GUDUMMUWAR FINA-FINAN 'INDIYAN HAUSA' WAJEN BUNQASA RUMBUN KALMOMIN HAUSA

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Tsakure
Babbar buqatar mai aikin fassara shi ne ya iya juyar da wani saqo na wani matani da aka samar daga wani harshe zuwa harshen da yake fassarar a cikinsa. A qoqarin aikin nasa kuwa yana da dama ya yi amfani da hikimomi da dabaru mabambanta domin ganin ya cim ma manufa. Wannan muqala mai suna 'Gudummuwar fina-finan 'Indiyan Hausa' wajen bunqasa rumbun kalmomin Hausa', ta yi nazari ne ga irin kalmomin da masu fassara fina- finai daga harshen Indiyanci zuwa Hausa suke qirqira su kuma yi amfani da su a wajen aikin fassarar tasu. Maqalar ta yi qoqarin kawo ire-iren waxannan qirqirarrun kalmomi ne da kuma ma'anarsu. Haka kuma ta kawo wasu kalmomin da tun asalinsu na Hausa ne amma kuma sun samu qarin wata ma'ana daga wurin masu aikin fassarar, inda su ma aka kawo su da ma'anar da aka san su da ita ta ainihi, sannan kuma aka kawo sabuwar ma'anar da aka liqa musu. A qarshe maqalar ta tabbatar da cewa masu aikin fassara fina-finan 'Indiyan Hausa' suna ba da gummuwa wajen bunqasa harshen Hausa ta hanyar samar masa da sababbin kalmomi.

1.0 Gabatarwa

Masana sun tabbatar da cewa fassara a fagen wasan kwaikwayo aiki ne dai bai samu wata kyakkyawar kulawa ba idan aka kwatanta shi da sauran fannonin adabin Hausa kamar su zube da waqa. Haka kuma masanan suna ganin wannan rashin tagomashin da fassarar fina-finai daga wasu harsuna zuwa harshen Hausa ta fuskanta bai rasa nasaba da matsaloli na musamman da suka baibaye mai aikin fassarar dangane da irin abubuwan da suke faruwa a wurin aiwatar da wasa. Yakasai da Sulaiman sun jaddada cewa fassara wasan kwaikwayo "Ba kamar fassara zube da waqa ba ba, fassarar wasan kwaikwayo na xamfare ne da haxakar sarrafa harshe da siffofin kamanta sauti da kuma fasaha zahir. Saboda haka, mai fassara ba shi da zavi face na kallo da xaukar wasan kwaikwayo a matsayin wani vangare na adabi ko kuma wata muhimmiyar kafa ta samar da zauren wasa" (Yakasai da Sulaiman 2020). Duk da irin halin ko in kula da kuma qalubalen da vangaren wasan kwaikwayo ya fuskanta ta fuskar fassara, an iya samar da rubutattun wasan kwaikwayo da dama waxanda aka tabbatar da cewa asalinsu an rubuta su ne da wasu harsuna, kafin daga bisani aka iya fassara su zuwa harshen Hausa, har kuma aka iya baddala wasu zuwa fina-finai. A qoqarin da masana suka yi na ganin sun haqqaqe asali da samuwar fina-finan Hausa, wasu masanan sun kawo tasirin da fina-finan qasahen waje irin su Indiya da Sin da kuma wasu qasahen Turawan yamma irin su Amurka suka yi a kan samuwar fina-finai a harshen Hausa a cikin qarni na ashirin, wanda hakan ya yi sanadiyyar samar da fina-finai da dama a harshen Hausa. Kusan a iya cewa wannan tasiri ya taimaka gaya wajen qara samar da fina-finan Hausa masu tasiri daga na Indiyanci, wanda bayan dogon lokaci da Hausawa suka ci gaba da nuna sha'awarsu a kan irin waxannan fina-finai, sai kuma aka samu wasu kamfanoni da suka fara amfani da na'urori na zamani suna fassara fina-finai kai tsaye tare da saka musu murya na Harshen Hausa.

