NAZARIN NAƘALTAR TSIRA DA KUMBURAR KALMOMIN HAUSA TSAKANIN ƊALIBAN MANYAN MAKARANTUN SAKANDARE A JIHAR KADUNA

ANALYSIS OF SECONDARY SCHOOL STUDENTS' PERFORMANCE IN HAUSA DERIVATIONAL AND INFLECTIONAL MORPHOLOGICAL PROCESSES TEST IN KADUNA STATE

NA

BELLO MAGAJI NCE 2005, B.A ED/(ABU) 2010,
M.ED LANG. ARTS (P13EDAS8018/2013/2014)

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FACULTY OF EDUCATION,
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AFIRILU, 2018
(APRIL, 2018)

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AFIRILU, 2018
(APRIL, 2018)

DECLARATION

I declare that in this dissertation titled ***NazarinNakaltar Tsira da Kumburar Kalmomin Hausa Tsakanin Ɗaliban Manyan Makarantun Sakandare a Jihar Kaduna (Analysis of Secondary School Students' Performance in Hausa Derivational And Inflectional Morphological Processes Test In Kaduna State)***has been carried out by me in the Department of Arts and Social Science Education. All information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for other degree or diploma at this or any other institution

_____ _____

Bello Magaji **Date**
P13EDAS8018

CERTIFICATION

This is to certify that the work in this dissertation titled***NazarinNaƙaltar Tsira da Kumburar Kalmomin Hausa TsakaninDaliban Manyan Makarantun Sakandare a Jihar Kaduna*, (*(*Analysis of Secondary School Students' Performance in Hausa Derivational And Inflectional Morphological Processes Test In Kaduna State),***by Bello Magaji meets the regulations governing the award of Masters Degree in Education Language Arts(Hausa) of the Ahmadu Bello University, Zariaand is approved for its contribution to knowledge and literary presentation.

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Prof. Abubakar Sadiq Zubairu **Date**
Dean, School of Postgraduate Studies

DEDICATION

This work is dedicated to my parents,late Mal. Magaji Ahmad and late Malama Rabi'atu Magaji, mywife, Zainab Ahmad, and my children,Abdulmalik and Ismail.

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Na sadaukar da wannan aiki ga iyayena, marigayi Mal. Magaji Ahmad da Marigayiya Malama Rabi' atu Magaji, Allah ka kai rahamarka garesu, da mai dakina Zainab Ahmad da kuma yarana, Abdulmalik da Ismail.

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ABSTRACT

The purpose of this study was to analyze the Senior Secondary School Students' Performance in Hausa Derivational and Inflectional Morphological Process in Kaduna state. The study attempted to find out the SS^2 Students' Morphological performance levels based on Hausa Derivational and Inflectional ProcessesTest. The study,need descriptive design and a sample size of 200 Students' across ten senior secondary school classes. The instrument used for this study was a planned test of 50 questions, in form of fill in the blank spaces and multiple choice test. Descriptive statistics was used in analyzing the data collected for the study. The study discovered that SS^2 students' performance was generally higher in Hausa Derivation than in Hausa Inflection. The study also discovered that female students' performed better than their male counterparts in both of the Hausa Morphological Processes. It recommended that Hausa derivation and inflection should be included into SSSHausa Language Curriculum. It finally recommended that a study of this nature should be conducted in Unit Secondary Schools.

TSAKURE

Wannan bincike an gudanar da shi ne don nazarin kwazon ɗalibai na manyan makarantun sakandare a jihar Kaduna wajen nakaltar tsira da kumburar kalmomin Hausa. Binciken ya yi kokarin gano matsayin kwazon ɗalibai'yan aji biyu a fannin tasarifi musamman ɓangaren tsira da kumburin kalmomin Hausa. An yi amfani da tsarin bincike na siffantawa da kuma gwargwadon samfurin ɗalibai 200 a manyan makarantun sakandare guda goma. An yi amfani da tsararren ma'aunin gwaji mai ɗauke da tambayoyi hamsin (50) a matsayin ma'aunin bincike, waɗanda su ka haɗa da canki-canka da kuma cike gurbi. An yi amfani da lissafin kididdiga don a tantance sakamako. A dunkule, bincike ya gano cewa ɗalibai 'yan aji biyu na manyan makarantun sakandare sun fi nuna kwazo wajen nakaltar tsirar kalma fiye da kumburin kalma a Hausa. Haka kuma binciken ya gano cewa ɗalibai mata sun dara takwarorinsu maza a dukannin hanyoyin ginin kalmar biyu. A karshe an ba da shawarar sanya tsira da kumburar kalma a cikin manhajar Hausa na manyan makarantun sakandare. A gudanar da bincike mai irin wannan sifar a makarantun sakandare na gwamnatin tarayya.

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BABI NA ƊAYA

SHIMFIDA

1.1 Gabatarwa

Ilimin ginin kalma wani muhimmin ɓangare ne a nahawun Hausa wanda ya shafi ƙira ko ƙirƙiro sababbin kalmomi ta hanyar amfani da ƙwayar ma'ana ko ɗafi. Ita ƙwayar ma'ana ko ɗafi akan liƙa ta ne a ginshiƙin ginin kalmar, wato saiwa, a inda a ƙarshe sai a samar da wata sabuwar kalmar mai ɗauke da sabuwar ma'ana. Sabuwar kalmar da aka ƙirƙira za ta iya zama a ajin nahawunta na asali, ko kuma ta canza zuwa wani aji na daban na nahawun. Har ila yau, akan liƙa ƙwayar ma'ana ko ɗafi a farkon kalma, ko a tsakiyarta ko a ƙarshenta, domin samar da wata kalmar ta daban.

Tsira da kumburin kalma da yanayinsu muhimman ɓangarori biyu ne mabambanta a ilimin tasarifin kalma, masu taka muhimmiyar rawa wajen samar da sababbin kalmomi a Hausa. To babban abin da ya kamata mu tambayi kanmu a nan shi ne, yaya ake gane kalma ta tsira daga wata, ko kuma ta kumbura daga wata kalmar ta daban? Wannan shi ne babban abin jan hankali gare mu."Tsirar kalma" kuma, tana nufin samar da wata kalma daga cikin wata, ta hanyar sabunta ajin nahawu, tare da samar da wata ma'ana ta daban (Zarruƙ, 1980:84, da Newman 2000:5, da Abubakar 2001:23, da Jaggar 2001:91, da fagge 2013:7).

"Ɗafi" ma a matsayinsa na ɗaya daga cikin hanyoyin ginin kalma, ya shafi ƙari ne da ake yi wa saiwa a gabanta, ko a tsakiyarta, ko a ƙarshenta. Ɗafin da aka yi a gaban saiwa, shi ake kira ɗafa-goshi, wanda aka ɗafa a ƙarshen saiwa, shi ake kira ɗafa-ƙeya; wanda kuma ake ɗafawa a tsakiyar saiwa, ana kiransa da ɗafa-ciki (Abubakar, 2001:2).

