NAZARIN JAM'INTAWA A GUDDIRANCI

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Declaration

I hereby declare that the work in this dissertation titled "Nazarin Jam'intawa a Guddiranci," was performed by me in the Department of African Languages and Cultures, under the supervision of Professor Munir Mamman and Dr. S.G. Kargi. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any institution.

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Certification

This dissertation titled "Nazarin Jam'intawa a Guddiranci" meets the regulations governing the award of the degree of Masters in African Languages (Hausa) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Abstract

This research work entitled “Nazarin Jam’intawa a Guddiranci” examines the peculiarity of pluralization processes by affixation in Guddiri dialect as oppose to Standard Hausa and of course some other Hausa dialects. Primary sources of the data collection, such as interviews, active and passive observation techniques, and secondary sources of data collection, such as thesis, textbooks and projects were employed in the generation of all the data of the research work. Descriptive linguistic theory, using Abubakar (2001) model, was carefully used in analysing the available data. The work was fully able to discover some peculiar inflectional processes in Guddiri dialect plural formation as opposed to Standard Hausa usage. These peculiar processes are thus: the research established that the phonological processes such as palatalization, depalatalization and labialization played a vital role in Guddiri dialect plural formation, whereby mid and back vowel /u/ comes immediately after the alveolar unlike the front vowels of palatalization and depalatalization of Standard Hausa plural forms. The research also established that the open syllable of some words in Standard Hausa become closed syllable in Guddiri pluralisation, as in ‘damaatsaa —> ‘**dam**tsootsii.

Tsakure

Nazarin jam'intawa wani fage ne na ilimin ginin kalma inda ake nazartar yadda kalmomin harshe suke kumbura daga tilo su koma jam'i. Wannan bincike an gudanar da shi ne a kan yadda kalmomin karin harshen Guddiranci suke kumbura, su haifar da jam'i daga tilo. Wajen samun bayani na aiwatar da binciken, an bi hanyoyi biyu na samun bayanai: ginshiqiyar hanya da kuma ta kaikaice. Wajen bin ginshiqan hanyoyi, an ziyarci garuruwan da ake magana da karin Guddiranci, inda ta tattauna da al'ummomin wuraren domin jin yadda suke sarrafa harshen nasu kai tsaye domin samun abin da ake nema. An yi amfani da ra'in kwatancin harshe tare da bin tafarkin Abubakar (2001) domin tantance bayanan da aka samu. Daga qarshe, binciken ya gano cewa karin harshen Guddiri yana amfani da wasu sigogi na musamman da suka bambanta da na sauran karuruwa wajen samar da jam'i daga tilon kalmomi. Haka kuma an gano cewa ganxantawa da korewa da levantawa suna taka muhimmiyar rawa wajen haifar da jam'intawa a karin harshen Guddiri. Wani abin da bincike ya qara tabbatarwa game da jam'intawa a karin harshen Guddiranci shi ne tsarin jam'inta wasu kalmomi kan sha bamban da na Daidaitacciyar Hausa, misali buxaxxiyar gava kan koma rufaffiya, kamar a 'damaatsaa —> '**dam**tsootsii'.

Alamomin da aka yi Amfani da su

/ / alamar Qwayar Sauti

[ ] alamar Sautin Furuci

( ) alamar Qarin Bayani

—› yana Komawa

B alamar Baqi

1 baqi na Gavar Farko

2 baqi na Gava ta Biyu

` alamar karin Sautin Qasa

´ alamar karin Sautin Sama

— alamar Karan-xori

+ alamar Akwai

- alamar Babu

KG alamar Karin Gabas

KY alamar Karin Yamma

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BABI NA XAYA

GABATARWA

1.1 Shimfixa

Jam'i a ilimin harsuna wani tsari ne na kumburar da kalmomi, kuma wannan tsari ya shafi harsuna da dama wanda ya bambanta daga wannan harshe zuwa wancan. Ana kumburar da kalmomin suna da na aikatau. A vangaren suna an kasa shi ta fuskar jinsi da adadi da kuma *case*. Harsuna da dama suna da nau'o'i na kumburar kalma musamman wajen samar da jam'i daga tilo: ta fuskar suna da wakilin suna da aikatau har ma da sifa. A tsarin Ingilishi, ana liqa qwayar ma'anar [z] a matsayin xafi don samar da jam'i ko kuma [s] da [es] masu amo iri xaya. Wannan ya danganci kalmomin da suka hau daidaitaccen tsari na jam'intawa a harshen Ingilishi savanin wasu kalmomi irin su 'children' (Aronoff da Fudeman 2011:165).

A harshen Hausa kuwa, jam'i yana samuwa ne sakamakon haxuwar saiwar kalma da xafi a cikin kalma ko qarshenta. Ba sosai kuma suke zuwa a salon cikakken ninki ba, saboda yawanci nau'o'in jam'i da ake samu ta hanyar amfani da xafi, suna farawa ne da wasali tare da karin sauti (Newman 2000).

Guddiranci karin harshen Hausa ne da ke Arewa maso Gabashin Nijeriya wanda ake amfani da shi a yankin Katagum na Arewacin jihar Bauchi. Qasar Guddiri ta qunshi masarautar Katagum da kuma Misau. Ana amfani da wannan karin harshe a garuruwan Birnin kudu da Kiyawa a jihar Jigawa. Haka kuma akan sami karin harshen Guddiranci a wasu sassan Potiskum da ke jihar Yobe waxanda suke maqwabtaka da yankin Katagum (Hamma, 1981).

Bugu da qari, jam'intawa wani muhimmin reshe ne na nazarin nahawun harshe. Akasarin harsuna na duniya suna da hanyoyin da suke bi wajen jam'inta kalmominsu, Guddiranci ma bai

zama na daban ba ta wannan fuska. Za a gabatar da wannan bincike ne a kan karin harshen Guddiranci, domin fito da irin hanyoyin da karin harshen ke bi wajen samar da jam'i bisa la'akari da sigogi tare da qa'idojin jam'intawa a karin harshen Guddiranci.

1.2 Manufar Bincike

Manufofin gudanar da wannan bincike sun haxa da:

i. Zaqulo ire-iren xafen da ake amfani da su wajen jam'intawa a Guddiranci;
ii. Fito da sigogin jam'intawa a karin Guddiranci;
iii. Fito da qa'idojin da suka shafi jam'intawa a Guddiranci.

1.3 Dalilin Bincike

Nazarin ginin kalma a Hausa fage ne da ya samu tagomashin manazarta da dama, misali Jaggar (2001) da Mukoshy (1978) da Newman (2000), dukkanin waxannan manazarta sun yi nazarce-nazarce ne a kan yadda ake samar da jam'i a daidaitacciyar Hausa. Wasu manazartan kuma kamar su Bagari (1978) da Ali (1986) da Baba (1988) da Bello (1992) sun yi nazarce-nazarce ne a kan karin harshen Guddiranci, a inda Bagari (1978) ya yi bincike kan kwatanci tsakanin Guddiranci da Kananci ta fuskar tsarin sauti da ginin kalma da ginin jumlolinsu. A ginin kalma kuwa wanda a nan ne ake samun jam'intawa, binciken Bagari ya nuna yadda wakilin suna jakada da haddasau kaxai suke kasancewa a Guddiranci. Haka ma Ali (1986) ya yi bincike ne mai taken kwatanci tsakanin Guddiranci da daidaitacciyar Hausa, inda ya taqaita nasa a kan matakan tsarin sauti da ginin jumla da kuma tsarin ma'anar kalmomi wajen nuna irin bambancin da ake samu a tsakaninsu. A binciken Baba (1988), an yi nazari ne a kan gamayyar tasarifi da tsarin sautin Hausa da na Guddiranci. A inda aka duba abubuwan da suka shafi ginin kalma inda ya nuna hanyar da akan bi a tsirar da kalma ta sigar aikatau a Guddiranci. Haka ma Bello (1992) ya yi aiki a kan kare-karen Hausa inda ya kawo abubuwa irin su wakilin suna (mutum na uku tilo) da kalmar dirka (nee/cee) har ma da umartau (mutum na farko tilo), a matsayin siffofi waxanda

karin harshen Guddiranci ke xauke da su wajen gina kalmominsu. A wannan bincike, an zavi a yi nazari a Guddiranci ne saboda yana xaya daga cikin kare-karen Hausa, kuma ya yi nisa da farfajiyar karin harshen da aka fi xauka kusa da daidaitacciyar Hausa. Sannan ana ganin akwai harsuna da Guddiranci yake maqwabtaka da su waxanda suka yi tasiri wajen samuwar karin harshen. Musamman Kare-kare, duk da cewa mutane masu amfani da waxannan harsuna su ne suka shigo Guddiri, ba kalmomin harshen ba. Haka kuma an zavi jam'intawa ne saboda an gudanar da ayyuka a matakai daban-daban na ilimin harsuna, amma ba a yi wani aiki kan abin da ya shafi ginin kalma ta fuskar jam'intawa a Guddiranci ba. Bisa waxannan dalilai, binciken zai fito da irin hanyoyin da Guddiranci ke amfani da su wajen jam'inta kalmominsu, domin a cike givin da waxannan magabata suka bari.

1.4 Hasashen Bincike

Batun ginin kalma yana dogara ne a kan xafi iri daba-daban, kuma harsuna da karuruwansu sukan sava a kan nau'o'in xafi tsakaninsu da sauran karuruwa ko kuma daidaitaccen harshe.

Binciken masana irin su Jaggar (2001) da Mukoshy (1978) da Abubakar (2001) sun nuna cewa Harshen Hausa yana da sigogi daban – daban da kuma xafi iri-iri wajen samar da jam'i. Kasancewar Guddiranci yana xaya daga cikin kare-karen Hausa, don haka wannan bincike ya ke hasashe kamar haka:

- Sanannen abu ne cewa Daidaitacciyar Hausa tana da sigogi daban-daban na xafi a wajen sha'anin ginin kalmominta. Wannan bincike yana hasashen cewa Guddiranci ya sava da Daidaitacciyar Hausa wajen nau'o'in xafin da yake sarrafawa, musamman ta fuskar al'amarin jam'i da jam'antawa;

- Tabbataccen abu ne cewa Daidaitacciyar Hausa tana sarrafa wasu fitattun sigogin jam'intawa. Wannan bincike yana hasashen cewa Guddiranci yana sarrafa wasu sigogin jam'intawa waxanda suka sava da na Daidaitacciyar Hausa;
- Haka kuma abu ne tabbatacce cewa tsarin jam'intawa na Daidaitacciyar Hausa ya ginu ne a kan wasu zaunannun dokokin nahawu waxanda a qarqashinsu sigogin jam'intawa ke gudana. Wannan aiki yana hasashen cewa akwai wasu zaunannun qa'idoji da dokokin jam'intawa na daban waxanda Guddiranci ya haifar da sigogin jam'intawansa a qarqashinsu, waxanda kuma suka sha bamban da na Daidaitacciyar Hausa, watakila ma har da sauran karuruwan harshen Hausa.

1.5 Farfajiyar Bincike

Karin harshen Guddiranci yana xaya daga cikin kare-karen Hausa, kuma qasar Guddiri wata qasa ce a qasar Hausa da ke arewa maso gabashin Nijeriya a garuruwan Misau da Jama'are da Katagum da Azare da ke jihar Bauchi. Wannan karin harshe ana amfani da shi a yankunan Haxeja da Birnin-kudu da Kiyawa a jihar Jigawa (Bello 1992:132).

Guddiranci karin harshe ne wanda yake xaya daga cikin karuruwan harshen da suka mamaye wani yanki na gabashin qasar Hausa, don haka ake musu laqabi da karuruwan gabas. Haka kuma wannan karin harshe yana cuxanya da waxansu harsuna irin su Fulatanci da Barbarci da Badanci da Ngizimanci, inda aka sami wuraren da suka yi kama duk da irin bambancin da ke tsakaninsu (Baba, 1997:21).

Kasancewar akwai kare-karen Hausa da dama kama daga gabas har zuwa yamma, binciken ya taqaita ne a karin harshen Guddiranci wanda bai shafi sauran kare-karen Hausa ba. Duk da cewa karin harshen Guddiranci ana amfani da shi a wasu sassa na jihohin Yobe da Jigawa da kuma

jihar Bauchi, an taqaita wannan bincike ne a jihar Bauchi, musamman masarautar Katagum, saboda ita ce cibiyar karin harshen Guddiranci kamar yadda Bagari (1978) ya bayyana. Duk da kasancewar masarautar Katagum tana xauke da garuruwa kamar su Chinade da Isawa da Itas da Gamawa da Shira da Zaki da Azare da dai sauransu, aikin ya taqaita ne a garuruwan Tashena a qaramar hukumar Zaki da Shira a qaramar hukumar Shira da kuma Azare a qaramar hukumar Katagum. Dalilin haka kuwa shi ne, saboda waxannan garuruwa su ne suka riqe Guddiranci na asali, savanin sauran garuruwa kamar su Itas da Giaxe (Hamma 1981). Waxannan garuruwa da aka iyakance, suna da alaqa da sauran garuruwan kasancewar suna qarqashin masarauta guda ne wato Katagum.

1.6 Muhimmancin Bincike

Wannan bincike yana da muhimmanci ga vangaren nazarin kimiyyar harsuna a dunqule, musamman sassan nazarin karin harshe da kuma walwalar harshe. Ta waxannan hanyoyi ne ake bi a nazarci nahawun harshe gaba xaya, a gangaro har ya zuwa nazarce-nazarce da suka qunshi karin harshe a xaixaikunsu da kuma kwatancen wani kari da wani.

Manazarta harshen a Hausa sun yi kai komo a kan hanya guda da za a bi wajen nazarin jam'intawa a Hausa, amma abin ya gagara. Kowanne kan zo da hanyar da yake gani ita ce mafita. Misalan irin waxannan masana su ne Mukoshi da Zarruq da Abubukar da sauransu. Wannan bincike ya shafi yadda ake jam'inta kalmomin Guddiranci ne, wanda wani kari ne daga cikin karuruwan Hausa. Saboda haka binciken yana da muhimmanci ta wannan fuska.

Haka kuma binciken yana da muhimmanci domin ya taimaka wajen taskace kalmomin jam'intawa na Guddiranci. Ko ba komai, a yau ana ganin yadda harsuna da karuruwansu suke vacewa ko suke sauya kama saboda ko dai mamayar ita kanta Hausar ko kuma zamananci ta hanyar game-duniya da ake fuskanta. A yau kalmomin Guddiranci tare da wasu sautuka nata

suna vacewa, matasa ba su san da su ba. saboda haka taskace irin waxannan kalmomi da kuma sigogin yadda ake jam'inta su, zai taimaka matuqa sosai.

Wannan bincike zai taimaka wa masu nazari a fagen karin karshe wajen sanin irin bambance - bambance da ake samu na tsarin jam'antar da kalma tsakanin karin harshe da kuma daidaitacciyar Hausa. Hakan zai ba wa masu nazari damar gudanar da irin wannan bincike a sauran karuruwan harshe.

Wannan aiki zai iya zama madogara ga xalibai da malamai musamman masu nazarin ginin kalma a wasu daga cikin karuruwan Hausa. Tsarin jam'in kalmomin da aka fito da su a wannan aiki, zai qara bunqasa karin harshen a vangaren ilimi.

1.7 Hanyoyin Gudanar da Bincike

Wajen aiwatar da wannan bincike, an yi amfani da hanyoyi daban-daban domin tattara bayanai da qwanqwance su. A wannan binciken, an yi amfani da ginshiqan hanyoyi kamar ziyara domin gani da ido da tattaunawa da kuma lura da yadda jama'a suke furta jam'in kalmomi a karin harshen. Karance-karance a xakunan karatu na wannan sashe da kuma na sauran jami'o'i wadanda ta wannan hanyar, an yi la'akari da littattafai da kundayen bincike na matakan ilimi daban-daban da mujallu da muqalu da kuma qamusoshi na harshen Hausa.

1.8 Hanyoyin Tattara Bayanai

Akwai hanyoyi da dama da ake amfani da su wajen tattara bayanai. A wannan bincike, an yi amfani da hanyoyi kamar haka:

1.8.1 Ginshiqan Hanyoyi

Ginshiqan hanyoyin da aka bi wajen tattara waxannan bayanai sun haxa da:

1.8.1.1 Ziyara

A lokacin gudanar da wannan bincike, an ziyarci unguwanni da dama a garuruwa daban - daban. An ziyarci unguwannin Qofar Gabas da Kafin - Kuka a garin Azare da ke qaramar hukumar Katagum. Sai unguwar Tsamiyari a garin Shira da ke qaramar hukumar Shira. Haka kuma an ziyarci unguwannin Fawari da Dandali Maqera da Sarkin Bori a garin Tashena da ke qaramar hukumar Zaki. Waxannan garuruwa da ke qarqashin qananan hukumomi da aka ambata a sama, dukkansu suna cikin jihar Bauchi ta yanzu.

Bayan ziyartar garuruwan, an je wurare da dama, kamar makarantu da kasuwanni da asibitin haihuwa na mata (Maternity) da masallatai wajen sauraron huxubobin liman da wuraren taron biki na mata da ma‘aikatu irin su kotu da wurin sana’ar mata (women center).

1.8.1.2 Hira

A wannan hanya, an yi qoqarin ganawa tare da tattaunawa da rukunan jama’a daban - daban ta nau’o ‘in hira kamar haka;

1.8.1.2.1 Hira Ta Kai Tsaye

A wannan bincike an yi hira da mutane waxanda suke da alaqa da batun da ake nazari a kai (wato masu amfani da karin harshen Guddiranci).

A lokacin gudanar da hirar, an sami nasarar tattaunawa da mutanen baki da baki kuma daki – daki. Ma’ana, ba a lokaci guda ba aka yi hirar ba, kasancewar wasu daga cikin mutanen su suka zavi lokacin da za a yi hirar da su, bisa yardarsu.

An yi hira ta kai tsaye da mutane da dama daga jinsin maza da mata masu shekaru daban-daban. Sannan kuma cikin waxanda aka yi hirar da su, akwai ‘yan kasuwa da matasa da zawarawa. An

zavi masu shekaru daban – daban ne saboda a tazarar kowace shekara, za a sami qarin bayani da za su ba wa mai bincike qarin haske. Haka kuma an zavi a tattauna da jinsin maza da mata ne, saboda a gano inda karin harshen Guddiranci ya fi tasiri, ga maza ne ko ga mata.

Kasancewar waxannan mutane da aka yi hirar da su, suna xauke da shekaru daban-daban ne, don haka, aka yi amfani da zavi ido-rufe (random sampling) a matsayin wata dabara ta tattara bayanai. Wannan jadawali da ke qasa ya yi qoqarin fayyace gari da jinsi da nau'i da kuma adadin mutanen da aka tattauna da su, tare da nuna kaso cikin xari na kowane gari, kamar haka:

S/N	**Gari**	**Jinsi**	**Nau'i**	**Adadi**	**Kaso cikin xari (%)**
1.	**Shira**	Maza	Tsofaffi	12	
		Mata	Tsoaffi	12	
		Maza	'Yan Kasuwa	10	
		Mata da Maza	Matasa	10	
		Mata	Zawarawa	10	
				54	**33.33%**
2.	**Azare**				
		Maza	Tsofaffi	12	
		Mata	Tsoaffi	12	
		Maza	'Yan Kasuwa	10	
		Mata da Maza	Matasa	10	
		Mata	Zawarawa	10	
				54	**33.33%**
3-	**Tashena**				
		Maza	Tsofaffi	12	
		Mata	Tsofaffi	12	
		Maza	'Yan Kasuwa	10	
		Mata da Maza	Matasa	10	
		Mata	Zawarawa	10	
				54	**33.33%**
			Jimilla:	**162**	**99.99%**

1.8.1.2.2 Hira a Fakaice

A nan, an tattauna da mutane domin sauraron maganganunsu, inda a cikin maganganun nasu ne aka xauki irin kalmomin da ake amfani da su na Guddiranci a fakaice, mai bincike na saurara, wani lokaci kuma ana rubutawa a takarda.

