Bijochs: Dec, 2025 Vol. 3 - Issue, 2 ID No. 001 (Pg. 2-15)

Nazarin Sunayen Yankan Bi-mutum a *Zaman Duniya Iyawa Ne* na Yusuf Ladan: Turbar Saka Sunayen Taurari a Tarken Rubutaccen Adabin Hausa

Dr. Ibrahim Ahmed
iabg20101968@gmail.com
09057706250
Department of Nigerian Languages and Linguistics
Kaduna State University, Kaduna, Nigeria

Prof. Ahmadu Bello Zaria
ahmadu.bello@kasu.edu.ng
08033499431
Department of Nigerian Languages and Linguistics
Kaduna State University, Kaduna, Nigeria

Prof. Bello S. Y. Al-Hassan
zangimak@gmail.com
08032171723
Department of African Languages and Cultures
Ahmadu Bello University, Zaria, Nigeria

Tsakure

Manufar wannan maƙala ita ce a nazarci sunayen yanka bi-mutum (personal/proper names) da aka yi amfani da su a matsayin sunayen taurari a wasanni uku da suka samar da Zaman Duniya Iyawa Ne (ZDIN) na Yusuf Ladan. Domin tabbatuwar wannan manufa, an bibiyi waɗannan sunaye a kowane lungu da saƙo na matanin, aka fito da su, sannan aka tantance su ta fuskar fayyace nau'o'insu da asalinsu/ma'anoninsu da yawan bayyanarsu da ma shafukan da suka bayyana a cikinsa. Daga bisani, an kafa hujja da sakamakon tantancewar inda aka yi hasashen cewa matsayi da tasirin sunayen yanka bi-mutum a ZDIN shi ne, sunayen (i) tubalan bayanin/bayyana/rubuce wasan ne, sannan (ii) manunai ne na al'adar raɗa/laƙaba sunaye da ire-iren sunayen a al'ummar Hausawa, da muhallin wasan, da kuma al'ummar da wasan ya shafa kai-tsaye. A ƙarshe, saboda hararo fa'idar (matsayi da tasirin) sunayen yanka bi-mutum a ZDIN da wannan nazari ya yi, maƙalar ta bayar da shawarar a riƙa saka nazarin irin waɗannan sunaye a tarken rubutaccen adabin Hausa. Wannan shawara ta zo daidai da fahimtar mara'inta nazarin sunayen yanka a matanonin adabi (literary onomastic theorists) kamar Alvarez-Altman (1981) da Nicolaisen (1982) da Wamitila (1999) da Hramova (2009) da Smith (2018) da Gerus-Tarnawecky (n.d.) d.s.

Ginshiƙan Kalmomi: *Nazari, Sunayen Yanka Bi-mutum, Saka Sunayen Taurari, Tarken Rubutaccen Adabin Hausa*

1.1 Gabatarwa

Kamar yadda bayani yake karakaina a nazarce-nazarce da rubuce-rubuce game da batutuwa daban-daban a kan manyan ɓangarorin adabin Hausa, kalmar **adabi** ta samo asali ne daga kalmar **adab** a Larabci

wadda ke nufin **walima** ko **liyafa**. An ce daga bisani kalmar **adab** ta fuskanci faɗaɗar ma'ana inda hatta waƙoƙi da sauran maganganun hikima da ake ambatowa lokutan walima su ma aka riƙa danganta su da wannan kalma. A dalilin hulɗa tsakanin Larabci da Hausa, harshen Hausa ya ari **adab**, ya hausantar da lafazinta zuwa **adabi**, sannan kai-tsaye ya faɗaɗa ma'anarta zuwa **hoton rayuwar al'umma da ake gabatarwa cikin zantuttukan hikima da suka jiɓanci al'ummar Hausawa**. Adabi ya rabu zuwa kashi uku, akwai **waƙa** da **wasan kwaikwayo** da **zube**, sannan kowane kashi yana da na **bakansa** da **rubutaccensa** (a duba Ɗangambo, 2008; 'Yar-aduwa, 2010; Xiaomeng, 2013).

Rayuwar al'umma aba ce mai faɗi cike da tarin abubuwa, misali, kamar mutane da harshensu da adabinsu, d.s. Haɗakar mutane kuwa ita ce ke sabbaba samuwar al'umma. Kamar kowace al'umma, Hausawa wani rukuni ne na mutane da suke ɗaukan kansu a matsayin abu guda, wato tsintsiya maɗaurinki ɗaya. A cikin wannan rukuni, kowane mutum – namiji ko tamace, yaro ko babba – kan kasance da wata **kalma** ta musamman da ake raɗa ko laƙaba masa wadda da ita ake bambanta shi da sauran abokan tarayyarsa a al'ummar, ta yadda da zarar an ambaci kalmar ko ba da mutumin ake yi ba, hakan kan ɗauki hankalinsa, ya ji kamar da shi ake yi, ko kamar shi aka kira. A muhallin nazarin tantagaryan **harshe**, duk wata kalma da aka, ko za a iya, raɗa/laƙaba wa wani abu, misali **mutum**, har ta zama tamkar linzamin jan hankali ko jan hankali zuwa gare shi, ita ce **suna**. Ke nan, Bahaushe ya yi gaskiya da yake cewa **suna linzami**. A cewar Sani (2007, sh. 60), **suna** shi ne:

> [S]unan abu mai rai ko maras rai, wanda ake iya gani da ido da wanda ba a iyawa, wanda ake iya taɓawa da hannu da wanda ba a iyawa. Don haka, da *mutum* da *dabba* da *ƙwaro* da *dutse*, d.s. kowanne suna ne.

