

## Shigar giza-gizan kalmomin amsa-kama cikin rukunan nahawun Hausa

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### Tsakure

Wannan makala za ta yi na zarin shigar giza-gizan kalmomin amsa-kama cikin rukunan nahawu na Hausa. Amsa-kama na daga cikin kalmomin da ke bayyana sauti ko motsi ko yanayi ta hanyar kwaikwayo, kuma suna taka muhimmiyar rawa wajen karfafa ma'ana a cikin jumlon. Manufar binciken ita ce gano yadda waxannan kalmomi ke samun matsayi a cikin rukunan nahawu da kuma rawar da suke taka wa wajen gina jumlon Hausa. Binciken ya yi amfani da dabarun nazarin jumlon da binciken nahawu don tantance matsayin amsa-kama. Wannan bincike ya dogara ne kan Ra'in Ginin Jumla na Chomsky 1957 (Generative Grammar) wanda ke da tsarin fahimtar dangantakar da ke tsakanin kalmomi a cikin jumla. An tattara misalai daga rubuce-rubuce da tattaunawa da masu magana da Hausa don fahimtar yadda ake amfani da su a aikace. Sakamakon binciken ya nuna cewa amsa-kama na iya shiga cikin rukunan nahawu daban-daban kamar su na da aiki da sifa da bayanau, dangane da yadda ake amfani da su a cikin jumlon. Wannan bincike zai bada gudummawa wajen fito da matsayin kalmomin amsa-kama a cikin rukunan nahawu tare da yadda amsa-kama ke daidaituwa da tsarin nahawu, wanda hakan zai tai maka ga karin fahimtar tsarin Hausa da kuma bunfasa nazarin harshen.

**Muhimman Kalmomi:** *Amsa-kama, Nahawun Hausa, Giza-gizai, Rukunan Kalmomi.*

### The integration of ideophonic words into Hausa grammatical categories

#### Abstract

This paper examines the integration of ideophones into Hausa grammatical categories. Ideophones are words that imitate sounds, movements, or conditions, and they play a crucial role in reinforcing meaning within sentences. The study seeks to identify how these words fit into grammatical categories and their functions in Hausa sentence construction. The research employs syntactic analysis and grammatical investigation to classify ideophones. The theoretical foundation is drawn from Noam Chomsky's *Generative Grammar Theory* (1957), which provides a framework for analyzing the structural

relationships among words in sentences. Data were collected from written texts and discussions with native Hausa speakers to capture their practical usage. The findings reveal that ideophones can be integrated into different grammatical categories - such as nouns, verbs, adjectives, and adverbs - depending on their syntactic position. This study contributes to Hausa linguistics by highlighting the grammatical classification of ideophones and their alignment with the broader Hausa linguistic system. It not only enhances the understanding of Hausa grammar but also opens avenues for further research on the language.

**Keywords:** Ideophones, Hausa Grammar, Integration, Word Classes.

## **Gabatarwa**

Amsa-kama rukuni ne na kalmomi da ake samu a harsunan duniya, kuma sun sami karbuwa sosai. Daga cikin waɗanda suka gudanar da bincike kan kalmomin amsa-kama a nahiyar Afirka akwai Harry Thurston (1856–1914), wanda ya gabatar da aiki a shekarar 1886 (Baldi, 2013). Harshen Hausa, kamar sauran takwarorinsa na nahiyar Afirka, yana da tarin kalmomin amsa-kama (Sambo, 2016). Masana da dama kamar su Galadanci (1971) da Maduka (1991) da Newman (2000) da Pajak (1989) da Williams (1970) sun gudanar da bincike da aikace-aikace a wannan fage. Amsa-kama, a taƙaice, kalmomi ne da ake amfani da su domin ƙarfafa ko kamanta kalmomin suna da aiki da sifa da bayanau, domin ƙarfafa ko ƙara bayyana ma'anarsu fili. Ana amfani da su wajen fayyace launi da motsi da yanayin jiki ko sauti. Misali, Bello (2014) ya bayyana amsa-kama a matsayin kalmomi da ke amfani da hanyoyi daban-daban don ƙarfafa ko kwatanta ma'anar wata kalma. Roxana (1977) ta ce su ne kalmomi da ke bayyana sauti, launi da surar abu. Cole (1995) kuwa ya bayyana su a matsayin kamanceceniya ta sautuka, launi, ƙamshi ko yanayin abu da mai magana ke amfani da su don sauƙaƙa fahimta. Kalmomin amsa-kama na iya yin shigar giza-gizai a tsarin jumla ta hanyar maye gurbin suna ko aiki ko sifatau, ko kuma su bayyanau. Wannan bincike zai yi bayani dalla-dalla kan yadda waɗannan kalmomi ke shiga cikin rukunan nahawu a harshen Hausa, da kuma yadda ake amfani da su a cikin jumloni na yau da kullum.