An gudanar da wannan hira a yawanci lokacin da mai nazari ke gudanar da mu'amalar yau da kullum (wato ta fuskar cinikayya da shagulgulan buki na mata) da mutanen da ake son samun abin da za a yi amfani da shi a cikin wannan bincike, ba tare da sun san ko sun fahimci mene ne manufar mai bincike ba. Misali, irin wannan hira ta kasance ne ta hanyar shiga kasuwa yayin gudanar da ciniki tsakanin mai bincike da mai sayarwa. Haka kuma, an yi amfani da wurare irin su gidan biki ta yadda ake lura da yanayin maganganun mata tare da sauraron lafuzansu, wanda yin hakan ya qara taimakawa matuqa wajen gudanar da wannan bincike.

1.8.1.3 Lura da Maganganun Jama'a

An yi amfani da hanyar lura da furucin jama'a a matsayin wata dabara ta tattara bayanai. Mai bincike na lura da yanayin lafuzan mutane lokacin zantukansu, musamman irin waxanda matakin karatunsu bai yi zurfi ba, ballantana su iya bambance karin harshe a Hausa. Saboda haka, irin wannan lura da mai bincike ke yi ya kasance ne a wurare kamar su asibiti da kasuwa da kotu. Wani lokaci ana zaune ko a kan hanya ko a tsakanin yara suna wasansu, sai a ci karo da wata kalma da aka ambata wadda take da alaqa da wannan bincike. Don haka mai bincike kan yi qoqarin tanadar da abin rubutunta tana lura da irin kalmomin da suka shafi wannan nazari tana rubutawa.

1.8.4 Karance – Karance

An duba kundayen bincike a matakin digiri na 1 har zuwa na 3, haka kuma an duba mujallu da muqalu da na'urar zamani ta intaneti don samo bayanai tare da tattara waxannan bayanai domin adana su. An kuma samu bayanai daga rubutattun littattafai da kuma qamusoshin Hausa.

1.9 Kayayyakin da aka yi amfani da su

An yi amfani da wayar salula don naxar irin hirar da aka yi da mutanen da aka sami bayanai daga bakinsu. Wani lokaci kuma mai bincike kan yi amfani da alqalami da takarda wajen rubuta bayanan da suka bayar.

1.10 Hanyoyin Tantance Bayanai

Bayan hanyoyin da aka bi domin tattaro bayanai na wannan bincike, an tantance muhimman kalmomin da aka samo, wasu kuma an same su ne a tarken kalmomi na Baba (2007). An yi nazarin tsarin jam'in waxannan kalmomi a karin harshen Guddiranci, mafi yawan ginshiqan bayanan an dogara ne da aikin Abubakar (2001) inda ya yi amfani da sigogi da kuma qa'idojin jam'intawa, wanda a cikin kowace siga ya yi la'akari da gavar kalma da karin sauti da kuma tsayin wasali wajen fito da jam'in kalmomin Hausa. Saboda haka, za a riqa tafiya da kwatanci ne a kan kowace siga ko nau'i tsakanin Guddiranci da Daidaitacciyar Hausa a babi na uku. Shi kuwa babi na huxu an tafiyar da shi a kan kwatanci tsakanin Guddiranci da Daidaitacciyar Hausa ne wajen fito da qa'idojin da ake amfani da su a samar da jam'i. An xauki kowace qa'ida sannan aka biyo ta da misalan jam'in kalmomin Guddiranci.

1.10.1 Ra'in Bincike

Wajen tantance wannan bincike an yi amfani da Ra'in Siffancen Harshe (Descriptive theory) ne. Shi wannan ra'in yana qoqarin siffanta wasu vangarori na nahawun harshe ne, kamar su tsarin sauti da ginin kalma da ginin jumla da kuma ma'ana daga wani lokaci zuwa wani lokaci. Ra'in ba ya qoqarin tabbatar ko kafa wata doka da ke cewa lallai sai harshe ya bi ta. Abin da kawai ake nema shi ne sauye-sauye da ke tsakanin harshe ko rukunin harshe ko kuma kare-karen da ake samu a cikin harshe guda, daga lokaci zuwa lokaci.

Francois da Pansonnet (2008) suka ce siffance harshe yana qoqarin nuna tsarin harshe ne da ake siffanta shi da shi kansa. Suka qara da cewa manazarta siffancen harshe kan tattara bayanai ne na harshen daga bakin masu magana da shi, sai su tantance manyan vangarorin harshen domin la'akari da tsarinsa. Irin wannan nazari shi zai nuna ainihin yadda masu magana da harshe suke amfani da shi da kuma ganin irin sauye-sauyen da harshe yake samu.

Shi kuma Lehman (1972) ya nuna cewa siffancen harshe kan yi la'akari da abubuwa kamar haka: vangarorin nahawu, kamar kalmomi ko jumloli ko yankin jumla da tsarinsu; da kalmomi da jumloli da yankin jumla da hanyoyin samar da su; sai kuma la'akari da tsarin kalma da gininta.

Idan aka yi la'akari da bayanan da waxannan masana suka yi a kan siffancen harshe, za a ga cewa an yi amfani da wannan ra'i domin nazarin jam'intawa a karin harshen guddiranci, musamman ta nuni da kuma la'akari da yadda ya sha bamban da na Daidaitacciyar Hausa.

A taqaice dai wannan ra'i yana nuna yadda ake siffanta harshe ta hanyar ganawa ko tattaunawa da asalin masu amfani da harshen da ake bincike a kansa (Everett 2001).

Masana da dama sun gina ayyukansu a kan wannan ra'i, kamar su Abubakar (2001) wanda yana xaya daga cikin waxanda suka gina aikinsu a kan wannan ra'i ta fuskar ginin kalma, inda ya fito da tsarin jam'in Hausa ta hanyar kawo *sigogi* daban – daban da kuma qa'idojin da suke gudana a kan waxannan sigogi. Saboda haka, wannan bincike ya bi tsarin aikin Abubakar (2001) ne wajen fito da tsarin jam'intawa a karin harshen Guddiranci.

1.11 Kammalawa

Wannan babi ya yi gabatarwa ne a kan alqiblar da aikin ya xauka, kamar ta fuskar manufar aiwatar da binciken da kuma dalilan aiwatar da shi. Haka kuma an yi nuni a kan ire-iren

hasashen da aka yi a kan aikin. Ma’ana wasu ginshiqan bayanai da aka zaci su kasance ko kuma akasin haka daga qarshen aikin. Haka kuma a wannan babi aka nuna iyakar abubuwan da aka nazarta ta vangaren jam’intawar, inda aikin ya shafa, da kuma inda bai shafa ba. Babbar farfajiyar dai, kamar yadda aka nuna, it ace fagen jam’intawa a karin harshen Guddiranci. Duk da haka an nuna ta yadda wannan fage na jam’intawa a Guddiranci yake xan bambanta da na daidaitacciyar Hausa. Haka kuma babin ya yi nuni a kan muhimmancin wannan bincike, musamman a fagen ilimin harsuna da ya shafi karin harshen a kevance. Daga qarshe kuma aka tavo hanyoyin da aka bi wajen aiwatar da binciken da kuma ra’in da aka xora aikin a kai.

BABI NA BIYU

WAIWAYE

2.0 Gabatarwa

A wannan babi, an waiwayi ayyukan da masana da kuma manazarta suka gabatar, waxanda suke da alaqa ko dangantaka ta kusa da ta nesa da wannan bincike. Kasancewar nazari ne kan jam'intawa a karin harshen Guddiranci, an nazarci ayyuka daban-daban waxanda suka shafi: harshe, karin harshe, karin harshen Guddiranci, farqi da matakansa a karin harshe da farqi a karin Guddiranci da jam'I da jam'intawa tare da bambancin jam'i da jam'intawa, sannan kuma matakin da ake samun jam'intawa. Daga nan kuma sai naxewa daga qarshen babin.

2.1 Harshe

Masana da dama sun yi bayani a kan harshe ta fuskoki da dama. Misali Crystal (2008) ya bayyana cewa harshe wata tsararriyar hanya ce da ake bi wajen magana ko rubutu ko waqa. A nan za a fahinci cewa harshe saqo ne da mutum ke isarwa wajen mu`amala da xan uwansa ta hanyar magana ko rubutu ko nuni. Wannan yana nuna mana cewa babu wata mu`amala da ake samu tsakanin `yan adam ba tare da amfani da harshe ba.

Ita kuwa Prasad (2008) ta bayyana harshe da cewa "Shiryayyen sauti ne da ake furtawa daga baka domin sadar da saqonni masu ma`ana. Ta qara da cewa hanya ce ta bayyana tunani ko bayanai a rubuce ko a zane, manufar harshe shi ne bayyana saqo ga mahalarta".

A nan za a ga cewa akwai alaqa tsakanin harshe da magana, domin ba zai yiwu a yi magana ba sai da harshe, amma za a iya amfani da harshe ta hanyoyi da dama ba tare da magana ba. Misali, Ana amfani da harshe ta gavovin jiki ko kuma rubutu wajen bayyyana ko isar da saqo.

Osisanwo (2003) ya ce “Harshe wasu `yan guntayen maganganu ne da xan’adam yakan yi waxanda ake amfani da su domin bayyana burin sadarwa”. Su kuwa su Amberg da Vouse (2015) sun nuna cewa mutane na sadarwa a tsakaninsu, sukan bayar su kuma karvi ilimi ta hanyar amfani da harshe wajen nuna damuwa da umarni da godiya da fahimtar ilimi da sauransu. Sun qara da cewa ana yin dariya domin bayyana gamsuwa ko farin ciki, ana kuma murtuke fuska domin nuna vacin rai ko barazana, akan iya xaga gira domin bayyana amincewa ko rashin amincewa, ko mamaki da sauransu, amma dai muhimmiyar hanya ta sadarwa ita ce harshe.

Yakasai (2012) ya bayyana cewa harshe wata baiwa ce da xan’adam yake da ita, kuma shi ne babban abin da ya bambanta shi da sauran dabbobi ko halittu, har ya fifita shi bisa kansu. Babu shakka da babu baiwar harshe, da xan adam ba shi da wani bambanci da sauran halittu. Dalili kuwa, duk abin da xan adam yake da shi a jikinsa, to sauran halittu ma suna da shi, amma fa baiwar harshe ita ce muhimmiyar bambanci a tsakaninsu.

Shi kuma Bussman (1996:253) a cikin Abdullahi da Xanbala (2013), ya ce Harshe yana bayyana tunani ne irin wanda ya kevanta ga xan adam mai kuma bambanci da duk wasu nau`o`in harsuna. Harshe hanya ce na bayyana ko musanya tunani ko ilimi ko fahimta ko bayani tare da isar da gogayya da fahimta ga al`ummar baya wato masu tasowa. Lamari ne da ya danganta da matakan yin tunani waxanda suka jivanci dalilan zamantakewa, sannan suka kuma danganta da canje-canje da ci gaban tarihi. Haqiqa duk sauran halittu musamman masu jini suna da hanyar isar da saqo ko bayyana tunani. Amma babu wata halitta da take da baiwar harshe sai fa xan’adam.

Harshe al`amari ne da ya siffantu da wasu jerin sautuka na daga kwararon baki waxanda ake iya bayyanar da su. Gavovin furuci kamar Levva, da harshe da maqwallato da sauransu, su suke samar da waxannan  sautuka waxanda ake sarrafa su bisa tarayyar wasu tsare-tsare da qa`idoji.

Akindele da Adegbite (1999:01), sun bayyana harshe ta la`akari da yadda ake amfani da gavovin furuci a aiwatar da shi. Amma harshe ya wuce magana da baki ko gavovin furuci kaxai, domin kuwa akwai hanyoyin amfani da harshe da ba sai an yi magana ba. Misali Bebanci, Ishara ko Rubutu.

A taqaice dai, tsari ne na aika saqo ta amfani da kalmomi ko haxakar kalmomi zuwa jimla a lafazance ko a rubuce. Sadarwa ta amfani da lafazi ko rubutu ana kiranta kimiyyar harshe, a yayin da sadarwa ta amfani da ishara ko bebanci da suka haxa da dariya ko murmushi ko kururuwa ko kuka ko gyaxa kai da sauransu na matsayin sadarwa da ba na kimiyyar harshe ba.

Duk sauran halittu na da fasahar miqawa da kuma karvar saqo, amma babu xaya daga cikinsu da ke da shiryayyen tsari na sadarwa mai kama da harshe. Muhimmin abu dai shi ne, suna sadarwa ta wata hanya da ke kama da murmushi ko dariya ko ihu ko kuka ko murtuke fuska ko tattare gira. Misali, Birrai na sarrafa fuskokinsu ta hanyoyi da dama wajen sadarwa, da motsi da hannuwa ko nuni, amma ba su da kalmomi ko jimloli. Haka kuma idan muka yi la`akari da tsuntsaye, suna da kuka iri daban-daban da manufar kare kai ko kiran abokansu. Saboda haka xan-Adam ne kawai Allah ya yi wa baiwar harshe.

2.1.1 Harshen Hausa

Hausa tana xaya daga cikin harsunan Afirka, kuma harshe ne da ya fi kowane harshe yaxuwa a Afirka. Har ila yau ya kasance harshen qasa-da-qasa wanda sama da mutum miliyan hamsin ke magana da shi, kamar Nijeriya da Nijar da sauran qasashen Afirka ta yamma. Hausa na xaya daga cikin manyan harsunan Nijeriya da Igbo da Yoruba, amma fa harshen Hausa ne harshen da mafi yawancin al`ummar qasar (Nijeriya) ke magana da shi (Wolff 1991).

Wolff ya qara da cewa sama da kashi talatin da biyar (35%) na al`ummar Nijeriya suna magana ne da Hausa tsagwaronta. A jamhuriyar Nijar kuma sama da 54% na al`ummar qasar Hausawa ne, sannan sama da kashi 80% sun fahimci Hausa kuma suna amfani da harshen wajen sadarwa tsakanin qabilu daban-daban.

Amma a qididdiga ta yau, bisa hasashen wasu, sun nuna cewa adadi ko jimillar Hausawa, ko masu magana da Hausa a yau, sun kai miliyan xari da hamsin (150, 000, 000), ko ma fiye da haka. Kuma wannan adadi ya sa ake ganin harshen ya zama na goma sha-xaya a duniya, ta fuskar masu magana da shi (Yalwa, 2016; Bunza (2019:8). Bisa wannan dalili ne ya sa wasu masu kishin Hausa suka zavi su xabbaqa 26 ga kowane wata na Ogusta a matsayin ranar Hausa ta duniya, a maimakon ranar harshen uwa ta duniya da Majalisar Dinkin Duniya ta ware.

Hausa harshe ne da cibiyarsa ke Arewacin Nijeriya da kuma kudancin jamhuriyar Nijar. Kuma harshe ne da ya yaxu zuwa sauran qasashen Afirka musamman Afirka ta yamma da kuma ta tsakiya. (Zarruk da Wasu 2010).

Jordan (2015) ta nuna cewa, Hausa harshe ne da yawancin `yan kasuwa na Afirka ta yamma da ta tsakiya tare da yankin Sahel suke amfani shi wajen cinikayya a tsakaninsu. Ta qara da cewa Hausa harshe ne da ake amfani da shi a matsayin harshen uwa (Mother tongue) a qasashen Togo da Kamaru da Jamhuriyar Benin da Ghana da sauransu. Haka kuma a qasashen Afirka ta yamma, ana amfani da wannnan harshe a vangaren addini (Musulunci da Kiristanci) wajen mu`amala.

Ta fuskar dangantakar harsuna kuwa, Greenberg (1963) ya nuna yadda Hausa take da dangantaka mai nisa tsakaninsu da harsunan Samatik (Semitic) da Kushiti (Cushitic) da Qibxanci da ke gabashin Afirka (Habasha da Somaliya da Qasar Kenya da sauransu).

Harshen Hausa yana cikin harsunan tafkin Cadi ta yamma wanda suke da dangantaka da wasu harsunan Nijeriya ta tsakiya kamar Bole da Angas da sauransu.

2.2 Karin Harshe

Masana da dama sun yi qoqarin bayyana ma'anar karin harshe, daga cikinsu akwai Akmajian da wasu (2001:276). A kimiyyance suna ganin karin harshe a matsayin wani nau'i ne na wani gamammen harshe. Duk da cewa karin harshe sau da yawa yana iya kasancewa na shiyya ko walwalar jama'a ko qabila amma masana kimiyyar harshe na amfani da kalmar da ma'anar jama'a kan bambance-bambancen da ake samu tsakanin yadda al'umma masu harshe xaya suke amfani da harshe, wanda bai alaqantu da yanayin qasa ko walwalar al'umma ko kuma qabila ba. Kawai dai kalmar na nuna cewa masu harshe suna da (yan bambance-bambance yadda suke amfani da harshe.

Hudson (1980:24) ya bayyana karin harshe a matsayin wani nau'i na harshe da wasu mutane ke amfani da shi domin isar da saqo wajen ginin jumla ko qirar kalma, ta yadda wasu vangarorin ba sa amfani da su duk da cewa harshe xaya suke magana da shi.

Masanan sun qara da cewa al'umma xaya kan samar da karin harshe ta fuskoki daban-daban ko kuma ta la'akari da sadarwa, mai magana/mai sauraro da kuma saqon da ake son gabatarwa.

A nan, suna nuna mana yadda al-umma ke amfani da harshe wajen sadar da magana ta hanyar isar da saqo ga mai sauraron maganar, bisa la'akari da kalmomin da za a zava na harshen domin sadarwa a tsakanin su.

Skinner (1977:8) ya bayyana karin harshe da cewa "bambance-bambance ne da ake samu a harshe, ba harshen kansa ba tsakanin mutane masu amfani da harshe xaya".

Sani (1998:3-7) yana ganin karin harshe a matsayin wani nau'i ne na harshe da al-umma ke amfani da shi. Wato akan sami al'ummar shiyya daban-daban amma suna amfani da harshe guda, sai dai akan samu bambance-bambance wajen sarrafa harshen. Irin wannan bambance-bambancen sarrafa harshen shi ake kira karin harshe. A harshe, akan samu 'yan bambance-bambance na lafazi da na kalmomi da kuma jumloli a tsakanin al'umma masu anfani da harshe xaya, wannan shi ake kira karin harshe (zarruk da wasu 1990).

Skinner (1982) ya nuna cewa "duk harshen duniya yana da karin harshe. Wato akwai Harsuna kamar Ingilishi, Larabci da kuma Hausa waxanda miliyoyin mutane ne ke magana da shi, da wasu nau'o'i da dama na mai magana da harsen tare da in da ya fito. Mutanen Kano , Katsina , Bauchi , Sakkwato da kuma jamhuriyar Nijar na magana da Hausar da ta xan bambanta da juna , wannan bambanci shi ake kira karin harshe.

A nan, Skinner yana qoqarin nuna mana cewa harshen Hausa yana da kare-kare kamar yadda harshen Ingilishi da Larabci ke da shi, haxuwar mutane daga muhalli daban-daban tare da haxuwar harsuna mabambanta da kuma walwalar jama'a da kuma wasu sauran dalilai da suke haifar da samuwar karin harshe. Don haka a harshen Hausa akwai kare-kare daban-daban a qasar Hausa, wanda Hausawa masu amfani da harshen suke samun wasu 'yan bambance-bambance a tsakaninsu, sai dai sukan fahimci junansu wajen mu'amala tun da harshe xaya ne . Misali Bakano yakan fahimci Basakkwace , haka nan Bazazzage ko Babaushe yakan fahimci Bakatsine ko Bahaxejiyi da dai sauransu.

Su kuwa Ahmad da Daura (1980) sun gano ire-iren karin harshen Hausa guda bakwai (7): Kananci da Katsinanci da Sakkwatanci da Dauranci da Zazzaganci da Bausanci da kuma Haxejanci, ta yadda suka rubuta insha'i ga xaliban sakandare domin tantance yadda xalibai ke

amfani da karin harshe a cikin rubutunsu na insha'i. Aikin Ahmad da Daura bai ba da wata gudumawa ba, wajen fito da tasirin kare-karen a kan wani karin harshen ba.. Kamar yadda wannan aiki zai yi qoqarin fito da tsarin jam'intawa a karin harshen Guddiranci tare da kwatanta shi da daidaitacciyar Hausa.