Wannan maqala ta yi qoqarin nazartar irin gudummuwar da masu fassarar fina-finan Indiya ne kai tsaye zuwa harshen Hausa suke ba da wajen havaka rumbun kalmomin Hausa, inda ta duba wasu kalmoni da masu fassarar suka qirqira kuma suke amfani da su a yayin fassarar, waxanda maqalar ta tabbatar da cewa baqi ne a harshen Hausa, amma sakamakon qirqiro su da masu fassarar suka yi suna amfani da su a cikin fina-finan da suka fassara, ya sa da yawa mutane sun amshe su kuma suna amfani da su a cikin zantukansu. Maqalar ta yi qoqarin duba ire-iren kalmomin da ake da su kuma ana amfani da su a baya, da yadda ma'anarsu take a baya, sannan a kawo sabuwar ma'anar da suka canza musu a cikin fim kuma mutane suka karva. Ire-iren waxannan kalmomin waxanda masu fassarar sukan qirqira ta hanyar canza musu ma'ana daga ma'anar da aka san su da ita, sun kasance mutane na amfani da su a yanzu da wannan ma'anar da masu fassara suka ba su kuma a fahimci abin da suke nufi ba tare da wata matsala ba.

2.0 Fassara da Hanyoyin Aiwatar da Ita

Masana sun yi bakin qoqari wajen ganin sun fayyace ma'anar fassara da kuma yadda take kasancewa, da kuma inda ta fara samo asali. Misali Lewis (1958), ya bayyana cewa kalmar fassara ta samo asali ne daga harshen Latin, wadda a harshen take nufin "isar da saqo". Sannan ya qara da cewa tana nufin wani aiki na isar da saqon matani daga harshen asali zuwa harshen karva ba tare da la'akari da al'ada ba.

Shi kuwa Afford (1968), ya bayyana fassara ne a matsayin musayar matani daga harshe guda da kwatancin wani matanin zuwa wani harshe. Ya qara da cewa a wannan ma'ana an fi ba da muhimmanci ga kwatancin matanin da za a samar daga wani harshe. Levey kuwa (1967), ya bayyana fassara ne da cewa yanayi ne na sadarwa wanda manufar ita ce ta sarrafa ilmi daga harshen asali domin amfanin baqo mai karatu da wani harshen.

A yayin da shi kuma Savory (1968), ya tabbatar da cewa fassara na tabbata ne ta hanyar amfani da kwatancin hikimar da ke qunshe cikin abubuwan da aka bayyana. Wannan ya nuna cewa aikin fassara al'amari ne da za a iya bayyanawa da yanayin sadarwa ta harsuna biyu domin samar da matani a harshen karva wanda zai dace da matanin harshen asali. Wani masanin fassara mai suna Brilin (1976), ya haqqaqe cewa fassara a dunqule tana nufin musayar hikima da tunani daga wani harshe zuwa wani harshe, la'alla harsunan a rubuce suke ko a magance, sun kasance suna da qa'idojin rubutu ko kuma babu, kuma ko da kuwa xaya harshen ko duka harsunan suna amfani da alamomi ne tamkar kurame ko bebaye.

Idan aka yi la'akari da fahimta da ma'anoni daban-daban da masana suka kawo dangane da fassara, za a iya tsayawa a kan cewa fassara ta qunshi aiki ne na juyar da wani aiki ko saqo ko matani ko wani aikin fasaha daga wani harshe wanda da shi aka fara samar da wannan aiki zuwa wani harshe, wannan saqo ko matani zai iya kasancewa a magance yake ko kuma a rubuce. Abin nufi dai shi ne a xauki wani matani da aka samar daga wani harshe (harshen asali), sai a juya shi zuwa wani harshen (harshen karva), ta yadda masu wannan harshen (harshen karva) za su karanta ko su ji matanin su kuma fahimci saqon dake qunshe da shi. Dangane da hanyoyin da ake bi a yi aikin fassara kuwa, za a iya cewa a kwai hanyoyi mabambanta waxanda suka haxa da fassara ta dai-dai da dai-dai, wadda a iya cewa kusan ita ce hanya ta farko wurin aikin fassara. A irin wannan mataki ana fassara kalma ne daga harshen asali ta hanyar samar da wata kalma da za ta zauna a makwafinta a harshen karva. Misali kalmar "window" daga harshen Ingilishi, sai a fassara ta da "taga" a harshen

