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Gamayyar Ƙirar Kalma da Ginin Jumla Na Mazhabar Tsirau a Hausa

Prof. Isah Abduahi Muhammad
amisah2007@yahoocom
+234 703 748 4144
Sashen Nazarin Harsunan Najeriya
Jami'ar Usmanu Danfodiyo Sakkwato

Muhammad Sani Lawan
msanilawan@gmail.com
+234 806 316 1900
Sashen Nazarin Harsunan Najeriya Da Kimiyyar Harshe
Jami'ar Sule Lamido, Kafin Hausa, Jihar Jigawa

Tsakure

Wannan maƙala ta tattauna ne a kan gamayyar ƙirar kalma da ginin jumla na mazhabar tsirau a Hausa. Babbar manufar wannan maƙala ita ce, fito da abubuwan da ake la'akari da su wajen nuna gamayyar ƙirar kalma da ginin jumla a mazhabar. Musamman a fahimtar mazhabar tsirau ta fuskar kalma-sak da jumla-sak. Dabarun bincike da aka yi amfani da su ƙanana ne, wato an yi nazarin wallafaffun ayyukan masana da manazarta waɗanda suka taskace bayanai a kan mazhabar nahawun tsirau da waɗanda aka wallafa cikin Hausa. Wajen tattauna bayanan an yi amfani da ra'o'i guda biyu waɗanda suka fito daga ra'in mazhabar tsirau, kalma-sak da jumla-sak. Maƙalar ta gano cewa akwai wuraren da ake samun gamayya tsakanin ƙirar kalma da ginin jumla, masu fahintar kalma-sak suna amfani da jerantawa da jagoranci da maƙwabtakar ma'ana da kuma tsarin bishiya. Haka nan maƙalar ta gano yadda masu ra'in jumla-sak suke amfani da dokokin ginin jumla da tsarin bishiya wurin nuna gamayyar ƙirar kalma da ginin jumla.

Muhimman Kamomi: Gamayya, Gamayyar ƙirar kalma da ginin jumla, Ƙirar kalma, Ginin jumla, Nahawun tsirau

1.0 Gabatarwa

Nazari a kan harshe wani babban gata ne ga harshe, domin ba kowane harshe ne ya sami gatan da za a yi nazarin sa a duniya ba. Nazari a kan harshe wani babban shiri ne da yake ƙarawa harshe tsawon rai a duniya. Hausa tana daga cikin harsunan da suka sami wannan gata na nazari. Inda zuwa yau ake zurfafa nazarin a kan ɓangarori mabambanta da suka haɗa da harshe da adabi da al'ada (Muhammad 2021, 2024). Wannan maƙala tana a ƙarƙashin inuwar harshe, abin da ya shafi ƙirar kalma da ginin jumla a Hausa.

Maƙalar za ta mayar da hankalinta ne a kan abin da ya shafi gamayyar ƙirar kalma da ginin jumla a Hausa, amma a fahimtar mazhabar tsirau. Yana daga cikin ginshiƙan nazarin harshe a mazhabar tsirau ƙoƙarin gano gamayyar da take tsakanin tsarin ginin jumla da sauran ɓangarorin nahawu. Da yake mazhabar tsirau babban abin da ta fi

mayar da hankali a kai shi ne ‘ginin jumla’. Wannan ya sa ‘gamayya’ a mazhabar take da muhimmanci. Masana suna kallon ‘gamayya’ (*interface*) a matsayin tsarin hulɗa a tsakanin ɓangarorin nahawu.

A farkon kafuwar wannan mazhaba tana ɗaukar ƙirar kalma a matsayin wani reshe na nazarin ginin jumla, sai a shekarar 1970 maganar ɗiyaucin fannin ƙirar kalma ta kunno kai (Chomsky, 1970, Aronff, 1976). A taƙaaice, wannan maƙala tana da ƙudirin kawo hoton yadda ake nazarin gamayyar ƙirar kalma da ginin jumla a mazhabar tsirau.

Fasahar nazarin gamayyar ƙirar kalma da ginin jumla a mazhabar tsirau ta kasu gida biyu; (a) kalma sak da kuma (b) jumla sak, kamar yadda wasu suke kallon ƙirar kalma a matsayin fanni ‘yantacce da kuma masu ganinsa a matsayin reshe na ginin jumla. Daga ƙarshe, maƙalar za ta kawo bayani a kan ƙirar kalma da ginin jumla da kuma bayanin kalma sak da jumla sak, yayin da a ƙarshe kuma akwai sakamakon nazari da kammalawa.