A binciken Sosal (2011), ya yi qokarin kwatanta Kananci da Kabanci ta inda ya karkasa karin harshen Hausa zuwa Karin Gabas, wato Kananci da Dauranci da Bausanci da Guddiranci da kuma Hadejanci. Karin Yamma kuma su ne Sakkwatanci da Kabanci da Kurfayanci; sai kuma na Arewanci wanda yake a Arewa da kuma kudu Zazzaganci. Katsinanci kuma ya xauke shi a matsayin mahaxa da ke tsakanin kare-karen gabas da na yamma.

Manufar Sosal a nan, ita ce kwatanta Kananci da Kabanci, amma duk da haka sai da ya yi qoqarin fito da kare-karen harshen Hausa tare da shiyyoyinsu. Sai dai bai nuna dangantakar su da karin harshen Jumhuriyar Nijar ba, kasancewar harshe xaya (Hausa) suke amfani duka. Balle ya xauki xaya daga cikin karin harshen da yake nazari a kai, (kabanci da kananci) wajen amfani da xaya daga cikin matakai na nazarin harshe, kamar yadda wannan bincike yake qoqarin gano hanyoyin jam'intawa a matakin ginin kalma.

Bello (1992:16-17) ya fi mai da hankali kan kare-karen harshen Hausa da ake samu a yankunan Arewacin Nijeriya da wasu a Junhuriyar Nijar. Ya nuna cewa karin harshen Hausa ya qunshi vangarori biyu: kare-karen harshen Gabas wadda ya haxa da Kananci, Bausanci, Dauranci, Guddiranci, da Zazzaganci waxanda ake yi a Kano, Bauchi , Daura , Guddiri da Zariya. Kare-karen harsen Arewa kuma sun haxa da Katsinanci, Sakkwatanci, Kurhwayanci, da Arewanci waxanda ake yi a Katsina, Sakkwato, Kurfey da Dogon Doutchi.

A taqaice dai, harshen Hausa yana da kare-kare da dama a qasar Hausa a qarkashin kowacce Masarauta a Nijeriya, har ma jamhuriyar Niger wadda karin harshen yana bambanta da na wata Masarautar. Misali, Masarautar Kano - Kananci, Daura - Dauranci, Zariya – Zazzaganci, Gobir - Gobiranci, Filinge - Kurfayanci, Damagaram - Damagaranci, Katagum - Guddiranci da dai Sauransu.

Sakamakon qaura da Hausawa suke yi zuwa wata qasa mai xauke da harshe daban, akan samu karin harshen Hausa a irin waxannan qasashe, sanadiyyar daxewarsu a wannan qasar yakan haifar da bambanci da dama a Hausar su ta asali.

Zarruk (B.S), ya nuna cewa duk harshen da ya yaxu kamar Hausa, Gabas da Yamma, Kudu da Arewa, dole ne ya yi rassa, wato kare-kare. A wasu harsunan ma har akan kasa fahimtar juna, kare-karen sukan zama yare daban-daban. Amma Hausawa suna fahimtar junansu a ko ina. Haka kuma masanin ya kawo kare-karen harsen Hausa kamar haka:

Arewanci	Kabanci	Bausanci	Katsinanci
Dauranci	Sakkwatanci	Damagaranci	Gumalanci
Guddiranci	Gobiranci	Haxejanci	Zamfaranci

Haka kuma masanin (Zarruq) ya yi nazari mai zurfi kan fasalin furuci da kuma tsarin sauti a kare-karen harshen Hausa, sai dai bai tavo abin da ya shafi ginin kalma ba.

Wolff (1991), ya lura cewa Hausa tana da ‘yan bambance-bambance na kari, sai dai ya nuna cewa bambancin bai yi tsanani sosai ba, domin duk Hausawan qasar Hausa suna fahimtar junansu. Haka kuma ya nuna cewa qayyade iyakokin karin harshen Hausa abu ne mai wahala sosai. Amma dukkanin Hausawa sun yi ittifaqin cewa akwai bambance-bambance a tsakaninsu gwargwadon in da, ko yankin qasar Hausa da Bahaushe ya fito. Haka kuma ya nuna cewa

wannan bambanci ana iya jinsa a fili duk lokacin da Hausawa suke magana. Sai dai bambancin ya fi fitowa a fili tsakanin Hausar Nijar da ta Nijeriya.

2.2.1 Samuwar Karin Harshe

Karin harshe kamar yadda ya gabata, bambance-bambance ne da ake samu da suka danganci ginin kalma da ginin jumla da nahawu da furuci da tsarin sauti a tsakanin al'umma masu magana da harshe xaya. Kuma akwai dalilan da suke haifar da samuwar waxannan bambance-bambancen. Misali Trudgill da Gardon (2000**a** da 2000**b**) sun kawo dalilai biyu muhimmai da sukan haifar da karin harshe, wato qaura da nisantar juna a tsakanin al'umma masu magana da harshe xaya na wani lokaci.

i. **Qaura:** Babban dalili ne da yake haifar da abubuwa da dama a harshe. Misali, Manazarta kimiyyar harshe irin su Yule (2005) na ganin cewa duk inda al'umma masu mabambanta harsuna suka haxu, to hakan yana shafar harsunan ta fuskar aukuwar wasu canje-canje, kamar aron kalmomi, rinjayar da wani harshe kan wani da sauransu. Kuma wannan yana haifar da canzawar wasu siffofin harshe ko harsunan. Idan zama ya yi nisa har ya kasance harshen masu qaura yakan bambanta ta wasu fuskoki da harshen asali. Saboda haka cuxanyar harsuna biyu ko fiye da biyu a sanadiyar qaura ya kan haifar da karin Harshe.

ii. **Nisantar juna a tsakanin al'umma masu harshe xaya:** Waxannan masana (Trudgill da Gardon 2000**a** da 2000**b**), sun qara da cewa idan al'umma masu magana da harshe xaya suka nisanci juna, kuma mu'amala ta katse a tsakaninsu na wani lokaci mai tsawo, akan iya samun bambance-bambance na yadda suke amfani da harshe a tsakaninsu. Wannan shi Masana kimiyar harshe suke kira (regional dialect). Tasirin muhallan da masu harshen suke, yana haifar da samuwar karin harshen.

Har ila yau, Hickey (1995:126-134) ya kawo matakai uku da suke haifar da samuwar karin harshe,wato dalilan da suke haifar da samuwar wani karin harshe kamar haka:

- Matakin Surkintawa (*Rudimentary leveling*): Wannan mataki yana qoqarin nuna yadda masu magana da wani karin harshe suke qaura zuwa wani sabon wuri sai a samu alaqa tsakanin ‘yan qasar (*settlers*) da baqin (*migrants*). Sakamakon wannan alaqar sai waxannan baqin su koyi karin harshen da asalin ‘yan qasar suke amfani da shi su riqa haxa shi da nasu. Irin wannan alaqar kan haifar da sabon karin harshe.

i- Matakin Sauyi Na Gabaxaya (*Extreme Variability*): Wannan mataki yana bayyana yadda zaman birni yake taimakawa wajen samuwar karin harshe, yadda masu magana za su zauna wuri guda kuma kowane da karin harshen da yake amfani da shi. Sakamakon wannan zaman taren, kowa yana aro daga na kowa, a hankali sai a samu tasirin cuxanya tsakanin mabambanta karin harshen. Shi kuma tsohon karin harshen sai ya nashe a cikin sabon.

ii- Kevantawa (*focusing*): Matakin kevantawa yana nuna cewa yanayin zama ne yakan haxa masu magana da harshe daban – daban waxanda sukan qirqiri sabin kalmomi, sakamakon kevanta wasu kalmomi da suka yi a tsakaninsu, masu kusancin furuci na harsunan da suke magana da su. Amfani da waxannan qirqirarrun kalmomi yakan haifar da samuwar wani karin harshe. Akan shafe kalmomi masu wahala na babban karin harshe, a sabon karin harshen kuma akan yi amfani da kalmomi masu sauqi. Sakamakon haka, sai a samu sabon karin harshe, dangane da tsaurara da sauqaqan kalmomi da ke qunshe a karin harshen asali.

Lallai, duka waxannan dalilai da Masanan suka kawo akwai misalansu ko kuma su ne suka faru kuma suka samar da kare-karen harshen Hausa. Misali Zarruk da wasu (2010), sun nuna cewa duk da kasancewar qasar Hausa shimfixaxxiya, babu wasu manyan tsaunuka ko rafuka ko kuma dazuzzuka da ba sa ketuwa, amma muhimmiyar mu’amala ta katse a tsakanin Masarautun qasar

Hausa a shekarun baya. Sun qara da cewa a wancan lokacin akwai zama irin na doya-da-manja a tsakanin Masarautu har ma akan samu yaqe-yaqe a tsakaninsu. Don haka suna ganin cewa wannan dalili na katsewar mu'amala ta taka muhimmiyar rawa wajen samar da kare-karen harshen Hausa.

Ta fuskar qaura kuwa, Masana irin su Baba (1997) da Bello (2015) suna da ra'ayin cewa abin da ya haifar da Guddiranci (xaya daga cikin kare-karen Gabas), shi ne qaurar da Hausawa da kuma 'yan gudun hijira daga qasar Borno suka zo suka haxu da qabilun da suke Guddiri (Bade, Shira, Kare-Kare da sauransu) suka yi cuxanya da juna.

2.2.2 Farqi a Karin Harshe

Duk harshen da ya cika ya bunqasa, wajibi ne a sami 'yan bambance-bambance a tsakanin al'ummomin da suke magana da harshen, ta sanadiyyar bambancin muhalli *(geographical factor*) ko tattalin arziki (*economic factor*) ko kuma sauran vangarorin walwalar jama'a *(social factor*). Waxannan bambance -bambancen sukan iya kasancewa a matakin furuci ko tsarin sauti ko ginin kalma ko ginin jumla ko ma'anonin kalmomi. Wannan bambancin shi ake kira Karin harshe.

Farqi a karin harshe kuwa kalma ce da masana kimiyyar harshe suke amfani da ita wadda take nufin bambanci ko bambance-bambance da muhallinsu.

Akmajian da wasu (2001:275) sun nuna cewa farki shi ne yanayin bambance – bambance da akan samu a tsakanin harsuna daban-daban. Saboda haka farqi a harshe yana nuna cewa dukkanin harsuna suna da shi, sai dai zahirin amfaninsa ya bambanta daga rukuni zuwa rukuni ko kuma daga mutum zuwa mutum waxanda suke amfani da harshe guda. Dangane da haka kuwa, farki a harshe za a daganta shi da zavin kalmomi tare da ma'anarsu da kuma tsarin ginin jimlolin na shi kansa harshen da ake magana a kai. Masana sun qara da cewa, idan rukunin

jama'a suka bambanta da juna shi ma za a iya samun farqi dangane da harshen da suke amfani da shi.

Saboda haka, kamar yadda bayani ya gabata, Hausa wani harshe ne da ya shahara kuma yake da miliyoyin masu magana da shi waxanda ke zaune a mabambanta garuruwa ko masarautu a cikin qasar Hausa da ma wasu qasashe.

A dalilin haka ne aka samu 'yan bambance-banbancen da suka shafi furuci, tsarin sauti, ginin kalma, da ma'anonin kalmomi a tsakanin al'ummmar Hausawa da suke zaune a wurare daban-daban. Waxannan bambance-bambancen su ake kira karin harshen Hausa. Misali Hausar da ake yi a gabashin qasar Hausa (Kano da Zazzau da Bauchi da Daura da kuma Guddiri) da wadda ake yi a yammacin qasar Hausa (Katsina da Sakkwato da Kebbi) ta bambanta a fuskoki da dama (furuci, tsarin sauti, ginin kalma, ginin jumla da ma'anar kalma). Waxannan bambance-bambance, su ake kira farqi a karin harshe.

2.2.3 Ire-Iren Farqi A Karin Harshe

Trudgill da Gardon (2000) sun bayyana cewa akwai matakan farqi a karin harshe guda biyu: Xungumi da Qalqalen farqi (*Macro and Micro variation*). Masanan (Trudgill da Gardon) sun qara da cewa, xungumin farqi (*Macro variation*) shi ne farqi a tsakanin kare- karen harshe mabambanta shiyyoyi. Shi kuma qalkalen farqi, farqi ne da yake akwai a tsakanin kare-karen harshen shiyya xaya.

Misali, xungumin farqi a karin harshen Hausa yana nufin bambance-bambancen da ake samu a tsakanin kare – karen gabas da yamma. Kamar yadda ya gabata, masana irin su Abrahams (1946) Bargery, (1993) Zarruk (B.S.) da Fagge (B.S.) sun karkasa kare – karen harshen Hausa zuwa

gida biyu, wato kare – karen gabas da na yamma. Sannan kuma sun yi wannan ne bisa la'akari da farqi ko bambance-bambancen da ke tsakanisu.

2.2.4 Matakan Xungumin Farki A Karin Harshe

A kimiyar harshe, akwai matakai da ake amfani da su domin yin nazari a kowane harshe, Za a dubi xungumin farki a karin harshen Hausa bisa lakari da mabambanta shiyyoyi wato kare-karen gabas da yamma a matakai kamar haka:

2.2.4.1 Ta Fuskar Tsarin Sauti

Sani (2005) ya bayyana cewa "Tsarin sauti reshe ne na ilimin harsuna wanda ya shafi yadda sautuka na harshe suke aiki cikin wannan harshe".

Masana kamar su Bello (1992) da Baba (1998) sun nuna cewa akwai bambance-bambance da ake samu ta fuskar furuci da kuma tsarin sauti a kare-karen gabas da yamma kamar haka:

KG	**KY**	
Kare-karen Gabas	**Kare-karen Yamma**	**Gloss**
[farii]	[hwarii]	white
[qanshii]	[qamshii]	sweet smell
[tsintsiya]	[cinciya]	broom
[?awdugaa]	[?abdugaa]	cotton
[zawnaa]	[zamnaa]	sit
[birnii]	[binnii]	city
[sirdii]	[siddii]	saddle

2.2.4.2 Ta Fuskar Ginin Kalma

A nazarin harshe, tasrifi wani vangare ne na harshe wanda yake da alaqa da qira ta kalma ta hanyar amfani da qwayar ma'ana wajen qera kalmar (Sani 1999:69- 70).

Abubakar (2001) ya bayyana ma'anar tasrifi da cewa nazari ne na harshe da ake koya mana yadda ake gina kalma da kumbura ta.

Abubakar (2000) ya gano cewa bincike – binciken da ake yi a kan bambance – bambancen karin harshen Hausa, suna bayyana mana cewa akwai sanannun bambancin da ake samu a wasu kare-karen gabas da yamma wajen gina kalmominsu kamar haka:

Kare – Karen Gabas	**Kare – Karen Yamma**	**Gloss**
Nee/ Cee	Naa/ Taa	Copular
Ni/kai	Niya/kaya	I
Mu/ku	Muwa/kuwa	We/they

Har ila yau, Baba (1998) ya nuna cewa "Kare-karen gabas sun bambanta da kare-karen yamma wajen amfani da rukunin sifa maf'uliya (participial adjective) na jinsin mace da kuma suna siffatau (adjective nominal) da sukan tsira daga sunan voye (abstract nouns) kamar haka:

Kare – Karen Gabas	**Kare – Karen Yamma**	**Gloss**
wankakkiyaa	wankakkaa	washed one
xinkakkiyaa	xinkakkaa	sewed one
sassanyaa	mai sanyii	cold one
zazzaaqaa	mai zaaqii	sweet one

2.2.4.3 Ta fuskar Ginin Jumla

Akan jera kalmomin Hausa cikin jumla bisa wani tsari da qa'ida don a samar da yadda za a furta wannan jumla ko a rubuta ta a harshen Hausa (Bello 2014:122).

Masana da manazarta kamar su Musa (1999) da Bello (1992) da Abubakar (2000) sun nuna cewa akan samu bambance – bambance tsakanin kare – karen gabas da na yamma ta fuskar ginin jumlolinsu kamar haka:

Kare – Karen Gabas	**Kare – Karen Yamma**	**Gloss**
jakar Bala /jakan Bala	jakab Bala	Bala's bag
wannan rigar	wanga rigat/rigay	this shirt
waxannan yaaraa	waxanga yaaraa	these children
ranar da na zo	ranar da niz zo	the day i came
abinci yana cikin kwaanoo	abincin naa ac – cikin kwaanoo	
Binta tana da saurayii	Binta naa ad – da sarmayii	
wandonsa/wandonshi	wando nai	his pants

2.2.4.4 Ta Fuskar Ma'ana

Musa (1999) ya bayyana cewa kare – karen Hausa suna nuna bambance-bambance da ake samu a fasalin ma'anonin kalmominsu kamar haka:

Kare – Karen Gabas	**Kare – Karen Yamma**	**Gloss**
sannuu	hoo	greeting
'ya	xiyaa	daughter
abincii	ciimakaa	food
maage	mussa	cat

2.2.5 Matakan Qalqalen Farqi a Karin Harshe

Kasancewar qalqalen farki wasu bambance – bambance ne da ake samu na harshe a tsakanin kare-karen harshen shiyya xaya, bisa la'akari da matakai da ake amfani da su don nazarin harshe, za a dubi qalqalen farqi a karin harshen Hausa ta hanyar amfani da waxannan matakai kamar haka:

2.2.5.1 Furuci

Bisa la'akari da yawan sautuka (baqaqe da wasula) da harshen Hausa yake da su, akan samu kamanci da bambanci na waxannan sautukan da karin harshen Hausa, sai dai ba a samu daidaito a tsakaninsu ba dangane da tasirin qwayoyin sautin a fagen furuci ko kuma a sarrafa harshe (Sani 1978, 1999 da Salim 1990).

Sani (2001:16) ya kawo yawan qwayoyin sautin Daidaitacciyar Hausa in da ya ce baqaqen Hausa talatin da biyu (32) ne, da wasula guda goma sha uku (13). Ya nuna cewa Hadejiyanci yana xauke da dukkan baqaqen Hausa ban da baqin / j/, a karin harshen Guddiranci kuma Masanin ya nuna cewa ba a amfani da wasu baqaqen Daidaitacciyar Hausa kamar /q/, /?j/, da / j/, kamar yadda ya kawo a alfiyyarsa:

"Baqaqen nan talatin da,
Biyu illa uku su ne .

Cikin wannan Karin harshe,
Bayanin kai fa ga shi tafe.

Baqaqen /fy/ da /q/ har /'y/,
Su ne babu su take" (Sani 2001: 53 baiti na 549 - 551).

Kasancewar Haxejiyanci da Guddiranci karuruwan harshe ne da suke shiyya xaya (Shiyyar gabas), Dauda (2006) ya yi qoqarin fayyace yadda waxannan kare-kare (Haxejiyanci da Guddiranci) suka bambanta ta qwayoyin sautinsu kamar haka:

Guddiranci	**Haxejanci**
/ʃ/	/hj/
/?/	/q/
/qj/	/?j/

2.2.5.2 Tsarin Sauti

Tsarin sauti yana xaya daga cikin hanyoyin da manazarta karin harshe sukan bi wajen fayyace dangantakar karin harshe da wani karin harshen ko ma da Daidaitaciyar Hausa.

Dauda (2006) ya yi qoqarin zaqulo sigogin baqaqe da wasulan Haxejiyanci da Guddiranci ta inda ya nuna dangartakarsu da kuma inda suka bambanta.

Kasancewar duk wani mai nazarin baqaqen Hausa, zai duba irin sigogin da waxannan baqaqe suke bayyanawa wajen tsarin sautinsu, waxannna sigogi su ne gurbin furuci, yanayin furuci da matsayin maqwallato. Saboda haka, Dauda (2006) ya kawo bambance-bambancen da ake samu tsakanin sigogin wasu daga cikin baqaqen Guddiranci da Haxejiyanci kamar haka:

	Gurbin Furuci	**Yanayin Furuci**	**Matsayin Maqwallato**
Guddiranci /ʃ/	xan bayan hanqa	Zuzau	Maras ziza
Haxejanci /hj/	ganxantaccen maqwalloto	Zuzau	Maras ziza
Guddiranci /?/	hamza/maqwalloto	Tsayau	Mai Ziza
Haxejiyanci /q/	hanxa	Tunkuxau	Maras Ziza

Guddiranci /q?/	ganxantaccen hanxa	Tunkuxau	Maras Ziza
Haxejiyanci /?j/	ganxantacciyar hamza	Tsayau	Mai Ziza

A misalan da aka kawo a sama, za a ga cewa Guddiranci da Haxejiyanci sun bambanta a gurbin furucin baqaqe a lamba ta 1. Lamba ta biyu da uku kuma sun bambanta ta duka sigogin wajen tsarin sautinsu.