Idan aka yi wa wannan bayani da misalan da suke mara masa baya duba irin na **nahawu**, za a fahimci cewa **kalmar** da take a matsayin suna (ko laƙabi) ga wani abu ita ce **suna**. Masana **Kimiyyar Harshe** kamar Matthews (2007, sh. 268 - 269) da Crystal (2008, sh. 333) sun tabbatar tare da jaddada haka a ƙamusoshinsu. Tun da a kowane harshe akwai irin waɗannan kalmomi da yawa, a jam'ince ana kiran su **sunaye**.

Kamar sauran harsunan duniya, harshen Hausa maƙare yake da kalmomi waɗanda sunaye ne ga waɗansu abubuwa. A **Ilimin Nahawu** (**Grammar**), ana kasa sunaye zuwa rukuni-rukuni dangane da jinsin abubuwan da suke sunantawa. Daga cikin jinsin abubuwan da suke bambantuwa ta sunayen da ake raɗa/laƙaba masu akwai **mutane**, domin kowane mutum yakan kasance da wata kalma da ta keɓanta da shi a matsayin sunansa. Don haka, kalmomin da suka keɓanta da wasu mutane a matsayin sunaye (ko laƙabobi) ga mutanen su ne **sunaye bi-mutum** (**personal names**). Ban da wannan nau'i na sunaye, a Hausa ana da wasu nau'o'in (amma su ba a nazarce su a wannan maƙala ba) kamar (i) **sunaye bi-**

wuri (**place names**), misali, **Kano** da **Sakkwato** da **Nijeriya** da **Afirika** da **Ingila** da **Kaduna** da **Ikko**, d.s., da (ii) **sunaye bi-rana** (**day names**), misali, **Asabar** da **Alhamis** da **Litinin** da **Lahadi**, d.s., da kuma (iii) **sunaye bi-wata** (**month names**), misali, **Zulhajji** da **Ramalan(a)** da **Janairu** da **Fabarairu** da **Mayu**, d.s. A Ilimin Nahawu, ana tattara duka waɗannan nau'o'in sunaye a kira su **Sunayen Yanka** (**proper nouns/names**). Bayanai da misalai daga masana **Nahawun Hausa** a kan rukunin sunaye a Hausa sun nuna haka (a duba Galadanci, 1976, sh. 53 - 55; Zaria, 1981, sh. 1 - 2 & 7; Jinju, 1980, sh. 13 - 14; Sani, 2007, sh. 61; Bello, 2014, sh. 4 - 6).

Kamar yadda yake faruwa a sauran al'ummomi na duniya, yin amfani da wasu kalmomi a al'ummar Hausawa a matsayin sunaye bai tsaya a kan zahirin mutane ba, hatta a cikin adabin Hausa da ma na wasu Harsuna, ana amfani da irin waɗannan kalmomi a matsayin tubalan gina adabin, ko dai don cim ma wata manufa ta salo ko kuma don gina bayani kawai. Wannan ya zo daidai da bayanin Gerus-Tarnawecky (n.d.) inda ya nuna cewa, sunayen yanka bi-mutum na iya kasancewa **tubalan salo** (**stylistic devices**) ko kuma **tubalan bayani/bayyanawa** (**expressive devices**) a cikin matanonin adabi.

Duk inda aka samu al'umma, to dole a samu sunayen yanka bi-mutum maƙare a cikin rumbun kalmomin harshenta. Tun da adabi hoton rayuwar al'umma ne, ashe babu mamaki idan fasihai sun yi amfani da sunaye, musamman sunayen yanka bi-mutum, a matsayin tubalan gina irin wannan hoton rayuwa. Faruwa ko samuwar haka ne a matanonin adabin Hausa, musamman waɗanda suka jiɓanci zube da wasan kwaikwayo, ta sa a wannan maƙala aka bibiyi sunaye bi-mutum da Yusuf Ladan ya yi amfani da su a matsayin sunaye ga wasu daga cikin taurarin wasanni uku da suka samar da rubutaccen wasan kwaikwayo mai taken *Zaman Duniya Iyawa Ne*. Maƙalar ta nazarci waɗannan sunayen diƙin-diƙin, kuma ta fito da su, sannan ta tantance su ta fuskar nau'o'insu (**forms**) da asalinsu/ma'anoninsu (**etymology/semantics**), da yawan bayyanarsu (**frequency of occurrence**) da ma shafukan da suka bayyana (**pages of occurrence**) a cikin matanin, inda hakan ya ba ma}alar damar yin hasashen matsayi da tasirin sunayen a matanin.