2.1 Muhimman Kalmomi

Muhimman kalmomin da wannan bincike ya ƙunsa guda biyar ne, waɗanda suka haɗa da;

a) Gamayya

b) Gamayyar ƙirar kalma da ginin jumla

c) Ƙirar kalma

d) Ginin jumla

e) Nahawun tsirau

2.1.1 Gamayya

Kalmar ‘gàmáyyàà’, ta samo asali ne daga ‘gamaa’ ko ‘gamee’ ko ‘gamoo’ ko ‘gamu’, sai kuma ‘gamayyaa’. Wannan yana nuna saiwar ɗaya ce ‘gam-‘, amma kuma ana yi mata ƙarin ɗofanen ‘-aa’ ko ‘-oo’ ko kuma ‘-ayyaa’. Tushenta daga aikatau ne ‘gamaa’ ko ‘gamoo’ ko ‘gamee’ ko ‘gamu’ . Sai ta tsira zuwa suna ‘gamayya’. Ma’anarta tana iya ɗaukar ‘haɗuwa’ ko ‘cuɗeɗeniya’ a tsakanin abubuwa mabambanta (Newman, 2007). Kamar yadda Booij (2005:153-154) yaka cewa:

> *Kalmar ‘gamayya’ tana nufin matakai daban-daban na nahawu (wato kamar tsarin sauti da na ƙirar kalma da ginin jumla da ma’ana) su ƙulla alaƙa bisa wani tsari.*

Haka nan Ramchad da Cheiss (2007:2) suka ce:

> *Gamayya tana nufin haɗuwar bayanai ko kuma hulɗa da ake samu a tsakanin ginshinkan n ahawu.*

A ƙarshe, gamayya a tsarin nazarinn harshe ciɗeɗeniya ce da ake samu tsakanin ɓangarori na nahawu da sauran fannoni na ilimin harshe. Haka nan, tana iya zama wata fasaha ta yin amfani da ~angarorin nazari guda biyu, wa]anda ake nazartarsu a lokaci guda.

2.1.2 Ƙirar Kalma

A fahimta ta magabata kamar Abubakar (2001) da Fagge (2003) da sauransu, ‘Ilimin ƙirar kalma’ asali fassara ce da aka yi wa kalmar ‘*Morphology*’ duk da yake wasu

suna fassara ta da 'Tasarifi ko tasrifi' kamar yadda yake a Sani (2002, 2011). Dan haka, akwai fahimta mabambanta dangane da yadda masana suka fahimci ma'anar ƙirar kalma. misali:

Abubakar (2001:1) yana cewa;

> *Nazarin ƙirar kalma fage ne wanda ya ƙunshi bayani a kan ginin kalma da kumbura (Wato dai, ya ƙunshi yalwataccen nazarin ginin kalma da nazarin kumburar kalma).*

Amfani (2007, shf, 139) ya ba da ma'anar ƙirar kalma da cewa

> *Ƙirar kalma reshe ne na nahawu wanda yake nazarin fasali na sigar kalmomi ta la'akari da ƙwayar ma'ana.*

Fagge (2013:3) kuwa cewa ya yi:

> *...nazari ne da ya haɗa da ƙwayoyin ma'ana a harshe da tushen kalmomi da ƙa'idojin kumbura da na tsirar kalmomi da kuma na li'irabin kalmomin.*

Haka nan Muhammad (2017) ya bayyana asali da kuma ma'anar ƙirar kalma da cewa;

> *Ita kalmar 'Morphology' asali kalma ce da harshen Ingilishi ya aro daga Girkanci wato 'Morphe' wadda a Ingilishi take nufin 'form', 'shape', 'structure'. Da Hausa ana iya fassara su da 'siga', 'fasali', 'ƙira'. A dunƙule, idan aka ce 'morphology' ana nufin nazari na siga ko fasali ko ƙira ta wani abu"*

Wannan yana nuna cewa, fannin ƙirar kalma yana a matsayin wurin da ake nazarin kalmomi, ta fuskar ƙirarsu da yadda ake samar da su. Kenan ana iya cewa fannin nazarin harshe ne wanda ya danganci yadda ake samar da kalmomi ta hanyar tsira da kuma kumbura.

2.1.3 Ginin Jumla (Syntax)

Ginin jumla fanni ne mai matuƙar farin jini a nazarin harshe. Yana daga cikin fannin nazarin harshe da yake amsa sunan 'Nahawu' a fahimtar malaman harshe. Dangane da ma'anarsa ga ta bakin: Tallerman (2020:1) yana cewa:

> *Farfajiyar wannan nazari (na ginin jumla) ya ƙunshi sanin rabe-raben kalmomi, tsarinsu cikin yankuna da jumloli da kuma fasalin ginin yankuna da jumloli da kuma mabambantan gine-gine da harsuna suke amfani da su.*

Sai kuma Faregas & Scalise (2025:4) suna cewa:

> *Tsari ne na samarwa wanda yake ƙulla ƙananan tubalai zuwa manyan sassa (shi ne ginin jumla).*

Daga bayanan da suka gabata, hakan yake nuna cewa, ilimin ginin jumla fannin nazarin kimiyar harshe ne da ake nazarin jumlolin harshe, ta fuskar rarraba kalmomi da tsarin gina yankuna na jumloli da kuma fasalin yankuna na jumlolin.

