KEƁAƁƁUN KALMOMI A TATSUNIYAR HAUSA

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Tsakure

Aro da ƙirƙira wata ɗabi'ace wacce ta zama ruwan dare game-duniya, musamman ga duk wani harshe mai son ya ga ya ci gaba. Sannan kuma harshe yana aro ya mayar da abin da ya ara ya zama na sa, wannan ya sa harshen Hausa ya zama kamar hankaka mai da ɗan wani naka, sau da dama wasu kalmomin da harshen Hausa ya aro ba a iya fahimtar aro ne aka yi. Haka ita kuma tatsuniya wadda Hausawa suke amfani da ita wajen saita tunanin al'umma, sannan kuma da yadda mawari ke amfani da wasu kalmomi, waɗanda suka keɓanta da taurarin cikin tatsuniya, waɗanda ana iya fahimtar su ne kawai ta hanyar nazari da kuma bincike. Saboda haka wannan muƙala ta fito da wasu keɓaɓɓun kalmomin da ake iya fahimta a cikin tatsuniya, waɗannan kalmomi suna taimaka wa harshe ya ci gaba da bunƙasa, sannan kuma a ƙara samun sababbin kalmomin nazari a hanyar ilmi, waɗanda masu nazari za su faɗaɗa nazari da kuma masana su amfana wajen bunƙasa ilmi, domin keɓaɓɓun kalmomi suna ƙara harshe ya matsa daga inda yake zuwa wani bagire na ci gaban wannan al'umma dangane da hulɗar su da harshensu a al'amuransu na yau da kullum.

Gabatarwa

Harshe wani jakada ne na al'ummar da take magana da wannan harshe a ko'ina. Haka kuma yana wakiltar masu magana da shi a inda ba sa nan, sannan yana bayyana ƙwarewar wannan al'umma ta hanyar aiwatar da runbun kalmominta a kowane zango na rayuwar al'ummar da suka dogara da shi, kuma jagora ne wajen ilmantar da jama'ar dake ɗauke da shi a cikin rayuwarsu ta yau da kullum. Da wannan ne al'umma take bunƙasa a tsakanin tsara a ko'ina, ta fuskar ilimi ne ko fasahar zamani ko kuma kimiyar yau da kullum ko likitanci, domin runbun kalmominta sun wuce tsara, wannan ya sa ilminta ya watsu a kusan ko'ina.

Ita kuwa tatsuniya hanya ce wadda ake amfani da ita wajen saita tunanin al'umma, domin su zabura wajen gina wannan al'umma domin a riƙa jin ɗuriyarsu a fagage na ilmi, wani lokaci mawarin tatsuniya na iya amfani da taurarinsa wajen juya akalar wannan al'umma domin su sami sabon ilimi, kamar yadda wannan muƙala ta kowa wasu keɓaɓɓun kalmomi daga cikin tatsuniya domin ci gaban wannan harshe.

Keɓaɓɓun kalmomi a cikin habarcen tatsuniya kamar hanta ce da jini, sai dai idan ba a leƙa da kyau ba, ana iya samun keɓaɓɓun kalmomi waɗanda suka dangance ta musamman ta fuskar salon rufewa da kuma salon baga ɗaya, da kuma salon ɗaure Gizo, waɗannan da wasu duk kalmomi ne waɗanda suka keɓanta da tatsuniya. Irin waɗannan kalmomi su ne matakan da suke ƙara samar da haɓaka da kuma ci gaban runbun kalmomin wannan al'umma, domin kalmomi ne wanda mai nazari ke iya tantance su, sannan kuma ya aiwatar da su ga ɗaliban ilmi.

Har ila yau, al'ummar Hausawa Allah ya albarkace su da yalwal kalmomi, tun daga kalmomin aro har waɗannda harshen ya hankakantar daga wani harshe zuwa na Hausa. Harshen Hausa yakan

sarrafa abin da ya aro har mai shi ba zai iya fahimtar aro shi aka yi ba. Misali kamar allura ko akwati da albasa da allo, kusan a yau inda za a tambayi wasu Hausawan game da waɗannan kalmomi a ce na aro ne, da yawa ba za su yarda da haka ba, sai an yi dogon bayani tare da tarihin kalmomin da yadda aka sauya su suka koma na Hausa. (Fage, 2003: Sh-19)

Daga wannan bayanin da aka gabatar, za a iya fahimtar keɓaɓɓun kalmomin tatsuniya a wani ɓangare na harshen Huasa, wanda hakan yana taimaka wa harshe domin ci gaban harshen, samun irin wannan yana bunƙasa harshe ya ƙara matsawa daga wannan bagire zuwa na gaba. Har ila yau wannan zai ba da dama ga masana wajen tunanin sanya koyar da wani abu na keɓaɓɓun kalmomin a makarantu domin ci gaban harsunan ƙasa. Wanda a yau masan ke ƙoƙarin nuna wa hukuma, wasu hanyoyi masu sauƙi wajen samar da ilimi ga al'umma nan gaba, domin yawan runbun kalmomi a harshe yana ba da dama ga malamai wajen zaɓen kalmomi masu sauƙi wajen isar da saƙon ilimi ga ɗalibai. (Muhammad, 1990)

Ma'ana ta Lugga

Kalmar habarce, a lugga tana iya ɗaukar ɗayan waɗannan ma'anoni :

i. Kowane irin labari na baka, wanda wani ke iya faɗa wa wani a kowane lokaci. (Robinson, 1913: juz .1. sh-226)
ii. Zance na yau da kullum a tsakanin mutane wanda ya ƙunshi labarin wani abu na ka.
iii. Labari ƙirƙirarre (Muhammad: 1990: sh-74).