"Kumbura" a ɗaya ɓangaren, ita kuma tana nufin ƙari da ake yi wa kalma, da ba ya canza rukunin nahawunta (Hartmenn da Stork, 1972:112; da Abubakar, 2001:115) kumbura hanya ce da ake amfani da saƙala ɗafi, domin fayyace matsayin kalma a nahawu. Tsari ne da ake gane

matsayin kalma ta waɗannan fuskokin: hanyoyin fayyace jinsi da nuna nasaba da nuna mallaka da kuma fayyace jam'i (Fagge, 2013:60).

Jinsi na nufin nau'i na tantance namiji ko mace, ma'ana a kowace kalmar suna ko sifa, za a tarar tana da jinsin mace ko namiji (Fagge, 2013:60-61). 'Yar'aduwa (2004:117) ya ƙara da cewa, jinsi na samuwa ne a wajen suna ko wakilin suna ko sifa.

Bambanci da ke tsakanin tsira da kumburar kalma shi ne Bagari, (1986) cewa ya yi tsira na nufin liƙawa saiwar kalma wata gudar ma'ana domin a sauya ajin nahawun kalmar. Mamman (2006) shi kuma ya kawo cewa ƙarƙashin kumbura za a tarar cewa akwai ire-iren dafa-keya da ake samu domin su haifar da tilo zuwa jam'i ko kuma jinsin mace "iya" da kuma "anya". Don haka tsira da kmbura a Hausa sun bambanta ta fuskoki kamar haka:

i. A tsirar kalma ana samun canji daga wannan rukuni na nahawu zuwa wancan, amma a kmbura sai dai daga tilo zuwa jam'i ko kuma daga jinsin mace zuwa jinsin namiji.
ii. A tsirar kalma abin da ke faruwa shine, akan yi wa kalma ƙarin gudar ma'ana ne don a sauya mata rukunin nahawu amma a kumburin kalma ƙarin gaɓa akan yi wa kalma ta fuskar jinsi ko adadi.

Wannan bincike ya yi nazari ne kan naƙaltar tsira da kumburar kalmomin Hausa ga ɗaliban babban sakandare (SS2) a jihar Kaduna. A ƙarƙashin haka ne bincike ya yi nazari tare da zaƙulo yadda kalma ke tsira daga wata, ko kuma kalma ta kumbura daga wata kalmar. Bugu da ƙari, wannan bincike ya yi ƙoƙarin fito da waɗannan hanyoyi na tsira da kumburar kalmomin Hausa ne a fili, a tsare kuma a kammale, domin masu nazari da bunƙasa ilimi. A ƙarshe, bincike ko dabaru da ɗalibai kan yi amfani da su a ƙoƙarinsu na naƙaltar yadda kalmomin Hausa kan tsira, ko kuma su kumbura, a makarantun babban sakandare, a jihar Kaduna.

1.2 Matsalolin Bincike

Wannan bincike ya lura cewa, masu nazari sun yi bincike-bincike da dama a wasu sassan nahawu, cikin harshen Hausa da Ingilishi, amma ɓangaren ilimin tasarifi (ginin kalma) musamman fannin naƙaltar tsira da kumburar kalmomin Hausa ga ɗalibai da kuma yadda kalmomin kan caccanza ta fuskar tsarin gini da ma'ana, mai wannan bincike baici karo da ire-irensu ba. waɗannan fannoni guda biyu kuwa sun kasance masu matuƙar muhimmanci wurin samar da sababbin kalmomi a harshen na Hausa, kai har ma da sauran harsuna daban-daban na duniya.

Haka kuma, mai bincike bai hadu da wasu isassun rubuce-rubuce da aka yi kan yadda ɗalibai kan naƙalci yadda kalma kan tsira daga wata ba, ko kuma kalma ta kumbura daga wata kalmar.Har ila yau, bincike ya lura cewa babu wadatattun rubuce-rubuce da aka yi cikin harshen Hausa a fannin tasarifi, kamar yadda suka wadata a harshen Ingilishi, wannan ita ma hujja ce muhimmiya ta gudanar da wannan bincike.A sakamakon haka ne wannan kundin bincike ya ga ya zama wajibi a nazarci wannan ɓangare, domin kar a bar shi a baya, saboda yana da matuƙar muhimmanci ga dukkan mai nazari, musamman a wannan ɓangare na bunƙasa harshen Hausa.

1.3 ManufofinBincike

Wannan binciken an gina shi ne akan manufofi kamar haka:

1. Wannan bincike ya yiƙoƙarin gano bambancin da ke tsakanin ƙwazonɗalibai na manyan makarantun sakandare wajen naƙaltar tsira da kumburar kalmomin Hausa.
2. Burin wannan bincike ne ya gano naƙaltar ɗalibai maza da mata na yadda kalmomin Hausa kan canza daga wannan rukuni na nahawu zuwa wancan.
3. Wannan bincike ya yi ƙoƙarin gwada ƙwazonɗalibaimaza da mata wajen gano yadda kalmomin Hausa kan kumbura su samar da jinsi da jam'i da kuma nuna mallaka.

4. Wannan bincike zai yi ƙoƙarin gano bambancin da ke tsakanin ƙwazon dalibai na makarantun ‘yan kasuwa da na gamnati wajen nafaltar tsira da kumburar kalmomin Hausa.

1.4 Tambayoyin Bincike

Akwai tambayoyi da aka tsara waɗanda aka yi amfani da su a wannan aiki tare da nemo amsoshinsu. Tambayoyin kuwa sun haɗa da:

a. Ta yaya sakamakon ƙwazon ɗalibai ta fuskar nafaltar tsirar kalma ya banbanta da sakamakon ƙwazonsu a nafaltar kumburin kalma?
b. Mene ne sakamakon ƙwazon ɗalibai maza da mata wajen nafaltar tsirar kalma, daga wannan rukuni na nahawu zuwa wancan?
c. Wane irin bambanci ne yake a tsakanin sakamakon ƙwazon ɗalibai maza da kuma mata ta fuskar nafaltar kumburar Kalmomin Hausa wajen samar da jinsi da jam’i da kuma nuna mallaka?
d. Mene ne sakamakon ƙwazon ɗalibai na makarantun ‘yan kasuwa da makarantun gwamnati ta fuskar nafaltar tsirar kalmomin Hausa, daga wannan rukuni na Nahawu zuwa wancan?
e. Ta yaya sakamakon ƙwazon ɗalibai na makarantun ‘yan kasuwa ya bambanta da na makarantun gwamnati ta fuskar nafaltar kumburar kalmomin Hausa, wajen samar da jinsi da jam’i da nuna mallaka?

1.5 Muhimmancin Bincike

Wannan bincike an gudanar da shi ne don a yi nazari kuma a gano yadda ɗaliban babbar sakandare kan nafalci yadda kalmomin Hausa kan tsira kuma su kumbura. Bugu da ƙari, an

bincika tare da gano yadda kalmomin na Hausa kan tsira daga wannan rukuni zuwa wancan na nahawu, ko kuma su yadda suke kumbura ta fuskar samar da jinsi ko jam'i.

