SIFFANTAWA DA FAƊAƊAR MA'ANAR KALMAR "JA" A HAUSA

By
Mukhtar Ahmad
Department of African Languages,
College of Humanities,
Al-Qalam University, Katsina(AUK)
Dutsin-ma Road, P.M.B. 2137, Katsina State o Nigeria
Phone: 08038490132
Email: muktarahmad064@gmail.com

Abstract
The title of the paper is in Hausa "Siffantawa da faɗaɗar ma'anar kalmar 'Ja' a Hausa. In English it is metaphorical extension of meaning of the word 'Ja' in Hausa. The paper fundamentally discusses how the meaning of word 'ja' extended to several meanings, the paper l uses, the cognitive semantics theory to analyse, how Hausa native speaker extend the meaning of some verbs such as 'ja' in their daily language usage. Some are unconscious to know that the word meaning is extended metaphorically, but this paper will use both primary and secondary source of data to explain that the word as it is a common source of metaphorical extension in Hausa. It will also address the semantic role of the element that relate to the verb in a continuation. Finally the paper found that the verb 'ja' which means to pull, the physical sense can be extended metaphorically to encode: 'Drag,' ' Attract/attentio' 'Compete with', 'Tease or provoke' 'Led to' etc. The paper is a contribution to the previous literature of Hausa cognitive semantics and generally to the field of African language studies.

Muhimman kalmomi: Siffantawa, Faɗaɗa, Kalma

Gabatarwa

Wannan muƙala takanta shi ne siffantawa da faɗaɗar ma'ana kalma Ja'a Hausa To muƙalar ta ɗanganci ilimin ma'ana a Hausa kuma a ciki za a yi bayani ne, a ɓangaren adon harshe ne, sannan kuma an raba wannan bincike zuwa kashi biyar, na ɗaya shi ne gabatarwa wanda ya ƙumshi gabatarwa akan aiki, sannan a duba ma'anar siffatarwa daga bakin masana, sannan, kuma ayi bitar ayyukan masu alaƙa da wannan muƙala sannan kuma a kashi na biyu aka kawo dubaru da hanyoyin da aka bin don tattara bayanan wannan bincike sai na uku ya ƙumshi bayani akan ra'in da aka aza wannan bincike akan sa. A kasha na huɗu ne aka yi bayanin yadda ma'anar Kalmar 'Ja' ta faɗaɗa sai kashi na biyar shi ne Jawabin kalmmalawa tare da bayanin abin da bincike ya gano da shawarwari.

Ma'anar Kalmar Siffatawa

Masana da dama sun tofa albarkacin bakinsu game da ma'anar siffantawa: An ba da ma'anar siffantawa da cewa "kalma ko yankin jimla ne waɗanda aka yi amfani da su don a siffanta wani ko wani abu na daban a wata hanya da ta bambanta da yadda ake amfani da su don a nuna cewa abubuwan biyu sun haɗa siffa ɗaya, sai aka ƙarfafa siffantawar a Ingilishi ya ce 'metaphor is a word or phrase used to describe somebody or something else in a way that is different from its normal use in order to show that the two things have the same qualities and to make the description more powerful (Hornby 2015:931). Kuma an ce "Adon harshe ne wanda aka kwatanta abubuwa. Kuma an ƙara da cewa siffantawa tana iya zama marar sarƙaƙiya, kuma mai muna faɗaɗar ɗabi'abubuwa

da siffofinsu. A Ingilishi sun ce “A figure of speech in which a comparison is impleid by analogy but is not stated” kuma ya ce “metaphros may be uncomplicated or eleborate, as in an extended alleopry” (Harris da Hodges: 1995:154) wani kuma ya ba da ma’anar siffantawa da cewa “Adon harshe ce wadda kalma ko magana wadda aka amfani da ita a wani abu, ko aiki, da sauransu sai ta faɗaɗa zuwa ga wani, kuma wannan shi ke kawo faɗaɗar siffantawa a ma’ana (Mathew’s 2005:224) kuma ya ruwaito su Lakoff da Johnson (1980) suna cewa gamammen bayani shi ne amfani da ma’anar wani abu akan wani (Mathews 2005:2256). A Inglishi shi ne “figure of speech in which a word or expression normally used of one kind of obejct, action etc is extended to another. This may lead to metaphoric change in meaning thus what is now the normal sense of lousy is in origin, a metaphorical extension from the basic sens “full of lice” 2 used by G.P Lakoff in the 1980s of a general pattern in which one domain is systematically conceived and spoken of in terms of another” (Mathews 2005:224).