Ma'anar Habarce a Fannin ilmi

Habarce kalma ce wadda aka aro daga Larabci, 'الخبر' kuma take nufin labari, kowane iri, amma wani lokaci kalmar tana ɗaukar labari na gaskiya wanda ba ƙirƙirarre ba daga wani.

Kodayake, Abdurrahman (1981:22) yana ganin cewa kalmar habarce a lugga ta Larabci, ta samo asali ne daga '*al-khabar'* watau ƙasa mai yashi wacce ba laushi a tare da ita. Amma a cikin zantukan hikima na Larabci suna cewa 'Duk wanda ya nisanci ƙasa mai yashi lallai ya tsira daga ƙura'. Haka kuma ya qara da cewa harshe na Larabci na xaukar duk wata magana ta Larabawa ba ta wuce ko dai a sanar da mai sauraro wani abu sabo ko kuma a jaddada masa abin da ya sani, ko ya gaskata ko akasin haka.

Su kuwa masanan hadisi kamar su Abdurrahman (1981:22) ya bayyana kalmar habarce da cewa tana nufin ba da labarin duk wani aiki ko zance ko siffanta wata halitta ta Annabi, shi ake kira habar, wanda Hausawa ke ɗauka da suna habarce a zantukan yau-da-kullum. Har ila yau, wasu masana irin su Mahmud (1996: sh 35) da Hashim (2005:23) da Ahmad (2009:sh 30) da Abdulwahid (2012: sh 21) suna kallon kalmar habar musamman ta ~angaren hadisi da cewa fa]in duk wani abu da ya shafi wani aiki ko zance, wanda Annabi ya aikata.

Wasu daga cikin waxancan masana sun ƙara da cewa kalmar habarce tana nufin gwani wajen iya naƙaltar yadda inganci ko rashin inganci yake na habari, idan mutum ya san wannan ya zama mai habarta habarce ke nan. Wasu kuwa suna ganin kalmar tana nufin mutum ya iya jero wani abu da ya wakana kuma yadda ya wakana ba tare da ƙari ba ko ragi, idan an sami haka to wannan shi ake kira da habarce.

Saboda haka wannan ya nuna ke nan, kalmar habarce wadda Hausawa suka aro kusan tana da ma'ana iri ɗaya daga asali, domin kusan daga masana hadisi da kuma masana lugga a Larabci, duk

suna kallon wannan kalma da cewa tana xaukar ba da labari a haƙiƙaninsa. Saboda haka, ko da Hausawa sun sauya wani abu na asalin kalmar tana tafiya da ma'anarta ta asali, watau labari ne ake bayarwa na baka ko rubutacce, musamman kamar yadda masana hadisi suka bayyana.

Masana irin su Robinson (1913:sh -226) da Muhammad (2004:sh-23) da Hashim (2005:sh 25) sun fahimci cewa kalmar habarce tana nufin labari ƙirƙirarre wanda ake habarta shi da baka ko rubutacce. Sai dai Hashim yana kallon cewa ba kawai labari ba, ya kasance labari ne na haƙiƙa, wanda mai magana yake furtawa, sannan labarin ya iya bayyana haƙiƙanin kan sa ga mai sauraro. Kodayake, Hashim (2005:sh 25) ya ƙara bayyana cewar kalmar tana ɗaukar duk wani habarce na gaskiya ko wanda aka ƙirƙira. Watau ko dai kalmar habarce ta ɗauki labari na gaskiya tsantsa ko kuma habarce ne wanda aka ƙirƙira.

Wannan fahimta ba ta kauce yadda Hausawa suka sauya kalmar daga asali ba, haka kuma ko a harshen Hausa tanaɗ'aukar wannan ma'ana. Masana hadisi suna kallon ta ne ta hanyar abin da ya danganci ruwaya ta hadisi, daga manzon tsira zuwa sauran al'umma na duniya.

Ɗaure Gizo

Mawari a lokacin da ya zo zai fara warwara, musamman idan lokacin da ba a gudanar da tatsuniya ne, sai ya sanar da cewa tatsuniya ba za ta yi wu ba a yanzu, dole sai an ɗaure Gizo, daga nan sai mawari ya samo wani tsinke ko dai daga jikin jinkar ɗaki ko kuma tsinken tsintsiya, sai ya sanya auduga ya naɗe sosai sai ya jefa saman ɗakin da yara suke zaune ko kuma ya fito wajen ɗakin ya jefar can nesa, daga nan sai mawari ya dawo ya faɗa wa yara to yanzu za mu iya yin tatsuniya, domin idan da ba a ɗaure Gizo ba to ana gama wa sai ɗimuwa ta same mu, ba wanda zai iya gane gidansu ko unguwarsu.

Dangane da bayanin da aka yi a baya, wanda aka nuna adabi yana sauyawa da yadda al'umma ta sauya, shi ya sa a yau mawari yake habarta tatsuniya dai-dai da tunanin masu sauraron wannan warwara, hakan ya sa mawarin yake amfani da taurari da yanayi irin yadda al'ummar ta tsinci kanta na ci gaban adabi da kuma sauyawar da yake yi dangane da bigire da lokaci da kuma shekarun mawarin da yake kworaro warwararsa.