1.2 Wane ne Yusuf Ladan, kuma mene ne *Zaman Duniya Iyawa Ne*?

Yusuf Ladan zaƙaƙurin ma'aikacin rediyo ne sannan sanannen mashiryin wasannin kwaikwayo ne a ƙasar Hausa. An haife shi a garin Hunƙuyi na ƙasar Zazzau a Jihar Kaduna ta arewacin Nijeriya ranar 29/7/1935. Ya fara karatun mahammadiya da na boko tun daga farkon ƙuruciyarsa. Karatunsa na boko ya kai shi ga samun gurbin karatu a Cibiyar Nazarin Mulki (**Institute of Administration**) da take a unguwar Kongo, a cikin garin Zariya na Jihar Kaduna, inda ya yi kwas na shekara ɗaya a kan aikin sakatare daga 1955 zuwa 1956. Bayan kammala wannan kwas ne ya fara aiki a Sashen Ilimin Manya (**Adult Education Department**) na Ma'aikatar Ilimi (**Ministry of Education**) ta Lardin Arewa (**Northern Region**) a wancan lokacin. A wannan ma'aikata ce baiwar

fasihancinsa na shirya wasannin kwaikwayo ta fara bayyana, domin a nan ne ya riƙa shiryawa tare da gabatar da shirye-shirye kan ilimantarwa da wayar da kai musamman ga ɗalibai da malamai. Hakan ne ya zama silar canza alƙibilar aikinsa daga Jami'in Ilimi zuwa na Sadarwa, domin ya canza ma'aikata daga ta Ilimi zuwa Kamfanin Yaɗa Labarai na Lardin Arewacin Nijeriya (**Broadcasting Company of Northern Nigeria - BCNN**) inda ya fara aiki a matsayin Jami'in Laburare na Kamfanin. Daga nan ne likkafarsa ta yi ta ci gaba domin ya yi aikace-aikace iri-iri, kuma ya riƙe muƙamai daban-daban mafi akasari a sha'anin aikin shiryawa da yaɗa shirye-shiryen a kafafen rediyo da talabijin. Hakan ne ya ba shi damar assasa shirin wasannin kwaikwayo na rediyo mai taken **"Zaman Duniya Iyawa Ne"**. Daga waɗannan wasanni ne Yusuf Ladan ya darje wasu, ya rubuce su, sannan Kamfanin Wallafa Litattafai na Arewacin Nijeriya (**Northern Nigeria Publishing Company - NNPC**) ya wallafa su zuwa littafi a shekarar 1980. Wannan littafi shi ne ***Zaman Duniya Iyawa Ne*** (ko ***ZDIN*** a taƙaice) wanda ɗaya ne daga cikin fitattun rubutattun matanonin adabin Hausa da ake karantawa domin nishaɗi da kuma koyar da tarken rubutaccen adabin Hausa a makarantun Nijeriya da ake koyar da Hausa a matsayin darasi. A taƙaice dai, *ZDIN* littafin wasan kwaikwayon Hausa ne da ya ƙunshi wasanni uku, da (i) **Kamar Da Gaske**, da (ii) **Mai Wasa Da Maza Karya**, da kuma (iii) **Bari Ba Shegiya Ba Ce** (a duba Ladan, 2010; Shehu, 2019, sh. 19 - 23). A farfajiyar wannan rubutaccen wasan kwaikwayon Hausa ne maudu'in da wannan maƙala ta nazarta ya tsira.

2.0 Ra'ayoyi/Ra'o'i game da Nazarin Sunayen Yanka Bi-mutum a Tarken Adabi

2.1 Sunayen Yankan Bi-mutum

Sunayen yanka bi-mutum (personal/proper names) muhimman tubala ne a tsarin kowane harshe, kuma suna iya alaƙantuwa da kowane irin fanni na rayuwar ɗan-Adam ko na ilimi, kamar adabi (Tóth, 2014, sh. 2). Hasali ma, saboda matsayinsu a harsuna da kuma muhimmancinsu ga al'umma, waɗannan sunaye sun sabbaba samuwar **Ilimin Sunaye (Onomastics)** a matsayin fanni mai zaman kansa wanda ya shafi **nazarin sunayen mutane da na wurare** (Matthews, 2007, sh. 276). Sai dai a wannan maƙalar ba a kalli sunayen wurare ba, idan ma har akwai a cikin matanin da nazarin ya shafa. Minkailou da Abdoulaye (2010) a cikin Ahmed da Al-Hassan (2024, sh. 5) sun ce, sunan da ke shaida mutum har ya bambanta shi da sauran mutane shi ne a fannin Ilimin Sunaye ake kira **sunayen yanka bi-mutum**. Hausawa suna da irin wannan suna birjik, don haka harshensu ma, wato Hausa, yana da kalmomi birjik kwatankwacin sunayen (a duba Madauci, Isa, & Daura, 2009; Muhammad, 2020; Bakura & Sani, 2024).