Musa (1999) ya bayyana bambancin da ake samu tsakanin Kananci da Bausanci ta fuskar tsarin sautinsu kamar haka:

Kananci	**Bausanci**	**Gloss**
cikii	shikii	stomach
bincikee	binshikee	investigation
takaicii	takaishii	indignation

2.2.5.3 Ginin Kalma

Abubakar (2000) ya yi qoqarin bayyana yadda Sakkwatanci da Katsinanci suka bambanta wajen ginin kalmominsu ta fuskar lamirin ishara (Demonstrative Pronoun) kamar Haka:

Sakkwato	**Katsina**	**Gloss**
wanga	wanʔin	this one (masc)
wagga	waʔʔin	this one (fem.)
waxanga	wanʔinnan	these ones (both gender)

Ta fuskar lamirin dangantaka kuwa, Bello (1992:172, 186) ya kawo waxannan kare-kare kamar haka:

SakKwato	Katsina	Gloss
ni	na	1st person singular
ka	–	masc. singular
kinka	kika	fem. singular
munka	muka	1st person plural
kunka	kuka	2nd person plural
sunka	suka	3rd person plural
anka	aka	impersonal

2.2.5.4 Ginin Jumla

Sani (2001:67 – 69) da Musa (1999) sun kawo irin bambance – bambancen da ake samu tsakanin Kananci da Bausanci wajen ginin jumlolinsu ta hanyar amfani da jakada (-wa).

Masanan sun nuna cewa a Kananci, akan samu jakada a tsakiyar jumla amma a karin harshen Bausanci jakadan a qarshe yake zuwa, sannan maimakon – wa a Kananci ana amfani da – ma a Bausanci kamar haka:

Kananci	Bausanci
Malam yaa canza wa xalibai aji	Malam ya canza aji ma xalibai
Yaa saya wa Audu keke	yaa sayii keekee ma Audu
Taa dafa wa Bala abinci	taa dafa abinci ma Bala

Har ila yau Masana sun qara bayyana cewa Bausanci da Zazzaganci ba sa rabe jinsin mace da namiji kamar yadda yake a Kananci wajen gina jumlolinsu. Misali

Kananci	Bausanci	Gloss
yarinya cee	yarinya nee	shi is a girl
moota cee	moota nee	it is a car

hular Bello	hulan Bello	bello's cap
qasa ta	qasa na	my country
wadda ta zo	wanda ta zo	the lady that came

2.2.5.5 Ginin Ma'ana

A harshen Hausa, akwai kalmomi masu xauke da ma'ana iri xaya, amma akan samu bambance – bambance a tsakanin kare – karen Hausa wajen amfani da kalmomin.

Musa (1999) da Sani (2001) sun kawo irin waxannan misalai na gundarin kalmomi daban daban waxanda ake amfani da su a karin harshen gabas. Wato, Kananci da Zazzaganci da Guddiranci da Bausanci da Dauranci) amma ma'anar kalmomin iri xaya ne. Misali:

Kananci	**Bausanci**	**Guddiranci**	**Gloss**
dira	dirga	dirqaa	-
darbeejiyaa	dalbaadiya	maina	neem
du – du – du	duka – duka	duu	all
gaajimaaree	cidaa	jidaa	cloud
wuni	yini/ini uni	–	evening
makeeroo	-	makenkeeroo	ringworm
bal	qwallo	qwalluwa	ball

2.3 Karin Harshen Guddiri

Guddiri vangare ne mai muhimmancin gaske a Arewa maso gabashin Nijeriya. Kuma waxannan yanki sun haxa da Masarautar Misau da ta Katagum wato Jama'are da Misau da Azare da Katagum.

Tarihi ya nuna cewa Guddiri matattara ce ta ‘yan gudun hijira daga qasar Borno dalilin Jihadin Shehu Usman Xan Fodiyo. Kafin harshen Hausa, akwai qabilu da suka haxa da fulani da kanuri da kare – kare da Tashena da Bade da sauransu. Wannan shi ya haifar da cuxanyar al’adu da kuma are – aren al’adu da kalmomi na mabanbanta harsunan (Bello1992:147).

Haqiqa, cuxanya a tsakanin harsuna sukan haifar da aron kalmomi kuma hakan yakan yi tasiri kan abin da ya shafi furuci, karin sauti da ginin kalma da ma ginin jumla a tsakanin harsunan da ke cuxanya.

A wannan yanki na Guddiri, akwai karin harshen Hausa na musamman wadda aka fi sani da Guddiranci. Baba (1997) ya bayyana cewa Guddiranci karin harshen Hausa ne da ake amfani da shi a Arewacin Jihar Bauchi. Wannan yankin ya hada da qananan hukumomin Dambam da Giaxe da Gamawa da Itas Gaxau da Jama’are da Katagum da Misau da Shira da Zaki.

Bagari (1978) ya tabbatar da cewa ainihin cibiyar Guddiranci ita ce Katagum, amma wuraren da ake Guddiranci sun haxa da Katagum da Misau da Jama’are da Gwaram da Kiyawa da Birnin kudu da Takai da Pataskuma da Darazo. Sannan ya nuna cewa mazauna qasar Guddiri sun haxa da Hausawa da Fulani da Barebari da Kare –kare da Tashena da Bade.

Masana irin su Bargery (1934) da Abrahams (1946) da Bagari (1978) da Baba (1998) Zarruk da wasu (2010) duk sun bayyana cewa Guddiranci yana cikin kare – karen gabas ta la’akari da wasu siffofin da suka yi tarayya a kansu. Babu shakka akwai siffofin Guddiranci da dama da suka yi daidai da sauran kare – karen gabas, kuma suka bambanta da sauran kare-karen yamma. Misali: amfani da sautin /f/ maimakon sautin /h/ ko /hw/ da ake samu a kare – karen yamma, haka kuma /s/ maimakon /c/. Sai kuma yin amfani da qwayar ma’ana “-u “ a matsayin xafa qeya a yayin jam’inta wasu kalmomi maimakon “ – inee” a kare – karen yamma. Misali:

Kare – Karen Gabas	**Kare – Karen Yamma**	**Gloss**
makarantuu	makarantinne	schools
kalanguu	kalanginne	

2.3.1 Farqi a Guddiranci

Masana da Manazarta da dama sun yi rubuce-rubuce a kan karin harshen Guddiranci, waxanda suka nuna irin bambance-bambance da ake samu a karin harshen da sauran kare-karen harshen Hausa. Masana irin su Bagari (1978) da Ali (1986) da kuma Baba (1988) sun yi qoqarin gano cewa Hausawan da suke zaune a qasar Guddiri, suna magana da wata irin Hausa da ta bambanta da sauran kare-karen harshen Hausa. Saboda haka za a iya cewa Guddiranci karin harshen Hausa ne da yake da siffofi na musamman da ya bambanta shi da sauran kare-karen Hausa.

Bagari (1978), wanda za a iya cewa shi ne mutum na farko da ya gudanar da bincike a Guddiranci a kan ire-iren bambancin da ake samu tsakanin Guddiranci da Kananci ta hanyar amfani da matakan tsarin sauti da kuma ginin jumlolinsu, ya nuna yadda ake sarrafa qwayoyin sauti a Hausa da irin musayarsu tsakanin Guddiranci da Kananci. Misali /q/ da /qw/ da /qy/ a Kananci, amma ana amfani da qwayar sautin /ʔ/ a Guddiranci.

A matakan ginin kalma da jumla kuwa, Masanin ya nuna yadda wakilin suna jakada da haddasau suke kasancewa a cikin jumla a Guddiranci. Misali:

	Daidaitacciyar Hausa	**Gudduranci**
i.	Na saya masa	Na sayansa
ii.	Ali yaa zubar	Ali yaa zusi

Saboda haka, idan aka dubi aikin Bagari za a ga ya yi kama da wannan bincike kasancewar karin harshe xaya ne. Sai dai sun bambanta ta yadda Bagari ya duba bambancin Guddiranci da kananci ne a matakan tsarin sauti da ginin kalma da ginin jumla. Wannan bincike kuma zai dubi jam'intawa ne a matakin ginin kalma wajen fito da sigogi da kuma qa'idojinsu a karin harshen Guddiranci.

Baba (1998) ya yi qoqarin bayyana yadda ake amfani da sigogin aikatau na Hausa wajen nuna bambance-bambance da ake samu a karin harshen Guddiranci ta fuskar gamayyar tsarin sauti da tasrifi. Masanin ya gano Guddiranci yana da nasa tsarin wajen furucin kalmomin aikatau haddasau (*causative verbs*) misali mayar – maisi (*return*), sayar – saisi (*sold*), zubar – zuusi (*pour*). Ya qara nuna yadda ake shaddantawa (*geminatioin*) a karin harshen, a kalmar 'kaamaa' sai a furta shi da shadda a matsayin 'kammaa'.

Baba, ya ci gaba da cewa a Guddiranci ana samun bambanci da sauran kare-kare ta hanyar amfani da sigar sifa maf'uliya ta jinsin mace, yadda wasalin /a/ yakan koma /e/ a gava ta biyu. Misali kamar wankakkiya, xinkakkiya, riqaqqiya. Ya nuna cewa a Guddiranci akan furta su kamar haka: Wankekkiya, xinkekkiya, riqeqqiya.

A nan, za a ga cewa Baba ya yi amfani da matakai biyu ne (tsarin sauti da tasrifi) wajen bayyana irin sigogin aikatau da ake amfani da su a Guddiranci da yadda ake furta su. A wannan bincike kuma za a duba yadda ake jam'inta waxansu kalmomin Guddiranci a matakin ginin kalma, don fito da irin hanyoyin da ake amfani da su. Misali, qoosassuu-qooshashshuu.

Baba (1988) ya yi nazari ne a kan gamayyar tsarin sauti da tasrifi (*morphophonology*) a Guddiranci da Daidaitacciyar Hausa. Ya nuna yadda Masana kamar su Bagari (1979) da Ali (1986) suka yi qoqarin rarraba wannan karin harshe zuwa gida biyu, wanda Bagari ya xauke su a

matsayin karin harshen birni da kuma yankunan karkara, shi kuwa Ali ya raba su a kan shiranci da kuma xayan da bai ba shi suna ba. Baba ya nuna cewa “Matasa da masu magana gaba xaya suna magana da Guddiranci iri daban, sai ko mata da ba sa cuxanya da wani karin harshe na Hausa wanda ya bambanta su da tsofin mata da ke birnin Guddiri.

Wannan bincike ne yake tabbatar da cewa qa’idojin da waxannan Masana suka bi wato Bagari da Ali, bai kai ko isa ya nuna wata alama wajen fito da ‘*Modern* Guddiranci’ da ‘Classical Guddiranci’ ba. Saboda haka, Baba yake ganin ya zama wajibi a qara neman hanyar da za a bi kan wannan al’amari na rarrabuwar Guddiranci, a nan sai ya bayyana yadda aka rarraba Guddiranci zuwa gida biyu amma a ambace su da “*Modern* Guddiranci” da “*Classical* Guddiranci”. Ya kawo misalan qwayoyin sauti waxanda masu magana da *modern* Guddiranci sukan wuce gona-da-iri (*hypercorrection*) wajen gujewa amfani da classical Guddiranci. Misali ana amfani da /q/ - [qaatoo] maimakon /ʔ / - [ʔaatoo] a na classical Guddiranci.

Baba ya qara da cewa ilimin tasrifi a matsayin xaya daga cikin hanyoyi na ilimin harsuna, yana da wasu dokoki da ke canza lamuran tsarin sauti na qwayar kalma, ana amfani da wasalin tsakiya a cikin rufaffiyar gava wajen gajarta wasalin da kuma daidaita shi.

Haka kuma Baba ya nuna hanyar da akan bi a tsirar da kalma ta sigar aikatau da ake samu a karin harshen Guddiranci, sai dai a Guddiranci wasulan tsakiya /e/ da /o/ suna zama daidai da na tushen kalmar. Ba kamar na Daidaitacciyar Hausa da ake samun daidaito a tsakaninsu ba, yadda wasalin /o/ yake komawa /a/ a cikin rufaffiyar gava.

Misali [rerre:geʔ], [kwokkwo:raʔ].

Baba ya qara nuna irin wannan daidaito na gajarta wasali a gajeriyar nasaba da madanganci. A nasaba, Guddiranci da Daidaitacciyar Hausa duka suna amfani da shi wajen nuna mallaka

(possession) a baqin –n/-r. Amma ta fuskar dangantaka kuwa, ya kawo bambancin da ake samu a Guddiranci da Daidaitacciyar Hausa, yadda ya bayyana cewa ana gajarta wasulan zuwa gajeren wasali a sigar suna da sifa (nominals) masu xauke da wasalin /e:/ko /o:/ a qarshen kalma su zama [ ] da [ɔ]. A Guddiranci kuwa, waxannan wasula [ ] da [ɔ] ba a daidaita su (uncentralized) savanin yadda yake a Daidaitacciyar Hausa. Misali: [Kar n], [sa:bɔn] a Guddiranci, [karan] [saban] a Daidaitacciyar Hausa.

Baba (1997/1998) yayi nazari ne a kan kwatanci da ke tsakanin Guddiranci da Daidaitacciyar Hausa bisa tsarin amfani da karvau jakada (indirect object) a cikin jumla. Ya nuna yadda ake amfani da harafin wa/ma a matsayin jakadu da suke zuwa gabannin karvau – jakada sannan yakan biyo bayan aikatau a jumlar bayani a Daidaitacciyar Hausa. Sai dai wannan tsarin ya bambanta da na Guddiranci a yankin suna jakada yadda yakan zo bayan karvau kai-tsaye sannan ana amfani da harafin /a/ maimakon wa/ma da yake a Daidaitacciyar Hausa kamar haka:

- Zaa su rubuuta wa sarki takarda a gobe-gobe
- Zaa su rubuuta takarda a sarki a gobe-gobe
- Naa ba wa Ali takarda
- Naa ba takarda a Ali

Baba ya qara bayyana bambanci na canzawar gurbin karvau da ake samu a cikin jumlar Daidatacciyar Hausa wanda hakan ba a samu a Guddiranci. Misali:

Yaa qeeraa wa Mamman fartanya

Yaa qeera fartanya a Mamman.

A wannan misali, za a ga yadda karvau ya canza gurbinsa a Daidaitacciyar Hausa ya biyo bayan aikatau kai tsaye.

Baba (2007), ya yi nazari ne a kan yadda matasa a qasar Guddiri suke wuce gona-da-iri wajen amfani da tunkuxau ‘yan hanxa (velar ejectives). A inda ya bayyana cewa matasa a qasar Guddiri wajen qoqarin guje wa amfani da siffofin Guddiranci na asali, sukan wuce makaxi da rawa (hyper correction) har su haifar da wani sabon farqi da babu shi a karin harshen. Misali ta fuskar furuci, a siffar Guddiranci na asali sautin /q/ da /qw/ da /qy/ sukan koma /ʔ/. Su kuwa matasa wajen qoqarin amfani da /q/, maimakon /ʔ/ a Guddiranci sukan yi amfani da / k/. Misali

Sauran Kare-karen Gabas	**Guddiranci na asali**	**Matasan Guddiri**	**Gloss**
qiraa	ʔiraa	kiraa	Call
qabari	ʔabari	kabari	Grave
Buqaataa	buʔaataa	Bukaata	Request

Saboda haka za a ga cewa, Masanin ya yi qoqarin zaqulo sabon farqi da yakan faru a Guddiranci sanadiyyar qoqarin matasa wajen guje wa yin amfani da wasu sautuka da aka san Guddiranci da su.

Baba (1997) ya yi tarke a Guddiranci a cikin qamus na Bargery da Abrahams ta inda ya qalailaice kalmomin da suka ara daga qabilun da suke tare da Guddirawa wato Ngizim da Bole da Kare-kare da Bade da Kanuri. Ya kuma kawo misalan kalmomi da suka yi daidai da waxannan harsuna Misali:

ʔasi – aasi (Bade), cambuu – cambuu (karai-karai) baruu-baruu (Bole), niiniita – niiniitaa (Ngizim).

Ali (1986) ya yi nazari ne a kan kwatanci tsakanin Guddiranci da Daidaitacciyar Hausa, ta inda ya yi amfani da matakan tsarin sauti da ginin jumla da kuma tsarin kalmomi (Vocabulary) wajen nuna irin bambancin da ake samu a tsakaninsu.

A matakin tsarin sauti, ya duba waxansu gwadabban tsarin sauti (*phonological process*) da suka shafi baqaqe, ya nuna yadda Guddiranci yake amfani da Ganxantawa, levantawa da kuma jirkice kamar haka: sikarii —> shikarii, sakii —> shikaa (Ganxantawa) bango —> bangwo, maakoo —> maakwoo (levantawa) xaurayaa —> xarwayaa, bagaaruwaa —> gabaruwa (jirkice). Ya qara nuna bambancin da ake samu na wasali da karin sautin faxau da ya shafi kalmomi masu gava xaya (xan/'yar) savanin yadda ake amfani da su a Daidaitacciyar Hausa.

A matakin ginin jumla kuwa, ya kawo bambance-bambance da ake samu na tsarin jumlolin Guddiranci a jumla tambayau da haddasau da kuma maimaici na wakilin suna wanda babu shi a Daidaitacciyar Hausa misali:

Daidaitaciyyar Hausa	**Gudduranci**
Bai zo ba	bai zo shi ba
Taa zo garin	taa zo ta garin

A jumla tambayau kuwa, ya gano yadda akan jefar da aikatau - yi a cikin jumla tare da mahaxi na -ma kamar haka:

An yi masa aski – an sa aski

Ali ya kawo kalmomin da aka san daidaitaccitar Hausa da su, wasu daga cikin kalmomin kuma a karin harshen Guddiranci ne kaxai ake amfani da su wanda babu su a Daidaitacciyar Hausa. Misali:

Hausa	**Guddiranci**	**Gloss**
fitsarii	sayii	urine
gishirii	manda	salt
qoosai	aree	bean cake

Bello (1992) ya yi nazari ne a kan kare-kare harshen Hausa da ke Arewacin Nijeria in da ya xauki Guddiranci a matsayin karin harshen gabas wajen bayyana irin siffofi da wannan karin harshe yake xauke da shi ta fuskar tsarin sauti da ginin kalma da irin tsarin ginin jumlolinsu. A inda ya kawo yadda Guddiranci kan yi amfani da naso (assimilation) tare da nuna cewa baqaqe 'yan hanqa ba a levanta su a Guddiranci kamar yadda yake a wasu kare-karen Hausa. Misali:

Daidatacciyar Hausa	**Guddiranci**
Twašee	Taašee
Rwafii	Raafii
Zwafii	Zaafii

Bello ya qara da cewa ana samun bambanci na tsayin wasali na /ee/ ta in da Guddiranci kan yi amfani da /ii/, haka kuma wasalin /u/ sukan yi amfani da wasalin /a/ kamar haka:

Daidatacciyar Hausa	**Guddiranci**
koomee	koomii
zanee	zanii
ungulu	angulu
unguwa	anguwaa

Har ila yau, ya bayyana muhimmin bambanci na karin sautin faxau savanin yadda yake a sauran kare-karen Hausa da ya yi nazari.A siffar Guddiranci kalmar / don/ da /xan/ suna da karin sautin faxau kamar yadda Bagari (1978) shi ma ya kawo su kamar haka:

don ʔannabii – for prophet's sake
xan yaaroo – a small boy

A matakin ginin kalma da jumla kuwa, Bello (1992:156-160) ya nuna cewa a Guddiranci ana amfani da harafin dirka –nee/-cee ba tare da la'akari da jinsi da adadi ba. Misali mootaa nee,

mootoocii nee. A wajen umartau (subjunctive) kuma ana amfani da /ʔin/ mai makon /naa/ a mutum na farko tilo misali:

naa rubuubaa - ʔin rubuutaa

taa cee na wankee – taa ce ʔin wankee

2.4 Ginin Kalma

Masana da dama sun tofa albarkacin bakinsu a kan ma'anar ginin kalma da kuma ta yadda ake samar da iya. Misali Rufa'I (1979) da Skinner (1979) da Zarruq (1980) da Junju (1981) da Abubakar (2001) da Fagge (2004) da Daura (2010) da kuma Sani (2011) duk sun yi bayani a kan ginin kalmar Hausa. Misali, Sani ya kira ginin kalma da 'tasarifi', da cewa fanni ne na ilimin harsuna da ya danganci yadda ake samar da kalma bisa la'akari da qwayar ma'ana. Misali kalmar 'karanta', tana da saiwa da kuma xafi. Saiwar ita ce 'karant-', xafin kuma shi ne '-a'. misali a ce:

Saiwa	**xafi**	**kalma**
karant-	-a	karanta
karant-	-ar	karantar
karant-	-u	karantu

2.4.1 Xafi

Ta fuskar xafi ma masana a fagen ilimin ginin kalma kamar su Alhassan (1997 da 2011) da Abubakar (2001) da Fage (2004) da Mamman (2012) duk sun yi bayani a kan tsarin xafi a wajen ginin kalma a Hausa. Sun ce xafi qari ne da ake yi wa saiwa ko a farkonta, ko a qarshe ko kuma a tsakiyar kalma. Suka ce idan qarin ya zo a gaban kalma, to ana kiranta da xafa goshi; a tsakiya kuma xafa ciki, sannan a qarshe kuma ana kiran qarin da qafa qeya.