Wannan bincike yana da muhimmanci ta fuskoki da dama. Wannan bincike zai zama mai muhimmanci ga ɗalibai ta fuskar samar masu da wani kundin nazari wanda zai taimaka masu sanin yadda kalmomin Hausa kan tsira ko su kumbura, da kuma sanin ka'idojin da suka shafi hakan.

Wannan bincike yana da muhimmanci ga malaman Hausa wajen sauƙaƙa koyo da koyarwa a ɓangaren ginin kalma.Wanna kundin bincike zai bada muhimmiyar gudummawa ga masu sha'awar rubuce-rubuce musamman a bangaren tasarifi, ta hanyar samar masu da hanyoyi ko dabaru da a kan yi amfani dasu wajen kirar kalmomi a Hausa.

Su ma masu tsara manhaja ba a barsu a baya ba, domin wannan kundin bincike zai taimaka masu wajen sanin abubuwan da suka fi dacewa, zai kuma samar da yanayi da matsayin fahimtar ɗalibai lokacin tsara manhaja musamman a bangaren nazarin ginin Kalmar Hausa.

1.6 Farfajiyar Bincike

Kamar yadda aka sani, kowane abu yana da iyaka, wato yana da mafari da kuma madakata. Kamar yadda taken ya nuna, a wannan bincike an yi nazarin naƙaltar tsira da kumburin kalmomin Hausa, ga ɗaliban makarantun sakandare, amma ba a taɓo fannin ginin jimla ba.

Haka kuma, wannan bincike ya gudana ne a makarantun manyan sakandare a jihar Kaduna, a shiyyar ilimi na Zariya.

Har ila yau an gudanar da wannan bincike ne ga ɗalibai 'yan aji biyu (SS2) na manyan makarantun sakandare

1.7 **Naɗewa**

Kamar yadda aka gani a sama, wannan babi ya tattauna abubuwa ne a ƙarƙashin nazari kan naƙaltar tsira da kumburin kalmomin Hausa tsakanin ɗalibai na manyan makarantun sakandare. Babin ya yi bayanin abubuwa, kama daga matsalolin bincike, manufofin bincike, tambayoyin bincike, muhimmancin bincike da kuma farfajiyar bincike.

A wannan babi, an nuna cewa babu bincike da aka gudanar ta fuskar nazari kan naƙaltar tsira da kumburar kalmomin Hausa ga ɗalibai. Manufar wannan bincike ita ce nazari don gano yanayin naƙaltar ɗalibai maza da mata, kan tsirar kalma daga wannan rukuni na nahawu zuwa wancan, da kuma kumburar kalma wajen samar da jinsi da jam'i da nuna nasaba da mallaka. An yi la'akari da wannan manufar ce wajen tsara tambayoyin wannan bincike. Wannan kundin bincike yana da muhimmanci ga ɗalibai, malamai, masu nazari da kuma masu tsara manhaja. Har ila yau, an gudanar da shi ne ga ɗaliban manyan sakandare 'yan aji biyu, a shiyyar ilimi na Zariya cikin Jihar Kaduna.

BABI NA BIYU

BITAKAN AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

Kamar yadda furanni kan tsira daga bishiyoyi, haka kalma kan tsira daga kalma da sabon tsari da kuma sabuwar ma'ana, saɓanin tsarinta da ma'anarta na asali. Haka kuma, kalma kan kumbura daga wata kalma, sai dai kalmar ba ta canza rukunin nahawunta. A kumburin kalma an fi maida hankali wurin samar da jinsi da kuma jam'i ko adadi. Sai dai akan sami 'yan wasu bambance-bambance. A tsakanin harsunan duniya, dangane da tsira ko kumburar kalma.

A wannan babi, an yi waiwayen wasu ayyuka da suka gabata waɗanda suke da alaƙa na ƙut-da-ƙut da wannan bincike, kama daga bugaggun littattafai da muƙaloli da kuma kundayen bincike, kuma an karkasa su ne.

2.1 Ma'anar Kalma

Yahaya da Zariya da Gusau da 'Yar'aduwa (2006) sun bayyana cewa kalma lafazi ce mai dunƙulalliyar ma'ana da ake nunawa a rubuce ta hanyar barin fili tsakaninta da wata. Misali:"Audu da Ali sun kama aiki jiya".

Idan muka duba wannan jimla sosai, za mu fahimci cewa ta ƙunshi kalmomi daban-daban guda bakwai. 'Audu' da 'Da' da 'Ali' da 'Sun' da 'Kama' da 'Aiki' da 'Jiya.

Wato duk abubuwan da aka rubuta su a rarrabe cikin wannan jimla 'kalmomi' ne. Guda ɗaya kuma 'kalma'.

Abubakar (2006) ya bayyana ma'anar kalma da cewa, lafazi ce mai ɗauke da ma'ana ta kanta, wadda ake iya fahimtarta ta hanyar rubutata ko ambatonta ita kaɗai. Misali:

Ali ya zauna

Jummai ta dafa tafasa

Idan an lura da waɗannan misalai biyu da aka gabatar za a ga jimlar farko tana ɗauke ne da kalmomi uku ta hanyar barin fili tsakaninsu. Jimla ta biyu kuwa tana ɗauke da kalmomi huɗu. Kowace kalma zaman kanta take yi ba a haɗe ta da ‘yar uwarta ba. Ya ƙara da cewa kafin a je ga sanin kalma, sai an sami gaɓa. Ita gaba tubali ce/hanya ce ta gina kalma. Baƙi da wasali ko wanin hakan, su suke haɗuwa waje guda su tayar da gaɓa. Ita kuma gaɓa, ita ce tubalin ginin kalma kamar yadda kalma take tubalin ginin jimla.

Jibir-Daura (2010) ta bayyana cewa, kalma mafi ƙarancin zance ne mai ma’ana waɗanda tattaruwarsu ke gina jimla, a kowace harshe, kuma a samu amincewar mai harshen. Ta zayyano hanyoyi uku da ake bi domin ginin kamar haka:

(1) Ginin kalma ta ƙwayoyin ma’ana
(2) Ginin kalma ta amfani da kalma
(3) Ginin kalma ta amfani da tushen kalma

A taƙaice, dukkan waɗannan bayanai da suka gabata game da ma’anar kalma sun nuna cewa kalma ba wani abu bane face dukkan wani lafazi da ɗan Adam zai furta a magance ko a rubuce, mai karatu ko saurare ya ji ko kuma ya gani, sannan kuma ya kasance akwai fili ko tazara tsakanin kalmar da wata ‘yar uwarta kalma.Waɗannan bayanai na masana su na da alaƙa da wannan aiki saboda dukkansu sun yi Magana ne game da ma’anar kalma da kuma hanyoyin ginin kalma. Wannan kundi bincike ya na tsifa ne kan naƙaltar wasu daga cikin hanyoyin ginin kalma, wato tsira da kumbura a Hausa.

