

Research Article

Nazarin Hanyoyin Samar da Hausar Wasu Rukunan ‘Yan Kasuwa a Cikin Garin Sakkwato

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Abstract: Hausa traders in Sokoto used some peculiar registers in their commercial communication which their meaning can not be understood by other groups. This paper reveals strategies used by the selected occupational groups in Sokoto metropolis. Some related words were selected from trader’s utterances and studied. The finding of this paper revealed that, the selected occupational groups used three strategies to form their language code (register) as follows: Semantic extension, coinage and borrowing from other languages.

Keywords: Register, Strategy, Semantic extension, coinage and borrowing.

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GABATARWA

Harshen Hausa yana da kare-karen harshe da nau’o’in Hausa daban-daban. A nan abin da ake nufi da nau’o’i Hausa shi ne, irin yadda ake samun *rukunin jama’a*,¹ a harshen Hausa. Yakasai (2012), “kowane rukuni yana da kalmomin fannu da suka kebanta da shi, kuma suka bambanta shi da wani rukuni.” Misali, Hausar kasuwanci ta bambanta da Hausar sauran rukunonin jama’a. A irin wannan Hausa ta ‘yan kasuwa za a ji suna amfani da kalmomi irin na buɗe ciniki da na sallama ciniki da na magudi² cikin ciniki da ambaton sunayen wasu kayayyakin kasuwanci da kuma zantuka na huldar kasuwanci waɗanda suka shafi ‘yan kasuwa da masu sayen kaya.

Wannan takarda ta yi nazarin yadda ake samar da wannan nau’in Hausar rukuni ta wasu ‘yan kasuwa, a inda aka mayar da hankali daga misalan kalmomi da jimloli da suka danganci wasu nau’o’in kasuwanci kamar irin su: Sayar da babura da sayar da motoci da kuma sayar da wayar salula a cikin garin Sakkwato. ‘Yan kasuwa na amfani da wata keɓaɓɓiyar Hausa da niyyar samun kazamar riba. Sukan yi amfani da kalmomin fannu da jimloli daban-daban, don ambaton masu sayen kaya da wasu kayayyakin da suke sayarwa da kuma sakaya farashi ko lissafin kudi ta yadda ba kowa zai iya ganewa ba sai abokin kasuwancinsu. Su ma masu sayen kaya suna amfani da salon sarrafa harshe wanda ke taimaka musu samun sayen kaya da arha. Wani lokaci masu sayen kaya na amfani da wata Hausa wadda ‘yan kasuwa ba su fahimta saboda sukan yi ta ne da manufar bayyana ‘yan kasuwa da abin da suke sayarwa da kuma ɗabi’unsu, musamman marar kyau. Asiru (2015), “‘yan kasuwa da masu sayen kaya duk sukan sarrafa harshe cikin aiwatar da ciniki, ta hanyoyin masu sauƙi da tsari don cimma manufofinsu.” Domin yin wannan nazari an kasa takardar gida biyar. Kashi na farko gabatarwa ce, sai kuma Hausar kasuwanci. Daga nan kuma sai bayanin hanyoyin samuwar Hausar kasuwanci, tare da kawo misalai da sharhin dangantakar ma’ana a Hausar wasu rukunan ‘yan kasuwa a cikin garin Sakkwato. A farshe kuma an kawo jawabin kammalawa.

¹ Muhammad (ed.), (1990). A cikin wannan kamusun an kira kalmar da *social class*.

² Sadarwa da niyyar saya ko boye wani ko wasu muhimman saƙwanni da suka danganci harkokin kasuwancinsu. Suna yin haka ne don su batar da bami, ko su cuci ko su yaudari mai sayen kaya.

RA'IN BINCIKE

Ra'i wata fitacciyar hanya ce da mai nazari kan dōra aikinsa a bisa tsarin bincike na fa'idojin da masana suka tabbatar ga kowane batu. Ra'in da aka tanada wanda aka dōra aiki a kansa shi ne, ra'in 'Use theory of meaning'. Ra'in yana bayanin cewa ma'anar kowane abu ta ta'allafa ne ga yadda aka yi amfani da shi a wani muhalli da ake magana a kai. Abin da yake hanyashi ne, ma'ana tana da alaƙa da amfani da aka yi da kalma. Malaman da suka samar da wannan ra'i su ne: Wittgerstein da Horwich kamar yadda Eze (2016) ya kawo.