Hausa, ko kalmar “family” a fassara ta zuwa “iyali”, ko kuma kalmar “king” a fassara ta zuwa “sarki” da dai sauransu. Wata hanyar da ake bi a yi fassara kuma ita ce ta hanyar bayani, watau a iya cewa wannan hanyar ita ce mataki na biyu, wanda idan ba a iya fassara abu ba a mataki na farko ta hanyar samar da kalmar da ta dace da ita a harshen karva, sai kuma a bi ta hanyar yin bayani, inda za a dubi saqon ko matanin daga harshen farko, sai kuma a fassara shi cikin bayani (description) a harshen karva sannan bayanin da aka samar ya dace da saqon da ke cikin harshen bayarwa, misali kalmar “constitution” sai afassara ta da “kundin tsarin mulki”, ko kalmar “by-election”, sai a fassara ta da “zaven cike gurbi” ko kuma kalmar “campaign” sai a fassara ta da “yaqin neman zave” da sauransu. Hanya ta gaba da ake bi a yi fassara ita ce ta hanyar baddalawa savanin furuci (adaptation). Ita wannan hanya ana amfani da ita ne a fassara wani zance ko kalma daga ainihin harshen asali ta hanyar baddala shi ya dace da furucin harshen karva, kuma masu harshen su karve shi yadda aka fassara shi, misali kalmar “sodier” sai fassara ta ta hanyar baddala furucin zuwa “soja”, “barrack” ya zama “bariki”, “bench” ya zama “benchi” da sauran su. Hanya ta qarshe da ake bi a yi fassara, ita ce ta baddalawa dai-dai da furuci (adoption). A irin wannan mataki ana fassara matani ne ko saqo daga harshen asali zuwa harshen karva ta hanyar fassara kalma a baddalata dai-dai da furucin da ta zo da shi a harshen asali kuma ta dace da furuci na harshen karva, sannan kuma ma’anar ta zauna dai-dai a harsunan guda biyu ba tare da an tauye saqon ba, misali kalmar “mitre” ta Ingilishi, sai aka fassara ta zuwa Hausa ta hanyar baddala furucin dai-dai zuwa “mita”, ko kalmar “ruler” aka fassara ta zuwa “rula”, da kalmar “tyre” aka fassara ta zuwa “taya” da kuma kalmar “mechine” aka fassara ta zuwa “mashin” da sauransu.

‘Buqatar sanin abin da aka ayyana a harshe guda (wato harshen asali SL) zuwa wani harshe na daban (ko kuma harshen karva), shi ne qashin bayan aikin fassara’ (Yakasai da Sulaiman 2019:185), wannan ya sa masu aikin fassara fina-finan ‘Indiyan Hausa’ suke amfani da duk wata hanya da ta dace wajen fassara fina-finan, tun daga kan hanya ta farko har zuwa ta qarshe duk domin samar da ingantacciyar fassara ga masu kallon fina-fainan. Baya ga bin dukkan hanyoyi da matakan fassara da aka zayyano, masu aikin fassarar na yin amfani da hikimarsu a matsayinsu na fasihai su qirqiri kalmomi gwargwadon buqatuwarsu, su kuma yi amfani da su a cikin fina-finan ta yadda za su tabbatar sun gamsar da masu kallo. A lokacin irin wannan qirqirar sukan samar da kalmomi ta hanyar haxa wata kalma da wata daga harshen Indiyanci ta zauna a matsayin wata kalma sabuwa a harshen Hausa. Wani lokacin kuma sukan maimaita kalma guda xaya ta Indiya sau biyu su samar da wata sabuwar kalmar a Hausa. Haka kuma sukan yi amfani da xafi na Hausa su saqala wa wata kalma ta Indiya a goshi ko kuma a qeya su qirqiri wata kalma sabuwa a Hausa. A wasu lokutan kuma a qoqarin ganin sun qirqiri kalma sun yi amfani da ita a lokacin da suke fassara fim, sukan xauki kalmar da aka sani a Hausa su yi amfani da ita amma da wata ma’anar ta daban, kuma ma’anar da suka manna wa kalmar ta dace ta kuma isar da saqon da suke buqata har masu amfani da harshen su karvi ma’anar har su rinqa amfani da ita a cikin zantukansu.

3.0 Hanyoyin Tattara bayanai

A wajen qoqarin tattara bayanai na waxannan kalmomi da ake ganin sun qara bunqasa rumbun kalmomin Hausa, an kalli wasu fina-finai ne na Indiyan Hausa, sannan aka zaqulo waxannan kalmomi waxanda ake ganin qirqirarru ne kuma ana ji mutane suna amfani da su daga cikin faina-finan. Don haka, duk wata kalma da aka kawo sai an kawo fim xin da aka yi amfani da ita a ciki. Haka kuma a wajen fayyace ma’anonin kalmomin da yadda suke a Hausa, an yi amfani da Qamusun Jami’ar Bayero da kuma Qamusun Bargery.