Habarta

Habarta kalma ce wadda ake amfani da ita wajen nuna aikin habarce, watau abin nufi a nan shi ne, a nahawun Hausa kalmar tana ɗaukar aikatau wajen aiwatar da habarce, domin shi habarce kamar suna ne. Saboda haka, an yi amfani da kalmar ne ba wai tana da bambanci da kalmar habarce ba ne, idan akwai baya wuce bambanci ne na ajin nahawu, amma da habarce da kuma habarta duk manufa ɗaya ce, kuma duk aro su aka yi a matsayin ba da labari. Misali ko a ce yana ba da habarce ko kuma a ce yana habarta habarcen tatsuniya. (Tahir, 2016: sh- 285)

Tubali

Tubali wani nau'in tsara labari ne, wanda ake iya gina al'umma da shi. Domin daga cikin tubalan ne, al'umma kan kwaikwayi wasu abubuwa domin su gina rayuwarsu. Shi kuwa James (1987:sh-25), ya ƙara da cewa al'umma tana gina kanta, musamman wajen inganta tarbiyya da tsayuwa akan]abi'a ta asali, amma a hanyar amfani da tubalan da mawari ya yi amfani da su wajen gina tatsuniyarsa. Haka Gusau (2006:sh-115), ya kalli tubalin tatsuniya ta yadda mawari ke amfani da nau'in mutane ko dabbobi ko aljanu da }wari, da wa]annan ne mawari ke gina duk wata rayuwa

mai tsafta da al'ummar da yake yi wa warwara. Shi kuwa Charles (1974), yana gani dabbobi ko mutane da ake gina tatsuniya da su su ne tubalin gina al'umma.

Saboda haka mai tarke yana da kyau, ya yi amfani da tubalin tatsuniyansa, ta yadda zai gina al'umma ta hanyar tarkensa. Haka kuma da tarken ne ake iya amfani musamman wajen sauya tunanin al'umma. Saboda haka, idan aka gina tubalan, sai a tarke kuma a ware, sannan a ga waɗanne ne suka dace da yanayin da ake ciki, kuma waɗanne ne suke neman sauyi.

Ana gina tatsuniya da irin waɗannan tubalai kamar haka:

a. Mutane. da dabbobi. da tsuntsaye. da dodanni.
b. Aljannu. da ƙwari. da kogi. da sauransu.

Mawari

Mawarishi ne wanda mai sauraron warwara ke ɗauka a matsayin mai ba da habarcen tatsuniya, sannan kuma mawari nau'i biyu ne, akwai wanda yake warwara a cikin habarcen tatsuniya da kuma mai habarta tatsuniya a bayan tatsuniya. Har ila yau, ana iya fahimtar mawari ta hanyoyi guda biyu, ko dai a iya fahimtar mawari a matsayin mutum na farko mai warwara, ko kuma a matsayin mutum na biyu mai warwara, sannan kuma mawari shi ne wanda yake habarta tatsuniya ta hanyar amfani da taurarinsa, wajen sarrafa su da kuma amfani da muryar da yake buƙatadomin ta dace da yanayin tauraronsa.

Wannan ya nuna cewa mawari shi ne mai labarta tatsuniya a lokacin da mai sauraro ke sauraron warwara daga bakinsa. Haka kuma shi ne wanda yake fitowa a matsayin mutum na farko ko kuma mutum na biyu a cikin tatsuniyarsa. Saboda haka, mawari shi ne mai jan ragamar taurari a duk lokacin da aka ga tauraro ya aikata wani aiki, mai sauraro na iya fahimtar cewa wannan shi ne mawari koda kuwa ya fake a bayan tauraro yana amfani da siga ko wani nau'in hali na wannan tauraro. (Tahir, 2016: sh-286)

Murya

A lokacin da mai sauraron tatsuniya ke sauraron mai warwara. Yana ɗauka cewa, duk muryar da yake sauraro ta mai warwara ce. Musamman idan an sami gwanin warwara. A wannan lokaci muryar da ake sauraro ta tauraro ce, ba mai warwara ba. Domin mawari yakan yi amfani da muryar tauraro, a matsayin muryar mawari. Saboda haka mai sauraron warwara yana jin murya daga bakin mai warwara. Wannan murya ba ta mai warwara ba ce, ya ara ne yake amfani da ita wajen warware taurarinsa a cikin tatsuniyarsa. (Propp 1968: sh-68). Kenan murya a habarce ita ce wadda ake sauraro, amma ba a ganin mai ita, sai dai wakilin muryar. Murya ita ce wadda ta iya tantance nau'in tauraron da aka ari muryarsa ake yin warwara da ita. Kodayake masana irin su Muhktar (2004: sh-48) da Nicholas da Alan, (2009 : sh-163) sun jadda cewa muryar mai yin warwara tana iya zama kowace iri, walau a ji ta da sigar ban tausayi ko tsoratarwa ko kuma raini ko iko da sauransu. Wannan ya tabbabtar da murya a tatsuniya da cewa kowace irin murya aka ji walau ta tausayi ko tsamin baki ko iko ko ma kowace iri. To wannan murya, murya ce da aka ara daga mawari domin nuna wani aiki na wannan tauraron. Misali daga tatsuniyar mai mazare, a lokacin da Gizo ya zo zai ba Sarki labarin abin da ya gani a gidan tsohuwa:

Gizo:	Shaiki shaiki, Kunnenka nawa
Sarki:	Biyu
Gizo:	ƙara biyu ka sha yabayi.
	Yahaya (1974: sh-57)

Haka kuma a tatsuniyar Gizo da mace mai sa

Gizo : Ashe ƙoƙi ba ki shona,
Kika ƙyale ni za a kashe ni.
Gusau (2000 : sh-48)

Daga wannan misali za a iya fahimtar cewa, mawari ya ari murya, a lokacin da Gizo ke ƙoƙarin bayyana wa Sarki labarin yarinyar mai mazare. Sau da yawa mai saurarон warwara. A wannan muhalli zai ƙauka, wannan murya ta mawari ce. Musammam idan an sami gwanin warwara. Saboda haka, a wannan magana mawari ne ke zance da muryar tauraronsa.

