

HAUSAR YARAN MOTA: NAZARIN MA'ANA DA GININ JUMLA

NA

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SASHEN HARSUNA DA AL'ADUN AFIRIKA,

TSANGAYAR FASAHA,

JAMI'AR AHMADU BELLO,

ZARIA

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**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
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DECLARATION

I hereby declare that the work in this theisis titled “Hausar Yaran Mota: Nazarin Ma’ana da Ginin Jumla” was performed by me in the Department of African Languages and Cultures, under the supervision of Prof. Muhammad Lawal Amin and Dr. Balarabe Abdullahi. 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 at any university.

Zainab Shehu Yero

Signature

Date

CERTIFICATION

This thesis titled Hausar Yaran Mota: Nazarin Ma'ana da Ginin Jumla (semantic and syntactic study of the language of bus conductors) meets the regulations governing the award of the degree of Master of Arts (African Languages) Hausa of Ahmadu University, Zaria, and is approved for its contribution to knowledge and literary presentation.

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SADUKARWA

Na sadukar da wannan aikin ga mahaifina Alhaji Shehu Yero da mahaifiyata Hajiya
A'ishatu Yahaya Rabo. Allah ya ji kanta da rahama, amin.

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ABSTRACT

The use of common language by a specific group of people for a specific purpose is an important aspect in sociolinguistics. The 'conductors' are group of people who share specific language among themselves or with their drivers, sometimes with the commuters. The research entitled "Semantic and Syntactic Study of The Language of Bus conductors" (*Hausar Yaran Mota: Nazarin Ma'ana da Ginin Jumla*) is a grammatical description of 'register' among conductors in Zariya metropolis. In order to achieve this, the diction, phrases and sentences created by the conductors were identified and gathered through primary and secondary sources of data collection. The conceptual framework adopted was Lehrer (1969) Field theory. Thus, for this purpose, the Galadanci (1976) descriptive framework was adopted. The analysis is however descriptive. The study observed that new vocabulary, phrases and sentences were formed by the conductors by way of several linguistic devices such as coinage, extensions of meaning, loan shifts, and borrowing from other languages. It was also observed that they attach new meaning to the vocabulary and sentences for particular purposes such as declaration, poking, aggressiveness and praise epithet. Finally, the type of sentences analysed were; simple declarative sentence, compound sentence, subjunctive/ imperative mood and question. The overall implication of the research is that 'register' provides vocabulary which enriches the Hausa language, and also provides sentences which are analyzable by phrase structure grammar.

TSAKURE

Amfani da nau'in harshe ga wani rukunin mutane saboda wani dalili na musamman abu ne mai muhimmanci a fagen ilimin walwalar harshe. Yaran mota rukuni ne na mutane da suke amfani da wani nau'in harshen na musamman a tsakaninsu, ko da Direbobinsu, ko da Fasinjojin da suke mu'amala da su.

Wanannan nazarin mai taken “ Hausar Yaran Mota: Nazarin Ma'ana da Ginin Jumla” an siffanta nahawun da yaran mota ke amfani da shi a garin Zariya da kewaye, ta hanyar amfani da manya da kananan hanyoyin gudanar da bincike domin a gano kalmimi, da yankin jumli, da nau'ukan jumli da yaran mota ke amfani da su. An yi amfani da ra'in binciken fage na Lehrer (1969). Haka kuma anyi amfani da salon siffantawa na Galadanci (1976) a wurin fidar jumli. Haka kuma wannan nazarin ya gano rumbun kalmomin da yaran mota suka samar, da yankin jumli, da nau'ukan jumli ta hanyar kirkira, da fadafa ma'ana, da gusawar ma'ana, da aro daga bakin harsuna. Haka kuma wannan nazarin ya gano cewa jumli da yaran mota ke amfani da su na kunshe da manufofi da dama wadanda suka hada da bayyana halin da suka tsinci kansu a ciki, da tsokana, da fada, da kirari. Haka zalika, nau'ukan jumli da aka feda sun hada da sassaukan jumla, da hardadfiyar jumla, da jumlar umurni, da kuma jumlar tambaya. Daga karshe, wannan nazarin ya gano Hausar yaran mota ta taimaka wa rumbun kalmomin Hausa ta hanyar samar masu sababbin kalmomi da kuma jumli da za a iya feda su ta hanyar amfani da nahawun li'irabi.

KEBAB'BUN KALMOMI

Takaitawa	Kalmar Hausa	Kalmar Ingilishi
1. Aik	Aikatau	Verb
2. Klm Aro	Kalmomin Aro	Loan words
3. Gng	Ganga	Clause
4. GA	Gidan aikatau	Verbal complex
5. Gsw M	Gusawar ma'ana	Loan shift
6. Hrf	Harafi	Preposition
7. Hrd'J	Hardad'den jumla	Compound sentence
8. J	Jumla	Sentence
9. J M Wnzw	Jumla mai wanzuwa	Existential sentence
10. Kirari	Kirari	Praise epithet
11. Kir	Kirkira	Coinage
12. LL	Lamirin lokaci	Tense maker
13. Fdd' M	Fadada ma'ana	Loan extension
14. Mfy	Mafayyaci	Specfier
15. Mhd'	Mahadi	Conjection
16. Mlk	Mallaka	Possessive
17. Nhw	Nahawu	Grammar
18. Ssk' jml	Sassaukar jumla	Simple sentence
19. Shd' lkc	Shudad'den lokaci	Past tense
20. Sf	Sifa	Adjective
21. Sn	Suna	Noun
22. Jml Tmby	Jumla Tambayau	Interrogative sentence

23. W sn	Wakilin suna	Pronoun
24. Wnzw	Wanzuwa	Existence
25. YA	Yankin aiki	Verb phrase
26. Y sn	Yankin suna	Noun phrase
27. Zg	Zagen aikatau	Preverbal
28. krɓ	karɓau	Object
29. krɓ ktsy	karɓau kai tsaye	Drect object
30. krɓ kkc	karɓau kaikaice	Indirect object
31. dir	Dirka	stablizer
32. mdg	madanganci	Refrential

KUMSHIYA

DECLARATION	ii
CERTIFICATION	iv
SADUKARWA.....	iii
GODIYA.....	vi
ABSTRACT.....	viii
KEBABBUN KALMOMI.....	viii
TSAKURE	ix
KUMSHIYA.....	xii
BABI NA DAYA: GABATARWA.....	1
1.1 Shimfiɗa.....	1
1.2 Dalilan bincike	4
1.3 Manufar bincike	4
1.4 Hasashen bincike	5
1.4 Tambayoyin Bincike	5
1.6 Farfajiya da Iyakacin bincike.....	6
1.6 Muhimmancin Bincike.....	6
1.7 Hanyoyin Gudanar da Bincike.....	8
1.7.1 Hanyoyin Tattara Bayanai	8
1.7.2 Ginshikin Hanya	8
1.7.2.1 Ganawa Da Jama'a	8
1.7.2.2 Ziyarar Gani da Ido a Tashoshin Mota	9

1.7.2.3 Daukar Magana a Na'ura.....	9
1.7.2.4 Naɗe Zantukan Yaran mota	9
1.7.3 Rubutattun Bayanai.....	10
1.7.3.1 Ziyarar Dakunan Karatu	10
1.7.3.2 Duba litattafai.....	10
1.7.4 Ra'in Bincike	10
1.7.4.1 Mazhabar Bincike.....	11
1.8 Hanyoyin Kwankwance Bayanai.....	12
1.9 Naɗewa	12
BABI NA BIYU : BITAR AYYUKAN DA SUKA GABATA.....	14
2.1 Shimfiɗa.....	14
2.2 Ma'anar Harshe.....	14
2.3 Dangantakar Harshe Da Al'umma.....	15
2.4 Karin Harshen Rukuni:	18
2.5 Aro Da Kirƙirar Kalmomi.....	25
2.6 Sara A Nazarin Harshe.....	30
2.6.1 Sigogin Sara.....	34
2.7 Kwarewar Magana	34
2.8 Naɗewa	35
BABI NA UKU HANYOYIN KIRƘIRAR KALMOMI A ZANTUKAN YARAN MOTA:	36
.....	36
3.1 Shimfiɗa.....	36

3.2 Sara a Zantukan Yaran Mota	36
3.2.1 Kirƙira	36
3.2.3.1 Bayani:	37
3.2.2 Faɗaɗa ma'ana	38
3.2.2.1 Bayani	40
3.2.3 Gusawar Ma'ana	43
3.2.3.1 Bayani	48
3.2.4 Aro	54
3.2.4.1 Bayani	55
3.2.5 Kirƙan kuɗin yaran-mota	57
4.3 Naɗewa	59
BABI NA HUƊU: NAZARIN JUMLOLIN YARAN MOTA	60
4.1 Shimfiɗa.....	60
4.2 Ire-iren Jumlojin Yaran mota.....	60
4.2.1 Jumlar Bayani	60
4.2.2 Harɗaɗɗiyar Jumla	75
4.2.3 Jumla Umurtau.....	77
4.2.4 Jumlar Tambaya.....	88
4.2.5 Yankin Suna.....	89
4.3 Ma'anarJumlojin Yaran mota	94
4.3.1 Manufofin Jumlojin Yaran mota.....	96

4.3.2 Bayani	96
4.3.3 Tsokana	100
4.3.4 Faɗa.....	101
4.3.5 Raha	102
4.4 Kirari.....	104
4.5 Naɗewa	107
BABI NA BIYAR: KAMMALAWA.....	108
5.1 Shimfiɗa.....	108
5.1 Takaitawa.....	108
5.2 Kammalawa	109
5.3 Shawarwari	111
MANAZARTA.....	112
RATAYE	119
Samfurin Tambayoyin Bincike	119
JADAWALIN AMSOSHIN TAMBAYOYIN BINCIKE DAGA BAKIN YARAN MOTA	121

BABI NA DAYA

GABATARWA

1.1 Shimfiɗa

Yaran mota, wandaɗa aka fi sani da karnukan mota, rukuni ne na mutane da ake samu a tasha. Tasha kuwa, babbar matattara ce a kasar Hausa, inda mutane da dama musamman matafiya ke mu'amala da ita. Kasancewar yaran mota muhimmin rukuni ne na jama'a a kasar Hausa, ya sa har aka samu cikin mawaƙan baka na Hausa suna ambaton su, kamar Dan Maraya Jos, a cikin waƙarsa ta karen mota ya yi bayanin da ya danganci karen mota. Sai dai Dan Maraya fito da ɗabi'un yaran mota ya yi a cikin waƙar tasa, bai yi bayanin harshensu ba. Ga abin da yake cewa :

Ga gangar malam na baya

Baleri karen mato

Tiƙirƙiki mai kunne da tauri

Su Angulu an tsotse da sauri

Kwado an saba da jeri

Kadangare an jibge a rana

(Dan maraya 1962)

Yaran mota, aikinsu shi ne taimaka wa direban motar haya wajen mu'amala da fasinja. Wannan nazari, nazari ne da ya danganci ilimin walwalar harshe kuma zai mayar da hankali a kan karin harshen rukuni wanda ya shafi Hausar yaran mota ta fuskar sara a wajen mu'amala ta sadarwa tsakaninsu da sauran jama'a.

Sadarwa ta ta'allaka ne a kan wasu abubuwa da suka shafi matsayi, da yanayin zamantakewa, da shekaru. Sadarwa a tsakanin mutane ita ce jagora a wajen zamantakewa ta mutane, kamar yadda Miller (1965) ya nuna:

Duk wani isasshen abin kwatanci dole ya kunshi
aƙalla abin sadarwa guda biyu, madogarar magana
(mai magana) da makarbar magana (mai sauraro).
Tsakanin waƙannan abin da ke haɗa su shi ne magana
ko saƙo.

Ita kuwa magana, ana yin ta ne ta hanyar amfani da harshe. Shi kuwa harshe, kamar yadda

Brook (1975) ya nuna :

wata ɗabi'a ce ta ɗan'Adam wadda yake amfani da ita
yau da kullum wajen hulɗa da ɗan'uwansa.

A duk lokacin da mutum ya buɗe baki ya yi magana da harshe, mai sauraro kan yi hasashen
inda mai maganar ya fito, ko kuma matsayin wanda ya yi maganar. Wato mutumin wuri kaza
ne yaro ne ko babba. Dangane da wannan, za a iya gane ko mutumin maraya ne ko na
karkara, mai ilimin boko ne ko na addinin Musulunci. Haka kuma, za a iya gane sana'ar
mutum da matsayinsa a cikin al'umma daga yanayin maganarsa. Wato dole ne mai sauraro ya
ba mai magana wani matsayi a zuciyarsa ta hanyar kafa hujja ta yadda mai maganar ke
amfani da harshe. Wannan yana nuni da cewa a harshe, akan sami kare-karen harshe. Shi
kuma karin harshe, “wani nau'i ne na magana a harshe ba harshe kansa ba” (Skinner, 1977).
Akwai kare-karen harshe a Hausa iri biyu. Karin harshen nahiya da karin harshen rukuni.
Karin harshen nahiya kamar yadda Zaruƙ da wasu (1990) suka bayyana shi ne:

Karin harshe ne da ake samu a tsakanin manyan garuruwa.
Kuma su ne kare-karen harshen da ake samu a sakamakon
bambance-bambance da ke tattare da garuruwan.

A takaice dai, karin harshen nahiya shi ne wanda yake fayyace ƙungiyar mutane kuma yana
nuna wurin da suka fito.

Stockwell (2003:8) ya bayyana karin harshen rukuni da wani nau'in harshe ne da ya danganci
wata sana'a ko yanayin zama.

Wannan ne ya sa Muhammad (2006:2) ya yi tsokaci a kai. Wato kamar yadda ya bayyana cewa:

Bayan masu sana'ar sadarwa ma, ai kusan kowace sana'a da ka sani a duniyar nan tana da irin tata gudummuwar da take iya bayarwa ga harshe, don kuwa ita ce take samar da irin Hausarta ta musamman wadda takan yadu ta zama mallakar kowane mai amfani da harshen, sana'ar nan ta gargajiya ce kamar kira ko safa ko dai ta zamani irin su kanikanci. Hasali ma dai, duk mai amfani da harshe yana da irin gudummuwar da yake bayarwa wajen raya harshen, don kuwa ko kare ma da ranarsa

Hausawa kan yi amfani da karin harshen rukuni don sadarwa a tsakaninsu. Tushen karin harshen Hausar rukuni da bazuwarsa da bunfarsa duk daga karin harshen nahiya ne. Wato karin harshen rukuni da bazar ta nahiya yake taka rawa. Domin duk abin da za a yi tsokaci ya shafi halin zamantakewar wasu mutane ne masu sarrafa harshe iri guda a tsakaninsu.

Hausar yaran mota wata nau'in Hausa ce da ake samu a tsakanin matasa maza masu gudanar da sana'ar taya direban motar haya mu'amala da fasinjoji. Irin wannan Hausar sukan yi amfani da ita ne tsakaninsu, ko tsakaninsu da direbobinsu ko fasinjoji, ko 'yan kamasho da nufin sakaya manufar maganarsu ko kuma nuna wani salo a maganarsu wajen mu'amala da jama'a. Irin wannan karin harshe na yaran mota, karin harshe ne da ake amfani da shi a lokacin sadarwa don cim ma burin sadarwa ta hanyar aro ko kirfirar kalmomi da ma jumli da kan boye ko sakaye magana ta dauki wata ma'ana wadda ba ita ce a sarari ba, amma tana da wata ma'ana daban da ake nufi.

Yaran mota, kamar yadda Muntari (2008) da Zailani (2013) suka bayyana su, su ma wasu rukuni ne na jama'a a cikin al'umma ta fuskar sana'arsu. Jama'ar da yaran mota ke mu'amala ta sadarwa da su sun hada da direban bas, da fasinja, da masu saye da sayarwa a bakin hanya, da 'yan kamasho, sannan yanayin hulfar da ke hada kowane yaran mota da kowannensu iri daya ce. Wannan ne ya sa yaran mota suke da irin nasu salon sarrafa harshen, domin irin mutanen da suke mu'amala da su iri daya ne, sannan kusan abu daya ke hada su. Jinsin yaran

mota duk mafiyawanci daya ne, ta fuskar shekarun haihuwarsu ma kusan duk daya ne. Da yawa daga cikin su maza ne da shekarunsu bai wuce shekara goma sha-biyu zuwa shekara talatin ba.

An tsara wannan nazarin babi-babi har zuwa babi biyar. Babi na daya na da kanun gabatarwa. Babi na biyu waiwayen ayyukan da suka gabata. Babi na uku hanyoyin kirƙira a zantukan yaran mota. Babi na huɗu jumlolin yaran mota. Babi na biyar kuma taƙaitawa, da kammalawa, da shawarwari.

1.2 Dalilan Bincike

An yi ayyuka da dama a kan masu mu'amala da tasha, tun daga kan direbobi, da 'yan aca ba, da masu mu'amala da ƙwayoyin da ke sa maye. Zailani (2013) ya yi nazarin Hausar kan titi. Daga cikin rukunan mutanen kan titi ya ambaci 'yan tasha, sannan ya sanya yaran mota a wannan rukuni, amma bai nazarci abin da ya shafi sara a cikin zancen yaran mota ba. Haka kuma Hauwa (2008) ta yi nazarin Hausar rukuni daban-daban a cikin garin Zariya, ita ma ta saka yaran mota a cikin rukunin mutanen tasha sai dai ita ma ba ta nazarci yanayin Hausar yaran mota su kaɗai ba ta fuskar mu'amalarsu da sauran jama'a . Wannan ne ya zaburar da bincike game da nazartar sara a cikin zantukan yaran mota a lokacin da suke hulɗa a tsakaninsu ko da sauran jama'a da nufin cike giɓin da manazarta suka bari.

1.3 Manufar Bincike

Duk wani abu da za a aiwatar a rayuwa ba ya rasa manufar yin sa. Wannan bincike zai nazarci sara a zantukan yaran mota domin:

- nazartar zantukan yaran mota domin a fito da Hausarsu musamman ta fuskar kirƙirar kalmomi da tsarin jumli.
- bayyana tsarin jumlolin da yaran mota ke amfani da su, da kuma nau'o'insu.

- fito da sakon da ke kunshe a cikin zantukan yaran mota, da hikimominsu.
- fito da ire-iren kalmomin da yaran mota suka ara daga bakin harsuna.
- gwada yadda yaran mota ke fadafa ma'anar kalmomi, da gusar da ma'anar kalmomi.

1.4 Hasashen Bincike

Ana samun mutane iri-iri a tasha kuma kowannensu da irin yanayin rayuwarsa. Wasu na yin abubuwan da suka dace, yayin da wasu kuwa ba a cewa komai. Wannan ya haifar da nau'in mutane iri biyu a tasha kamar sauran wuraren hulɗar ɗan'Adam. Wato nagari da lalatattu. Kasancewar yaran mota wani rukunin mutanen tasha, ya sa wannan binciken ke hasashen da suka haɗa da:

- zai yiwu a fahimci halayyar yaran mota a cikin lafuzansu?
- Ana zaton cewa, hausar yaran mota ta bambanta da ta sauran jama'a.
- akwai fatan cewa, akwai dangantaka tsakanin harshe da yanayin zamantakewa.
- zantukan yaran mota na kunshe da wasu sakonni/ manufa na musamman
- Zantukan yaran mota suna da tsari irin na jumlar Hausa.
- Jumlolin yaran mota na nazartuwa ta hanyar nahawun li'irabi?

Wadannan su ne hasashen da ake sa ran wannan bincike zai warware.

1.4 Tambayoyin Bincike

Wannan bincike na sa ran amsa wadannan tambayoyin.

- ko yaran mota maza ne kawai ko akwai mata?
- ko yaran mota suna da wata sara ta musamman da suke amfani da ita wajen sadarwa?
- ko shekarun yaran mota na da tasiri wajen sarrafa harshe ta amfani da sara?
- mene ne yake haifar da saye a Hausar yaran mota?

- shin ko Hausar wannan rukuni na yaran mota na haɓaka rumbun kalmomin harshen Hausa?
- waɗanne hanyoyi yaran mota kan bi wajen sarrafa kalmomin da suke amfani da su?
- ya ya kirar jumlolin da yaran mota ke amfani da su?
- Ko wannan sara ta kebanta ga yaran mota tsakanin su kaɗai ko kuwa suna amfani da ita ga sauran jama'a?

1.6 Farfajiya da Iyakacin Bincike

Wannan bincike ya tsunduma ne cikin nazarin Hausar da ta danganci wasu rukunin Hausawa. Wato Hausar yaran mota. Wannan bincike zai yi nazarin Hausar yaran mota a yau daga shekarar dubu biyu da sha-biyar zuwa yanzu a lokacin sadarwa tsakaninsu da direbobinsu, da Fasinja, da kuma 'yan kamasho a kowane muhallin suka samu kansu wajen mu'amala da su a cikin garin Zaria da kewaye. Binciken zai takaita nazarinsa a kan sara a cikin zancen yaran mota, wato yadda suke faɗaɗa ma'anar kalmomi, da gusar da ma'anar kalmomi, da nazartar ma'anar wasu daga cikin jumlolin da suke amfani da su, da kalmomin da suka kirƙira, da kalmomin da suka aro daga bakin harsuna, da kuma salon kirari da kirgan kuɗi a cikin sana'arsu ta mota. An iyakance wannan binciken ne a cikin garin Zariya saboda ayyukan da aka nazarta, suka kuma zama madogarar wannan bincike, wato Zailani (2013) da mukhtar (2008) nazari ne da dukkansu an gudanar da su a cikin garin Zariya da kewaye.

1.6 Muhimmancin Bincike

Harshe abu ne mai muhimmanci a rayuwar ɗan'adam kasancewar sa ɗaya daga cikin abubuwan da ɗan'Adam ya fi komai buƙata a rayuwarsa. Harshe ne tubalin ginin fannonin ilimi daban-daban. Ana amfani da harshe musamman ma harshen Hausa wajen harkokin addini da sana'o'i da tattalin arziki a tsakanin al'umma. Saboda haka ne wannan binciken

yake ganin nazarin abin da ya shafi harshe a al'umma yana da muhimmanci sosai saboda waƙanda za su amfana da shi ta fuskoki da dama kamar:

- Wannan bincike zai taimaka wajen sanin ma'ana da nahawun zantukan yaran mota.
- nazarin sara muhimmin fage ne a fannin ilimin walwalar harshe. Wannan ne ya sa manazarta ilimin walwalar harshe za su amfana da wannan nazarin sosai, domin za su kara fahimtar tagomashin da harshen Hausa yake da shi.
- Zai taimaka ga bunkasa kalmomin Hausa.
- dalibai masu nazarin halayyar zaman jama'a da walwalarsu (sociology) za su amfana da binciken a matsayin madogara wajen fasalta maganar Hausawa da harshen Hausa.
- zai taimaki masu ilimin tsara kamus da manazarta ta hanyar ba su gudummuwa wajen samun sababbin kalmomi da ma'anarsu.
- wannan bincike zai taimaka wajen kara samun abin nazari ga masu bincike musamman a fagen nahawu da ilimin walwalar harshe.
- wannan bincike zai taimaka wa duk wata al'umma mai mu'amala da tasha ta hanyar nakaltar yadda yaran mota ke sarrafa harshe. Wannan zai sa su fahimci tunanin yaran mota har ma ya rage masu damuwa game da wasu halaye nasu.
- wannan binciken zai taimaki gwamnati ga tsare-tsarenta game da harsunan Nijeriya ta hanyar killace salon maganar wasu rukuni a cikin al'umma.
- wannan bincike zai taimaka wa jami'an tsaro lokacin gudanar da binciken da ya danganci tasha ko kuma yaran mota.

Wannan bincike zai taimaka wa malaman addini yayin aiwatar da wa'azinsu.

1.7 Hanyoyin Gudanar da Bincike

Bincike kowane iri musamman na ilimi ba zai yiwu haka nan ba, sai da bin wasu hanyoyi domin gudanar da shi da kuma inganta shi. A dalilin haka ya sa aka ziyarci wasu wurare domin tattaro wasu muhimman abubuwa domin inganta wannan bincike. Wannan bincike an tsara shi ne domin a nazarci Hausar yaran mota ta fuskar sara a cikin lafuzansu. Domin haka, a wannan babi za a yi bayanin hanyoyin da aka bi wajen tattara bayanan wannan bincike. Wasu bayanan an same su kai tsaye ne, wasu kuma sai da aka bi wasu hanyoyi. Haka kuma nazarin ya kai ziyara duk inda ya dace tun daga dakunan karatu, da ziyartar tashoshin mota da shiga motocin haya da wasu hanyoyi da dama domin binciko abubuwan da suka shafi wannan nazarin.

Hanyoyin da aka bi wajen tattara bayanai da nazarisu sun kasance kamar haka:

1.7.1 Hanyoyin Tattara Bayanai

A lokacin gudanar da wannan nazarin, an yi amfani da hanyoyi da dama wajen neman bayanai da kuma tattara bayanai da hujjojin da suka dace. Wannan an yi shi ne domin tara bayanai masu ma'ana domin inganta wannan nazarin. Hanyoyin da aka bi su ne kamar haka:

1.7.2 Ginshikin Hanya

1.7.2.1 Ganawa Da Jama'a

A lokacin da ake koƙarin tattara bayanai, an yi amfani da hanyar hira da jama'a da suka kai su bakwai wadanda suke hawa motocin haya a cikin garin Zariya da kewaye domin zuwa wuraren da suke gudanar da al'amuransu na yau da kullum domin a samu jin yadda suke mu'amala da yaran mota idan sun shiga motar haya.

1.7.2.2 Ziyarar Gani da IdoTashoshin Mota

A lokacin gudanar da wannan binciken mai taken nazarin ma'ana da ginin jumlar yaran mota, an ziyarci tashoshin mota daban-daban a cikin garin Zariya da kewaye domin a saurari zantukan yaran mota kuma samu ganawa da su. Wuraren da aka ziyarta sun hada da:

1. (a) tashar Kasuwar Zariya.
- (b) tashar Kofar Doka, Zariya.
- (c) tashar PZ, Zariya.
- (d) tashar Kwangila, Zariya.
- (e) tashar Babbar kofar shiga Jami'ar Ahmadu Bello, Samaru Zariya.

A lokacin wannan ziyarar, an samu ganawa da yaran mota da suka fi guda hamsin har ma da fasinjoji.

1.7.2.3 Daukar Magana a Na'ura

Daukar magana da na'urar daukar murya na wayar tafi-da-gidanka na daya daga cikin hanyoyin da aka bi wajen samun bayanai masu amfani ga wannan nazarin. A lokacin da ake gudanar da daukar maganar, akan shiga Bas-Bas ne na kan hanya a dinga saurara tare da nadar irin maganganun da ke wakana tsakanin fasinjoji da yaran mota, ko kuma a lokacin da ake zantawa da yaron mota.

1.7.2.4 Nade Zantukan Yaran mota

Kasancewar wannan nazarin ya fi mayar da hankali ne a kan Hausar yaran mota, ya sa bayan hira da aka yi da jama'a da kuma masana da kuma ziyarar tashoshin mota da shiga Bas-Bas aka yi kokarin nade duk wani bayani mai ma'ana da ya danganci yaran mota da sana'arsa ta kiran fasinja aka nazarce su ta yadda ya dace a cikin wannan binciken. An raba wa yaran

motar da suka kai su hamsin tambayoyi a rubuce domin su bayar da amsa, sannan aka zanta da wasu da dama.