Binciken ya zaɓi wannan ra'in ne ta la'akari da cewa Hausar wasu rukunan 'yan kasuwa na iya dāukar ma'ana fiye da ɗaya, amma a wannan nazari ma'anar da masu saye da sayar da su kawai ne za a dāuka ta kalmomi da yankin jumla ko jumlojin da suka samar a Hausa. Domin su saukaƙa sadarwa a tsakaninsu, waɗanda a fahimtar wannan bincike kalmomin fannu ne da suka samar bias matakin nazarin walwalar harshe.

HAUSAR KASUWANCI

Hausar kasuwanci, Hausa ce da take fūnshe da kalmomin fannu waɗanda suka shafi kayayyakin da 'yan kasuwa ke sayarwa, da yadda suke gudanar da hulɗar kasuwanci tsakaninsu da masu sayen kaya da sauran 'yan kasuwa. A taƙaice, ana iya cewa Hausar kasuwanci karin harshen rukuni ne na musamman da ya kebanta ga 'yan kasuwa da masu sana'o'i wadda ke bayyana yadda suke amfani da Hausa a sadarwarsu ta yau da kullum. Misali, da zarar 'yan kasuwa sun yi wa juna irin wannan Hausa za ka ga sun san abin da suke nufi. Fagge (2004) ya ce, "Bisa ga al'ada 'yan kasuwa kan yi amfani da wani nau'in harshe a tsakaninsu don tafiyar da hankulan masu sayen kaya."

Hanyoyin Samuwar Hausar Wasu Rukunan 'Yan kasuwa a Cikin Garin Sakkwato

A wannan takarda, an yi amfani da ra'ayin Bature (2002) wanda ya kawo wasu daga cikin hanyoyin da harshen Hausa ke bi don azurta kansa da sababbin kalmomi. Ga hanyoyin:

1. Fadaɗa ma'anar kalmomi

- Fadaɗa ma'anar kalmomin asali
- Fadaɗa ma'anar kalmomin aro

2. Kirkira

- Kirkira daga kalmomin asali
- Kirkira sabuwar kalma da babu ita a da a harshen Hausa
- Kirkira ta haɗin gambizar kalmar asali da ta aro

3. Sarrafa kalmomin aro

- Sarrafa kalmomin Larabci
- Sarrafa kalmomin Ingilishi

HANYAR FADADA MA'ANA

Asara (2015) ya faɗi cewa, "Fadaɗa ma'ana na nufin ba kalmar asali ko ta aro da aka hausance wata ma'ana saɓanin wadda aka san ta da ita." Wato kiran abu da sunan da ba shi ne nasa da aka san shi da shi ba, domin wannan suna ya bayar da ma'anarsa da kuma tunani da ma'anar za ta kawo zuwa ga abin da aka kira da wannan suna. A taƙaice, wannan karin ma'ana akan yi shi ne domin, samar wa baƙin abubuwa suna wanda za a iya fahimta. Ana amfani da kalmar asali ba tare da an canja ta ba domin, ambaton sabuwar kalma mai ma'ana saɓanin wadda aka san ta asali da ita. A nan, wasu kalmomin asali na dāukar ma'ana biyu ko fiye, musamman inda ba a son a yi amfani da baƙin kalmomi kai tsaye. Misali, **Zanzaro** » (i) Wani baƙin kwaro mai siririn jiki da katon ciki, (ii) wata irin shiga ta hanyar cusa gindin riga shet cikin wando, **Kura** » (i) Dabbar dawa (ii) Amalanke (iii) Maganadisu (Magnet), **Dogo** » (i) Mutum ko wani abu mai tsawo (ii) Layi ko hanyar jirgin kasa ko karfen dogo, **Ganga** » (i) Wani abin kaɗawa mai babban sauti na makada (ii) Gangar man fetur (Barrel), **Jirgi** » (i) Jirgin ruwa ko jirgin kasa ko kuma jirgin sama (ii) Abin zuba wa dabbobi abinci na itace, **Tuki** » (i) Tuƙin tuwo, abincin da ake tuƙawa a mulmule a kwashe (ii) Iya sarrafa abin hawa kamar keke ko babur ko mota ko kuma jirgi.

