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TASIRIN HARSHEN BAYARWAWAJEN FASSARA TATSUNIYA: NAZARI DAGA *TASKARTATSUNIYOYI* NA BUKAR USMAN

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Tsakure

Manufar wannan takarda ita ce nazari a kan ƙalubalen da mai fassara yake fuskanta yayin aikin fassara, musamman daga harshensa na uwa zuwa wani harshe na daban. Wannan takarda ta nazarci *Taskar Tatsuniyoyi* na Bukar Usman wanda ya fassara tatsuniyoyin harshensa na Babur zuwa Hausa da nufin taskace al’adu da harshen al’umarsa. Baya ga yin bita a kan ayyukan fassara masu alaƙa da wannan bincike, an kuma zaɓi wasu daga cikin tatsuniyoyi 315 da mawallafin ya fassara aka karanta su, sannan aka ƙalailaice su. An yi amfani da mahangar al’ada da kuma ta harshe da ke duba ga tasirin mai fassara da kuma al’adun harshen bayarwa a kan harshen karɓa. Binciken ya zaƙulo kalmomi da al’adun da suka yi kutse cikin harshen Hausa sakamakon yin fassarar.

1.0 Gabatarwa

Kamar yadda mai fassara ya kasance wakili na aikin fassara ga al’umma wajen kiyaye ƙa’idojin harshen al’ummar da yake yi wa aikin fassara, da kuma lura da yanayin al’adun harshen karɓa da kuma harshen bayarwa. Haka shi ma mai warwarar labari yake jakada na saita tunanin al’ummar da yake wakilta a lokacin da yake gudanar da aikin warwara da kuma kiyaye al’adunsu da kuma adabinsu. Haka kuma wannan ya nuna mai fassara da mai warwara wakilai ne wajen lura da harshe da kuma al’ada da adabin al’ummar da suke wakilta wajen fassara ko kuma warwara. Domin idan ba a lura da waɗannan abubuwa ba, kusan da mai fassara da kuma mai aikin warwara, za a riƙa jin ɗuriyar tasiri da kuma cuɗanyar al’adu ko adabi ko harshe daga harshen karɓa zuwa harshen bayarwa ko kuma daga mai warwara zuwa masu sauraro.

Har ila yau, ana samun irin wannan alaƙa ta cuɗanyar al’adu ko adabi ko kuma tuntuɓen harshe a lokacin da ake gudanar da aikin fassara ko kuma warwara, misali wani lokaci mai aikin fassara zai iya fassara wani aiki, amma dalilin tasirin harshe ko al’ada ko adabi, sai a sami wani akasi ko saɓani na ɗayan waɗannan abubuwan da aka bayyana. Ita kuwa tatsuniya, labari ne ƙirƙirarre wadda take da mabuɗi da kuma murfi, sannan tana ɗauke da waniƙiƙin tauraro kamar Gizo, wanda ake amfani da shi ko wanin shi wajen saita tunanin al’umma. Idan aka sami tatsuniya tana ɗauke da wani akasin al’adar waɗannan al’umma, sai a binciki ko dai tasirin harshen mai fassara a kan aikin warwara, ko kuma tasirin harshen mai warwara. Misali a ce wani tauraro ya kashe kansa ko kuma ya sha giya duk a cikin tatsuniya, wannan ana iya cewa abu ne mai wahala a sami haka a cikin tatsuniyar Hausa, idan kuwa an samu hakan za a iya hasashen cewa, wannan wani tasirin harshen mai warwara ne ko kuma mai aikin fassara wanda harshensa ya yi tasiri a kan saƙon da yake bayarwa ga masu sauraro.