1.7.3 Rubutattun Bayanai

1.7.3.1 Ziyarar Dakunan Karatu

An yi amfani da dakunan karatu wajen neman ruutattun bayanai masu alaƙa da wannan aikin ta kusa ko ta nesa, a Jami'o'i daban-daban. Daga cikin dakunan karatun Jami'o'in da aka ziyarta sun hada da Jami'ar Usmanu Danfodiyo da ke Sakkwato, da na Jami'ar Bayero da ke Kano, da kuma dakin karatu da ke nan cikin Jami'ar Ahmadu Bello Zariya. A wadannan wurare sai aka maida hankali ga kundayen bincike.

1.7.3.2 Duba litattafai

Wata hanyar da aka bi wajen gudanar da wannan binciken, ita ce ya hanyar amfani da bugagun littattafan karatu waɗanda suka danganci wannan fanni na bincike da aka yi rubutu a kansa., aka buga da harshen Hausa da kuma harshen Ingilishi aka kuma yi amfani da su. Dalilin da ya sa aka yi amfani da su shi ne, su waɗannan litattafai su ne za su taimaka wajen samar da hanyoyin da ya kamata a bi don gudanar wannan binciken. Kuma an karu da muhimman bayanai daga gare su.

Har ila yau an yi amfani da mujallu da muƙaloli da kundayen digiri na mataki daban-daban domin kammala wannan nazari.

1.7.4 Ra'in Bincike

Wannan nazarin an dora shi ne kan ra'ain da ake kira (field theory) na Lehrer (1969). Ana amfani da wannan ra'in ne domin fayyace irin canje-canjen da ake samu a cikin harshe, da yadda ma'anar kalma kan iya canzawa gaba daya daga ma'anar da aka san ta. Akan yi

amfani da wannan ra'i wajen kwatancen harsuna kasancewar bambancin da ake samu a harsuna a sarari suke tun daga azuzuwan kalmomi, da muhallin da ake samun kowace kalma. Kamar kalmomin da suka danganci yanayi na zafi, da muƙami, da kaloli, da sunayen sassan jiki, da dabbobi da kayan marmari, da sauransu.

Field theory by Lehrer (1969) stated that field theory can be used to illustrate language change. The way semantic space carved up and realized in lexical items changes constantly.

It can also be used in contrastive analysis of different languages. To illustrate how a given semantic area is sub-divided similarly or differently in different languages.

Languages often differ even in apparently quite basic lexical division, and field such as temperature terms, kinship terms, colour terms, part of the body and divisions of animal vegetable world will divide the semantic space differently and reflect this in the vocabulary items covering those field. Malmjar, K. (1991).

Wato wannan ra'i ne na rarrabe ma'ana a tsakanin kalmoni domin su dace da muhallin da aka same su sannan a gano irin sauye-sauyen da aka samu a cikin harshe da kuma yadda suka taimaka wajen haɓaka harshe. Har ila yau wannan ra'i na nuna dangantakar da ke tsakanin kalmomi ta fuskar ma'ana. An yi amfani da wannan ra'i wajen nazarin Hausar yaran mota domin a ga irin canje-canjen da ake samu na kalmomi a cikin harshe sakamakon yunƙurin masu wannan sana'a ta yaran mota.

Har ila yau wannan ra'in ya samu karbuwa da kuma waɗanda suka bi wannan ra'i irin su Gumperz, (1962), da Lyons, (1970), da Hudson (1980), da Wales (1989), da Ahmed (2015). Har aka gangaro zuwa yanzu da wannan bincike ya dauki ra'in domin amfani da shi wajen gudanar da wannan bincike.

1.7.4.1 Mazhabar Bincike

Domin nazarin jumlolin yaran mota, an yi amfani da nahawun li'irabi kamar yadda ya zo a mazhabar Galadanci (1976).

1.8 Hanyoyin Kwankwance Bayanai

A nan an yi kofari an kwankwance bayanan da aka tattaro, aka tace su, sannan aka fedè biri har wutsiya. Da farko dai an tattara duk bayanan da aka samu aka yi taciya ta yin la'akari da cewa ko gaskiya abu kaza zai iya kasancewa kamar yadda aka fada ko kuma ba zai iya yiwuwa ba. An fito da sakonnin da ke kunshe a cikin zantukan yaran mota wanda suka hada da tsokana, da raha, da fada, da kuma yadda sukan bayyana halin wani abu ko yanayin halin da suka tsinci kansu a lokacin da suke gudanar da sana'arsu. Sannan an nuna hanyoyin da yaran mota kan bi wajen sarrafa kalmomin da suke amfani da su. Wato dai a nan an yi amfani da basira tare da kafa hujjoji dangane da haifanin yadda abu yake. Wato an tara bayanai yadda ba za a samu wani baren abu ba.

1.9 Nadewa

Wannan babin shimfida ce ga wannan binciken da za a gabatar, wato yadda binciken zai gudana tun daga farkonsa har karshe. An bayyana dalilin da ya haifar da yin binciken, da manufar yinsa, da muhimmancinsa. An yi bayanin hasashen abin da ake sa ran binciken zai samar idan an kammala shi. Da farfajiyar binciken. Haka kuma an kawo bayanai a kan hanyoyin da aka bi wajen gudanar da wannan binciken wadanda suka taimaka wajen kwankwance abubuwan da wannan binciken ya fusa. Sannan an samu amsoshi daga tambayoyin da aka yi wa yaran mota daga bakinsu, wanda su ne za su warware sakamakon abin da ake nema a cikin wannan nazari. Wannan ne ya sa aka kira babin da shimfida saboda yana bayar da haske ne a kan binciken da za a gabatar.

BABI NA BIYU

BITAR AYYUKAN DA SUKA GABATA

2.1Shimfiɗa

A wannan babin an yi bita ne kan ayyukan da suka gabaci wannan aikin wato masu nasaba ta kai tsaye ko kuma a kaikaice musamman waɗanda aka buga su, suka zama littattafai, ko muƙalu, ko kuma kundayen digiri a mataƙai daban-daban domin su zama jagora wajen gudanar da wannan nazarin, sannan kuma a samu madogaran bincike.

Kasancewar nazari ne da ya danganci sara a cikin sadarwar wani rukuni a cikin al'umma, an waiwayi ayyukan da aka samo daga masana daban-daban tun daga kan ma'anar harshe, da karin harshen rukuni, da fwarewa a sadarwa, da kuma sara.

2.2Ma'anar Harshe

Masana da daban-daban sun bayar da ma'anar harshe. Daga cikin su akwai Brook (1975), da Awa (1996), da Adriana (2002), da Matthew (2005), da Crystal (2008) da sauransu. Waɗannan masana suna ganin cewa harshe wata ɗabi'a ce ko tunanin da ɗan'Adam ke amfani da ita wajen sadarwa da ɗan'uwansa. Sai dai Crystal (1980) da Matthew (1997) sun fara da cewa harshe wata tsararriya ko ingantacciyar hanya ce ta magana ko sadarwa ko rubutu ko waƙa. A takaice za a iya fahimtar cewa harshe wani jigo ne da duk wani mutum dole ya yi amfani da shi wajen mu'amala da ɗan'uwansa ko dai ta hanyar magana ko rubutu. Wato ba wata tarayya ko mu'amala da za a iya samu a tsakanin mutane ba tare da amfani da harshe ba. Kasancewar harshe wata ɗabi'a a jikin mutum ya sa Anderson (1973) yake ganin cewa a duk lokacin da ɗabi'ar mutum ta canza ko yanayin zamantakewa ta canza, harshe ma yana canzawa.

Daga ma'anar da masana suka bayar ta harshe, ya nuna cewa akwai dangantaka mai karfi tsakanin harshe da kowacce irin al'umma tunda duk inda aka samu al'umma a wuri dole su yi mu'amala da junansu ta hanyar amfani da harshe. Sanin harshe babbar madogara ce ga wannan bincike, wannan ne ya sa aka duba ayyukan da wasu masana ilimin harshe suka bayyana yadda harshe yake da dangantaka da al'umma.

2.3 Dangantakar Harshe Da Al'umma

Trudgill (1974) na ganin cewa shi kansa ilimin walwalar harshe nazartar harshe ne ta fuskar zamantakewa da al'adar al'umma. Wannan ya nuna cewa akwai dangantaka sosai tsakanin harshe da al'umma. Har ila yau Trudgill (1974) ya bayyana yadda cudanya tsakanin al'ummomi ko harsuna suke haifar da salo da irin lafazin da ake amfani da shi daga wannan harshe sai a juya zuwa ga wani harshe duk a cikin magana. Wannan shi ake nufi da hada harsuna biyu, wato ko dai a rinka tsalle daga wannan harshe zuwa wancan harshen, ko kuma a rika hada harsuna biyu a lokaci daya wanda kan faru a sanadiyar wuri ko dalilin da ya sa ake maganar. Haka kuma, ya yi magana kan yadda muhalli yake da tasiri kan irin harshen da ake amfani da shi. Misali, ya ce idan mutum na magana da mutanen da yake aiki da su, a kan aikinsu, harshensa ya bambanta da wanda zai yi amfani da shi a gida tare da iyalansa. Sannan ya ce dangantakar harshe da muhalli ita ce dangantakar da take magana da wanda ake magana da shi, da kuma muhallin da ake magana. Wannan yana nuni da cewa muhallin da ake magana ko ake amfani da harshe yana taka muhimmiyar rawa wajen samar da wani nau'i na harshe a cikin al'umma. Saboda haka wannan aiki ya kara mana haske ta wannan fuskar.

Hudson (1980) Ya fadi cewa: "ilimin walwalar harshe nazari ne na dangantakar harshe da al'umma".

A ra'ayin Milroy (1980) kuwa, yana ganin akwai dangantaka tsakanin tsarin yanayin zamantakewa da tsarin amfani da harshe.

Haka kuma, daga cikin masana ilimin walwalar harshe, Wardhaugh (1988) yana ganin cewa tsarin zamantakewa kan yi tasiri ko ma ya tafiyar da yadda harshen al'umma ko dabi'unsu suke kasancewa. Ya ce da akwai alamu da kan iya tabbatar da haka ta fuskar bambancin shekarun masu mu'amala na wannan rukuni da wancan rukuni, wato kowanne rukuni na magana daban da wani rukuni. Wadannan bambance-bambance kan kasance ko dai na yanki ko na jinsi. Ya fara da cewa harshe kan tafiyar da al'umma.

Holmes (1992) ta yi bayanin cewa shekaru na da tasiri wajen samun bambancin furuci a tsakanin al'umma. Ta ce ba a cika samun tsayayyen tsari na magana a tsakanin yara da matasa ba, saboda sukan yi amfani da gurbataccen harshe wajen mu'amala da al'umma. Sai dai hakan na raguwa idan suka fara shekaru yanayin tsarin rayuwarsu ta canza kuma mutanen da suke mu'amala da su suka sauya.

Eckert (1998) ya yi nazarin dangantakar harshe da shekaru musamman ta fuskar bambancin da akan samu ta fuskar shekaru. Wato canje-canjen da akan samu a harshe ta fuskar shekaru ya danganta da irin canji ko tasirin maganganun al'ummar wuri wanda kan canza daga lokaci zuwa lokaci. Ya ce kasancewar gane bambancin shekaru abu ne mai wahala a cikin al'umma, ya sa ake kallon dangantakar mai magana da wasu rukuni na abokan da yake mu'amala da su. Sannan ya yi bayanin yadda al'umma suka raba rukuni na abokai zuwa gida biyu. Wato wadanda akidarsu ta kasance iri daya, ko da akwai tazara a tsakaninsu ta bambancin shekaru. Da wadanda suka taso kai daya suke mu'amala, sannan shekarunsu suka kusan zama daya.

Har ila yau Eckert (1998) ya kasa rukunin mutane dangane da shekarunsu zuwa kashi uku.

- 1 (a) Yara.
- (b) Matasa.
- (c) Manya.

Bayanin da ya yi ya nuna cewar harshe na da dangantaka da shekarun masu amfani da shi, sannan harshe na samun sauyi tare da bunƙasa a cikin matasa kasancewar su yara ba su da wani tsayayyen tsari da suke amfani da shi wajen amfani da harshe sai dai su kwaikwaya daga bakin na gaba da su. Su kuwa manya, yanayin mutanen da sukan ci karo da su wajen mu'amala na yau da kullum bayan an girma kan tilasta masu dole su yi amfani da daidaitaccen harshe wajen mu'amalarsu. A wajen matasa kuwa, harshensu kan kasance kullum cikin sauyawa saboda rashin bin tsayayyen tsari wajen amfani da harshen, da kuma tasirin da zamani yake da shi a kansu. Wato harshen matasa kan canza daga wannan zamani, zuwa na wani zamani.

Lawal (2003) na ganin kare-karen harshe da bambanci a harshe abu ne da ba makawar samuwarsu a harshe wanda ya bayyana shi da cewa musamman yake ga 'Dan'adam wajen nuna bambancin yanayin zamatakewa. Wannan yana nuni da cewa karin harshe ya danganta da muhallin da ake amfani da shi.

Yakasai (2012:56) yana ganin cewa harshe da al'umma tamkar rayuwa ce da ruhinta. Wato harshe ba ya wanzuwa sai idan akwai al'ummar da ke amfani da shi. Haka kuma, al'umma ba ta iya gudanar da al'amuran rayuwarta sai ta yi amfani da harshe. Wato ɗaya ba ya yin tasiri sai da ɗaya. Ya kara da cewa harshe shi ke tafiyar da al'umma.

Bayanan masana da ya gabata ya nuna cewa akwai dangantaka sosai tsakanin harshe da al'ummar da ke amfani da shi, da muhallin da ake amfani da harshe da shekarun masu amfani da harshe. A sanadiyyar hakan har akan samu wasu nau'uka na harshe da dama a cikin al'umma.

Wadannan ayyukan gaba ɗaya da aka yi bitar su a sama, suna da dangantaka da wannan nazarin da za a gabatar, saboda shi ma za a nazarci yanayin Hausar da yaran mota ke amfani da shi ne a lokacin gudanar da sana'arsu.

2.4 Karin Harshen Rukuni:

An yi nazari da dama a kan abin da ya shafi harsunan rukuni a wurare daban-daban. Wasu masana sun yi magana ne ta fuskar ma'anar sa, wasu ko rabe-rabensa suka duba, wasu kuwa nazartar Hausar wasu rukunin suka yi a kasar Hausa.

Trudgill (1974) ya yi bayanin cewa karin harshe na nufin bambance-bambance tsakanin nau'oin magana da suke da bambanci a kalmomi da nahawu da kuma furuci ne. Ya kuma yi tsokaci a kan dalilai da dama da suka sa ake amfani da karin harshe a rukuni. Ya ce duk wani zance ko magana tana da muhalli da dalilin da ya sa ake yinta. Idan kuwa haka ne, to ashe amfani da karin harshe a rukuni na wurare na musamman ko kuma wani yanayi wanda ke haifar da faɗar wata ko wasu kalmomi masu nufin wata ma'ana ta daban, dalili ne mai haddasa wanzuwar karin harshen rukuni.

Stubbs (1983) na ganin akwai abubuwa da dama da suka shafi yanayin zaman jama'a da suke da tasiri wajen amfani da harshen masu magana. Ya ce idan masu magana suka kasance da karin harshe daban-daban, ko salon magana daban-daban, sukan karɓi salon da zai dace da yanayin da ake ciki su yi amfani da shi. Wanda hakan kan haifar da samuwar wani nau'i na harshe.

Yakasai (1988) ya bayyana darajar mutum a cikin al'ummarsa ta hanyar nuna matsayin mutum a cikin zamantakewa da kuma yadda masu magana ke girmama su a lokacin mu'amala da su. Ya bayyana yadda ake girmama manya a lokacin magana saboda irin matsayin da suke da shi a cikin al'umma. Ya bayyana irin kalmomin da ake amfani da su lokacin mu'amala da su, sannan ya bayyana yadda ake girmama duk wani muhimmin mutum a cikin al'umma, kamar sarakuna, da malamai, da attajirai, da iyaye.

Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Hudson (1980:24) cewa ya yi nazarin ire-iren karin harshe yana da muhimmanci sosai a ilimin walwalar harshe da har yake buƙatar shaida daga yanayin wuri. Ya ce harsuna na canzawa daga wani wuri zuwa wani wuri, daga wani rukuni zuwa wani rukuni, daga wani hali zuwa wani hali. Sannan ya yi bayanin cewa kare-karen harshe ke nuna bambancin yanki, da yanayin jama'ar da ke amfani da wani irin nau'i na harshe.

Ashiru (2000) ya nazarci Hausar 'yan kasuwa kuma ya yi bayanin kalmomin da 'yan kasuwa da masu sayen kaya ke amfani da su wajen sadarwa wanda idan ana amfani da su bai zama lallai wanda ke wajen kasuwa ya fahimci abin da ake nufi ba. Wannan yana da alaƙa ta sosai da wannan nazarin kasancewar shi ma nazartar Hausar rukunin yaran mota za a yi.

Abubakar (2001) nazari ya yi a kan Hausar Gardawa cikin Kano da kewaye, sannan ya yi bayanin kalmomi da jumlolon da suke amfani da su wajen sadarwa a tsakaninsu. Wannan binciken ma yana da alaƙa sosai da wannan nazarin sai dai wannan nazarin na Hausar yaran mota ne a garin Zariya.

Sule (2001) ya yi nazarin yadda direbobin mota ke amfani da karin magana da kirari a cikin zantukansu. Sannan ya fadi dalilan da ke sa direbobin mota amfani da irin waƙannan salon maganar a cikin zantukansu waƙanda suka haɗa da: farin ciki, da kunci, da kuma dai duk wani hali na rayuwa da suka samu kansu a ciki. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Fagge (2002:) bayanin salon magana irin na zawarawa ya yi. Ya kawo irin salon azancin da ke cikin maganganunsu wanda ya ba su damar sarrafa harshen Hausa ta bangarori daban-daban wanda yin hakan kan jawo a sa ma wani abu suna, sannan ma'anar ta dace ba tare da haifar da wata matsala ba a cikin harshe. Wannan aikin yana da dangantaka da wanda za a yi

kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Fagge (2002:97) ya bayyana karin harshen rukuni da wani ɓangare ne na karin harshe da ya danganci wasu mutane masu halayyar zamantakewa da kuma hanyoyin sarrafa harshe iri guda, wato yanayin zamantakewarsu tana da nasaba da tasirin harshe da kuma yadda suke amfani da shi.

Stockwell (2003:8) a nasa ganin, ya ce karin harshe wani nau'in harshe ne da ya raja'a kan yankin da ake amfani da shi. Ya ce ko da yake bambancin da ake samu a harshe yana samuwa ne daga yanayin hali na zamantakewar da ake amfani da harshen wanda ya shafi zaɓen kalmomi da tsarinsu wajen magana.

Haka kuma shi dai Stockwell (2003) din, ya kalli karin harshen rukuni da wani nau'in harshe da ya danganci wata sana'a ko yanayin zama.

Kabir (2004) ta yi nazari a kan Hausar matasa a garin Kano. Ta nazarci yadda mata matasa ke sarrafa harshe a tsakaninsu ta hanyar faɗaɗa ma'anar kalma da jumla su samar da wata sabuwar ma'ana a cikinsu. Ta bayyana wasu daga cikin kalmomin da mata matasa ke amfani da su waɗanda suka shafi 'yan mata kawai, da waɗanda suka shafi 'yan mata da samari, sannan ta bayyana yadda mata matasa ke kirƙirar sababbin kalmomi ta amfani da hanyar haɗin gambizar kalmomin Hausa da na wasu yarurruka, da yadda suke Hausantar da wasu kalmomi na Ingilishi da Larabci su bayar da wata sabuwar ma'ana.

Wannan nazarin na da dangantaka da wannan aikin saboda duka suna nazartar Hausar wani rukuni ne a cikin al'umma. Sai dai wannan aikin da za a gudanar yana nazartar sara ne da ladabin magana a rukunin yaran mota.

Fagge (2004:37) ya yi bayanin karin harshen rukuni da wani ɓangare da ya danganci halayyar zamantakewa da kuma hanyoyin sarrafa harshe iri ɗaya, wato yanayin zamantakewa na da tasiri mussaman dangane da harshe da kuma yadda ake amfani da shi.

Yakasai (2004) ya yi bayanin Hausar rukuni na barikin sojoji, inda ya yi bayanin yadda suka samar da kalmomin da suka shafi mukaman soja, da abinci da na sha tare da waɗanda suka shafi sauran hulɗoɗin rayuwa. Sannan, ya kalli kalmomi da jumli da sauran mutane mazauna barikin sojoji suka samar wa harshen Hausa, kamar matan sojoji da ‘ya’yansu. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Dawakin Tofa (2005) ya yi nazarin Hausar mahauta ne, inda ya nuna cewa mahauta kan kirƙiri wasu ma’anoni na daban da waɗanda ake amfani da su saboda su sirrinta sana’arsu ta fawa. Ya ce karin harshen rukuni ne da wasu mutane masu sana’a iri ɗaya suka ƙago domin sadarwa a tsakaninsu. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Babanzara (2006) ya yi bayanin karin harshen rukuni da wani sarƙaƙken zance ne ko magana wanda wasu keɓaɓɓun mutane kan yi amfani da su, ko masu wata sana’a ko ƙungiya masu wahalar fahinta . Ya ce kar a ɗauka harshen Hausa ne kawai yake da kare-karen harshe, a’a ana samu a duka harsuna na duniya.

Har ila yau Babanzara (2006) ya bayyana zaurance a matsayin karin harshe na rukuni wanda ake koya a iya a tsakanin matasa ko wani rukuni na al’umma , da niyyar ɓoye wani saƙo.

Alabi (1994: 27) cewa ta yi “ in har akwai bambanci a harshe, kamata ya yi a danganta bambancin da muhalli na musamman kamar a ce harshen likitoci, ko harshen alkalai, ko

harshen wasu jama'a, da kuma wurin da ake amfani da harshen kamar kasuwa, ko wajen taro, ko wajen talla, ko a makarantu".

Dantumbishi (2008) kuwa na ganin harshen rukuni shi ne irin harshen da wani ɓangare na al'umma ke amfani da shi wajen sadarwa tsakanin junansu.

Muntari (2008) ta yi magana kan karin harshen rukuni a Hausa : Nazari a Kasar Zazzau. Ta dubi rukunna jama'a daban-daban a cikin kasar Zazzau. Daga ciki har da rukunin 'yan tasha, inda ta ce Tasha wuri ne na hada-hadar mutane Maza da Mata, wuri ne inda mutane ke zuwa domin yin tafiya daga wannan wuri zuwa wani wuri. Daga cikin kalmomin da ake amfani da su na wannan rukuni na tasha, ta fadi yaran mota wanda ake nufi da karen mota. Ko da Muntari (2008) ta ambaci yaran mota a cikin rukunan jama'ar da ake samu a cikin tasha, ba ta nazarci wani abu da ya shafi yaran mota ba. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Munnir (2010) ya yi nazarin Hausar 'yan tasha a garin Gusau da ke cikin jihar Zamfara. Ya nazarci yadda suke fadafa ma'anar kalmomi, da yadda suke juya guraben haruffa a cikin kalma ba tare da ma'anar kalma ta canza ba. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Yakasai (2010) ya yi nazarin dangantakar harshe da muhallin magana. Ya nazarci yadda ake magana ko tafi a al'adar Hausawa da kuma tsarin da ake bi wajen aiwatar da maganar ko tafi. Ya bayyana abubuwan da kan zo a zuciyar mutum a duk lokacin da zai yi magana ko tafi, ko bayar da umurni. Wadannan abubuwa sun hada da:

2(a) darajar mai sauraro a idanun mai magana.

(b) abin da ake magana ko hira a kai.

(c) wurin da ake gudanar da huldôdi.

Wato ba haka nan kawai ake yin magana ba. Kowacce magana tana da zubi da tsari.

Azare (2011) ya kalli rukuni na mata da dama tun daga kan matan aure (masu ilimi da marasa ilimi), marasa aure ('yan matan sakandire da 'yan Jami'a da 'yan talla, da zawarawa da karuwai) da irin kalmomin da suke amfani da shi domin sadarwa a tsakaninsu.

Dambo (2011) ya bayyana karin harshe a matsayin bambance-bambance da suke faruwa, ko ake samu ta wajen furuci a kalmomi ko a jimlooli ko a dukkan su, tsakanin sassan fasa ko rukunan al'umma da suke amfani da harshe daya. Idan karin harshe ya zama na tsakanin sassan fasa ne wato shiyoyi, ana kiransa da karin lardi. Idan kuwa na rukunan jama'a ne, musamman masu wasu sana'o'i ko masu mukami ko masu hannu da shuni, har suka kebanta da wani salon magana to karin al'umma ke nan.

Musa (2011) ya yi magana kan Hausar niga, wato wani rukuni ne na matasa Hausawa masu hadin gambiza na al'adu biyu (al'adun su na Hausa da waƙanda suka aro na nigan Amurka). Ya ce Hausar niga ta kirkiro sababbin kalmomi na sadarwa a tsakaninsu, wanda ya samu karbuwa ya bunƙasa har ya yi tasiri a tsakanin sauran matasa. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Yakasai (2012) ya yi magana kan Hausar rukuni na jama'a daban-daban kamar:

3(a) hausar Kasuwanni.

(b) hausar Sarakuna.

(c) hausar Mawaƙa

(d) hausar Malamai.

- (e) hausar Dattijai.
- (f) hausar Samari da ‘yan mata
- (g) hausar Matan aure
- (h) hausar gidan Magajiya.
- (i) hausar wurin zaman makoki.

Zailani (2013) ya yi aiki a kan abin da ya shafi Hausar kan titi ta fuskar nahawu da azuzuwan aikatau. Rukunin mutanen kan titin da ya yi magana a kan su, sun hada da mashaya, da direbobin bas, da ‘yan aƙaƙa. Aikin ya yi kofari wajen gano irin sababbin kalmomin da wadannan rukuni suka kawo wa harshen Hausa, sannan ya dubi wadannan kalmomi a nahawunce ta fuskar azuzuwan aikatau din da suka fada . Ko da Zailani (2013) ya ambaci yaran mota a cikin rukunan jama’ar da ake samu a cikin tasha, amma bai nazarci wani abu da ya shafi yaran mota ba. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Ahmed (2015) ya yi nazari a kan Hausar masu sana’ar kayan gwari. Ya yi kofari wajen fito da kalmomin da suka kebanta ga masu wannan sana’ar da irin dabarun da suke bi wajen amfani da kalmomin, da ma’anar su ta asali da ma’anar da masu sana’ar suka ba kalmomin da kuma rukunin da kalmar ta fada. Ya yi bayanin cewa masu sana’ar kayan gwari na samar da sababin kalmomi ta sigar zaurance, da kirari da sauransu. Wannan aikin yana da dangantaka da wanda za a yi kasancewar duk a kan sarrafa harshe ne, sai dai wannan zai nazarci Hausar yaran mota na cikin garin Zariya.

Wadannan wasu ne daga cikin ayyukan da aka yi na Hausar rukuni daban-daban da wannan nazarin ya waiwaya kuma suna da dangantaka ta kai tsaye da wannan binciken da za a gudanar. Sai dai wannan nazari ne a kan Hausar yaran mota na cikin garin Zaria.