Muryar Mawari

Muryar mawari murya ce dake fitowa a matsayin muryar mai ba da tatsuniya, baya ga haka kuma akwai muryar taurarin cikin tatsuniya, wanda wannan murya tana iya kasancewa akan kowane irin nau'ina na halayyar mutane, koda a sami wanna murya tana mai kasancewa mai ba da tausayi ko kuma raini ko nuna isa ko kuma ban tsoro da sauransu. Domin sau da yawa mai saurarон muryar mawari yakan ɗauka cewa duk tatsuniyar da ya ji ai muryar mawari ce, wanna ba muryar kowa ba ce illa muryar mawari. Domin masana irin su Sulaima, (2008: sh-) da Mukhtar, (2004: sh-48) sun nuna cewa ai mawari ba a iya ganin shi, koda kuwa an ji da]in tatsuniyar, kuma komai kyan tatsuniya mawari ne ya shiga rigar tauraronsa. Ga misali:

> Wata rana wata mata tana tallar santa, amma idan mutum ya saya, yadda za a biya shi ne, idan shekara ta zagayo ya faɗi sunanta. Duk wanda ya kar~i san shekara ta gewayo, ya kasa tuna sunan nata, to, za ta jefa shi cikin ruwan gulbi ya mutu. Matar nan ta dinga bi rariya-rariya, lungu-lungu, titi-titi, tana shela tana cewa, ku sai sa ku sai sa. Da mutum ya kira ta, ta kuma faɗa masa yadda za a biya san, sai ya fasa. Ana cikin haka, sai gizo ya sami labari. Kuma aka gaya masa sharuɗɗan kar~ar sa, sai ya amince. Gusau (2000:sh-46).

Lamirin Mutum na Farko

Mutum mai magana na farko yana kasancewa ne a cikin tatsuniya, ta yadda mawari ke amfani da tauraro, yana magana da harshensa a cikin habarcen tatsuniya, a wannan lokacin ne mawarin kan kasance cikin tatsuniya, ta hanyar amfani da lamirin mutum mai magana na farko. Ana iya samun haka a habarcen tatsuniyar ta-kitse misali :

Ni sunana ta-hanji
Ni sunana tunbi,
Ni sunana ta-kitse
…………….. Yahaya, (1974:sh-7).

Lamirin Mutum na biyu

Shi kuwa lamirin mutum na biyu, kusan ya fi saukin samu a cikin tatsuniya, domin shi yana ɗaukar fuska biyu, watau yana zuwa a lokacin da mawari ya kasance a cikin tatsuniya ko kuma a bayan tatsuniya. Nicholas da Alan, (2009:sh-206) .

Shi kuwa Kelley, (1990:sh-56) sai ya ƙara da cewa mutum na biyu a cikin habarce, abu ne da ya shafi ƙwarewar mawari da kuma zama gwani wajen iya aiwatar da haka a lokacin warwara, amma yana da sauƙin samu a kusan kowane habarce rubutacce ko na baka.

Saboda haka, ana iya samun mutum na biyu a lokacin da mawari yake warwara. Ga misali daga tatsuniyar Bora da Mowa:

Sai tsohuwa ta ce **(ke)** yarinya zo ki cuɗa ni, sai yarinya ta ce to………… Ahmad, (1997:sh-188).

A wannan misali da aka bayar za a fahimci mawarin ya yi amfani da lamirin mutum mai magana na biyu **(ke)** a cikin habarcen tatsuniyarsa, wannan ya nuna ke nan ana iya samun lamirin mutum na biyu **(ke)** a cikin wannan tatsuniya.

Haka kuma a lokacin da yar Bora ta dawo da arziki, sai aka ce 'yar Mowa ta je. Ga misali :

> **(Ke)** ma je ki, ko **(ke)** ma ki samo dukiya, sai ta tafi wajen neman ruwan bagaja………….Ahmad, (1997 : sh-189)

Lamirin Mutum na Uku

Mutum na uku, shi ma yana daga cikin abubuwan da ake la'akari, da su akan sami mawari ya yi amfani da su wajen warware habarcensa, domin ba kowane mawari ne yake iya amfani da mutum na uku ba, a lokacin da yake gudanar da warwara a cikin habarcensa. Nicholas, D. da Alan, C. (2009 : sh-220).

Saboda haka ga misalan da za a iya samu dangane da lamirin mutum na uku a cikin habarcen tatsuniyar da mawari yake warwara.

A habarcen tatsuniyar Ruwan Bagaja ga misali :

> Sai yarinya **(ta)** yi fitsari a kan shimfi]ar da take kwana, sai aka ce **(ta)** je **(ta)** wanke a ruwan bagaja. Ahmad, (1997: sh-187),

Za a fahimce cewa mawarin ya yi amfani da salon lamirin mutum mai magana na uku ta mace **(ta)** a maimakon **(ita)**.

Sannan kuma a habarcen tatsuniyar mai mazare ga misali :

> Sai mahaifin ya ce **(ita)** ce 'yar da na haifa, ga shi kuma yanzu ban gan **(ta)** ba, Ahmad, (1997-sh 98)

A wannan misalin da aka bayar an nuna yadda mawarin ya yi amfani da lamairin mutum na uku kai tsaye **(ita)**da kuma lamirin mutum na uku **(ta)** a jumla ta gaba.