Wannan ya bayyana alaƙar da ake iya fahimta a tsakanin fassara da kuma warwara ta yadda ake iya fahimtar yadda harshen mai fassara ke iya tasiri ta fuskoki da dama, misali kamar al’ada da harshe da adabi. Domin fassara aiki ne na isar da saƙon harshen asali, na adabi ko al’ada ko daga harshen asali zuwa harshen bayarwa. A wannan yanayi za a fahimci yadda harshe yake tasiri wajen cuɗanyar al’ada ko adabi ko harshe na al’ummomi daban-daban, musamman idan an zo fassara tatsuniya daga wani harshe zuwa wani. Saboda haka

wannan bincike zai mayar da hankali wajen fito da muhallan da binciken yake fahimtar tasirin harshen bayarwa ya bayyana a lokacin gudanar da aikin warwara ta hanyar fassara.

2.1 Tatsuniya

Tatsuniya labari ne da ake shiryawa wanda ya ƙunshi buɗewa da rufewa, tare da ɗuriyar Gizo a cikin wannan warwara ko da kuwa ba a ambaci sunansa a lokacin da mai warwara yake gudanar da warwarar ba. Sannan kuma tatsuniya aiki ne na mai warwara da yake gudanar da ita domin ya saita tunanin yara masu sauraro ta amfani da taurarinsa a lokacin da yake warware zaren tatsuniyarsa. Tahir, (2019)

Haka kuma Tahir (2018), ya nuna tatsuniya labari ne ƙirƙirarre da mai warwara yake aiwatarwa dangane da al'amuran da suka shafi duniyar asali da kuma duniyar mafarki ko kuma duniyar haɗaka wajen saita tunanin masu sauraron warwara, domin su iya tantace tsakanin dama da hagu a harkokin zamantakewar rayuwa.

Kodayake, masana da manazarta sun yi bayanai da dama dangane da yadda suke kallon tatsuniya, musamman ta fuskar abubuwan da ta ƙunsa. Masana irin su Propp (1968), ya nazarci tatsuniya ta fuskar kwatanci, Skinner (1980) shi kuma ta fuskar jigo da taurari da kuma sharhin wasu daga cikin tatsuniyoyin, Connie lee (1981), wadda ta kalli tatsuniyoyin Nijar ta fuskar kwalliya da sauransu, Rufa'i (1982), ya nazarci tatsuniya ta fuskar taurari da yanayin shugabancin al'umma, Bichi (1987) ya kalli mabuɗi da murfi da kuma hanyoyin bayar da tatsuniya, Furniss (1995), shi ma ya bayyana wasu hanyoyi da kuma rabe-reben tatsuniya da sauransu, Ahmad (1997), ya kwatanta tatsuniyoyi ne ta fuskar jigo da taurari da sauransu, Ƙaraye (2001), ya dubi taurari da kuma wasu sharhin halayen taurarin, Gusau (2006), kusan littafi ya gudanar wanda yake bayanin yadda ake nazarin tatsuniya, Junaidu, (2007), shi ma haka ya gudanar da wasu hanyoyi wajen nazarin tatsuniya. Waxannan masana sun nazarci tatsuniya ta fuskoki da dama. Har ila yau, sun yarda da tatsuniya hanya ce wadda ake tarbiyyar al'umma da ita, sannan kuma tana taimakawa wajen ɗebe kewa da kuma fahimtar yadda rayuwa take.

2.2 Mai warwara

Mai warwara shi ne wanda mai sauraron warwara ke ɗauka a matsayin mai ba da labarin tatsuniya. Mai warwara nau'i biyu ne, akwai wanda yake warwara a cikin labarin tatsuniya da kuma mai labarta tatsuniya a bayan tatsuniya. Har ila yau, ana iya fahimtar mai warwara ta hanyoyi guda biyu, ko dai a iya fahimtar mawari a matsayin mutumi na farko mai warwara, ko kuma a matsayin mutumi na biyu mai sauraro. Sannan kuma mawari shi ne wanda yake labarta tatsuniya ta hanyar amfani da taurarinsa, wajen sarrafa su da kuma amfani da muryar da yake buƙata domin ta dace da yanayin taurarinsa.