Wannan nazarin ya fahimci cewa kowanne daga cikin nazarin da aka waiwaya na Hausar rukuni, ya kasance ana samar da irin sa ne don sadarwa a tsakanin waɗansu rukuni na al'umma. Haka kuma waɗannan canje-canje da akan samu a harshen rukuni su ne waɗanda suka danganci shekarun masu magana, ko yanayin wurin masu magana, ko rukunin wurin da mai magana yake wanda shi ne ke nuna yadda yake amfani da harshe. A takaice za a iya cewa karin harshen rukuni salo ne na sarrafa harshe da ya kaɗaita tsakanin waɗansu mutane kalilan da suke zaune a wuri ɗaya kuma suke amfani da shi a tsakaninsu don sadarwa.

2.5 Aro Da Kirkirar Kalmomi

Ibrahim (1978) ya yi bayani kan are-aren kalmomi a harshen Hausa daga wasu harsuna. Ya kawo harsuna guda takwas da hanyoyin da ya sa Hausa ta yi cudanya da wasu har ta ari kalmominsu. Ya bayyana cewa, irin wannan aron kalma daga wani harshe zuwa wani harshe ba abin kunya ko gazawa ba ne. Duk harshen da yake takama ya ci gaba a duniya, sai da ya yi aro sannan ya cim ma hakan.

Har ila yau Ibrahim (1978) ya nuna goyon bayansa kan aron kalmomi da harshen Hausa ke yi daga wasu harsuna. Saboda a lokacin da Hausawa suke zaune su kaɗai ba sa cudanya da kowa, harshensu ya ishe su su bayyana dukkan bukatunsu. A lokacin da suka fara cudanya da wasu mutane daban waɗanda al'adunsu da wayewar kansu ya sha bamban, sai ya zame wa Hausawa dole su ari kalmomi daga wajen bakin mutanen nan domin samun damar bayyana bakin abubuwan da suka zo masu da shi.

Rufa'i (1979) ya yi magana a kan yadda ake samar da kalma a Hausa. Daga cikin hanyoyin samar da kalma akwai aro. Ya bayyana ma'anar aron kalma a harshe da cewa hanya ce da harshe ke aro kalmar wani harshe ya sauya ta zuwa harshensa. Ya ci gaba da cewa harshen Hausa ya bi wannan tsarin inda ya bi tushen kalmomin Larabci ya aro su kamar yadda harsunan Turai suka yi, suka bi harshen Latin da Girkanci suka ari kalmominsu. Haka kuma,

ya bayyana cewa bayan aron kalmar da harshe ke yi ya sauya ta, wani lokaci kuma yakan nashe kalmar ne gaba daya.

Zarruk (1993) ya yi bayani a kan kirƙirar kalmomi inda ya nuna cewa kirƙirar kalmomi na nufin kago wani laƙabi ko wata magana don a bayyana wata bakuwar ma'ana. Laƙabin da aka kago yana buƙulla ne daga rumbun kalmomin da harshe ya mallaka tun ainihi, wato ba na aro ba. Ya raba kirƙirar kalma zuwa gida biyu. Kirƙirar ba-zata da ta takanas.

1. Kirƙirar ba-zata: Kirƙirar ba-zata ita ce wadda kalmomi sukan faɗo haka nan tare da canjin zamani da halayyar zaman jama'a. Wannan ita ce irin kirƙirar kalmomi da kan shigo ta hanyar adon magana ko sara.

Misalin adon magana:

- 4(a) a rungumi Zaki
- (b) ashanar tafi.
- (c) jamfa a Jos.
- (d) kadangarun Bariki.

Misalin Sara:

- 5(a) a-kori-kura.
 - (b) bana-ba-harka.
 - (c) bansuwai.
 - (d) dafa-duka
2. Kirƙirar takanas: Kirƙirar takanas kuwa mutane kan kudiri aniya ne sannan su dukufa wajen neman laƙabin da zai dace da wata sabuwar ma'ana. Wajen yin wannan aikin, wasu sukan binciki taskar kalmomin da harshe ya mallaka tuntuni. Wasu kuma sukan nazarci yaɗon ma'anar harshe ne ko kuma su ari wani abu daga baƙon harshe su

gauraya da nasu. Ya bayar da misalin kirƙirar takanas ta hanyar amfani da rumbun kalmomi wanda Dalziel (1916) ya tara rumbun kalmomi na tsire-tsire, da rabe-rabensu, da laƙabinsu na kwatancen kimiyya waƙanda suka haɗa da:

Nau'in Wake:

6(a) hannun Marini.

(b)kashin Kaji.

(c)kaskar Giwa.

Nau'in Dawa:

7(a) farfara

(b) mori.

(c) kaura.

Sai kuma kungiyar William Reed da ta fito da ire-iren Kifi a (1964-1965) da sauransu.

Haka kuma Zarruk (1993) ya bayyana ma'anar aron kalmomi a nazarin harshe da nufin a ɗeɓi kalmomi ko sigar ma'ana daga wani harshe a kai wani tare da ɗan gyare-gayre. Ana yin gyare-gyare ne kuwa don kalmomin aro su canza siffa su saje da na harshen da ya are su. Saboda haka, duk abin da aka karɓo ba za a mayar da shi ba har abada. A irin wannan aro, harshen da ya bayar da kalma ba ya sanin an karɓi wani abu a wurinsa ba. Ya raba aro zuwa gida biyu. Aron Salsala da aron aro.

1. aron Salsala: Ana kiran kalmomin da aka ɗeɓo daga wasu harsuna aka gina wani harshe da su da aron Salsala.
2. aron Aro: Yana nufin harshe ya aro kalmomi ko sigar magana daga wani harshe sannan wani harshe ya ari waɗannan kalmomin ko sigar maganar.

Har ila yau Zarruk (1993) ya yi bayani a kan gusawar ma'ana da yadon ma'ana da abubuwa ne guda biyu da ke aukuwa tare da aro.

1. Gusawar ma'ana: Gusawar ma'ana na nufin a ba kalma wata sabuwar ma'ana yayin da aka are ta daga wani harshe. Wato ma'anarta ta asali ta sha bamban da wadda aka ba ta a harshen karɓa.

Misali:

Kalma	Ma'anar Asali	Gusashiyar ma'ana
Faifa	takarda kowace iri	takardar kuɗi kawai
Kwana	kusurwa	-inda hanya ta tankwashe -marabar zuwa wani gari. -karkatar da kan abin hawa.
kwata.	rubu'i, ko unguwa	hanyar ruwan wanke-wanke.

2. Yadon Ma'ana: Yana nufin a dauko kalma a fara mata wasu ma'anoni daban da ma'anarta ta asali. Misali:

- a) aska -Nau'in wuƙa ko salon zanen fuska.
 -Alama mai nuna darajar Riga.
- b) galibi - Yawancin abu ko akasarisa.
 -Itacen da ake buɗa takalmi da shi (Dukanci)

Yakasai (2005) ya ce wajibi ne idan aka samu hulɗa ta zamtakewa tsakanin al'umma daban-daban a samu aron kalmomi. Wato wani harshe zai ari wani bayani ko kalma daga wani harshe domin wakiltar wani abu da babu a wancan harshen. Saboda haka, amfani da baƙin kalmomi domin cike gurbin kalmomin da harshe bai da shi yana bayyana a matsayin aron kalma a harshe.

A wannan nazarin Yakasai (2005) ya fi mayar da hankali a kan aro da kirƙira a cikin zamantakewa cikin harshen Hausa a Jami'ar Usmanu Danfodiyo da garin Sakkwato. Ya yi magana a kan hanyoyin samuwar sababbin kalmomi da kuma kirƙira. Daga karshe kuma ya ce karbuwar sababbin kalmomi al'amari ne da yakan dogara ga irin mu'amalar da ke aukuwa a tsakanin al'umma. Hasali ma ita wannan mu'amala ita ke share fagen biyan buƙatu da ke tasowa a sanadiyyar rarrabuwa a tsakanin masu mu'amala.

Muhammad da Sidi (2006) sun yi bayani a kan aro a harshe. Sun kuma yi koƙarin bayyana yadda aro ya shafi mafiyawancin harsunan duniya gaba ɗaya. Haka kuma sun yi bayanin cewa da wuya a sami wani harshen da ba ya aro. Domin aro na tasowa ne a lokacin da baƙin abubuwa suka bayyana. Kamar irin su kimiyya da fasaha ko kere-kere. Sun fara da cewa a duk lokacin da aka samu harsuna guda biyu ko fiye da haka, ko kuma idan aka samu cudanyar karuruwan harshe, abu na farko da yake fara tasiri a kan harsunan shi ne aron kalmomi domin dole harsunan su ari kalmomin juna wajen bayyana abubuwan da babu su a cikin harshensu.

Daga karshe sun yi bayanin cewa duk harshen da ya buɗe koƙarsa domin sauran harsuna su shigo, to wannan harshen zai yi saurin bunƙasa. Aron kalmomi tsakanin harsuna yana tabbatar da aminci da fahinta a tsakanin harsuna.

Wannan bincike da za a gabatar yana da dangantaka da abin da ya shafi aro da kirƙirar kalma, saboda za a narzarci wasu daga cikin kalmomin da yaran mota suka ara daga wasu harsuna da kuma waƙanda suka kirƙira a lokacin sadarwa a tsakaninsu ko da fasinjoji, ko da direbobinsu.

2.6 Sara A Nazarin Harshe

Nazarin sara a zance ba sabon abu ba ne a fagen nazarin harshe ba. Hakan ya sa aka nemo ra'ayoyin masana da dama a kan abin da ya shafi sara a cikin magana.

Sullivan (1921) ya bayyana sara da wani nau'i ne na magana da ake samu a cikin al'umma, wanda ba su da wani takamaiman tsari wajen furta su. Sukan kasance masu tsauri ko akasin haka. Sara kan kasance kinayar wani rukuni na musamman a cikin al'umma kamar sarar aikin likita, ko sarar 'yan makaranta, ko sarar leburori da sauransu.

Haka kuma ya yi magana kan sarar da 'yan ta'adda ke amfani da ita, ya ce ita ma tana da irin nata fasalin na musamman . Wato salon yadda suke amfani da ita. Yawan kalmomin sarar 'yan ta'adda a Amurka ya sa wasu daga cikin kalmomin suka samu shiga cikin kamus din kasar. Daga karshe ya yi bayanin wasu kalmomi da 'yan ta'adda ke amfani da su da kuma ma'anar da suke nufi idan sun faɗe su.

Shi kuwa Burke (1941) cewa ya yi “ kowace irin sara da ake amfani da ita a cikin al'umma akwai salsalar kirƙirar ta da kuma dalilin amfani da ita, an fi amfani da sara wajen ko nuna kwarewa a harshe, ko nuna ma wani cewa shi bare ne wajen amfani da sirrin da ke cikin wannan harshen, ko don sa ma wani sabon abu suna.

Shi kuwa Dennis (1984) na ganin ana amfani da sara ne a wani wuri na musamman, sannan yiwuwar dorewar amfani da ita daga wani lokaci zuwa wani lokaci ba shi da tabbas saboda ba shi da wata ma'ana mai yawa. Wato yanayin al'adar lokaci ko zamani na da tasirin wajen irin sarar da ake amfani da ita a cikin zance wajen kirƙirar sababbin kalmomi.

Dean (1962) na ganin cewa sara babbar hanya ce ta sarrafa harshe wadda wani lokaci takan zama harshe mai zaman kansa a wajen mutane musamman matasa. Sara tana taimaka wa dalibai wajen sanin yanayi da kuma manufar harshe, kasancewar harshe ba shi da wata manufa da ta wuce ta sadarwa. Daga cikin kalmomin sara da Dean (1962) ya bayyana sun hada da:

8(a) bold: Very good (da kyau)

(b)bop-hop: A party that did not make it. (Fatin da bai yi kyau ba)

(c) bop-hopper: A person that doesn't dance in the currently fashionable way.
(Wanda bai iya rawar yayi ba)

(d) blast: Good time. (Yanayi mai kyau)

(e) deal: A good situation or a bad situation. (Yanayi mai kyau)

(f) dig me?: Are you with me? (Kana tare da ni?)

Heiman (1967) na ganin sara na iya zama wani harshe na daban musamman wajen dalibai da matasa. Sannan za a iya kallon ta a matsayin harshe na biyu a tsakanin dalibai a cikin makarantu. Ya ce sara kan zama kamar wani yare da ake koya ma dalibai bayan daidaitaccen harshe. Haka ne ya sa sara ke bunkasa da sauri wajen da ake son amfani da shi sosai musamman tsakanin dalibai wajen sadarwa. Daga karshe ya ce yanayin ayyukan mu na yau da kullum na sa a yi amfani da sara.

Stanley (1970) ya yi nazarin sarar 'yan luwadi inda nazarin ya yi kokarin binciko ko akwai wasu kalmomi ko salon magana da suka ta'allaka ga masu irin wannan al'ada. In akwai, a ina suke amfani da su kuma menene dalilin amfani da su? Ya ce tushen kalmomi ko maganar su ta sara yawanci aro su suka yi daga wasan kwaikwayo, ko daga karuwai, ko sarar 'yan ta'adda. Kuma irin wannan sarar masu amfani da shi kan koya ne a iya saboda ta zamar masu wata alama ta zama daya daga cikin 'yan wannan rukunin. Sannan hanya ce ta hadin kan 'yan

wannan rukunin. Wasu daga cikin kalmomin da ‘yan wannan rukuni ke amfani da su sun hada da:

9(a) aunty: Aging Male Homosexual who serve as confident to younger Males, occasionally also giving financial assistance. (Kawali)

(b) basket: Male genitalia. (Al’aurar Namiji)

(c) bluff: Female Homosexual who assumes either active or passive role in a sexual relation. (‘Yar madigo)

(d) daughter: Male Homosexual brought into gay society by another. (Wanda wani ya yi ma jagorar wajen shiga kungiyar)

(e) fish: Woman.(Mace)

Edward (1972) ya bayyana sara da wasu kalmomi da matasa ke amfani da ita a tsakanin su ko kuma kalmomin da matasa ke amfani da su a wurare na musamman. A takaice yana nufin ita sara wani salo ne na amfani da harshe da aka fi samun a cikin matasa. Sannan ya ce yawanci an fi samun sara a makarantun da ke gaba da firamare, kuma sarar wannan makarantar kan sha bamban da sarar wata makaranta ta fuskoki da dama. Akan fahimci sabuwar al’adar matasa ta fuskar yanayin sarar da suke amfani da ita. Ya ce rukunin maza sun fi na mata kirƙirar kalmomi ko sara. Maza sun fi kirƙirar kalmomin da suka shafi motoci, ko babura, ko kuƙi, ko shaye-shaye da sauransu. Mata kuwa sun fi kirƙirar sarar da ta shafi sutura, ko salo, ko yanayin shigar mutum, ko na sanannun mutane da ba maza suna.

Dangambo (1984) ya bayar da ma’anar sara da wani salon magana ne da zamani ko yayi yakan kawo a wani lokaci. Wani lokaci irin wannan yayi yakan wuce a manta da shi, sai kuma wani sabo ya shigo. Haka kuma ya kara da cewa akwai hikimar sarrafa harshe a cikin sara, domin kuwa irin kalmomin da ake amfani da su, da irin halin da ake amfani da su don bayyana manufa, abin sha’awa ne. Ko da yake wani lokaci sara takan zama ta tsokana ce ga wani.

Zarruk (1993) ya bayyana ma'anar sara da magana ce irin ta bariki ko karauka, ko tasha wadda ba kasafai ake dāukar ta da daraja ba. Magana ce wadda kan zo ta wuce cikin kankananin lokaci. Ya kara da cewa sara takan zo ne da zimmakar kwatance irin na ba'a, ko wasa, ko muzantawa, wanda kan kunshi kalma dāya, ko biyu, ko fiye da haka. Ya ce akan ari kalmomi daga wasu harsuna a hautsina ma'anarsu da ginin kalmominsu gaba dāya a sara.

Daba (1997) ya bayyana yadda Hausawa suke saye sunayen mutane da dabbobi ta hanyar kwatanta halayyar mutanen da dabbobin da ake ambatar da su. Wato sai a duba halin mutum a saye sunan mutum da dabbar da ake ganin suna da hali iri dāya.

Wannan binciken na da dangantaka da wannan aiki saboda shi ma za a nazarci yadda yaran mota ke amfani da saye a lokacin gudanar da sana'arsu.

Mathew (1997) cewa ya yi ana amfani da sara ne a zance na musamman kamar a wajen maganganu na matasa da kuma a wajen amfani da harshe na yau da kullum musamman a wani rukuni ko wajen wasu sana'o'i ta hanyar amfani da salo na musamman.

Dantumbishi (2011) ya bayyana sara da wata salon magana ce ta yayi. Haka kuma sara kan zama karin harshe na wani rukunin masu amfani da harshe wafanda sukan kirkiro wasu kalmomi domin sadarwa a tsakaninsu. Sannan ya ce harshe yana canzawa kamar yadda zamani yake canzawa. Wato sara na tafiya ne tare da zamani, har ta zama ruwan dare a cikin al'umma. Sannan kowace al'umma na da irin tata sarar.

Dantumbishi (2003) ya yi bayanin yadda ake amfani da sara a wajen sadarwa tsakanin al'umma, da yadda ilimi da shekaru da jinsi ke da tasiri wajen amfani da sara ba Hausar da aka saba amfani da ita yau da kullum ba.

2.6.1 Sigogin Sara

Sara solon magana ce na wani lokaci ba mai dorewa ba. Akan samu wani abu ne na yayi a tsakanin wasu rukuni na al'umma wanda zai haifar da samuwar wani nau'i ko salon magana a tsakanin rukunan daban-daban.

Daga ciki masanan da suka bayyana sigogin sara sun hada da Sullivan (1921), da Dennis (1984), da Edward (1972), da Dangambo (1984), da Dantumbishi (2011), da Zarruk (1993).

Daga cikin sigogin da suka bayyana na sara sun hada da :

1. kirƙirar sababbin kalmomi.
2. rashin takamaiman tsari.
3. ba ta cika dorewa wajen amfani da ita ba.
4. salon magana ce ta yayi.
5. fadafa ma'anar kalmomi.
6. gusar da ma'anar kalmomi.
7. aron kalmomi da bakin harsuna.

2.7 Kwarewar Magana

A cikin sadarwa a magana akwai abin da ake ce wa kwarewar magana ko "kwarewa a sadarwa". Shi ma kamar sauran fagen ilimi, masana da dama sun tattauna kan abin da ya shafi wannan fagen.

Nafaltar harshe ke sa a rika amfani da salo daban-daban wajen sarrafa harshe. Sara na daya daga cikin salon sarrafa harshen da sai wafanda suka nakalci harshen sosai su ne suke iya kirkiro wani salo na musamman domin su dinga sadarwa a tsakanin su. Dalili kenan da ya sa wannan nazarin ya yi kokarin nazartar wasu ayyuka da aka yi a kan zalakar magana.

Dittimar (1976:162) ya dubi kwarewa a harshe da cewa: “ wani salo ne da ke bayyana irin kwarewar mutum wajen amfani da harshe domin sadarwa a tsakaninsa da wani cikin wani yanayi na cikas ka’idar amfani da harshe.

Amma Williams (1990:16) cewa ya yi: “kwarewa a magana na nufin kwarewar mutum wajen amfani da harshe cikin wata tattaunawa mai zurfi da ta dāra matakin jumla wacce kuma ta shafi zamantakewa da al’ada wadda hakan yake nuna zurfin tattaunawar”.

Shi kuwa Radford (1995:3) ya dangana kwarewa a magana da cewa Chomsky ya bayyana kwarewa a magana da cewa: “ tana nuni da kwarewar maganar masu harshe cikin harshen nasu wadd kan ba su dammar yin magana da ma fahimtar harshen nasu sarai”.

2.8Nadewa

A karshe an fahimci cewa dukkan ayyukan da aka waiwaya a wannan babin suna da dangantaka sosai da wannan nazarin da za a gudanar. Kuma an amfana da irin hasken da uka bayar. Sannan ayyukan da suka gabata game da karin harshen rukuni, ba su yi cikakken bayani a kan Hausar rukuni na yaran mota ba. Shi ne ya sa wannan binciken ya sami damar zurfafa bincike domin binciko irin sarar da yaran mota ke amfani da su wajen mu’amala da sauran al’umma.

BABI NA UKU

HANYOYIN KIRKIRAR KALMOMI A ZANTUKAN YARAN MOTA

3.1Shimfida

A wannan babin an yi kokarin kwankwance dukkan bayanan da aka samo lokacin tattara bayanan wannan nazari mai taken nazarin Hausar yaran mota, ta fuskar nazartar sara a cikin harshensu. An yi amfani da ra'in bincike na fage (Field theory) An yi bayanin nau'o'in kalmomin da suke amfani da su a lokacin mu'amalarsu da mutane da dama, da lissafin kuɗin da suke yi a lokacin sana'arsu ta yaran mota .

3.2 Sara a Zantukan Yaran Mota

A nan an yi nazarin sarar maganar yaran mota ta fuskar kalmomin da suka samo suka faɗaɗa ma'anarsu, ko suka gusar da ma'anarsu,. Wato suka ba su wata sabuwar ma'ana dangane da yadda suke amfani da su, da kalmomin da suka kirƙira suke kuma amfani da su da salom kirgar kuɗin da sukan yi amfani da su.

3.2.1 Kirƙira

Kamar sauran fannin samar da kalmomi, Zarruk (1993) ya bayyana ma'anar kirƙirar kalma da fago wani laƙabi ko wata magana don bayyana wata baƙuwar ma'ana. Haka kuma ya raba kirƙirar kalma zuwa gida biyu, kirƙirar bazata, da kirƙirar takanas. A nan za a yi bayanin wasu daga cikin kalmomin da yaran mota ke amfani da su a cikin mu'amalarsu ta yau da kullum wadda yanayin sana'arsu ce ta sa suka samar da kalmomin kuma suke amfani da su a cikin harkokinsu. Wato kirƙirar kalmomin suka yi, sannan alamu sun nuna cewa sun samu kalmomin ne ta hanyar kirƙirar bazata. Waɗannan kalmomin sun haɗa da :

KALMA	MA'ANA
1. gârâu	tsohuwar Mota
2. ãwiizòò	wasa da Mota a Titi
3. fyâu	sabon kudi
4. kàcò	ɗan kwaya
5. garâu-gárâu.	tsohuwar Mota
6. gudubale	babbar Mota mai buɗaɗɗen baya.

3.2.3.1 Bayani:

1. Garau: yaran mota na kiran tsohuwar mota da garau. Kuma kalma ce da suka kirƙira domin amfani da ita a tsakaninsu.
2. Awizo: kalma ce da yaran mota suka kirƙira kuma suke amfani da ita wajen irin wasan ganganci da Direbobi ke yi da mota a kan Titi.
3. Fyau: kalma ce da yaran mota suka kirƙira kuma suke amfani da ita wajen kira ko nuna cewa kudi sabon fitowa daga Banki ne ko lanƙwashe wa bai yi ba.
4. Kaco: suna ne da suka kirƙira suna kiran wanda ke shan kwaya da sunan Kaco.
5. Garau-garau: suna ne da suka kirƙira suna kiran tsohuwar mota wadda ba a morar ta sosai.
6. Gudubale: suna ne da yaran mota suka kirƙira suna kiran babbar motar ɗaukar itace.

wadannan kalmomin da suka gabata, kalmomi ne waɗanda yaran mota suka kirƙira suke kiran wasu abubuwa waɗanda suka danganci sana'arsu, ko dai ta la'akari da sifar abun ko kuma ta la'akari da halayyarsa, ko kuma don kawai suna ganin sunan da ya dace da su kenan.

3.2.2 Fadafa ma'ana

Fadafa ma'ana kamar yadda Zarruk (1993) ya bayyana ta da duk kalmar da ke da wasu kebabun ma'anoni baya ga wadanda kowa ya san da su. Wannan nazarin ya gano akwai kalmomin da yaran mota ke amfani da su a lokacin sana'arua da ba aro su suka yi ba, sannan ba kirƙirar su suka yi ba. Kalmomi ne wadanda ake amfani da su yau da kullum, sai suka danganta su da sana'arsu ba tare da batar da asalin ma'anar kalmar ba. Wadannan kalmomi sun hada da:

KALMA	MA'ANAR ASALI	SABUWAR MA'ANA
1. abookín aiki.	mai taya aiki	yaron Mota
2. mààtar maalàm.	mace mai auren malami.	mace mai hijabi.
3. hajiyar Allāh.	mace wadda ta je aikin hajji.	mace wadda ta yafa gyale.
4. Bààba	Sunan da ake kiran dattijo da shi don girmamawa.	dattijo.
5. abookii (nà).	wanda ake gudanar da wata hulɗa da shi.	fasinja Matashi.
6. nà kwààɗii.	Ruwa	ruwan sha.
7. mâi taayàà ukù.	keke Napep	mashin mai taya uku.
8. mâi looɗii	wanda ke taimakawa wajen lodin fasinja.	ɗan kamasho
9. ankàrèè	a lura	akwai matsala
10. gàdàà-gadaa	yin wani hali na rashin gaskiya da murɗiya.	ɗaukar Fasinja ba bisa tsari ba.
11. Karfaa	asirin da ake ma mutum musamman mace don ta yi	mai aiki kullum amma bai samun komai.

	bakin jini ga mijin ta.	
12. bakin kaayaa	kaya baki/ masu sa bakafen kaya	ɗan sanda
13. kaatà	Katako	Soja
14. gingimàà	abu mai girma	babbar mota
15. bààkii	Tsinewa	yaron-motar da in ya fito daga garinsu neman kuɗi bai komawa.
16. ɗan ākuyà	mara kunya	uban gida mara mutunci.
17. ɗan wàhalàa	Wahalalle	yaro mai aiki bai tara komai.
18. ɗan kiishiyaa	ɗan uba.	mai bakin ciki
19. mààsu hanyàa	wafanda aikin su shi ne tsayawa a hanya kamar barayi.	barayi.
20. bulo	abin gini	fasinjan da ba za a karɓi kuɗin motarsa ba
21. ɗan jagaaliyaa	Daga ‘jagal’ kirarin da ake yibwa Ungulu.	ɗan kwaya
22. ‘yar kùrkuraa	Daga ‘kùrkura’ wata irin dawa fara tas.	karamar mota.
23. Ale	Tashi ko barin wuri	Wanda bai san komai ba
24. ɗuu	Tafiya gaba ɗaya	Sata

3.2.2.1 Bayani

1. Abokin aiki : sana'ar mota sana'a ce wadda mutum daya bai cika iya yi shi kadai ba musamman a cikin gari inda ake kiran fasinja, sannan a karbi kudinsu a kuma aje su inda suke bukata. A nan ya zama dole mai tuki ya nemo wanda zai dinga taya shi kiran fasinja, tare da karbar kudin mota a hannun fasinja, da tunasar da direba inda fasinja zai sauka, da taya fasinja sauke kaya, da sauransu. Mai taya direba wannan aiki shi ne yaron mota, sannan shi ne ake kira abokin aikin direba.
2. Matar malam : yaran mota na amfani da wannan salon wurin kiran mata wafanda suka sanya hijabi da matan malam saboda malamai su ke fadakarwar a dinga sanya hijabi, sannan sukan sa matansu su yi irin wannan shigar duk inda za su je saboda sauran jama'a su gani su yi koyi.
3. Hajiyar Allah : daga cikin dabi'ar Bahaushe idan yana son ya girmama mace ya gwada mata girmanta ko isarta, sai ya kira ta da Hajiyar Allah. Wannan ne ya sa idan yaron mota na son ya kira fasinja mace musamman wadda ta dan manyanta yakan duba yanayin shigar ta idan gyale ta yafa, sai ya kira ta da lakabin Hajiyar Allah. Wato babbar mace.
4. Baba : yaran mota na kiran duk wani namiji dattijo wanda ya dan manyanta da baba saboda nuna girmamawa a gareshi.
5. Abokina : kalmar abokina na nufin wanda ake gudanar da wata hula ta yau da kullum da shi. Haka kuma yaron mota na amfani da wannan salon wajen kiran fasinja maza musamman yara da matasa.
6. Na kwadi: a lokacin da aka zanta da yaran mota, sun bayyana cewa duk abin da aka ce na kwadi ana nufin ruwa ne saboda yanayin rayuwar kwadi. Shi ya sa a duk lokacin da za su kira kalmar ruwa, sai su dangana ta da na kwadi ko su juya ta zuwa na dikwa.