Sai dai shi xafa ciki yana fuskantar cece-ku-ce daga wasu masanan inda suke qalubalantar rashin sa. Misali Alhassan (2011: 7-20) ya nuna cewa babu xafa ciki a harshen Hausa. Ya zayyano xafa cikin gargajiya bisa ra'ayin wasu masana, musamman Wolff (1993) da Schuh (1983) da kuma Abubakar (2000). Shi Alhassan ya kira duk abubuwan da waxannan masana suka kawo ne, ya ce ba xafa ciki ba ne, amma xafa mannau ne.

2.4.2 Ninki

Ta fuskar xafi kuwa, Tela (2014) ya ruwaito masana kamar su Rufa'i (1979: 38) da Al-Hassan (1983: 21) da Al-Hassan (1997: 58, 88) da Mu'azu da Isah (2010: 69) da Kadiri (2011: 12), sun amince cewar ninki wata hanyace da ake ruvanya kalma sukutum xinta ko kuma a maimaita wani sashenta kamar haka: Rufa'i (1979:38) sun yi tarayya da Newman (1970:88) game da ninki a ginin kalmar Hausa, amma ninki na iya kasancewa cikakke ko ragagge kamar haka:

yanka → yayyankaa
haxa → hahhaxaa
faram → faram-faram
buguzum → buguzum-buguzum
qif → qif-qif .

haka dai Tela ya ci gaba da yin ishara a kan aikin Al-Hassan (1983:21), wanda ya ce Salim (1981) ya ce game da matsayin ninki a wajen jam'inta kalmar Hausa, inda ya ce ninki ya kasu kashi biyu (wato cikakken ninki da ragaggen ninki), ya kuma tabbatar da cewar ragaggen ninki na samuwa ne idan aka ninka wani sashe na saiwar kalma, amma cikakken ninki kuwa na samuwa ne ta ninka kalmar bakixayanta. Bayan haka, Al-Hassan (1983:30) ya tabbatar da cewar nannage ma hanya ce ta ninka kalma, inda ake ninka kalma ba tare da ko canjin karin sauti ba misali: yau-yau (yau) da jiya-jiya (jiya) da gobe-gobe (gobe) da yanzu-yanzu (yanzu). Haka kuma ragaggen ninki na nufin ninka wani sashe na kalma, ya kasu kashi biyu: akwai waxanda

ake qirga qwayoyin tasrifi uku na farko na gavar kalma da kuma waxanda ake yin qarin gava mai fasalin BWB misali: qaq-qarfaa (qarfii) da kyak-kyaawaa (kyaawoo) da kak-kaifaa (kaifii).

Haka kuma Al-Hassan (1983:42) ya ambato ra'ayin Frajzyngier (1965) da cewar a tsarin gargajiya akwai aikatau masu gava xaya waxanda ake ninka xafa-qeya mai fasali gavar BWB kamar: cic+-ci→ ciccii kuma wannan ba ya faruwa a tsirarrun aikatau (secondry grades), kamar haka: ci-+-ee →cinyee da ci-+-ar →ciyar da ci-+-oo →ciwoo da kuma ci-+-u→ ciwuu. Al-Hassan ya tabbatar da cewar akan tsirar da bayanau ta yin ninki; faf-fashe (fasa) da rir-rikice (rikit) da kur-kusa (kus-) da mar-maza (maz-) da sas-safe (saf-).

Bayan haka, Al-Hassan (1983:46) ya ambato Kraft da Kirk-Greene (1978) kan cewar akan ninka suna, a samar da sunan sifa, idan an ninka gavar farko na saiwa, kuma a canza wasalin qarshe a maye da wasalin /**a**/ misali: qarfii→qaq-qarfaa da qyau→qyaq-qyawaa da muuni→mum-munaa. Kuma naso na taka muhimmiyar rawa wajen ginin kalma, kuma nason kan kasance na gaba ko na baya ko cikakke ko ragaggen naso, inda ake samun nashewar baqaqe, inda baqaqen ganxa da hanxa ake nashe su [b,v,f,k] idan aka yi amfani da ragaggen ninki kamar haka: raba-rabraba→rarraba da tava-tavtava safe-safsafe→sassafe da sake-saksake→sassake. Kuma akwai wajen da sautika 'yan sululu ko kinin wasali \m,n\ sukan koma [l ,r] ko [w,y] misali:

rama→ ramrama→ rarrama

rina→ rinrina→ rirrina

lamvace→ lam-lamvace→ lal-lamvace

wana→ wan-wana→ waw-wana

wuni→ wun-wuni→ wuw-wuni.

A ragaggen naso kuma sautika 'yan hanci kan koma gurbin sautukan da suka biyo bayansu:

gama-gam-gama→ gaggamaa

sumbata-sum-sumbata→ sussumbataa

jeme-jem-jeme→ jajjemee.

Bayan haka, Al-Hassan (1983:50) ya qara da cewa ra'antawa na xaya daga cikin hanyar ginin kalmar Hausa, amma idan an ninka wani sashe na saiwar kalma kuma waxansu sautika 'yan ganxa kan koma [t,d,x,s,z,sh,ts,j,c] kan koma [r] kamar haka:

fita→ fit-fita→ firfitaa

mutu→ mut-mutu → murmutuu

gudu→ gudgudu→ gurguduu

faxa→ faxfaxa→ farfaxaa

fasa→ fas-fasa→ farfasaa

kusa→ kus-kusa → kurkusaa

baza→ bazbaza → barbazaa.

2.5 Jam'intawa

Aronoff da Fudeman (2011:165), sun gano cewa yawanci harsuna suna da tsarin kumburar kalmomi. Kuma wannan tsari na kumburar kalmomin ya bambanta daga wannan harshe zuwa wancan, sai suka raba tsarin kumburar kalma da ya fi rinjaye zuwa gida biyu: Wato sunaye da aikatau, sannan suka raba vangaren suna zuwa gida uku: ta fuskar adadi da jinsi da sigar jumlar da ta hau (case). Ko da yake yawancin harsuna ba su da tsari na kumburin kalma wajen samar da adadi: Amma a tsarin samar da jam'i daga tilo, yawancin harsuna tilas sukan bambance nau'in kumburin kalmar suna da wakilin suna, kuma hakan yakan kai ga kalmomin aikatau da na sifa.

Misali, kalmomin suna ko sunaye a turanci akan samar da jam'insu ta hanyar qara musu [z] ko takwarorin nan biyu masu amo kusan guda. Savanin kawai, shi ne na kalmomin da suka kauce

wa daidaitaccen tsari na jam'intawa a turanci. Misali: '*Children'* haka kuma kamar su suna tattarau da suna voyau.

Finegan (2012:42), ya nuna yanayi daban-daban na furta wata qwayar ma'ana (mai amo daban-daban), in da ya nazarci cewa ta yiwu qwayar ma'ana guda a furta ta daban-daban a muhallai daban-daban.

Saboda haka, akwai bambance-bambancen qwayar ma'ana guda (allomorph) a harshen turanci da ma wasu harsuna, kuma wannan bambance-bambancen amon qwayar ma'ana bai taqaita ga qwayoyin ma'ana masu 'yanci ba, har ma da marasa 'yanci (xafe-xafe). Ya ci gaba da cewa, yayin jam'inta kalmomin suna a Ingilishi akan samu bambancin amon qwayar ma'ana da ake liqawa a saiwar kalmar suna kamar haka: [s], [z] da [iz]. Misali a kalmomin ingilishi na /cat/ -[cæts], bag/-[bægz] da /bus/-[b^siz].

Wannan tsari na furta qwayar ma'ana (xafi) ta jam'intawa takan zo a gavar qarshe ne a kalmomin suna, ko da yake ba dukkan kalmomin sunaye ne a turanci suke da wannan tsarin na daidaito ba. Wasu kalmomin suna a turanci, sun sava wa tsarin daidaito na samar da jam'insu. Misali: 'man', '*ox'*, '*tooth'* da makamantansu.

A nan, za a ga cewa a harshen Hausa ana amfani da qarin ma'ana a cikin kalma domin samar da jam'i, ba tare da la'akari na yanayin furta qwayar ma'ana ba. Wato dai baqin da yake zuwa a qarshen gavar kalmar, yakan kasance mai ziza ko marar ziza kamar yadda Finegan ya kawo a misalansa. Akan furta su da qwayar ma'ana daban-daban bisa la'akari da irin matsayin maqwallato na baqin qarshe da ke cikin kalmar jam'in savanin yadda yake a harshen Hausa.

Newman (2000) ya bayyana cewa jam'intawa a Hausa, wani nau'i ne na gina kalmomi ta hanyar qari a qarshen kalma ko tsakiyar – qarshenta. Kuma ba sosai suke zuwa a salon cikakken ninki

ba. Yawanci nau'o'in jam'i da ake samu ta hanyar amfani da xafi yana farawa ne da wasali tare da karin sauti. Ya kuma nuna cewa mafi yawan xafe-xafe ana samunsu ne ta hanyar qarin wasali a saiwar kalma tare da ruvanya baqin da ya zo a qarshe a tsari na jam'i,sai dai ya danganta ga irin nau'in jam'in da kuma karin harshen da ake magana a kai.

Newman (2000) ya kawo muhimman hanyoyi na jam'intawa guda sha biyar tare da wasu qananan hanhoyi a qarqashin kowace hanya. Misali: -inne da –ai da –una da –ii da uka da sauransu. qungiyaa – qungiyooyi, raagoo – raaguna, cutaa – cututtuka, wasa – wasanni. Amma a wasu kare-karen yamma(Sakkwato) ana samun jam'in da xafin-inne kamar haka: makarantaa – makarantinne, agogo – agoginne, takarda – takardinne da sauransu.

Abubakar (2001:116) ya karkasa jam'in suna a Hausa zuwa gidaje ashirin da biyu (22), ya nuna cewa azuzuwa guda ashirin da xaya suna xauke da daidaitaccen tsari iri xaya. Sannan aji xayan kuma ya kira shi da fanxararru wato wanda ya sava wa daidaitaccen tsarin jam'in suna a Hausa.

Abubakar ya qara da cewa, ana iya samun jam'in suna bisa la'akari da yanayin sunan ta fuskar sigarsa wato: wasalinsa ko karin sautinsa wanda ake danganta su da wani aji ko rukuni da ya kira su a matsayin tushe (basic), sauran sigogin kuma ya raxa musu jam'in suna na biyu saboda dalilai masu yawa. Misali: wuce-gona-da-iri bisa tsari na sunaye da tasirin cuxanya a tsakanin wasu harsuna ko wajen mai da hankali na bin dokar harshe.

Bisa la'akari da aikin Newman (2000) da Abubakar (2001), za a fahimci cewa aikin waxannan Masana sun yi kama ta wata fuskar sannan kuma akwai 'yan bambance-bambance na muhallin xafe-xafe da suka yi amfani da su don jam'inta kalmomin Hausa. Newman da Abubakar sun bayyana cewa ararrun kalmomin larabci da suke qarewa da wasalin /i/, sukan iya xaukar xafin / ai /wajen jam'inta wasu kalmomin Hausa. Misali Alhaji-Alhazai, Xalibi-Xalibai da sauransu. Sai

dai Newman ya qara da cewa, a kare-karen yamma, ana amfani da shaddantawa a baqin qarshe na kalma, kafin a liqa xafin /ai /ga tushen kalmar don a samu jam'i. Misali: Malami – Malammai, Xalibi – Xalibbai, Alhaji – Alhazzai.

Mukoshy (1978) ya fuskanci qalubale wajen jam'inta sunaye a Hausa wanda ya nuna cewa "A hausa abu ne mai wuya a iya tantance jam'in suna musamman sunan voye (abstract) ko suna fai (concrete nouns)". Don haka, ya bayyana cewa jam'i yakan kasance da sarqaqiya da zarar mutum yayi qoqarin shirya wasu dokoki wajen samar da su a Hausa.

Saboda haka, ya tattara jam'in Hausa ta in da ya rarraba su zuwa rukunai guda takwas (8) tare da bayyana kowace siga ta jam'i da xafin wasula. Daga cikinsu akwai:

i) aa ⟶ yaroo – yaaraa, gooroo – gorraa, mace- mataa

ii) uu ⟶ saaniyaa – shaanuu, faataa – faatuu

iii) ku ⟶ raanaa – raanaku

iv) oocii ⟶ riijiyaa – rijiyooyii, duukiyaa – duukiyooyii

v) unaa/ukaa ⟶ randa – randunaa, raamii – raamukaa.

Mukoshy (1978:321) ya qara da cewa mafi yawan kare-kare harshen Hausa suna xauke da irin waxannan sigogi na jam'i da ya kawo a matsayin jam'i gama-gari. Saboda rukunan da ya rarraba ba su ne kaxai ire-iren jam'i a da suke tabbatar da jam'i a Hausa ba.

Zarruq (2004:110-111), ya yi nazari ne a kan azuzuwan jam'i a Hausa ta fuskar karin sauti. Ya bayyana cewa "Xafi da ninki da musayar wasula a gaban harafin jam'i da bayansa duka abu xaya ne da ake samu a qarqashin kowane aji". Saboda haka ya yi amfani da fasalin karin sauti a matsayin azuzuwan jam'i a Hausa kuma sukan zo da sigogin jam'i fiye da xaya, wato sigar jam'i biyu ko uku ko abin da ya fi haka. Misali:

i) abu ⟶ abuubuwaa, abubbaa, abaabaa, abaibai, abaibaxai.

ii) cinikii ⟶ cinikai, cinikkai, cinukaa, cinikookii, cinike-cinike

haka kuma, Zarruk xin ya qara da cewa fasalin karin sauti yakan canza idan kalma a Hausa ta kumbura ta hanyar xafi ko ninki kamar haka:

sarkii – saraakai

karee – karnuukaa

qyauree – kyamaaree

rubuutuu – rubuuce-rubuuce

Ta fuskar ninki kuwa, Zarruq (2004:121-124) ya bayyana yadda ake samun ninki a farkon kalma ko tsakiyarta ko a qarshenta don a samu jam'i wanda ya kira shi da ragaggen ninki. Cikakken ninki kuma ya kira shi da ninkin voye a azuzuwa na jam'i kamar haka:

maganaa – maganganuu

kabarii – kaburburaa

Haka kuma a kare-karen harshen Hausa, akan sami jam'i ta fuskar ninki tsakanin kare-karen Arewa da na yamma kamar haka:

saaboo – saabii, sabbii, saababbii

raafii – raafukaa, raafukkaa

dookii – dawaakai, dawaakkai

rawanii – rawunaa, rawuunnaa

Bisa la'akari da irin misalai da sigogi na jam'i da Zarruq (2004) ya kawo a harshen Hausa har ma da kare-karen Hausa, wannan bincike zai yi qoqarin gano ko irin waxannan sigogi ana iya amfani da su wajen samar da jam'in kalmomin Guddiranci wanda shi ne abin da ake nazari a kai. Kalmar – sababbii da – rawunaa, kalmomin jam'i ne da karin harshen Guddiranci suke amfani da su a matsayin jam'i duk da cewa Guddiranci tana cikin kare-karen Gabas ba Arewa ko Yamma ba.

'Yar Aduwa (2004: 116), ya yi nazari ne a kan jinsintarwa da jam'intawa wajen fito da qa'idoji tare da nuna misalai ta yadda ake liqa xafi ga saiwar kalma don nuna jinsi ko jam'i a Hausa. Ya nuna cewa, kalma a Hausa takan canza gaba xayanta idan za a jam'inta ta ko jinsinta ta ba tare da yin amfani da xafi ba.

Haka 'Yar'aduwa ya kawo sigogi (xafe-xafe) guda goma sha biyu (12) da ake amfani da su a liqa wa saiwar kalma wajen jam'inta kalmomi kamar haka:

Saiwa	**Tilo (Namiji/Mace)**	**Jam'i**	**Gloss**
Yar-	yaro/yarinya	yaaraa	boys
Gard-	Gardi	gardaawaa	_
Zakar-	zakara	zakaruu	Cock
Hany-	hanya	hanyoyi	road path
Wuq-	wuqa	wuqaaqe	knives
Hul-	hula	huuluna	caps
Garw-	garwa	gareewani	Tins
Kafir-	kafiri/kafira	kaafirai	chiristians
Dog-	dogo/doguwa	doogaayee	Tall
Fur-	Fure	furanni	flowers
Qauy-	Qauye	qauyuka	villages

Fagge (1980), ya yi qoqarin bayyana jam'i a Hausa in da ya fito da hanyoyin da ake amfani da su wajen tsira da kumburar kalma ta yadda ya kawo wasulan Hausa a matsayin xafi don nuna jam'i.

Ta hanyar tsirar kalma, ya nuna yadda aikatau yake komawa suna wajen amfani da xafi ga saiwar kalmar aikatau zuwa jam'in suna. Misali: haifa (aikatau), ma + haifa (xafa goshi), ma + haif (shafewar wasali), ma + haif (saiwar kalma), ma + haif + a (xafa qeya), mahaifaa - parents (jam'in rukunin suna)

A vangaren kumburin kalma kuma, ya nuna dangantakar jinsi da adadi (jam'i) ta yadda ya yi amfani da xafin – a, – i, – u, – uka, uwa wajen kawo misalan jam'i da suka kumbura daga jinsi kamar haka:

- yaaroo – yaaraa
- mayee – mayuu
- qwaaroo – qwaarii
- raami – raamukaa

Abdulqadir (2012), ya kwatanta jam'in Hausa ne da na Turanci tare da fito da inda suka bambanta. Manazarcin ya kawo vangarorin nahawu guda uku da ake jam'intawa a Hausa, wato suna da wakilin suna da sifa amma a Turanci kuma, ya nuna cewa ba a jam'inta rukunin sifa sai dai suna da wakilin suna kawai.