4.0 Fassara A Ayyukan Adabi

Sanannen abu ne cewa an daxe ana fassara ayyukan adabi daga wani harshe zuwa wani, ba domin komai ba sai domin harshen karva ya amfana da irin hikimar dake qunshe cikin wannan aikin adabi da aka samar da harshen asali, kuma wannan aikin adabin ya samu yaxuwa zuwa harsuna mabambanta. Idan aka xauki manyan vangarorin adabi da ake da su a harshen Hausa (waqa, zube da wasan kwaikwayo), a iya cewa babu wani vangare da bai ci moriyar fassara daga wasu harsuna kamar na Larabci da Ingilishi zuwa cikinsa ba, alal misali labarun "Alfu lail wal lail" wanda aka fassara shi zuwa "dare dubu da xaya a harshen Hausa " ana jin cewa an fassara shi zuwa harsunan duniya daban-daban, ga kuma labarai nan irin na "Animal kingdom" wanda aka fassara zuwa "Gandun dabbobi", haka kuma a kwai waqoqi da dama da aka fassara su daga harshen Larabci zuwa Hausa tun a wuraren qarni na sha bakwai, sannan kuma wasu daga cikin waqoqin masu jihadi ana ganin an fassaro su ne daga harshen Fillanci zuwa harshen Hausa. Ta fuskar wasan kwaikwayo kuwa an fassara ayyuka irin su "Mutanen kogo", da "Matsolan Attajiri" "Daren sha biyu" da "Jarmai Ziza'' da sauransu. Da wannan dalili ne na yadda aka fassara ayyukan adabi daban-daban zuwa harshen Hausa ya sa masana irin su Yahaya (1988), da Malumfashi (2019), suka tabbatar da cewa adabin Hausa ya amfana sosai da wasu ayyuka na adabi da aka fassaro su daga wasu harsunan zuwa harshen Hausa. Sai dai a inda gizo ke yin saqar shi ne yadda ake kallon adabin da aka fassara daga wani harshe zuwa wani, inda ake ganin ko irin wannan aikin adabi wanda aka fassara yana da bambanci da wanda aka samar da harshen asali. Dangane da matsayi ko makomar adabin da aka fassara, Yakasai da Sulaiman (2020) sun nuna cewa "bambancin dake tsakanin aikin da aka fassara da kuma wanda ba a fassara ba (wato aikin adabi gangariya), shi ne xaukar sabon matsayi a wani lokaci na musamman. A lokacin da aikin adabin da aka fassara ya xauki matsayi, to iyakar dake tsakaninsu tana bayyana ne a fili'. Har wa yau Yakasai da Sulaiman (2020), sun nuna cewa Even-Zohar (1987), yana da ra'ayin cewa a kwai alamun abin da aka fassara zai inganta. Sai dai kuma idan adabin da aka fassara ya xauki matsayin da ya gaza na farko, to manufar masu fassara za ta kasance sai an nemo wani tsari daban da aka yi tanadi domin wakiltar sabon matani na adabin da zai karva" (Yakasai da Sulaiman 2020: 180). Har wa yau dai Yakasai da Sulaiman (2020), sun tabbatar da cewa baddala wani nau'in adabi zuwa wani dabara ce wadda ta samu da daxewa a duniya, duk da suna ganin irin wannan dabarar ba wani daxewa ta yi ba a wurin al'ummar Hausawa. Idan aka yi la'akari da fahimtar masana dangane da samuwar fassara a fagen adabi, za a iya cewa ba sabon abu ba ne a xauko wani aikin adabi daga wani harshe a fassara shi zuwa wani harshe, domin masu amfani da wannan harshen su ci moriyarsa. Haka kuma kasancewar an fassaro wani aikin adabi ko fasaha daga wani harshe ba zai sa ya zama mara amfani ko fa'ida ba ga harshen da aka fassaro xin har sai idan ya kasance ya na hannun riga da al'adun wannan harshe wanda haka ne zai iya sa ya canza ya zama wani abu guvatacce, amma matuqar dai ya kasance mai amfani to yana nan a matsayinsa na aikin adabi kuma karvavve duk da cewa fassaro shi aka yi daga wani harshe. Duba da cewa yawancin al'adun Indiya na sutura da muhalli da sauran bukukuwa kamar na aure ko haihuwa ba su cika yin karo da na Hausawa ba, wannan ya sa fina-finan 'Indiyan Hausa' suna iya kai bantensu a wurin al'umar Hausawa har kuma a iya karvarsu a matsayin wata hanya ta nishaxi da koyon wasu lamura na rayuwar duniya, waxanda suna daga cikin muhimman fa'idojin duk wani aikin fasaha ko adabi da aka samar.