Wannan ya nuna cewa mawari shi ne mai labarta tatsuniya a lokacin da mai sauraro ke sauraron warwara daga bakinsa. Haka kuma shi ne wanda ke fitowa a matsayin mutum na farko ko kuma mutum na biyu a cikin tatsuniyarsa. Saboda haka mawari shi ne mai jan ragamar taurari a duk lokacin da aka ga tauraro ya aikata wani aiki, mai sauraro na iya fahimtar cewa wannan shi ne mawari ko da kuwa ya fake a bayan tauraro yana amfani da siga ko wani nau'in hali na wannan tauraro (Tahir 2019).

2.3 Fassara

Haka ita ma fassara aiki ne na fassara wani zance ko saƙo daga harshen asali zuwa harshen karɓa. Wanda ya zama dole mai aikin fassara ya kula da kiyaye al'adu da adabi da kuma harshen waɗanda ake yi wa aikin fassara.Wannan zai bayar da damar isar da saƙo ba tare da wata matsala wadda ta saɓa da al'ada ko adabi ko kuma harshen masu karɓa ba (Yakasai 2001).

Har ila yau, masana da manazarta sun bayyana fassara da isar da saƙo daga harshen asali zuwa harshen karɓa. Tare da bin tsarin salo da tsarin harshen asali. Sannan kuma suka ƙara da cewa fassara aiki ne na sauya wani saƙo daga wani harshe zuwa harshen karɓa.

Masana da manazarta kamar su Rufa'i (1983), Malumfashi (1987), Yakasai (2001), sun bayyana fassara da sauya wani jawabi ko zance daga wani harshe zuwa wani tare da yin la'akari da addini da kuma al'adun wannan al'umma ta yadda zai dace da tunanin da yanayin jama'an.

Wannan ya ƙara fito da bayanin da aka bayar dangane da yadda mai warwara zai zama mai kiyaye al'adu da kuma adabin al'ummar da yake yi wa warwara. Haka kuma wannan zai ƙara tabbatar da cewa da mai fassara da mai warwara ya zama dole su zama masu kiyaye harshensu, domin kada a sami shigowar wata al'ada cikin wata, musamman waɗanda suke da bambancin al'adu ko adabi ko kuma bigire.

Har ila yau Tahir, (2018) ya ƙara da cewa harshe a kodayaushe yana tafiya ne tare da al'adu da kuma adabin al'umma daga wannan bigire zuwa wannan. Domin ba a raba ɗaya biyu a tsakaninsu dangane da jin ɗuriyar juna a tsakanainsu a kowane bigire. Duk inda aka sami adabi ko al'ada na al'umma kusan ya zama dole a ji ɗuriyar harshe.Wannan ya zama dole mai fassara da kuma mawari su zama masu lura wajen kiyaye harshensu domin gudun tasirin sulmiyowar harshe a lokacin gudanar da aikin fassara ko kuma warwara.

3.1 Hanyoyin Tattara Bayanai

An gudanar wannan bincike ta hanyar tattara bayanai tare da yin nazarinsu kafin daga ƙarshe aka ƙalailaice su. An yi bitar ayyukan magabata na fassara da mawallafan tatsuniyoyin Hausa, inda aka waiwaiyi ayyuka irin na Edger (1911), Yahaya (1974), Ahmad (1979), Gusau (2000), da kuma Tahir (2018). Ayyukan da aka yi bita sun taimaka wajen gano kalmomi da ɗabi'u da kuma yadda al'adun Bahaushe suke bayyana a yayin shirya tatsuniya. An kuma tattauna da wasu daga cikin masu magana da harsunan musammam wanda ya fassara tatsuniyoyin da wannan takarda ta nazarta. Haka ma masana kimiyyar harshe da na fannin al'adu da ɗabi'un al'umma an ji ta bakinsu. Da haka ne aka iya amfani da mahangar kwatance ta masana a aikin fassara wadda ke bayyana yadda harshen bayarwa ke tasiri kan kalmomi da al'adun harshen karɓa ko ma tasirin harshen mai fassara kan aikin fassarar.