7. Mai taya uku: idan yaron mota ya ce mai taya uku yana nufin Keke Napep. Shi kuma wani nau'in mashin ne mai taya uku.
8. Mai lodi: a harkar mota idan aka ce mai lodi ana nufin mai tara fasinja ya samar masu mota, wato 'yan kamasho. Wani lokaci yaran mota na kiransu da 'yan lodi ko masu lodi.
9. Ankare : idan Bahausha ya ce ankare, yana nufin a lura da wani abu. Haka yake a wajen yaran mota a duk lokacin da ya ce ankare, to ya hango wata matsala da yake son wanda yake tare da shi ko direba ya farga da ita.
10. Gada-gada: bahausha na kiran duk wani hali da yake na rashin gaskiya da gada-gada (Jami'ar B, 2006). Su ma yaran mota na kiran tsayawa d'aukar fasinja da aje fasinja a wajen da doka ta hana a matsayin gada-gada.
11. Karfa: karfa wani asiri ne da ake yi wa mutum don ya yi bakin jini (Jami'ar B, 2006). Yaran mota na amfani da wannan kalmar a cikin sana'arsu ga yaron da ba ya samun komai idan ya fita aiki.
12. Baƙin kaya: yaran mota na kiran ɗan sanda da sunan baƙin kaya saboda kalar kayansu baƙaƙe ne.
13. Katako: wannan kalmar ta samu ne daga kalmar katako, saboda idan Sojoji za su yi hukunci, sukan yi amfani da Katako wajen dukan mutane.
14. Gingima: bahausha na siffanta babban abu da gingima. Wannan ne ya sa yaran mota suka kalli siffar ƙatuwar mota saboda girmanta suke kiranta da gingima.
15. Baki: kalmar baki na nufin tsinuwa (Jami'ar B, 2006). Kalmar baki wata kalma ce da yaran mota ke amfani da ita a tsakaninsu, musamman ga wanda ya fito daga wani gari, kuma bai son komawa garinsu.
16. Dan Akuya: wani nau'in zagi ne da yaran mota ke ma uban gidansu waɗanda ke zaluntarsu ba sa ba su haƙƙinsu.

17. Dan wahala: kalmar wahala na nufin wuya ko ba da kai wajen yi wa wani aiki. (Jami'ar B, 2006). Dan kalma ce mai nuna makusanciyar dangantaka tsakanin wani abu da wani. (Jami'ar B, 2006). Yaran mota na amfani da wannan suna na Dan wahala ga yaran motar da ke aiki, amma ba ya amfanar kansa da komai. Ma'ana bai tara komai duk abin da ya samu a banza yake tafiya.
18. Dan kishiya: kalmar kishiya na nufin abokin hamayya. (Jami'ar B, 2006). Idan yaron mota ya kira dān'uwansa da ko wani da wannan suna to yana nufin wannan dān baƙin ciki ne ko kuma abokin hamayya ko kuma wanda ba ya son ya ga ana cigaba.
19. Masu hanya: yaran mota na kiran ƙarayi ko masu yaudara a kan titi da wannan suna na masu hanya .
20. Mutanen giwa: yaran mota sun yi amfani da tambarin zanen giwa da ke jikin kayan da 'yan sanda ke sanyawa, suke kiran su da mutanen giwa.
21. Dan kafa: ana amfani da kalmar kafa wajen neman taimako, ko alfarma. (Jami'ar B, 2006). Yaran mota na amfani da kalmar dāga kafa wajen nuna alfarma.
22. Fasa: kalmar fasa na nufin rusa abu dunkulalle (Jami'ar B, 2006). Yaran mota na amfani da kalmar fasa wajen neman canjin kuɗi. Alal misali, idan suna son a ba su canji sukan ce fasa mun.
23. 'Yan jagaliya: jagal suna ne da ake kiran Ungulu da shi. Yaran mota suna kiran 'yan kwaya da wannan suna saboda yanayinsu na kƙazanta da rashin daraja.
24. 'Yar kurkura: kurkura wata nau'in dawa fara tas kanana. Yaran mota na kiran kananan bas wanda girman su bai kai nasu ba da wannan suna wurin siffanta kanƙantan motar.

Wadannan kalmomin da suka gabata, kalmomi ne waɗanda yaran mota suka yi la'akari da yadda ake amfani da su a wasu warare, sannan suka dauko su suna amfani da su a wurin gudanar da sana'arsu ba tare da canza ko gusar da ma'anar kalmomin ba.

3.2.3 Gusawar Ma'ana

Gusawar ma'ana kamar yadda Zarruk (1993) ya bayyana gusawar ma'ana da ba kalma sabuwar ma'ana. Wato ma'anarta ta asali ta sha bamban da wadda aka sani. A sana'ar yaran mota, akwai kalmomin da suke amfani da su ta hanyar gusar da ma'anarsu ta asali su ba su wata sabuwar ma'ana da ta danganci sana'arsu. Waɗannan kalmomi sun haɗa da:

KALMA	MA'ANAR ASALI	SABUWAR MA'ANA
1. Garkèè	taron dabbobi ko Tsutsaye da ake kiwon su gaba ɗaya.	fasinja masu yawa.
2. Cikòò	ƙarasa wani abu	fasinja ƙwara ɗaya
3. Bààrààsaa	wata irin giya	giyar mota
4. taakàà káyàà	taka abu mai tsini	yin faci
5. ãntii bàbba		babbar mota
6. ganyee	tohon da ke fitowa a jikin reshen bishiya	kudi
7. mayààkii	barde ko dakare ko soja mai shiga yaƙi	direba
8. addaa	makami faffadà mai kota da kaifi wanda ake amfani da shi wajen sara, ko datsa abubuwa ko girbin hatsi.	tsohuwar mota.
9. Karyaa	wata dabba mai ɗamammen ciki mai	mota mai gudu.

	yawan fafa da haushi.	
10. tààkàlmii	makarin tafiƙaƙa daga rana ko faya wanda ake yi da fata ko roba ko kyalle.	taya
11. kyànkyaśái	wasu kwari launin maƙubba, masu fukafukai sun fi zama wajen ƙazanta musamman masai	‘yan yuniyon
12. kwààroo	wani ƙanƙanin halitta dangin su kiyashi ko cinnaka.	yaron mota mai kwazo
13. Tashàà	ƙarya	wayau
14. Bardee	jarumi ko mayaƙi	yaron mota mai kwazo
15. Bàbà	sunan da ake kiran dattijuwa mace da shi don girmamawa	Tsohuwar mota
16. alkaalii	mai shari’a ko yanke hukunci	Burkin mota
17. gàngàmà		motar ɗaukar shanu
18. shaagòò	sunan wani shahararren ɗan damben gargajiya.	yaron mota mai kwazo
19. ƙarfèè	wani abu dangin ma’adanai da ake	mota

	tonowa daga kasa. Akan narka shi don yin makamai ko abubuwan hawa ko kayan noma.	
20. Mazaa	jarumi ko gwarzo	Yaron mota mai jure aiki
21. Zààboo	tsuntsun gida mai jiki rodi-rodi fari da baki da dan sanko da kora a kai.	fasinjan da bai hawa mota inda ake lodi.
22. Gwàmma	yarinyar da aka haifa bayan an haifi mata da yawa.	tsohuwar mota.
23. Niijâr		inda ba a samun fasinja
24. Mâjâlîsà	ɗakin shawara da wakilai kan taru.	inda ake samun fasinja.
25. Tsage	mutum mai karamar kira	Sabuwar mota
26. garau-garau		tsohuwar mota
27. gudubale		motar ɗaukar Itace
28. haram	abin da addinin Musulunci ya hana a aikata.	motar Daf
29. shaaròn	samfurin mota ce	duk wata mota mai gudu
30. ɗan hannuu		direba mai mutunci
31. Maagàni	abin da samuwar sa kan kore wani abu daban.	kufi

32. ruwàà	abu garai-garai mara launi ko kanshi wanda ake sha don kashe kishi kuma ana wanka da wanki da dafa abinci da makamantansu da shi.	kudfi
33. hàwâinìyaa	wata irin karamar halitta mai kama da kadangare, mai tafiya a hankali, tana iya canza launin jikinta.	direba mai yawan canza yaran mota.
34. ðan jàrfaa.	Jarfa wata tsaga ce da ake yi a fuska domin ado ko magani.	ðan sanda
35. ‘yaa’yaa.	abin da aka haifa mutum ko dabba	fasinja.
36. daajíí.	wani makeken fili da babu gidaje ko gonaki wanda yake cike da bishiyoyi da namun daji.	inda ba a samun fasinja.
37. ðan Zulái	yaron da sunan mahaifiyarsa Zulai.	yaron motan da bai san ciwon kansa ba.

38. ɗan Rakiya	yaron da sunan mahaifiyarsa Rakiya.	yaron motan da bai wanka bai wanki. (kazami)
39. Bààba	sunan da ake kiran dattijo da shi don girmamawa.	sunan da sukan kira junansu da shi.
40. hàskòòwàà	daga haske	hangowa
41. bùlô	abin gini	fasinjan da ba za a karɓi kuɗinsa ba.
42. geeroo	nau'in hatsi	fasinjan da ba zai biya kuɗin mota ba.
43. garãa	wasu mutanen binuwai ƙabilar Igala.	mutumin da bai da fahimta.

44. dabbāa	dukkann halitta mai kafa hufu.	nau'in zagi. Wato mutum mara hankali.
45. Safarāa	tafiya don kasuwanci	ɗaukar abin wani a boye da nufin dawo masa da shi.
46. Makwarwaa	wata nau'in tsuntsuwa ce	fasinja mai hawa mota a hanya.
47. Kùmalloo	Amai	fasinja mara hakuri

3.2.3.1 Bayani

1. Garke : garke na nufin taron dabbobi ko tsuntsaye da ake kiwonsu gaba ɗaya (Jami'ar B, 2006) . Haka kuma duk lokacin da yaron mota ya samu fasinja masu yawa lokaci ɗaya a tare yakan ce ya samu garke.
2. Ciko : ciko wani nau'in suna ne da yaran mota ke kiran fasinja kwaro ɗaya da shi. Za a ji suna kiran sunan unguwar da za su je , suna fadin ciko. Wato saura mutum ɗaya suke nema ya cika motar.

3. Barasa : ita dai barasa wata nau'in giya ce da ake sha a bugu (Jami'ar B, 2006). Wato idan mutum ya sha ta, yana fita daga hayyacinsa. Ita kuwa giyar mota wata na'ura ce mai taimaka ma mota wajen tafiya. Kasancewar sunan giyar mota ya yi iri dāya da na barasa na sha, ya sa yaran mota wani lokaci sukan kira giyar mota da barasa.
4. Taka kaya : kalmar kaya na nufin tsinke mai tsini musamman wanda ke fitowa jikin Bagaruwa ko Aduwa (Jami'ar B, 2006). Yaran mota na amfani da kalmar taka kaya idan tayarsu ta sace, wato ta yi faci. Manufarsu a nan ita ce sun taka abu mai tsini ya sace masu taya.
5. Anti babba : kalmar Anti kalma ce da suka aro daga Ingilishi mai nuna girmamawa idan za ka kira mace wadda ta girme ka. Wannan ne ya sa yaran mota ke kiran manyan mota da sunan Anti babba kasancewar motarsu karama ce a kan ita babbar Motar,
6. Ganye : yaran mota na kiran kuɗi da ganye saboda kamar yadda ganye yake tofowa a jikin bishiya in an kwana biyu ya bushe ya fadi, haka shi ma kuɗi yake. Idan an samu kuɗi , bayan an kwana biyu da kashe kuɗin za ka iya zama babu wannan kuɗin sai dai wani.
7. Mayaki : mayaki na nufin barde ko jarumi a fagen yaƙi. (Jami'ar B, 2006). Yaran mota sun dāuki wannan siffa ta mayaki suka laƙaba wa direba saboda a fagen tuki Direba ke aikata komai. Wato shi ne Jarumin tuki.
8. Adda: akwai wani zance da yaran mota ke yi na cewa tsohuwar mota ita ke ji wa mutum ciwo idan ta buge shi ban da sabuwa. Wannan ne dalilin da ya sa suke kiran duk wata tsohuwar mota musamman wadda jikinta ya bubbuge da Adda. Saboda Adda makami ne mai kaifi. (Jami'ar B, 2006).

9. Karya: suna kiran mota mai gudu da karya, saboda karya wata dabba ce mai yawan faɗa da haushi sannan tana da gudu in tana son ta kama abin da take so. Wannan ne dalilin da ya sa suke siffanta wannan halitta ta karya da mota mai gudu.
10. Takalmi: takalmi shi ne makarin kafa kuma shi ne abin da mutum ke sawa a duk lokacin da zai yi tafiya musamman a waje. Wannan ne dalilin da ya sa yaran mota ke kiran tayar Mota da takalmi saboda in ba taya, mota ba za ta taɓa iya tafiya ba.
11. Kyankyasai: wannan laƙabi ne da suke kiran ‘yan yuniyon da shi saboda yawan damun su da takura masu da suke yi. Sun danganta su da kyankyasai ne saboda kyankyaso ne kowa bai son ya raɓe shi sannan ya takura ma mutum.
12. Kwaro: wannan laƙabi ne da suke kiran yaro mai ƙwazo a wajen aiki.
13. Tasha: tasha kalma ce mai nufin karya (Jami’ar B, 2006). A duk lokacin da wani ya yi ma wani wayau a cikin yaran mota, sukan ce sun yi ma wane tasha.
14. Barde: barde kalma ce mai nuna jarumta (Jami’ar B, 2006). Sannan suna amfani da ita wajen koɗa ko zuga junansu musamman idan suna fagen aiki. Za a ji suna faɗin “wo Barde”.
15. Baba: baba suna ne da ake amfani da shi don girmama mace wadda ta manyanta ta zama dattijuwa. A wajen yaran mota duk wata babbar mata mai babban jiki suna kiran ta da Baba saboda girmanta.
16. Alkali: idan aka ce Alkali ana nufin mai yanke hukunci a cikin shari’a (Jami’ar B, 2006) . A nan yaran mota na kiran burkin mota da Alkali saboda burki ne kawai ke da ikon tsayar da mota. Wato shi ke yanke ma mota hukuncin tsayawa a lokacin da take tafiya.

17. Gangama: kalma ce mai siffanta abu mai girma. Haka kuma yaran mota na amfani da wannan kalmar wajen siffanta kowace irin mota babba, kamar motar daukar Shanu da sauransu.
18. Shogo: shago sunan wani shahararren dan damben gargajiya ne. (Jami'ar B, 2006). Idan yaron mota ya haɗu da dan'uwansa yaron mota a lokacin da suke bakin aiki sukan kira junansu da Shago, wato mai kofarin aiki.
19. Karfe: karfe wani abu ne dangin ma'adanai da ake tonowa daga kasa (Jami'ar B, 2006). Yaran mota na kiran mota da sunan karfe saboda kowace mota ana yin ta ne daga karfe.
20. Maza: kalma ce da ake amfani da ita wajen nuna cewa mutum Jarumi ne. Haka kuma yaran mota na amfani da wannan kalma wajen nuna ko bayyana wani yaron mota mai jure wa aiki.
21. Zabo: zabo wani tsuntsun gida ne mai jiki rodi-rodi fari da baki da dan sanko da kora a kai mai tashi sama (Jami'ar B, 2006). Yaran mota na kiran fasinjan da suke dauka a hanya da wannan sunan. Wato fasinjan da bai son hawa mota a inda ake yin lodi.
22. Gwamma: wannan wani lafani ne da ake wa yarinyar da aka haifa bayan an haifi mata da yawa (Jami'ar B, 2006). A wajen yaran mota, yana kiran duk wata mota da ta tsufa ta fita hayyacin ta da wannan suna na gwamma.
23. Nijar: nijar sunan kasa ce da ke mafwabtaka da Nijeriya inda ake samun wurare da dama a kasar da ba a samun mutane saboda kwararowar hamada. Wannan ya sa yaran mota kiran wuraren da ba a cika samun fasinja ba, ko kuma ba a samun fasinja gaba daya da suna Nijar.

24. Majalisa: majalisa dakin shawara ne da wakilai kan taru (Jami'ar B, 2006).
Yaran mota sun gusar da wannan ma'ana ta majalisa sun ba ta wata sabuwar ma'ana ta hanyar bayyana inda ake yawan samun fasinja da majalisa.
25. Tsage: wannan kalma na nufin mutum mai karamar kira (Jami'ar B, 2006).
Yaran mota sun gusar da wannan ma'ana domin kiran sabuwar mota da wannan suna na tsage.
26. Haram: haram na nufin duk wani abu da addinin musulunci ya hana a aikata (Jami'ar B, 2006). A nan yaran mota ba su yi la'akari da ma'anar kalamar ta asali ba, sun yi la'akari da irin karan da motar DAF ke yi idan tana tafiya mai bayar da sauti kamar haram.
27. Sharon: samfurin Mota ce. Yaran mota na kiran duk wata mota da ba bas ba kuma mai daukar fasinja da yawa sannan tana gudu da suna sharon.
28. Dan hannu.: a wurin yaran mota, idan ya ce dan hannu yana nufin mutum mai mutunci, musamman direba mai mutunci.
29. Magani: kalmar magani na nufin abin da samuwarsa kan kore wani abu daban (Jami'ar B, 2006). A wurin sana'ar yaron mota yana kiran kudi da magani, saboda kudi na kore matsaloli da dama.
30. Ruwa: ruwa abu ne garai-garai mara launi ko kanshi wanda ake sha don kashe kishi kuma ana wanka da wanki da dafa abinci da makamantansu da shi (Jami'ar B, 2006). Yaran mota na kiran kudi da ruwa saboda ruwa abu ne da ake bukata wajen tafiyar da al'amuran rayuwa, haka ma kudi.
31. Hawainiya: hawainiya wata irin halitta ce mai kama da kadangare, mai tafiya a hankali tana iya canza launin jikinta. Yaran mota sun gusar da wannan ma'ana suna kiran direba mai yawan canza yaran mota da wannan suna.

32. Dan jarfa: jarfa wata tsaga ne da ake yi a fuska domin ado ko magani (Jami'ar B, 2006). Yaran na amfani da sunan 'Dan jarfa wajen kiran dan sanda. Saboda duk lokacin da mu'amala ta hada su da 'yan sanda musamman na rigima suna jin jiki sosai.
33. 'Ya'ya: 'ya'ya na nufin abin da aka haifa mutum ko dabba ko wata halitta (Jami'ar B, 2006). Yaran mota sun gusar da wannan ma'anar suna kiran fasinja da shi.
34. Daji: wani makeken fili ne da babu gidaje ko gonaki wanda yake cike da bishiyoyi da namun daji (Jami'ar B, 2006). Yaran mota na siffanta wurin da ba a sa samun fasinja idan sun fita aiki da daji, saboda a daji ne ba a samun mutane sai bishiyoyi da dabbobi.
35. Haskowa: kalma ce da aka samo daga kalmar haske, wato annurin da ke bayyana ya ba ido damar ganin abubuwa idan an kunna fitila ko idan akwai farin wata, ko idan rana ta fito. (Jami'ar B, 2006). Yaran mota sun fadada ma'anar wannan kalma wajen bayyyana cewa sun hango wani abu ko sun gane wani abu da ba kowa ya gane ba.
36. Bulu: bulo wani nau'i ne na dutse da ake amfani da shi wajen gini, sannan an aro kalmar ne daga Ingilishi. Duk lokacin da yaran mota ya dauki fasinjan da bai biya kudin mota ba, yakan ce ya dauki bulo.
37. Dan Zulai: suna ne da suka kirfira suna kiran yaran da bai san ciwon kansa ba.
38. Dan Rakiya: suna ne da suka kirfira suke kiran yaran motan da ba ya wanka ba ya wanki, ba ya iya yi wa kansa komai sai dai wani ya yi masa.

Wadannan kalmomin da suka gabata, kalmomi ne wadanda yaran mota suka canza masu ma'ana daga asalin ma'anar da aka san su, suka kawo kalmomin muhallin sana'arsu ta mota, sannan suka basu wata sabuwar ma'ana banda wanda aka san su da ita.

3.2.4 Aro

Rufa'i (1979) ya bayyana ma'anar aro a harshe da hanya ce da harshe ke aro kalmar wani harshe ya sauya ta zuwa harshensa. Wannan bincike ya lura da cewa akwai kalmomin da yaran mota suka samo kuma suke amfani da su ta hanyar aro daga sauran harsuna da suka hada da Ingilishi da Yarbanci wadanda yaran mota suka ara ta hanyar yi masu kwaskwarima sannan sub a su sabuwar ma'ana kamar haka:

KALMA	MA'ANAR ASALI	SABUWAR MA'ANA
1. kerewa	nau'in rawa a Afirika ta kudu.	mota mai daukar kaya sannan wani lokaci ta dauki mutane.
2. Hummer	sunan kamfanin mota.	motar da ba ta aiki cikin gari sai dai tafiya mai nisa.
3. bustom	bus stop	inda ake samun fasinja.
4. Junshon	Junction	inda ake samun fasinja
5. lagwa-lagwa		tsohon kudi
6. panke	kpof-kpof	'yan mata.
7. Hafde	half day	hutu in rana ta yi/ bayar da aron yaro na wuni daya.
8. let awa	late hour	aikin yamma zuwa dare.
9. Ona	Owner	mai mota

10. Masta	master	maigida/Direba
11. Roget	roget	Soja
12. no eskuz	no excuse	Soja
13. lena	nylon	titi mai kyau
14. madam	madam	mace wadda ta dān manyanta sannan ba Bahaushiya ba
15. bros	brother	fasinja namiji matashi
16. ‘yan faturol	patrol	‘yan yuniyon
17. sista	sister	fasinja mace yarinya.
18. fayin gal	fine girl	‘yan mata.
19. reza.	rezor	yaron mota mai sata.

3.2.4.1 Bayani

1. Kerewa: kalma ce da suka aro cikin wata waƙar Afirika ta kudu, suna kiran motar da take dāukar mutane sannan wani lokaci ta dāuki kaya.
2. Homa: hummer sunnan wani kamfanin mota ne da suke yin motoci masu fƙwari. Yaran mota sun ari wannan kalma ta hummer suna kiran motar da ba ta aiki a cikin gari sai tafiya mai tsawo.
3. Bustom: kalma ce da suka aro daga harshen Ingilishi wato *Bus Stop*. *Bus Stop* yana nufin wurin da Fasinja ke taruwa mota ta zo ta kwashe su. Wannan ya sa yaran mota ke kiran inda ake yawan samun fasinja da bustom.
4. Junshon: wannan kalma ce da suka aro daga harshen Ingilishi na *junction* mai nufin mahadā. Yaran mota na kiran wurin da suke samun fasinja da junshon.

5. Fanke: sun aro wannan kalmar daga harshen Ingilishi wato *pancake*. *pancake* wani nau'in abinci ne, amma yaran mota na kiran 'yan mata matasa da wannan sunan.
6. Haf dey: kalma ce da suka aro daga harshen Ingilishi. Idan yaron mota ya ce *haf dey* yana nufin aikin da ya yi daga safe zuwa rana ya tashi aiki.
7. Let awa: sun aro wannan kalmar daga harshen Ingilishi ta *late hour*, wato aikin da yaron mota ya yi daga yamma zuwa dare.
8. Ona: sun aro wannan kalmar daga harshen Ingilishi *owner*, wato wanda ya mallaki abu. Wannan suna ne da yaron mota ke kiran uban gidansa da shi ko kuma mai motar da suke yi wa aiki.
9. Masta: yaran mota sun aro wannan kalma daga harshen Ingilishi ta *master* mai nufin uban gida. Yaran mota na amfani da wannan sunan wajen kiran direbobinsu ko kuma uban gidansu.
10. Roget: kalma ce da suka aro daga harshen Ingilishi ta *rocket*. *rocket* wani nau'i ne na jirgi mai tashi sama yana fitar da wuta. Yaran mota suna siffanta halin soja da rocket saboda saurin fushinsu da zafinsu idan sun kama mai laifi.
11. No eskuz: sun aro wannan kalma daga harshen Ingilishi ta *no excuse*, wato ba uzuri. Suna kiran soja da wannan sunan saboda a duk sanda soja ya kama mai laifi ba ya yi masa uzuri sai ya hukunta shi.
12. Lena: sun aro wannan kalma daga *nylon* , kalmar harshen Ingilische ce mai nufin leda mai santsi. Wannan santsi na leda ya sa yaran mota ke kiran duk wani babban titi wanda bai da ramuka a kansa da lena.
13. Madam: wannan ma kalma ce ta harshen Ingilishi da ake amfani da ita wajen bayyana ko kiran mace mai matsayi. Yaran mota na amfani da wannan suna wajen kiran mace wadda ba bahaushiya ba sannan ta dan manyanta.

14. Bros: wannan ma kalma ce da suka yanko daga harshen Ingilishi ta *brother* mai nufin ɗan'uwa. Yaran mota kan kira fasinja namiji matashi da wannan suna bros.
15. 'Yan faturol: kalmar Faturol kalma ce da suka aro daga harshen Ingilishi ta *patrol* mai nufin gadi. Kenan 'yan faturol na nufin masu gadi. yaran mota na amfani da wannan sunan wajen kiran 'yan yuniyon.
16. Sista: kalma ce da suka aro daga harshen Ingilishi ta *sister* mai nufin 'yar'uwa. yaran mota na kiran fasinja mace wadda ba ta manyanta ba da wannan sunan.

Wadannan kalmin da suka gabata, kalmomi ne waɗanda yaran mota suka aro daga bakin harsuna waɗanda suka haɗa da harshen Ingilishi, da Yarbanci da wasu harsuna. Sannan suka hausantar da su suka kawo su muhallin sana'arsu na mota suna amfani da su.