2.2**Ginin Kalma**

Masana sun bayyana cewa “ginin kalma” fanni ne da yake duba sigar kalma da yanayin motsintada rabe-rabenta. Fannin yana bayyana irin tubalan da ke haɗuwa su gina kalma da yadda sigar kalma da ma’anarta ke canzawa, dalilin cuɗanyar da tubalan suke yi a tsakaninsu (Tela, 2014:3). Harmannda Stork (1972:146) sun ce nazarin ginin kalma fanni ne na ƙirar kalma da fiɗarta da rabe-rabenta.

2.3Saiwa

Yahaya da Zariya da Gusau da ‘Yar’aduwa (2007) sun bayyana cewa saiwar kalma a taƙaice, ita ce sashen kalma wanda ba ya canzawa. Wato kowane abu na kalma yana jirkita in ban da saiwarta.

Misali:

Yaro

Yarinya

Yara

A waɗannan kalmomi guda uku kowa ce na da sassa biyu, mai canzawa da maras canzawa. Yayin da sashen farko wato yar-bai canza ba, sashe na biyu ya canza: ‘o’ a misali na farko, ‘inya’ a misali na biyu, ‘a’ kuma a misali na uku. Don haka a waɗannan misalai gaba ɗaya, kowannensu na da saiwar yar-. Ta yaya ake fitar da saiwar kalma? Wannan tambaya muhimmiya ce domin kowace akwai ta da ita, kuma wannan saiwa ita ce ginshiƙi ko jigon kowace kalma. Sunƙara da cewa yadda ake fitar da saiwar kalma shi ne, a shafe wasalin ƙarshe nata idan da akwai wasalin. In kuma babu wasali a ƙarshenta, shi ke nan dukkanin ɓangaren kalmar shi ne saiwar. Misali:

A	**B**
Yunɓu	Biyar
Ɗaki	Takwas
Gada	Tinjim
Gida	Wulik
Ɗalibi	Takanas

Kamar yadda aka gani, kalmomin rukunin A duk ƙarewa suka yi da wasali, na rukunin B kuwa babu wasali a ƙarshensu. Dangane da na rukunin A, idan muka share wasalin ƙarshe, abin da ya rage shi ne saiwa, wato yum- daɗak- da gad- da gid-da kuma ɗalib-. Kalmomin rukunin 'B' kuwa kowace tana matsayin saiwa ce kai tsaye tun da ba ta da wasalin da za a shafe a ƙarshe.

Jinju (1980:5) ya bayyana cewa saiwa ita ce gangar kalma ita kaɗai ba game da wani ƙari a gabanni ko a ƙarshen kalma ba. Ya ba da misalai kamar haka:

Kalma	**Saiwa**
Talaka	Talak-
Faranta	Farant-
Farauta	Faraut-
Makaranta	Makarant-
Ɗalibta	Ɗalib-
Takardu	Takard-

Alhassan (2011) cewa ya yi, saiwa na nufin gundarin ma'ana wanda ke matsayin mafi ƙarancin turke a shashin kalma. Haka kuma ya ce saiwa shi ne harsashin ginin kalma. Ya ƙara da cewa

galibi akan sami saiwaɗaya ko biyu, alal misali, a kalmar govern-, saiwa ita ce govern-, ɗafi kuma shi ne ment.

Allerton (1979:213) ya karkasa saiwa zuwa gida biyu: ‘yantattu da turkakku. Ya bayyana cewa mafi yawan saiwowi a Ingilishi ‘yantattu ne, sun haɗa da: boy, love, expense da makamantansu. Turkakkun saiwowi sun haɗa da; -in, -ive, -ing da makamantansu, kuma ba su da yawa. Ya ƙara da cewa ‘yantattun saiwowi a Ingilishi suna da cikakkiyar ma’ana, turkakku kuma a ɗaya ɓangaren ba su da cikakkiyar ma’ana.

Da wannan bayanai da suka gabata a sama, za mu iya cewa saiwa wani yanki ne mafi muhimmanci a ginin kalma, wanda kalma ba ta ginuwa ta ba da ma’ana idan babu shi. A Hausa, saiwa ba ta iya zama ita kaɗai sai tare da ɗafi, in ban da wasu ƙalilan daga cikinsu. Amma a wasu harsunan (musamman Ingilishi) saiwa na iya zama kalma ita kaɗai kuma ta bayar da ma’ana. Waɗannan bayanai su na da alaƙa da wannan aiki musamman kasancewar saiwa a matsayin ginshiƙin ginin kalma. Wannan kundin bincike yana nazari ne kan yadda ɗalibai kan nuna ƙwazonsu wajen naƙaltar tsira da kumnburar kalmomin Hausa, a matsayinsu na hanyoyin ginin kalma.

2.4 Ɗafi

A ilimin ginin kalma, karin da ake wa saiwar kalma a farkonta ko a tsakiyarta ko kuma a ƙarshenta shi ake kira da ɗafi ko ɗafau. Akwai bambanci tsakanin harsuna dangane da irin ɗafin da suke amfani da shi, amma galibi sun fi amfani da ɗafa goshi ɗafa ƙeya.

Masana kamar su Rufa’i (1979:43) da Zarruƙ (1980:21) da Jinju (1981:40) da Yule (2000:69) da Abubakar (2001:4) da fagge (2004:12-18) da Al-Hassan (2011:7-10) da Mamman (2012:29-30)

dukkansu sun bayyana cewa ɗafi ƙari ne da ake yi wa saiwa, ko dai a farkonta ko a tsakiyarta, ko kuma a ƙarshenta.

Rufa'i (1985) shi ma ya tofa albarkacin bakinsa inda ya tabbatar da cewa akan yi amfani da ɗafi wajen samar da sababbin kalmomi a harshen hausa, ya kawo misalan ɗafe kama tun daga ɗafa-goshi da ɗafa-ciki da kuma ɗafa-ƙeya, kamar haka:

a) Misali Ɗafa - Goshi

Ba – ba + tur + e = Bature

Ma – ma + harb = Maharbi

Ma – ma + hauka+aci= mahaukaci

Ja – n – yo – janyo

Sha – n – ye – shanye

Mamman (2004:12) ya bayyana cewa ƙwayar ma'ana ita ce mafi ƙarancin zance mai ma'ana, wadda ba a iya rage wani abu daga cikinta ba tare da an ɓata ma'anar ba. Ma'anar kalma ta kasu kashi biyu, wato ma'ana gama-gari, wadda duk mai jin Hausa zai iya gane abin da ake nufi, da ma'ana ta ɓoye (ta nahawu) wadda sai mai nazarin nahawu kawai zai gane. Bugu da ƙari, Mamman (2004:13) ya nuna cewa akwai ƙwayar ma'ana sakayau, wadda aka ce tana da 'yancin kanta, wato za a iya fahimtar ma'anarta ko da ba a haɗa ta da wani abu ba, tana da cikakkiyar ma'ana. Ita kuma ƙwayar ma'ana dogarau an nuna cewa ƙwayar ma'ana ce wadda ba ta dogara da kanta, sai an ɗosana ta a saiwa kafin a gane ma'anarta, wato ba ta da 'yancin kanta kenan.