An gudanar da wannan bincike ne ta hanyar amfani da nazarin jumloni (syntactic analysis) da kuma binciken tsarin nahawu (grammatical investigation). Wannan ya ba da damar fahimtar yadda kalmomin amsa-kama ke shiga cikin rabe-raben kalmomi kamar suna, aiki, sifa da bayanau, a cikin jumlonin Hausa. An tattara bayanai daga rubuce-rubuce na harshe da adabi, da kuma tattaunawa da masu magana da harshen Hausa, domin ganin yadda ake

amfani da amsa-kama a aikace. An zaɓi misalai daga ayyukan wallafe-wallafe da hirarraki. Daga nan ne aka yi amfani da tsarin nazari don fayyace matsayin kalmomin amsa-kama a jumla, da kuma tasirinsu wajen karfafa ma'ana da fahimtar abin da ake nufi da kalmomin da suka biyo baya ko suka gabace su.

Wannan bincike ya dogara ne kan Ra'in Gina Jumla (Generative Grammar Theory) na Noam Chomsky (1957), wanda ya gabatar da ra'ayi cewa akwai tsarin da ke bai wa mutum damar gina da fahimtar jumloji ta hanyar ka'idoji na nahawu. Wannan ra'i yana bambanta tsakanin ma'ana ta boye da ma'ana ta sarari, inda ake nazarin yadda kalmomi ke haduwa da juna don samar da ma'ana. Ra'in Gina Jumla ya dace da wannan bincike, saboda yana ba da damar tantance yadda kalmomi musamman irinsu amsa-kama ke sauya matsayi daga rukuni guda zuwa wani, dangane da yadda ake amfani da su a cikin jumla. Wannan ra'i yana da amfani wajen fahimtar yadda ake amfani da ka'idoji don raba kalmomi bisa ga matsayinsu a jumla, da kuma yadda ake gina jumla mai ma'ana ta tsarin harshen Hausa.

### **Shigar Giza-gizan Amsa-kama cikin Rukunan Nahawun Hausa**

Ayyukan masana nahawun Hausa irin su Galadanci (1976) da Jinju (1980) da Bagari da wasu (1986) da Yusuf (2011) da Bello (2014) da sauransu sun yi bayani kan rukunonin nahawun Hausa kuma kowanne da irin hanyar da ya bi wajen fito da bayanan sa da yadda ya tsara gabatar da rukunonin. Amfani (1996) ya bayyana cewa akwai mishkila a Hausa dangane da cewa shin ajin kalmomi na amsa-kama ake da shiko kuwa ajin bayanau. Idan aka duba Bargery (1934) za mu ga sam babu wani ajin kalmomi na amsa-kama, duk kalmomin da ake kira amsa-kama a wadannan kamusai bayanau ne. To amma Galadanci (1976) da Newman (1977) da sauran aikace-aikacen a yau, duk sun bambanta tsakanin amsa-kama da bayanau. Dalilin wannan mishkila bai rasa alaƙa da cewa a ilimin kimiyyar harshe, kalmar amsa-kama (idiophone) sabuwar kalmace wadda ake kallonta a matsayin wani ɓangare na ajin kalmomi ba sai a Ashirin. Saboda haka, lokacin da aka wallafa kamusun na Bargery (1934) da na Abraham (1960), babu wannan kalma ta 'amsa-kama' wannan shi yasa ba su yi amfani da ita ba.