A Hausar kasuwanci ma, ana samun dabarun fadaɗa ma'anar kalmomin asali da kuma fadaɗa ma'anar kalmomin aro, don samar da sabbin ma'anoni daga na asali da ke cikin harshe . Ga kaɗan daga cikin kalmomin da aka tattaro daga baƙin 'yan kasuwa, musamman masu sayar da babura:

Jadawali I: Mai Nuna Faɗaɗa Ma'ana a Hausar Masu Sayar da Babura

Lamba	Kalma	Sabuwar Ma'ana	Ma'ana ta Asali
1	Tàkàlmíí	Wurin dōra kafa na wanda aka goyo a babura, irin su: Daylong DL 125-1 da roba-roba.	Makarín tafín kafa daga rana ko kaya wanda ake yi da fata ko roba ko kyalle
2	Kàtááwàà kóó Káyàà kóó Ráájíyáá	Akwalar babur kullum ana wurin gyara	(i) Tarkon karfe na kamun bera ko gafiya (ii) Tsinke-tsinke mai tsini da ke tsirowa a bishiya kamar ta bagaruwa ko aduwa ko kashin kifi ko tsinkayen da ke bayan beguwa ko bushiya (iii) Kananan kifaye masu jar wutsiya waɗanda aka fi samu a lokacin kaka.
3	Hádù	Sanya wa karamin babur 50 injin na roba-roba 110, ko babur mai giya uku a mayar da shi giya huɗu, ko kuma a sanya wa Honda 50 tof-salanda da bulo na roba-roba 110	(i) Saka riga ɗaya a kan wata, (ii) Gaurayawar abu mai kyau da maras kyau, musamman wajen turare ko nono, don amaja, (iii) cakudawa, ko gamawa, ko sakawa, (iv) Maƙalawar wani abu da wani
4	Kúúráá	Dillali wanda ke kayyade la'adarsa	Dabbar dawa mai dabbare-dabbaren jiki da zamammun duwawu da katon kai, tana cin dabbobi da mutane.
5	Bààkóó	Mai sayen kaya, kwastoma	Mai ziyara ko abu sabo

Takalmi: Wannan kalma na nufin abin kare tafin kafa daga rana ko kaya ko duk abin da za a iya takawa ko kuma don ado. Ana yin takalmi da fata ko roba. Masu sayar da babura na nufin (foot-rest) wurin dōra kafa na fasinja ko wanda aka goyo a babur. Dalilin kiran sa takalmi shi ne, saboda yana da faɗi da tsawo ta yadda mutum biyu ko fiye za su iya dōra kafafunsu ba tare da matsuwu ba. Dangantakar da ke akwai tsakanin ma'ana ta asali da sabuwar ma'ana ita ce, ta siffa kasancewar dukkansu makaran kafa ne, domin a samansu ake dōra kafa. Misali, yin tafiya ba takalmi ba daɗi sai lalura. Shi ma hawa babur wanda bai da wurin dōra kafar waɗanda aka goyo akwai takura da wahala, don a kan babur kafa na buƙatar inda za a dōra ta kafin a kai inda za a je.

Kàtááwàà tarkon karfe ne na kamun bera ko gafiya sai aka faɗaɗa ma'anarta ya zuwa akwalar babur kullum ana wurin gyara. An siffanta babur da wannan suna ne saboda idan ya tsufa karafansa kan riƙa kama tufafin mai shi, ko karafan su riƙa sukar sa tamkar kaya saboda lalacewar wasu notuka ko sassan jikinsa. Haka kuma, kodayaushe jikin mai babur da tufafinsa ba su rasa maski ko nason bakin-mai saboda yawan tsayawa don gyare-gyare a kan hanya.

Hádù yana iya ɗaukar ma'anoni kamar haka: (i) Saka riga ɗaya a kan wata, (ii) Gaurayawar abu mai kyau da maras kyau, musamman wajen turare ko nono, don amaja, (iii) cakudawa, ko gamawa, ko sakawa, (iv) Maƙalawar wani abu da wani. Sai dai, masu sayar da babura sun kara wa kalmar wata ma'ana ta daban mai nufin sanya wa karamin babur 50 injin na roba-roba 110, ko babur mai giya uku a mayar da shi giya huɗu, ko kuma a sanya wa Honda 50 tof-salanda da bulo na roba-roba 110. Sannan kuma, yi wa babur haɗi yana kara masa karfi da gudu da canja masa kara ko kukan inji. Musamman saboda an sanya masa injin ko wasu kayayyakin waɗanda suka fi nasa karfin wuta ko nagarta. Alaƙar ma'anonin ita ce, duk sun jibinci haɗa abu biyu ko fiye mabambanta don su zama ɗaya su kuma yi aiki iri ɗaya.