Zarruƙ (1980:23,24) da Jinju (1981:40) da Skinner (1997) sun tabbatar da cewa akwaiɗafi a ginin kalmar Hausa, inda suka nuna yadda ake iya gane ƙwayoyin ginin kalma iri daban-daban a

cikin kalma ɗaya, da kuma wajen jera su; ƙwayoyin ɗafau, suna liƙuwa a farkon kalma ko tsakiya ko a ƙarshenta, kamar haka:

(a) Misali Ɗafa - Goshi

Ba – ba + tur + e = Bature

Ma – ma + harb = Maharbi

Ma – ma + hauka+aci= mahaukaci

(b) Ɗafa – Ƙeya

- anya zak + - anya = zakanyaa

- au aik- + au = aikatau

- una rig- + una = riguna

(c) Ɗafa – Ciki

- a - gur + a + gu = guragu

- a - mur + a + hu = murhu

Yule (2000:69) ya bayyana cewa akwai ɗafi iri uku; ɗafa-goshi da ɗafa-ciki da kuma ɗafa ƙeya, amma ya nuna cewa babu ɗafa – ciki a harshen Ingilishi, sai dai akan same shi a wasu harsuna daga cikin harsunan Kudu Maso-gabashin Asiya.

A wani ɓangaren kuma, Abubakar (2001:33-338) da Fagge (2004:12-18) sun yi tarayya wajen amincewa da ɗafa goshin ma- a ginin kalmar Hausa, inda suka yarda cewa idan aka saƙala ɗafa-

goshin ma- a jikin saiwar aikatau, za a tsirar da ma’aikaci da ma’aikata da kuma abin a aiki, ko da aikatau dîn ya kasance mai gaɓa dàya ko biyu ko sama da haka. Misali:

Kalma	**Ɗafi**	**Saiwa**	**Ɗafi**	**Kalma**
Buga,	ma	bug	-ii	mabugii
Nooma	ma	noom	-ii	manoomii
Sha	ma	shay	-ii	mashaayii
Dogara	ma	dogar	-ii	madogarii
Fara	ma	far	-aa	mafaaraa
Rina	ma	rin	-aa	mariinaa
Tuƙi	ma	tuƙ	-ii	matuuƙii
Budì	ma	buɗ	-ii	mabuudìi (abin aiki)

Al-Hassan (2011:7-20) ya bayyana rashin amincewa game da kasancewar ɗafa-ciki a harshen Hausa, amma ya fara da kafa hujja da masana kamar su: Mathews (1973) da Marantz (1982) da Newman (1990) dangane da ma'anar ɗafa-ciki da kuma ambato Sapir (1970) game da ɗafa-ciki a harsunan Turai. Al-Hassan (2011) ya kawo ma'anar ɗafa-ciki da cewar hanyoyin ginin kalma ne da ake buɗe saiwar kalma a saƙala ƙwayar ma'ana dogarau. Ya kuma rarraba ɗafa ciki na gargajiya da cewar su ne waɗanda aka rubuta a littattafai, kuma amintattu. Har ila yau, ya ambato Abubakar (2000) da Wolff (1993) da Schuh (1993) da Leben (1976, 1977) dukkansu sun yi tarayya da cewar dukkan ɗafa-ciki, sun kasance wasula ne kamar haka: -aa- da –ee- da –oo- da –u-

Al-Hassan (2011) ya rattaɓo ɗafa-cikin gargajiya bisa la'akari da ra'ayin Leben (1976, 1977) da Schuh (1983) da Wolff (1993) da Abubakar (2000) da cewar ɗafa-cikin: -aa- da –ee- da –oo- da kuma –ii-, kan kumbura kalmar tilo zuwa jam'i. misali:

Kurtu – kur-aa-t-aa __ kurataa

ƙafa – ƙaf – aa – fuu - ƙafafu

Salkaa – sa-ee-kan-ii ___saleeƙanii

Bugu da ƙari, Al-Hassan (2011:14) ya kawo ra'ayin Newman (2000:58) game da dokokin jam'intawa, ta amfani da ɗafa-ciki –aa- da –oo- da –u- a inda ake saƙala ɗafin bayan an irga sautuka uku na saiwar kalmar kamar haka: gurgu, gur-aa-guu __ guraaguu, gaatarii, ga-uu-ra __gaatura. Kuma ya nuna cewa ɗafin jam'i na –ee- wanda yake zuwa tare da ɗafa-ƙeyar –anii, misali, a kalmar garma gar-ee-manii __ gareemanii da salka-sal-ee-kanii ___ saleekanii.

Har ila yau Al-Hassan (2011) ya ambato Abubakar (2000) da cewar ya tabbatar da misalin ɗafa-cikin –i- a misalin kalmar baawaa ba-i-wa ___baiwa wanda ya nuna tsirar jinsin mace daga jinsin namiji.Al-Hassan(2011) ya kawo ra'ayin Zarruƙ (1996) game da ɗafa-ciki a harshen Hausa; da ɗafen: -nta- da –nku- da –nzur- da –gu- da –ku- da kuma –mu- a kalmar ɓa-nta-ree __ ɓantare da cu-nku-saa = cunkusa da tu-nzu-raa = tunzura da caa-ku-ɗa= cakuɗa da laa-mu-shee = lamushee. Alhassan ya tabbatar da cewa, kasancewar ɗafa-ciki a tasarifin kalmar Hausa ai mawuyacin abu ne, maras tabbas.

A ƙarshe, Al-Hassan (2011:39) ya yi abin da Hausawa kan kira "zaman 'yan marina" tsakaninshi da masana irin su Abubakar (2001) da Newman (2001) dangane da kasancewar ɗafa-ciki, ya dai yarda cewar akwai 'ɗafa-mannau". Ya ƙara da cewa ɗafa-mannau, yana ɗaya daga cikin soffofin harsuna 'yan iyalin Afroasiatic. Ya bayyana cewa rashin fahimta ce ta wasu masana suke ganin cewar a jikin kalma ɗaya, akan samiɗafa-ciki, da ɗafa-ƙeya don a jam'inta kalmar tilo. Haka kuma, Al-Hassan ya kawo misalan ɗafa- misali:

Bir-aa-n-ee = biraanee

Kur-aa-m-ee = kuraamee

Gur-aa-k-ii = guraaguu

Tum-aa-k-ii = tumaakii

Zar-aa-t-aa = zaraataa d.s

Yahayada Zariya da Gusauda Yar'a dua (2007:7,8,9) su ma sun tofa albarkacin bakinsu game da ɗafi, a inda suka ce ɗafi shi ne liƙawa saiwar kalma wani abu domin a ginakalmar. Sun ƙara da cewa idan aka ɗauki saiwar kalmar yaro, wato yar-, idan aka liƙa mata wasalin ‘o’ za a sami yaro, wasalin ‘-a’ kuma a sami yara, idan kuma aka liƙa ‘-inya’ kuma a sami yara. Sun nuna cewa -o, -a, da –inya su ne ɗafin.