5.0 Samuwar Fina-Finan 'Indiyan Hausa'

Fim wata hanya ce da aka daxe ana amfani da ita wajen ilmantarwa da faxakarwa da kuma nishaxantarwa a cikin al'ummar Hausawa, wadda ke da matuqar tasiri, ta inda masu shirya fina-

finai suke xaukar wani abu da ya shafi al'umma su shirya fim a kansa domin su jawo hankalin mutane su lura da abin su aikata shi kasancewar abu ne mai kyau, kamar tausayi ko taimako ko kuma kyautatawa. Haka kuma ana shirya shi domin a ankarar da mutane a kan wani abu mara kyau kamar saurin fushi, ko fyaxe ko qin bin iyaye ko kuma cin amana da sauran munanan abubuwa duk domin mutane su guji aikata su. Masana da manazarta da dama da suka haxa da Nafisa (2002), da 'Yar adua (2007), da kuma Aminu da Bello (2020), duk sun tafi a kan cewa shigowa da samuwar fim a tsakanin al'ummar Hausawa bai wuce a qarshen qarni na ashirin ba, amma saboda samun karvuwa da ya yi a tsakanin al'ummar Hausawa cikin qanqanin lokaci aka samar da fina-finai masu tarin yawa, idan mutum ya ce ba a san iyakarsu ba ina ganin bai yi kuskure ba, domin kuwa fina-finan Hausa sun zage lungu da saqo na qasar Hausa, bisa ga wannan dalilin ne ma Aminu da Bello (2020), suka tabbatar da cewa "daga lokacin da aka fara shirya fina-finai na Hausa, wato misalin shekaru ashirin da bakwai da suka wuce zuwa yau, zai yi wuya mutum ya ya yi gaggawar faxar adadin fina-finan da aka shirya. Abin lura a nan shi ne, kusan dukkan manyan garuruwan dake arewacin Najeriya za a sami kamfanunnukan shirya fina-finai da furodusa a qalla guda goma" (Aminu da Bello 2020: 165).

Cika da tumbatsar da fina-finan Hausa suka yi, ya haifar da fina-finai da yawa da ake ganin manufofinsu sun sava wa koyarwa da tsarin zamantakewa na al'adun Hausawa, duk kuwa da cewa ana iwatar da su ne da harshen Hausa wanda ana ganin kusan shi ne babban dalilin da ya haifar da samuwar fina-finan "Indiyan Hausa". Mu'azu (2019), ya bayyana cewa an kai wani lokaci da "Fina-finan da ake shiryawa ba su tsaya kan jigogin da aka gina sun daidaita ba. Ya qara da cewa hakan na faruwa ne sakamakon kwaikwayon al'adun wasu al'ummu da suka haxa da Indiyawa da Turawa da sauransu. Hakan ta kai ga wasu manazarta na kallon cewa, batun maganar fina-finan Hausa suna wakiltar al'adun Hausawa sai dai a yi kitso da qwarqwata kawai. Lokuta da dama ana ganin cewa, idan aka cire harshen Hausa, to ba su da wata sauran alaqa da al'adun Hausawa.Wannan dalili ne ya haifar da wasu daga cikin jaruman fina-finan da wasu fasihan Hausawa suka ga cewa tun da ba tantagaryar al'adun Hausawa ake nunawa ba a fina-finan, sai suka yi dabarar fassara irin waxannan baqin fina-finan Indiyawa da na Turawa, kasancewar Hausawa na sha'awar kallon irin waxannan baqin fina-finai duk da kasancewa ba cikin harshensu ake shirya su ba, musamman ma fina-finan Indiya, sakamakon al'adunsu da xabi'unsu ba su kai qazantar na fina-finan Turawa ba" (Mu'azu 2019:28).