Kúúráá suna ne na dabbar dawa mai dabbare-dabbaren jiki da zamammun duwawu da katon kai, tana cin dabbobi da mutane. Masu sayar da babura sun faɗaɗa kalmar inda take nufin dillali wanda ke kayyade la'adarsa. Kuɗin da dillali yake samu wajen kara wa mai saye kuɗi da rage wa mai abu kuɗi. ‘Yan kasuwa sun kwatanta halayyar kura da ta dillali mai nuna son kansa da haɗama. Saboda kura kan hana mutane sakewa a cikin daji, musamman manoma da mafarauta da matafiya kamar yadda dillalin ke hana ruwa gudu a hararkar ciniki.

Baƙo a ma'ana ta sarari mutum ne namiji wanda ya kai ziyara wani wuri na ɗan lokaci sannan ya baro wurin bayan ya gama abin da ya kai shi. Ma'ana ta asali ta biyu a nan ita ce, sabon abu wanda ba a taɓa amfani da shi ba. Masu kasuwancin babura kan kira mai sayen kaya ko wanda ba a saba da shi ba, wato sabon mai sayen kaya ko kwastoma wanda aka fara kasuwanci da shi. Idan 'yan kasuwar suka ce baƙo ta wata fuska suna nufin sabon mai sayen kaya, saboda ba a yi sabo da shi ba. Za a yi ƙoƙari a tafi da hankalinshi har ya sayi kaya. Yanayi da siffar waɗannan ma'anoni sun yi kama, kuma suna fassara mutum mai zuwa wani wuri inda ba gidansa ko garinsa ba. Don haka, wannan shi ne dangantakar da ke tsakaninsu.

Hanyar Kirƙira³

Dalilai da dama kan haddasa sababbin kalmomi, waɗanda suka haɗa da: Tasirin addinin Musulunci da tasirin baƙin al'adu da zamananci ko yayi da kuma fassara.⁴ *Oxford University Press* (2006), "Kirƙira hanya ce ta samar da sabuwar kalma ko sashen magana." Hausa kan kirƙiri sabuwar kalma daga kalmominta na asali, don ta ba wani baƙon abu suna. Misali: Hana-salla » Hula ce mai kama da malafa ta kaboyi, Tauraron ɗan'adam » Satellite, A-kori-kura » Mota ce ta ɗiban kaya mai sauƙi da saurin biyan buƙata fiye da 'kura' wadda ake ɗaukar kaya da ita. Agogon kura » Agogon da ba ya aiki, Taɓa-ka-lashe » Haya cikin ƙanƙanin lokaci. Wata hanyar kirƙirar sababbin kalmomi ita ce ta kirƙiro kalma wadda babu ita sam-sam a harshen Hausa. Bature (2002) cewa ya yi:

Irin wannan kirƙira ba ta da yawa. Kuma ya kamata a sani cewa yawancinsu ba lalle wani abu ne baƙo da ya zo cikin al'umma ake so a ba shi suna ba. Yawanci za a ga wani abu ake so a bayyana amma ta hanyar sayewa ko don alƙunya lo kuma don ɓatarwa, ko kuma don yin inkiya saboda ba a son wasu su gane abin da ake nufi. Ga 'yan misalai da nake da su a hannu a halin yanzu: Boshu » shiririta ko aikin banza, bagu » burga da barazana ta banza, cus » tsohuwar mace mai shigar 'yammata ko namiji tsoho mai shigar samari ko ƙaƙale, caburus » 'yan gaye da shaye-shayen ƙwaya.

Wata dabarar ƙirar sababbin kalmomi ita ce, ta amfani da surkin kalma biyu ko fiye daga Ingilishi ko Larabci ko wani harshe a haɗa su da kalmar Hausa domin, a ta da sabuwar kalma mai cin gashin kanta. Wato kera sabuwar kalma ta gamin gambizar kalmar asali da wata daga cikin kalmomin aro domin, su wakilci ko maye gurbin baƙuwar kalma. Misali: Shagari style » Mota ce Marsandi mai lamba 280, Babban kwabo » Babban banza mai ya da girmansa, Lashe-moni » Sunan wata karuwa ne mai cinye wa maza kuɗi, Arne da kwat » Tuwan dawa. Ga kaɗan daga cikin kalmomi da jimlolin hulɗar kasuwanci da wannan hanya ta samar a Hausa.