Saboda haka, a yau harshen Hausa ya bai wa masu amfani da harshen dama wajen yin amfani da kalmomin amsa-kama yayin gina jumla a gurabe daban-daban domin kambama ko karfafa suna ko aikatau ko sifa ko kuma bayanau, wani lokacin kuma amsa-kamar ta maye gurbin su. Haƙiƙa amsa-kama na taka rawa daban-daban a cikin ginin jumla.

Kodayake ba sa zama rukunin kalmomi masu zaman kansu a harshen Hausa, suna iya daukar siffofi daban-daban bisa yadda ake amfani da su.

(1)

**kàsàkêe:** **Kàsàkêe** Nuurà ya yi yanàa jiràn shigôowar maalàm ajì.  
*Nura crouched suddenly waiting for the teacher to enter the class.*

Maalàm yaa shigoo ajì, Nuurà ya yi **kàsàkêe**.  
*The teacher entered the class, and Nura suddenly crouched.*

**firgigit:** **Firgigit** yaarinyàr ta farkàa baayan waatsàa matà ruwaa.  
*The girl suddenly woke up in shock after water was poured on her.*

Yaarinyàr taa farkà baayan waatsàa matà ruwaa **firgigit**.  
*The girl woke up startled after water was poured on her.*

**kwàrà̀m:** **Kwàrà̀m** kwaanôn ya faadôo dàgà rùmfaa.  
*With a loud bang, the roof fell from the shed.*

Kwaanôn yaa faadôo dàgà rùmfaa **kwàrà̀m**.  
*The roof fell from the shed with a loud bang,*

Idan muka duba misalan da suka gabata za mu ga yadda kalmomin *kàsàkêe* da *firgigit* da *kwàrà̀m* duka sun yi aiki a yankin suna da kuma yankin aiki a cikin jumla tare da bayar da cikakkiyar ma'ana.

(2)

**kacibùs:** Nuurà dà Binta sun yi **kacibùs** à kàasuwaa.  
*Nura and Binta suddenly bumped into each other at the market.*

**fil:** Bàaba yaa sayoo manì kèèkee saaboo **fil**.  
*Father bought me a brand new, spotless bicycle.*

**kwàl:** Audù yaa shìgà gidaa yaa tarar bâa koowaa **kwàl**.  
*Adu entered the house and found no one (it was completely empty).*

Idan muka duba misalan da suka gabata za mu ga yadda kalmomin *kàcibus* da *fil* da *kwàl*, duka sun yi aiki ne a yankin aiki a cikin jumla tare da bayar da cikakkiyar ma'ana.

### Amsa-kama mai Fayyace Suna

Suna yana nufin kalmomin da ake amfani da su wajen kiran abubuwa masu rai ko marasa rai, ire-iren waɗànnan sunaye na iya zama na yanka ko kuma laƙabi. Saboda haka, ana amfani da kalmomin amsa-kama a bayan kalmar suna domin su ƙara fito da shi sarari.

### Masu nuna Launi

Kowanne launi a harshen Hausa yana ɗauke da amsa-kama guda ɗaya ko kuma sama da haka da ake amfani da su wajen ƙarfafa suna. Misali

(3)

**bakii/bakaa:** ƙirin, sidik, dulum, wulik  
*deep black, shiny black, thick darkness*

Audù yaa sakà rìigaa bakaa **wulik**.  
*Audu wore a pitch-black shirt.*

Bàla yaa sayoo ràagoo bakii **ƙirin**.  
*Bala bought a very dark black ram.*

**farii/faraa:** fat, ƙal, sal, tar  
*purity, brightness, shininess of whiteness*

Muudi yaa sàyi tàakàlmii farii **sal**.  
*Mudi bought sparkling white shoes.*

Hùulaa faraa **fat**.  
*The cap is pure white.*

**jaa:** wur, bau, jir  
*bright, deep, or fierce red*

Raanaa zaa tà faadî taa yi jaa **bau**.  
*The sun will set and become deep red.*

Idàanun Muusa sun yi jàa **jir**.  
*Musa's eyes turned bloodshot red.*

Pajak (1989:37) ya nuna cewa kalmomin amsa-kama masu nuna launi ba sa karɓar musaya, wato ba kowanne amsa-kama ne yake dacewa da kowanne launi ba. Misali **ja \*fat**.