Har ila yau, an nuna haka a habarcen tatsuniyar Na-goma misali :

> Tun da kun }i ku fa]a mini, wanda ya]auka **(shi)** ruwa zai tafi da **(shi).** Yahaya, (1971 : sh-34)

Mawari a Bayan Tatsuniya

A wannan bigire mawari yana kasancewa ne a bayan tatsuniyarsa, a lokacin da yake warwara, yana ja da baya a cikin tatsuniya. Sulaiman, (2008: sh-). Mawari a bayan fage yana aiwatar da warwarasa ne, ta hanyar nuna wani aiki da tauraronsa ya yi, koda kuwa muryar mai warwara ake ji, domin ba shi ba ne, tauraronsa ne. Haka kuma mawari a bayan fage, yakan bayyana taurarinsa ne, ta hanyar ƙyale taurarin da muryarsa, amma ba shi ba ne su ne, suke aiwatar da sifofinsu su ko sa halayarsu ta hanyar muryar mai warwara.

Haka kuma mawari a bayan fage, a iya cewa wannan rawi ne ke magana, da muryar mai ruwaya a tatsuniyar al'ummomin. A mamakon mawari ya yi magana sai ya ƙyale tauraro, ya yi magana da kan sa. Idan an dubi tatsuniyar *Ruwan Bagaja* da tatsuniyar Na-goma da ta *Gizo* da ɗan *Akuya*. Duk

waɗannan tatsuniyoyi ne, waɗanda mawari yake a bayan fage. Misali daga tatsuniyar *Ruwan Bagaja*.

> Ki tafi kogin *Ruwan Bagaja* ki wanke, kayan fitsarin da kika yi, to inna, ta ɗauki kaya har ta kai wani gari wajen wani kogi, ta yi tambaya.
>
> Kogi! Kogi!
> Kokai ne *Ruwan Bagaja*
> Bagaja! Bagaja !
> Ta ‘yar *Sarki*
> Aka aiko ni na zo na wanke
> A *Ruwan Bagaja*.

Lamirin Mutum na Uku

Mutum na uku, shi ma yana daga cikin abubuwan da ake la'akari, a sami mawari ya yi amfani da su, wajen warware tatsuniyarsa. Ba kowane mawari ne yake iya amfani da mutum na uku ba, a lokacin da yake gudanar da warwara a cikin tatsuniyarsa.

Saboda haka ga misalan da za a iya samu dangane da lamirin mutum na uku a cikin tatsuniyar mawari.
A tatsuniyar *Ruwan Bagaja* a misali:

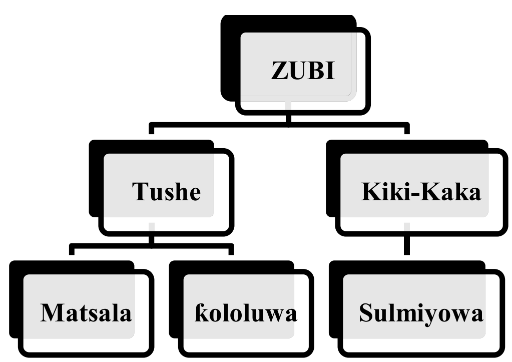
> Sai yarinya **(ta)** yi fitsari a kan shimfi]ar da take kwana, sai aka ce **(ta)** je **(ta)** wanke a *Ruwan Bagaja*.

Za a fahimci cewa mawarin, ya yi amfani da lamirin mutum na uku, na mace **(ta)** a maimakon **(ita)**, sai mawari ya yi amfani da **(ta)** ta mace.
Sannan kuma a tatsuniyar *Deluwa* ko *Keluwa* ta Nijeriya misali :
Sai mahaifin ya ce **(ita)** ce ‘yar da na haifa, ga shi kuma yanzu ban gan **(ta)** ba,
A wannan misalin da aka bayar, an nuna yadda mawarin, ya yi amfani da lamirin mutum na uku, kai tsaye **(ita)**da kuma lamirin mutum na uku, **(ta)** a jumla ta gaba.
Har ila yau,, a tatsuniyar Na-goma misali :

> Tun da kun ƙi ku faɗa, wanda ya ɗauka **(shi)** ruwa zai tafi da **(shi).**

Har ila yau,, daga misalin da aka bayar, za a fahimci cewa mawari, ya yi amfani da lamirin mutum na uku, **(shi)** har sau biyu a cikin jumla.

Keɓaɓɓun Kalmomin Zubi a Tatsuniya



Tushe

Tushe masomin ƙulla habarcen tatsuniya ne, inda ake samun tushen tatsuniya yana farawa da nuna fifiko a tsakanin iyali, ko kuma ya fara da kishi a tsakanin matan gida ko da fada ko kuma wayo ko kwaɗayi. Wani lokaci kuma biɗa daga mai gari ko wani manomi a cikin taurarin tatsuniya. Masana irin su Kelley (1990: Sh-32) da Nicholas da Alan (2009: Sh-37) da Yamada (2014 : Sh-12) sun bayyana tushen zubi a matsayin shi ne hanyar da tatsuniyar ta fara, sannan kuma nan ne taurari suke haddasa yadda tushen zubin zai hau domin tatsuniyar ta ci gaba. Kuma shi ne masomin yadda tatsuniya take farawa da matsala ko kuma akasin haka kamar yadda za a iya samun misalin haka daga tatsuniyar Mowa da Bora.

Kiki-Kaka

Masna irin su Nicholas da Alan, (2009: Sh-43) sun bayyana kiki-kaka a matsayin yadda taurari a habarcen tatsuniya suke fara ƙulla zaren yadda tatsuniya za ta fara hawa, da kuma saita tunani, har zuwa yadda za a sami sauran taurari su shigo sosai cikin habarcen tatsuniyar, ta yadda za a fara fahimtar hakan yadda zaren tunanin ya dosa. Haka yana faruwa ne domin a saita mataki na gaba a tsarin zubin habarcen tatsuniyar.