3.2.5 Kirgan Kudin Yaran-Mota

A nan za a bayyana yadda yaran mota ke amfani da hikima wajen lissafi ko kiran kuɗi da wani laƙabi ta hanyar sauya guraben kalmomi a wuri kirga da kirƙirar da suka yi a cikin lissafi ko kiran kuɗi, da yadda suke cire lambar ƙarshe ta kuɗi, duk a cikin salo ko baɗ da kamar kirgansu. Wadannan duk hanya ce ta bayyana sara a cikin maganganun yaran mota. Ga misalan yadda suke kiran kuɗi kamar haka:

KALMA	MA'ANAR ASALI	SABUWAR MA'ANA
1. kwali ɗaya	Hanyar kirga	dubu ɗaya.
2. cadas	Aro suka yi daga fulfulde 'cada' wato kuɗi.	kuɗi
3. muri	Sunan Murtala suka	naira ashirin.

	yanke.	
4. azuwa	ƙirƙira suka yi daga wazobiya.	naira hamsin
5. rida	Sun rikida kalmar ‘dari’ ne.	naira dari
6. gumza	Ruri	naira goma
7. zagam	-	naira goma
8. yarbi	Gagara gwari.	naira biyar
9. tiye	Daga eighty ‘80’	naira tamanin
10. kilo daya	Ma’auni	naira dubu daya
11. ja	Launi	naira dari daya
12. ruwan ganye	Launi	naira dari biyu
13. kafus.	Daga fuska	naira dari biyu
14. hamsin	Ƙirga	dubu biyar
15. tamanin	Ƙirga	dubu takwas
16. goma	Ƙirga	dubu daya
17. siyam	Azumi daga (alsiyam)	naira biyar

Wadannan kalmomin da suka gabata, kalmomi ne da yaran mota ke amfani dasu wajen ƙirgan kuɗi, kodai da nufin nuna salo a cicin maganarsu, ko kuma da nufin kawr da hankali wand abas sa son ya fahimci inda aka dosa. Ta hanyar rikida kalmomin wasu kuɗin, ko kuma ta hanyar siffanta wasu kuɗin.

3.3 Nadewa

A wannan babin an yi kofari an bayyana irin kalmomin da yaran mota kan yi amfani da su a tsakaninsu, ko da fasinjoji wani lokaci da direbobinsu a lokacin gudanar da sana'arsu da nufin kawar da hankalin wadanda ba a son su fahimci inda aka dosa ko kuma nuna wani salo a maganarsu. Wadannan kalmomin sun hada da wadanda suka fadafa ma'anarsu, da wadanda suka gusar da ma'anarsu, da wadanda suka aro daga bakin harsuna, da wadanda suka kirfira. Sannan an bayyan salon kirgar kudinsu.

BABI NA HUDU

NAZARIN JUMLOLIN YARAN MOTA.

4.1 Shimfiɗa

A wannan babin an nazarci ma'ana da kirar jumlar da yaran mota ke amfani da su a nahawu. Daga cikin bayanan da wannan nazarin ya binciko daga lafuzan yaran mota, akwai wasu jumlole da suke amfani da su a tsakaninsu ko da direbobinsu, wani lokaci ma har da fasinjojin da suka duka. Waɗannan jumlole kan kasance ko dai jumlar bayani ne, ko kuma jumlar umurni, ko jumla tambayau. Sannan an nazarci sakonnin da ke funshe a cikin jumloin . Wato na raha ne ko na faɗa, ko na tsokana, inda ra'in fage na lehrer (1969) ya yi jagoranci. Wajen nazarin jumlole kuwa, an yi amfani da mazahabar galadanci (1976).

4.2 Kirar Jumloin Yaran Mota

Jumla kamar yadda Yahaya da wasu (2003) suka faɗa, sun bayyana ta a matsayin zance mafi tsayi, dake da cikakkiyar ma'ana wanda ta funshi jerin kalmomi daban-daban tare da fa'idar harshe. A wannan sashin an nazarci kirar jumloin da yaran mota ke amfani da su a lokacin mu'amalarsu da junansu ko kuma da sauran rukunan jama'ar da suke hulda da su. Daga cikin nau'oin jumloin da yaran mota ke amfani da su sun haɗa :

4.2.1 Jumlar Bayani

Murthy (1998) ya bayyana Jumlar bayani da jumla ce da bayanin a kan wani abu a cikin jumla. A wannan sashin an bayyana sannan an feɗe jumloin da yaran mota, wanda suke bayyana akan wani abu da ya danganci sana'arsu, ko kuma suke bayanin halin da suka tsinci kansu.

1) Komai ya káárè. (Mota ta buga)

$J \longrightarrow YS + YA$

$YA \longrightarrow G.A$

$YS \longrightarrow K^2$

$K^2 \longrightarrow Sn$

$Sn \longrightarrow Komai$

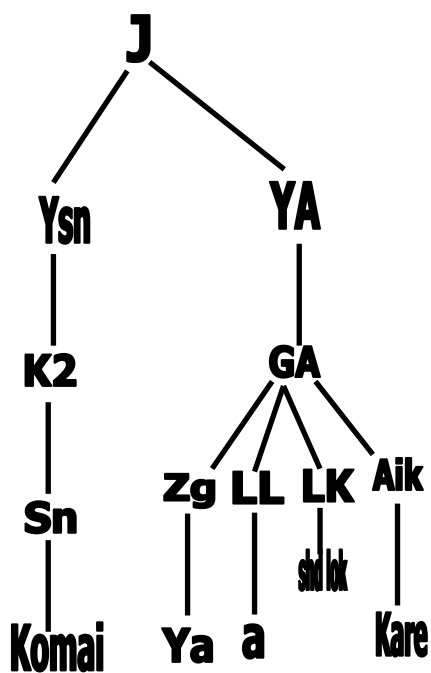
$G.A \longrightarrow Zg + LL + LK + AIK$

$Zg \longrightarrow ya$

$LL \longrightarrow a$

$LK \longrightarrow Shud.lok$

$Aik \longrightarrow Káárè$



Wannan jumlar da ta gabata, sassaukar jumla ce mai dauke da yankin suna da yankin aiki.

Yankin sunan ya funshi suna. Yankin aiki kuma ya funshi zagin aikatau, da lamirin lokaci,

da lokaci, da aiki. Idan yaron mota ya ce komai ya kare, yana magana ne a kan motar da ta

tsufa kuma take yawan bayar da matsala. Wato duk wani abin jin dadi na motar ya kare..

2) An búúgà harka. (An samu ciniki)

$J \longrightarrow Y_{sn} + YA$

$YS \longrightarrow \emptyset$

$YA \longrightarrow G.A + Y_{sn}$

$G.A \longrightarrow Zg + LL + Lk + Aik$

$Zg \longrightarrow a$

$LL \longrightarrow n$

$Lk \longrightarrow shd\ lok$

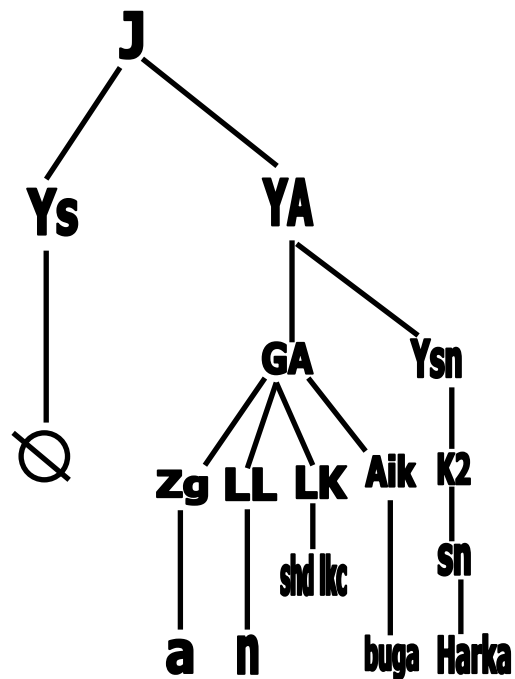
$Aik \longrightarrow Búúgà$

$Krb \longrightarrow K^2$

$K^2 \longrightarrow Y_{sn}$

$Y_{sn} \longrightarrow S_n$

$S_n \longrightarrow Harka$



. Wannan jumlar da ta gabata, jumla ce da ke dāuke da yankin aiki kawai wanda ya kunshi zagin aiki, da lamirin lokaci, da lokaci, da aiki, sannan da yankin suna na biyu wanda ya

ƙunshi suna. Wannan jumlar na bayanin wani samu ne a wurin yaran mota musamman idan sun samu kuɗi.

3) An búúgì ganye . (An yi ciniki)

$$J \longrightarrow Y_{sn} + YA$$

$$YS \longrightarrow \emptyset$$

$$Y.A \longrightarrow G.A + Y_{sn}^2$$

$$G.A \longrightarrow Z_g + LL + LK + Aik$$

$$Z_g \longrightarrow a$$

$$LL \longrightarrow n$$

$$LK \longrightarrow Shd\ lk$$

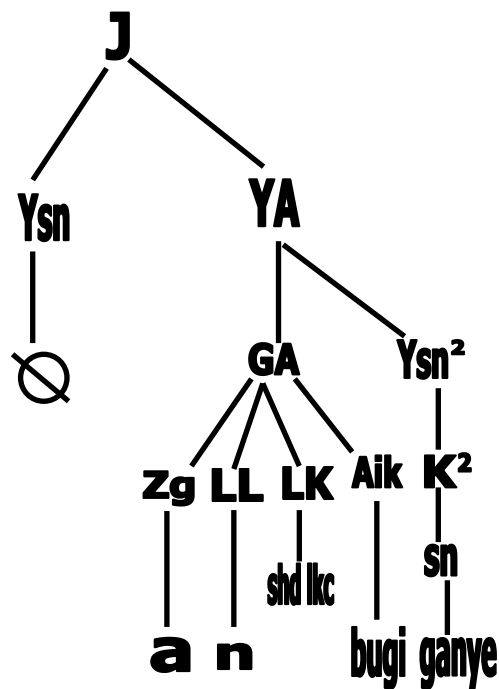
$$Aik \longrightarrow Búúgì$$

$$Krb \longrightarrow K^2$$

$$K^2 \longrightarrow Y_{sn}$$

$$Y_{sn} \longrightarrow Sn$$

$$Sn \longrightarrow ganye$$



Wannan jumlar da ta gabata, jumla ce da ke ɗauke da yankin aiki kawai wanda ya ƙunshi zagin aiki, da lamirin lokaci, da lokaci, da aiki, sannan da yankin suna na biyu wanda ya

kunshi suna. Wannan jumlar na nufin yaron mota ya samu kudi. wato sun siffanta kalmar ganye da kudi.

4) Mota ta a gyare (Mota ta lalace)

$$J \longrightarrow Y_{sn} + YA$$

$$YA \longrightarrow GA$$

$$YS \longrightarrow K^2$$

$$K^2 \longrightarrow Sn$$

$$Sn. \longrightarrow Mota$$

$$Y.A \longrightarrow G.A$$

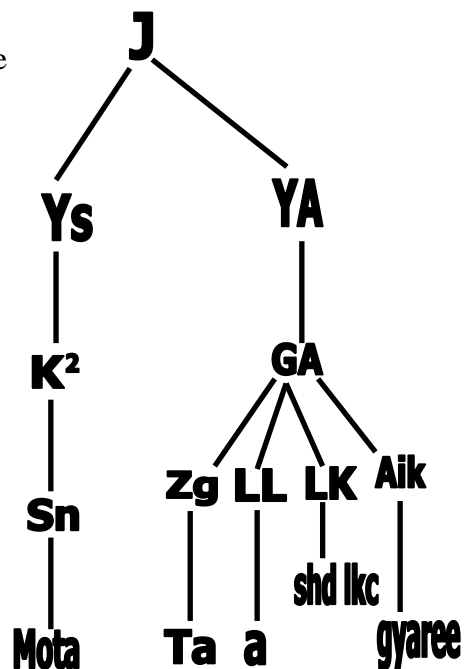
$$G.A \longrightarrow Zg + LL + Aik + LK$$

$$Zg \longrightarrow ta$$

$$LL \longrightarrow a$$

$$LK \longrightarrow Shd\ lkc$$

$$Aik \longrightarrow gyaree$$



Wannan jumlar da ta gabata, sassaukar jumla ce mai d'auke da yankin suna da yankin aiki.

Yankin sunan da ya kunshi suna. Yankin aiki kuma ya kunshi zagin aikata, da lamirin lokaci, da lokaci, da aiki. Gyare kalma ce da yaran mota ke amfani da ita wajen nuna abu ya lalace musamman farfen abin hawa, wato mota ko keke ko mashin da sauransu. Shi ya sa a duk lokacin da motarsu ta lalace sukan ce motar ta gyare

5) Taya ta dire (taya ta yi faci)

$$J \longrightarrow YS + YA$$

$$YA \longrightarrow GA$$

$$YS \longrightarrow K^2$$

$$K^2 \longrightarrow Sn$$

$$Sn \longrightarrow Sn.gm$$

$$Sn.gm \longrightarrow Taya$$

$$YA \longrightarrow G.A$$

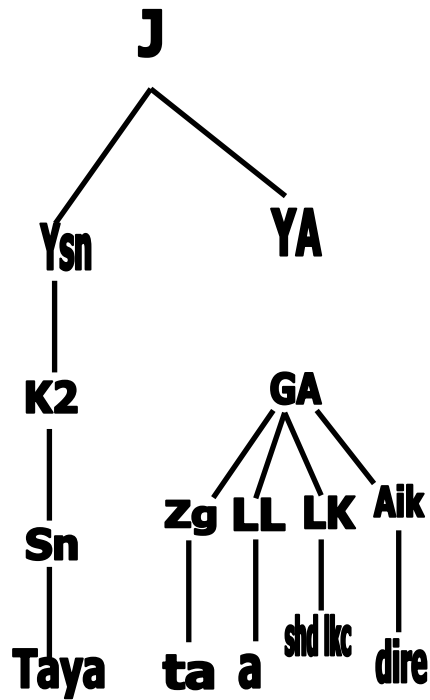
$$G.A \longrightarrow Zg + LL + LK + Aik$$

$$Zg \longrightarrow ta$$

$$LL \longrightarrow a$$

$$LK \longrightarrow Shd'lk$$

$$AIK \longrightarrow dire$$



Wannan jumlar da ta gabata, sassaukar jumla ce mai dāuke da yankin suna da yankin aiki.

Yankin sunan ya kunshi suna. Yankin aiki kuma ya kunshi zagin aikatau, da lamirin lokaci, da lokaci, da aiki. Dire kalmar aikatau ce mai nuna faɗowar abu ko saukowar abu daga sama. Yaran mota sun yi la'akari da yadda tayar mota in ta sace take sauka kasa sai su ce tayar mu ta dire. Wato iskarta ta sauka.

6) Batir dīn waya ya káárè (yaron mota yana jin yunwa)

$J \longrightarrow YS + YA$

$YA \longrightarrow GA$

$YS \longrightarrow K^2 + SFT^3$

$K^2 \longrightarrow Sn$

$Sn \longrightarrow Batir$

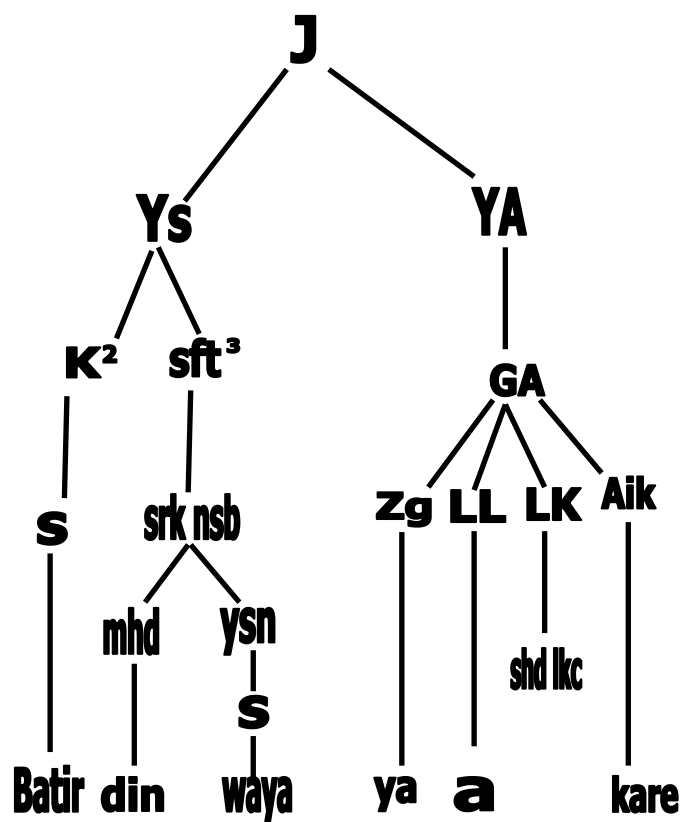
$SFT^3 \longrightarrow Srk\ nsb$

$Srk\ nsb \longrightarrow mhd + Ysn$

$Mhd \longrightarrow dīn$

$Ysn \longrightarrow Sn$

- Sn → waya
 YA → G.A
 G.A → Zg + LL + LK + Aik
 Zg → ya
 LL → a
 LK → shuɗ lok
 Aik → Káárè



Wannan jumlar da ta gabata, sassaukar jumla ce mai dāuke da yankin suna da yankin aiki. Yankin sunan na kunshe da jigo da jela. Jigon yankin shine suna sannan jelar yankin sarƙaƙƙiyar nasaba ce wadda ta kunshi mahadi haɗe da yankin suna. Yankin aiki kuma ya kunshi zagin aikatau, da lamirin lokaci, da aiki. Batir dīn waya shi ne sinadarin da ke tafiyar da waya gaba dāya. Da zarar ba batir shi ke nan ba abin da za a kara yi da ita, dole sai an haɗa ta da wutar lantarki ta yi caji. Wannan ne ya sa yaran mota suka kirkiro da salon duk

lokacin da suke jin yunwa, sai su ce caji ya fare. Wato ba za su iya ci gaba da aiki ba, har sai sun ci abinci.

7) Garin yayi tauri (Garin ba kuɗi)

$$J \longrightarrow YS + YA$$

$$YS \longrightarrow K^2 + Sft^3$$

$$K^2 \longrightarrow Sn$$

$$Sn \longrightarrow Gari$$

$$Mdg \longrightarrow n$$

$$YA \longrightarrow G.A$$

$$G.A \longrightarrow Zg + LL + LK + Aik$$

$$Zg \longrightarrow ya$$

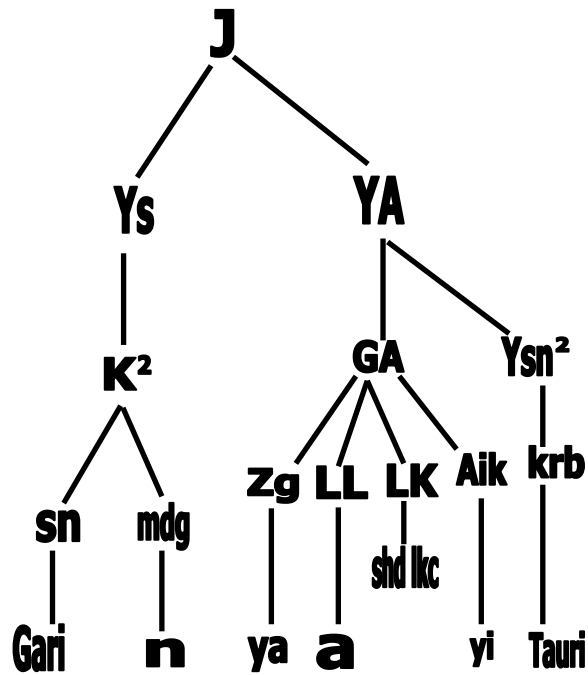
$$LL \longrightarrow a$$

$$LK \longrightarrow shd$$

$$Aik \longrightarrow yi$$

$$Karb \longrightarrow sn$$

$$Sn \longrightarrow Tauri$$



Wannan jumlar da ta gabata, sassaukar jumla ce mai d'auke da yankin suna da yankin aiki.

Yankin sunan ya kunshi suna da madanganci. Yankin aiki kuma ya kunshi zagin aikatau, da lamirin lokaci, da lokaci, da aiki. Yaran mota kan yi amfani da wannan salon maganar wajen nuna ba su samu fasinja da yawa a gari ba.

8) Mota ta gasa ni

$$J \longrightarrow YS + YA$$

$$YS \longrightarrow K^2$$

$$K^2 \longrightarrow Sn$$

$$sn \longrightarrow sn.gm$$

$$Sn.gm \longrightarrow mota$$

$$Y.A \longrightarrow G.A + Ysn^2$$

$$G.A \longrightarrow Zg + LL + LK + Aik$$

$$Zg \longrightarrow ta$$

$$LL \longrightarrow a$$

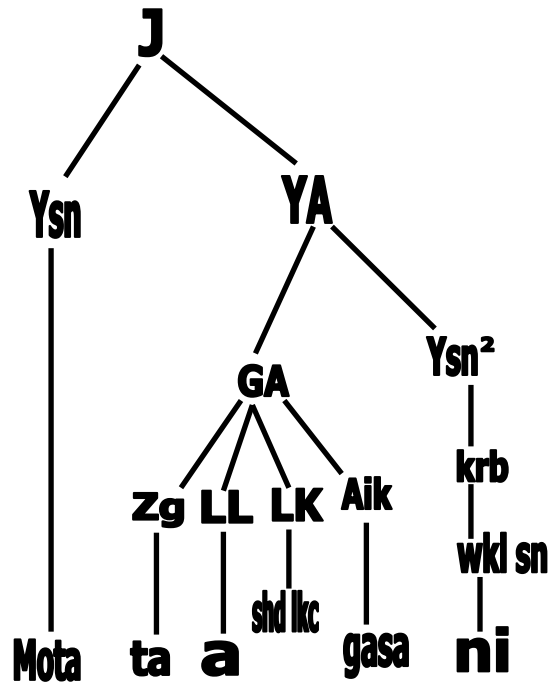
$$LK \longrightarrow Shd'lk$$

$$Aik \longrightarrow gasa$$

$$Ysn^2 \longrightarrow kr6$$

$$Kr6 \longrightarrow Wkl sn$$

$$Wkl Sn \longrightarrow ni$$



Wannan jumlar da ta gabata, sassaukar jumla ce mai ɗauke da yankin suna da yankin aiki.

Yankin sunan ya kunshi suna. Yankin aiki kuma ya kunshi zagin aikatau, da lamirin lokaci, da lokaci, da aiki, da yankin suna na biyu wanda ya kunshi wakilin suna.

9) A kwálèè

$J \longrightarrow YS + YA$

$YS \longrightarrow \emptyset$

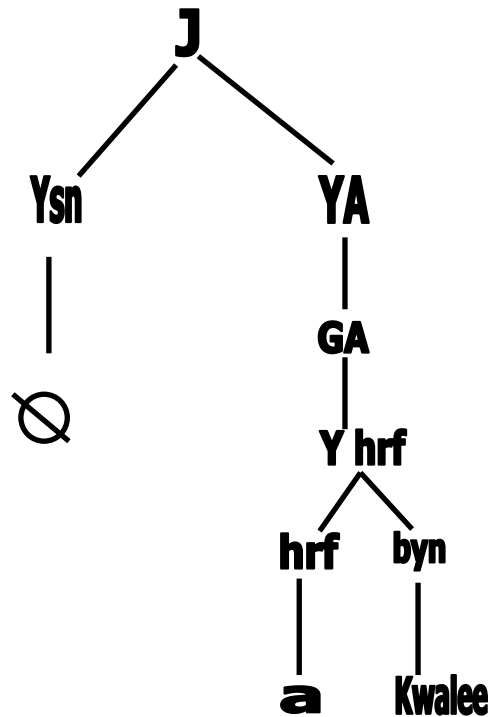
$YA \longrightarrow GA$

$G.A \longrightarrow Yhrf$

$Yhrf \longrightarrow hrf + byn$

$hrf \longrightarrow a$

$Byn \longrightarrow kwalee (Guje)$



Wannan jumlar da ta gabata, jumla ce wadda ta kunshi yankin aiki mai kunshe da yankin harafi dake bayyana hali. Kalmar kwale a wurin yaran mota na nufin gudu. Saboda haka yaran mota na bayyana yanayin gudun mota da “a kwale”. Wato a guje.

10) Yau ba shot

J → Wz + Ysf

Wz → Byn+kor+Sif

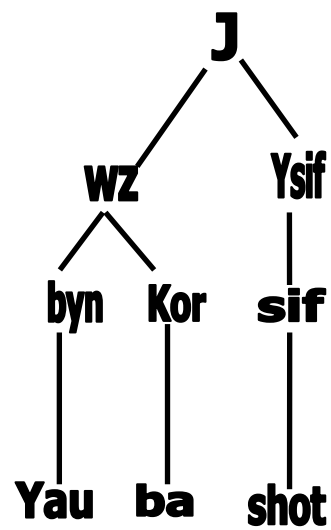
Byn → Byn (lok)

Byn na lok → Yau

Kor → ba

Sif → sas.sif

Sas.sif → shot



kalmar short kalma ce da yaran mota suka aro daga Ingilishi mai nufin guntu ko gajere. A nan yaran mota sun gusar da ma'anar shot ta guntu ko gajere sun ba ta ma'anar gibi. Idan yaran mota ya ce yau ba short, yana nufin yau da ya fita aiki bai samu gibi wajen karɓar kuɗin fasinjoji ba, ko kuma ba fasinjan da ya dauka kyauta.

11) Yau ba mata.

$J \longrightarrow Wz + Ysn$

$Wz \longrightarrow Byn + Kor + YSn$

$Byn \longrightarrow Byn (lok)$

$Byn \text{ na lok} \longrightarrow Yau$

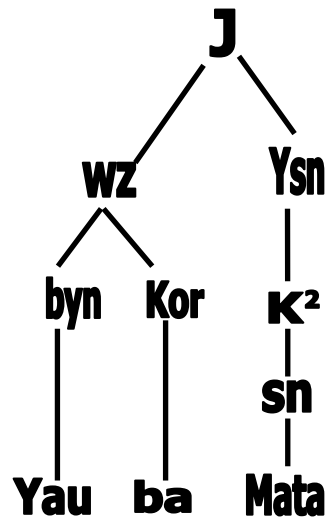
$Kor \longrightarrow ba$

$YSn \longrightarrow K^2$

$K^2 \longrightarrow Sn$

$Sn \longrightarrow Sn \text{ gm}$

$Sn \text{ gm} \longrightarrow Mata$



Wannan jumlar da ta gabata, jumlace mai kunshe da korwar wanzuwa mai bayanin lokaci haɗe da yankin suna wanda ke ɗauke da suna. Yaran mota, sun bayyana cewa sun fi ɗaukar fasinjoji mata akan maza. Wannan ne ya sa duk ranar da ba su samu fasinjoji da yawa ba, sukan ce yau ba mata a gari.

12) Garin da yaji

$J \longrightarrow Wz + Ysn$

$Wz \longrightarrow Ysn + Wz$

$Ysn \longrightarrow Sn + nsb$

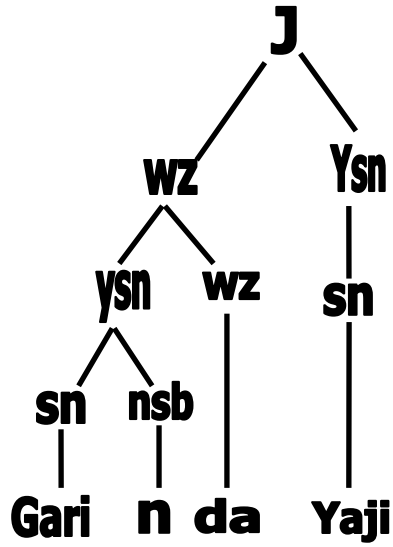
$Sn \longrightarrow Gari$

$Nsb \longrightarrow n$

$Wz \longrightarrow da$

$Ysn \longrightarrow Sn$

$Sn \longrightarrow yaji$



Wannan jumlar da ta gabata, jumlar wanzuwa ce wadda ta funshi yankin suna da wanzuwa da kuma yanki suna na biyu. A duk lokacin da yaron mota ya fita aiki ya wahala sannan bai samu fasinja da yawa a gari ba, sai ya ce yau garin da yaji.