### **Masu Nuna Tsananin Tsafta**

Wannan wani rukuni ne na kalmomin amsa-kama da suke nuna tsananin tsafta ta hanyar fayyace suna kamar su *fes, tas, garai-garai* da sauransu. Misali:

(4)  
Aabù taa wankèe riigartà **tas**.  
*Abu washed her shirt completely.*

Laadì taa shaarè dāakì **fes**.  
*Ladi swept the room neatly.*

Famfòn yaa kaawoo ruwân **garai-garai**.  
*The tap brought out water in a rushing flow.*

### **Amsa-kama a Matsayin Suna**

A nan kuma kalmomi ne na amsa-kama da suke yin aikin suna a cikin jumla, wato maimakon a yi amfani da kalmar suna sai a maye gurbin da kalmar amsa-kama. Wato duk da cewa amsa-kama yawanci suna aiki ne don karfafa wasu kalmomi, wasu daga cikin su suna iya zama suna idan ana amfani da su a cikin tsarin ginin jumla, ire-iren wannan amsa-kamasu ne cuku-cuku, yif, fau, tas, nas, fal da makamantansu. Misali:

(5)

**cùkuù-cukuu:** **cùkuù-cukuu** ya yi yawa a kasar nan. (ana amfani da ‘cùkuù-cukuu’ a matsayin suna don nuna kai-komo)

*There's too much back-and-forth in this country.*

**yîf:** **Yîf** ya faadfoo dàgà samà. (ana amfani da ‘yîf’ a matsayin suna mai nuni ga fadowa)

*Yif! It fell from the sky.*

**nàs:** **Nàs** ya yi baayan gamà tàarôn. (ana amfani da ‘nàs’ a matsayin suna don bayyana cika ciki da abinci).

*He was a feeling of fullness after the meeting.*

**fal:** **Fàl** ya cika dà ruwaa. (ana amfani da ‘fal’ a matsayin suna don bayyana mazubin da ke aje ruwa a ciki).

*The reservoir slowly filled with water.*

**tas:** **Tas** ya kwaashèe koomai (ana amfani da ‘tas’ a matsayin suna don nuna yadda aka kwashe kaya).

*Everything was completely cleared out.*

### **Amsa-kama masu Fayyace Aikatau**

Aikatau yana nufin kalmomin da suke dauke da mutum ya yi aiki ko kuma wani abu da aka gudanar ko kuma nuna halin faruwar wani abu. A irin wannan bigire ana samun kalmomi na amsa-kama da suke biyo bayan aikatau domin fito da shi sarari a fahimta sosai. Misali

(6)

**tilis:** Muusa yaa gâji **tilis**.

*Musa became completely exhausted.*

**farat:** Bintà taa taashì **farat**.

*Binta woke up suddenly.*

**wurjànjàn:** Laadì taa fitoo **wurjànjàn** dàgà òaakii.

*Ladi came out of the room in a clumsy manner.*

## Amsa-kama a Matsayin Kalmar Aiki

Daga cikin rawar da kalmomin amsa-kama suke takawa a harshen Hausa, akwai maye gurbin kalmar aikatau a cikin jumla. Wato masu amfani da harshen sukan sanya kalmomin amsa-kama a muhallin aikatau kuma jumlar ta ba da ma'ana. Misalin kalmomin amsa-kamar sun haɗa da: *jùgum*, *cirkoo-cìrkôo*, *galala*, *kùmbìyàa-kumbiyaa*, *ìndaa-ìndaa*, *wunìi-wunìi*, *kicin-kicin* da sauransu.

(7)

**jùgum:** Sheehù yaa yi **jùgum** yanàa tùnàanin duuniyàa.  
*Shehu sat in deep thought reflecting on life.*

**cirko-cìrkòo:** Dàalibai sun yi **cirkoo-cìrkòo** à koofàr aji.  
*The students were tightly crowded at the classroom door.*

**galala:** Talle taa yi **galala** dà bàakii.  
*Talle stood stunned with her mouth wide open.*

A nan idan muka duba jumla ta farko, za mu ga kalmar amsa-kama ta *jùgum* ta maye gurbin kalmar aiki “*shiru*” domin kambama ko farfafa yadda aka aiwatar da aikin a cikin jumlar. Haka a jumla ta biyu *cirko-cirko* ta maye gurbin “*tsaye*”, a jumla ta uku kuma *galala* a gurbin “*saki*”.