3.2. Tasirin Harshen Bayarwa

Mai fassari sau da dama yakan samun sulmiyowar harshe a yayin aiwatar da aikin fassara, musamman idan aka sami bambancin al'umma. Kodayake, a wannan bigire mai fassara yana cin tudu-biyu, yana aikin fassara, sannan kuma yana aikin warwarar tatsuniya. Idan ba a yi taka-tsan-tsan ba, ana iya samun cuɗanyar al'adu ko adabi a tsakanin harshen asali da kuma harshen karɓa, misali a tatsuniyoyin da wannan nazari yake gudanar da bincike a kan su.

Idan aka duba a babi na bakwai, littafi na ɗaya, shafi na 28 an sami saɓani dangane da adabin tatsuniyar harshen karɓa, musamman inda aka nuna mace ta haifi yarinya mai kan jaki. Irin wannan ya saɓa da adabin warwarar tatsuniya. Mai warwara kullum yana tsara taurarinsa daidai da yadda za su dace da adabin al'umma, domin a tatsuniya ta mutane ba a haihuwar saɓanin halitta, a irin wannan sai dai dodo ya haifi irin wannan halittar. A tsarin zamantakewar taurarin tatsuniya mai warwara na gwama halittu daidai da tunanin al'umma da kuma abin da zai yi daidai da tunaninsu. Za a iya tabbatar da haka idan an dubi tatsuniyar Edger (1911), kusan babu irin wannan haɗin, sai dai a haifi tagwaye su kasance suna da wata baiwa ko kuma aljana ta haife su ko dodanniya, domin ɗan mutum ɗan mutum ne, kusan haka yake a tatsuniyar

Gusau (2000) a tatsuniyar "*Mace mai tagwaye*".

Har wa yau, idan aka dubi littafi na ɗaya a Babi na goma shafi na 38, an sami tasirin harshe ta fuskar al'adu a wannna tatsuniya. Domin a tatsuniyar an sami saɓanin ala'ada. A al'adar tatsuniyar harshen karɓa, mai warwara kan yi ƙoƙarin danganta kowane tauraro da sana'ar da ta dace da jinsin mai ita a harshen karɓa. Misali, a wannan tatsuniyar an nuna tun daga kanun tatsuniyar an kira kanun da: "*Yan Mata Masu Kamun Kifi*". A al'adar tatsuniya mai warwara na sa kowane tauraro ko taurari su tafi tare da sana'o'in da suka dace da al'adun waɗanda yake yi wa warwara, domin kamun kifi a al'adar tatsuniya sana'a ce ta maza ba mata ba. Sai dai zai yi kyau a ce ɗibar ruwa suka tafi sai suka sami kifi ko kuma an ba su kifin ne kyauta. Saboda haka an sami tasirin fassara dangane da harshen bayarwa, ko kuma a wannan muhallan mai fassara ya yi amfani da baddalawa.

Har ila yau, a tatsuniyar "*Budurwa mai Neman Ganyen Miya*": Littafin na ɗaya, babi na tara shafi 36, nan an nuna wani abu mai alaƙa da tasirin harshen bayarwa. Misali:

> *'Idan ta je gida ta ƙona kai da ƙafafun Yakaɗi ta zuba tokar a ƙwarya mai yoyo, idan tokar ta fara zuba sai ta rinƙa kiran sunayen gangar jikin Yakaɗi ɗaya bayan ɗaya, har sai 'yarta ta haɗu………………'* Usman, (2012: sh-36)

Idan an lura za a iya fahimtar yadda fassara a harshen bayarwa ta yi tasiri wajen nuna wata al'ada mai kama da tsafi. Domin wannan al'ada ta saɓa dangane da yadda mai warwara yake daidaita al'ada gwargwadon hali ga al'ummar da yake yi wa warwara.

Misali idan aka dubi tatsuniyar *"Ta-Kitse*": Yahaya (1974), wadda aka nuna kayan cikin saniya na magana. Haka kuma a tatsuniyar *"Janna Jannalo"*: Ahmad (1979), a cikin tatsuniyar an nuna saniya tana magana. Duk waɗannan mai warwara ya yi amfani ne da duniyar mafarki. Kamar yadda Tahir (2018) ya nuna, mai warwara yana iya amfani da duniyar mafarki ko duniyar haƙaka da sauransu ta yadda taurari ke magana da juna ko da akasin jinsi kamar yadda kayan cikin saniya yake magana da tsohuwa.