A al'ada ta nazari, ana kasa sunayen yanka bi-mutum na Hausa zuwa gida biyu. Akwai **ararru daga Larabci/Musulunci** kamar **Abdullahi** da **Muhammad(u)** da **Isa** da **Musa** da **Abubakar**, d.s. a jinsin maza, sai kuma **Amina** da **A'isha(tu)** da **Ruƙayya** d.s. a jinsin mata. Akwai kuma na **gargajiyar Hausawa** kamar **Balarabe** da **Jumare** da **Bature** d.s. a jinsin maza, sai kuma **Ladi** da **Talatu** da **Jummai** d.s. a

jinsin mata (a duba Madauci, Isa, & Daura, 2009; Muhammad, 2020; Ahmed, 2023b; Bakura & Sani, 2024; Ahmed & Al-Hassan, 2024). Bincike ya tabbatar wa wannan maƙala cewa, Yusuf Ladan ya yi amfani da sunaye daga duka waɗannan nau'o'i biyu a matsayin (i) sunaye ga wasu taurari a *ZDIN*, kuma (ii) wasu daga cikin tubalan bayyana/rubuce matanin. A kan waɗannan sunaye ne aka gudanar da nazarin da wannan maƙala ta ƙunsa.

2.2 Ra'ayoyi/Ra'o'i game da Matsayi da Tasirin Sunayen Yanka Bi-mutum a Matanonin Adabi

Smith (2018, sh. 120) ya lura cewa, duk da cewa sunayen yanka bi-mutum suna daga cikin manyan tubalan gina adabi amma ba kasafai matarka adabin suke mayar da hankali a kansu ba, wato akan yi shakulatin-ɓangaro da su a tarken adabi. Gerus-Tarnawecky (n.d.) ya jaddada wannan hange inda ya ce, ban da kasancewar sunayen yanka bi-mutum a matsayin tubalan gina a adabi, suna kuma alkinta fasalin adabin ta hanyar samar masa wata fitacciyar daraja. Misali, idan waƙa ce, suna samar wa waƙar rauji (**melody**) ko ƙara mata (amsa-) amo (**rhythm**). Haka shi ma Wamitila (1999, sh. 35) ya yi na'am da cewa sunaye muhimman ginshiƙai ne a kowane irin rubutaccen matani (wato adabi), don haka dole manazarta/matarka adabi su ɗauki sunayen da matuƙar muhimmanci. Wamitila ya ƙara da cewa, idan ana karanta matanonin adabi, ana shaida taurari (**characters**) ne daga irin sunayen da aka raɗa/laƙaba masu. Ba sai an tsananta bayani ba, waɗannan ra'ayoyi kaɗai sun isa hujjar cewa sunaye na yanka, musamman ma 'yan rukunin bi-mutum, suna daga cikin manya kuma muhimman tubalan gina adabi.

Ra'ayin Smith (2018) game da shakulatin-ɓangaro da matarka rubutaccen adabi suke yi a kan sunayen yanka bi-mutum ya zo daidai da abin da ke faruwa a nazarin (tarken) rubutaccen adabin Hausa, domin kuwa ko daga tubalan ginin nazarin rubutaccen adabin Hausa da 'Yar-aduwa (2010) ya assasa, ana iya fahimtar cewa babu wata kafa da ra'ayin/ra'in ya samar da za ta bayar da damar nazartan sunaye. Hasali ma, binciken da aka yi don saisaita wannan maƙala, aiki ɗaya tal ya ƙyallaro daga cikin tarin ayyuka na tarken rubutaccen adabin Hausa, inda musamman aka nazarci sunayen yanka bi-mutum. Wannan muhimmin aiki kuwa shi ne, Sarkin-Sudan (2013) wanda ya yi li'irabin irin waɗannan sunaye taurarin littafin ***Ruwan Bagaja***.

'Yar-aduwa (2010, sh. 7) ya nuna muraran cewa ana gina nazarin rubutaccen adabin Hausa ne da tubala guda huɗu, wato (i) **tsari** da (ii) **salo** da (iii) **jigo** da kuma (iv) **tauraro**. Kamar a nan ne fa gizo ke saƙa! Ya fito fili a nan cewa ra'in da aka shimfiɗa domin ɗora nazarce-nazarcen rubutaccen adabin Hausa shi ne ya daƙile hankalin manazarta/matarka kaiwa ga sunayen yanka bi-mutum a cikin adabi balle har waɗannan sunaye su zama abun lura da nazarta a tsakanin matarka adabin Hausa, musamman rubutacce.

Alvarez-Altman (1981, sh. 220) da Nicolaisen (1982, sh. 1) na ganin cewa, nazarin sunayen yanka bi-mutum a tarken adabi, wato **literary onomastics** a ingilishince, fanni ne mai zaman kansa. Ya shafi nazarin sunaye a cikin matanonin

wasan kwaikwayo (**drama**), da **waƙa** (**poetry**), da **zube** (**fiction**), da **zantuttukan hikima** (**folklore**). Haka kuma, kamar yadda bayani ya zo a Hramova (2009, sh. 19), wannan bagire na nazarin sunayen yanka bi-mutum yana iya taƙaita kawai ga:

- Kallon su a matsayin wasu alamomi (ko tubala, wato kalmomi) na harshe (**linguistic signs**) a matanin
- Tantance yawan bayyanarsu (**frequencies of their occurrences**) a matanin
- Fayyace asalinsu da ma'anoninsu (**etymology/semantics**)

A ganin Hramova (2009), ko iyaka haka aka yi, ya isa a ce an nazarci sunaye yanka bi-mutum a tarken adabi, saboda an iya haɗa hancin fanni uku a lokaci guda, wato **Ilimin Sunaye** (**Onomastics**), da **Adabi** (**Literature**) da kuma uwa-uba na **Kimiyyar Harshe** (**Linguistics**).