Kuma an ce “Siffantawa kamar tamka ce kasancewar dukansu sun ƙunshi kwatarta abubuwa biyu ko wasu lamurra biyu” a Ingilishi sai ya ce “Metaphor is like simile in the sense that both of them involve a comparison between two entities or events”. (Ndimele, 2007:117) sai wani ya ce kuma “Siffantawa na bayanin kwatancen akan abubuwa da lamurra” bayanin a Ingilishi shi ne “The metaphor expresses the comparison between entities and events” (Ogbulogu, 2005:79).

Ayyuka masu alaƙa da wannan maƙala

Akwai ayyukan da aka yi akan wasu kalmomin Hausa waɗanda ake bayanin siffatarwar kalmomin Hausa a kansu. Gasu kamar haka:

- Jagga da Buba (2013) sun yi rubutu akan kalmomin “ci” da “sha” a cikin aikin nasu sun yi bayani yadda ma’anar waɗannan kalmomin ta faɗaɗa.
- Alero (2016) ya yi bayanin yadda kalmomin “ji” da “gani” suka faɗaɗa a ma’anarsu a wurare da yawa ta yadda Hausawa ke amfani da su a maganganunsu na yau da kullum.
- Duk waɗannan ayyuka suna da alaƙa da wannan muƙalar saboda dukansu suna magana ne a kan siffantawa da faɗaɗar ma’anar wasu kalmomi, sai dai sun bambanta ta fuskar kalmomin da suka yi bayani. Saboda haka kawo yanzu ba a samu wani binciken da aka yi akan siffantawa da faɗaɗar ma’anar kalma ji ba.

Dubarun Bincike

A wannan bincike za a dubi yadda Hausawa ke tu’ammuli da wannan kalma a aikace. Kuma za a duba bayanan wasu littafai kamar, ƙamusai irin su Bargery (1934) da Ƙamusun Hausa na Cibiyar Nazarin Harsunan Nijeriya, Jami’ar Bayero (2006) da littafan ilimin ma’ana irin su Palmer (2006) da Lyons (1996) da sauransu.

Ra’in Bincike

A ɓangaren ra’i an yi amfani da ra’in ilimin ma’ana mai alaƙa da tunani wato (cognative semantic) wanda ke bayanin cewa ma’anar kalma tana bayyana tunanin mutanen da ke amfani da ita, wato yadda su ke tunani a kanta kuma anruwaito (Evans da Green, 2006:286) ya yi bayanin ma’ana maialaƙa datunani, da cewa “ma’anar jumla wadda ake samu a tunani mutun da tasirin abin da mutun ke ji a ma’anar kalma da bambancin salon maganar mutun (Mathews 2005:39). Saboda haka an yi amfani da wannan ra’in don a nuna yadda Kalmar ‘ja’ ke faɗaɗa ma’anar ta a cikin tunanin Hausawa.

Kalmar Ja

A nan za a yi bayanin kalmar “ja” da ma’anar ta, sannan a kawo yadda ma’anarta take faɗaɗa zuwa wurare da dama.

Ja= kalmar aikatau ce mai karins autin sama (s) sannan kuma gaɓa ɗaya (BW) ke da kalmar. An ba da ma’anar kalmar da cewa “matsar da ko gusar da, wani abu daga wani wuri zuwa wani” (CNHN 2006:210).

Kuma wannan kalmar ma’anarta na iya faɗaɗa wurare da yawa kama (1) Tsokana, (2) [age (3) Dalilin faruwar wani abu (4) Tsawaita (5) karanta (6) Musudda ko ƙin yarda (7) Tsayar da (8) Fita daga (9) Ƙara tsawo ko fadi (10) Wahalar da (CNHN: 210).

a. Ja: Gusar da abu daga wani wuri zuwa wani. Misali:
   Ali ya ja akuya zuwa kasuwa
   Audu ya ja kujera cikin inuwa
   A waɗannan misalai a kalmar ‘ja’ tana nufin gusar da abu da wani wuri zuwa wani wuri.
b. Ja- Tsokanar mutum ko wani abu
   Bala ya Ja Audu faɗa
   Bala ya ja magana
   Kande ta jawo faɗa