2.1.4 Nahawun Tsirau

Wannan maƙala ta zaɓi ta yi amfani da kalmar 'nahawun tsirau' domin ta wakilci fassarar da aka yiwa wannan mazhaba saboda ita ce fassarar da aka yi a *Hausa Metalanguage (shf 21)*, fitacciyar mazhaba ce ta nazarin harshe mai sunaye daban-daban daga ciki akwai; 'Transformatonal Grammar' ma'ana nahawun taciya sai 'Generatiɓe Grammar' ma'ana nahawun tsirau sai 'Chomskyan Grammar' ma'ana mazhabar Chomsky. Nahawun tsirau fassara ce ta 'Generatiɓe grammar'. Ga abin da malaman mazhabar suke cewa a kan ta: Halle (1962:1) ya ce:

> *Nahawun tsirau tsararrun bayanai ne na musamman ko dokoki ko sharuɗɗa waɗanda suke bayani da ba da hoto daki-daki, a kan daidaitaccen tsarin lafuzza ko zance na harshe.*

Mazhabar tsirau ra'i ne na kimiyar harshe mai ƙunshe da wasu sharuɗɗa (*Precedures*) da dokoki (*rules*) da matsaya ta ilimi (*conɓentions*) da wasu alamomi da taƙaitattun kalmomi na musamman da manufar ɗora nazarin bisa tafarkin nazarin kimiyar harshe. Ejelo (2024).

3.1 Dabarun Bincike

Wannan maƙala ta yi amfani da dabarun ƙananan hanyoyi na tattara bayanai wajen gudanar da wannan nazari. Daga ciki akwai karanta fitattun ayyuka da suka yi bayani akan abin da ya shafi ƙirar kalma da ginin jumla da kuma gamayyar ƙirar kalma da ginin jumla na mazhabar tsirau, kamar Aranoff (1976) da Selkirk (1982) da Scalise (1986) da kuma Di Sciullo da Williams (1987). Har wa yau akwai waɗanda aka wallafa cikin harshen Hausa, kamar Abubakar (2001) da Fagge (2013) da kuma Muhammad (2018). Da yake mai wannan bincike yana jin harshen Hausa wannan ma ya taimaka ƙwarai wajen sauƙaƙa gudanar da wannan bincike.

4.1 Hoton Gamayyar Ƙirar Kalma da Ginin Jumla na Mazhabar Tsirau

Bayanin da ya gabata ya tattauna ne a kan dabarun da wannan maƙala ta yi amfani da su wurin samar da bayanan da za a gudanar da wannan bincike. Dan haka, a nan za a tattauna ne a kan darussan da suka danganci mazhabar tsirau da kuma yadda ake samun gamayyar ƙirar kalma da ginin jumla kamar haka:

4.1.1 Mazhabar Tsirau (*Generative Grammar*)

Wanda ya assasa wannan mazhaba shi ne *Aɓram Noam Chomsky,* Ba'amirike ne kuma fitaccen masanin harshe da lissafi da falsafa. Chomsky ya yi ƙaurin suna sosai wajen sukar manufofin Amirika a kan ƙasashen Larabawa. An haife shi a ranar 7 ga watan Disamba, 1928, a garin **Philadelphia**, na Jihar **Pennsylɓania**, a ƙasar Amurka. Mahaifinsa, **William Chomsky**, malamin Yahudu ne da ya yi ƙaura daga Ukraine zuwa Amurka a farkon ƙarni na 20, kuma masanin ilimin Nahawun Hebru ne. Mahaifiyarsa, **Elsie Simonofsky**, 'yar ƙasar Amurka ce, kuma malamar makaranta ce. Wannan ya nuna nazarin harshe a wurin Chomsky gado ne.

Bayan karatun digirinsa na Ph.D. a 1955, Chomsky ya shiga '**Massachusetts Institute of Technology (MIT)**', inda ya yi aiki a matsayin malami, har zuwa matsayin

'**Professor Emeritus**'. A MIT ne Chomsky ya haɓaka fahimtarsa da bincike game da tsarin harshen ɗan Adam, wanda ya sa ake masa laƙabi da jagoran nazarin harshe na zamani. (Wato '*father of modern linguistics*'). Mazhaba ce wadda ta yi suna wajen sabunta tsarin nazarinta a-kai-a-kai, saboda wasu dalilai da nazari ya hango. Collins (2008:6) ya kawo fitattun fasahohi a ƙalla bakwai na nazarin ginin jumla a harshe kamar haka:

1. Fasahar nazarin sauye-sauyen da ake samu a ginin jumla (Transformational grammar 1955-59).
2. Fasahar daidaitacciyar hanyar nazarin ginin jumla (Standard theory, 1962-66).
3. Fasahar daidaitacciyar hanyar nazarin ginin jumla da aka faɗaɗa (Eɗtended standard theory 1968-72)
4. Bitar fasahar daidaitacciyar hanyar nazarin ginin jumla da aka ƙara faɗaɗawa (Reɓised Eɗtended Standard Theory 1973-80)
5. Ra'in nazarin ginin jumla ta la'akari da jagoranci da dogara tare da duba dokoki na bai ɗaya da kuma keɓantattu (Goɓerment and Binding theory/Principles and Parameters 1980-90)
6. Minimalisanci (The Minimalism Program 1991-1999)
7. Tsarin ginin jumla na mataki-mataki (Phase Deriɓation 2000 to date)