Haka kuma, Abdulqadir ya kawo hanyoyi da ake jam'inta kalmomi a Hausa da Turanci tare da irin rawar da qwayoyin ma'ana suke takawa wajen jam'inta kalmomi a waxannan harsuna guda biyu don a fito da in da suka yi kama da kuma in da suka bambanta. Inda ya bayyana yadda ake amfani da qwayar ma'ana a tsakiya (xafa ciki) da kuma qarshen kalma (xafa qeya) a Hausa da Turanci, amma ba a samar da jam'i ta hanyar xafa goshi a Hausa da Turanci, sai dai a Hausa ana

amfani da sigar cusawa (insertion) a matsayin xafa ciki don samar da jam'i. A turanci kuma ana amfani da siga ta musaya a tsakiyar kalma kamar haka:

Hausa			Ingilishi		
Tilo	**Kwayar Ma'ana**	**Jam'i**	**Singular**	**Morpheme**	**Plural**
murhu	-a	murahuu	man	-e	men
gurgu	-a	Guragu	crisis	-e	crises

Ta fuskar xafa qeya kuma, ana jam'inta kalmomi a Hausa da Turanci wajen amfani da qwayoyin ma'ana daban-daban. Ga misalai a qasa kamar haka:

Hausa	**Ingilishi**
tsuntsu – tsuntsaaye	boy – boys
baaqoo – baaqii	bus – buses
lunguu – lungunaa	fly – flies

Abdulqadir (2012:34-35) ya qara da cewa harshen Hausa da Turanci sun yi lamuni wajen jam'inta wasu kalmomin wakilin suna ta yadda duka vangaren tilo da jam'i na Hausa da turanci za a ga qirar kalmomin sun bambanta kamar haka:

Hausa		Ingilshi	
Tilo	**Jam'i**	**Singular**	**Plural**
Nii	Muu	I	We
Kai/ke	Kuu	He/she	They
Shi/ita	Suu		

Ali (1986), shi ne ya yi yunquri wajen fito da tsarin jam'intawa a karin harshen Guddiranci, amma duk da haka binciken nasa bai cimma wata ma'ana ba. Kasancewar ya rarraba kalmomin

ne zuwa ga wasu rukunan nahawu (Suna da Aikatau) yadda suke zuwa cikin jumla, waxanda suka kevanta (peculiar) da Daidaitacciyar Hausa amma cikin tilo. Misali:

Daidatacciyar Hausa	**Guddiranci**
Zan sayo tattabaraa	Zan sayo baruu a kasuwa
Ibrahim yana noma a **gonarsa**	Ibrahim yana noma a **gwanarsa**

Saboda haka ba ya yiwuwa a samar da wata ma'ana ta hakan ba tare da an nuna bambanci ko kamancin jam'insu da Daidaitacciyar Hausa ba.

A nazarce-nazarce da ake gabatarwa, sun nuna cewa ba za a iya wani hasashe a kan kalma da zai nuna cewa ga jam'in ta ba. Saboda haka yana da matuqar wahala a yi wani furuci da zai sanar da cewa yin amfani da kuma nuna jam'i ko da a karvavviyar Hausa ce abu ne mai wahala (Abubakar 1983:209).

Har zuwa yau, babu wani bincike da aka yi a kan yadda tsarin jam'intawa yake a karin harshen Guddiranci. Wannan aiki shi ne bincike na farko wanda zai yi qoqarin fito da sigogi da kuma qa'idoji da ake amfani da su domin jam'inta kalmomi a karin harshen Guddiranci.

2.5.1 Matakin da ake Samun Jam'intawa

Jam'i wani yanki ne daga cikin vangarorin nazarin qirar kalma. Shi kuwa nazarin qirar kalma, fanni ne na ilimin harshe, wato yadda ake samar da kalmomi a harshe. Saboda haka jam'i ya kasance a matsayin wani vangare na fannin ilimin harshe, inda saiwar kalma take kumbura wajen fayyace tilo da mai yawa (jam'i).

Fromkin et al (2007) sun bayyana cewa qa'idojin da ake bi wajen gina kalma a harshe, ana kumburar da kalma ta hanyar amfani da qwayar ma'ana da suke nuna alama ta fuskar lokaci da

adadi da kuma jinsi wanda ba sa canza tsarin kalmomi ko qwayar ma'anar da suke a haxe. Haka kuma jam'i yana samuwa ne sakamakon amfani da wasu qwayoyin ma'ana wajen kumbura kalma daga tilo ko kuma daga jinsi zuwa jam'i a matakin ginin kalma.

Abubakar (2001:115) ya bayyana cewa ginin kalma wani fanni ne da yake duba sigar kalma da kuma yanayinta ta hanyoyi biyu: wato tsira da kumbura. A vangaren kumbura, ya ce hanya ce da ake liqa xafi a kalma don fayyace matsayin kalmar a nahawu. Ta fuskar jam'i kuwa ana amfani ne da xafi daban-daban a liqa wa saiwar kalma wajen kumburar da kalma daga tilo zuwa jam'i.

2.6 Kammalawa

A wannan babi, an duba ayyukan da masana da manazarta suka gabatar a littattafai da maqaloli da kuma mujallu. Cikin abubuwan da aka yi bitarsu akwai harshe da karin harshe da nau'o'insa da dalilin samuwar karin harshe da farqi a karin harshe da ire-iren farqi a karin harshe da kuma yadda ake nazarin karin harshe ta fuskar furuci da ginin kalma da ginin jumla da ma'ana. Haka kuma an yi bitar aikace-aikace da aka yi a kan karin harshen Guddiri da farqi da kuma matakin da ake samun jam'intawa.

Abu na farko da aka lura da shi daga wannan bita shi ne mai bincike bai yi gamo da katar da wani aiki da aka yi inda aka yi qoqarin fito da yanayin jam'intawa a karin harshen Guddiranci ba.

Idan aka lura da babban malamin da ya yi nazarce-nazarce a kan karin harshen Guddiri, wato Bagari (1978 da 1979), bai tavo yanayin jam'intawa a Giddiranci ba. Haka kuma shi ma Baba (1988) bai ce komai ba a kan abin da ya danganci yanayin jam'intawa a karin na Guddiranci ba. Saboda haka wannan bincike ake ganin ya yi qoqari wajen cike wannan givi da manazarta da masana na baya suka bari.

BABI NA UKU

SIGOGIN JAM'INTAWA A GUDDIRANCI

3.0 Gabatarwa

Babin da ya gabata an yi bita ne a kan ayyuka da nazarce-nazarce da masana suka yi a kan abubuwan da suka danganci nazarin harshe a taqaice da karin harshe na Hausa. Shi kuma wannan babi ya yi dubi ne a kan sigogi na musamman da karin harshen Guddiranci ke amfani da su wajen samar da jam'in kalmominsu, wanda sun bambanta da yadda suke a daidaitacciyar Hausa. Za a fito a kuma bayyana yadda siga ta xafi da ninkin kalma da kuma rarrabewa ke taka muhummiyar rawa a jam'in kalmomin Guddiranci. Don haka, bisa la'akari da ra'in da aka xora aikin a kai, wato ra'in siffanccen harshe, kuma Abubakar (2001) ya yi amfani da shi. A wannan babi, an yi nazarin sigogin jam'intawa a karin harshen Guddiranci domin gano irin bambance-bambance da ke tsakaninsu da daidaitacciyar Hausa ta fuskar waxannan sigogi. Dangane da amfani da irin tsarin Abubakar (2001), binciken ya gano cewa Guddiranci da daidatacciyar Hausa sun bambanta ta fuskar sigogin jam'intawa.

Wajen samun amsar waxannan abubuwa da aka tattauna a wannan babi, an yi la'akari da muhimman hanyoyi na nazari irin su ziyara da hira tare da tattaunawa da kuma sauraro tare da lura. Waxannan hanyoyi sun taimaka wa wannan bincike wajen samo bayanan da ake buqata, wato jam'intawa a Guddiranci. An sami yin hira da jama'a daban-daban, maza da mata da kuma matasa da zawarawa masu shekaru daban-daban. Haka kuma an yi amfani da sauraron hira ta mutane ta yadda hakan ya sa aka sami ji tare da lura da yadda al'ummar Guddiri suke sarrafa kalmomin jam'i a cikin hirar tasu. Ga yadda sakamakon binciken ta wannan hanya ya kasance, bisa tsarin Abubakar (2001), kamar haka:

3.1 Xafi

Xafi yana xaya daga cikin tsari da ake bi wajen samuwar kalma, kuma ana iya amfani da waxansu xafi (xafa goshi da xafa qeya) don samar da kalma. A tsarin nahawu, amfanin xafi yakan iya sauya ma'ana ko nau'in nahawun kalmar. Mafi yawan xafa goshi ba sa sauya nau'in sifa ta kalmar, amma suna inganta ma'anarta. Xafa qeya kuwa sukan nuna aji ne na kalma wanda ko da an yi mata qari, ajin kalmar ba ya sauyawa.

Xafi yana xaya daga sashe da ake la'akari da shi wajen nazarin qirar kalma, wato qari ne da ake yi wa saiwar kalma don fitar da wata kalmar. Ana yin wannan qari ne a farko ko tsakiya ko kuma a qarshen kalma. Kasancewar wannan bincike yana qoqarin fito da ire-iren xafi da ake amfani da su a jam'in kalmomin Guddiranci, don haka za a ga yadda wannan siga ta xafi ke taka rawar gani a jam'in kalmomin Guddiranci kamar haka:

3.1.1 Xafin –unaa → **aa** da **–u**

Akwai jam'in kalmomin guddiranci masu qarewa da wannan siga ta –naa, a matsayin xafa qeya da ake liqawa ga saiwar tilonsu. Amma a daidatacciyar Hausa kuwa, ana samun xafa cikin –aa ne wajen samar da jam'i, wannan shi ya haifar da bambanci na irin xafin da aka yi amfani da shi tsakanin guddiranci da daidatacciyar hausa, tare da muhalli ko gurbi na xafin da aka liqa wa saiwar kalmomin. Ga misalai kamar haka:

Misali 1:

S/N	Tilo	Jam'i a Guddiranci	Jam'i a Daidatacciyar Hausa	Gloss
1.	Mûrhú	Mûrhúnàa	Múràahù	
2.	Qârfé	Qârfúnáa	Qáràafú	Irons

3.	Dùtsée	Dùtsúnà	Dúwàatsú	Stones

Bayan waxannan misalai da aka kawo akwai wasu jam'in kalmomi guddiranci masu xauke da irin wannan xafi na – unaa, sai dai kuma sun banbanta da yadda suke a daidaitacciyar hausa wanda ake amfani da xafin – ii da kuma – a. Za a ga irin wannan bambanci a misalai kamar haka:

Misali 2:

S/N	**Tilo**	**Jam'i a Guddiranci**	**Jam'i a Daidatacciyar Hausa**	**Gloss**
1.	Kwáaxò	Kwáaxúnà	Kwaxii	Frog
2.	Bàqòo	Bàa'únáa	Baaqii	Guest
3.	Góoróo	Gòorùnáa	Gorra	Colanut
4.	Nòonòo	Nòonúnàa	Noonoo	Breast

3.1.2 Xafin –oBii → **-a** da **–ai** da **–u** da **-aBi** da **–aBii** da **–aBBi**

Bisa la'akari da misalan da za a kawo, binciken ya gano cewa wasu jam'in kalmomin Guddiranci masu xauke da xafin – oBii suna da siga iri daban da daidaitacciyar Hausa kamar haka:

Misali 3:

S/N	**Tilo**	**Jam'i a Guddiranci**	**Jam'i a Daidaitacciyar Hausa**	**Gloss**
1.	Másárà	Másárò**orìi**	Masara	Maize
2.	Dóoyà	Dóoy**óyíi**	Dooya	Yam

3.	Hòodá	Fòodó**odíi**	Hooda	Powder
4.	Míyáa	Míyò**oyíi**	Miya	Soup
5.	Nàamá	Nàam**óomíi**	Naama	Meat
6.	Hávàa	Hávò**ovíi**	Havaa	Chin

A waxannan misalai da aka kawo, za a ga cewa tun daga lamba ta 1 har zuwa lamba ta 3, Guddiranci na amfani da xafin – oBii wajen samar da jam'in kalmomin. Amma a daidaitacciyar Hausa kalmomi ne waxanda ba sa xauke da qarin wata qwayar ma'ana wanda za a samar da wani jam'i daga tilonsu kasancewar sunaye ne gagara qirga. A misalin lamba ta 4 da ta 5 kuma, kalmomi ne waxanda suke xauke da kurman xafi a daidaitacciyar Hausa, wato wani nau'i ne na jam'intawa a ilimin harshe wanda ke nuna korewar amfani da qwayar ma'ana ga tilon kalmomi domin samar da jam'insu. Amma karin harshen Guddiranci yana da siga ta xafin – oBii da ake liqawa a saiwar tilon waxannan kalmomi don samun jam'insu wanda ya bambanta su da daidaitacciyar Hausa.

Haka kuma akwai misalan jam'in kalmomin Guddiranci waxanda sigar xafinsu ya bambanta da daidaitacciyar Hausa kamar haka:

Misali 4:

S/N	**Tilo**	**Jam'i a Guddiranci**	**Jam'i a daidaitacciyar Hausa**	**Gloss**
1.	Yàatsá	Yàatsóotsíi	Yaatsu	Finger
2.	Ûngúwàa	Ângúwóowìi	Unguwanni	Ward
3.	Bírí	Bíròoríi	Birrai	Monkey

A waxannan misalai da aka kawo, binciken ya gano cewa Guddiranci na amfani da xafin –oBi da –oBii wajen samar da jam'in kalmomin da aka kawo maimakon –u da –aBBi da –ai waxanada suke a daidaitacciyar Hausa. Wannan ya haifar da bambanci na xafin da aka yi amfani da shi, musamman a lamba ta 3 inda har ma aka samu bambanci na muhallin xafin da aka liqa. Wato an yi xafa ciki ne a Guddiranci aka samu 'biroori', amma a daidaitacciyar Hausa kuma xafa qeya aka yi aka samu 'birrai '.

Waxannan misalai masu xauke da irin wannan xafi (-oBii) ba su tsaya a nan ba, akwai wasu misalai kamar haka:

Misali 5:

S/N	**Tilo**	**Jam'i a Guddaranci**	**Jam'i a Daidatacciyar Hausa**	**Gloss**
1.	Dâmtsée	Dâmtsòotsíi	Damaatsa	Fore - arm
2.	Mâlfá	Máláfòofíi	Maleefanii	Hat
3.	Fârtânyá	Fârtányòoyíi / fârtânyú	Fareetani	Hoe

Waxannan misalai suna xauke da bambance – bambance na xafin da aka yi amfani da shi tsakanin Guddiranci da daidaitacciyar Hausa. An yi amfani da siga ta –oBii a Guddiranci maimakon –a da –aBii da –aBi a Daidaitacciyar Hausa.

3.1.3 Xafin –aayee

Wannan wani aji ne na xafi da karin harshen Guddiranci ke amfani da shi wajen samar da jam'i a waxansu tilon kalmominsu. Ga misalai kamar haka:

Misali 6:

S/N	Tilo	Jam'i a Guddiranci	Jam'i a Daidaitacciyar Hausa	Gloss
1.	Kúrmá	Kúrmáayèe	Kuraame	Deaf person
2.	Bárúu	Bàràayèe	Tattabaruu	Pigeon
3.	Qwâi	Qóoyàayée	Qwai	Egg
4.	Fâifâi	Fèefáyàayèe	Faifai	
5.	Bújímí	Bíjímàayèe	Bijimi	Male cow
6.	Hânnú	Hânnáyèe	Hannuwa	Hands

A waxannan misalai da ke sama, akwai bambanci na xafi tare da muhallin da aka yi amfani da shi a misalin lamba ta 1 da ta 2. A Guddiranci an yi amfani da xafa qeya ne ga saiwar tilon kalmomin aka samu 'kurmaayee' da 'baraayee' , maimakon 'kuraamee'da 'tattabaruu a daidaitacciyar Hausa. Inda aka yi xafa ciki da xafa goshi ga saiwar kalmomin aka samar da jam'insu. Haka kuma a lamba ta 3 da ta 4, Guddiranci ya yi amfani da wannan xafi na – aayee aka samu jam'in 'qooyaayee' da 'feefayaayee'. Duk da cewa kalmar 'qwai' ba ta da jam'i a daidaitacciyar Hausa saboda rukunin kalma ce ta suna gagara qirga. Amma Guddiranci ya yi amfani da nasa irin sigar (wato – aayee)wajen samar da jam'insu wanda yin hakan ya haifar da bambanci tsakaninsa da daidaitacciyar Hausa.

3.1.4 Xafin –ai → - aa

Akwai jam'in kalmomin Guddiranci waxanda ake amfani da qwayar ma'ana ta -ai, wanda ya bambanta da yadda daidaitacciyar Hausa ke amfani da nata irin xafin kamar yadda za a kawo a waxannan misalai:

Misali 7:

	Tilo	**Jam'i a Guddiranci**	**Jam'i a Daidaitacciyar Hausa**	**Gloss**
1.	Máqwâbcí	Máqwântâi	Maqwabtaa	Neighbour
2.	Bádùukú	Bádúukâi	Duukaawaa	Leather worker
3.	Ákùyá	Áwàkâi	Awakii	Goat

Misalan da aka kawo a jadawalin da ke sama ya nuna yadda Guddiranci ke amfani da xafin –ai a waxannan kalmomi, wanda a daidaitacciyar Hausa kuma xafin – aa aka yi amfani da shi wajen samar da jam'insu. Haka kuma an samu banbanci na muhallin xafin a tsakaninsu, inda karin harshen Guddiranci bai yi la'akari da saiwar tilon kalmar ba. Kalmar 'Baduuku' rukuni ne na suna wanda aka tsirar daga kalmar aikatau aka yi xafa goshin – ba a matsayin 'Patronymics'. Don haka, karin harshen Guddiranci ya samar da jam'in 'Baduukai' daga patronymics a matsayin wata siga ta musamman. Wannan ya sa aka samu bambanci da daidaitacciyar Hausa inda ake amfani da xafin – aa a matsayin xafa qeya ga asalin saiwar tilon kalmar.

3.1.5 Xafin –ukaa → -uwaa

A wannan bincike, an gano cewa ana samun jam'in kalmomin Guddiranci waxanda suke qarewa da sigar – ukaa, amma a daidaitacciyar Hausa ana amfani da xafin – uwaa wajen samar da jam'in kalmomi kamar haka:

Misali 8:

	Tilo	**Jam'i a Guddiranci**	**Jam'i Daidaitacciyar Hausa**	**Gloss**
1.	Géemú	Géemúkáa	Geemu	Beard
2.	Kûnnée	Kûnnúkàa	Kunnuwa	Ear
3.	Mâi	Màayúkàa	Mai	Oil
4.	Kwândóo	Kwândúkàa	Kwandunaa	Basket
5.	Kâi	Káyúukàa	Kawunaa	Heads

A waxannan misalai na sama, an samu bambancin tsakanin Guddiranci da daidaitacciyar Hausa. Misali na farko 'Kunnukaa' yana xauke da xafin – ukaa a Guddiranci amma a daidaitacciyar Hausa 'Kunnuwaa' ake amfani a matsayin jam'in kalmar 'Kunne' sai misali na 2 da na 3 waxanda ba su da jam'i a daidaitacciyar Hausa.