Jadawali II: Mai Nuna Kirƙira a Hausar Masu Sayar da Motoci

Lamba	Kalma	Sabuwar Ma'ana	Ma'ana ta Asali
1	Hánnúú dà káhwàà	Kuɗín la'ada naira dubu ashirin da aka ƙayyade	Hannu da ƙafa na mutum ko wata halitta
2	Shèèkàrààtáá góómà ínà wánnàn sànáá'áà kóó cikin hárákàr móótàà	Kuɗín la'ada naira dubu goma da aka ƙayyade	Adadin shekaru a sana'a
3	Máƙúllíí dà máƙúllíí kóó wààríí dà wààríí	Kakara ko musayar mota ba tare da ƙarin kuɗi ba	Maƙulai ko tsara
4	À wánkèè hánnúú	A ƙulla ciniki ko harka da ɗan mota, amma idan an kammala ciniki a yi masa yankan baya	Tsaftace hannu
5	Jókò kóó yá yí jókò dà yáwàà	Tsaiko wajen ɗauko mota	Kirƙira ta amfani da kalmar aro daga harshen Yoruba

Hánnúú dà káhwàà na nufin hannu da ƙafa na mutum ko wata halitta a zahirance. 'Yan mota sukan sakaya shi ya zuwa kuɗin la'ada naira dubu ashirin da aka ƙayyade. Wato hannuwa dubu goma, yayin da ƙafafu aka kwatanta su da dubu goma. Wannan rajista suna yin amfani da ita ne idan za su yi maguɗi cikin ciniki. Kuma duk wanda ba ya cikin rukuninsu ba zai gane Hausar ba.

³ Don ƙarin bayani kan kirƙira da amfaninta dubi takardar: Yakasai (2005), "Aro da Kirƙira: Nazarin Samuwar Sababbin Kalmomin Hausa a Jami'a da Kuma Garin Sakkwato.

⁴ Hanya ce ta fassara ma'anar kalma kai tsaye. Ana yin wannan fassara ce ta la'akari da ma'anar kalma ko abin da ta ƙunsa ko duba irin aikin da take yi, kafin a juyar da ita zuwa wata ma'ana a harshen Hausa. A irin wannan yanayi ana ƙoƙari matuƙa na ganin an taƙaita tsayin kalmar da aka fassara, kuma a tabbatar da an sami daidaito ko dacewar ma'ana, da sauƙaƙa sadarwa a harshe don ma'amala ta yau da kullum tsakanin jama'a.

Shèèkàràtàá góomà inà wánnàn sànáá'áà kóó cikin hárákàr móótàà. Salon yin magudí ne cikin ciniki da 'yan mota ke amfani da shi, don òatar da wanda ake ciniki da shi. Abin da suke nufi shi ne, kuḍin la'ada naira dubu goma da aka fayyade za a ba wani ðan kasuwa ko dillali. Wannan yarjejeniya ce, ta hanyar fara gardama a gaban mai saye tsakanin mai mota da dillali. Misali idan dillali ya zo da mai sayen mota wurin mai mota. Da fara cinikin motar da ake so ðaya daga cikinsu zai yi kofarin nuna ðayan bai san wani abu na mota ba. Ta haka za su yanke la'adar da za a ba dillali, ba tare da mai sayen mota ya ðau hannu ba. Wani lokaci mai sayen motar na shiga tsakani ko dai ya goyi bayan wani ðangare ko kuma ya ba su hakuri. Rashin amincewa a kan la'adar tsakanin mai mota da dillali na sa a fasa cinikin gaba ðaya.

Mákuḷlíí dà mákuḷlíí kóó wààríí dà wààríí na nufin maḷulai ko tsara. Amma 'yan mota sun ba ciniki ta hanyar kakara ko musayar mota ba tare da karin kuḍi ba wannan ma'ana. Rashin fifiko a tsakanin ma'ana ta asali shi ya sanya 'yan kasuwa ke amfani da shi kan abin da ya shafi cinikin motoci da ke da daraja iri ðaya. ðan kasuwa da mai saye za su yi furfure ne ba tare da an kara wa wani kuḍi ba.