Shi kuwa Idris (2016), ya alaqanta samuwar fina-finan 'Indiyan Hausa' ne da zamani, kasancewar shi babu wani abu da ya bari ba tare da kawo canje-canje a cikinsa ba. Ya bayyana cewa fina-finan 'Indiyan Hausa' sun fara samuwa ne daga wuraren shekarar 2012-2013 a garin Kano, daga baya kuma sai abun ya koma garin Jos, inda wani kamfani mai suna 'Algaita studio' suka fara aiwatar da wannan aiki na fassara a shekara 2014. A farko kamfanin Algaita ya fara fassara fina-finai ne na tarihi kamar na yaqin badar, da na tarihin Annabi Musa (A.S) da na Annabi Yusuf (A.S) da sauransu. Daga bisani an ci gaba da samun wasu kamfanoni da suka shiga cikin aikin fassara fina-finan Indiya zuwa Hausa, irin su kamfanin 'Sultan' da kamfanin 'Cman' da sauransu. Kamfanin 'Algaita' ya kasance shi ne kamfani mafi shahara da gogewa wajen samar da fassara mai armashi da samar da daxaxan kalmomi da suke nishaxantar da masu kallo da kuma amfani da muryoyi masu burgewa da ban sha'awa da daxin sauraro. Har wa yau (Idris 2016), ya jaddada cewa irin waxannan fina-finai da aka fassara cike suke da sababbin kalmomi waxanda ake samar da su ko dai ta canja ma'anar wata kalma ta harshen Indiya zuwa Hausa, ko kuma ta amfani da wasu kalmomi da ba a

cika amfani da su ba. Haka kuma a lokacin fassarar sukan aro wata kalma da babu ita a harshen Hausa sai su Hausantar da ita ta hanyar samar mata wata sabuwar ma'ana da za ta dace da buqatarsu. Sannan ya qara nuna cewa masu aikin fassara waxannan fina-finai daga harshen Indiya zuwa Hausa suna yin fassarar ne kasancewar a kwai masu jin harshen Indiyanci a cikinsu" (Idris 2016:28-29).

Fina-finan 'Indiyan Hausa' suna ci gaba da samuwa matuqa kasancewar sun samu karvuwa a wurin Hausawa musamman masu sha'awar kallon fina-finai, ta yadda yanzu abin ya kai an samu kamfanoni da yawa da suke fassara fina-finan a lunguna da saqunan manyan garuruwan arewa waxanda zai yi wahala a iya tantance adadinsu, wanda hakan yake kasancewa kamar wata barazana ga ainihin fina-finan Hausa da ake shiryawa a kuma aiwatar da su da harshen Hausa. Dalilin dake haifar da haka kuwa shi ne kasancewar yawanci matasa su ne suka fi mayar da hankali a kan kallon fina-finai, sai kuma ga shi hankalinsu ya fi karkata a kan ire-iren waxannan fina-finan da aka fassara fiye da waxanda aka yi su da harshen Hausa tun asali. Wani dalilin kuma da yake qara taimakawa wurin yaxuwar fina-finan na' Indiyan Hausa' shi ne yadda suke cike da nishaxi da ban dariya da kuma ayyuka na burgewa da xaukar hankali fiye da fina-finan Hausa da ba fassara su aka yi ba. Zuwa yanzu akwai fina-finan 'Indiyan Hausa' waxanda fassara su aka yi daga harshen Indiya zuwa Hausa sun haura guda dubu biyu da xari biyar.

6.0 Qirqirarrun Kalmomin Indiyan Hausa

Fina-finan 'Indiyan Hausa' cike suke da sababbi kuma qirqirarrun kalmomi waxanda yawanci masu aikin fassarar suka samar. Ire-iren waxannan kalmomi sun yi nisa sosai a tsakanin al'ummar Hausawa, kuma sun samu karvuwa matuqa ta yadda za a iske cewa mutane a kusan kowanne rukuni suna amfani da su a cikin zantukansu na harkokin rayuwa. Kamar yadda muka faxa a baya, wasu daga cikin waxannan kalmomi tun tuni Hausawa na da su kuma suna amfani da su a cikin zantukansu, to amma yawanci sukan zo ne da wata ma'ana ta da ban da ba ita mutane suka sani ba a cikin fina-finan, kuma saboda amfani da ita da suke yi har ta sa mutane sun karvi wannan kalmar da ma'anar da suka ba ta, kuma suna amfani da ita da wannan qirqirarriyar ma'anar ta masu fassarar, wanda hakan ya sa kalmomin suka kasance qirqira ce ta su masu yin aikin fassarar. Baya ga ire-iren kalmomin da masu fassarar suka canza musu ma'ana daga ainihin ma'anar da aka san su da ita tun asali, a kwai kuma wasu sababbin kalmomin na Hausa waxanda su kuma masu fassarar ne suka qirqiro su suna amfani da su a cikin fana-finan nasu, kuma saboda amfani da suke yi da su, da kuma jin su da mutane suke yi, ya sa sun samu gurbi da mazauni a cikin rumbun kalmomin Hausa, ta yadda su ma Hausawan sun rungume su hannu biyu suna amfani da su a cikin zantukansu ba tare da wata matsala ba. A wannan gavar za mu kawo wasu daga cikin ire-iren waxannan kalmomi na Hausa da masu fassarar fina-finan 'Indiyan Hausa' suka qirqira suke amfani da su kai tsaye da ma'a'noninsu da kuma cikin fina-finan da suka fita. Sannan kuma mu kawo kalmomin da masu fassarar suka canza musu ma'ana daga ainihin ma'anar da aka san su da ita a harshen Hausa, ta yadda za a kawo kalma da ainihin ma'anar da mutane suka santa da ita a harshen Hausa, sannan a kawo sabuwar ma'anar da masu fassarar fina-finan suka manna mata, sai kuma a kawo sunan fim xin da suka yi amfani da waxannan kalmomi a cikinsu.