Ra'ayoyin da suka gabata kaɗai sun isa a fahimci cewa sunayen yanka bi-mutum suna da gurbi a tarken matanonin adabi. Wannan fahimtar ce ta sa aka ɗora maudu'in da wannan maƙala ta nazarta a kan doron waɗannan ra'ayoyi, domin daɓen maƙalar ya ji makuba. Yin haka wani mataki ne na nuna tare da cike giɓin da maƙalar ke ganin ra'in tubalan gina nazarin rubutaccen adabin Hausa na 'Yar-aduwa (2010) ya bari, sannan kuma turba ce da za ta kai ga buɗe shafin yin nazarin sunayen yanka bi-mutum a tarken rubutaccen adabin Hausa.

3.0 Sunayen Yanka Bi-mutum a *ZDIN*

Kamar yadda bayani ya gabata a sashen 1.2 na wannan maƙala, *ZDIN* haɗaka ce ta wasanni uku. Kowane wasa yana da taurarinsa ('yan wasa). Kowane tauraro yana da irin sunan da ya taka-rawa da shi a wasan. A duka wasannin uku, wasu taurarin an laƙaba masu sunayen Hausawa na haƙiƙa ko zahiri ne (**real names**), wasu kuwa ko dai an ƙirƙiri wasu kalmomi ne daidai da rawar da suke takawa aka laƙaba masu, ko kuma daga cikin rumbun kalmomin Hausa aka ciro wasu kalmomi waɗanda ba sunayen zahiri na Hausawa ba ne, wato sunaye ne na je-ka-na-yi-ka, aka laƙaba wa taurarin a matsayin sunayensu na wasa (**role names**). Duk dai an yi haka ne saboda cika wannan muhimmin sharaɗi na wasan kwaikwayo, wato laƙaba wa kowane tauraro suna. Sai dai domin cim ma manufarta, wannan maƙala ba ta kalli sunayen raha ko na je-ka-na-yi-ka.

3.1 Wasa na Ɗaya: "Kamar Da Gaske"

"Kamar Da Gaske" shi ne wasa na farko a jerin wasanni uku a *ZDIN*. A jerin sunayen taurarin wannan wasa, sunaye biyar ne rak na zahiri, wato sunayen yanka bi-mutum, kamar yadda jadawali na (1) ya nuna:

Jadawali na 1: Sunayen Yanka Bi-mutum a "Kamar Da Gaske"

Lamba	Suna	Nau'in Suna (Form)		Asali/Ma'ana (Etymology/ Semantics)	Yawan Bayyanar Suna a Cikin Matani (Freq. of	Lambar Shafin(-ukan) Bayyanar Suna a Cikin
		Na Aro (daga Larabci/Musu-lunci)	Na Gargajiya			

					occurrence)	**Matani (Page(s) of occurrence in Text)**
1.	Buba	+	-	Sunan aro daga Larabci/ Musulunci da ake raɗa wa yaro a matsayin takwara ga sahabi ‘Abubakar’ amma ake yi wa kalmar kwaskwarima a gutsure ta gaba da baya ta koma ‘Buba’ (Bakura & Sani, 2024, sh. 46)	130	3 - 10, 12 - 14, 20 - 28, 30 - 33, 36, 39 - 41 & 43
2.	Larai	-	+	Yarinyar da aka haifa a ranar Laraba (Bakura & Sani, 2024, sh. 55)	57	5 - 19
3.	Azumi	-	+	Yarinyar da aka haifa a cikin watan azumin Ramalan	50	18 - 30, 40 & 43
4.	Sa’idu	+	-	Sunan aro daga Larabci/ Musulunci da ake raɗa wa yaro a matsayin takwara ga sahabi ‘Sa’id (bin Zaid)’’ (Bakura & Sani, 2024, sh. 55) amma ake	23	28, 32 - 34, 36, 39 & 40

				hausantar da kalmar zuwa ‘Sa’idu’’		
5.	Tanko	-	+	Yaron da aka haifa bayan haihuwar jerin ’ya’ya mata uku ko huɗu a ɗakinsu (Bakura & Sani, 2024, sh. 23)	7	28, 32 & 33

Jadawali na (1) tantancewa ce ta kalmomi biyar waɗanda sunaye ne ga wasu daga cikin taurarin “Kamar Da Gaske”. Duka kalmomin biyar sunayen yanka bi-mutum na Hausa ne, kamar yadda Bakura da Sani (2024) suka tabbatar, ko da yake ba a ga **Azumi** a cikin misalan da masanan suka bayar ba. Daga wannan jadawali, za a iya lura cewa a cikin sunayen yanka bi-mutum biyar da aka tantance, biyu ararru ne daga Larabci/Musulunci, wato **Buba** da **Sa’idu**, sauran kuma, wato **Larai** da **Azumi** da **Tanko**, sunayen gargajiyar Hausawa ne. Haka kuma an yi amfani da alamar tarawa (+) domin nuna nau’in kowane suna, alamar ɗebewa (-) kuma don nuna cewa suna ba ɗan wannan rukunin ko nau’in ba ne. Haka kuma, an yi sharhin **asali** da **ma’anar** kowane suna, kamar yadda yake a al’adance da larabce/musulunce. Kuma an gano yawan bayyanar kowane suna a cikin wasan, kamar haka: **Buba** x **130** a shafuka daban-daban guda **29**, **Larai** x **57** a shafuka daban-daban guda **15**, **Azumi** x **50** a shafuka daban-daban guda **15**, **Sa’idu** x **23** a shafuka daban-daban guda **7**, **Tanko** x **7** a shafuka daban-daban guda **3**.