A waɗannan jumloli kalma ja tana nufin a tsokani wani mutun ko wata dabba. A jumla ta farko ja na nufin mutum ya tsokanin mutum, jumla ta biyu kalmar ja na nufin tsokano dabba, a jumla ta uku kalmar ja na nufin yin wani yanayi ko magana ta tsokana wadda ke sa a yi faɗa.

c. Ja- Raguwar wani abu daga yawansa.
   Rigarsa ta ja sa sama
   Wandon Audu ya ja sama
   Kogi ya ruwa

A nan ja na nufin abu ya rage yawan da ya kamata ya yi ko ya ɗauke sama ya kasa yin tsawon da ya kamata ya yi.

d. Ja- Dalilin faruwar abu, wato kalmar ja na nufin dalilin faruwar wani abu. Misali:
   Audu ya jawo masu hasara
   Halinsa ya ja masa alherin
   Audu ya ja mini sabon aiki
   Wannan aiki ya ja wani aiki

Duk waɗannan jumloli na nuna cewa kalmar ja na nufin wani abu ko wani yanayi ya zamo dalilin faruwar wani abu.

e. Ja- Tsawaita, wato a tsawaita lokacin da aka yin abu. Misali:
   Bala a ja aikin har tsawon wata biyu
   Audu ya ja hira har tsakiyar dare
   An ja lokacin aiki da tsawo
   Allah ya ja zamanin ka.

Wato kalmar ja na nufin ƙara (tsawaita lokaci) da ake yin abu daya lokacin da aka saba. Ko lokacin da ya kamata a yi shi.

f. Ja- Karanta, wata karanta wani abu cikin littafi, musamman littafi mai tsarki kamar Al-Qur’ani. Misali:

Ali ya ja baki an fassara
An ja masa aya don ya gane
Na ja masu hadisi

Waɗannan misalai na nuna mana cewa ma'anar ja a nan tana nufin karanta littafi, abin da ke cikin littafi mai tsarki na Al-Qur'an ko hadisi, a cikin rubutunsu na Larabci, domin karantawa a larabci shi ya sa aka fassara.

g. Ja- Musu da ko ƙin yarda ko tsayawa da shirin yin faɗa da wani misali:
Audu ya ja da Bala
Almajiri ya ja da malaminsa
Kana da ja akan maganarsa.

Waɗannan jimloli sun kawo wata ma'ana ta ja wadda ke nufin rashin yarda tare da ƙalubalantar wani akan abin da ba a yarda da shi ba.

h. Ja- Tsayar da, wato tsaida abu ko mutum misali:
Bala ya ja birki ya tsaya da mota
Audu ya ja linzzami ya tsayar da doki
Na ja masabirki akan maganarsa
Yana magana sai na ja masa birki.

Duk waɗannan misalai sun ba da wata ma'ana ta ja wadda ta samo asali daga jan linzzamin doki, ta kai da jan birkin abin hawa, jan brikin abin hawa ya kai ga tsayar da mutum ga yin abu ko maganar da yake yi.

i. Ja- Fita daga, wato a nan ma'anar ja na nufin fita daga wani lamariko wata harka. Misali:
Audu ya janye hannunsa daga lamarin
Bala ya janye jarinsa daga sana'ar
Audu ya janye ɗiyansa daga makaranta

j. Ja- {ara tsawo ko faɗin abu. Misali
Audu ya ja yadi don ya kara masa faɗi.
A ja leda, a ƙara mata tsawo.
Waɗannan misalai na nuna cewa kalmar ja na da ma'anar ƙarin tsawo ko faɗi.

k. Ja- Wahalar da, misali
Tanko ya ja masa rai kafin ya bashi kuɗi
Gambo ya ja mini rai game da ɗaukata aiki.

Waɗannan jimloli na nuna cewa kalmar ja na da ma'anar wahalar da mutun ko yi masa wulaƙanci kafin a yi masa abu.

l. Ja- Motsa sha'awa a kan wani abu, ko ɗaukar hankali akan wani abu. Misali:
Iya sa tufafinta ya ja hankalinsa a kanta
Ƙanshin miya ya ja sha'awata na ga abinci
Ƙawar da ta yi ta ja hankali na a kanta.

m. Ja- Haɗawa da, wato kalma ja a nan tana nufin haɗa wani wuri da wani abu misali:
Ali ya ja layin wutar lantarki zuwa gidansa
Ali ya ja layin ruwan fanfo zuwa gidansa.
Gwamnati ta ja titi daga birni zuwa ƙauye.