13) Mahaukaci da adda

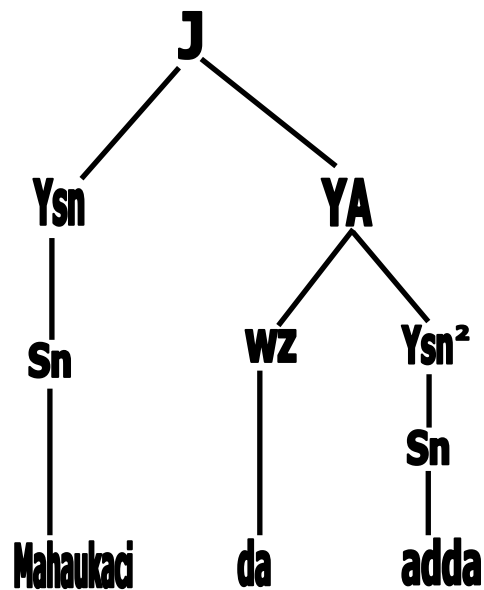
$J \longrightarrow Wz + Ysn$

$YS \longrightarrow Sn$

$Sn \longrightarrow \text{Mahaukaci}$

$Wz \longrightarrow da$

$sn \longrightarrow \text{adda}$



Wannan jumlar da ta gabata, jumla ce wadda ta kunshi yankin suna mai d'auke da suna, da kuma yankin aikatau mai d'auke da wanzuwa da yankin suna na biyu dake d'auke da suna.

Wadannan jumlolin da suka gabata, jumloli ne da yaran mo ke amfani dasu wuri bayanin wani abu wanda ya danganci sana'arsu ta mota, ko kuma wurin bayyana wani hali da suka samu kansu a lokacin gudanar da sana'arsu ta mota, da nufin sakaya asalin ma'anar dake cikin maganarsu, ko kuma saboda nuna wani salo a cikin maganarsu. Wasu daga cikin jumlolin sun kasance saukaƙan jumloli ne, yayin da wasu kuma suka kunshi yankin aikatau kawai. Wasu kuwa jumlar wanzuwa ne. amma duk cikansu suna bayani ne akan wani abu ko hali wanda ya danganci sana'ar yaran mota.

4.2.2 Hardadfiyar Jumla

Zarruk (2001) ya bayyana hardadfiyar jumla da haɗuwar 'yantattun jumloli guda biyu, ko uku, ko ma abin da ya fi haka.

14) Ku ke ganin mu ba mu ke ganin ku ba

$$J \longrightarrow Gng^1 + Gng^2$$

$$Gng^1 \longrightarrow Ysn + YA$$

$$Ysn \longrightarrow K^2$$

$$K^2 \longrightarrow Wsn$$

$$Wsn \longrightarrow Ku$$

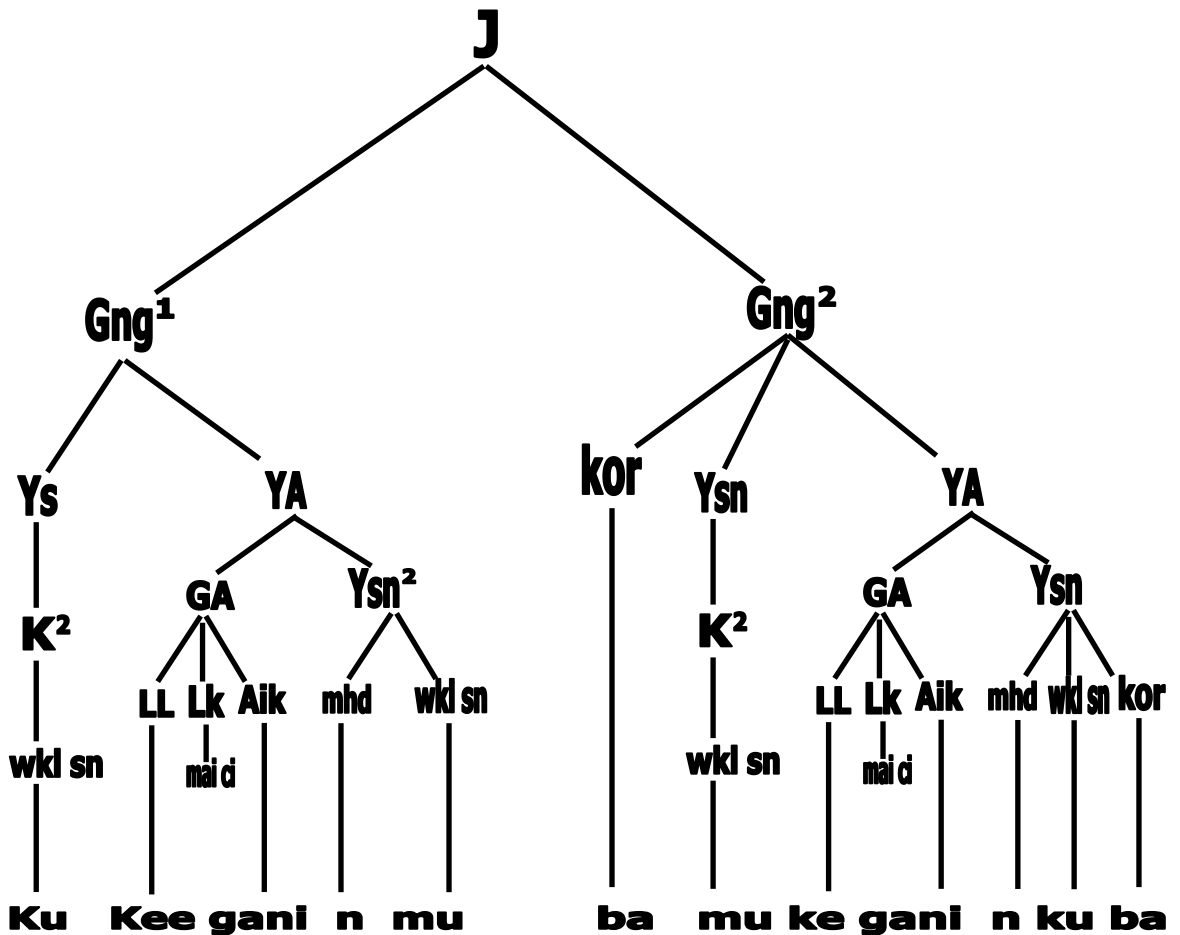
$$YA \longrightarrow G.A + Ysn^2$$

$$GA \longrightarrow Zg + LL + LK + Aik + mhd'$$

$$Zg \longrightarrow \emptyset$$

$$LL \longrightarrow ke$$

LK \longrightarrow mai ci
 Aik \longrightarrow gani
 Ysn \longrightarrow Mhd + W sn
 mhd \longrightarrow n
 W Sn \longrightarrow mu
 Gng² \longrightarrow Ysn + YA + Kor
 Kor \longrightarrow ba
 Ysn \longrightarrow K²
 K² \longrightarrow W sn
 W sn \longrightarrow mu
 YA \longrightarrow G.A + Ysn²
 G.A \longrightarrow Zg + LL + LK + Aik
 Zg \longrightarrow \emptyset
 LL \longrightarrow ke
 LK \longrightarrow mai ci
 Aik \longrightarrow gani
 Ysn \longrightarrow mhd + W sn + kor
 mhd \longrightarrow n
 W sn \longrightarrow ku
 kor \longrightarrow ba



Wannan jumlar da ta gabata, hardadɗiyar jumla ce da yaran mota ke amfani da ita a lokacin gudanar da sana'arsu. Jumla ce wadda ta kunshi ganga na ɗaya da ganga na biyu. Ganga na ɗaya na ɗauke da yankin suna wanda ya kunshi wakilin suna da yankin aiki wanda ya kunshi lamirin lokaci, da lokaci, da aikatau. Sai yankin suna na biyu wanda ya kunshi mahadi da wakilin suna. Ganga na biyu na kunshe da korau, da yankin suna mai kunshe da wakilin sunna, da yankin aikatau mai kunshe da lamirin lokaci, da lokaci, da aikatau, sai yankin suna na biyu wanda ya kunshi mahadi, da wakilin suna, da korau. wannan wani nauin tsokna ne da suke danganta shi da mata masu sa niƙabi. Saboda ba wanda ya san su ko kalar fuskarsu,

amma su suna ganin kowa da komai. Asalin wannan, kalami ne wanda ake yi wa aljannu, har ma akan ce mutanen boye.

4.2.3 Jumla Umurtau

Murthy (1998) ya bayyana jumla umurtau da jumla ce mai ɗauke da umurni, ko roko, ko bayar da shawara. Jumlololin da ke wannan sashin, jumloli ne da yaran mota ke amfani dasu masu ɗauke da umurni a cikin su.

15) A yi zaman ɗakin Kishiya

$$J \longrightarrow YS + YA$$

$$YS \longrightarrow \emptyset$$

$$YA \longrightarrow G.A + Kr6$$

$$G.A \longrightarrow Zg + LL + Lk + Aik$$

$$Zg \longrightarrow a$$

$$LL \longrightarrow \emptyset$$

$$Lk \longrightarrow \text{mai ci}$$

$$Aik \longrightarrow \text{yi}$$

$$Kar6 \longrightarrow Ysn^2$$

$$Ysn^2 \longrightarrow sn + nsb + sn + nsb + sn$$

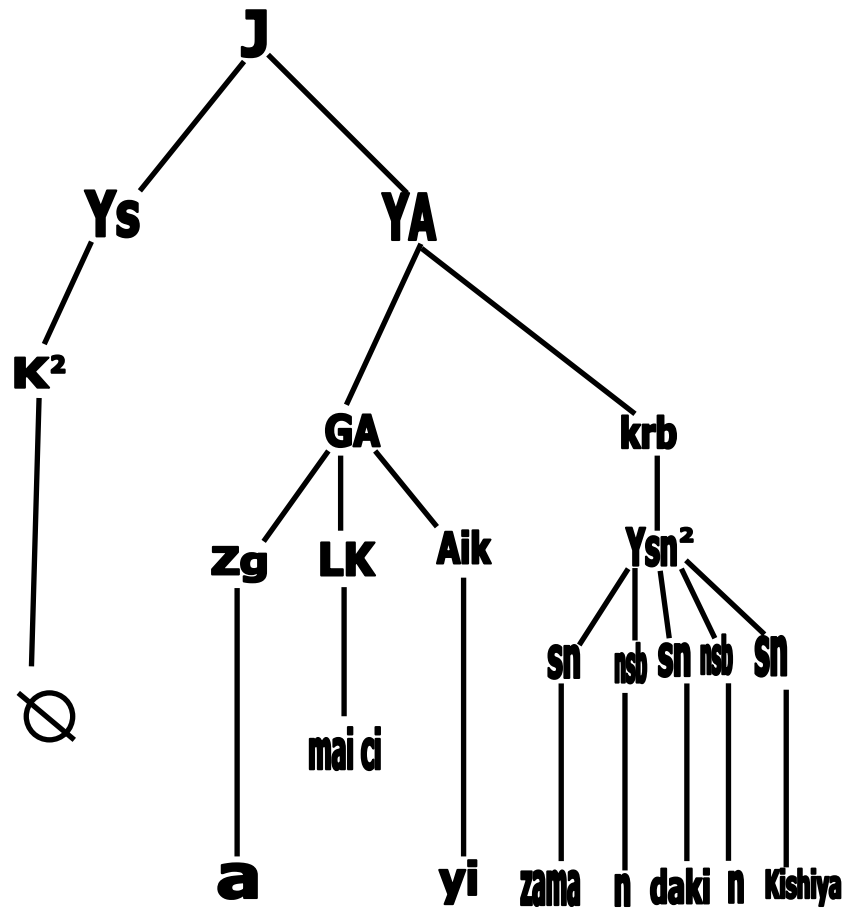
$$Sn \longrightarrow \text{zama}$$

$$nsb \longrightarrow n$$

$$sn \longrightarrow \text{ɗaki}$$

$$nsb \longrightarrow n$$

$$sn \longrightarrow \text{kishiya}$$



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke funshe da zagin aikatau da aikatau da yankin suna na biyu. Idan yaron mota na cikin raha kuma yana son fasinja musamman mata su gyara zama don wani/wata fasinja ya samu inda za su zauna, sai su ce a yi zaman ɗakin kishiya. Wato a ɗan takura kar a saki jiki wajen zaman.

16) A yi zaman gidan haya

$J \longrightarrow YS + YA$

$YS \longrightarrow \emptyset$

$YA \longrightarrow G.A + Krb$

$G.A \longrightarrow Zg + LL + Lk + Aik$

$Zg \longrightarrow a$

$LL \longrightarrow \emptyset$

Lk → mai ci

Aik → yi

Karb → Ysn² + nsb + sn + nsb + sn

Ysn² → sn

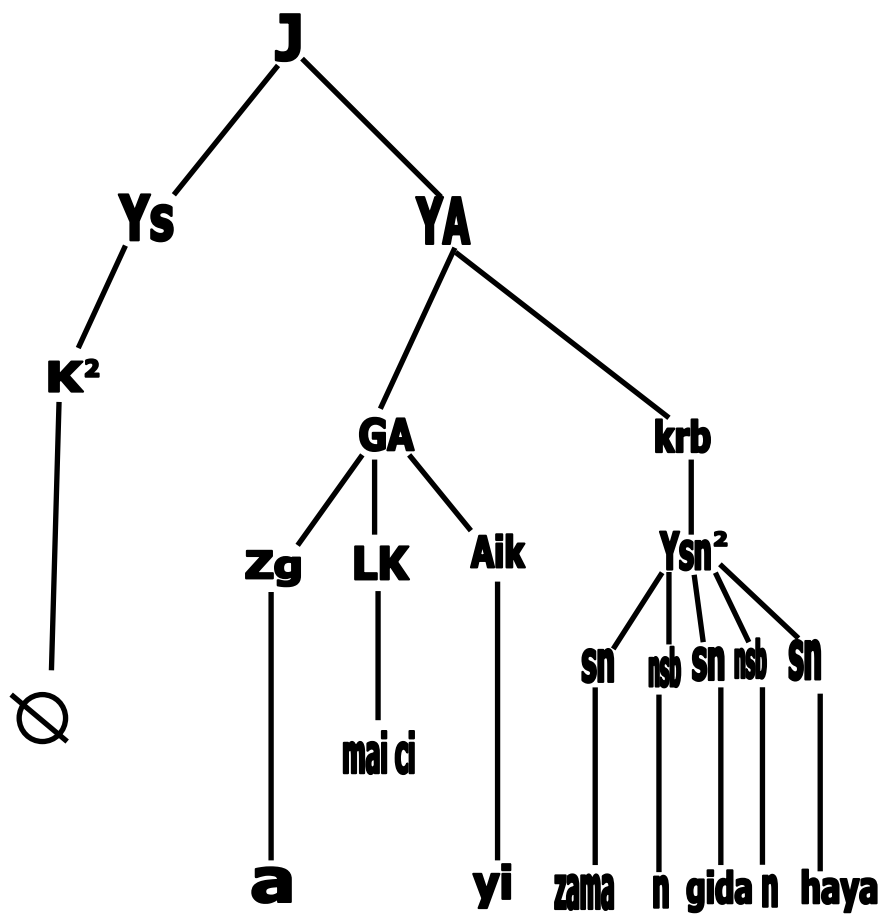
Sn → zama

nsb → n

sn → gida

nsb → n

sn → haya



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke kunshe da zagin aikatau da aikatau da yankin suna na biyu. Idan yaron mota ya ce a yi zaman gidan haya, ya na nufin su ɗan gyara zama su yi maneji. Kasancewar zaman gidan haya zama ne na maneji.

17) A yi zaman ɗaukan hoto

$$J \longrightarrow YS + YA$$

$$YS \longrightarrow \emptyset$$

$$YA \longrightarrow G.A + Kr6$$

$$G.A \longrightarrow Zg + LL + Lk + Aik$$

$$Zg \longrightarrow a$$

$$LL \longrightarrow \emptyset$$

$$Lk \longrightarrow \text{mai ci}$$

$$Aik \longrightarrow \text{yi}$$

$$Kr6 \longrightarrow Ysn^2 + nsb + sn + nsb + sn$$

$$Ysn^2 \longrightarrow Sn$$

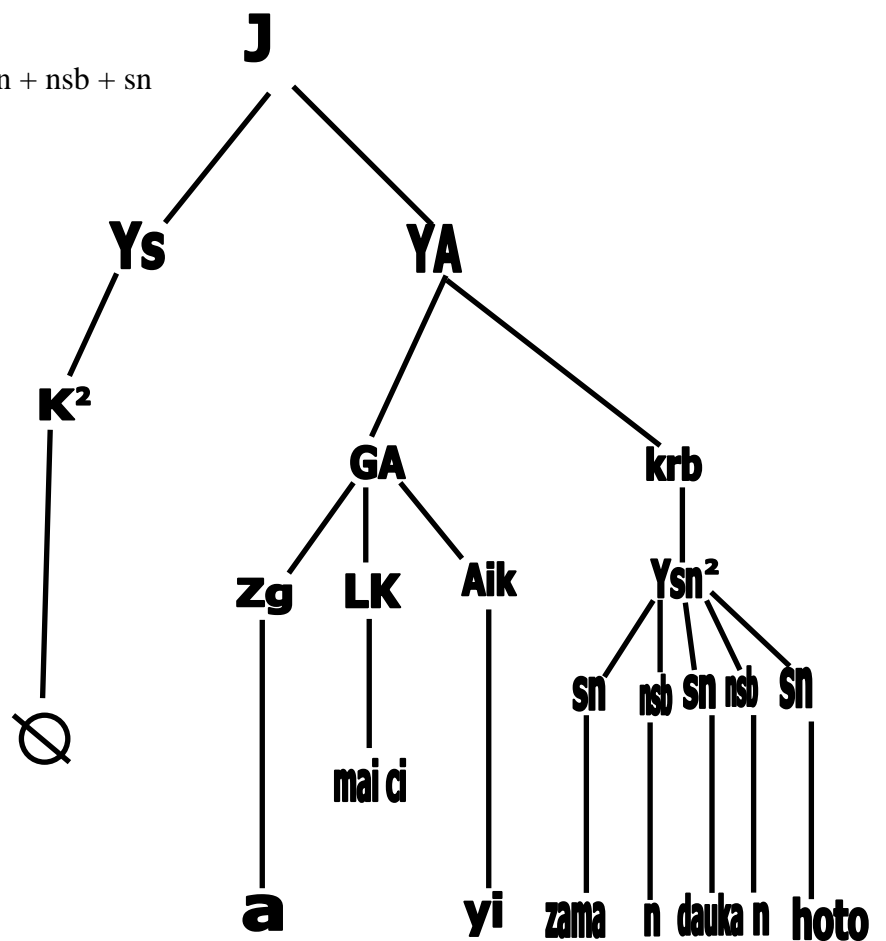
$$Sn \longrightarrow \text{zama}$$

$$nsb \longrightarrow n$$

$$Aik \longrightarrow \text{ɗauka}$$

$$nsb \longrightarrow n$$

$$sn \longrightarrow \text{hoto}$$



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke kunshe da zagin aikatau da aikatau da yankin suna na biyu. zaman ɗaukar hoto wani nau'in zama ne da wani ke zama ko tsayawa a gaba yayin da wani ke zama ko tsayawa a baya. Yaran mota na sanya a yi irin wannan zaman saboda kujerar motar ta ɗauki yawan adadin fasinjan da suke da bukata.

18) Mu jé sama

$$J \longrightarrow Y_{sn} + YA$$

$$YS \longrightarrow K^2$$

$$K^2 \longrightarrow WKL S_n$$

$$WKL S_n \longrightarrow Mu$$

$$YA \longrightarrow G.A + Y_{sn}^2$$

$$G.A \longrightarrow LS + LL + LK + Aik$$

$$LS \longrightarrow WKL S_n$$

$$WKL S_n \longrightarrow mu$$

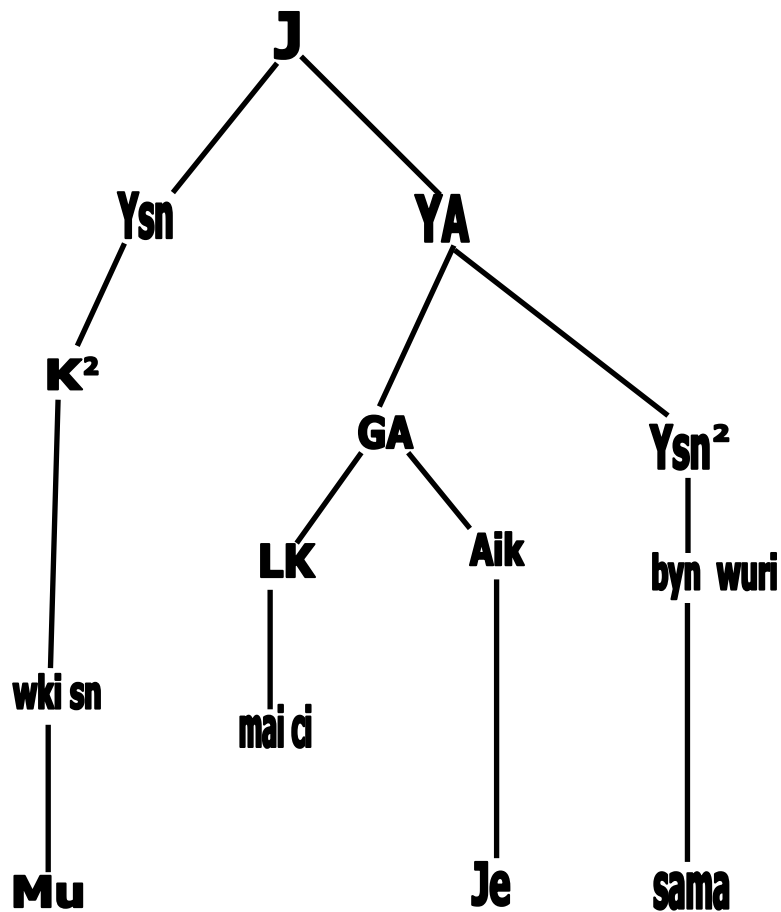
$$LL \longrightarrow \emptyset$$

$$LK \longrightarrow Mai ci$$

$$Aik \longrightarrow Je$$

$$Y_{sn}^2 \longrightarrow Byn wuri$$

$$Byn wuri \longrightarrow Sama$$



Wannan jumlar da ta gabata, sassaukar jumla ce mai ɗauke da yankin suna da yankin aiki.

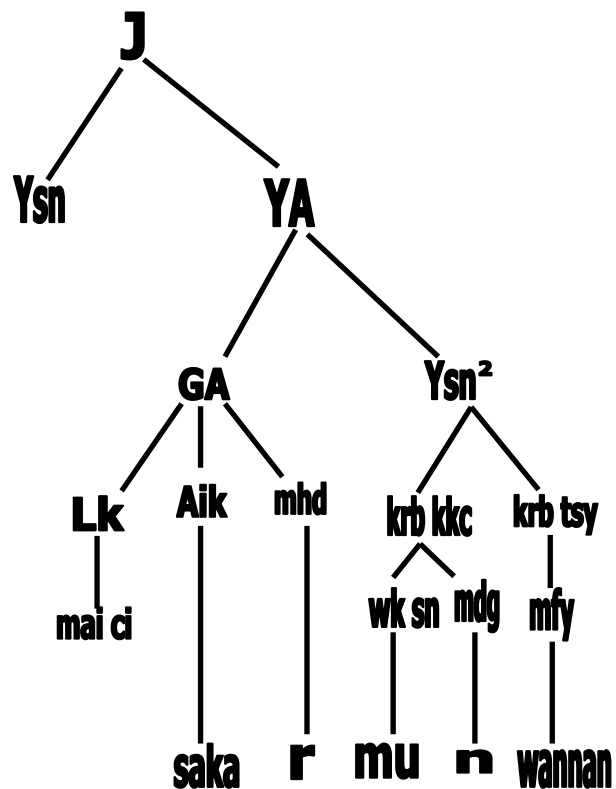
Yankin sunan ya kunshi wakilin suna. Yankin aiki kuma ya kunshi lokaci, da aiki, da yankin suna na biyu wanda ya kunshi bayanau na wuri. Idan yaron mota ya ce wa direba mu je sama yana nufin su je gaba. Wato su tafi zuwa gaba.

19) Sákàr mun wannan

$J \longrightarrow YS + YA$

$YS \longrightarrow \emptyset$

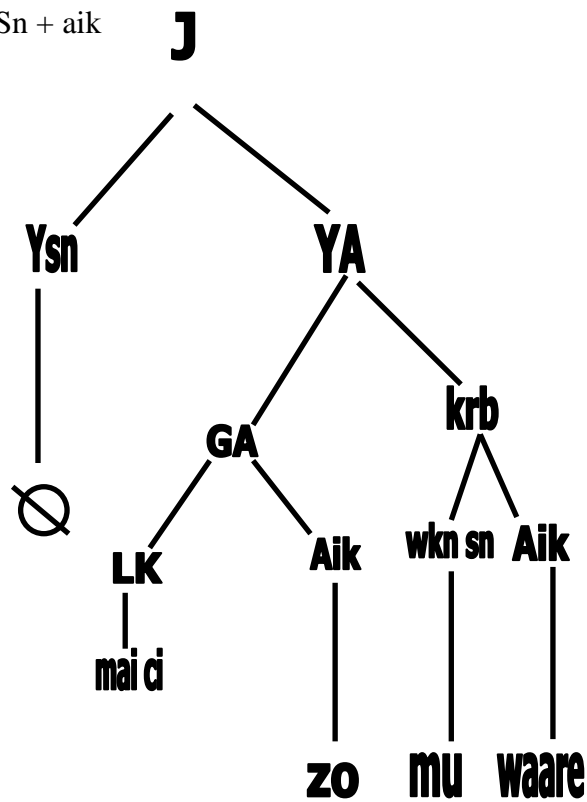
YA \longrightarrow G.A + Ysn²
 G.A \longrightarrow Zg + LL + LK +Aik + Mhd
 Zg \longrightarrow \emptyset
 LL \longrightarrow \emptyset
 LK \longrightarrow Mai ci
 Aik \longrightarrow Sáákà
 Mhd \longrightarrow r
 Ysn² \longrightarrow krɓ kaikaice+ krɓ kai tsaye
 Krɓ kk \longrightarrow Wkl sn +Mdg
 Wkl sn \longrightarrow mu
 mdg \longrightarrow n
 Krɓ k/tsy \longrightarrow Mfy
 mfy \longrightarrow wannan



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke kunshe da zagin aikatau da aikatau da yankin suna na biyu. Wannan wani nau'i ne na magana da yaran mota ke yi a tsakaninsu domin ɗaya ya bar ma ɗaya fasinja

20) Zóó mu wáàrè

- J → YS + YA
- YS → ∅
- YA → G.A + karɓau
- G.A → LS + LL + LK + Aik
- LS → ∅
- LL → ∅
- LK → Mai ci
- Aik → Zo
- Karɓau → WK Sn + aik
- Wk Sn → mu
- Aik → Wáàrè



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke funshe da zagin aikatau da aikatau da karɓau da ke fnshe da wakilin suna da aiki. Yaran mota na amfani da kalmar wajen faɗa ma direban mota su tafi.