3.2 Wasa na Biyu: “Mai Wasa Da Maza Karya”

“Mai Wasa Da Maza Karya” shi ne wasa na biyu a *ZDIN*. A jerin sunayen taurarin wannan wasa, biyar ne kaɗai sunayen yanka bi-mutum, kamar yadda jadawali na (2) ya nuna:

Jadawali na 2: Sunayen Yanka Bi-mutum a “Mai Wasa Da Maza Karya”

Lamba	Suna	Nau’in Suna (Form)		Asali/Ma’ana (Etymology/ Semantics)	Yawan Bayyanar Suna a Cikin Matani (Freq. of occurrence)	Lambar Shafi(-ukan) Bayyanar Suna a Cikin Matani (Page(s) of occurrence in Text)
		Na Aro (daga Larabci/Musu-lunci)	Na Gargajiya			
1.	Ladid	-	+	Yarinyar da	72	46 - 55, 75

	i			aka haifa a ranar Lahadi (Bakura & Sani, 2024, sh. 60)		& 76
2.	Tank o	-	+	Yaron da aka haifa bayan haihuwar jerin ’ya’ya mata uku ko huɗu a ɗakinsu (Bakura & Sani, 2024, sh. 23)	32	46, 47, 49 - 52, 55 - 58
3.	Zuwa ira	+	-	Sunan aro daga Larabci/ Musulunci da ake raɗa wa yarinyar a matsayin takwara ga ɗaya daga cikin matan Annabi Muhammadu S.A.W., wato ‘Juwairiya’’ (Bakura & Sani, 2024, sh. 45) amma ake hausantar da kalmar zuwa ‘Zuwaira’’	36	46 - 49, 51- 54 & 75
4.	Ado			Sunan aro daga Larabci/ Musulunci da ake raɗa wa yaro a matsayin takwara ga Annabi ‘Adam(u)’’ A.S. amma sai a yi wa kalmar	20	50, 51, 53 - 55

				kwaskwarima ta hanyar gajarta ta zuwa 'Ado'' (Bakura & Sani, 2024, sh. 45).		
5.	Bala	-	+	Yaron da aka haifa a ranar Laraba (Bakura & Sani, 2024, sh. 61).	11	55 - 58

Jadawali na (2) shi ma tantancewa ce ta kalmomi biyar waɗanda su ma sunaye ga wasu daga cikin taurarin "Mai Wasa Da Maza Karya". Duka kalmomin biyar sunayen yanka bi-mutum na Hausa ne, kamar yadda Bakura da Sani (2024) suka tabbatar. An gano cewa, daga waɗannan sunaye, biyu ararru ne daga Larabci/Musulunci, wato da **Zuwaira** da **Ado**, sauran kuma sunayen gargajiyar Hausawa ne, wato **Ladidi** da **Tanko** da **Bala**. A wannan karo ma an yi amfani da alamar tarawa (+) domin nuna nau'in kowane suna, alamar ɗebewa (-) kuma don nuna cewa suna ba ɗan wannan nau'in sunayen Hausawa ba ne. Kuma an yi fashin-baƙin **asali** da **ma'anar** kowane suna, kamar yadda yake a al'adance da larabce/musulunce. Haka kuma an gano yawan bayyanar kowane suna a cikin wasan, kamar haka: **Ladidi** x **72** a cikin shafi **12**, **Tanko** x **32** a shafuka daban-daban guda **10**, **Zuwaira** x **36** a shafuka daban-daban guda **9**, **Ado** x **20** a shafuka daban-daban guda **5**, **Bala** x **11** a shafuka daban-daban guda **4**.

3.3 Wasa na Uku: "Bari Ba Shegiya Ba Ce"

"Bari Ba Shegiya Ba Ce" shi ne wasa na uku a *ZDIN*. A wannan wasa ma, sunayen yanka bi-mutum biyar ne kaɗai aka yi amfani da su a matsayin sunaye ga wasu taurari, kamar yadda jadawali na (3) ya nuna:

Jadawali na 3: Sunayen Yanka Bi-mutum a "Bari Ba Shegiya Ba Ce""