4.1.2 Ƙirar Kalma da Ginin Jumla a Mazhabar Tsirau

A farko wannan mazhaba fannin ƙirar kalma bai da 'yanci a wurinta, yana a ƙarƙashin inuwar ginin jumla ne. Sai a shekarun 1970 ne, jagoran mazhabar ya tayar da maganar (ƙirar kalma) inda ɗaliban mazhabar suka ci gaba da tattaunawa a kan ta. Wannan ya haifar da rubuce-rubuce da dama. To amma duk wannan bai hana su bayyana matsayinsu a kan alaƙar 'ƙirar kalma' da 'ginin jumla' ba. Kafin a nuna yadda hoton gamayyar yake ga bambanci da alaƙar ginin jumla da ƙirar kalma a mazhabar.

4.1.2.1 Bambancin Ƙirar Kalma da Ginin Jumla a Hausa

Fannin ilimin ƙirar kalma a kodayaushe yana magana ne a kan abin da ya shafi tubalin 'kalma'. Fanni ne da ake yin bayani daki-daki a kan tubalan ginin kalma kamar 'saiwa' da 'ɗafi' da dokokin ƙulla su a matsayin kalma. Akwai zancen yadda suke kumbura da tsira da kuma hanyoyin samar da kalmomi (Abubakar 2001, Aronoff & Fudeman 2005). A dunƙule, fannin ilimin ƙirar kalma yana ƙunshe da wasu ginshiƙai guda huɗu: (a) Tubalai (b) Rassa (c) Hanyoyi (d) batutuwa. (Muhammad 2019).

Shi ko fannin ginin jumla a kodayaushe fanni ne da yake bayani daki-daki a kan yadda harshe yake gina jumlolinsa, wato fanni ne wanda ya ƙunshi yadda ake karkasa kalmomi zuwa azuzuwa da kuma yadda ake ƙulla su bisa tsari domin gina jumloli ko yankunan jumloli tare da bayyana hoton tsarin jumloli da kuma yankunansu. Har wa yau, ginin jumla yana bayyana tsarin ginin jumla daban-daban kamar yadda yake a

sauran harsuna. A taƙaice, ginin jumla shi ne yadda harshe yake gina jumlolinsa. (Tullerman, 2020). Ga yadda bambancin ƙirar kalma da ginin jumla yake a mahangar malaman nahawun tsirau:

a) Tubalan da ake ƙera kalma da su, sun bambanta da tubalan da ake gina jumla da su. Abin da ake nufi a nan shi ne, 'kalma' ana gina ta ne da tubalin 'saiwa' da kuma 'ɗafi/ɗofane'. Ita kuwa jumla ana gina ta ne da 'kalma' da 'yankuna' ba ruwan ginin jumla da ƙirar cikin kalma, wato ƙwayoyin ma'ana da kalma ta ƙunsa (kamar saiwa da ɗafi/ɗofanen kalma). Misali;

1) a) Kwaɗai]ta]wa

b) Ali Jarumi ne

A misalan da suke sama, misali na (1a) kalmar 'kwaɗaitawa' tana ƙunshe da tubalai uku. Akwai saiwa ('yantacciya) wato 'kwaɗai' da ɗafa-ƙeya na ciki da waje kamar '-ta' da '-wa'. Wannan ya nuna cewa an gina wannan kalma ne da saiwa ɗaya da ɗofanai guda biyu. Ita kuwa jumlar da aka kawo misalinta a (1b), jumla ce marar aikatau, mai ƙunshe da kalmomi uku. Akwai ajin suna 'Ali' da kuma kalma ajin sifa wato 'jarumi', sai kuma a ƙarshe harafin dirka 'ne'.

b) A ƙirar kalma, kalma tana iya sauya ajin nahawu, saɓanin ginin jumla. Abin nufi a nan shi ne, a tsarin nazarin ƙirar kalma akan sami sauyawar ajin nahawu na kalma, wanda babbar siffa ce ta tsirar kalma. Misali;

2) i) Tilas da tilasta

ii) Daidai da daidaita

iii) Kwaɗai da kwaɗaita

A waɗannan misalai da suke (2), kalmomin suna ne suke tsira daga suna zuwa aikatau. Amma a ginin jumla yana da wahalar samu. Misali;

3) a) Tilas ne

b) *tilasta ne

c) Daidai ne

d) *daidaita ne

A misalan da suke sama, (3a) kalmar 'tilas ne', wannan ya sa ta kasance daidaitacciyar jumla, amma a misali na (3b) wato 'tilasta ne' jumlar ta lalace saboda an tsirar da kalmar tilas daga suna zuwa aikatau, wanda a tsarin ginin jumla ba zai yiyu ba, hasali ma yana gurɓata jumla ne.

c) A ƙirar kalma ana iya sanya ɗofane/ɗafi da wani ɗofanen/ɗafi, idan buƙatar hakan ta taso, saɓanin a ginin jumla. Misali;