21) Ja mu jee

$$J \longrightarrow YS + YA$$

$$YS \longrightarrow \emptyset$$

$$YA \longrightarrow G.A + Ysn^2$$

$$G.A \longrightarrow LK + Aik$$

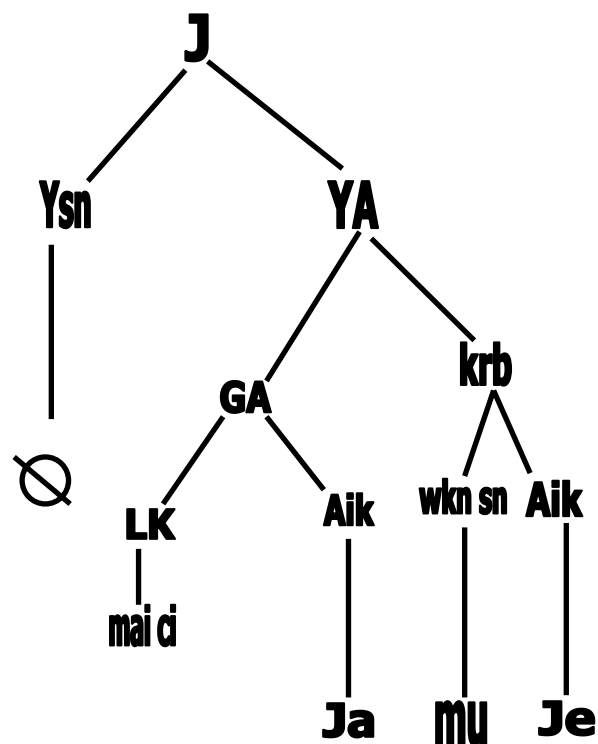
$$LK \longrightarrow \text{mai ci}$$

$$Aik \longrightarrow \text{Ja}$$

$$Ysn^2 \longrightarrow WKL Sn + Aik$$

$$WKL Sn \longrightarrow \text{mu}$$

$$Aik \longrightarrow \text{Jee}$$



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke kunshe da aikatau da karbau da ke kunshe da wakilin suna da aiki.

22) Ajiye ta gabansa

$$J \longrightarrow YS + YA + CIKE$$

$$YS \longrightarrow \emptyset$$

$$YA \longrightarrow GA + Ysn^2$$

$$GA \longrightarrow Zg + LL + LK + Aik$$

$$Zg \longrightarrow \emptyset$$

$$LL \longrightarrow \emptyset$$

$$Aik \longrightarrow ajiye$$

$$CIKE \longrightarrow YHrf$$

$$Yhrf \longrightarrow Hrf + Ysn^2$$

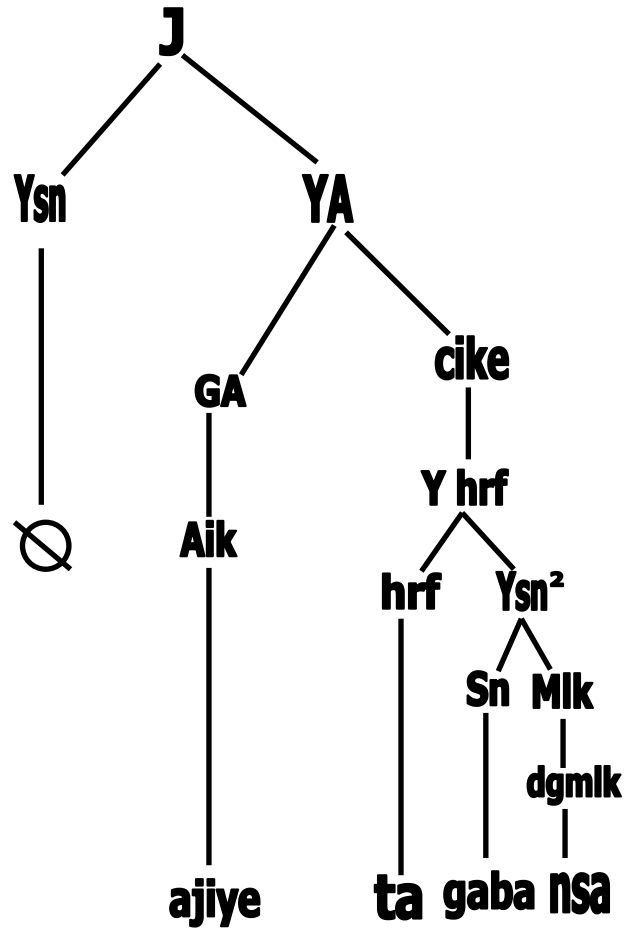
$$Hrf \longrightarrow ta$$

$$Ysn^2 \longrightarrow Sn + mlk$$

$$sn \longrightarrow gaba$$

$$mlk \longrightarrow dgmlk$$

$$dgmlk \longrightarrow nsa$$



Wannan jumlar da ta gabata, ta na dauke da yankin aikatau da ke kunshe da aikatau da cike wanda ke kunshe da harafi da suna da mallaka. idan yaron mota ya ce a aje ta gabansa, ya na nufin a je mota ta yadda mai wani mota ba zai iya fita da tasa motar ba.

Wadannan jumlolin da suka gabata, jumlolin umurni ne da yaran mota ke amfani dasu a wuri gudanar da sana'arsu ta mota, da nufin sakaya asalin ma'anar dake cikin maganarsu, ko kuma saboda nuna wani salo a cikin maganarsu. Wasu daga cikin jumlolin sun kasance saukafan jumloli ne, yayin da wasu kuma suka kunshi yankin aikatau kawai. Amma duk cikansu suna kunshe da umurni a cikin su.

4.2.4 Jumlar Tambaya

Murthy (1998) ya bayyana jumlar tambaya da jumla ce wadda ke d'auke da tambaya a cikinta. Wadannan jumlojin, jumloji ne wadanda yaran mota ke amfani da su masu kunshe da tambaya a cikinsu.

23) Za a nuunaa mu ne ?(jumla tambayau)

J → YS + YA

YS → ∅

Y.A → G.A + Karbau

G.A → Zg + LL+ Lk + Aik

LS → Za

LL → a

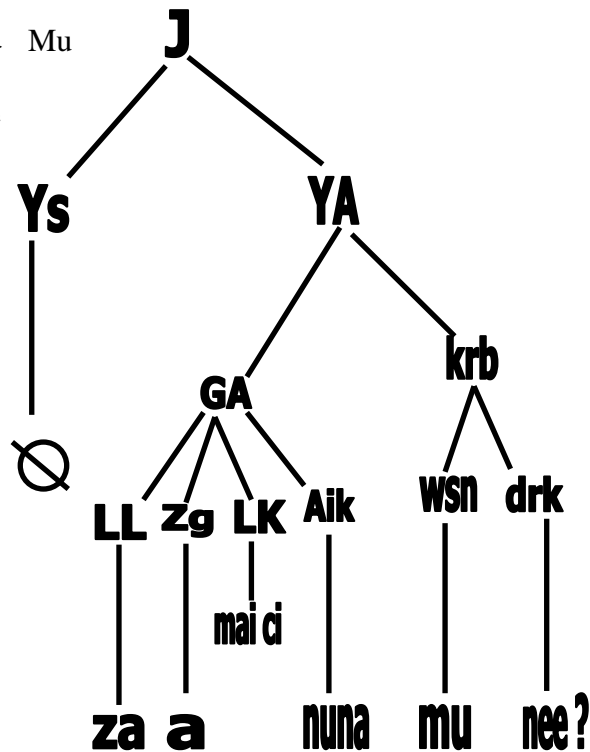
LK → mai ci

Aik → Nuunaa

Karbau → Wkl sn + Dir

Wkl sn → Mu

Dir → ne



Wannan jumlar da ta gabata, ta na ɗauke da yankin aikatau da ke funshe da lamirin lokaci, dazagin aikatau, da aikatau. Sai karɓau wanda ke funshe da wakilin suna da dirka. wannan wani salon magana ce da yaran mota ke yi a tsakaninsu idan suna rigima ko idan ɗaya ya fahimci ɗan'uwansa na son ya yi masa wulakanci.

4.2.5 Yankin Suna

Yankin suna kamar yadda ya zo a Galadanci (1976), yankin suna na funshe da rukunonan nahawu waɗanda suka bambanta da wasu, kuma kowanne da matsayinsa a nahawu kamar haka : Suna, da wakilin suna, da amsa kama, da bayanau, da sarƙaƙkiyar suna da sauransu. Kuma dukkansu ana kiransu da yankin suna a cikin ginin jumla.

24) Yaro mai aski

$$YS \longrightarrow Sn+ + Ysf$$

$$Sn \longrightarrow K^2$$

$$K^2 \longrightarrow Sn$$

$$Sn \longrightarrow Sn.gm$$

$$Sn.gm \longrightarrow Yaro$$

$$YSf \longrightarrow Sf$$

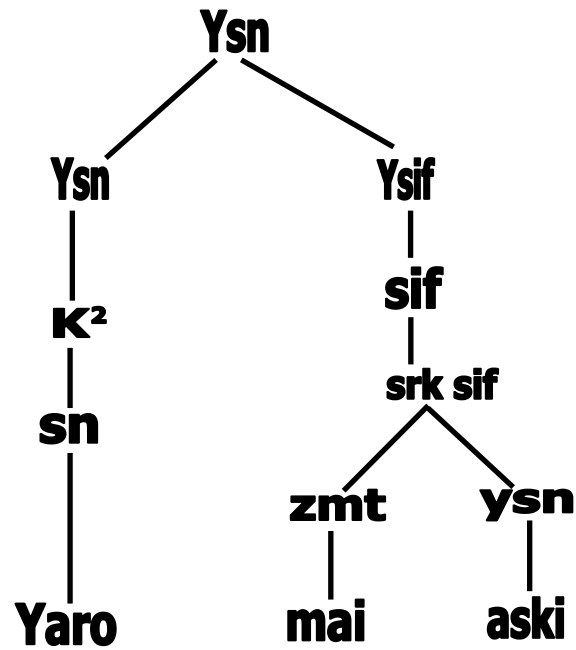
$$SF \longrightarrow Srk SF$$

$$Srk SF \longrightarrow Zmt + Ysn$$

$$Zmt \longrightarrow mai$$

$$Ysn \longrightarrow Sn$$

$$Sn \longrightarrow aski$$



Wannan jumlar da ta gabata, yankin suna ne mai kunshe da suna da yankin sifa mai kunshe da zumuntu da yankin suna. a wajen sana'ar yaran mota, duk yaran da ke rage kudin cinikin da aka yi a rana kafin ya ba uban gidansa ana kiran sa da yaro mai aski.

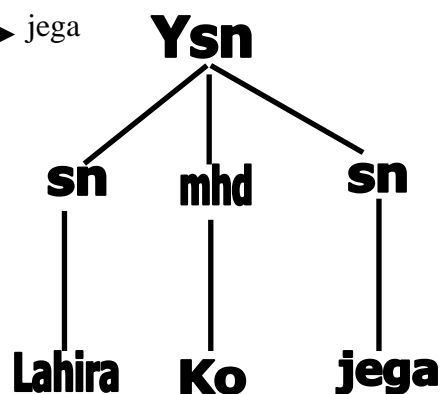
25) Lahira ko jega

Ysn → Sn + Mhd+ Sn

Sn → Laahiraa

Mhd → ko

sn → jega



Wannan jumlar da ta gabata, yankin suna ne mai d'auke da suna da mhd da kuma suna. :
 wannan wani nau'in mota ce, tsohuwa wadda ake dakon hatsi da ita daga kasuwar wannan
 kauyen zuwa ta wani kauyen. Suna kiran ta da haka ne saboda tsufar motar da
 rakwarkwabewar ta in tana tafiya kamar ba za ta kai ba.

26) Asibiti ko Kafar Katako

Ysn \longrightarrow sn + mhd + sn + nsb + sn

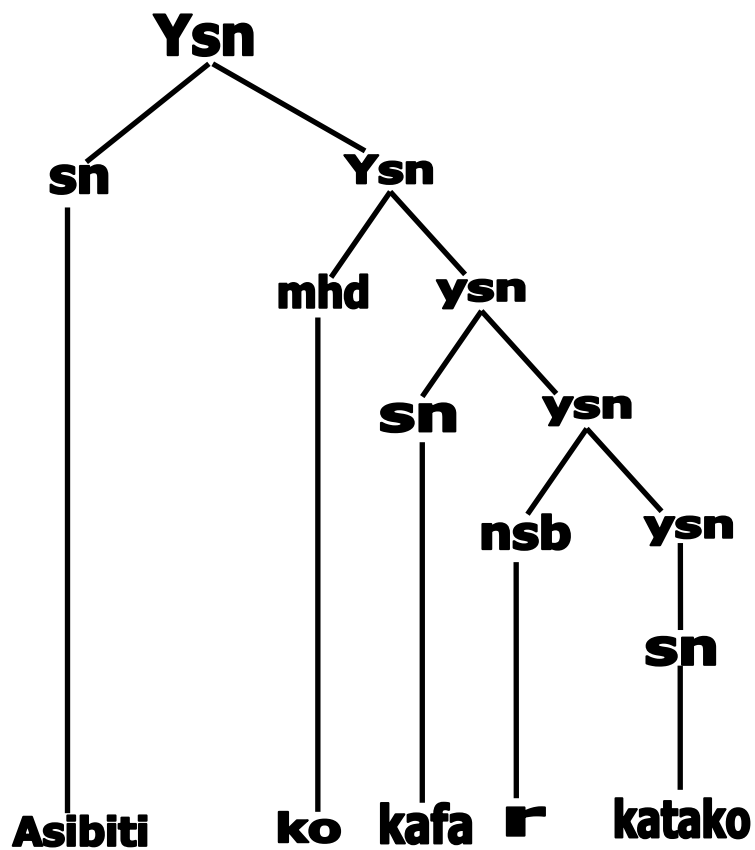
sn \longrightarrow Asibiti

mhd \longrightarrow ko

sn \longrightarrow kafa

nsb \longrightarrow r

sn \longrightarrow katako



Wannan jumlar da ta gabata, yankin suna ne mai ɗauke da suna, da mahafi, da da nasaba. Ita ma wannan duk motar ɗaukar hatsi ce. Sai dai ita wannan masu hawa kan hatsin yaran mota ke tsokana ta hanyar kiran su da asibiti ko kafar katako.

4.3 Ma'anar Jumlolin Yaran mota

JUMLA	MA'ANA
1. yau ba short.	yau ba a ɗauki kowa kyauta ba.
2. yau ba mata.	yau ba fasinja a gari.
3. komai ya kare.	mota mai matsala.
4. garin da yaji.	garin ba fasinja.
5. an buga harka.	an samu kudi.
6. an bugi ganye.	an samu kudi.
7. mota ta gyare.	mota ta lalace.
8. taya ta dire.	taya ta yi faci.
9. yaro mai aski.	yaro mai cutar direba.
10. ku ke ganinmu ba mu ke ganinku ba.	mata masu nikafi.
11. batir ɗin waya ya kare.	yaran mota na jin yunwa.
12. za a nuna mu ne ?	za a yi mun bakin ciki ne ?
13. sakar mun wannan.	ka bar mun wannan fasinjan.
14. zo mu ware.	zo mu tafi.
15. mu je sama.	mu tafi gaba.
16. akwai dawowa.	sai mun dawo.
17. mahaukaci da adda.	babbar tirela.
18. garin yai tauri.	ba fasinja a gari.

19. a yi zaman dakin kishiya.	fasinja su gyara zama.
20. a yi zaman gidan haya.	fasinja su gyara zama.
21. a yi zaman daukan hoto.	fasinja su gyara zama.
22. lahira ko jega.	kanta mai daukar hatsi.
23. asibiti ko kafar katako.	kanta mai daukar hatsi.
24. mota ta gasa ni.	mota ta ban wahala.
25. ja mu je.	mu je gaba.
26. a kwalee.	a guje.
27. sai a hankali.	garin ba fasinja.
28. ajiye ta gabansa	a tsaya a gaban wata mota.
29. garin ba labari.	garin ba fasinja.
30. ba harka.	ba kuɗi a gari
31. garin bugu ne.	an wahala kuma ba a samu kuɗi ba.
32. akwai 'ya'ya.	akwai fasinja.
33. ba 'ya'ya.	ba fasinja.
34. a raba shayi.	sunan wata mota da yanayin zaman fasinja wani na kallon wani.
35. mota mai rigima	mota mai yawan lalacewa.
36. daga kafa	direba ya tsaya wani ya wuce
37. fasa wannan	neman canji
38. ga namu nan	idon sani
39. ka dake	ka yi hakuri
40. kuɗin gwamnati	kuɗin lodin farko
41. sa kai.	direba ya wuce babu mota mai zuwa

42. yi mata lamba	a gogi wata mota
43. sa wuta	ya yi gudu
44. sai oga	gaisuwa
45. danno mun	turo mun mota
46. a yi zaman firamare	a zauna a marmatse
47. rai banza	masu bin mota in tana tafiya suna tallan kaya.
48. haihuwar kan titi	nau'in zagi
49. haihuwar gidan haya	nau'in zagi
50. dan bakar mace	nau'in zagi
51. korarrar gida	karuwa
52. 'yar / Dan gidanbaban ci kaji	'yan iska.
53. 'yar hannu	mace mara aure.
54. 'yar kafa	matar aure.
55. tafiya ne ko kale-kalle?	nau'in neman magana ne na Yaran mota
56. don asawarka	nau'in zagi
57. mai alfarma	fasinja mai barin canji.
58. bawan baka yarda ba.	fasinja mara barin canji.
59. dan mage.	fasinja mai buwayar kowa a cikin mota.
60. sa ba ka dariya.	fasinja mara dariya.
61. uwar zuma.	fasinja mace mai 'ya'ya da yawa.
62. tsayuwar gwamin jaki.	ba'a samu kasuwa ba.
63. mai hannun 'yan dambe.	marowaci.
64. ruwan gudu.	fetur.

65. naman kwalta	‘yan acaba
66. lahira kusa	‘yan acaba.
67. ‘yan ta ji rana	‘yan acaba.
68. bindiga da duri	tankar mai.
69. dutsen guga	sunan wani nau’in bas
70. gasashshen karfe.	tifar dāukar yashi.
71. sadakin mota	kudin mota
72. akawun mai dukiya	yaron motar da asalin mai mota ya samo.

4.3.1 Manufofin Jumlolin Yaran Mota

A wannan sashi, za a yi bayanin manufofin da wasu daga cikin jumlolin da yaran mota ke amfani da su suka kunsu. Za a nazarci sakonnin da suka kunsu, a yi bayaninsu d

daya bayan daya. Hasalima idan aka duba sakonin za a ya kasa su zuwa rukuni-rukuni kamar haka.

4.3.2 Bayani

Bayani kamar yadda ya zo a jami’ar B 2006, yana nufin fayyace abu dalla-dalla. A nan za a yi bayanin wasu daga cikin jumlolin da yaran mota ke amfani da su wanda manufarsu itace bayani a kan wani abu ko kuma bayyana wani hali da suka tsinci kansu.

1. Yau ba short: kalmar short kalma ce da yaran mota suka aro daga Ingilishi mai nufin guntu ko gajere. A nan yaran mota sun gusar da ma’anar shot ta guntu ko gajere sun ba ta ma’anar gibi. Idan yaran mota ya ce yau ba short, yana nufin yau da ya fita aiki bai samu gibi wajen karɓar kudin fasinjoji ba, ko kuma ba fasinjan da ya dāuka kyauta.

2. Yau ba mata: daga cikin tattaunawar da aka yi da yaran mota, sun bayyana cewa sun fi daukar fasinjoji mata akan maza. Wannan ne ya sa duk ranar da ba su samu fasinjoji da yawa ba, sukan ce yau ba mata a gari.
3. Komai ya kare : idan yaran mota ya ce komai ya kare, yana magana ne a kan motar da ta tsufa kuma take yawan bayar da matsala. Wato duk wani abin jin dadi na motar ya kare.
4. Garin da yaji: yaji na nufin haɗe-haɗen barkono da citta da masoro da ake sakawa a abinci ɗan kaɗan domin ƙarin ɗanɗano (Jami'ar B, 2006) . Yakan kasance da zafi kuma a wahala a duk lokacin da aka ci shi da yawa. Wannan ne ya sa a duk lokacin da yaron mota ya fita aiki ya wahala sannan bai samu fasinja da yawa a gari ba, sai ya ce yau garin da yaji.
5. An buga harka : wato an samu kudi.
6. An bugi ganyee: wannan jumlar ma na nufin sun samu kudi. wato sun siffanta kalmar ganye da kudi.
7. Mota ta gyaree: gyare kalma ce da suke amfani da ita wajen nuna abu ya lalace musamman ƙarfen abin hawa, wato mota ko keke ko mashin da sauransu. Shi ya sa a duk lokacin da motarsu ta lalace sukan ce motar ta gyare.
8. Taya ta dire : dire kalmar aikatau ce mai nuna faɗowar abu ko saukowar abu daga sama. Yaran mota sun yi la'akari da yadda tayar mota in ta sace take sauka ƙasa sai su ce tayar mu ta dire. Wato iskarta ta sauka.
9. Yaro mai aski : asali kalmar aski na nufin cire gashi ko rage gashi. (Jami'ar B, 2006). Haka ma a wajen sana'ar yaran mota, duk yaran da ke rage kuɗin cinikin da aka yi a rana kafin ya ba uban gidansa ana kiran sa da yaro mai aski.
10. Batir ɗin waya ya kare: batir ɗin waya shi ne sinadarin da ke tafiyar da waya gaba ɗaya. Da zarar ba batir shi ke nan ba abin da za a ƙara yi da ita, dole sai an haɗa ta da

wutar lantarki ta yi caji. Wannan ne ya sa yaran mota suka kirkiro da salon duk lokacin da suke jin yunwa, sai su ce caji ya kare. Wato ba za su iya ci gaba da aiki ba, har sai sun ci abinci.

11. Sakar min wannan : shi ma wani nau' i ne na magana da yaran mota ke yi a tsakaninsu domin dāya ya bar ma dāya fasinja.
12. Zo mu ware : kalmar ware aikatau ce mai nufin a gudu. (Jami'ar B, 2006). Yaran mota na amfani da kalmar wajen fadā ma direban mota su tafi.
13. Mu je sama : idan yaran mota ya ce ma direba mu je sama yana nufin su je gaba. Wato su tafi zuwa gaba.
14. Akwai dawowa : wannan wani salo ne na magana da yaran mota kan yi da 'yan yuniyon ko 'yan kamasho mai nuni da cewa ba za su ba su kuɗin sallama ba har sai sun dawo.
15. Mahaukaci da adda : a duk lokacin da mutane suka hango mahaukaci, wato mara hankali riƙe da adda a hannunsa, babu wanda yake kusantar sa sai dai a yi nesa da shi tare da lura da inda ya dosa. Haka ma babbar mota duk inda aka hangota ba mai dosar wurin sai dai a ba ta hanya ta wuce. Wannan ne ya sa yaran mota ke kiran ta da mahaukaci da adda.
16. Garin yai tauri : yaran mota kan yi amfani da wannan salon maganar wajen nuna ba su samu fasinja da yawa a gari ba.
17. Gasasshen ƙarfe: suna kiran tipa da gasasshen ƙarfe saboda girman ta da kaurin da take da shi.
18. Bindiga da dūri: bindiga da dūri na nufi bindiga cike da harsashi. Yaran mota na kiran tankar dāukar man fetur da bindiga da dūri saboda ita ma cike take da mai. Sannan a duk lokacin da aka samu hatsari ko matsala, ci da wuta take yi ta yi barna.

19. Kudfin Gwmnati: yaran mota na kiran kudfin da suke biya bayan sun gama lodi a waje da kudfin gwamnati.
20. Sa kai: yaran mota na amfani da kalmar sa kai wajen ba direba umurnin ya hau titi ko ya shiga kwana ba wata mota ko mashin mai zuwa.
21. Sa wuta: yaran mota na amfani da wannan kalma wajen fada wa direba su tafi ko kuma ya yi gudu.
22. Sai Oga: wannan wata nau' ne na gaisuwa tsakanin yaran mota da direbobinsu.
23. Ruwan gudu: sun yi amfani da kalmar ruwan gudu wajen siffanta abin da ke sa mota ta yi tafiya wato man fetur.
24. A kwale: kalmar kwale a wurin yaran mota na nufin gudu. Saboda haka yaran mota na bayyana yanayin gudun mota da "a kwale". Wato a guje.
25. Garin ba labari: a nan yaran mota na nufin yau bai samu fasinja da yawa ba.
26. Ba harka: kalmar harka na nufin gudanar ciniki ko wata hidima. (jami'ar B 2006).
Idan yaran mota ya ce ba harka yana nufin yau bai samu ciniki ba.
27. Garin bugu ne: wato yaran mota ya wahala sannan bai samu kudi ba.
28. Akwai 'ya'ya: kalmar 'ya'ya na nufin abin da aka haifa mutum ko dabba ko wata halitta. (Jami'ar B 2006). Yaran mota na amfani da kalmar 'ya'ya wajen siffanta Fasinja. Saboda haka duk lokacin da yaran mota ya samu fasinja da yawa, zai ce akwai 'ya'ya.
29. Ba 'ya'ya: kalmar 'ya'ya na nufin abin da aka haifa mutum ko dabba ko wata halitta. (Jami'ar B 2006). Yaran mota na amfani da kalmar 'ya'ya wajen siffanta fasinja. Saboda haka a duk lokacin da yaran mota bai samu Fasinja da yawa ba, zai ce yau ba 'ya'ya.
30. A raba shayi: wannan sunan wani nau'in mota ce da yanayin yadda fasinja ke zama wani na kallon wani.

31. Mota mai rigima: yaran mota na kiran duk wata mota da ta tsufa tana kuma yawan lalacewa da mota mai rigima.
32. Daga kafa: yaran mota na amfani da daga kafa idan yana son wani mai mota ya ba motarsu hanya ta wuce ko kuma idan yana son direbansa ya ba wa wata mota hanya ta wuce.
33. Fasa wannan: yaran mota na ambaton hake ne wurin neman canjin kudi.
34. Mai alfarma: kalmar alfarma na nufin neman biyan bukata ta hannun mai iko.(Jami'ar B 2006). Yaran mota na kiran duk fasinjan da idan ba a samu canji ba ko idan canjinsa ba yawa yake bar masu su riƙe da fasinja mai alfarma.
35. Danno mun : a duk lokacin da yaran mota ke son a taimaka masa da turin mota yakan yi amfani da lafazin danno min. Wato a taya sa tura motar.
36. Sa mun hannu : wannan lafazi ne da yaran mota ke amfani da shi lokacin da yake son a taimaka masa da turin mota.

Gaba ɗaya waɗannan jumlolin da suka gabata, suna bayani ne a kan wani hali ko yanayi da yaran mota suka tsinci kansu ko na wani abu da ya danganci sana'arsu.

4.3.3 Tsokana

Tsokana na nufin zungura ko takala. (Jami'ar B, 2006).