Haka kuma an sami tasirin harshen bayarwa a tatsuniyar *"Kurege da Kura"*: littafi na shida, Babi na Uku shafi na 232 wajen da Kura take rera waƙa, harshen bayarwa ya yi tasiri. Waɗannan kalmomi suna da nasaba da harshen bayarwa a dalilin fassara "*Kif* da *Bus"*. Misali

> *Buɗe bus*
> *Rufe Kif!*

Haka kuma Gizo a tatsuniya tauraro ne wanda kusan ko'ina ana jin ɗuriyarsa. Haka kuma Gizon da ake magana a cikin tatsuniya, Gizo ne wanda ya saɓa da Gizo na zahiri Tahir (2018). Duk da haka an sami tasirin harshen bayarwa a wannan taska. A tatsuniyar *"Maharbi da Zaki"*, Gizo ne na zahiri wanda yake a maƙale a kusan kowane gida, domin an nuna yana da yana a wannan tatsuniyar. A harshe ko tunanin ko adabin waɗanda aka yi wa fassara, tunanin ko adabin ya saɓa da yadda aka fassara, domin an sami sulmiyowar harshen bayarwa.

Har ila yau, Gizo tauraro ne wanda a koyaushe yana da mafita daga kowace irin matsala ta rayuwar yau da gobe. Sannan kuma tauraro ne wanda ake iya samunsa a kowace irin duniyar tatsuniya kuma ba ganinsa ake iya yi ba, sai dai a ji ɗuriyarsa a kowane saƙo na tatsuniya, koda kuwa mawari bai ambaci sunansa ba a matsayin tauraro a cikin aikin da yake yi na warwara. Haka kuma an sami Gizo na zahiri a dalilin tasirin harshen bayarwa, haka ya bayyana ne a babi na biyar shafi na 237 misali:

> *'Sai Gizo ya yarda zai taimake shi. Nan da nan ya kama shi, ya jefa shi cikin yanar da ya saƙa…'*Usman, (2012: sh-237)

Daga wannan matanin da aka kawo daga *TaskarTatsuniya*, za a iya fahimtar yadda tasirin harshen bayarwa ya yi shigar burtu wajen sauya wata al'ada ta tatsuniya, musamman al'amarin tauraro Gizo wanda yake jigo kuma fitacce a cikin tatsunniya. Kuma tauraro wanda ba ganinsa ake iya yi ba, sai dai mai sauraro ya ji ɗuriyar sa, musamman a harshen da aka yi aikin fassarar warwarar tatsuniyar.

Har wa yau, a tatsuniyar *Wani Mutum da 'Yarsa* a Littafi na Shida babi na shida shafi na 243 mai warwara kuma mai fassara ya nuna wata al'ada wadda tasirin harshen bayarwa ya haifar da ita, misali:

> *'Da aka zo kan mahaifiyarsa, wadda ita ce ta ƙarshe da ta faɗi inda ta haife shi, sai ya yi wani gwauron tsalle don murna har sai da ya shallake rimin da ke kusa da fada.Jama'a ma suka ɓarke da sowa, sai ɗan Sarki ya je ya rungume uwarsa don murna…………'* Usman, (2012-sh243).

Daga misalin da aka gani daga matanin tatsuniyar, za a fahimci yadda harshen bayarwa ya yi tasiri, wajen nuna tauraro ɗan sarki ya rungume mahaifiyarsa, wanda samun haka a tatsuniya ya saɓawa al'adar taurarin tatsuniya, musamman a harshen karɓa za a ga wani ban-bara-kwai, duk da farin cikin da tauraro yake ciki a kowace irin duniya ta tatsuniya, mai warwara ba zai ba da wannan damar ba, wadda ta saɓa daga al'adun taurari da kuma masu saurarон warwara a harshen karɓa.