Kamalawa

Wannan muƙala ta tattauna akan yadda ma'anar kalmar ja' ta faɗaɗa zuwa wurare da yawa, wannan ya nuna kenan Kalmar 'Ja' Kalmar siffatawa ce wadda ma'anarta ta faɗaɗa, kuma wannan bincike ya fayyace, yadda ma'anar ta faɗaɗa ɗaya bayan ɗaya har ƙaeshen bayani. Kuma wannan muƙala gudurnawa ce ga ci gaban harshen Hausa musamnan bangaren ilimin ma'ana.

Takaitawa

Wannan maƙala ta tattauna akan siffantawa da faɗaɗar ma'anar kalma Ja a Hausa. A cikin an yi bayanin ma'anar siffantawa sannan kuma an kawo yadda kalmar ja ma'anarta ta faɗaɗa zuwa har wurare goma sha uku (13) tare da kawo bayanin turken ma'anar da ta haɗa su. Wannan bincike za ya sa a san yadda ma'anar kalmar ja ta faɗaɗa a kan yadda Hausawa ke ta'ammuli da ita a magangannunsu na yau da kullum. Kuma wannan bincike za ya sa duk yadda aka ga ma'anar kalmar Ja ta faɗaɗa za a san turken ma'anarta. Ilimin ma'ana.

Abinda Bincike Ya Gano

a. Wannan bincike ya gano cewa kalmar Ja ma'anarta ta faɗaɗa har zuwa wurare goma sha uku (13).
b. Kuma a wannan bincike an gano cewa duk faɗaɗar da ma'anar Kalmar 'Ja' ta yi tarken ma'anarta da ya ne kuma shi ne "ɗagawa" wato ɗagawa daga wani wuri zuwa wani wuri.
c. Kuma wannan bincike ya gano cewa duk da yake Kalmar 'Ja' kalma ce mai gaba ɗaya amma ta tattara ma'anoni da yawa a wajen aiwatar da harshe a mu'amala.
d. Kuma kalma 'Ja' kalma ce mai falsafa a ma'anarta wannan shi ya sa ma'anar ta faɗaɗa da yawa

Shawarwari

Wannan bince yana ba da shawarwari kamar haka:

a. Masu amfani da harshen Hausa a mu'amala ta yau da kullum ya kamata su san kalmomin da ma'anarsu ta faɗaɗa don su gane su a mu'amalarsu.
b. Ya kamata a sanar da ɗalibai irin waɗannan kalmomi da yadda ma'anarsu ta faɗaɗa domin su faidanta da hikimomin da ke cikinsu sabon da ana amfani da irin waɗannan kalmomin har a wajen aikin shari'a da jaridaci dasaurasu.
c. Ya kamata masu aikin fassara su rinƙa lura ta yadda ma'anar kalma ta faɗaɗa a wajen aikin fassara don samar da fassara mai inganci.

MANAZARTA

Aliero, M.A (2016). Metaphorical extensions of some perception verbs in Hausa. A paper presented in a comperence of linguistic Association of Nigeria at University of Jos. Unpublished.

Bargery, G.P, (1993). *A Hausa–English Dictionary, English HausaVocabularies*. Ahmadi Bello University Press ltd. Zaria.

Cibiyar Nazarin Harsunan Najeriya (2006). *Kamusun Hausa na Jami'ar Bayero,* Kano.

Harris T. da Hodges R.E (2012) *The Library Dictionary: The Vocabulary Of Reading And Writing.* International Reading Association 800 Barkdale Road. New York Delaware 19714-8139 USA.

Hornby A.S. (2015) *Oxford Advanced Learner's Dictionary of Current English* nine Edition, Oxford.

Jaggar and Buba (2013) Metaphorical extension of 'eat' => *(OVERCOME) and 'drink' => (UNDERGO) in Hausa*. London: SOAS, University of London.

Lyons J. (1996). *Linguistic Semantics. An introduction*, Cambridge at the University Press, Great Britain.

Mathews P.H. (2005), *Oxford Concise Dictionary of Linguistics*. Oxford University Press.

Ndimele O.M. (2007) *Semantics and the Frontiers of Communication (2nd Edition)*. University of Prot-Harcourt Press.

Ogbuloga, C. (2005). *Concepts in Semantics*. Sam Iroanusi Publications, Lagos.

Palmer, F.R. (2002). *Semantics (Second Edition).* Cambridge University Press.