Misali a habarcen tatsuniyar ruwan Bagaja:

> Ana nan sai rannan, ‘yar Mowa sai ta yi fitsari, sai aka ce ‘yar Bora ce
> Nan da nan, sai aka ce ‘yar Bora ta tafi ta je ta nemi ruwan Bagaja, shi ke nan sai ‘yar bora ta kwashi kaya ta fita neman kogin da za ta wanke kayan fitsari. Ahmad, (1997: sh-45) da Conie lee (1981: sh-1044)

Matsala

Matsala ita ce yadda tauraro yake samun kansa cikin wani hali, wanda yake neman mafita daga mawari, wani lokaci kuma matsala tana faruwa ne, a dalilin ayyukan taurari. Masana irin su Nicholas da Alan (2009: sh-108) sun bayyana matsala da cewa halin takura da tauraro ya tsinci kansa a cikin habarcen tatsuniya, hakan yana kai shi ga neman ya zai fita daga cikin wannan matsala. Shi kuwa Kelley (1990: sh-65) yana cewa matsala ita ce halin da tauraro zai sami kansa, sannan kuma ya sami taimakon mawari wajen aiwatar da hikimar tauraro domin samin nasara ko kuma akasin haka.

Saboda haka, ga misali (Ruwan Bagaja) :

> Shi ke nan sai ‘yar bora ta ɗauki kaya ta fita, kuma ita ba ta ma san inda za ta sami wannan kogin ba, tana ta tafiya duk garin da ta je sai ta tambayi mutane ko sun san inda za ta sami kogin bagaja, shi ke nan sai su ce ba su sani ba, tana ta yawo Gari gari tana neman ruwan bagaja………. Ahmad, (1997 : sh-45) da Conie lee (1981 : sh-1044)

Ƙololuwa

A wannan bagire ne ake iya samun yadda taurarin tatsuniya suke kaiwa matuƙa. inda daga nan sai su gangara. Propp (1968: sh-67) Kodayake ƙololuwa tana kasancewa ne lokacin da taurari suka yi kere, dangane da zubin habarcen tatsuniya, musamman a sami zubi mai sarƙaƙiya:

> Shi ke nan sai ‘yar bora ta shiga cikin daji, sai tana cikin tafiya sai ga hadari ya taso, ta ruɗe ta fara neman wurin fakewa, sai can ta hangi wata bukka, sai ta ce bari ta je ta fake ruwa, sannan ta sami ko ta sami ruwa ta sha daman ƙishi ya dameta, ta kama hanya zuwa wajen sai ta gamu da wata tsohuwa tana wanka sai ta ce, ke yarinya zo ki cuɗani, sai ta ce to! Ahmad, (1997: sh-45) da Conie lee (1981: sh-1044)

Har ila yau ƙololuwar ta ci gaba a lokacin da yarinya ta sami wata jarabawa kuma daga tsohuwa, ga misali kamar haka :

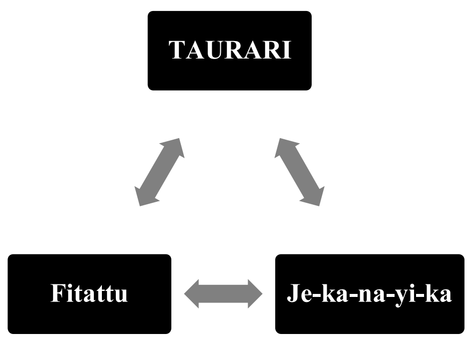
> Sai tsohuwa ta ce ki shi ga cikin bukka nan, za ki ga ƙwai ki ɗauki guda ɗaya. Da ta auko sai ta za wajen tsohuwa ta ce, na ɗauko shi ke nan, sai tsohuwa ta ce ki tafi cikin daji, idan kin kin yi nisa inda babu kowa, sai ki ce in fasa? idan kika ji an ce fasa-fasa mu sha ƙwai, to ka da ki fasa, sai kin kai wurin da kika ce in fasa kikaji an yi shiru, to! sai kika fasa…………….. Ahmad, (1997 : Sh-45-46)

Sulmiyowa

Sulmiyowar tatsuniya tana aukuwa ne kamar yadda masana irin Kelley (1990: sh-73) da sauran masana suka bayyana cewa habarcen tatsuniya yana sulmiyowa ne bayan taurari sun kai ƙololuwa daga ɓangaren taurari. Haka kuma taurarin sun shiga neman mafita daga cikin halin ha'ula'in da mawari ya cusa su a ciki. A wannan bagire ne ko dai tauraro ya ci nasara daga ayyukan da ya faro da su daga tushen, ko kuma ya ci karo da rashin nasara a wajen sulmiyowar habarcen tatsuniyar.
Misali (Ruwan Bagaja) :

> Shi ke nan sai yarinya ta fasa ƙwai, sai ga Dukiya da dawaki da zinari da azurfa, da jama'a suna ta bushe-bushe aka Rako ta har gida, tare da tarin arziki, mahaifiyarta ta yi murna…………………………………..

Keɓaɓɓun Kalmomin Taurari



Fitattun Taurari

Fitattu daga cikin taurari, kamar yadda masana suka bayyana su ne, taurari waɗanda da su mawari yake kai saɗonsa zuwa ƙarshen warwara. Saboda haka za a dubi yadda masana suka bayyana taurari a fahimtarsu, a cikin tatsuniyar waɗannan al'ummomi. Misali daga Tatsuniyar *Ruwan Bagaja*, a iya samu fitattu kamar : *Bora da Mowa*.

