwa mai adon harshe

A nan batun da yake harshen bayarwa yana zuwa da adon harshe, sannan kuma ana amfani da adon harshe a harshen karva. Misali:

Ingilishi: the government effort to *get rid of the bad eggs* in the society yield dividends

Hausa: qoqarin da gwamnati ke yi na kawar da *bara gurbi* a cikin al'umma na samun nasara.

5.1.2 Fassarar batu mara adon harshe zuwa mai adon harshe

A nan harshen bayarwa ba ya zuwa da adon harshe, amma ana amfani da adon harshe a harshen karva. Misali:

Ingilishi: The politicians have called the attention of the president to form interim government to conduct free and fair election

Hausa: 'Yan siyasa sun yi kira ga shugaban qasa da ya kafa gwamnatin *riqon qwarya* da za su Gudanar da zabe cikin adalci.

6.0 Kammalawa

Ilmi abu ne da ya game duniya, kuma ya yaxu ne ta hanyar fassara. Hakan ya yi sanadiyyar musayar ilmi a tsakani mabambanta al'ummomi. Wannan ya sa cibiyoyin ilmi da dama da kuma xaixaikun mutane yin nazari mai zurfi a fagen fassara. A wannan maqala an daddale batun tarihin ginuwar ayyukan fassaran Ingilishi zuwa Hausa, da kuma yadda ake daidaita batu ko saqo daga harshen bayarwa zuwa harshen karva ta fuskar nahamu da kalma da kuma adon harshe.

MANZARTA

Abaio, J.O. (1999). *Bridge Across Cultures*: Akoka, University of Lagos Press.

Abdullahi, A.G.D (2001). Variation in Structural and Form in Translating: A Look at Some of The Major Types of Adjustment in English to Hausa Translation, *Algaita Journal of Current Research in Hausa Studies*, Vol 1 No 1: Kano, Jami'ar Bayero.

Azare, T.M. (2001). Hausanization of Knowledge: A Dire Need for Massive Translation, *Algaita Journal of Current Research in Hausa Studies*, Vol 1 No 1: Kano, Jami'ar Bayero.

Baegery, G. P. (1933). *Hausa-English and English-Hausa Vocabulary*: London, Oxford University.

Bature, A. (1991). Morphosyntax and Lexical Semantic Interface in Hausa, PhD Dissertation: U.S.A, Stanford University.

Bello, A. (2011). *Sabon Nahawun Hausa:* Zaria, Jami'ar Ahmadu Bello

CNHN (2003). *Sababbin Kalmomin Ingilishi Zuwa Hausa*: Kano, Jamia'ar Bayero.

Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics* (*sixth edition*): Malden, Blackwell Publishing.

Fagge, U.U. (2004). *An Introduction to Hausa Morphology* (*revised edition*): Kano, Gidan Dabino Publishers.

Haruna, A. (2004). *Qamusun Kalmomin Tattalin Arziki*: Sakkwato, Jami'ar Usmanu Xanfodiyo.

Ibrahim, R.C. (1962). *Dictionary of Hausa Language*: London, Hodder and Soughton. Qamusun Bayero, (2006). Cibiyar Nazarin Harsunan Nijeriya: Kano, Jami'ar Bayero.

Leech, S. (1985). *Style in Fiction a Linguistics Introduction to English Fictional Prose*: New York.

Malumfashi, I. (2009). *Adabin Abubakar Imam*: Kaduna, Kamfanin IBM Printers.

Malumfashi, A.I. (1987). Fassara ko Baddala? Sharhi a Kan Matsolan Attajiri, Maqala da aka Gabatar a Taron Qrawa Juna Sani: Zaria, Sashen Harsunan da Al'adun Afrika, Jami'ar Ahmadu Bello.

Muhammed, D. (1990). *Hausa Metalanguage*: Ibadan, Universty Press.

Mamman, M. (2012). *Essay on Hausa Grammar and Linguistics*: Zaria, Ahmadu Bello University Press.

Nida, T. (1974). *The Theory of Practice of Translation*: Leiden Brell.

Ridout, W. (1973). *The Fact of English*: Britain, Chaucer Press,

Rufa'i, A. (1983). A Survey of Modern Terminological Development in Hausa, *Harsunan Nijeriya*, Vol XX, CNHN: Kano, Jami'ar Bayero.

Sani, A.Z. (1999). *Tsarin Sauti da Nahawun Hausa*: Ibadan, Universty Press.

Sani et. al (2000). *Exam Focus Hausa Language*: Ibadan: Zaria, University Press.

Schon, J.F. (1876). *Dictionary of the Hausa Language*: London, C.M.S.

Yahaya, I.Y. (1988). *Hausa a Rubuce: Tarihin Rubuce-rubuce Cikin Hausa*: Zaria, Northern Nigerian Publishing Company.

Yakasai, H. M. (2011). HAU 309, Translation-Principles and Theories, Kaduna: Department of Nigerian Languages and Linguistics, Kaduna State University.

Yakasai, H.M. (2001). Methods of Translating Figurative Language in English Hausa Translation, *Algaita Journal of Current Research in Hausa Studies*, Vol 1 No 1: Kano, Jami'ar Bayero.

Yakasai, H. M. (1994). Figurative Language in English Hausa Translation. A Communicative Approach: Kano, Department of Nigerian Languages and Linguistics, Unpublished M.A Thesis, Department of Nigerian Languages and Linguistics, Bayero University.

Yakasai, H.M. (1990), Mechanism Adjustment in English Hausa Translation: A Case Study of Semantic and Structural Adjustment, Unpublished B.A Dissertation: Kano, Department of Nigerian Languages and Linguistics, Bayero University.

Yakasai, S.A. (2012). *Jagoran Nazarin Walwalar Harshe*: Kaduna, IBN Prinetrs.

Yusuf, M.A. (2011). *Hausa Grammar: An Introduction*: Zaria, Ahamadu Bello University Press.

'Yar'aduwa, J. (2007). *Harshe da Adabin Hausa a Kammale*: Ibadan, Spectrum Books Ltd.