4. i) Fuska ⟶ fuskoki ⟶ fuskanta

ii) Yaa fuskanta

iii) *yaa fuskoki/fuska

A waɗannan misalai da suke sama (4i), a tsarin nazarin ƙirar kalma, kalmar 'fuska' idan ta kumbura zuwa jam'i takan koma 'fuskoki' wato sai a cire ɗofanen '-a', a musanya shi da ɗofanen '-oki', sai a sami kalmar 'fuskoki' ko kuma idan ana zancen tsirar kalma, sai daga 'fuskoki' sai ta

koma 'fuskanta' wato a cire '-a', sai a ɗafa ɗofanen '-anta', a samar da kalmar 'fuskanta' saɓanin a ginin jumla, idan aka ce 'yaa fuskanta' ba zai yiwu a ce 'yaa fuskoki' ba, kalmar 'yaa' a ginin jumlar Hausa dole kalmar da za ta biyo bayanta ta kasance aikatau. Wato sai dai 'yaa fuskanta' ba 'yaa fuskoki' ba.

5. Dokokin ƙirar kalma sun bambanta da dokokin ginin jumla. A dokokin ƙirar kalma a taƙaice, akwai ɗafi da harɗantawa → (*compounding*). Misali

4) i) Jaje → jajanta → jajantawa
   ii) Tashi-faɗi,
   iii) riga-kafi

A waɗannn misalan da suke sama (5), an yi amfani da dokoki biyu, daga ciki akwai dokar ɗafi (*affidation*) da kuma harɗantawa (*compounding*). Misali na farko (5i) an yi amfani da dokar ɗafi wato 'jaje' zuwa 'jajanta' da kuma 'jajantawa'. Amma a misali na biyu (5ii) an yi amfani da dokar ƙirar kalma wato harɗantawa 'tashi-faɗi' da kuma 'riga-kafi'. Wanda a tsarin ginin jumla ba haka abin yake ba. Dokokin suna shafar tsarin jera kalmomi ne kawai. Misali;

5) a) Ali yaa sayi moota
   b) Moota Ali ya sayaa

A jumlar da take sama, jumlar farko (6a) sassauƙa ce, amma a jumla ta biyu (6b) ta zamo mai sarƙaƙiya, saboda dokokin taciya biyu da suka shafe ta, wato dokar sauya muhalli (*moɓement*) da dokar shafewa (*delition*). Kalmar 'mota' ita ce ta sauya muhalli, shi ko lamirin lokaci sai aka shafe shi. Wannan tsirar kalma ta keɓanta da dokokin ɗafi a harɗantawa. Ita ko ginin jumla akwai dokar sauya muhalli da ginin jumla yake amfani da shi.

6. Dokokin ƙirar kalma suna shafar kalma ne kawai, su ko dokokin ginin jumla suna shafar jumla ne kawai.
7. Tsarin ginin jumla yana da yalwa wanda ya sa ba ya buƙatar taskacewa, saɓanin ƙirar kalma wannan ya sa ake da ƙamus na kalmomi, amma babu ƙamus na jumloli.
8. Tsarin ƙirar kalma yana samar da ma'ana 'yantacciya, amma a tsarin ginin jumla abin ba haka yake ba, saboda akwai lamirin lokaci a cikin jumla, musamman mai aikatau. Misali;

6) a) Ƙirar kalma → Ɓarawo
   b) Ginin jumla → Yaa daina sata.

A waɗannan misalan da suke sama (7a-b), ƙirar kalma tana samar da kalmomi masu 'yantacciyar ma'ana, wato kamar yadda aka kawo kalmar 'ɓarawo' a (7a) wato wanda yake sata, amma kuma a ginin jumla (7b) ba ɓarawo ba ne, domin kuwa ya daina sata, wanda ya daina sata kuwa ba ɓarawo ba ne.

9. A tsarin ginin jumla akwai shafewa da sauya muhalli,

saɓanin ƙirar kalma, wanda yake babu su.

10. Dokokin ƙirar kalma sun fi shafar kalmomi ba yankuna ba.
11. Ginin jumla yana amsa sunan nahawu a wannan zamani, saɓanin ƙirar kalma.
12. Ta fuskar jiki abin da ginin jumla ta samar ya fi abin da kirar kalma take samarwa.

(Selkirk 1982, Scalise 1980, DiScuillo & Edwin 1987)

Kamar yadda bayanai da misalai suka gabata, ya tabbata kenan cewa akwai bambanci masu tarin yawa tsakanin ƙirar kalma da kuma ginin jumla, wanda hakan yana faruwa ne musamman ganin cewa wani fannin ya riga wani fannin samuwa, haka kuma akwai wanda nazarinsa ya fi na wani faɗaɗa da kuma yawan binciken da aka gudanar a kansa. Bayani na gaba kuma zai tattauna ne a kan abin da ya shafi alaƙar da take tsakanin ƙirar kalma da ginin jumla a Hausa.

