NAZARIN BAMBANCIN MA'ANAR KALMA A MUHALLIN MAGANA. A BISA RA'IN MICHAEL HALLIDAY (1985)

By

Salihu Iliyasu Sulluvawa

salihusulubawa @gmail.com

08065278653

Department of Hausa

Yusuf Bala Usman College of Education and Legal Studies Daura, Katsina State

Tsokaci

Wannan bincike ya yi nazari ne kan yadda ma'anar kalma ke sassauyawa dangane da muhallin magana. An gina wannan bincike a kan ra'in Halliday na (1985) na Systematic Functional Linguistics (SLF). Muqalar ta yi bayani ne game da yadda mahallin magana ke tattance ma'anar kalma. Manufar wannan binciken ita ce bayyana abubuwa uku na fage da alaqar masu magana da kuma salon isar da saqo. Hanyoyin da aka bi don tattara bayanai sun haxa da sauraro lokacin da ake magana, a matsayin ginshiqi (primary source of data) da kuma sauran bayanai da aka samu daga xakin karatu (secondary source of data). Sakamakon binciken ya gano cewa amfani da kalma a mahallin magana, nan ne ma'anarta ke fita.

Muhimman Kalmomi: Halliday, Kalma, Muhallin magana, Ma'anar kalma, Ra'i

1.0 Gabatarwa

Harshe da shi ne ake sadarwa tsakanin mutane don isar da isar da saqo. Masana harshe da dama sun yi qoqari wajen bayyana yadda ma‘ana ke samun ma‘ana. Daga cikinsu akwai Halliday (1985). Halliday ya kawo sabon salo da ake kira da Turanci Systematic Functional Languistics. Ya ce dole a duba muhallin da aka yi magana, kafin ma‘anarta ta fito, Idan muka kalli kalmar hannu, kawai suna ce. To amma idan aka yi amfani da ita a muhallin magana kamar: ya wanke hannu ko Gwamnati na da hannu a maganar ko Alhaji ya sa hannu. A irin wannan matsalar ce ta sa Halliday (1985) ya ce ―dole mu duba abubuwa uku, kafin mu fahimci kalma‖. Saboda haka wannan bincike ya yi nazari yadda muhallin magana ke fito da ma‘anar kalma. An kawo misalai don tabbatar da wannan ra‘i. An kawo sharar fage da manufar gudanar da binciken, da bitar ayyuakan da suka gabata, da hanyoyin da aka bi aka gudanar da shi, da kuma ra‘in da aka xora binciken a kai. Daga karshe kuwa, yana xauke da gundarin aikin binciken da bayanin sakamakon binciken.

1.1 Ma’anar Muhimman Kalmomi

1.1.1 Harshe

Harshe hanya ce ta sadarwa tsakanin mutum da mutun ta fuskar motsa wasu sassa na baki, da amfani da iska.. A C.N.H.N (2006:197) ya ba da ma‘anar harshe da hanyar magana tsakanin al‘umma iri xaya.

1.1.2 Ilimin Ma’ana

Masana da dama sun bayyana ilimin ma‘ana ta fuskoki daban-daban. Wasu na cewa ma‘ana ita ce abin da kalma ke wakilta a zuciyar mai magana da mai sauraro, yayin da wasu kuma ke danganta ma‘ana da amfani (use) da take da shi a cikin al‘umma. Aujara (2010) ya bayyana ilimin ma‘ana da lura da abu biyu wato ma‘ana ta sarari da ta voye.

1.1.3 Kalma

Kalma ita ce mafi qanqantar abin da ke cikin jimla, wadda ake jujjuyawa (Cruse,1997:22). C.N.N.H (2006:228) Ya bayyana kalma da lafazi ko furuci mai ma‘ana.

1.2 Manufar Bincike

Halliday (1985) na cewa ―Harshe yana aiki ne don cimma manufa a cikin al‘umma. Don haka ba za mu iya fahimtar ma‘anar kalma ba sai mun duba muhallin magana‖ Wannan ita ce manufar wannan binciken na a tabbatar da abubuwan guda uku da ake kira da Turanci Context of Situation, muhallin magana da hanyar magana da hanyar da aka isar da saqo a cikin harshen Hausa.