À wánkèè hánnúú a ma'ana ta gama gari shi ne, tsaftace hannu. Masu harkar motoci sun faḍaḍa ma'anar zuwa kulla ciniki ko harka da ðan mota, amma idan an kammala ciniki a yi masa yankan baya a hana shi la'ada. Dangantakar da aka samu ita ce dukkanin ma'anonin suna bayani ne kan kammaluwar aiki ko wani lamari.

Jókò kóó yá yí jókò dà yáwàà kirƙira ce aka yi ta amfani da kalmar aro daga harshen Yoruba aka haḍa da kalmomin Hausa. Joko na nufin zama ko zauna a harshen Yarbanci. 'Yan kasuwa sun yi wannan surki ne saboda tasirin zamansu da Yarbawa a Legas wurin ðauko motoci. Abin da suke nufi shi ne, ðaḍewa ko ðaukar lokaci wajen ðauko mota da aka saya.

Hanyar Sarrafa Kalmomin Aro⁵

Hartman da Stock (1972) a ganinsu aro shi ne ðauko kalmomi kai tsaye daga wani harshe zuwa wani, ta hanyar fassara da kwaikwayo. Bynon (1977) ya ba da ma'anar aro da kirƙira da ake yi wadda ba ta da tushe, amma tana farsar kalmomi ko siffon baƙon harshe. A ra'ayin Olaoye (1993) aron kalmomi ya farsar ðauko baƙin kalmomi a shigar da su cikin wani harshe daban. Irin waḍannan kalmomi sukan rikide su ðauki yanayin harshen gida a cikin kanƙanin lokaci. A taƙaice, ana iya cewa kalmomin aro su ne kalmomi ko sassan jimla da aka ðauko daga wani harshe domin, amfani da su a wani harshe. Yakasai (2015) ya kawo ire-iren aro guda biyu; cikakken aro (complete adaptation) wanda ake yi amfani da kalmar aro ba tare da ta fuskanci sauye-sauye ba, da ragaggen aro (partial adaptation) mai nufin yi wa kalmar aro kwaskawarima kafin a yi amfani da ita a harshen aro, wato yi wa kalma ƙari ko ragi wanda zai sa ta dace tsarin harshen Hausa.

Aro tare da sarrafa kalmomin aro na samuwa ne da zarar harsuna biyu ko fiye suka yi hulɗa ko cuɗanya da juna, tare da neman kafar sadarwa don fahimtar juna. Hausa kamar sauran harsunan duniya kan yi amfani da dabarun aiwatar da aro daga harshe zuwa wani harshe daban. Misali, idan baƙon abu ya shigo harshen Hausa kuma harshen ba shi da wannan abu, to akan fara da kirƙira wata kalma da za ta dace da baƙon abu. Akwai kuma hanyar fassara kalmar aro, wato akan yi amfani da kalmomi ne wajen fassara ainihin suna ko aiki ko wata ma'anar baƙon abu a harshen aro. Wasu kalmomin aro da aka ðauko kan dace da dabarar baddalawa don a yi wa sababbin abubuwa suna. Wannan hanyar baddalawa na iya kasancewa ta hanyar sauya wa kalmomi siga ko kuma a bar su yadda suke a rifa amfani da su. Ana yin aro da gyara domin kalmar aro ta dace da ilimin furuci ko tsarin tsararin harshe. Wato akan sauya wasu sautukan da kalma ta farsa, ta hanyar cire sautukan da ba a samu a Hausa, tare da maye gurbinsu da na gida. Kalmomin aro a wani lokaci kan fuskanci shafewar sautuka da saƙala sautukan asali, da kwaskwarima a tsarin gaba da kuma tsawaita wasu wasula, don kawai su hau tsarin harshen Hausa ko su yi daidai da shi. Misali, Collar » kwala, balance » balas, allowance » alawus, da break » birki, bench » benci, report » rahoto, da fan » fanka, cashier » kashiya, da cigarette » sigarii, Christian » kiristaa.