Lamba	Suna	Nau'in Suna (Form)		Asali/Ma'ana (Etymology/ Semantics)	Yawan Bayyanar Suna a Cikin Matani (Freq. of occurrence)	Lambar Shafi(-ukan) Bayyanar Suna a Cikin Matani (Page(s) of occurrence in Text)
		Na Aro (daga Larabci/Musu-lunci)	**Na Gargajiya**			
1.	Iyatu	-	+	Yarinyar da aka raɗa wa sunan ɗaya	21	79 - 83, 101- 103

				daga cikin mahaifanta, uba ko uwa		
2.	Tagu du	-	+	Yarinyar da aka haifa a lokacin da mahaifiyarta ta yi yaji (Bakura & Sani, 2024, sh. 27).	86	79 - 81, 84, 87, 88, 91 - 99, 104 - 110, 112, 113, 116 - 119
3.	Baw a	-	+	Yaron da aka haifa ya rayu bayan mahaifiyarsa ta yi ta haihuwa amma suna rasuwa (Bakura & Sani, 2024, sh. 23)	40	82, 83, 86, 87, 90, 91, 101 - 104
4.	Geda	-	+	Ba a samu bayani ba	31	83, 85, 87 - 91, 99 - 101
5.	Larai	-	+	Yarinyar da aka haifa a ranar Laraba (Bakura & Sani, 2024, sh. 61)	31	95 - 99, 107 - 109, 112 & 113

A wannan jadawalin ma, tantance kalmomi biyar waɗanda sunaye ne ga wasu daga cikin taurarin “Bari Ba Shegiya Ba Ce” aka yi. Duka kalmomi biyar da aka tantance sunayen yanka bi-mutum na Hausa ne, kamar yadda Bakura da Sani (2024) suka tabbatar, ko da yake ba a ga **Geda** a cikin misalan da masanan suka bayar ba. An gano cewa sunayen yanka bi-mutum da suka zo a wannan wasa, duka na gargajiyar Hausawa ne. Kamar a jadawalolin da suka gabata, a wannan ma an yi amfani da alamar tarawa (+) domin nuna nau’in kowane suna, alamar ɗebewa (-) kuma don nuna cewa suna ba ɗan wannan nau’ in ba ne. Haka kuma, an yi fashin-ba}in **asali** da **ma'anar** kowane suna, kamar yadda yake a al’adance da larabce/musulunce. Kuma an gano yawan bayyanar kowane suna a cikin wasan, kamar haka: **Iyatu** x **21** a shafuka daban-daban guda **8**, **Tagudu** x **86** a shafuka daban-daban guda **23**, **Bawa** x **40** a shafuka daban-daban guda **10**, **Geda** x **31** a shafuka daban-daban guda **10**, **Larai** x **31** a shafuka daban-daban guda **10**.

3.4 Matsayi da Tasirin Sunayen Yanka Bi-mutum a *ZDIN*

Tantancewar da ke a jadawali na (1) zuwa na (3) ta nuna ƙarara cewa, sunaye bi-mutum da suka bayyana a *ZDIN* suna da matsayi da tasiri a matanin, kamar haka:

- **(a) Matsayinsu** shi ne, tubalan bayanin/bayyana (rubuce) wasan ne, ƙari a kan kasancewarsu sunayen wasu taurari.
- **(b) Tasirinsu** kuwa shi ne, sunayen manunai ne na al'adar raɗa/la}aba sunaye da ire-iren sunayen a al'ummar Hausawa, kuma manunai ne na muhallin wasan da al'ummar da wasan ya shafa kai-tsaye.

Saboda haka, sanya ido a kan sunayen yanka bi-mutum, a nazarce su, a duk wata dama da aka samu ta yin tarken matanonin rubutaccen adabin Hausa, abu ne muhimmi.

4.0 Kammalawa da Shawarwari

Da sannu-sannu har an kawo gaɓar ƙarshe ta wannan ma}ala. Tun daga farko, maƙalar ta ƙudurci nazartar sunayen yanka bi-mutum na Hausa ne a *ZDIN*, tare da shan alwashin bibiyar su diƙin-diƙin daga farkon matanin har ƙarshensa. Kamar yadda jadawali na (1) da na (2) da kuma na (3) suka tabbatar, an cim ma nasasar fito da waɗannan sunaye, sannan an tantance su ta fuskar fayyace nau'o'insu da asalinsu/ma'anoninsu, da yawan bayyanarsu da ma shafukan da suka bayyana a cikin matanin. Daga bisani, an kafa hujja da sakamakon tantancewar aka yi hasashen cewa, sunayen (i) tubalan bayani/bayyanawa ne a *ZDIN*, sannan kuma (ii) manunai ne na al'adar raɗa/laƙaba sunaye da ire-iren sunayen a al' ummar Hausawa da muhallin wasan da kuma al'ummar da wasan ya shafa kai-tsaye. A ƙarshe, saboda hararo fa'idar (matsayi da tasirin) sunayen yanka ga ginuwar *ZDIN* da wannan nazari ya yi, maƙalar ta bayar da shawara da a riƙa saka nazarin irin waɗannan sunaye, wato sunayen taurari, a tarken rubutaccen adabin Hausa. Wannan shawara ta zo daidai da fahimtar mara'inta nazarin sunayen yanka a matanonin adabi (**literary onomastic theorists**) kamar Alvarez-Altman (1981) da Nicolaisen (1982) da Wamitila (1999) da Hramova (2009) da Smith (2018) da Gerus-Tarnawecky (n.d.) d.s. Za a iya yin haka cikin sauƙi idan 'Yar-aduwa (2010) da sauran mara'inta tarken rubutaccen adabin Hausa sun sake fasalta tubalan ra'insu ta hanyar saka nazarin sunayen taurari, musamman ma sunayen yanka bi-mutum, a matsayin tubuli mai zaman kansa. Idan haka ya samu, tabbas Ilimin Tarken Adabin Hausa zai ƙara faɗaɗa da yalwatuwa.