2.0 Waiwaye

Saboda muhimmancin sana‘a ga rayuwar al‘umma, wannan da wasu dalilan suka sa masana suka yi bincike-bincike da dama a kan kasuwa, da batun tallata kayan sana‘a waxanda suka haxa da:

Aujara (2010) ya yi bincike kan ma‘anar kalma, inda ya yi amfani da _yan mazahar tsirau, A binciken ya gano kalma na da ma‘ana iri biyu, wato ma‘ana ta sarari da ta voye. Ya bayyana hanyoyin da ya nazarci ma‘anar kamar haka. Ma‘ana ta sarari ita ce da an ambaci kalma za a qudurta abin da ka gani a sarari, kamar kalmar raanaa ana xaukar ma‘anar wata qatuwar tauraro mai fitowa da haske daga gabas ta yi yamma. Amma idan aka sa kalmar a cikin jimla, za a sami ma‘anoni iri daban-daban kamar haka:

Yau ana raanaa. ---- Ana nufin yau ana zafi.

Yau wace raanaa? --- Ana nufin rana ta kwanakin mako.

Musa ba ya da rana. --Ana nufin Musa ba ya da amfani.

Wancan aikin da Aujara (2010) ya yi yana da alaqa da wannan binciken, duba da yadda ya nazarci dabarun fitar da ma‘ana. Inda aikin ya bambanta da wannan shi ne, Halliday (1985), bai kalli ma‘ana ta sarari ba, kawai yana kallon kalma idan ba ta hau abubuwan nan uku ba, to suna ce kawai ba ma‘ana ba, sai dai in ta shiga a jimla ta ba da ma‘anoni dangane da muhalli da yanayin magana da saqo. Kenan kamar yadda Aujara (2010) ya kawo raanaa a jimloli, an sami ma‘anar zafi, da kwanakin mako da kuma rashin amfani.

Muktar da Nasir (2016) aikin da suka yi kan kalma da ma‘ana a Hausa, inda suka nazarci ire-iren kalmomi, da bayanin vangaren ma‘ana. Binciken ya gano a ilimin ma‘ana, ana xaukar karin magana a matsayin kalma xaya, saboda jerin kalmomin da ke cikinta, su ake dunqulewa su bada ma‘ana. Ya kawo misali kamar haka:

i. Barewa ba ta gudu xanta ya yi rarrafe----

gado ii. Qetare rijiya da baya---tsira

Binciken yana da alaqa da wannan binciken domin sun yi bayani ne ka dabarun fitar ma‘anar kalma, domin ita kanta karin maganar tana da muhallin magani. Duk inda aka ambaci —qetare rijiya da baya‖ to wuri ne na tashin hankali. Bambancin da aka samu shi ne,wancan aikin ya kalli karin magana ce a matsayin kalma guda, kuma da an faxe ta, za a ji wata ma‘ana ta fito. Shi kuma wannan binciken ya nazarci ra‘ayin Halliday (1985) na yadda kalmomi ke bada ma‘ana a muhallin magana.

Sullubawa (2024) ya yi bincike kan Hausar _yan yadi a babbar kasuwar Katsina, inda ya yi amfani da lura wajen tattara bayanai. Binciken ya gano hanyoyi uku da _yan kasuwar ke amfani da su wajen samar da sababbin kalmomi, wato faxaxar ma‘anar kalmomi da sarrafa kalmomin aro da kuma qirqira. Binciken yana da alaqa da wannan ta fuskar kalma da ma‘ana. Bambanci da wannan shi ne, wancan binciken da Sullubawa (2024) ya yi, ya nazarci yadda kalmomin aro da na qirqira suke samar da sabbin ma‘anoni. Wannan kuma ma‘anar kalma aka nazarta a muhallin magana bisa ra‘in Halliday (1985).