3.2 Ninkin kalma

Ninkin kalma a Hausa ya rabu zuwa gida biyu, wato cikakken da kuma ragaggen ninkin kalma. Binciken zai kawo misalan jam'in kalmomin Guddiranci da na daidaitacciyar Hausa don nuna bambance – bambancen da ke tsakaninsu ta fuskar rabe – raben ninkin kalma kamar haka:

3.2.1 Cikakken Ninkin Jam'i a Daidaitacciyar Hausa

Ana ninka kalma a harshen Hausa gabaxayanta, sai a shafe wasulan qarshe na tilon kalmar sannan a yi xafin /e/ a samar da jam'i kamar haka:

Misali 9:

Tilo	**Jam'i**	**Gloss**
fítá	fícè-fícè	going out
hâihúwà	hâifé – hâifé	giving birth
shìgá	shìgé – shìgé	entering
ríbùutúu	rúbùucé – rúbùucé	writing
támbàyá	támbáyèe – támbáyèe	asking

3.2.2 Cikakken Ninkin jam'i a Guddiranci

Karin harshen Guddiranci ma ba a bar shi a baya ba, wajen samar da jam'i ta hanyar ninkin kalma. Sai dai an samu bambanci na irin xafin da ake liqawa a daidaitacciyar Hausa wajen samar da jam'i. Ga misalai kamar haka:

Misali 10:

	Tilo	**Jam'in Ninkin Kalma a Guddiranci**	**Gloss**
1.	Qáatòo	qáatîn – qáatîn	fat
2.	Ámâi	ámáayèe – ámáayèe	Vomit

3.3.1 Ragaggen Ninkin Jam'i a Daidaitacciyar Hausa

Harshen Hausa kan maimaita gavar farko ko gavar qarshe na saiwar tilon kalmar wajen samar da jam'in ninkin kalma. Ga misalai kamar haka:

Misali 11:

Tilo	**Jam'i**
bágà	bábbágàa
wánkèe	wáwwánkèe
dáfà	dáddáfàa
néemàa	nénnémàa

3.3.2 Ragaggen Ninkin jam'i a Guddiranci

Akwai jam'in kalmomin Guddiranci waxanda ake ninka wani vangare na saiwar tilon kalma. Wato ana ninka gavar qarshe ne na tilon kalma, kamar yadda binciken ya gano a waxannan misalai:

Misali 12:

Tilo	**Jam'i**	**Gloss**
táafíi	táafúffúkàa	palm
làabáaríi	làabárûrrúká	news/story
búkí	búkûkkúnàa	wedding
gáríi	gárúrrúwàa	town

qûrjí	qúrârrájí	boil
ràamí	ràamûmmúkàa	hole
râi	ràayûyyúkàa	soul
qáhóo	qáfôffúnàa	horn
gàashìi	gàashûsshúwàa	hair
álqáwárí	álqáwârárrúkàa	promise
hâihùwâ	á'á'âifú	birth

Bisa la'akari da misalan jam'in ninkin kalma (cikakke da ragagge) da aka kawo, binciken ya gano cewa Guddiranci da daidaitacciyar Hausa, sun bambanta wajen amfani da ninkin kalma a wasu wuraren domin jam'inta kalmominsu. A vangaren cikkaken ninki, za a ga cewa jam'in kalmomin da aka kawo a daidaitacciyar Hausa, sunaye ne waxanda suke xauke da saiwa iri xaya da aikatau, kuma suna da sigar jam'i ta ninki don haka ma'anarsu takan zo daidai. An samu bambancin xafi, inda Guddiranci ya yi amfani da xafin – aayee maimakon wasalin /e/ a daidaitacciyar Hausa.

A ragaggen ninki kuwa, an sami bambanci na sashen gavar da ake ninkawa. Ana ninka gavar qarshe ne a wasu tilon kalmaomin a Guddiranci, amma a daidaitacciyar Hausa, farko ko gavar qarshe ake ninkawa a samar da jam'i. Haka kuma misalan cikkaken ninkin kalmomin da aka kawo a daidaitacciyar Hausa, ana samun jam'insu a Guddiranci ta hanyar ninka wani vangare na saiwar tilonsu maimakon a ninka kalmar gabaxayanta kamar yadda yake a daidaitacciyar Hausa. Wannan ya sa aka samu bambanci na irin ninkin da za a yi amfani da shi wajen samar da jam'i a tsakaninsu. Binciken ya gano cewa ana iya samar da jam'in rukunin kalmomin

aikatau ta vangaren cikakke da kuma ragaggen ninki a daidaitacciyar Hausa. Amma a Guddiranci ana samun jam'insu ne a vangaren ragaggen ninki kawai. Ga misalai kamar haka:

Misali 13:

Tilo	**Jam'i a Guddiranci (ragaggen ninki)**	**Jam'i a Daidaitacciyar Hausa (cikakken ninki)**
Hâihûwàa	á'á 'âifú	Haife – haife
Fítàa	Fìffîtáa	Ficee – ficee
Shígá	Shísshígá	Shigee – shigee
Rúbùutúu	Rûrrúbùutàa	Rubuucee – rubuucee
Sàatáa	Sâssàcé	Saace – saace

3.4 Rarrabewa

Rarrabewar sauti a harshen Hausa iri biyu ce, akwai ta zaman bamban da ta zaman daidaito. A qarqashin ta zaman daidaito, akwai ta surukuta da kuma ta zaman zavi. Rarrabewa ta zaman zavi, ana nufin inda qwayoyin sauti biyu suka zo a waje iri guda na kalma ba tare da kawo canjin ma'ana ba'. Rarrabewa kan faru a wasu kalmomin Guddiranci idan aka kwatanta su da daidaitacciyar Hausa a rarrabewa ta zaman zavi kamar haka:

Misali 14:

Guddiranci	**Daidaitacciyar Hausa**	**Gloss**
rívâvvú	rúvâvvú	rotten
kúyângí	kúyângù	concubine

díbínò dábínò dates

A waxannan misalai da aka kawo, an sami bambanci na qwayar sauti na wasalin /i/ da /u/ a tsakaninsu. Sai kuma /i/ da /a/ a misalin qarshe, amma ma'anar duka xaya take, ba ta sauya ba. Bayan haka, akwai wasu misalai kamar haka:

Misali 15:

jáamágú jèemágú

xéxxébé xâxxébé

A nan kuma an sami bambancin qwayar sauti na wasalin /a/ da /e/ a tsakaninsu.

ângálàayè ûngúlú

kûnnúkàa kûnnúwàa

Daga waxannan misalai, an samu bambancin wasalin /a/ da /u/ a misali na farko. Sai kuma baqin /k/ da /w/ a misali na biyu.

Dangane da misalan da aka kawo, binciken ya gano cewa ana samun bambanci na qwayoyin sauti tsakanin Guddiranci da daidaitacciyar Hausa a wasu jam'in kalmominsu, don haka aka samu rarrabewa a tsakaninsu.

3.5 Kammalawa

A wannan bincike, an yi qoqarin gano sigogin da ake amfani da su ta fuskar jam'intawa tsakanin Guddiranci da daidaitacciyar Hausa. An samu bambancin xafe – xafe tare da gurbin da ake amfani da xafin, inda a Hausa xafen kan zo a matsayin xafa - ciki da xafa qeya (a wasu jam'in

kalmomin). Amma a Guddiranci kuwa xafin kan zo a matsayin xafa qeya ne a mafi akasarin kalmomin.

Bayan haka sun bambanta ta fuskar ninki ta vangaren sashen gavar kalmar da ake ninkawa, tare da irin xafin da ake liqawa a samar da jam'i. A daidaitacciyar Hausa, ana shafe wasalin gavar qarshe ne na ninkin kalma, sai a yi xafin /e/ amma a Guddiranci xafin -ayee ake amfani da shi.

BABI NA HUXU

QA'IDOJIN JAM'INTAWA A GUDDIRANCI

4.0 Gabatarwa

A babin da ya gabata, wato babi na uku, mun tattauna ne a kan sigogin jam'intawa a karin harshen Guddiranci. A babin, mun ga sigogi ta fuskar xafi da ninki da kuma rarrabewa. A wannan babin kuma, binciken ya yi amfani da sakamakon da aka samu daga bakin al'ummar Guddiri ta hanyar da suke jam'inta kalmominsu. Aka fito da qa'idojin tare da kwatanta su da na daidaitacciyar Hausa. Haka kuma babin ya yi qoqarin tattaunawa game da dokokin sauye-sauyen tsarin sauti wajen fito da jam'in kalmomin Guddiranci. Saboda haka ana ganin cewa fito da waxannan matsalolin, sun taimaka wajen gano irin bambance-bambance da ake samu ta fuskar jam'intawa a karin harshen. Musamman idan aka yi la'akari da yadda waxansu kare-karen Hausa suke fitar da lafazin jam'insu, da kuma yadda suke a daidaitacciyar Hausa tare da yin nazarin yadda ake amfani da su a Guddiranci. Daga waxannan bayanai, binciken ya qara bayyana mana cewa akwai sauye-sauye a karin harshen Guddiranci ta fuskar jam'i da kuma yadda yake a daidaitacciyar Hausa. Musamman idan aka yi la'akari da waxannan hanyoyin tare da misalai kamar haka:

4.1 Gava

Gava wani yanki ne na faxar kalma mai tsarin baqi da wasali a jere. Yanayin gavar kalma a Hausa akwai buxaxxiya da kuma rufaffiyar gava. Buxaxxiya ita ce wadda ta qunshi baqi sai wasali (ko dogo ko gajere ko tagwan wasali). Rufaffiyar gava kuwa ta qunshi baqi da gajeren wasali sannan wani baqin (Sani 2007).

A tsari na rufaffiyar gava, ana la'akari da baqaqen da suke iyaka da juna. Wato baqaqe biyu ne sukan zo a tsakiyar kalma, baqin farko a matsayin baqin qarshe yake na rufaffiyar gava da ta

gabata, sai baqi na biyun kuma a matsayin farkon gabar da ke biye (Sani 2005:31-33). Ana samun irin wannan tsari na rufaffiyar gava (baqaqe da ke kan iyaka guda) a wasu jam'in kalmomin Guddiranci, wadda idan aka kwatanta su da na Daidaitacciyar Hausa, za a ga akasin haka ne. Misali, idan jam'in kalma na Daidaitacciyar Hausa ya zo da buxaxxiyar gava, a Guddiranci kuma sai a ga tsarin wannan gavar kalmar ya kasance da rufaffiyar gava, kamar haka:

Misali 16:

Tilo	**Jam'i a daidaitacciyar Hausa**	**Jam'i a Guddiranci**	**Gloss**
Murhu	Mu – raa – hu	**Mur** – fu – naa	Store fire place
Qarfe	Qa – raa – fu	**Qar** – fu – naa	Metals
Fartanya	Fa – ree – ta-ni	**Far** – tan – yoo – yii	Hoes
Damtse	Da – maa – tsaa	**Dam** – tsoo – tsii	Fore – arms
Kurma	Ku – raa – me	**Kur** – maa – yee	Deaf person
Biki	Bu – ku – ku – wa	Bu **- kuk** – ku – na	Ceremony
Garii	Ga – ru – ru – wa	Ga – **rur** – ru – ka	Town
Dabara	Da – baa – ru	Da – **bar** – ba – ru	Plan
Qurji	Qu – raa – jee	Qu – **rar** – ra – ji	Boil
Gaashii	Gaa – shii	Gaa – **shus** – shu – wa	Hair
Alqawari	Al – qaa – wu – raa	Al – qa – wa**- rur** – ru – ka	Promise
Karaami	Qa – naa – naa	**Kan** – qa – na	Small one
Muugu	Muu – gaa – yee	**Mun** – gaa – yee	Wicked person

4.2 Karin Sauti

Ana furta kowace gava ta kalma bisa qa'idar amfani da kaifin sauti murya, don isar wa mai sauraro ma'anar wannan kalma sosai. Haka kuma kowace gava tana da nata irin karin sauti, don haka wasu gavoin ana faxar su da kaifin sauti mai yin sama, wasu mai yiwowa qasa wanda sukan hau kan gava guda kuma a lokaci guda. Ana kuma samun haxuwar duka karin sauti biyun a kan gava guda wanda ake qiransa karin sautin faxau (Sani 2007:28-29). Ba a cika samun kalma a Hausa mai gava fiye da xaya wanda take xauke da karin sautin sama gava xayanta ko kuma karin sautin qasa gava xaya ba. Sai dai kalmar za ta iya haxa biyun (sama da qasa) gabaxaya. Don haka irin wannan qa'ida ta karin sauti, ana samun jam'in kalmomi Guddiranci masu gava fiye da xaya, waxanda suke xauke da karin sautin sama a gaba xaya gavovin kowace kalma. Ga misalai kamar haka:

Misali 17:

	Jam'i a Daidaitacciyar Hausa	Jam'i a Guddiranci	Gloss
1.	Álbásà	Álbásòoshí	Onions
2.	Qàatóotóo	Qáatín – qáatín	Big ones
3.	Ûngáwânní	Ángúwòowìi	Wards
4.	Málèefánii	Málàfòofíi	Hats
5.	Bírrâi	Bíròorí	Monkeys
6.	Háavàa	Hávòovíi	Chins
7.	Fárèetánì	Fârtânyòoyí	Hoes
8.	Dámàatsàa	Dâmtsòotsíi	Fore – arm
9.	Náamá	Nàamóomíi	Meats
10.	Dóoyà	Dóoyòoyíi	Yams

Bisa la'akari da misalai da aka kawo a sama, an nuna cewa tsarin jam'intawa a Guddiranci sun bambanta da yadda suke a daidaitacciyar Hausa ta fuskar karin sautinsu a wasu kalmomi. Haka kuma amfani da karin sauti guda a gabaxaya kalma, ya taka muhimmiyar rawa a jam'in kalmomin Guddiranci masu gava fiye da xaya waxanda suka bambanta da yadda suke a daidaitacciyar Hausa.

4.3 Gwadabban Tsarin Sauti

Gwadabban tsarin sauti wasu hanyoyi ne da ake amfani da su a ilimin harshe wajen gano irin sauye-sauyen da ake samu na tsarin sautin kalma ta hanyar bin wasu dokoki kamar haka:

4.3.1 Ganxantawa

Ganxantawa na nufin qara furucin ganxa (daga gaban harshe ya doshi ganxa tsattsaura) ga baqin da ba baganxe ba bisa wasu sharuxxa (Sani 2005).

Ganxantawa sun rabu zuwa gida biyu. Akwai ta gamo – da kasawa wadda ta shafi baqaqen hanxa, sai ganxantawa mai dabaibayi wanda ta shafi /w/ da /t/ da/ /z/ da /d/ da kuma /s/ yayin da suka gabaci wasulan gaba /i/, /ii/ ko /e/, /ee/. A sakamakon haka /t/ kan koma [tʃ] da /d/ da /z/ kan koma [dz] sai kuma /s/ kan kuma [ʃ] (Sani 2011:23-28). Bisa la'akari da tsari na ganxantawa (mai dabaibayi), ana amfani da shi wajen mayar da abu tilo zuwa jam'i a Hausa, sakamakon wasalin gaba /i/ ko /e/ ya biyo bayan 'yan hanqa dab, sai su ganxance su koma [tʃ] da [d] da [ʃ].

A tsarin jam'intawa na Guddiranci kuwa, bayan waxannan wasula da aka ambata, ana ganxantar da jam'in kalma ko da wasalin qurya /u/ da kuma tsaka – tsaki /a/ ne suka biyo bayan 'yan hanqa. Wannan ya nuna cewa, karin harshen Guddiranci na da doka ta musamman da yake amfani da ita wajen ganxantar da jam'in kalmominsa, wanda ya bambanta shi da yadda tsarin

yake a daidaitacciyar Hausa. Don haka za a nuna wannan doka ta ganxantawa a Guddiranci a waxannan misalai kamar haka:

Misali 18:

A.	/ruusaa/	tilo
	/ruusaa/ + aBBu	dafin jam'i
	ruusaassu	qirar voye
	ruusassu	shafe wasali
	ruushasshu	ganxantawa
	[ruushasshu]	qirar sarari
B.	/buusaa/	tilo
	/buusaa/ + aBBu	dafin jam'i
	buusaassu	qirar voye
	buusassu	shafe wasali
	buushasshu	ganxantawa
	[buushasshu]	qirar sarari
C.	/qeeqasa/	
	qeeqasa + aBBu	xafin jam'i
	qeeqaasassu	qirar voye
	qeeqasassu	shafe wasali
	qeeqashasshu	ganxantawa
	[qeeqashasshu]	qirar sarari

D. /qasa/ tilo

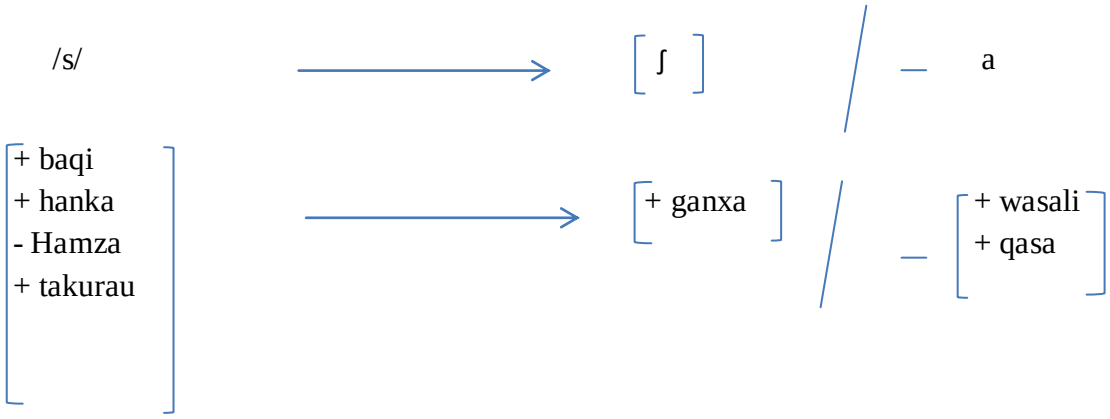
qasa + aaBe xafin jam'i

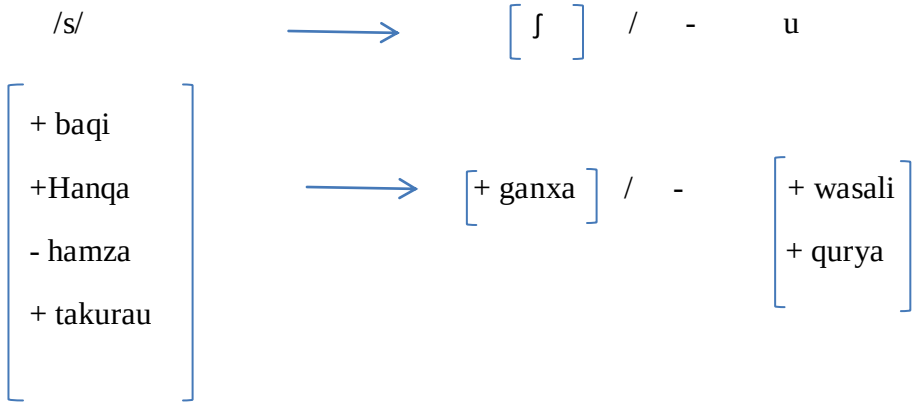
qasaase qirar voye

qashaashe ganxantawa

[qaashashe] qirar sarari

Kamar yadda aka gani a waxannan misalai, an xafa – aBBu ga tilon kalmomin don haka bakin hanqa /s/ ya ganxance ko kuma ya sauya zuwa [ʃ] yayin da ya gabaci wasalin tsaka – tsaki /a/ a gavar kusan qarshe na jam'in kalmomin. Sai kuma gavar qarshe inda ya gabaci wasalin qurya /u/. Za a iya ganin wannan doka ta ganxantawa a Guddiranci kamar haka:-





Waxannan dokoki da aka kawo, sun nuna cewa baqin xan hanqa maras furucin hamza, takurau, (obstruent) yana ganxancewa a jam'intawa na guddairanci yayin da ya gabaci wasalin qasa da kuma wasalin qurya maimakon wasalin gaba a daidaitacciyar Hausa.

Haka kuma baqin /t/ kan ganxance ya koma [tʃ] a wasu jam'in kalmomin Guddiranci kamar haka:

Misali 19:

E. /rubuuta/

rubuutu + aBBu	xafin jam'i
rubuutaattu	qirar voye
rubuutattu	shafe wasali
rubucaccu	ganxantawa
[rubuucaccu]	qirar sarari

F. /itaace/ tilo

itaace + uwaa	xafin jam'i
itaacuwaa	qirar voye
itaacuwaa	ganxantawa
[itaacuwaa]	qirar sarari

Ga dokar kamar haka:-

/t/ ⟶ [tʃ] / - a

Kamar yadda aka kawo a misalan da suka gabata, za a ga cewa baqin hanqa /t/ ya sauya zuwa [tʃ] yayin da ya gabaci wasalin qasa. Sai kuma baqin /z/ kan sauya zuwa [dz] yayin da ya gabaci wasalin qurya, ga misali kamar haka:

Misali 20:

/daajii/	tilo
daajii + uB2ukaa	xafin jam'i
daazuuzzukaa	qirar voye
daazuzzukaa	shafe wasali
daajujjukaa	ganxantawa
[daajujjukaa]	qirar sarari

4.3.2 Kore – Ganxantawa

Kore ganxantawa akasin nau'in ganxantawa mai dabaibayi ne, inda baqaqen /j/ da /t / da /dz/ da /tʃ/ suke rabuwa da ganxantuwarsu in suka gabaci wasalin da ba na gaba ba (wasalin /i/ ko /e/), sai su sauya zuwa [w] da [t] da [z]da [s] bisa wasu sharuxxa (Sani 2011:31-33).