6.1 Sababbin Kalmomin da aka Qirqira

A kwai kalmomi da yawa da masu fassarar fina-finan 'Indiyan Hausa' suka qirqira kuma suke amfani da su a cikin fina-finansu waxanda sun kasance sababbi ne a wurin Bahause, amma

kasancewar harshen Hausa harshe ne da kullum yake ta'ammali da baqin al'ummu kuma mai saurin nashe baqin al'amura ya karve su ya mayar da su nasa ta yadda idan mutum ya ji su ba dole ba ne ya iya gane asalinsu, haka kuma sun riga sun shige cikin rumbun kalmomin Hausa ta yadda Hausawa sun karve suna amfani da su. An kawo ire-iren waxannan kalmomi ne da ma'anoninsu da kuma fina-finan da suka fito a ciki kamar haka:

Kalma	Ma'anarta	Sunan Fim
1. Caskale	Kokawa	Jan wuya, Taqadari da Kwalba
2. Cakwakiya	Matsala	Gargaxi da Cakwakiyar aure
3. Hamago	Mahaukaci	Attajiri, Basaja, Basu, Masheqi da
4. Kwarkwari	Murna/farin ciki	Basaja da Attajiri
5. Kwaqur	Ta'addanci	Kwalba
6. 'Yan kwaqur	'Yan ta'adda	Kwalba
7. Qyaqur	Matsolo	Kwalba
8. Kundumasatu	Hukunci	Basu da Gwaska ya dawo
9. Kwalbewa	Shan giya	Danbu
10. Masuburbuxi	Abin duka	Jan wuya, Attajiri, Xanyen aiki, da
11. Magarqama	Gidan yari	Taqadari, Jan wuya da Dambu
12. Maxe	Tsara mace	Mazantaka
13. Masambaxa	Qarti	Sarqar wuta da Sabon mai suburbuxa
14. Masambaxi	Abin duka	Mazantaka, Basaja da Basu
15. Sambaxa	Mari	Taqadari, Basu da Xanyen aiki
16. Suburbuxa	Mugun duka	Cakwakiya da Basaja
17. Sambaxe	Sumar da mutum	Taqadari da Basu
18. Sanqamewa	Sace mutum	Jan wuya da Basu
19. Shangai	Dariya	Masheqi
20. Salmar	Mara lafiya	Dambu
21. Tantari	Tsiya/faxa	Kwalba da Basaja
22. Tancal	Taba/Sigari	Basu
23. Tsika	Zuciya	Mazantaka
24. Tsatsu	Mutum Mai surutu	Basaja da Dambu
25. Masambaxa	Wurin horo	Masheqi, Sarqar wuta da Sharrin
26. Jame	Haxuwa	Basaja
27. Buska	Barasa/giya	Basu
28. Xanqarqashin qasa	Mara galihu	Gwaska ya dawo
29. Xan caskale	Xan kokawa	Sarqar wuta
30. Qwayar cuta	Mara ji/Hatsabibi	Xanyen aiki