Abbas (2016) ya yi bincike kan faxaxar ma‘anar kalmomn Hausa a bakin _yan kallon qwallo, inda ya samo bayanai daga matasa masu wasan qwallon qafa a garin Katsina, ta hanyar saurare

da ganawa.. Ya xora aikin bisa ra'in da Bature (2004) ya samar, na hanyoyin faxaxar ma'anar kalmomin Hausa. Binciken ya gano waxannan sabbin ma'anoni da aka ba kalmomi suna iya zama na wani xan lokaci ko kuma su sami gindin zama. Wancan aikin yana da alaqa da wannan bincike domin duk maganar fitar ma'anar kalma ce. Inda aka bambanta shi ne, Abbas (2016) ya yi amfani da ra'in da Bature (2004) ya samar na kan faxaxar ma'anar kalmomin Hausa. Wannan kuma an yi amfani da ra'in da Halliday (1985) na nazarin kalma a muhallin magana.
Baya ga waxancan aiyuka da aka yi bita, akwai kuma wasu masu alaqa da wannan bincikin irin Muktar (2014),
A iya bincike inda hannu ya sami ya kaiwa, babu wani nazari da aka yi kan ra'ayin Halliday (1985) wanda ya nazarci ma'anar kalma a muhallin magana a Hausa.

3.0 Hanyoyin Gudanar da Bincike

Hanyoyin gudanar da bincike su ne irin hanyoyin da mai bincike ya bi don tattara bayanai da tsara bincike. Hanyoyin su ne:

3.1 Tsarin Bincike

Wannan bincike na bayyanawa wato descriptive approach wajen gudanar da wannan bincike, kamar yadda aka saba yi a fannin ilimin harshe, binciken zai tafi ne kai tsaye a yi bayani dalladalla a cikin al'umma.

3.2 Nazarin Bayanai

An yi amfani da ra'in Halliday (1985) domin nazarin kowane misali da aka kawo, ta hanyar duba fage, zamantakewa, da salon da aka yi amfani da harshe a ciki.

3.3 Hanyar Tara Bayanai

A wannan bincike, an bi rukunnan hanyoyi guda biyu a wajen gudanar da shi. Rukuni na farko, shi ne wanda ka bi —babbar hanyar‖ farauto bayanai (primary Sourse). Wannan hanya ita ce ta sauraron maganganun jama'a.

Hanya ta biyu, ita ce —qaramar hanyar‖ (Secondary Sourses). Wannan ita ce wadda aka kalato bayanai ta hanyar karantawa daga wasu rubutattun bayanai, waxanda suka haxa da wanda Halliday (1985) ya wallafa, da wasu wallaffafun litattafai da mujallu da takardun qara wa juna sani. An kuma saurari yadda mutane ke amfani da kalmomin a makarantu da gida da sauran wurare. An tattara kalmomi da misalai domin tabbatar da hakan.

3.4 Ra'in Bincike

Wannan bincike an xora shi bisa —Ra'in Systematic Functional Linguistics SFL na Halliday (1985). Ga abin da ra'in ya ce:

— Language is not just about grammar rules.

Language is a system for making meaning.

People use language to do things in society‖

Fassarar mai Nazari

— Shi Harshe ba qaidojin nahawu ba ne kawai. tsari ne na

samar da ma‘ana. Mutane na amfani da shi ne domin

gudanar da wasu al‘amura a cikin al‘umma.‖

Michael Halliday, a cikin littafinsa mai suna An Introduction to Functional Grammar (1985), ya gabatar da wannan ra‘i na nazarin harshe wanda ke kallon harshe a matsayin tsarin zamantakewa (social semiotic), ba kawai tsarin nahawu ba. A cewarsa, don a fahimci ma‘anar magana yadda ya kamata, dole ne a lura da abubuwa uku waɗanda suka haɗa muhallin zaman magana (context of situation):

● Fage (Field)

Wannan shi ne batun ko fagen da ake tattaunawa a kan abin da ake magana kan da ke faruwa na zamantakewa..