Bello (1985), "Waḍannan sauye-sauye na aukuwa a harshen aro idan aka samu kalmar aro mai ðauke da cincirindon baƙaƙe, ko don share baƙin ƙarshe na gaɓar kalmar aro sakamakon tsawon wasali a Hausa." Daga misalan da aka kawo a sama, an ga yadda wasu kalmomin aro da suka shiga cikin harshen Hausa, suka fuskanci sauyi ta yadda za su daidaita da lafuzzan tsarin furucin Hausa, tamkar da ma can kalmomin na harshen Hausa ne. Kuma wasu kalmomin da

⁵ Sarrafa kalmomin aro dabara ce ta baddalawa (loan adaptation) Ana amfani da 'mota, totur, sukundireba a wakili motor car, throttle da screw driver.' Don ƙarin bayani kan aro da amfaninsa dubi lamba ta 8 shafi na 4-5. Haka kuma, ya kamata a san cewa, Hausa ta ari kalmomi waḍanda ta yi gyara ta mai da su nata, musamman sakamakon hulɗa da ta gudana tsakanin Hausawa da wasu ƙabilu daban-daban, kuma wannan cuɗanya ta haifar da kwararar baƙin abubuwa da babu su da a cikin harshen Hausa, musamman kalmomi da jimlioli.

aka aro suna aiki da ma'anarsu ta asali, misali: Tractor » tarikita,⁶ Shock absorber » shokshoba. Kamar yadda wasun su ke fuskantar sauyin ma'ana ta musamman hanyar faɗaɗa ma'anarsu, misali: Delete All » Mota kirar Sharon, wadda idan ta samu haɗari takan yi sanadiyyar mutuwar dukkanin mutanen da suke cikinta, Big head » Babur kirar Yamaha mate V50. Ga jerin kaɗan daga cikin irin waɗannan kalmomi na Hausar kasuwanci da aka samar ta hanyar sarrafa kalmomin aro.

Jadawali III: Mai Nuna Sarrafa Kalmomin Aro a Hausar Masu Sayar da Wayar Salula⁷

Lamba	Kalma	Tushen Kalma	Sabuwar Ma'ana
1	Ciyààmân	Chairman	Shugaban funkciya
2	Cêk	Check/cheque	Wayar salula giredi wadda ake yayi, kuma mutane suka fi saye saboda nagarta.
3	Kilîn	Clean	Wayar salula taɓa-jiki wadda bata ji jiki ba, kuma tana da haske sosai.
4	Jôb	Job	Wanda zai sayi wayar salula ba ya da kuɗi sai ya nemi mai saye a fakaice, idan an sayar sai ya ðebe riba ya ba mai waya kuɗinsa da ya sallama masa wayar salular, ba tare da ya sani ba.
5	Kii-tù-kii	Key to key	Kakara ko musayar wayar salula ba tare da farin kuɗi ba.

Ciyààmân: Mutum wanda aka ðora wa nauyin jan ragamar jama'a ko wani taro ko funkciya. Masu sayar da wayar salula suna amfani da wannan kalma ta ciyaman, don ambaton wanda suka zaɓa ya kula da funkciyarsu ta masu kasuwancin wayar salula da sauran abubuwan da suka jibince ta. Dangantakar da ke tsakanin ma'ana ta asali da sabuwar ma'ana ita ce, ta shugabanci.

Cêk kalmar aro ce daga Ingilishi wadda aka Hausantar da ita, don ta dace da tsarin furucin Hausa. Cêk a sabuwar ma'anar na nufin wayar salula giredi wadda ake yayi, kuma mutane suka fi saye saboda nagarta. Dalilinsu na laƙaba wa wannan wayar suna shi ne, da zarar aka kasa irin wannan wayar salula za a sayar da ita a karɓi kuɗi nan take. Kamar dai yadda mutum ke miƙa cêk a banki a ba shi kuɗinsa.

Kilîn: Ma'ana ta asali na nufin rashin datti ko tsabta. Sabuwar ma'ana na nufin wayar salula taɓa-jiki wadda bata baci ba tana nan kamar sabuwa, wato waya mai haske, kamar yadda 'yan waya ke cewa. 'Yan waya na kiran ta da ƙaunar sabuwa don bambancinsu da sabuwa ba ya da yawa sosai. Ana sayen ta a kuma sayar da ita da kadari. Dangantakar da ke tsakanin ma'anonin ita ce, rashin lalacewa ko kasancewar abu tsaf-tsaf.