Manazarta

Ahmed, I. (2023b). A componential analysis of Hausa trado-personal/proper nouns. *Maiduguri Journal of Linguistic and Literary Studies* (MAJOLLS), Vol. XX, 98 - 104. Department of Languages and Linguistics, Faculty of Arts, University of Maiduguri, Nigeria.

Ahmed, I. and Al-Hassan, B. Y. S. (2024). Englishism in the renditions of Hausa personal names in the Cyberspace: Emerging evidence from Facebook. Paper presented at the 3rd International Conference held from 7th - 10th July, 2024. Faculty of Arts, College of Humanities, Education and Law, Kaduna State University, Kaduna, Nigeria.

Alvarez-Altman, G. (1981). A methodology to literary onomastics: An

analytical guide for studying names in literature. *Literary Onomastics Studies*, Vol. 8, Article 21, pp. 220 - 230. http://digitalcommons.brockport.edu/los/vol8/iss1/21

Bakura, A. da Sani, A-U. (2024). *Sunayen Hausawa (Bunƙasar Sunayen Hausawa da Maƙwabtansu)*. WT Press.

Bello, A. (2014). *Sabon Nahawun Hausa*. Ahmadu Bello University Press, Zaria, Nigeria.

Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics* (6th edition). Blackwell Publishing, UK.

Ɗangambo A. (2008). *Rabe-raben Adabin Hausa da Muhimmancinsa ga Rayuwar Hausawa*. Triumph Publishers, Kano, Nigeria.

Galadanci, M. K. M. (1976). *An Introduction to Hausa Grammar*. Longman Limited, Nigeria.

Gerus-Tarnawecky, I. (n.d.). Literary Onomastics. http://www.google.com, accessed on 20/08/2024.

Hramova, T. (2009). What's in literary onomastics? *Onomastica Canadiana*, 91, pp. 11 - 12.

Jinju, M. H. (1980). *Rayayyen Nahawun Hausa*. Northern Nigerian Publishing Company, Zaria, Nigeria.

Ladan, A. Y. (2010). *Zaman Duniya Iyawa Ne*: Wasanni Uku. Northern Nigerian Publishing Company, Zaria, Nigeria.

Madauci, I., Isa, Y., and Daura, B. (2009). *Hausa Customs*. Northern Nigerian Publishing Company, Zaria, Nigeria

Matthews, P. H. (2007). *Oxford Concise Dictionary of Linguistics*. Oxford University Press, London.

Minkailou, M. and Abdoulaye, I. (2010). Traditional personal names: An investigation into Songhay anthroponomastics. *American Journal of Humanities and Social Sciences Research*, 4 (9), 49 - 58.

Muhammad, M. S. (2020). *Bahaushiyar Al'ada*. Bayero University Press, Kano, Nigeria.

Nicolaisen, W. F. H. (1982). Why study names? In *Literary Onomastics Studies*, Vol. 9, Article 4. http://digitalcommons.brockport.edu/los/vol9/iss1/4

Sani, M. A. Z. (2007). *Tsarin Sauti Da Nahawun Hausa*. University Press Plc, Ibadan, Nigeria.

Sarkin-Sudan, I. A. (2013). Li'irabin sunayen taurarin littafin *Ruwan Bagaja*. In A. M. Bunza and M. A. Noofal (eds.) *Ruwan Bagaja in Perspectives: Eight Decades of a Hausa Masterpiece in Prose (1933 - 2013)*, pp. 517 - 526. Ahmadu Bello University Press Ltd., Zaria, Nigeria.

Shehu, I. (2019). *Drama in Africa: A Contextual Analysis of Nigerian and Egyptian Plays*. Ahmadu Bello University Press Limited, Zaria, Nigeria.

Smith, G. W. (2018). Literary onomastics: A theory, Lodz: ArchaeGraph. *Onoma, 53: Journal of the International Council of Onomastic Sciences*, pp. 119 - 124. http://doi.org/10.34158/ONOMA.53/2018/10

Tóth, L. (2014). Theory and methodology in literary onomastics: Proper names in István Szilágyi's novels (in particular in *Hollóidö/Time of ravens/*). Ph.D Dissertation, Graduate School of Linguistics, Hungarian Linguistics Studies,

Pazmany Peter Catholic University, Piliscsaba.

Wamitila, K. W. (1999). What's in a name: Towards literary onomastics in Kiswahili literature. *AAP*, 60, pp. 35 - 44. http://www.google.com, accessed on 20/08/2024.

Xiaomeng, S. (2013). *Rubutaccen Wasan a Rukunin Adabin Hausa: Haɓakarsa da Muhimmancinsa*. Gidan Dabino Publishers, Kano, Nigeria.

'Yar-aduwa, T. M. (2010). *Jagorar Nazarin Rubutaccen Adabin Hausa: Waƙe Da Zube Da Wasan Kwaikwayo*. HEBN Publishers Plc.

Zaria, A. B. (1981). *Nahawun Hausa*. Thomas Nelson (Nig.) Limited, Ikeja, Lagos, Nigeria.