6.2 Kalmomin Da Aka Canza Wa Ma'ana

Kamar yadda aka ambata a baya, bayan qirqirar kalmomi da samar da baqin kalmomi a harshen Hausa da masu fassarar fina-finan 'Indiyan Hausa' ke yi, sun kasance suna kuma baddala wasu kalmomin na Hausa ta hanyar amfani da su amma da wata ma'ana da ba ita ce aka san su da ita ba a baya. Amma kasancewar sun manna musu wanann ma'anar bai sa Hausawa sun bar amfani da su ba sai dai suka qara musu wannan ma'anar ta masu fassara a kan wadda suka sani a baya, suka ci gaba da amfani da su da duka ma'anonin guda biyu. Yadda mutum ya yi amfani da kalmar da kuma

muhallin da ya sarrafa ta shi ne zai tantance ma'anar da yake nufi. Ire-iren waxannan kalmomi na nan da yawa ana amfani da su a cikin al'umar Hausawa. A qasa an kawo misalan ire-iren waxannan kalmomi kamar haka:

Kalma	Ma'anar Asali	Ma'anar Fim	Sunan Fim
Baho	Robar Wanka	Sakarai/mara wayo	Basaja, Basu
Balele	Sunan Mutum	Mashirmanci	Attajiri da Cakwakiya
Fece	Tsere	Tsoro	Jan wuya, Taqadari da Masheqi
Gintse	Katse/Yanke	Shaqewa	Mazantaka, Kwalba da Taqadari
Sheqe	Regewa/Warewa	Kisa	Taqadari, Xanyen Aiki da Basu
Tasono	Busassar Majina	Gaula/Sakarai	Basu da Sharrin Majalisa
Tantiri	Xan iska	Uban daba	Xanyen aiki da Jan wuya
Tusar jaki	Ciwon fata	Varna/Ta'adi	Cakwakiya
Xantayi	jinjirin dabba a mahaifa	Siririn mutum	Sarqar wuta
Citta	Citta mai yaji	Burgewa	Jan wuya
Sheqaqqe	Abin da aka sheqe	Matacce	Xanyen aiki
Kece iyaka	Wuce qa'ida	Fyaxe	Basu
Alburushi	Alburushi	Kisa da bindiga	Baqar kasuwa
Masheqi	Mai aikin shiqa	Mai kisan kai	Xanyen aiki

7.0 Kammalawa

Bahaushe kan ce 'buqatar dara kasawa', wannan karin maganar ya dace da yadda masu qoqarin fassara fina-finan 'Indiyan Hausa' suka duqufa ka'in da na'in wajen aiwatar da ayyukan nasu, domin kuwa ayyukan suna biyan buqatar masu kallon fina-finan ta hanyar sama musu nishaxi da kwaikyayon wasu abubuwan rayuwa. Don haka babu kuskure idan aka ce kwalliyar na biyan kuxin sabulu ta vangaren masu kallon da masu aikin. Hakan na qara tabbata ne ta yadda za a iske Bahaushe ciki da waje ya zauna yana bayar da labarin wani fim na 'Indiyan Hausa' da ya kalla, wanda idan mutum zai saurare shi, sai ya xauka tun asali dama da Hausa aka shirya fim xin. Haka kuma za a iske mutum yana ba da labarin yana kwaikwayon irin maganganu da zantukan da suka gudana a cikin fim xin, a wasu lokutan har ya qara da yin sharhi wanda hakan ke qara tabbatar da ya fahimci fim xin da abin da ya qunsa. Kamar yadda bayanai suka gabata, a wannan takarda an yi qoqarin duba yadda masu fassara fina-finan 'Indiyan Hausa' suka ba da gudummuwarsu wajen havaka rumbun kalmomin Hausa ta hanyar qara masa wasu sababbin kalmomi da suka qirqira waxanda ba su a harshen kafin a fara wannan aiki na samar da fina-finan. Haka kuma muqalar ta kawo wasu kalmomin waxanda suke a harshen Hausa amma sun samu wata qarin ma'ana daga bakin masu aikin fassara fina-finan, kuma mutane sun karvi wannan qarin ma'anar suna amfani da su. A qarshe an fahimci cewa lallai masu aikin fassarar fina-finan 'Indiyan Hausa' suna ba da gudummuwa gaya wajen havaka da bunqasa rumbun kalmomin Hausa. Haka kuma muqalar ta gano cewa amfani da ire-iren waxannan qirqirarru kuma sababbin kalmomi da masu aikin fassara fina-finan suke yi, da kuma sarrafa wasu kalmomin da aka sani da ma'ana iri-iri, yana daga cikin abubuwan da ke qara wa fina-finan armashi, su kuma qara musu farin jini da karvuwa a wurin masu kallo.

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