4.1.2.2 Alaƙar Ƙirar Kalma da Ginin Jumla a Hausa

A bayanin da ya gabata, an kawo bayani a kan bambancin ƙirar kalma da ginin jumla, a wannan kaso kuma za a tattauna ne a kan alaƙar da take tsakanin ƙirar kalma da ginin jumla, daga cikin alaƙar da ake samu tsakanin ƙirar kalma da ginin jumla sun kasance kamar haka;

a) Masana harshe sun tabbatar da ƙirar kalma da ginin jumla da cewa su ne nahawun harshe a taƙaice. DiScoillo & Williams 1987, Amfani 2007)

b) Ƙirar kalma da ginin jumla duk suna amfani da azuzuwan kalmomi

c) Dukkaninsu suna amfani da dokokin tsarin sauti da ma'ana. Misali;

7) a) Yaa shaa ruwa
   b) Shaa ya yi
   c) ƙasa
   d) ƙasashe
   e) Ba

A nan kalmar 'sha' (8a) ta zo da tsarin karin sautin sama, sai ta kasance aikatau. Amma inda ta zo da karin sautin ƙasa sai ta zo a matsayin suna (8b). Haka ma, kalmar 'shaa' tana nuni ga ma'anoni daban-daban. Haka nan a ɓangaran ƙirar kalma, kalmar 'ƙasa' (8c) kalma ce mai gaɓa biyu da karin sautin sama-sama. To amma idan ta zo da jam'i za a sami 'ƙasashe' (8d) maimakon 'ƙasase'. To anan sautin /s/ ya koma /sh/ saboda zuwan wasalin gaba na /-e/ wato an sami nason wasali a kan baƙi. Ta fuskar ma'ana kuwa, ɗofanen 'ba-' (8e) ana amfani da shi wurin nuna ma'ana ta asali na ƙabila kamar 'Bahaushe' ko asali na muhalli wato 'Bakano' ko sana'a 'Baduku' ko matsayi 'Basarake' da sauransu.

d) Fannin ƙirar kalma da fannin ginin jumla suna amfani da tsarin jerantawa. Misali

8) a) Ƙirar kalma ⟶ tilas+ta+wa
   b) Ginin jumla ⟶ Ali+yaa+tafi+makaranta

Fannin ƙirar kalma (9a) yana kula da jeranta ƙwayoyin ma'ana, ginin

jumla kuma yana kula da jeranta kalmomi (9b). Dukkansu suna hidimar jeranta tubalan ginin harshe.

e) Akwia kalma mai tsawo wanda take iya ɗaukar ƙwayoyin ma'ana sama da huɗu, haka nan akwai jumla mai tsawo, wanda take iya ɗaukar kalmomi sama da huɗu zuwa sama.

f) A cikin kumburar kalma akwai zancen fayyace jinsi da adadi da giredin aikatau da nasaba da kuma mallaka waɗanda a ginin jumla ma suna taka muhimmiyar rawa wajen gina jumla.

g) Dukkan waɗannan ɓangarori suna aiki ne a matsayin ɓangarori na ilimin kimiyyar harshe

Saboda haka, waɗannan misalai sun isa su ba da shaida cewa, akwai alaƙa mai ƙarfi tsakanin ƙirar kalma da ginin jumla, musamman ganin cewa su ne hanyoyin farko da aka fara nazarta a harsunan duniya.

5.1 Nau'o'in Gamayyar Ƙirar Kalma da Ginin Jumla a Nahawun Tsirau

Bayan da Chomsky (1970) ya ja hankalin manazarta na wannan mazhaba a kan ƙoƙarin fito da hanyoyin nazarin ƙirar kalma tsintsa. Wannan ya sa manazartan suka kasu gida biyu:

a. Masu ganin cewa dole ne dokokin ƙirar kalma su bambanta da na ginin jumla (*Leđicalist*) wato 'kalma-sak'.

b. Masu ganin ana iya amfani da dokokin ginin jumla wajen nazarin ƙirar kalma (*nonleđicalist*) wato 'jumla-sak'.

Masu fahintar farko wato 'kalma-sak', sun kasu gida biyu: Akwai masu ganin sam! Babu wata alaƙa a tsakanin ƙirar kalma da ginin jumla. Wato 'yan tsauri kenan (*Strong Leđicalist*). Da kuma, masu ganin lalle akwai kusanci a tsakanin ginn jumla da ƙirar kalma. Wato masu sassauci (*Weak leđicalist*). Amma duk da kasancewar akwai alaƙa a tsakaninsu, bai nuna an sallama fannin ƙirar kalma ga ginin jumla ba. A ɓangaren 'jumla-sak', a wurinsu tsarin ginin kalma bai da bambanci da tsarin ginin jumla. Daga cikin wannan fasahohi , kowanne da yadda yake nuna 'gamayyar ƙirar kalma da ginin jumla'. Za mu bi su ɗaya bayan ɗaya domin yin bayani.