37. Ku ke ganinmu ba mu ke ganinku ba: wannan wani nauin tsokna ne da suke danganta shi da mata masu sa niƙabi. Saboda ba wanda ya san su ko kalar fuskarsu, amma su suna ganin kowa da komai. Asalin wannan, kalami ne wanda ake yi wa aljannu, har ma akan ce mutanen boye.
38. Rai banza : yaran mota na tsokanar masu bin mota idan tana tafiya suna tallar kaya ta hanyar kiransu da rai banza saboda yanayin yadda suke bin Mota a guje ba tare da la'akari da hatsarin da abin da suka yi kan iya janyo ma rayuwarsu ba.

39. Lahira ko Jega: wannan wani nau'in mota ce, tsohuwa wadda ake dakon hatsi da ita daga kasuwar wannan ƙauyen zuwa ta wani ƙauyen. Suna kiran ta da haka ne saboda tsufar motar da rakwarkwabewar ta in tana tafiya kamar ba za ta kai ba.
40. Asibiti ko ƙafar katako: ita ma wannan duk motar dɔukar hatsi ce. Sai dai ita wannan masu hawa kan hatsin yaran mota ke tsokana ta hanyar kiran su da asibiti ko ƙafar katako. A nan yaran mota sun yi la'akari da irin wahalar da suke sha na dukan rana da wujijigar ramukan titi, ƙarshenta su ƙare a asibiti ko kuma idan motar ta samu hatsari sai sun ji ciwon da za su karairaye. Shi ya sa suke kiran su da asibiti ko ƙafar katako.
41. Naman kwalta: wannan wani laƙabin tsokana ne da yaran mota ke kiran 'yan aƙaƙa. Daga bayanin yaran mota, duk lokacin da ɗan aƙaƙa ya faɗi daga kan mashin dole ne sai sun ji ciwo a sanadiyar faɗuwar da suka yi. Wannan ciwon da suke ji, shi yaran mota ke ce ma kwalta ta ci nama sannan su kira su da naman kwalta.
42. 'Yan ta ji rana: wannan sunan na nuni ne ga abin da ko da yausha yake cikin rana. Wato ko da yausha rana na dukan shi. Suna tsokanar 'yan aƙaƙa ta hanyar kiran su da wannan sunan ne saboda mashin bai da wata rumfa da ke yi ma kansa kariya daga rana, duk yawon da ɗan aƙaƙa zai yi a cikin rana yake yin ta. Daliin haka ne ya sa yaran mota ke kiran su da 'yan ta ji rana.
43. Lahira kusa : idan bahausha ya ce lahira kusa, yana nufin mutuwa ta kusa. Kuma yaran mota na kiran 'yan aƙaƙa da haka saboda yawancin su da mota ta buge su ko idan suka faɗi shi ke nan sai dai a dɔuki gawarsu ko kuma su samu ciwon da zai naƙasa masu rayuwa.
44. Tafiya ko kalle-kalle : wannan wani nau'in tsokana ne da yaran mota ke amfani da shi musamman ga 'yan matan da suka ga ba su da niyyar shiga motarsu.

45. Bawan ba ka yarda ba : wannan ma suna ne da suke kiran duk fasinjan da bai yafe masu canji komi kankancin canjin.
46. Dan mage : wannan sunan da suke kiran duk fasinjan da yake buwayar kowa a cikin mota kafin ya sauka , ko dai da fada ko da yawan magana.

4.3.4 Fada

Fada na nufin rigima da tashin hankali tsakanin mutum biyu ko fiye. (Jami'ar B 2006).

47. Za a nuna mu ne ?: wannan wani salon magana ce da yaran mota ke yi a tsakaninsu idan suna rigima ko idan dāya ya fahimci dān'uwansa na son ya yi masa wulakanci.
48. Ka dake: kalmar dake na nufin sabawa musamman da wuya. (Jami'ar B, 2006). Idan ana rigima da yaran mota sukan yi amfani da wannan furuci na ka dake wajen ba dān'uwansu hakuri.
49. Yi mata lamba: kalmar lamba na nufin alama ko shaida. A duk lokacin da wata mota ta gogi wata mota ko ta gogi wani abu har motar ta nuna shaidar gugar, yaran mota na kiran wannan shaidar da lamba.
50. Ajiye ta gabansa: idan yaron mota ya ce a aje ta gabansa, ya na nufin a je mota ta yadda mai wani mota ba zai iya fita da tasa motar ba.
51. Haihuwar kan titi : haihuwar kan titi na nufin yaro ko yarinyar da aka haifa ba tare da an dāura wa iyayensu aure ba. Wannan nau'in zagi ne da yaran mota ke yi a tsakaninsu ko da duk wanda fada ya hada su.
52. Haihuwar gidan haya : Wannan nau'in zagi ne da yaran mota ke yi a tsakaninsu ko da duk wanda fada ya hada su.
53. Dan bakar mace: wannan nau'in zagi ne da yaran mota ke yi a tsakaninsu ko da duk wanda fada ya hada su.

54. Korarrar gida : idan yaran mota ya ce korarrar gida yana nufin mace mai yawon banza. Suna amfani da wannan nau'in zagin idan faɗa ya haɗa su da mace ko su ce mata 'yar korarrar gida. Haka kuma idan ɗa namiji ne su ce ma sa ɗan korarren gida.
55. Dan/'yar gidan baban cikaji : gidan baban cikaji gidan wasa ne da ake tara maza da matan banza. Yaran mota na amfani da wannan nau'in zagi wajen zagin duk wanda faɗa ya haɗa su ko mace ko namiji.
56. Don aswarka : wannan ma wani nau'in zagi ne da yaran mota ke amfani da shi.

4.3.5 Raha

Raha na nufin walwala ko fara'a. (jami'ar B 2016).

57. A yi zaman ɗakin kishiya: wannan wata ɗabi'a ce ta mata idan suka shiga ɗakin kishiyarsu, ba sa sakin jiki. Wannan ne ya sa idan yaron mota na cikin raha kuma yana son fasinja musamman mata su gyara zama don wani/wata fasinja ya samu inda za su zauna, sai su ce a yi zaman ɗakin kishiya. Wato a ɗan takura kar a saki jiki wajen zaman.
58. A yi zaman gidan haya: yaran mota kan faɗa ma fasinja haka musamman maza. Idan yaron mota ya ce a yi zaman gidan haya, ya na nufin su ɗan gyara zama su yi maneji. Kasancewar zaman gidan haya zama ne na maneji.
59. A yi zaman ɗaukar hoto: zaman ɗaukar hoto wani nau'in zama ne da wani ke zama ko tsayawa a gaba yayin da wani ke zama ko tsayawa a baya. Yaran mota na sanya a yi irin wannan zaman saboda kujerar motar ta ɗauki yawan adadin fasinjan da suke da bukata.
60. A yi zaman firamari: kamar yadda yaran mota suka yi bayani, zaman firamari wani nau'in zama ne da ake cusa yara kanana waɗanda suka je makaranta su zauna a matse.

A lokacin da yaron mota yake cikin raha idan yana son fasinja su gyara zama yakan ce masu su yi zaman firamari. Wato su dan matsu da junansu.

61. ‘Yar kafa: idan yaran mota ya ce ‘yar kafa ya na nufin matar aure kenan.
62. ‘Yar hannu: idan yaran mota ya ce ‘yar hannu yana nufin budurwa ko bazawara.

Abin lura a waɗannan jumlolin da suka gabata shi ne, waɗansu na bayanin halin da yaran mota suka tsinci kansu ko yanayin da wani abu wanda ya danganci sanaarsu yake ko ya kasance. Haka kuma wasu daga cikin zantukan suna bayyana yanayin halayyar yaran mota ko dai na faɗa, ko na raha, ko na tsokana.

4.4 Kirari

Jami’ar B 2006 Ya bayyana ma’anar kirari da zaɓen kalmomi da ake furtawa a tsare don zuga ko kambamawa.

Daga cikin jumlolin da ake samu a Hausar masu sana’ar yaran mota akwai masu siga irin ta kirari kamar haka:

KIRARI	MA’ANAR KIRARIN	WANDA AKE YI WA KIRARIN	DALILIN KIRARIN
1. fitilar mota baku san gari ba ku ne a gaba.	wannan kirari ne da ake yi ma yaran mota mai yawan karambani.	yaran mota	Domin a kwarzanta/kamabama yaron mota.
2. danja wutar baya.	wannan kirari ne da ake yi ma	yaran mota.	Domin a kwarzanta/kambama

	<p>yaran mota mai yawan neman rigima wanda bai tsoron shiga fada ko wane iri ne.</p>		<p>yaron mota.</p>
<p>3. ruwan Batir kashe kaya.</p>	<p>wannan kirari ne da ake yi wa yaran motan da ya cika barna.</p>	<p>yaran mota.</p>	<p>Domin a kwazanta/ ko kambama yaron mota.</p>
<p>4. ka kwashe kudi ka bar Direba da Basir.</p>	<p>wannan kirari ne da ake yi wa yaran motan da ke cutar uban gidansa.</p>	<p>yaran mota.</p>	<p>Domin a nuna yaron mota na da wayo.</p>
<p>5. tasha gida daki mota.</p>	<p>wannan kirari ne da ake yi wa yaran motar da bai kwana a gida.</p>	<p>yaran mota.</p>	<p>Domin a nuna yaran motan da ya dauki aikinsa da muhimmanci</p>
<p>6. direba dangin zomo a bar gida a kwana a daji.</p>	<p>wannan kirari ne da ake yi wa direbobin da ke doguwar tafiya suna kwana a</p>	<p>direba</p>	<p>Domin a kwanzartawa ko a nuna bajintar direba.</p>

	kan hanya.		
7. direba mai gani ta gilashi.	wannan kirari ne da ake yi wa direba, saboda in suna tuki ta gilashin gaban mota suke gani.	direba.	Domin a nuna isar direba.
8. moto matar banza kina kisa ana auro ki.	wannan kirari ne da ake yi ma mota. Saboda ana yawan yin hatsari da ita amma duk da haka burin kowa ya mallake ta.	mota	Domin a kwanzartawa ko kambama mota.
9. yaro wawa moto kura	wannan kirari ne da ake yi wa direba mai wasa da mota a kan hanya.	direba.	Domin a kwanzarta ko kambama direba.
10. direba mai ganin kwan zomo.	wannan kirari ne da ake yi wa direba .	direba	Domin a kwanzarta ko kambama direba.

11. shiga da alwalarka sallah sai a kiyama	kirari ne da ake yi wa tsohuwar pijo station wagon.	mota	Domin a nuna illar mota.
12. mota dangin mata	kirari ne da ake yi wa mota	mota	Domin a kambama mota
13. tasha ba kya haihuwa sai yayi	kirari ne da suke yi wa tasha.	tasha.	Domin a kambama tasha.

4.5Nadewa

A wannan babin an yi bayyanin jumlolin da yaran mota ke amfani da su a lokacin sadarwasu da junansu ko da fasinjojinsu, ko da sauran mutanen da suke mu'amala da su a cikin mota ko a cikin gari. Sannan kuma an nuna irin kirar jumlar da suke amfani da su a nahawun ce da kuma saƙo da sharhin zantukansu. Haka kuma an kawo wasu daga cikin kirarin da suka jibanci sana'arsu ta mota. A nan an fahinci cewa, yaran mota suna amfani da sassaukar jumla a cikin zantukansu, wasu daga cikin jumlolin sukan kasance ganga ce tsayayya ko ganga dogarau. Haka kuma masu amfani da wannan hausar ta yaran mota, suna amfani da jumli umurtau da tambayau da jumlar bayani. Har ila yau, suna amfani da raha , da tsokana, da faɗa a cikin zantukansu. Sannan kuma ana samun aro da kirƙira, da fassara duk da nufin kawar da ma'ana ko nuna wani salo da ke cikin zantukansu.

BABI NA BIYAR

KAMMALAWA

5.1 Shimfida

A wannan babin ne aka yi kokarin nade wannan nazari ta hanyar fadin sakamakon wannan nazari da ya gabata a takaice, ya kuma bayar da shawarwari a kan nazarin da ya shafi ilimin walwalar harshe.

5.1 Takaitawa

An gabatar da wannan nazari ne ta hanyar yin amfani da babi-babi har guda biyar. Kamar yadda kowane nazari yakan kasance, wannan kundin nazarin an fara binciken ne da babi na daya mai taken gabatarwa. Wannan babin yana dauke da shimfida dangane da yadda aikin ya kasance, an kuma bayyana dalilin bincike da manufar bincike da farfajiyar bincike, da muhimmancin bincike da hasashen bincike. Saboda haka, babin ya yi kokarin bayar da cikakken hoton yadda binciken zai kasance.

A babi na biyu an yi waiwaye ko nazarin ayyukan da suka gabata masu alaƙa da wannan nazarin ta kusa ko ta nesa. A sakamakon haka ne aka fara samun hujjojin ci gaba da bincike.

A babi na uku an warware kalmomin da aka tattaro daga bakin yaran mota inda aka nuna kalmomin da suka kirƙira da sabuwar ma'anar da suka ba wa kalmomin, sannan aka bayyana kalmomin da suka fadada ma'anarsu, da kalmomin da suka gusar da ma'anarsu tare da sabuwar ma'anar da suka ba kowace kalma, da kalmomin da suka aro daga wasu harsuna, da kalmoni da suka kirƙira da ma'anar kalmomin duka. Sannan an bayyana salon kirgar kudinsu da kirari a cikin zancensu.

A babi na huɗu an nazarci ire-iren jumlolin da yaran mota ke amfani da su, da manuufofin da ke kunshe cikin wasu daga cikin zantukan yaran mota wanda suke amfani da su a lokacin gudanar da sana'arsu.

Babi na biyar yana ɗauke da naɗewa da sakamakon bincike, da shawarwari, sai manazarta.

5.2 Kammalawa

Wannan bincike ya gano akwai dangantaka ta kusa tsakanin harshe da yanayin zamantakewa ta mutane musamman ta fuskar sana'arsu, wanda kan haifar da samuwar harsunan rukuni daban-daban, kamar Hausar yaran mota. Hausar da ta zama abun nazari ta fuskar nahawu da ma'ana.

Haka kuma wannan bincike a ya gano dabarun kirƙira a zantukan yaran mota waɗanda suka haɗa da faɗaɗa ma'anar wasu kalmomi, sannan suka gusar da ma'anar wasu kalmomi wato suka canza masu ma'ana daga asalin ma'anar da aka san su da ita. An nuna yadda suka kirƙira wasu sababbin kalmomi waɗanda suka danganci sana'arsu, da kuma yadda suka aro wasu kalmomi daga wasu baƙin harsuna kamar yadda suka gabata a babi na uku.

Haka kuma wannan bincike ya tabbatar da samuwar nau'in Hausa wadda ta kebanta ga rukunin masu sana'a ta yaron mota, wanda suka samar da nau'o'in jumloli daban-daban da guntayen zantuka waɗanda suka haɗa da:

Taya ta dire – Sassaukar jumla.

Ku ke ganin mu ba mu ke ganin ku ba. – Harɗaɗɗiyar jumla.

Ajiye ta gabansa. – Umurtau

Lahira ko Jega. – Yankin suna

Garin da yaji. – Jumlar bayani

Mu je sama – Jumlar umurni.

Za a nuna mu ne? – Jumla tambayau.

Haka kuma wannan binciken ya gano wasu daga cikin sakonnin da ke funshe a cikin zantukan yaran mota masu bayyana halin da yaran mota suka tsinci kansu ko bayanin wani abu wanda ya danganci sana'arsu kamar:

Yau garin da yaji.- Bayani

A yi zaman Firamari. -Raha

Ajiye ta gabansa. – Fada

Naman Kwalta.- Tsokana

Muri – salon kirgan kudi.

Ruwan batir kashe kaya – Kirari.

Haka kuma wannan bincike ya gano cewa saye ma'anar kalma har ma da jumla muhimmin lamari ne a wajen yaran mota musamman idan akwai manufar kawar da hankalin wafanda ba a buƙatar su san inda aka dosa. Misali:

Idan yaran mota ya ce [barasa], to ya na nufin giyar mota. Wannan wani nau'in "saye" da bai zama lallai fasinja ya fahimci me suke nufi ba.

Haka kuma wannan bincike ya tabbatar da yaran mota na amfani da kalmomi na musamman da suke sadarwa da su wafanda kan bayyana hali ko yanayin da suka tsinci kansu a lokacin gudanar da harkokinsu na mota.

Sannan wannan binciken ya gano yaran motan da suka fi shekaru sun fi sarrafa harshe a lokacin gudanar da sana'arsu a kan kanana daga cikinsu, kasancewar suna kan ganiyarsu kuma su suka fi yawa a cikin yaran mota.

Daga karshe wannan nazarin na ganin Hausar da yaran mota ke amfani da ita ko suke sarrafawa a lokacin gudanar da sana'arsu, ta taimaka wajen haɓaka harshen Hausa, saboda ya faɗaɗa ma'anar wasu kalmomi, sannan ya gusar da ma'anar wasu kalmomi, ya kuma kirfiri wasu kalmomi, ya kuma aro wasu kalmomin daga bakin harsuna. Sannan waɗannan kalmomin wani lokaci ba yaran mota ba, har waɗansu mutane waɗanda sukan yi mu'amala tare da yaran mota kan yi amfani da waɗannan salon magana ta yaran mota a wajen mu'amalarsu ta yau da kullum wanda bai shafi sana'ar mota ba.

5.3 Shawarwari

Bayan kammala wannan nazari mai taken: "Sara da a Harshen Hausa: Nazarin Zantukan Yaran Mota" wanda ya yi koƙarin cike gihin da aka bari dangane da nazarin Hausar rukunin masu sana'ar yaran mota. Akwai buƙatar a ba daɗalibai da duk wani mai ra'ayin nazari a fagen ilimin walwalar harshe shawara kamar haka:

- A yi koƙari a ci gaba da binciken Hausar rukuna da dama musamman ta fuskar sara a cikin harshensu na mu'amala da mutane daban-daban, ko kuma a duba bambancin sara a bakin jinsi daban-daban, ko tasirin sara da shekarun al'umma.
- A yi koƙari a dinga nazartar harshe don a kara gano irin gudummuwar da harshe ke bayarwa ga al'umma.
- A yi koƙari a nazarci zantukan sauran rukunan masu sana'a ta fuskar sara

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19. Ko kuna da laƙabin da kuke kiran Fasinja da su?
20. Ko kuna da laƙabin da kuke kiran wurin da kuke samun Fasinja ?
21. Ko kuna da laƙabin da kuke kiran wurin da ba kwa samun Fasinja?
22. Ko kuna da laƙabin da kuke kiran junan ku da shi?
23. Ko kuna da laƙabin da kuke kiran ‘yan yuniyon?
24. Ko kuɗi na da wani laƙabi?
25. Titi na da wani laƙabi ?
26. Ko in za ku sha mai kuna cewa wani abu?
27. Kuna kiran faci da wani laƙabi?
28. Kuna kiran taya da wani laƙabi?
29. Kuna kiran ‘yan acaɓa da wani laƙabi?
30. Kuna kiran ‘yan kwaya da wani laƙabi?
31. Kuna kiran ‘yan sanda da wani laƙabi?
32. Ko akwai laƙabin da kuke kiran Sojoji da shi?
33. Kuna kiran matacciyar Mota da wani laƙabi?
34. Kuna kiran sabuwar Mota da wani laƙabi?

JADAWALIN AMSOSHIN TAMBAYOYIN BINCIKE DAGA BAKIN YARAN

MOTA

1. Suna

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Adamu	4	8.0	8.0	8.0
ttu Musa	5	10.0	10.0	18.0
Haruna	2	4.0	4.0	22.0
Sulaiman	6	12.0	12.0	34.0
Bello	3	6.0	6.0	40.0
Mudi	1	2.0	2.0	42.0
Kabir	3	6.0	6.0	48.0
Malam	3	6.0	6.0	54.0
Bashir	4	8.0	8.0	62.0
Abu	4	8.0	8.0	70.0
Yusuf	4	8.0	8.0	78.0

Ahmad	4	8.0	8.0	86.0
Nasiru	4	8.0	8.0	94.0
Ba suna	3	6.0	6.0	100.0
Jimilla	50	100.0	100.0	

2. Shekaru

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta 13-18	12	24.0	24.0	24.0
ttu 18-25	38	76.0	76.0	100.0
Total	50	100.0	100.0	

3. A ina kake yin sana'aruka?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Zaria City	50	100.0	100.0	100.0
ttu				

4. Nau'in Ilimi

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Boko kawai	13	26.0	26.0	26.0
ttu Arabiyya kawai	4	8.0	8.0	34.0
Duka	33	66.0	66.0	100.0
Jimilla	50	100.0	100.0	

5. Matakin Ilimi Boko

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Firamari	40	80.0	80.0	80.0
ttu Sakandare	8	16.0	16.0	96.0
Gaba da Sakandare	2	4.0	4.0	100.0
Jimilla	50	100.0	100.0	

6. Matakin Ilimin Arabiyya

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Allo	8	16.0	16.0	16.0
ttu Littattafai	24	48.0	48.0	64.0
Dukkan su	18	36.0	36.0	100.0
Jimilla	50	100.0	100.0	

**7. Zayyana kaɗan daga cikin kalmomi ko zantuttukan da suka danganci
sana'arku.**

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Waɗanda suka zayyana	38	76.0	76.0	76.0
ttu Waɗanda ba su zayyana ba	12	24.0	24.0	100.0
Jimilla	50	100.0	100.0	

8. Miye dalilan amfani da kalmomin

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Sirri	14	28.0	28.0	28.0
ttu Jin daɗi	15	30.0	30.0	58.0
Ra'ayi	21	42.0	42.0	100.0
Jimilla	50	100.0	100.0	

9. Kabilar mutum na da tasiri wajen mu'amularku

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Ingantattu Eh	13	26.0	26.5	26.5
A'a	36	72.0	73.5	100.0
Jimilla	49	98.0	100.0	
Missing System	1	2.0		
Jimilla	50	100.0		

10. Me ya sa

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren aso cikin ɗari
Inganta Bammancin ɗabi'a	22	44.0	44.0	44.0
ttu Bammancin hali	28	56.0	56.0	100.0
Jimilla	50	100.0	100.0	

11. Shekarun mutum na da tasiri wajen mu'amula da shi

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	35	70.0	70.0	70.0
ttu A'a	15	30.0	30.0	100.0
Jimilla	50	100.0	100.0	

12. Me ya sa?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Kowa duk ɗaya ne ttu	50	100.0	100.0	100.0

13. Ko yanayin mutum na da tasiri wajen muamala da shi?

	Yawansu	Kaso cikin ɗari	Ingantattu Kaso cikin ɗari	Tararren Kaso cikin ɗari
Inganta A'a ttu	50	100.0	100.0	100.0

14. Me ya sa?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Kowa duk ɗaya ne ttu	50	100.0	100.0	100.0

15. Miye dalilin da ya sa ake kiranku da Yaran mota?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Saboda muna aiki ttu karkashin mai mota	50	100.0	100.0	100.0

16. Akwai wasu zantuttuka ko kirari da ake wa sana' arku?

	Yawansu	Kaso cikin ɗari	Ingantattu aso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	32	64.0	64.0	64.0
ttu A'a	18	36.0	36.0	100.0
Jimilla	50	100.0	100.0	

17. Zayyana su

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari

Inganta	wadanda suka zayyana	38	76.0	76.0	76.0
ttu	Wadanda ba su zayyana ba	12	24.0	24.0	100.0
	Jimilla	50	100.0	100.0	

18. Ko kuna sanya wa Motoci lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari	
Inganta Eh	32	64.0	64.0	64.0	
ttu	A'a	18	36.0	36.0	100.0
	Jimilla	50	100.0	100.0	

19. Ko kuna da laƙabin da kuke kiran fasinja da shi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	28	56.0	56.0	56.0

ttu	A'a	22	44.0	44.0	100.0
	Jimilla	50	100.0	100.0	

20. Ko kuna da laƙabin da kuke kiran wajen da kuke samun

Fasinja?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	42	84.0	84.0	84.0
ttu				
A'a	8	16.0	16.0	100.0
Jimilla	50	100.0	100.0	

21. Ko kuna da laƙabin da kuke kiran wajen da ba kwa samun

Fasinja?

	Yawansu	Kaso cikin ɗari	Ingantattu aso cikin ɗari	Tararren aso cikin ɗari
Inganta Eh	39	78.0	78.0	78.0

ttu	A'a	11	22.0	22.0	100.0
	Total	50	100.0	100.0	

22. Ko kuna da lakabin da kuke kiran junanku da shi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	33	66.0	66.0	66.0
ttu				
A'a	17	34.0	34.0	100.0
Jimilla	50	100.0	100.0	

23. Ko kuna da lakabin da kuke kiran'yan yuniyon?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	28	56.0	56.0	56.0

ttu	A'a	22	44.0	44.0	100.0
	Jimilla	50	100.0	100.0	

24. Ko kudi nada wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	35	70.0	70.0	70.0
ttu				
A'a	15	30.0	30.0	100.0
Jimilla	50	100.0	100.0	

25. Titi na da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	37	74.0	74.0	74.0
ttu				
A'a	13	26.0	26.0	100.0

25. Titi na da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	37	74.0	74.0	74.0
ttu A'a	13	26.0	26.0	100.0
Jimilla	50	100.0	100.0	

26. Ko in za ku sha mai kuna cewa wani abu?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	26	52.0	52.0	52.0
ttu A'a	24	48.0	48.0	100.0
Jimilla	50	100.0	100.0	

27. Kuna kiran faci da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	35	70.0	70.0	70.0

ttu	A'a	15	30.0	30.0	100.0
	Jimilla	50	100.0	100.0	

28. Kuna kiran taya da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari	
Inganta Eh	29	58.0	58.0	58.0	
ttu	A'a	21	42.0	42.0	100.0
	Jimilla	50	100.0	100.0	

29. Kuna kiran 'yan acaba da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari	
Inganta Eh	33	66.0	66.0	66.0	
ttu	A'a	17	34.0	34.0	100.0

29. Kuna kiran ‘yan acaba da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	33	66.0	66.0	66.0
ttu A'a	17	34.0	34.0	100.0
Jimilla	50	100.0	100.0	

30. Kuna kiran yan kwaya da wani suna?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	24	48.0	48.0	48.0
ttu A'a	26	52.0	52.0	100.0
Jimilla	50	100.0	100.0	

31. Kuna kiran ‘yan sanda da wani lakabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari

Inganta Eh	32	64.0	64.0	64.0
ttu				
A'a	18	36.0	36.0	100.0
Jimilla	50	100.0	100.0	

32. Kuna kiran sojojida wani laƙabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	37	74.0	74.0	74.0
ttu				
A'a	13	26.0	26.0	100.0
Jimilla	50	100.0	100.0	

33. Kuna kiran matacciyar mota da wani laƙabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	42	84.0	84.0	84.0
ttu				
A'a	8	16.0	16.0	100.0
Jimilla	50	100.0	100.0	

34. Kuna kiran sabuwar mota da wani laƙabi?

	Yawansu	Kaso cikin ɗari	Ingantattu kaso cikin ɗari	Tararren kaso cikin ɗari
Inganta Eh	31	62.0	62.0	62.0
ttu A'a	19	38.0	38.0	100.0
Jimilla	50	100.0	100.0	