Haka kuma a Littafi na Shida tatsuniyar *Marainiya da Turmi*, babi na bakwai shafi na 245, Misali:

> *'Na ga wannan ma, bari in kawo saurayina ke kuma ma Turmi ya ba ki naki mu gani" Sai ta kawo Saurayi har ƙofar gida. Ita kuma Marainiya ta shiga ta gaya wa Turmi'* Usman (2012-sh246).

Har ila yau, matanin labarin tatsuniyar ya fito da wani bigire, wanda ya nuna yadda harshen bayarwa ya yi tasirin har ya haifar da saɓanin al'ada, domin al'adar tatsuniya tana nuni ne da koyar da tarbiyya. A al'adar labarin tatsuniya, sai dai saurayi ya nemi zuwa gidan budurwa kamar yadda ya faru a tatsuniyar *"Zina da Yarima"* Tahir (2018) da kuma a tatsuniyar *"Mai Mazare"* Gusau (2000), da tatsuniyar *"Gizo da Balarabiya a Garin Jidda"* Tahir (2019). Duk sun yi nuni da neman izini kafin saurayi ya tafi gidan budurwa da sauran labarun tatsuniyoyi, ba budurwa take kai saurayi gidansu ba.

Har ila yau, a Littafi na Shida kuma Babi na bakwai shafi na 246, misali;

> *'…..Sai baƙin ciki da kishin abin da Turmi ke yi wa Marainiya suka sa Magulmaciyar yarinya ta kashe kanta. Da labari ya bazu a gari, sai aka taru ana kallon gawarta, ana mamakin abin da ya kai ta ga faɗawa wannan asara'.* Usman (2012-sh-246).

A wannan matanin tatsuniyar an sake samun tasirin harshen bayarwa a cikin matanin tatsuniyar. A inda aka nuna yadda wata tauraruwa ta kashe kanta saboda kishi ko kuma baƙin ciki. Tatsuniya makaranta ce kamar yadda masana irin su Gusau (2000), da Ahmad (1979) da sauransu suka faɗa. Saboda haka zai yi wuya a makarantar saita tunanin al'umma, a sami irin wannan dama ta kisan kai, har wani tauraro ya kashe kansa , saboda kishi ko wani baƙin ciki, sai dai hukumar tatsuniya ta yi masa hukuncin kisa. Kamar yadda ya faru a labarin tatsuniyar *"Kuturun Waziri"* Tahir (2018), da Ahmad (1997) an bayyana sakamakon laifin Waziri ta hanyar da hukumar tatsuniya ta yanke wa Waziri hukuncin kisa. Har ila yau, a tatsuniyar "*Arɗo da Ndoffiwa"* a Littafi na Shida shafi 247. Misali,

> *'Ga ta nan ga ta nanku.*

> *An yi wani makiyayi wai shi Arɗo a can kusa da wani baƙin daji da ake kira Dajin Gafiya. Yana zaune da matarsa ɗaya wai ita Hodonego. Shi Arɗo kullum yakan yini a daji ne wurin kiwo, amma ita matar sai ta ha'ince shi, domin tana da wani kwarto mai suna Ndoffiwa. Kullum idan mijinta ya tafi kiwo, sai ta kama kaza daga cikin kajin gidan ta yanka wa kwartonta, ta shirya abinci mai daɗi su ci tare'*
> Usman, (2012-sh-247)

Haka ya kasance a wannan matanin kamar yadda aka samu tasirin harshen bayarwa wajen nuna wata ala'da a cikin tatsuniyar Arɗo. A mafi yawan al'adar tatsuniya ba a samun irin wannan al'adar ta kwartanci ko akasin haka. Ana iya cewa hakan ya faru ne a sakamakon tasirin harshen bayarwa dangane da fassara. Shi ma a nan zai yi kyau a yi amfani da baddalawa domin dacewa.