Taurari Je-ka-na-yi-ka

Tauraro je-ka-na-yi-ka, kamar yadda masana irin su Kelley (1990: Sh-57) da Nicholas da Alan (2009: Sh-123) da Yamada (2014: Sh-15) suka bayyana cewa irin waɗannan taurari su ne, wa]anda mawari yake haifar da su a lokacin da buƙatar su ta taso. Sannan kuma taurari ne waɗanda suke zuwa, ko dai su taimaka wa zubi ya sulmiyo ko kuma su taimaka jigo ya dire. Ko kuma wajen ƙulla zaren tunanin tatsuniya. Ana yin haka ne, domin tatsuniyar ta tafi daidai da yadda mawari ya koro tatsuniyarsa.

Salon Mawari

Haka kuma ana iya bayyana salon mawari, a matsayin aikin mawari a kan taurari kai tsaye. Domin mawari yake jan zarensa, tare da sanya kowane tauraro a muhallin da ya dace da shi. Salon mawari salo ne, da yake sanya tatsuniyarsa, ta kasance mai tsari da kuma dacewa da rayuwar al'ummar da mawarin yake ciki. A wannan yanayi mawari ne, yake da alhakin sauya wa tauraro riga, daga ta mutum zuwa ta dabbobi, ko daga rigar dabbobi zuwa ta aljanu.

Salon Aiwatarwa

Salon aiwatarwa salo ne, da mawari yake waske tunanin masu sauraron warwara. Daga duniyar asali zuwa duniyar mafarki. A wannan yanayi ne, mawari yakan aiwatar da wani yanayi daga duniyar mutane, ya koma duniyar dabbobi ko ta ƙwari da sauransu. A wani bigire yakan yi amfani da wata halitta, wadda ba da ita aka fara ba. Sannan kuma sai ya shigo da wata ɗabi'a wadda ta saɓa wa tunanin mai sauraro, ko kuma ya aiwatar da duniyar mafarki a kan duniyar asali, ko duniyar asali a kan duniyar mafarki.

Duniyar Mafarki

Duniyar mafarki a tatsuniya duniya ce, wadda mawari yake halitta, domin ya zuba taurarinsa masu saɓanin ɗabi'a da al'ada, su zauna tare da juna. sannan kuma duniya ce wadda ta saɓawa tunanin mai sauraro. A duniyar mafarki ne ake samun *Gizo* yana magana da iskoki kamar 'yan ruwa, kuma a wannan duniyar ne *Gizo* yake hira da ɗan *Akuya*, haka kuma a duniyar ne maciji yake komawa mutum, saboda wata buƙata ta mawari. Har ila yau yanayi ne, da mawari yake haɗa mutane da dabbobi, ko kuma tsuntsaye, a lokaci guda suna aiwatar da wani aikin da mawari ya samar musu da su aikata. Tahir, (2018: Sh-225)

Kamar yadda mawari ya aikata hirar *Gizo* da ɗan *Akuya*, misali: Gizo ya tafi nema sana'a

> Tun da mun zo yana da kyau mu sake sunaye, ka ga nan ba garinmu ba ne, sai abokin tafiyar *Gizo* ya ce to ni zan fara, sai *Gizo* ya ce to, sai ya ce ni sunana Namuduka, sai *Gizo* ya ce to ni sunana baƙi.

Duniyar Haɗaka

Duniyar haɗaka ita ce wadda mawari ke ƙoƙarin haɗa mutane da dodanni, wajen ƙoƙarin cim ma burinsa na warwara. Kuma hakan yana ƙara fito da wani abu na ɓurɓushin addinin gargajiya a tsakanin al'umma. Haka ya faru a tatsuniyar Na-goma, tabki ya zama wajen tabbatar da mai laifi. Idan kuwa ana maganar haɗakar duniya ne, za a ga haka a cikin tatsuniyar Na-goma, musamman a tatsuniyar da aka haɗa dodanniya da mutane a muhalli guda, sannan kuma aka haɗa *Gizo* da ɗan *Akuya* a lokaci guda suna hira a matsayin abokai. Haka kuma a tatsuniyar *Yarima* nan ma mawarin ya haɗa macijiya da mutane, har ta kai ga *Yarima* ya auri macijiya a matsayin mata. Tahir, (2018: Sh-227)

Za a iya ganin haka a tatsuniyar kishiyoyi. An bayyana cewa zance ya gudana a tsakanin *Dodo* da mutane, wajen neman tsira daga gare shi kada ya hukunta su, misali:

> *DodoDodo* ba ni ce Ladi ba
> Ladi nake nema in kakkaryata,
> In ɓaɓɓallata in sha romo.

Salon Koyi
Wannan wani salo ne, da mawari yake amfani da shi wajen kwaikwayon muryar taurarin tatsuniya, musamman tsamin murya ko kuma wajen waƙo. tun daga hali ko kuma ta fuskar lafazi da sauran zantuka na yau-da-kullum. Sai dai mawarin kan sauya murya ya koma a matsayin wannan tauraro, sau da yawa a kan sami mawari yana koyi da muryar wani tauraro kamar tsamin baki da sauransu misali.
Idan an dubi tatsuniyar Ta-kitse Yahaya, (1974: Sh-3)
Shaiki! Shaiki!
Kunnen ka nawa?