● Hanyar Magana (Tenor)

Wannan yana nufin alaƙar da ke tsakanin masu magana misali, matsayin zamantakewa, shekaru, ko dangantakar aiki tsakanin mai magana da wanda ake yi wa magana (kamar mai sayarwa da mai saye, ko malami da ɗalibi). Wannan tsarin yana shafar zaɓin kalmomi da salon magana (na yau da kullum ko na girmamawa).

● Yanayin Magana (Mode)

Wannan shi ne hanyar isar da saƙon ko ta baki ce, ta rubutu, ta wayar tarho, ko ta wata hanyar sadarwa. Shi salo yana shafar tsarin jimla da zaɓin kalmomi.

3.4.1 Masana Ilimin Harshe Masu irin Ra’ayoyi na Halliday (1985)

An sami waxansu masana ilimin harshe waxanda suke da ra‘ayi irin na Halliday (1985) kan fitar ma‘anar kalma a muhallin magana. Waxannan masana sun haxa da:

J.F. Firth ya ce —You shall know a word by the company it keeps‖ Ma‘ana, kalmomin da ke kewaye da kalma suke ba ta ma‘ana.\

Saussure (1959) ya ce —Meaning lies in the relationship between words‖ wato ma‘ana, tana nan cikin alaqar da ke tsakanin kalmomi.

Austin (1962) na da irin ra‘ayi na Halliday (1985) cewa ma‘ana ba ta cikin kalma, Ma‘ana tana cikin yanayi da aka faxi kalma.

Manazarta a harshen Hausa kamar Muktar (2018) da Kutama (2015) da Yahaya (2019) da kuma Daura (2017), duk sun yi amfani da wannan ra'in a binciken da suka yi, wajen fito da yadda harshe yake aiki da xaya ko duka irin aikin uku, bisa ra'in SLF na Halliday (1985). A kan haka ne aka xora aikin bisa wannan ra'in don jagoranci, duba da yadda Halliday (1985), ya bayyana kowane harshe yana yin aiki iri uku: i) Dangantaka tsakanin mai magana da mai sauraro Interpersonal Function, don duba yadda al'umma ke qulla alaqar magana. ii) Yadda ake tsara jumla ta tsaya da kyau Textual Function don duba da yadda aka tsara saqon. iii) Akwai kuma vangaren kalmomin isar da saqo Ideational Functioin.

4.0 Taciyar Bayanai

A nan ne aka kawo bayanai don tantacewa da tabbatar da ra'ayin Halliday (1985). An tantance bayanan ne bisa abubawa uku, watau muhallin magana da yanayin da aka yi maganar da kuma saqon. Kasancewar mai binciken bahaushe ne, ya kawo ma'anar kalmomi ta kai-tsaye (surface meaning) gwargwadon fahimtarsa, sannan aka kawo misalai na kalmomi da irin ma'anoninsu a muhallin magana.

● Baakii -- wata kafa ce a fuska xan'adam, qasa da hancin da yake ci ko magana da ita.

Na yi wa Hasan baakii --- fatan rashin nasara

Hasan ya sa baakii cikin magana ---- sulhu

Da ya ji an ga wata, sai ya kama baakii --- azumi

An ba shi toshiyar baakii ---- cinhanci

Wannan cinikin bugun baakii ne --- an yi qwara ● Ci: sa

abu a baki a tauna ana haxiyewa.

Kano ta ci Zariya da yaqi. --- samun nasara

Na ci shi gyara --- an daidaita abu

Audu ya ci bashi --- ya amshi kuxi da lamuni

Ya ci riba -- ya sami alheri

● Ciki --vangaren jikin mutum inda abinci ke taruwa kafin ya narke Audu yana da zurfin cikii --- voye wani lamari

Shehu ya iya bugun cikii --- neman sanin sirri

An kama ta ta zubar da cikii -- juna biyu

● Garii--wurin da mutane suka zauna suka yi gidaje

Wannan mashin xin ya game garii.-- koina ana samu

Hasan yana jin gari ---- rashin wadata Malam Audu

ya zama xan garii --- wanda ya san gari sosai ● Hankali --

tunani da fahimta da Allah ya ba mutum.