Sannan kuma a Littafi na Biyar, babi na takwas shafi na 211 an sami tasirin harshen bayarwa a lokacin fassara, domin an cakuɗa adabi da addinin gargajiya a cikin wannan tatsuniya mai suna *Musare da Hodanego*. Misali:

> *... sai tsohuwa ta ci gaba da yi masa bayani ta ce "ka bi wannan hanyar, ka da ka tsaya har sai ka tarar da wata babbar tsamiya, sai ka tsugana a gindinta ka roƙi duk abin da kake so..."* Usman (2012: sh-211).

Idan aka dubi wannan matanin da tatsuniyar Musare take nunawa, tana ɗauke da wasu abubuwa na bautar gargajiya, waɗanda binciken yake hasashen suna da nasaba da tasirin harshen bayarwa. Domin irin wannan nau'in bauta ba a fiye nuna wa mai sauraro haka ba, saboda ana gudun ka da su yi tasiri a cikin rayuwar yara. Ita tatsuniya a har kullum tana nuni ne da a guje daga halaye marasa tsafta, sannan kuma a rungumi halaye masu nagarta.

Sau da dama mai warwara idan ya hangi wani tauraro yana ƙoƙarin shiga harka ta addinin gargajiya yakan waske sai ya nuna bishiya ta yi magana, domin ta taimaka kamar yadda Usman (2012: sh-245), ya nuna a tatsuniyar *Marainiya mai Turmi* a babi na Bakwai yadda turmi yake magana, ba wai tauraro ya tsuguna ya roƙi bishiya duk abin da yake so na buƙata ba.

Har wa yau, a tatsuniyar *Wani Sarki da Matarsa* a Littafi na ɗaya Babi na biyu shafi 11, an nuna yadda sarki saboda murna ya sumbaci 'yarsa. Miali:

> *'Bayan an sauqo da ita Sarki ya gan ta, nan da nan ya rungumi 'yarsa, yana ta salati irin na godiya ga Allah, yana sumbatar yarinyar nan, don ƙauna irin ta 'ya da mahaifi'*
> Usman (2012: sh-11).

Haka a wannan bayanin za a iya cewa an sake samun tasirin harshen bayarwa dangane da yadda sarki ya sumbaci yarinya a dalilin murna. Duk da cewa an nuna ya yi godiya ga Allah, amma kuma an sami cuɗanyar al'ada da addini, ko kuma mai warwarar ya yi makuwa ne har aka sami tasirin harshen bayarwa ya yi kaka-gida a muhallai da dama.

Har ila yau, a tatsuniyar *'Yar Mowa da 'Yar Bora* a littafi na goma sha huɗu babi na 7 shafi na 611 a wannan tatsuniyar an bayyana yadda 'yar Bora ta tsine wa bayan tsohuwa. Misali:

> "*Wannan wane irin tsinannen baya ne haka"*

Haka kuma

> *"Lallai! Wannan ai zancen banza ne gara ma in fasa tun kafin in ji shiru"* Usman (2012: sh 611).

Wannan ya ƙara fito da yadda harshen bayarwa ya yi tasiri wajen fassara aikin warwara, duk da yake tatsuniya makaranta

ce wadda ba kowace al'ada ake bayyana wa mai sauraron warwara ba. Lafazin da ya shafi zagi, ba a faye jin ɗuriyarsa a bakin mai warwara ba, sai dai idan an sami tasirin wani harshen daga wani bigire.

Haka kuma a babi na goma sha xaya, shafi na 626 an nuna yadda 'ya'yan ƙadangare suka fara tsine wa Gizo saboda babansu, misali:

> *'Sai 'ya'yan ƙadangare suka fashe da kuka suna tsine wa Gizo, suka ce Allah Ya isa, ba su yafe ba.'* Usman (2012-sh-626).

A wannan tatsuniya mai taken "*Gizo da Ƙadangare",* an bayyana fitaccen tauraro Gizo a matsayin mutum, wanda har an nuna hotonsa yana dafa ƙadangare a tukunya. Wannan ba ya rasa nasaba da tasirin harshen bayarwa, domin fitaccen tauraro Gizo walƙiya ne kuma waniƙiƙi wanda kusan kowace duniya ta tatsuniya ana jin ɗuriyarsa, ba a iya ganinsa sai dai a bayyana sifofin halayensa.