5.1.1 Gamayyar Ƙirar Kalma da Ginin Jumla a Kalma-sak

Bayanin da ya gabata, ya bayyana nau'o'in gamayya, inda aka nuna yadda mazhabar tsirau ta fitar da wasu ra'o'i guda biyu (kalma-sak da jumla-sak). Nan kuma za a yi bayanin gamayyar ƙirar kalma da ginin jumla ne a kalma-sak, dangane da abin da ake nufi da kalma-sak, Scalise & Gueɓara (2005:147) sun yi ƙarin bayani da cewa:

> *Wannan furuci 'Kalma sak' wata matsaya ce ta zamani a mazhabar nahawun tsirau inda ake ganin gina kalmomi masu sarƙaƙiya (Ta hanyar tsira ko harɗantawa) suna faruwa ne ta amfani da wasu keɓaɓɓun dokoki na ƙirar kalma masu cin gashin kansu, waɗanda suka sha bamban da na ginin jumla a nahawu*

(Wato ko kusa bai yiwuwa a yi amfani da dokokin ginin jumla a gina kalma da su). Waɗannan dokoki na ginin kalma, suna da gurbi ne a wani zango kafin a zo ga ginin jumla mai suna 'Rumbun ginin kalma'.

Lieber & Scalise (2005) sun taƙaita matsaya uku waɗanda masu aƙidar kalma-sak suke bayyanawa wajen kare mamayar ginin jumla a kan ƙirar kalma (*Lexical Integrity Hypothesis*) kamar haka:

1. Wajibi ne ginin jumla ya kakkaɓe hannuwansa daga abin da ya shafi cikin kalma wato da Ingilishi '*Generalized Leďicalist Hypothesis*' (Kamar yadda ya zo a Lapointe 1980).
2. Babu wata shafewa ko sauya muhalli da za ta shafi azuzuwan kalmomi a ɗaiɗaikunsa ko a cikin jumla. (Wato '*Word structure autonomy condition*', kamar yadda aikin Selkirk (1982) ya jaddada.
3. Kalma tubali ne a dunƙule, cure wuri ɗaya ko a matakin jumla ko ta fuskar ma'ana, tsarin ginin jumla bai da ta-cewa a kan sa. (Wannan ne '*Atomcity Thesis*' a bayanin Di Sciullo & Williams 1987).

A kan wannan matsaya ga ƙarin haske daga bakin Bresnan & Mochombo (1995:181):

> *Matsaya ɗaya sananniya wadda masana ƙirar kalma na farko suke tsaye a kan ta ita ce, 'ƙa'idar ɗiyaucin ƙirar kalma', wadda take nuna kalmomi a matsayin wasu tubalai da ake gina su da tsari na daban da tsarin gina jumloli ko yankunansu. A lura da kyau, su yankunan kalmomi na matakin kalma ne da tubalan da suke ƙasa da kalma kamar: Tushen kalmomi (da sayyunsu) da ɗofanansu. Amma su yankunan 'phrases' mafi ƙarancin abin da suke ƙunsa ai kalma ce a matsayin wadda ba a tsattsagawa, haka ma, ƙa'idojin jerantawa na ginin jumla ba a ɗora su a kan fasalin ƙwayoyin ma'ana'*

Duk da wannan tsattauran matsayi da masu wannan fahinta suke a kan ta, yau-da-gobe, wasu daga cikinsu sun

sassauto daga matsayi na farko, Lieber & Scalise (2005:12-13) suna cewa:

> Sam! Ba zai yiwu ba, mu gina wani shamaki wanda zai hana ƙirar kalma da ginin jumla yin mu'amala a tsakaninsu, ko kuma sallama wa fannin ƙirar kalma gaba ɗayansa ga gwamnatin ginin jumla. Sai dai:
>
> - A bar fannin ƙirar kalma ya yi hulɗa da ginin jumla.
> - Haka ma, fannin ginin jumla ya yi hulɗa da ƙirar kalma.
> - Sai dai a kula, hulɗar tana da iyaka.'

Har wa yau, Spencer (2006:) ya ba da shawara mai ratsa zuciya game wannan matsala, kamar haka:

> *Ko su 'yan takifen ginin jumla masu ganin ginin jumla a matsayin wani kandamin ra'i na kome, idan za su yi tunani mai kyau, lalle za su ƙarfafa wa manazarta ƙirar kalma wajen zaƙulo wasu dokoki na tsintsar fannin ilimin ƙirar kalma, tare da bijerewa duk wani yunƙuri na sallama fannin ƙirar kalma ga fannin ginin jumla.*

Malamin duk a ciki, ya bayyana illar da take ga mayar da fannin ƙirar kalma a ƙarƙashin inuwar ginin jumla, inda yake cewa:

> *Idan aka kuskura aka amince da tsarin nazarin ƙirar kalma na 'jumla-sak', har kullum ba za mu yi wani yunƙuri na samar da dokokin masu cin gashin kansu na ƙirar kalma ba, sannan abin da ba ka biɗa ba, ai ba za ka same shi ba,…ke nan, an hana ruwa gudu'*

Masu wannan fahinta ta kalma-sak, suna amfani da waɗannan fasahohi ne wajen nuna gamayyar ƙirar kalma da ginin jumla a harshe:

a. Jerantawa (Mirrior Principle/adjacency condition)

b. Jagoranta (Heading)

c. Maƙwabtakar ma'ana (Bracketing Paradox)

d. Tsarin bishiya (Phrase structure/tree diagram) (Selkirk 1982, Scalise 1986, Di Scuillo & Williams 1987)