Yahaya da wasu(2007) ya nuna cewa ɗafi ya rabu ne zuwa gida uku, wato ɗafa-goshi, ɗafa-ciki da kuma ɗafa-ƙeya.Ɗafa-goshi kamar yadda suka nuna, shi ne abin da ake liƙa wa saiwar kalma a farko a gina kalmar. Farkon kalma a nan, wato shi ne goshinta. Sunbayar da misalai kamar haka:

Misali:

Ɗafa-Goshi	**Saiwa**	**Ɗafa-Ƙeya**	**Kalma**
Ba	katsin	e	Bakatsine
Ba	nuf	iya	Banufiya
Ma	waƙ	i	Mawaƙi
Ma	yank	a	Mayanka

Bisa la'akari da waɗannan misalai, sun nuna cewa 'ba' a misalai biyu na farko da 'ma' a misalai uku na ƙarshe duk ɗafa-goshi ne. a misali na farko an liƙa 'ba' ga saiwar Katsin-, an liƙa 'ba' ga nuf- a misali na biyu, 'ma' ga waƙ- a na uku, 'ma' ga yank- a na huɗu, 'ma' ga saiwar buɗ- kuma a misali na ƙarshe.

Ɗafa-ƙeya kuma a ganinsu, shi ne abin da ake liƙa wa saiwar kalma a ƙarshe a gina kalmar. Ƙarshen kalma a nan shi neƙeyarta. Sunbayar da misalai kamar haka:

Ɗafa-Goshi	**Saiwa**	**Ɗafa-Ƙeya**	**Kalma**
Ba	katsin	e	Bakatsine
Ba	nuf	iya	Banufiya
Ma	waƙ	i	Mawaƙi
Ma	yank	a	Mayanka
Ma	buɗ	i	Mabuƙi

A waɗannan misalai 'e' a kalmar ta farko, 'iya' a ta biyu, 'i' a ta uku, 'a' a ta huɗu, 'i' kuma a ta ƙarshe duk ɗafa-ƙeya ne. a misali na farko a liƙa 'e' ga saiwar Katsin-, '-iya' ga nuf- a na biyu, 'i' ga waƙ- a na uku, 'a' ga yanke- a na huɗu 'i' kuma ga saiwar buɗ-a misali na ƙarshe. Saboda haka, za a iya ganin waɗannan misalai na ɗafa-goshi da ɗafa-ƙeya a Jadawali kamar haka:

Ɗafa-ciki kuma kamar yadda suka nuna, shi ne abin da ake liƙa wa saiwar kalma a ciki a gina kalmar. Misali:

Saiwa	**Ɗafi**	**Kalma**
Gur	-a	Guragu
Mur	-a	Murahu
As	-a	Asake

Kur	-a	Kurame
Bir	-a	Birane

A nan, ‘a’ na tsakiyar kowace kalma ɗafa-ciki ne. A misali na farko, an liƙa shi ga saiwar gurg-, ga murh- a misali na biyu, ga ask- a misali na uku, ga kurm- a na huɗu, sannan kuma ga saiwar birni- a misali na ƙarshe.Sun ƙarƙare da cewa mafi yawancin kalmomi na Hausa sun ƙunshi ‘saiwa’ ce da ‘ɗafi’. ‘Yan kaɗan ɗin da ba su da ɗafi sai saiwa kawai su ne kamar biyar, takwas, tinjim da makamantansu.

Dukkan bayanan da suka gabata dangane da ra’ayoyin masana game da ɗafi, sun tabbatar mana da cewa idan babu ɗafi, to babu ginin kalma. Dukkan masanan sun tafi bai-ɗaya ta fuskar fahimta game da nau’o’in ɗafi uku da muke da su, wato ɗafa-goshi, ɗafa-ƙeya da ɗafa-ciki a harshen Hausa. Sai dai Al-Hassan (2011) bai amince da ‘ɗafa-ciki’ ba a harshen Hausa, a inda ya yi masu laƙabi da ‘ɗafa-mannau’. Waɗannan ra’ayoyi na masana suna da matuƙar alaƙa da wannan bincike, ta fuskar amfani da ɗafi a ginin kalmar Hausa. Kamar yadda aka nuna tun a farko, wannan bincike ya karkata ne a tsifa kan naƙaltar tsira da kumburin kalmomin Hausa ga ɗaliban manyan makarantun sakandare a jihar Kaduna. Idan kuwa aka ce tsira ko kumbura, ana nufin sababbin kalmomin da ake samu ta hanyar amfani da ɗafi. Domin sai an yi ɗafi ne za a nuna kumbura ko tsirar wata kalma daga wata, kuma kalmar ta zo da sabuwar ma’ana, ko kuma ta canza ajinta na asali.

2.5 Tsirar Kalma

Masana da manazarta tasarifin kalma da dama sun tofa albarkacin bakinsu game da ma’anar tsirar kalma.Wasu daga cikinsu kuwa su ne: Bagari (1986), Rufa’i (1979), Abdullahi (1985) da Sani (1994).

Bagari (1986:166) ya bayyana ɗafin ƙirƙira a matsayin ɗafi da kan canza kalma daga wani ajin kalmomi zuwa wani ajin. Ana amfani da shi wajen ƙirƙirar kalmomi daga wani rukunin kalma zuwa wani rukuni. Alal misali, ana ƙirƙirar kalmomin aikatau daga sifa ta hanyar ɗafa ƙwayar –anta kamar a:far+-antaa=farantaa, baƙ-+antaa=baƙantaa da makamantansu.

Rufa'i (1970:18) ya bayyana yadda ake ƙirƙirar kalmomin suna daga wani suna ko suna daga sifa da yadda ake ƙirƙirar kalmomin aikatau daga suna. Sai dai sam bai bayyana yadda ake ƙirƙirar kalmomin sifa daga bayanau ba a cikin nasa. Duk da haka, aikin ya taimaka wa wannan bincike wajen gano ire-iren ɗafin ƙirƙira da irin gudummuwar da suke bayarwa wajen samar da sababbin kalmomi a Hausa.

Abdullahi (1985:33) da Kabir (2005:81-83) da Muhammed (2007:40) da Adamu (2008:30) dukkansu sun bayyana cewa tsirar kalma fanni ne na tasarifi wanda ake yin amfani da gudar ma'ana ta hanyar ɗafa ta ga saiwa ko turke a gaba ko a baya ko a tsakiya tare da yin la'akari da canjin aji na nahawun kalmar.