Har ila yau, a littafi na uku babi na biyar shafi na 5 da kuma littafi na biyar babi na shida shafi na 67, an sami wani babban tasirin fassara daga harshen bayarwa, musamman wajen da aka sami kamanni da juna a tsakanin waɗannan tatsuniyoyi. An sami haka ta fuskar jigo da taurari da zubi da kuma yanayi.

Haka kuma a *Tatsuniyar Tsurondi* littafi na huɗu babi na ɗaya shafi na 129, a wannan muhallin an sami tasirin harshen bayarwa ta fuskar harshe. Misali:

> *'………doguwar jela mai gasuka kowanne….'* Usman (2012-sh-129).

Saboda haka a wannan matani za a fahimci tasirin da harshen bayarwa ya yi wajen hana mai fassara aiwatar da fassarar da ta dace, domin a wajen nuna jam'i na gashi wanda ake da jam'insa a daidatacciyar Hausa '*gasu*', saɓanin yadda mai fassara ya kawo. Wannan ba ya rasa nasaba da tasirin harshen bayarwa. Wani abin la'akari a nan shi ne, ba a buƙatar jam'inta kalmar a wannan muhalli da aka yi amfani da shi.

Har wa yau, a tatsuniyar *Kurege da Kura ta Biyu*, a littafi na biyu kuma babi na uku shafi na sh-55-56 an ƙara samun wani misali kamar haka:

> *'Suna zaune a masauki aka ce za a kawo musu giya don liyafar baƙonta…..'* Usman (2012: sh-55).

Haka kuma a ɗaya ɓangaren an sake nuna haka misali:

> *'Sai manyan birrai suka ji abin da Kure yake faɗa, sai suka kawo musu giya a ƙwarya Kure yana ta sha, Kurege kuma ya yi kamar tare suke sha amma in ya zuba a ƙoƙo sai ya kwara a jikin shinge, shi kuma Kure ya yi ta shan giya har ya yi tilis!*
> Usman (2012: sh-56).

3.3 Kammalawa

Aikin fassara da kuma aikin warwara suna tafiya tare, musamman wajen lura da wasu al'adu da kuma adabin al'umma, domin kaucewa cuɗanyar al'adu waɗanda suka bambanta da juna. Haka kuma tasirin harshen bayarwa yana iya shigowa lokacin da mai aikin fassara ya shiga aikin fassara labarin tatsuniya. A wannan lokacin ne mai aiwatar da wannan aiki yake zama dole ya lura da al'adun al'umma da kuma adabinsu, domin kaucewa sulmiyowar tasirin harshe. Har ila yau, nazarin ya fito da bayanai daga babi daban-daban waɗanda suke nuna yadda harshen bayarwa ya yi tasiri a cikin aikin fassarar tatsuniyoyin a ***Taskar Tatsuniyoyi***, wanda ya haɗa da matsayin fitaccen tauraro waniƙiƙi mai ɗauke da sifa irin ta kowace halitta, sannan kuma a wasu wurare duk da Gizo tauraro ne waniƙiƙi yana samun rashin nasara a wasu tatsuniyoyin. Nazarin ya gano cewa faruwar haka ba ya rasa nasaba da tasirin harshen bayarwa a loakacin da ake gudanar da juya aikin fassara daga wani harshe zuwa wani,

musamman abin da ya shafi aikin fassara da kuma warwara. Ana buƙatar mai fassara da kuma mai warwara su riƙa la'akari da baddalawa a wasu muhallai, musammam a inda aka nuna shan giya ko sumbatar 'ya daga mahaifinta ko kuma tsafi da sunaye irin su Malaladumba da Muwa da Talume da Caccikariniba da sauran al'adun da suke cin karo da harshen karɓa sai a baddala su da waxansu abubuwa da za su dace da harshen karɓa. Idan an sami haka sai a sami aikin fassara ya fito fes! Ba tare da wani kutse na sulmiyowar tasirin wani harshe a ciki ba.

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