## Amsa-kama a Matsayin Sifa

Sifa kalmace da ake amfani da ita domin bayyana launi, yanayi ko kuma kamannin abin da ake magana a kansa. Sifa kalma ce da ake amfani da ita don bayyana suna, wato bayanin na iya kasancewa don nuna kyawu ko muni ko inganci ko nakasa da makamantansu. Saboda haka, a harshen Hausa ana samun kalmomin amsa-kama waɗanda suke aiki irin na sifa a cikin jumla kuma jumlar ta zama cikakkiya mai ma'ana. Ire-iren waɗannan kalmomi su ne; *digirgir*, *dagwas*, *kwasai*, *cakwai*, *tukuf*, *firit*, *gungurun*, *birjik*, *makil* da makamantansu. Misali:

(8)

|                  |                                                                                        |
|------------------|----------------------------------------------------------------------------------------|
| <b>digirgir:</b> | Kwaabìn fulaawàr yaa yi <b>digirgir</b> .<br><i>The flour tumbled over.</i>            |
| <b>dagwas:</b>   | Yaarinyàa cee ‘yar <b>dagwas</b> .<br><i>The girl is a rough or unruly type.</i>       |
| <b>ràmbàsàs:</b> | Kân Bàla yaa yi <b>ràmbàsàs</b> .<br><i>Bala’s head throbbed intensely.</i>            |
| <b>cakwai:</b>   | Zaakin ràkên <b>cakwai</b> .<br><i>The taste of the sugarcane is sharply sweet.</i>    |
| <b>mààkil:</b>   | Kàasuwaà taa yi <b>mààkil</b> dà jàma’aa.<br><i>The market was filled with people.</i> |

### **Amsa-kama a Matsayin Bayanau**

Bayanau kalmomi ne da ke bayyana yadda abu ya faru, lokacin da ya faru da kuma wurin da abin ya faru. Bayanau a kodayaushe yana kara bayyana aiki ne na aikatau a cikin jumla. Haka kuma ana samun kalmomin amsa-kama da suke yin aiki irin na bayanau, wato fayyace yadda aka aiwatar da wani abu a cikin jumla, ire-iren waɗànnan kalmomi sun haɗa da; *bal-bal*, *kwasai-kwasai*, *butuk*, *buguzum-buguzum*, *sankankan*, *lakakai-lakakai* da sauransu. Misali:

(9)

|                         |                                                                                                                                               |
|-------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| <b>bàl-bàl:</b>         | Wutaa taa kaamàa <b>bàl-bàl</b> .<br><i>The fire flared up intensely.</i>                                                                     |
| <b>làkàkai-làkàkai:</b> | Muusa yaa cikà tàfiyàa <b>làkàkai-làkàkai</b> .<br><i>Musa walked with a limping movement.</i>                                                |
| <b>sàɗaf-sàɗaf:</b>     | Bàraawò yanàa tàfiyàa <b>sàɗaf-sàɗaf</b> dòomin kadà màasu gidaa sù ji.<br><i>A thief is walking silently so that householder won’t hear.</i> |

## Kammalawa

Wannan bincike ya nazarci shigar giza-gizan kalmomin amsa-kama cikin rukunan nahawu na Hausa. Binciken ya nuna cewa amsa-kama ba wai kalmomi ne masu zaman kansu kawai ba, har ma suna iya daukar matsayin suna, aiki, sifa bisa yadda ake amfani da su a cikin jumlon. Sakamakon bincike ya tabbatar da cewa amsa-kama suna taka muhimmiyar rawa wajen karfafa ma'ana, bayar da cikakken bayani kan yanayi, da kuma kara armashi wajen amfani da Hausa. Wannan ya tabbatar da cewa amsa-kama suna da matsayi mai muhimmanci a cikin tsarin nahawu na Hausa, kuma ana buƙatar ci gaba da nazarin su domin fahimtar aikinsu da matsayinsu da kyau. A nan gaba, ana bada shawarar a gudanar da ƙarin bincike kan tasirin amsa-kama a fannoni daban-daban na harshen Hausa, kamar rubuce-rubucen adabi da sadarwa a kafafen zamani.

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