Zaɓen Murya
Zaɓen murya mawari yakan zaɓi muryar *Gizo* a matsayin tauraro waniƙiƙi, domin ba kowane mawari yake iya koyan muryar *Gizo* ba. Saboda haka, mawari a tatsuniya ba kowace irin muryar tauraro yake iya koya ba, sai dai a wannan muhalli mawari ya fi amfani da muryar *Gizo*, a matsayinsa na gwarzon tauraro waniƙiƙi. Kodayake, ba kowane mawari ne yake iya amfani da wannan salon koyi ba, *Gizo* tauraro ne mai salo iri-iri. Sannan ba kowace murya ce mawari yake amfani da ita ba, mawari yakan darje da muryar da ta dace da muhallin da yake gani a cikin tatsuniya, sannan ya yi koyi da ita. Tahir, (2017: Sh-3)
A tatsuniyar *Gizo* da ɗan *Akuya*, mawari ya za~i murya wadda yake ganin ita ta fi dacewa, a lokacin da *Gizo* ya zo bara. sai ya ga *Keluwa*, sannan ya ruga da sauri zuwa gidan *Sarki*. Domin ya labarta wa *Sarki*, dangane da abin da ya gani, na wata yarinya mai kyau. Misali:

Ayya wa yi do
Yiya
Ayya wa yi do
yiya

Salon Buɗewa
Salon buɗewa shi ne furta kalmomin fara tatsuniya, watau *'Ga ta nan Ga ta nan ku'* waɗannan kalmomi su ake kira da salon buɗe tatsuniya. Salon buɗewa a tatsuniya yana da muhimmacin gaske. Domin da yawa mai sauraro, da zarar ya ji an fara furta waɗannan kalmomi na buɗe tatsuniya. babu wani abu da zai zo a tunanin wanda ya ji wannan furuci sai tatsuniya ake so a gabatar. Kodayake, masana irin su Gusau (2006: Sh-115), da Bichi (1987: Sh-5), da Ahmad (1997: Sh-89), suna gani cewa wannan kalma wadda ake fara buɗe tatsuniya da ita, kalma ce wadda take ƙulla dangantaka a tsakanin mawari da mai sauraro. kuma kalma ce da ke sanya zaƙuwa da zumuɗi a zuciyar mai sauraron warwara.

Ƙulla Dangantaka
Ƙulla dangantaka ita ce furta kalmomin buɗe tatsuniya daga bakin mawari. Haka kuma mawari yana ƙulla dangantaka, a tsakanin sa da masu sauraron warwara, musamman idan ya furta waɗannan kalmomin na buɗewa. Daga wannan lokaci ne dangantaka ta ƙullu, sai mawari ya fara koro tatsuniyansa ana sauraro.

A wasu lokuta dangantaka ba ta ƙulluwa, domin sai a ce sai an ɗaure *Gizo*, saboda gudun makuwa. Kodayake haka yana faruwa ne, idan an yi baƙuwar tsohuwa, sai a tara yara a ƙirƙiri tatsuniya, daga wannan lokaci sai tsohuwa ta ɗaure *Gizo*. Amma da zarar an ɗaure *Gizo* sai mawari ya fara jawo

hankalin masu sauraro ta hanyar ƙulla dangantaka da waɗancan kalmomi na baɗewa. Tahir, (2018: Sh-243)

Salon Gaba-Ɗaya

Wannan salo ne, wanda yake ƙunshe da abubuwa da yawa. Domin daga wannan salon ne, mai sauraro da mawari ake iya tantance yankin da mawari ya fito dandane da karin harshensa. Sannan kuma a iya gane sauƙi ko tsauri, har da ma ƙarfin tatsuniya. Gusau (2000 : Sh-12), Salon gaba ɗaya salo ne da zai ba mai sauraro damar iya fahimtar tatsuniya cikin sauƙi. Sannan salo ne da ya ƙunshi abubuwa kamar :

Salon warwara

A wannan muhalli warwara tana ɗaukar yadda mawari yake gudanar da aikin warwara a cikin tatsuniyarsa. Kuma a wannan lokacin mawari yana amfani da wasu salo waɗanda suke nuna cewa mawari zai gudanar da warwarar tatsuniya ga masu sauraro, sannan kuma ya sauya taurarinsa yadda ya ga sun dace da masu sauraro, domin a cikin warwara ne mawari yake gudanar da dukwata hikima da yake fahimtar sanya ta yana da amfani ga masu sauraro. Idan mawari ya fara warwara ba tare da ya gudanar da wancan salon buɗewa ba, to ba warwara zai yi ba a wannan tsarin na tatsuniya, sai dai wani abu da dabn. Saboda haka warwara aiki ne na mawari ga masu sauraro. Gusau, (2000: Sh-15)

Kammalawa

Nazarin ya bayyana yadda keɓaɓɓun kalmomi suke da amfani ga al'umma, domin ci gaban su a rayuwar yau-da-kullum. Sannan kuma nazarin ya yi bayanin yadda ake iya amfani da waɗannan keɓaɓɓun kalmomi a tatsuniyar Hausa. Kodayake bayanin keɓaɓɓun kalmomin ya fito daga bakin masana, ta yadda suka nuna manufa da kuma ma'ana. Har ila yau, nazarin ya gano kalmomi waɗanda za su zama gishi ga harshen wajen ha~a harshen, sannan kuma nazarin ya tattauna yadda ake iya aiwatar da irin waɗannan kalmomi, misal idan an kalli yadda ake ɗaure Gizo da kuma zaɓen murya da sauransu. har wa yau, nazarin ya gano kalmomi masu ala}a da tunanin al'umma ta bakin mawari, misali duniyar asali da kuma duniyar ha]aka da sauransu. Saboda haka, amfanin samuwar keɓaɓɓun kalmomi yana daɗa ƙara wa harshe bunƙasa da kuma ci gaba da haɓaka a cikin tsara.

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