5.1.2 Gamayyar Ƙirar Kalma da Ginin Junla a Jumla-Sak

Masu wannnan fahimta, tun farko ba su amince da fannin ƙirar kalma a matsayin 'yantaccen fage mai cin gashin kansa ba. Suna kallon sa a matsayin wani reshe ne na ginin jumla. Da Ingilishi ana ce musu '*nonlexicalist*' ko '*Distributed Morphology*'. Muhammad (2018), ya fassara '*Distributed morphology theory*' a matsayin

ra'in haɗaka. Amma a wannan maƙala za a kira shi da 'Jumla-sak', ganin cewa babbar da'awar wannan ra'i, shi ne daidaita tsarin ginin jumla da ƙirar kalma da Ingilishi '*syntax-all-way-down*'. Muhammad (2018) ya fi mayar da hankali ne ga fassarar ɗaiɗaikun kalmomin, saɓanin manufarsu. Jumla-sak, ra'i ne mai cin gashin kansa a mazhabar tsirau. Ana samar da ƙwayar ma'ana ta haɗuwar abu uku:

a. Gundarin ma'anoni

b. Furucin ma'anonin

c. Ma'ana ta musamman

Dangane da ma'anar ra'in jumla sak (*Distributed Morphology*). Ga abin da Crystal (2008: 153) ya ce:

> *Jumla-sak: Hanya ce ta nazarin ƙirar kalma da aka fito da ita a farkon shekarar 1990 a cibiyar MIT ta hannun fitattun malaman ilimin kimiyyar harshe wato ' Morris Halle' da ' Alec Marantz' inda hanyoyin ƙirar kalma maimakon yadda aka saba kallon su a ƙarƙashin taska ɗaya (Wato a Rumbun ƙirar kalmomi) sai aka rarraba su ga sauran ɓangarorin nazarin NAHAWU, wanda ya ƙunshi fagen ginin jumla da tsarin sauti*

Haka ma, Embick da Noyer (2007) suka ce:

> *A taƙaice, jumla-sak wata hanya ce da ake nazarin ginin jumla….. Wannan ya nuna muna cikin sauƙi, fasalin ƙirar kalma da ginin jumla ɗaya ne.*

Manyan siffofin wannan fahinta guda uku ne kamar haka:

a. Jinkirtawa (*late insertation*)

b. Ƙalailaicewa (*underspecification*)

c. Tsarin bishiya (*Syntax-all-way – down*)

Manyan hanyoyin da suke amfani da su wajen nuna gamayyar kai-tsaye, su ne:

a. Dokoki ginin kalmomi

b. Tsarin bishiya na kalmomi.

6.1 Sakamakon Nazari

Babban abin da wannan nazari ya gano shi ne, lalle ko shakka babu akwai alaƙa wato gamayya ko a ce kusanci a tsakanin ƙirar kalma da ginin jumla. Wannan maƙala ta fito da ma'anar wasu muhimman kalmomi da wannan nazari ya ginu a kan su. Haka nan ta fito da yadda mazhabar tsirau ta samar da fitattun hanyoyin nazari guda biyu manya (kalma-sak da jumla-sak). An kuma fito da alaƙa da bambancin fannin ƙirar kalma da ginin jumla. Baya ga haka, an yi bayanin mazhabar tsirau da yadda ake nuna gamayya a tsakanin ƙirar kalma da ginin jumla a mazhabar. Nazarin ya gano yadda ake nuna gamayyar ƙirar kalma da ginin jumla a kalma-sak da kuma jumla-sak. Har wa yau maƙalar ta fito da hujjojin da masu ra'ayin kalma-sak suka dogara a kan su. Haka nan, makalar ta yarda da hasashen Lieber (1992) wanda ya bayyana kusancin da yake tsakanin ƙirar kalma da ginin jumla da

cewar tamkar na tsoka da jini ne, yana da wuyar rabewa.

7.1 Kammalawa

Wannan maƙala ta tattauna ne a kan gamayyar ƙirar kalma da ginin jumla na mazhabar tsirau a Hausa. Domin sauƙaƙa bayanin, an fara da gabatarwa sai bayanin muhimman kalmomi na nazarin gamayyar ƙirar kalma da ginin jumla, daga nan kuma sai ta kawo dabarun gudanar da wannan maƙala. Maƙalar ta bayyana hoton gamayyar ƙirar kalma da ginin jumla a mazhabar tsirau inda ta kawo bayanin yadda mazhabar ta fitar da manyan ɓangarori na nazari guda biyu (kalma-sak da jumla-sak) da kuma yadda ake nuna gamayyar ƙirar kalma da ginin jumla a mazhabar. Nazarin ya fito da hanyoyin da ake nuna gamayyar ƙirar kalma da jumla a kalma-sak da kuma jumla-sak. An kuma kawo sakamakon nazari da kammalawa.

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