Kabir ya sami qwanciyar hankali --- natsuwa

Ka ce in zo, ka ce tafi duk ka raba mani hankali --- ruxarwa

Hankalin Audu Audu ya tashi -- fitina ● Hannuu -- vangaren

jikin mutum mai tsayi zuwa kafaxa.

Hasan ya fidda hannun cikin maganar auren --- babu ruawansa

Gwamnati na da hannuu cikin rigimar -- masaniya

Alhaji ya sa hannuu a ba ni gidan --- yarda / izini ●

Hanyaa -- wuri ko kafar da mutane da motoci ke bi don tafiya.

Jarabawar ta yi zafi sai da aka samu hanyaa --- nuni ko taimakawa

Allah ka xora mu bisa hanyaa madaidaiciya. -- shiriya

Hanyaa mafi sauqi ka, ka kai shi ga _yan sanda. -- nasara / abin da ya dace ●

Idoo --wata kafa ce guda biyu a fuskar mutum ko dabba da ake gani

da shi.

Dole uba ya sa idoo kan _ya'yansa -- kula

Na sa wa Audu idoo. -- lura

An sami idon ruwa. -- mavugar ruwa

Iro idansa biyu -- a farke

● Iskaa -- abin da ke kaxa ganye ko a ga qura, wanda xan adam ke shaqa ya rayu

Iskaa ya shafe shi. ---- lalurar jinnu

Wannan labarin iskaa ne. ---- qarya Na riga ka

shan iskan duniya. --

na girmeka ● Ji -- sauraren wani sauti ko amo da kunne.

Audu yana ji da matarsa. -- qauna

Shehu ya ji haushi. -- rashin jin daxi Shehu ya ji kunya. -- an turke shi

● Jinii -- jan ruwa da ke gudana a tsakanin jijiyoyin mutum ko dabba

Ranar babbar salla ba ibadar da aka fi so irin zubur da jini .-- layya

Isira'ila na zubar da jinii a falasxinawa ba gaira ba sabab. -- yaqi

A sanadiyar asarar da ya yi ya kamu da hawan jini. -- ciwo ●

Kaama -- riqe ko damqe wani abu da hannu.

Taba ta kaama shi. -- shiga zuciya

Tafiya ta kaama ni. -- tafiyar da ba shiri

Ku bar kaama maganar yara. - qarya ya kaama gabansa. -- ya tafi

Malam ya yi masa kaamun kai. ----- maganin ciwon kai

DPO ya ce wa Audu daga bayananka, ka kaama kanka.--- ka amsa laifi

Da ya ji wa'azi sai ya kaama kansa. --- shiryuwa ●

Karya -- rabewar wani abu gida biyu.

Shehu ya karya gari. --- fara yin abu

Gwamnati ta karya darajar naira.--- rage daraja

Ali ya karya kumallo. -- cin abinci na safe

Ali ya karya alqawari. -- savawa

● Kuukaa -- fitar da hawaye saboda baqin ciki galibi, ko nishaxi.

Na kai kuukaa wajen Allah. ---- qara

Kabir ya yi kuukan kura. -- qundunbala

Mun yi kuukan rashin Malam Audu. -- takaici

● Kwaanaa -- lokaci daga faxuwar rana zuwa safe musamman a yi barci

So nake in ji inda aka kwaanaa.. -- inda aka tsaya

Akwai kwaanaa ciki a sayi abinci a voye. -- asara

● Lamba - i. yin wata alama don a gane. ii. adadi na qidaya

An ba Sarkin garinmu lambar yabo. --- an girmama shi

Direba ya yanki lamba. -- yana bisa layin lod

Aisha lambar ki ta fito. -- an neme ta

● Raanaa -- wata babbar halitta ce a sama mai bada haske da zafi a wuni.

Yau ana raanaa.. ---- ana zafi.

Yau wace raanaa? --- rana ta kwanakin mako. Musa ba ya da raanaa. -- Musa ba ya da amfani.

Shehu raanaa ta vaci. -- an sami sa‘arsa / babu nasara ● Sha -- haxiye wani abu mai ruwa-ruwa daga baki zuwa ciki.

Audu ya sha labara. ---- an sanar da shi abin da bai sani ba.

Audu ya sha jinya kafin ya mutu. -- daxewa ba lafiya

Idan Dano ya sha ko tafiya ba ya iya yi. -- shan giya

Hasan ya sha mari. --- an mare shi sosai

AN sha kansa da kyar. lallaba / ya amince ● Sauka -- shixa daga kan wani abu.

Gidan Shehu ya sauka. . -- baqunta

Farashin abinci ya sauka. --- farashi ya ragu

Da ya gama faxan nan take ya sauka. -- huce A‘isha ta sauka lafya. -- haihu ● Zuciya -- tsoka ce a cikin qirji wadda ke bugawa.

Ali yana da zuuciyar nema. -- qoqari

Ali bai da zuuciyaa. -- ba guri

Da zuuciyaa xaya na ba ka. -- da yadda

An qarfafa mani zuuciyaa. -- kwarin gwuiwa

4.1 Tattaunawa

Daga misalan da aka kawo, an gano cewa ba za a iya raba ma‘anar kalma da muhallin magana. Wannan ya tabbatar da cewa ra‘in Halliday (1985) ya dace sosai wajen nazarin ma‘ana a muhallin magana, domin ya bayar da cikakken tsarin guda uku (Field, Tenor, Mode). A misalan da aka kawo a sama, duka ma‘anoni ne na ma‘anar kalma a muhallin magana. Alal misali idan aka xauki kalma kamar karya, a bar ta da ma‘anar —valla ko vantala wani abu‖ kawai an fassarata ne da zahirin ma‘ana. Kenan fassara ta da lura da muhallin magana, ita ce fassara fassara ko ma‘ana mafi dacewa. A ma‘ana ta muhallin magana za a samu ma‘anoni kamar haka na kalmar karya kamar haka: i. rage darajar abu kamar farashi. ii. warware wani abu kamar alqawari. iii. akwai zubar da daraja kamar karya _yanci. Kamar yadda aka kawo misali da kalmar karya, duk sauran misalan da aka kawo a sama, maganar guda ce ta kowace kalma tana da ma‘ana ta muhalli. Wannan ya sa Halliday (1985) ya ce akwai abubuwa guda uku (3) da ake kira da Context of Situation, waxanda suke tantance ma‘anar kalma.

4.2 Sakamakon Bincike

Sakamakon wannan bincike shi ne ya yi daidai da irin manufar da wannan binciken yake da ita, na a tabbatar da abubuwan guda uku, wato Context of Situation, wato muhallin magana da hanyar magana da hanyar da aka isar da saqo a cikin harshen Hausa. Saboda haka binciken ya gano abubuwa kamar haka:

- An gano cewar, Kalma ba ta da tabbatacciyar ma‘ana, sai an kalli muhallin magana.
- Binciken ya tabbatar da ra‘ayin Halliday (1985) na aiki a harshen Hausa dangane da ma‘anar kalma a muhallin magana.
- Binciken kuma ya gano qamusun Jami‘ar Bayero Kano (C.N.H,N 2006) yana la‘akari da muhallin magana don fitar da ma‘anar kalma, a wajen jerin misalai da yake kawowa. Dubi wannan misalin:

  saukaa --shixa (i) baqunta gida wani (ii) kammala karatun Alqur‘ani gaba xaya (iii) bai wa baqi kayan daxi, ko abinci saboda zuwansu, (C.N.H.N, 2006:394).

4.3 Muhimancin Bincike

Wannan bincike yana da muhimmanci kama haka:

- Masu Fassara za su kula da abubuwan uku waxanda Halliday (1985) ya bayyana, wato muhalli magana da hanyar magana da kuma yanayin maganar. Misali kalmar bank a Turanci kalmar bank na da ma‘ana biyu, amma ana gane su ne ta yanayin da aka yi amfani da su kamar haka:

  i. Bank; Banki na ajiyar kuxi misali I went to bank to deposit money. Ma‘ana, Na je banki don in ajiye kuxi. ii. Bank: Gefen-kogi. misali we had picmic on the bank of the river. Ma‘ana, mun yi fikinik a gefen kogin,

A irin wannan yanayi sai a duba kalmar da ke kusa da bankin (.J.F) idan ka ji money, account, deposit to bankin kuxi ne. Idan kuma ka ji river, water, fish gefen kogi ne.

● Xaliban Hausa za su farga su daina haddace ma‘anar kalma, su natsu don su fahimci yanayin yadda aka yi amfani da kalma a cikin zance. Haka su ma malamai idan suka nemi xalibai da su ba da ma‘anar wata kalma, su riqa cewa kamar yadda aka yi amfani da ita a cikin labarin. ● Bugu da qari, binciken zai taimaka wa masu nazarin Hausa daina dogaro da ma‘anar qamus kaxai ba, a riqa la‘akari da muhallin magana, don gudun sauya wa kalma ma‘ana.

5.0 Taqaitawa

Wannan bincike ya yi nazari ne kan ra‘ayi Halliday (1985) game da ma‘anar kalma a muhallin magana. An gabatar da wannan takardar bisa tsari kamar haka: Farko an fara da bayanai na gabatarwa. A cikinsa, an kawo sharar fage a game da binciken, wanda ya haxa da kawo ma‘anar muhimman kalmomi, saboda yawan ambatonsu. An kawo manufar gudanar da binciken, da bitar ayyuakan da suka gabata, da hanyoyin da aka bi aka gudanar da shi, da kuma ra‘in da aka xora binciken a kai. Daga karshe kuma gundarin aikin binciken da bayanai da sakamakon binciken.

Manazarta

Abbas, Y. (2016). Faxaxa Ma‘anar Kalmomin Hausa a Bakin ‗Yan Kwallon Qwallo a Garin Katsina. Argungu Journal of Language Studies (AJOLAS) Vol II School of Languages. Adamu Augie College of Education Argungu-Nigeria.

Aujara, A.A. (2010). ―Kalmomin Larabci a Hausa da Sauye-Sauyen Ma‘anarsu‖ Unpublished PhD. Thesis, Kano Bayero University.

Austin, J. I. (1962). How to do Things With Words Ed J.O Urmson & Sbisa Oxford University Press.

C.N.H.N. (2006) Qamusun Hausa. Cibiyar Nazarin Harsunan Nijeriya, Jami‘ar Bayero Kano.

Cruse, D.A. (1997). Lexical Semantics. Great Britain. Combridge University Press.

Daura, M. (2017). A Systematic Functional Analysis of Hausa Oral Narratives. PhD Thesis, Bayero University Kano.

Firth, J.F.. (1957). Papers in Liguistics. London, Oxford University Press.

Halliday, M.A.K. (1985). An Introduction to Functional Grammar London, Edward Amold.

Kutama, A.S. (2015). Interpersonal Meaning in Hausa Political Discourse: A Systematic Functional Approach. M.A Thesis. Ahmadu Bello University Zaria.

Muktar, I. (2004) Stylistic Theories and the Linguistics of Hausa Prose Text: The Systematic Functional Linguistics (SFL) Approach. Bayero University, Professorial Inaugural Lecture Series No. 26.

Muktar, A. da Nura, B. (2016). Kalma da Ma'ana a Hausa. Argungu Journal of Language Studies (AJOLAS) School of Languages Adamu Augie College of Education, Argungu- Nigeria.

Sullubawa, S. I. (2024). Hausar Masu Sana'ar Yadi a Layin Sullubawa (Babbar Kasuwar Katsina) FUDMA Journal of Hausa Studies (FUJOHAS) Vol. 1 NO. 3 Federal University Dutsin-ma. Pp72.

Saussure, F. de,(1959). Course in General Linguistics. (Trans. by Wade B.) Philosophical Library, New York.

Yahaya, I. (2019). Halliday's Systematics Funtional Grammer and Teaching of Hausa Writing Tasambo Journal of Linguage, Literature and Culture, 8 (3) Pp 88.