Haka kuma, masana irin su Sani (1994:89) da Baba (1998:50) da Newman (2000:450) da Jaggar (2001:94, 96) da Gambo (2009:56) da Bagari (1986:166) da Rufa'i (1970:7-9) da kuma Abubakar (2000:45) dukkansu sun nuna cewa tsira yana nufin ɓullar wata kalma tare da sabuwar siga da wata ma'ana ta daban kuma a wani sabon matsayin na nahawu. Sun fayyace kamar haka:

2.5.1 Tsirar Suna Daga Saiwar Kalmar Suna

Abubakar (2000:24) da Gambo (2009:78) da Jaggar (2001:97) da Jinju (1981:38) da Zarruƙ (1980:47) sun nuna cewa ana amfani da ɗafa-goshin ba- ga saiwar kalmar suna da kuma ɗafa-ƙeyar –ee ko –iyaa a harshen Hausa, su samar da sunan asali, wato inda mutum ya fito. Misali,

Suna	Saiwa	Ɗafi	Ɗafi	Tsirarren Suna

Kano	kan	ba	ee	bakanee
Katsina	katsin	ba	ee	bakatsinee
Zamfara	zamfar	ba	ee	bazamfaree
Gumel	gum	ba	ee	bagumalee
Amurka	amurk	ba	ee	ba'amirkee
Jamus	jamus	ba	ee	bajamushee

Abubakar (2000:25) ya ƙara da cewa akan yi amfani da wasu nau'o'in ɗafa-ƙeya (suffid) har guda biyar don a samar da ɓoyayyen suna. Ɗafa-ƙeyar kuwa su ne:

-ntaƙaa

-ntaa

-taa

-ncii

-cii

Misali:

(-ntakaa)

Suna	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
Dangii	dang	-ntaka	dangantakaa
Saurayii	sauray	-ntaka	samartakaa
Jarumii	jarum	-ntaka	jaruntakaa
Sheegee	sheg	-ntaka	sheegantakaa
Maataa	mat	-ntaka	maatuntakaa
Mutum	mutum	-ntaka	mutumtakaa

Yan'uwaa	yan'uw	-ntaka	'yan'uwantakaaAbubakar (2000)

(-ntaa)

Ta yin amfani da ɗafa-ƙeyar –antaa kuma, akwai misalai kamar haka;

-intaa

Suna	**Saiwa**	**Ɗafi**	**Ɓoyayyen Suna**
Muuguu	mug-	-ntaa	muguntaa
Yaaroo	yar-	-ntaa	yaarantaa
Zumuncii	zumunc-	-ntaa	zumuntaa
Saaboo	sab-	-ntaa	saabuntaa
Baaƙoo	bak-	-ntaa	baaƙuntaa
Gwanii	gwan-	-ntaa	baaƙuntaa
Makaahoo	makah-	-ntaa	makantaa Abubakar (2000)

(-taa)

Ana iya samun ɓoyayyen suna ta yin amfani da ɗafa ƙeyar –taa a saiwar kalmar suna. Misali:

Suna	**Saiwa**	**Dafi**	**Ɓoyayyen Suna**
Sarki	sark-	-taa	sarautaa
Tsooroo	tsor-	-taa	tsoorataa
Nagari	nagar-	-taa	nagartaa
Abookii	abok-	-taa	abootaa Abubakar (2000)

Ɗafa ƙeya (-ncii)

Ɓoyayyen suna yakan tsira daga suna idan an yi amfani da ɗafa-ƙeya –ncii. Misali:

Suna	**Saiwa**	**Dafi**	**Ɓoyayyen Suna**
Baaƙoo	bak-	-ncii	baaƙuncii
Waawaa	waw-	-ncii	waawancii
Kusa	kus-	-ncii	kusancii
Bookaa	bok-	-ncii	bookancii
Kaasuwaa	kasuw-	-ncii	kaasuwancii Abubakar (2000)

Bugu da ƙari, Abubakar (2000:29) ya nuna cewa akan yi amfani da ɗafa-ƙeyar ma- a saiwar kalmar suna don a tsirar da ɓoyayyen suna. Misali:

Suna	**Saiwa**	**Ɗafi**	**Ɗafi**	**Ɓoyayyen Suna**
Ƙarya	kary-	ma-	-acii	maƙaryacii
Hawkaa	hauw-	ma-	-acii	mahaukacii
Tsooroo	tsor-	ma-	-acii	matsooracii
Gulmaa	gulm-	ma-	-acii	magulmacii
Ɓarnaa	barn-	ma-	-acii	maɓarnacii
Zambaa	zamb-	ma-	-acii	mazambacii
Aikii	aik-	ma-	-acii	ma'aikacii

Abubakar (2000:31) ya nuna cewa akan tsirar da sunan yanka (proper noun) daga saiwar kalmar sunayen ranakun mako. Misali:

Ranakun Mako	**Sunan Yanka**
Lahadii	Laadi
Litinii	Tanii/Attine/Alti
Talaataa	Talaatu
Laarabaa	Laaraba/Balaarabaa
Alhamis	Laamii
Juma’a	Juuma/Jummai
Asabar	Asabe

2.5.2 Tsirar Suna Daga Aikatau

Abubakar (2000:32) da Newman (2000:438) sun tabbatar da cewa akan tsirar da sunan ma’aikata da ma’aikaci da abin aiki daga saiwar aikatau, ta hanyar amfani da ƙwayar ma’ana, ta hanyar amfani da ƙwayar ma’ana ‘ma-‘. Har ila yau Jaggar (2001:94-96) sun yi tarayya da Newman (2000) da Abubakar (2006) game da ɗafa-goshin ‘ma-‘wanda suka ce ya samo asali ne daga Afroasiatic, zuwa harsuna iyalin Cadi, inda ake tsirar da sunan ma’aikaci da ma’aikata da kuma abin aiki daga saiwar aikatau. Misali:

Aikatau	**Saiwa**	**Ɗafi**	**Ɗafi**	**Tsirarren Suna**
Aikaa	aik-	ma-	-ii	ma’aikii (ma’aikaci)
Ƙeeraa	ƙer-	ma-	-ii	maƙeerii
Bugaa	bug-	ma-	-ii	mabugii
Ɗinkaa	ɗîn-	ma-	-ii	maɗînkii
Noomaa	nom-	ma-	-ii	manoomii

Aikatau	**Saiwa**	**Ɗafi**	**Ɗafi**	**Tsirarren Suna (Ma'aikaci/Abin Aiki)**
Tseefaa	tsef-	ma-	-ii	matsefii
Burgaa	burg-	ma-	-ii	maburgii
Googaa	gog-	ma-	-ii	magoogii
Saaraa	sar-	ma-	-ii	masaarii
Kaamaa	kam-	ma-	-ii	makaamii

Aikatau	**Saiwa**	**Ɗafi**	**Ɗafi**	**Tsirarren Suna (Ma'aikata/Wajen Aiki)**
Bugaa	bug-	ma-	-aa	mabugaa
Doogara	dog-	ma-	-aa	madoogara
Jeemaa	jem-	ma-	-aa	majeemaa
Faaraa	far-	ma-	-aa	mafaara
Ƙeeraa	ƙer-	ma-	-aa	maƙeeraa
Sussuka	sussuk-	ma-	-aa	masussuka

Sai dai, waɗannan sunaye uku (ma'aikaci, ma'aikaci/abin aiki da ma'aikata/wajen aiki) ana tantance su ne ta hanyar karin sauti.