Jôb: Aiki ne da mutum ke yi kodayaushe don samun kuɗi ko abin masarufi. Masu kasuwancin wayar salula na nufin karɓar wayar salula ta wani a je a sayar a kawo masa kuɗi, shi kuma ya ba da ladar aiki ko kuma a wani lokaci a sayar har a ci riba da shi, ba tare da ya sani ba. Haka kuma, *Jôb* na ðaukar ma'anar ba abokin kasuwanci, wanda ya kawo mai sayar da waya ðan na goro ko a yi masa ihisani ko kuma cuwa-cuwa. Dukkanin waɗannan ma'anoni ayyukan yi ne da ake biya ko ba da la'ada ko alhakin hidimar da aka yi.

Kii-tù-kii: Wannan lafazi na nufin kakara ko musayar wayar salula ba tare da farin kuɗi ba. Wannan musayar abubuwa ba tare da nuna fifiko ba, ita ta haifar da dangantakar da ke tsakanin ma'ana ta asali da sabuwar ma'ana, wadda ke iya ðaukar ma'anar suwaafin (swaping).

⁶ Wasu na yi mata sunaye kamar: Jirgin ðankaro ko mota ðankaro saboda ana ðankara mata kaya da yawa, musamman amfanin gona. Wasu ma na kiran ta da sunan karagaga. A {amusun Hausa na Cibiyar Nazarin Harsunan Nijeriya, (2006) an ba jirgin ðankaro ma'anar: Motar ðabe titi. Haka kuma, ana yi wa Tarikita kirari da: Tarikita motar 'yan sanda bata gudu sai an tura ta ko Tarikita motar Turawa bata gudu sai ta ðau katta. Sannan kuma, ana kiran Liman mai jan doguwar sura a Sallah Tarikita, don yana ðaukar lokaci bai idar da salla ba kamar yadda tarikita ke tafiya idan ana tuƙa ta.

⁷ Ana yi mata sunaye irin su: Waya da hanset da wayar tafi-da-gidanka, amma a wannan nazari za a yi amfani da sunan wayar salula kawai.

KAMMALAWA

Wannan takarda ta nazarci wasu hanyoyi uku na azurta Hausar wasu rukunan ‘yan kasuwa a garin Sakkwato da sababbin kalmomi da jimloli. Wadannan muhimman hanyoyi sun taimaka, musamman ta la’akari da yadda a kullum suke biya wa Hausa bukatunta na sadarwa musamman abin da ya shafi huldär kasuwanci. Haka kuma, an ga yadda cudanya da bakin al’adun Larabawa da Turawa da sauran al’ummu suka yi tasiri ga Hausawa. Wadannan al’ummu sun zo da sababbin abubuwa da babu su a Kasar Hausa, kuma Hausawa ba su san su ba. Don haka, wannan huldä ita ta haifar da tunani da fofarin samar da kebaßun kalmomi da jimloli, don cike gißi a fannonin daban-daban da ke dadä bayyana a duniyarmu ta yau mai saurin sauye-sauye da canje-canje. Samar da irin wadannan kalmomi da jimloli gagarumin aiki ne wanda yake bunkasa harshen Hausa har ya iya rungumar wannan lokaci na ci-gaban fasahar sadarwa mai tafiya da zamani.

SAKAMAKON BINCIKE

Bayan kammala wannan takarda an gano abubuwa kamar haka:

1. Hausar kasuwanci ta samu ne ta hanyoyin fadäda ma’anar kalmomin asali da na aro, da kirkira daga kalmomin asali da kirkira ta gamin gambizar kalmomin asali da na aro da kuma sarrafa kalmomin aro, ta hanyar baddalawa (loan adaptation).
2. A Hausar kasuwanci an samu dangantakar ma’ana tsakanin ma’ana ta asali da sabuwar ma’ana, a wasu daga cikin kalmomi da jimlolin da wannan hanyar ta samar a Hausar kasuwanci.
3. Wasu ‘yan kasuwa kan yi amfani da Hausar kasuwanci ne domin sawwaka sadarwa tsakaninsu da ma sauran jama’a masu sayen kaya, ko su yi amfani da wasu kalmomi ko jimloli don tallata hajarsu da fofarin jawo ra’ayin masu sayen kaya. Sai dai akwai wasu fata-gari da ke amfani da Hausar don samun ciniki da kuma yin magudfi cikin ciniki, ta hanyar saye ko fatad-da-bami⁸ ta yadda za su samu kazamar riba fiye da kima ba tare da mai sayen kaya ya sani ba.

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⁸ Wadannan ‘yan kasuwan sun kware sosai wajen fadäda ma’ana da kirkira ta fuskoki daban-daban, don cimma boyayyar manufarsu.