Bisa la'akari da cewa kore –ganxantawa akasi ne na ganxantawa, za a ga cewa a kalmomin Hausa, sauye – sauyen da ake samu na kore –ganxantawa suna faruwa ne sakamakon amfani da wasu wasula (wasalin /a/ ko /u/) waxanda ba wasulan da sukan gabaci doka ta ganxantawa ba, (wato wasulan gaba) ga baqaqen /j/ da /t / da /dz/ da / / sai su sauya zuwa [w] da [t] da [z] da [s].

Karin harshen Guddiranci ma ba a bar shi a baya ba ta hanyar amfani da kore ganxantawa wajen samar da jam'i. A tsari na Guddiranci, ana korar ganxantawar baqaqe 'yan hanqa da ganxa sakamakon wasulan gaba (/i/ ko /e/) da sukan biyo bayansu. Sai su zauna haka ba tare da an ganxantar da su ba (wato an kori ganxantawar) savanin yadda tsarin yake a daidaitacciyar Hausa. Ga misalan jam'in kalmomin Guddiranci waxanda ke nuna korewar ganxantawar kamar haka:

Misali 21:

(a)	/hamata/	tilo
	hamata	shafe wasali
	hamat	saiwar kalma
	hamat + ooB3i	xafi
	hamatooti	kore ganxantawa
	[hamatooti]	lafazin jam'i a Guddiranci
(b)	/likita/	tilo (doctor)
	likita	shafe wasali
	likit	saiwar kalma
	likit + ooB3ii	dafi
	likitootii	kore ganxantawa
	[likitootii]	lafazin jam'i a Guddiranci
(c)	/buuta/	tilo (kettle)
	buuta	shafe wasali
	buut	saiwa
	buut + ooB2 ii	xafi

buutootii	kore ganxantawa
[buutootii]	lafazin jam'ia Guddiranci

(d) /mootaa/	tilo (car)
mootaa	shafe wasali
moot	saiwar kalma
moot + ooB2 ii	xafi
mootootii	kore ganxantawa
[mootootii]	lafazin jam'i a Guddiranci

(e) /faata/	tilo (animal skin)
faataa	shafe wasali
faat	saiwa
faat + ooB2 ii	xafi
faatootii	kore ganxantawa
[faatootii]	lafazin jam'i a Guddiranci

(f) /quusa/	tilo (nail)
quusa	shafe wasali
quus	saiwa
quus + ooB2ii	xafi
quusoosii	kore ganxantawa
[quusoosii]	lafazin jam'i a Guddiranci

(g)	/anguwaa/	tilo (ward)
	anguwaa	shafe wasali
	anguw	saiwa
	anguw +ooB2ii	xafi
	[anguwoowii]	lafazin jam'i a Guddiranci

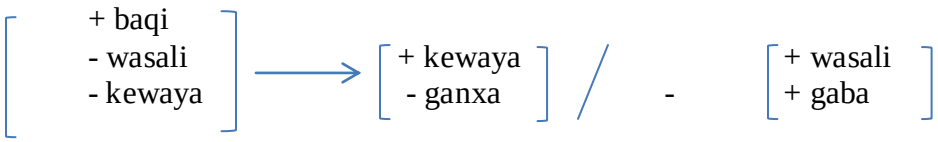
A waxannan jam'in kalmomin Guddiranci da aka kawo, an yi amfani da dafin – ooBii wanda ya kori ganxantawar /tʃ/ a misali na (a) zuwa (e), sai kuma misali na (f) inda ya kwave ganxantawar /ʃ/. Misali na (g) shi ma ya kori ganxatawa ne na /j/. Wato dai a nan, ana nufin /t / ta sauya zuwa [t], [ʃ] zuwa /s/ sai kuma /j/ zuwa [w]. Za a nuna wannan doka ta kore ganxantawa, kamar haka:

$$\begin{bmatrix} tʃ \\ ʃ \end{bmatrix} \longrightarrow \begin{bmatrix} t \\ s \end{bmatrix} \; / \; - \quad i$$

$$\begin{bmatrix} + \text{baqi} \\ - \text{hanqa} \\ + \text{takurau} \end{bmatrix} \longrightarrow \begin{bmatrix} - \text{ ganxa} \end{bmatrix} \; / \; - \; \begin{bmatrix} + \text{wasali} \\ + \text{gaba} \end{bmatrix}$$

Wannan doka ta nuna cewa baqaqe 'yan bayan hanqa, kuma takurau (obstruent) yana komawa marar furucin ganxa idan ya gabaci wasalin gaba. Idan aka yi la'akari da bayanin tsarin kore ganxantawa a Hausa, za a ga cewa akwai bambanci tsakaninsa da yadda yake a Guddiranci ta fuskar jam'in wasu kalmominsu. Akwai kuma doka ta kore ganxantawa ga baganxe /j/ kamar haka: -





Wannan doka ta nuna cewa sautin da ba baqi ba, ba wasali ba, maras kewaya yana komawa mai kewaya marar furucin ganxa in ya gabaci wasalin gaba.

4.3.3 Levantawa

Levantawa furuci ne na goyo wanda ake qara wa sauti kewayar leve wajen furta baqaqen [k^w], [q^w] da [g^w)] waxanda ake kiransu levantattun ‘yan hanxa. Waxannan baqaqe [k], [q] da [g] ‘yan hanxa ne qi jima, saboda sukan levance a Hausa yayin da suka gabaci wasalin qurya /u/ ko /o/ (Sani 2005:37-38). Wannan ya bayyana mana cewa, idan baqaqen hanxa suka zo kafin dab da wasalin qurya levantattu ne a Hausa.

Ana samun levantawa a wasu jami’in kalmomin Guddiranci, wadda tsarin levantuwarsu ya bambanta da yadda yake a daidaitacciyar Hausa. Baqaqen hanxa a Guddiranci sukan levance yayin da suka gabaci wasalin tsaka – tsaki maimakon wasalin qurya da yake a daidatacciyar Hausa. Za a kawo misalan jam’in kalmomin Guddiranci ta fuskar leventawa kamar haka:

Misali 22:

(a)	/sookoo/	Tilo
	sookoo	shafewar wasali
	sook	saiwar kalma

sook + aayee	xafi
sook^{w}aayee	levantawa
[sookwaayee]	lafazin jam'in a Guddiranci

(b) muugu	Tilo (wicked person)
muugu	shafewar wasali
muug	saiwar kalma
muug + aayee	xafi
muugaayee	jam'i a Hausa
muug^{w}aayee	levantawa
[mungwaayee]	lafazin jam'i a Guddiranci

(c) /bangoo/	Tilo (wall)
bangoo	shafewar wasali
bang + aayee	xafi
bangaayee	jam'i a Hausa
bang^{w}aayee	levantawa
[bangwaayee]	lafazin jam'i a Guddiranci

(d) /maakoo/	Tilo (week)
maakoo	shafewar wasali
maak	saiwar kalma
maak + oBBi	xafi

maakonii	jam'i a Hausa
maak^{w}anni	levantawa
[maakwanni]	lafazin jam'i a Guddiranci

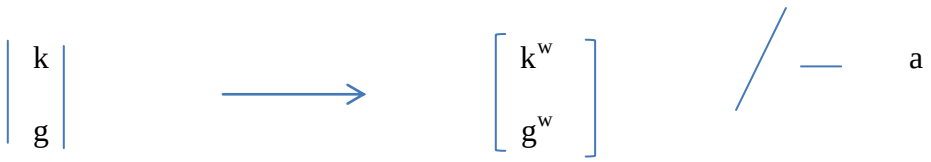
(e) /goonaa/	Tilo (farm)
goona	shafewar wasali
goon	saiwar kalma
goon + aBi/-aBai	xafi
goonaki/goonakai	jam'i a Hausa
g^{w}oonaki	levantawa
[gwaanaki]	lafazin jam'i a Guddiranci

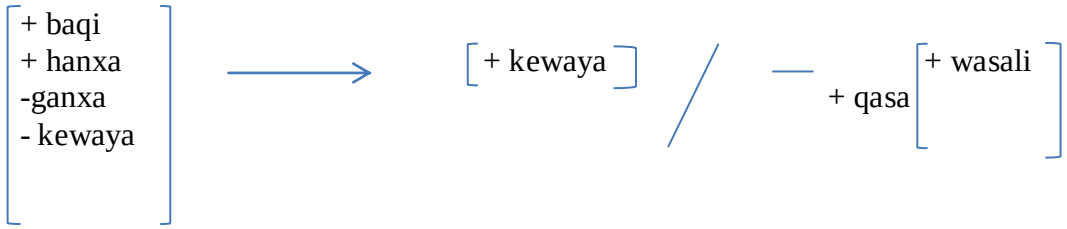
Kamar yadda aka gani a waxannan misalai na sama, za a ga cewa a misalan (a) zuwa (c), wasalin tsaka – tsaki – aa na daga xafin da aka yi amfani da su ga saiwar tilon kalmomin don samar da jam'insu a Guddiranci, ya sauya lafazin 'yan hanxa [k] da [g] zuwa leventattu duk da cewa ba wasalin qurya ba ne suka biyo bayansu ba. Haka kuma a misalin (d), an yi amfaani da xafi ga saiwar tilon kalmar, wanda daga cikin xafin da aka liqa, wasalin qurya ne ke biye da baqin hanxa /k/ sai aka samu jam'i a hausa.

A karin harshen Guddiranci kuwa, an yi amfani da tsarin jam'intawa ta fuskar leventawa ta yadda wasalin tsaka- tsaki ya biyo bayan hanxa /k/ wajen samar da jam'in kalmar /maakoo/ zuwa [makwanni] a Guddiranci.

A misalin (e) kuwa, wasalin /o/ da ke gavar farko na tilon kalmar, wanda kuma ya gabaci baqin hanxa /g/, yakan levance wajen samar da jam'in kalmar a Guddiranci. Sannan wasalin tsaka –

tsakai /aa/ ke biye da bahanxe /g/ maimakon wasalin qurya a daidaitacciyar Hausa. Za a nuna dokar levantawa a Guddiranci kamar haka:





Wannan doka da aka kawo ta nuna cewa baqaqen hanxa maras kewaya, suna sauyawa zuwa levantattu kafin wasalin qasa ta fuskar jam'intawa a Guddiranci.

4.4 Kammalawa

Wannan babi ya yi qoqarin fito tare da tabbatar da qa'idojin jam'intawa a karin harshen Guddiranci, tare da nuni da yadda suka sha bamban da na daidaitacciyar Hausa. Haka kuma wannan bayani ya yi daidai da tafarkin da ra'in aikin ya xoru a kai, wato lura da wasu qa'idoji na nahawu da suke faruwa a cikin wani vangare na harshe ko kare-karen harshe.

Babin ya bibiyi tsarin gava da karin sauti da Ganxantawa da Kore Ganxantawa da kuma Levantawa wajen samar da jam'i a wasu kalmomi a karin harshen Guddiranci. An kuma gano cewa akan sami wasu bambance – bambance ta wannan fuska idan aka kwatanta da na daidaitacciyar Hausa.

BABI NA BIYAR

KAMMALAWA

5.0 Gabatarwa

A wannan babi an taqaita aikin ne gaba xayansa, wato dai tun daga babi na farko har zuwa na biyar. An yi bayanin kammalawa ta fuskar tattauna abubuwan da binciken ya gano. Sai aka kawo shawarwari waxanda za su taimaka wajen havaka wannan aiki.

5.1 Naxewa

Wannan bincike mai taken nazarin Jam'intawa a Guddiranci, an gudanar da shi ne saboda a fito da yadda Guddiranci yake amfani da sigogi tare da qa'idoji wajen jam'inta kalmominsu. Dangane da haka za a iya cewa binciken ya rarrabu zuwa babi guda biyar. Babi na farko yana xauke da gabatarwa tare da bayyana manufar shi wannan bincike. Haka kuma babin ya yi bayani game da farfajiyar bincike tare da bayyana yadda hasashen binciken zai kasance, da kuma dalilin da ya haifar aka gudanar da wannan bincike sannan hanyoyin da aka bi aka gudanar da shi.

Shi kuma babi na biyu, an yi waiwaye a kan ayyukan da magabata suka gabatar waxanda suke da alaqa da wannan bincike. An waiwayi ayyukan da suka shafi harshe da karin harshe tare da irin bambance - bambance da ake samu a karin harshe, sai karin harshen Guddiranci da farqi a Guddiranci. Sannan ayyukan da suka shafi jam'i da jam'intawa tare da nuna bambanci a tsakaninsu.

A babi na uku, binciken ya yi qoqarin fito da sigogin Jam'intawa a wannan karin harshe, wadda a qarqashinsa aka yi nazari a kan wasu abubuwa irinsu xafi da ninkin kalma da kuma fankon qwayar ma'ana.

Babi na huxu gundarin aiki ne na wannan bincike. An fayyace kalmomin da aka tattaro, ta hanyar amfani da ire-iren qa'idojin da shi wannan karin harshe yake amfani da su wajen jam'intawa.

Babi na biyar kuwa ya qunshi dukkanin abubuwan da bincike ya qunsa a taqaice, sai sakamakon bincike da kuma shawarwari a kan wannan bincike.

5.2 Kammalawa

Wannan bincike an gudanar da shi ne saboda a gano yadda tsarin jam'intawa yake a Guddiranci. Don haka, an yi nasarar samun wani haske dangane da hasashen da wannan bincike ya yi yunqurin fito da su kamar haka:

Biciken ya gano cewa akwai xafe – xafe waxanda Guddiranci ke amfani da su wajen samar da jam'in kalmominsa, waxanda suka bambanta da na daidaitacciyar Hausa. An sami bambancin gurbin xafin da ake amfani da shi, inda a Guddiranci ake samun xafa qeya amma kuma a Daidaitacciyar Hausa akan sami xafa ciki da xafa qeya a jam'in tamkar yadda ya bayyana a kalmomi irin su:

Daidaitacciyar Hausa	**Guddiranci**
duutsi (tilo) du**waa**tsu (jam'i)	duuts**unaa** (jam'i)
gurgu (tilo) gur**aa**gu (jam'i)	gur**gwayee** (jam'i)

Haka kuma sakamakon binciken ya fito da yadda karin harshen Guddircanci ya bambanta da Daidaitacciyar Hausa wajen amfani da ninkin kalma yayin jam'intawa, inda Guddiranci ke ninka gavar qarshe na tilon kalmar, a kuma yi xafi. Amma a Daidaitacciyar Hausa kuwa, abin bah aka yake ba, musamman a cikin kalmomi irin su:

Daidaitacciyar Hausa	**Guddiranci**
taafi	taafu**ffukaa**
labaarii	labar**urrukaa**

a taqaice dai, binciken ya gano sigogi guda biyar (5) da ake amfani da su wajen jam'intawa a karin harshen Guddiranci.

Haka kuma sakamakon bincike ya gano cewa akwai bambance-bambance na dokokin sauye-sauyen tsarin sauti a tsakaninsu ta fuskar ganxantawa da kore ganxantawa da levantawa. Inda wasulan da sukan gabaci 'yan hanxa suke bambanta tsakanin Guddiranci da daidaitaciyar Hausa, tamkar yadda ya gabata kamar haka:

Daidaitacciyar Hausa	**Guddiranci**
ruusa**ss**u	ruusha**shsh**u
itaatuwaa	ita**c**uwaa
daa**z**uzzukaa	daajukaa

Ta fuskar kore ganxantawa kuma, an sami kamar haka:

Daidaitacciyyar Hausa	Guddiranci
likitoocii	likitoo**t**ii
qùsooshìi	qusoo**s**ii
unguwooyii	anguwo**w**ii

An samu bambancin tsari na rufaffiyar gava a karin harshen Guddiranci inda yake kasancewa a Daidaitacciyar Hausa buxaxxiyar gava ce, kamar haka:

Daidaitacciyar Hausa	**Guddiranci**
damaatsaa	**dam**tsootsii
qanaana	**qan**qanaa
kuraamee	**kur**maayee

An gano cewa akwai jam'in kalmomin Guddiranci masu gava fiye da biyu da suke xauke da karin sauti iri xaya a gabaxayan kalmar, wanda hakan ya bambanta da yadda jam'insu ke kasancewa a Daidatacciyar Hausa. Misali:

Daidaitacciyar Hausa	**Guddiranci**
Ungùwannì	anguwoowii
Fàreetànii	fartanyooyii
Dàmaatsàa	damtsootsii

A waxannan misalai, an nuna alamomin karin sauti na qasa ne kawai, inda kuma ba a nun aba, to na sama ne.

A taqaice, wannan bincike ya gano cewa ana samun qa'idojin jam'intawa guda biyar (5) ta fuskar gava da karin sauti da ganxantawa da kore ganxantawa da kuma levantawa, kamar yadda aka kawo su cikin misalai.

5.3 Shawarwari

Sakamakon wannan bincike ya nuna cewa, ya yi dai-dai da yadda aka gabatar da shi. Kamar yadda aka ambata a babi na xaya za a ga cewa binciken ya fito da amsoshin hasashen da nazarin yayi niyyar gabatarwa. An tattauna da nau'o'in mutane daban-daban wajen sauraron lafuzansu da kuma lura da furucinsu game da wasu jam'in kalmomin Guddiranci. Wannan tattaunawa da shi mai bincike ta yi la'akari, a matsayin wata hanya da ta nuna yadda ake samun bambance-bambancen furuci ta fuskar jam'i a tsakanin kare-karen Hausa, har ma da Hausa gaba xaya.

Saboda haka wannan bincike yake buqatar bayar da shawarwari ga masu nazarin harshe da kuma al'ummar Guddirawa mazauna yankin. Waxannan shawarwari su ne kamar haka:

i- A zurfafa bincike a kan manya da qananan karuruwan harshen Hausa domin faxaxa wannan fage na nazarin karin harshe a fannin ilimin harsuna.

ii- Xalibai da manazarta su qara bayar da himma wajen kwatanta karuruwan Hausa, domin qara fito da abubuwan da suka danganta su, ko suka bambanta su ta fuskar ginin kalma ko tsarin sauti ko ginin jumla ko kuma tsarin ma'ana .

iii- Irin wannan nazari kan iya zama wani ginshiqi wajen nazarin jam'intawa a tsakanin sauran karuruwan harshen Hausa, ta yadda daga bisani za a iya fito da hanya guda da za ta warware taqaddama a kan jam'intawa a daidaitacciyar Hausa.

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RATAYE 1

SUNAYEN MUTANEN DA AKA YI HIRA DA SU

1. Malam Shehu Xan Kulodo, xan shekara 51, hirar da na yi da shi a Unguwar Tsamiyari a garin Shira, ran 12 ga Oktoba, 2016.
2. Malam Hassan, xan shekara 71, a Unguwar Gabas, a garin Shira ran, 13 ga Oktoba, 2016.
3. Malam Iliya, xan shekara 48, a Unguwar Tsamiyari ta garin Shira, ran 13 ga Oktoba, 2016.
4. Hauwa Dijango, xan shekara 55, a Unguwar …… a garin Tashena, ran 1 ga Nuwamba, 2016.
5. Hayatu Wakili Fada, xan shekara 55 a bakin asibiti na garin Tashena, ran 1 ga Nuwamba, 2016.
6. Malam Garba Jatau, xan shekara 82 a …….. a garin Tashena, ran 20 ga Nuwamba, 2016.
7. Isah Xan bidal , xan shekara 45 a …… a garin Tashena ran 20 ga Nuwamba, 2016.
8. Hajiya Uwani Bello, xan shekara 81 a Unguwar Kafin Kuka ta garin Azare, ran 3 ga Fabrairu, 2017.
9. Hajiya Mai xaki, xan shekara 76, a Layin Fada Tsohuwa, a garin Azare, ran 4 ga Fabrairu, 2017.
10. Malam Shehu, xan shekara 70, a layin Qofar Fada a garin Azare, ran 22 ga Fabrairu, 2017.
11. Malam Azarema, xan shekara 75 a Unguwar Makara Huta, Azare, ran 8 ga Maris, 2017.