Abubakar (2000:37) ya sake bayani akan tsirar da suna na musamman daga saiwar aikatau. Shi wannan suna akan laƙaba wa mutum ne ko wani abu, sanadiyyar wani yanayi na rayuwa, ko faruwar wani abu. Misali:

Aikatau	**Saiwa**	**Ɗafi**	**TsirarrenSuna (Na Musamman)**
Sheekaraa	shekar-	-au	Sheekarau
Sanƙaraa	sanƙar-	-au	Sanƙarau

Daɗee	daɗ-	-au	Daɗau
Mannaa	mun-	-au	Mannau
Daamaa	dam-	-au	Daamau
Barii	bar-	-au	Barau
Koora	kor-	-au	Korau
Daakaa	dak-	-au	Dakau
Mantaa	mant-	-au	Mantau

Haka kuma Sani (1994:35) da Abubakar (2000:39) sun nuna cewa akan sami suna da ke tsira daga aikatau idan an yi amfani da ɗafa-ƙeyar –yayyaa ko –yya. Wannan nau'i na suna sun kira shi da suna deɓerbal noun a harshen Ingilishi. Misali:

Aikatau (Saiwa)	**Tsirarren Suna**
[-yayya]ji	jiyayyaa
Ƙi	ƙiyayyaa
Soo	soyayyaa
San	sanayyaa
[-yyaa]	

Aikatau	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
Taaraa	tar-	-yya	tarayyaa
Saakaa	sak-	-yya	sakayyaa
Googaa	gog-	-yya	gogayyaa
Saya	say-	-yya	sayayyaa
Cuɗaa	cuɗ-	-yya	cuɗayyaa

Bugu da ƙari, sun nuna cewa suna ɗan aikatau (verbal noun) kan tsira daga aikatau. Wannan suna kamar yadda suka nuna, yana amfani ne da ɗafa-ƙeyar ‘waa’ a ƙarshen saiwar kalmar aikatau. Abubakar (2000:41) da Baba (1998:45) sun nuna cewa shi irin wannan sunan ana tsirar da shi ne daga aikatau ta hanyar amfani da ɗafa-ƙeyar –waa da kuma –iyaa. Misali:

[-waa]

Aikatau	**Saiwa**	**Ɗafi**	**Ɗafi**	**Suna ɗan Aikatau (Verbal Noun)**
Kaamaa	kam-	-aa	-wa	kaamawaa
Buuɗee	buɗ-	-ee	-wa	buuɗeewaa
Sayar	sayar-		-wa	sayarwaa
Fitoo	fit-	-o	-wa	fitowaa
Gamu	gam-	-aa	-wa	gamuwaa

-[iyaa]

Aikatau	**Saiwa**	**Ɗafi**	**Suna ɗan Aikatau (Verbal Noun)**
Tankaa	tank-	-iyaa	tankiyaa
Waaraa	war-	-iyaa	waariyaa
Waskee	wask-	-iyaa	waskiyaa
Zaamee	zam-	-iyaa	zaamiyaa

Suna kan tsira daga aikatau ta hanyar sanya karin sauti, kamar yadda Abubakar (2000:42) ya nuna. A cewarsa, aikatau kanɗauki karin sama-ƙasa ne ko sama (s – ƙ) (s), sannan shi kuma suna ya ɗauki karin sautin sama-sama (s – s) ko kuma faɗau. Misali:

Aikatau	**Suna**
Yankaa (s-ƙ)	yankaa (s-s)
Tsaagaa (s-ƙ)	tsaagaa (s-s)
Duubaa (s-ƙ)	duubaa (s-s)
Saaraa (s-ƙ)	saaraa (s-s)
Bii	bii
Jii	jii
Cii	cii
Soo	soo
Shaa	shaa

A ƙarshe, Abubakar (1981:7-9) da Wurma (2009:184) da Abubakar (2000) da Adamu (2008) sun tabbatar da cewa akan tsirar da kalmomin suna daga aikatau ta hanyar sauya ko canza wasu wasula a cikin kalmomin aikatau domin su koma kalmomin suna. Sun ce wannan shi ake kira da suna "Zauɗen wasali" (Ablaunt). A ƙarƙashin wannan akan sami sauyin wasula kamar haka:

Wasalin /a/ ya koma /i/

Wasalin /a/ ya koma /e/

Wasalin /a/ ya koma /o/

Wasalin /a/ ya koma /u/

Wasalin /e/ ya koma /i/

Wasalin /o/ ya koma /u/

Misali:

(i) Wasalin /a/ ya koma /i/

Misali

Aikatau	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
Ɓaaraa	ɓar-	-ii	ɓaarii
buuɗaa	buɗ-	-ii	buuɗii
waasaa	was-	-ii	waashii
watsaa	wats-	-ii	waatsii

(ii) Wasalin /a/ ya koma /e/

Misali

Aikatau	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
zaanaa	zan-	-ee	zaanee
jeeraa	jer-	-ee	jeeree
rantaa	ranc-	-ee	rancee
auraa	aur-	-ee	auree

(iii) Wasalin /a/ ya koma /o/

Misali:

Aikatau	**Sauki**	**Ɗafi**	**Tsirarren Suna**
gaadaa	gad-	-oo	gaadoo
saabaa	sab-	-oo	saaboo
rabaa	rab-	-oo	raboo
yabaa	yab-	-oo	yaboo

(iv) Wasalin /a/ ya koma /u/

Misali:

Aikatau	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
Kaamaa	kaam-	-uu	kaamuu
Bugaa	bug-	-uu	buguu
Gudaa	gud-	-uu	guduu
Kaftaa	kaft-	-uu	kaftuu

(v) Wasalin /e/ ya koma /i/

Misali:

Aikatau	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
feeraa	feer-	-ii	fiiraa
ƙeeraa	ƙeer-	-ii	ƙiiraa
jeemaa	jiim-	-ii	jiimaa

(vi) Wasalin /o/ ya koma /u/

Misali:

Aikatau	**Tsirarren Suna**
Sooyaa	suuyaa
Soosaa	suusaa
Sookaa	suukaa
Googaa	guugaa
Dookaa	duukaa

2.5.3 Yadda Suna Ke Tsira Daga Sifa

Gambo (2009:65) a bincikensa da ya gudanar kan "Ɗafi a Ginin kalma" ya gano cewa harsunan Hausa da Ingilishi sun yi tarayya da juna ta wajen tsirar da kalmomin suna daga kalmomin sifa. Harshen Hausa na tsirar da kalmomin suna daga kalmomin sifa ta hanyar liