



## Competitive Scramble is an Evil Ingenuity: Proceedings from the International Conference on the Biography and Songs of Alhaji Abubakar Kassu Zurmi in Heroic Poetry

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### NAZARIN MA'ANA A KALAMAN KASSU ZURMI A CIKIN WASU WAKOKINSA

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#### **Tsakure**

Wannan makala tana bincike ne a kan ma'anar wasu kalamam da Kassu Zurmi ya yi amfani da su a wakokin domin ya fito da ma'anar abin da yake magana a kan sa. A wannan nazari an yi amfani da ra'in aiwatarwa. Kuma an tattara bayanannan wannan makala daga wakokin Kassu Zurmi da littattafan ilimin ma'ana da kuma kamusoshin Hausa. A cikin wannan makala an kawo matsayin kalma ko jimla a ilimin ma'ana tare da bayanin ma'anarta. A karshen wannan binciken an gano matsayi da ma'anonin kalamai da yawa na Kassu Zurmi a wakokin daban-daban. Kamar ma'ana 'Da' tana iya daukar ma'anoni irin wanda aka haifa namiji, wanda ba bawa ba, mutum mai mutunci da sauransu. Wannan bincike gudummuwa ce ga koyon da koyarwa a harshen Hausa.

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#### **1.0 Gabatarwa**

Kasar Hausa kasa ce wadda ta ke shimfiɗe, tsakanin Arewacin kasar Nijeriya da kudancin Jamhuriyar Nijar, mutanen da su ke cikin wannan kasa su ne ake kira Hausawa. Hausawa mutane ne da su ke da dadadɗun sana'o'i, irin su noma, farauta, kiyoyi, kira, tauri da sauransu. A al'ummar Hausawa waka babbar hanya ce wadda ake yi domin nishadantarwa. Ana iya cewa kowace sana'a tana da makada da mawaka domin yin zuga

da debe kasala a lokacin yin sana'ar. Haka kuma mawaƙan na yin jinjina da kambabawa tare da dawƙaka sana'a, ga masu yin ta.

Kassu Zurmi mawaƙi ne wanda ya shahara ga waƙoƙin maza, musamman waƙoƙin noma, farauta, tauri, wani lokaci har ma da waƙar barayi. Wannan makala ta yi bincike ne don fito da ma'anar wasu kalamam da Kassu Zurmi ya yi amfani da su a cikin waƙoƙinsa.

## **2.0 Takaitaccen Tarihin Kassu Zurmi**

Kassu Zurmi sunansa na yanka shi ne Abubakar; Hausawa su na yi wa wanda aka haifa ranar da kasuwar gari ta ke ci, laƙabi da sunan Kassu. An haifi Kassu Zurmi a garin Magarya ta cikin Karamar Hukumar Zurmi ta Jihar Zamfara ta yanzu. Sai dai kuma ya zauna ne a garin Kadawa, garin nisansa bai wuce kilomita biyu daga garin Magarya. Sunan, mahaifin Kassu Zurmi shi ne Muhammadu sunan mahaifiyarsa Maimunatu (Magaji, 2016).

Kassu Zurmi ya gaji kiɗa ne daga mahaifinsa domin mahaifinsa makadin farauta ne, har ma ana yi masa laƙabi da Muhammadu Ganga. Lokacin da Kassu Zurmi ya fara dan tasawa, sai mahaifinsa ya fara zuwa da shi wajen kiɗan farauta. Kassu Zurmi ya dan taba kiɗan noma, sai dai ya yi ne kawai don sha'awa, bai yi kiɗan noma da yawa ba, sai ya fi maida hankali ga kiɗan farauta, sannan kuma saboda alaƙar da ke tsakanin farauta da tauri, sai ya shiga cikin kiɗan tauri sosai da sosai. Kuma Kassu Zurmi ya dan taba waƙar barayi.

Allah ya yi wa Kassu Zurmi baiwa ta 'ya'ya masu yawa. A cikin manyan 'ya'yansa akwai waɗanda ya ke tafiya tare da su wurin kiɗa. A cikinsu akwai Umaru wanda a da ya yi kiɗan tauri, amma kuma ɗaya daga cikin 'ya'yansa mai suna Aliyu Na'acci shi kuma ya zaɓi bin hanyar karatun Al-Kur'ani (Magaji, 2016).

## **3.0 Ra'in Bincike**

A wannan makala an yi amfani da ra'in aiwatarwa (Usage Theory of Meaning) wanda aka samo daga mutumin Jamani mai suna Wittgenstein (1953) amma daga baya su J. Firth da M.A.K. Halliday, suka kara faɗaɗa shi. Wannan ra'i dai wasu na kiransa ra'in muhallin magana ko na aikace. Wannan ra'i na nuna cewa ma'anar kalma ko magana na samuwa ne ta yadda aka yi amfani da ita ko yanayin da aka furta magana. Watau yanayin da aka yi magana shi ke kara fitowa da ma'anar kalma ko magana (Ogbulogo, 2005). An yi amfani da wannan ra'i domin a fito da ma'anar kalamam da Kassu Zurmi ya yi a cikin waƙoƙinsa. Haka kuma an tattara bayanan wannan makala ta hanyar amfani da waƙoƙin da aka saurara na Kassu Zurmi, da waɗanda aka karanta rubuce. Kuma anyi amfani da littattafan ilumin ma'ana irinsu "Concepts in Semantics" da na llimin manufa irin "Discourse Analysis and Pragmatics" da dai sauransu.

Kuma an yi amfani da dubarun tantancewa da kalaicewa domin a fito da ma'anar kalamam Kassu Zurmi a cikin waƙoƙinsa.

## **4.0 Bayanin Ma'anar Kalamam Kassu Zurmi a Cikin Waƙoƙinsa**

Kassu Zurmi ya yi amfani da salailai iri-iri da adon harshe daban-daban a cikin waƙoƙinsa domin isar da saƙo tare da nishaɗantarwa, kaɗan daga cikin su sun kunshi:

#### 4.1 Ma'ana Tuli

Daga cikin adon maganar da Kassu Zurmi ya yi amfani da su don fito da ma'anar kalamansa akwai abin da ake kira a Ingilishi "Metonymy" wato abin da Wurma (2008) ya kira ma'ana tuli, kuma ya kasu kashi biyu

(a) Ma'anar kalma ta taru ga abu guda misali: Baki (Báakii) ɓangaren jiki wanda ake cin abinci ko magana da shi (CNHN, 2006:31). Kuma wannan kalma ta na ɗaukar ma'anoni kamar haka:

- i. Baki: Wanda aka cin abinci cikinsa
- ii. Baki: Mugunyar magana ta mugunyar fata
- iii. Baki: Yawan surutu
- iv. Baki: Iya tsara magana
- v. Baki: Daga sauti a magana

Duk waɗɗannan ma'anarsu na komawa ga ainihin bakin da aka magana da shi.

A waƙar Kassu Zurmi ya kowa wani baiti inda yake cewa:

"Ku ba shi in kuna ba shi  
Ku ba shi shayi kam ɗa na"

**Kalmar Da (Dáa)** Abinda aka haifa mutum ko dabba ko wata halitta a namiji (CNHN, 2006:116).

Kuma tana ɗaukar ma'anoni kamar haka:

1. Da: Namiji ba mace ba
  - a) Da: Wanda ba bawa ba
  - b) Da: Zarumi
  - c) Da: Mutumin kirki

Duk waɗɗannan ma'anoni suna koma wa ga mutum namiji.

Kassu Zurmi ya yi amfani da wannan kalma domin ba ya son ya faɗi cewa shayi ba mutumin kirki ba ne, to ya faɗi haka domin idan dattijan suka yi amfani da muhallin magana, sai su ɗauka ko shayi mutumin kirki ne, sai su kuwa suka nuna sun gano ɓoyon da Kassu ya ke yi, sai suka kawo wata magana suka ce "mun san ɗana tunda anka haihe shi".

b) Sannan kuma akwai ɓangaren ma'ana tuli jinsantarwa, kamar:

Kalmar zaki (záakii) wani irin naman daji dangin kyanwa mai launi jaja-jaja da gashi buzu-buzu a kirjin sa, an ce ya fi kowace dabba ƙarfi (CNHN, 2006:488).

Misali;

a) "Audu zaki ne

A cikin waƙoƙin Kassu Zurmi ya kawo wani baiti tare da jinsantarwa gashi kamar haka: "Kura mai guzurin kunya"

Kura (kúuráa) dabbar dawa mai dabbare-dabbaren jiki da zamammun ɗuwawu da katon kai mai cin dabbobi da mutane (CNHN, 2006:254).

Watau ita Kura duk inda take abin da bai kamata ba take yi sai Kassu ya siffanta shayi da siffar Kura mai guzurin kunya; watau kodayaushe abin kunya yake yi.

## 1.2 Muhallin Magana

Kuma ya kawo wasu baituka waɗan da sai an bibiyi muhalin magana sannan a fito da ma'anarsu, misali;

'Ko gwallo inji kurciyar gamji'

To idan aka duba wannan ɗan baitin za a ga cewa da farko dai Kassu ya mutuntar da kurciyar gamji, domin ya fadi magana ya ce ita tace haka nan. Sannan kuma idan aka ɗauki jimlar "ko gwallo" sai mu ga jimla ce wadda ba ta da ma'ana ita kaɗai sai an haɗa ta da wata magana, to idan za a haɗa ta da wata magana tana iya ɗaukar magangannu masu yawa misali:

Ko gwallo, bai shuka ba.

Ko gwallo bata ci ba

Ko gwallo ba ka kawo ba.

Ko gwallo ba ka sawo ba, da dai sauransu.

Amma idan aka yi amfani da muhallin da aka yi magana, za a ga cewa shuka ce ya ke yi domin ya yi noma ya girbi abinci mai yawa, ita kuma kurciyar tana tonewa, ta na cewa, "ko gwallo" wato ma'ana "ko gwallo ba za ya samu ya girba ba".

## 4.3 Ilimin Manufa Na Kalmomi

Kuma a cikin kalaman Kassu Zurmi akwai kalmomi waɗanda ake nazarin ma'anarsu a ilimin manufa na kalmomi, watau "Lederal Pragmatics". A nan, ana samun mai magana ya kirkiro kalmar da ba a saba anfani da ita ba a maganar yau da kullum ko ya yi amfani da kalmar da aka sani a maganar yau da kullum sai ya bata ma'anar da ba a saba amfani da ita ba, don ya fito da wata ma'ana wadda za ta yi dai dai da manufansa a dai dai lokacin da ya yi amfani da ita misali, wani ya kira matarsa da "marfina" watau mai rufa masa asiri, idan aka lura ma'anar da ya yi amfani da ita a wannan muhalli, ma'anar ta yi daidai, amma ba ita ce ma'anar "marfi ba" a Hausar yau da kullum.

a) To a cikin waƙar Kassu Zurmi akwai in da yake cewa:

Nomau na magarya ƙanƙari

Ko Allahu na ruwa ba ka jifa.

A Hausa kalmar ƙanƙara ta ginu a matsayin kalmar mace, to shi kuma Kassu ya na son ya nuna cewa wanda ya kawa waƙa namiji ne jarumi, idan ya kawo wata siffa ta mace, ya rage jarumtakarsa da buwayarsa, sai ya sarrafa kalmar zuwa ta namiji domin ya fito da jaruntakar da buwayar gwarzonsa. Saboda ƙanƙara dutsi ce mai ƙarfi da santsi wadda ko ruwa ya hauta ko aka sata cikin ruwan idan aka fasa ta ba a ganin sanyin ruwan a cikin wato ruwan be ratsa ta ba. Wato Nomau saboda buwayar sa ba wani makaru ko wani abu da zai ratsa shi.

b) A wani baitin kuma na waƙar Nomau na magarya Kassu Zurmi na cewa:

"Saidai a koshi ɗibar wa'adi

Ko a koshi ɗauri a sakai.

**Koshi (kóoshii)** cikas ciki da abinci/ci ko sha a gusar da yunwa (CNHN, 2006:283).

Kuma kalmar koshi a Hausar yau da kullum ta na da ma'anar gamsuwa ko kai matuƙa ko iyakar abin da aka yi. Amma a nan Kassu ya yi amfani da kalmar koshi a ma'anar gajiya

ba tare da an sami abin da ake nufi ba. Watau idan aka bar Nomau ya yi barna, to ko ana son ya biya, ba ya iya biya, don ba ya da abin biya, sai dai ayi tasa masa wa'adi a gaji, ko idan kurkuku aka kai shi, to sai dai ayi ta daurinsa a gaji a sakeshi.

#### 4.4 Mataimakan Harshe

Mataimakan harshe su ne a Ingilishi ake kira "Paralinguistics", Kassu ya yi amfani da wasu sigogin mataimakan harshe a wakokinsa domin ya fito da ma'anar sakon da ya ke son isarwa. Misali yace;

"Dattijo yat tashi: ya buge riga yai cikin zaure"

A nan idan ana tattaunawa da dattijo sai aka ga ya tashi ya buge riga ya yi gaba, to wannan buge riga yana yinsa ko rigarsa ba ta dauki kura ba, domin buge rigar nan na nufin to duk maganar da aka yi da shi a nan ya buge ta, ya kakkaɓe ta nan ya barta nan. Watau be yarda da maganar ba, ko bai dauki maganar ba, nan ya barta.

#### 5.0 Sakamakon Bincike

A sakamakon wannan bincike an gano cewa Kassu Zurmi ya yi amfani da kalma mai ma'ana tuli wato kalmar da ke daukar ma'anoni da yawa, domin idan ya furta kalmar sai masu sauraro su dauketa da ma'anar da suke nema ko suke tsammanin Kassu ya fada.

Kuma a wani baiti ya kira Nomau da suna kankari ya mayarda sunan kankara a sunan namiji domin ya fito da ma'anar buwaya da jarumtaka ga Nomau. Kuma ya yi amfani da kalmar koshi da ma'anar da ba a saba da ita ba domin ya fito da sakon da ya ke son isarwa. Kuma ya yi amfani da kalmar ko gwallo wadda ma'anar ta bata fitowa sai an yi amfani da muhallin da aka fadeta. Sannan kuma an gano inda Kassu ya kawo amfani da al'ada a matsayin hanyar isar da safo, inda ya kawo al'adar buge riga don isar da sakon rashin gamsuwa ko rashin yarda da abin da aka fada.

#### Kammalawa

A wannan makala an kawo wasu baituka na daga cikin wakokin Kassu Zurmi kuma aka bayyana ma'anar kowane baiti, a ma'aunin ma'ana tuli, ko a muhallin magana, ko a ilimin manufa na kalmomi da kuma mataimakan harshe, tare da yin bayanin kowace kalma a ma'auninta, wannan makala gudumawa ce a ci gaban ilimin ma'ana a Hausa da kuma koyo da koyar da harshen Hausa.

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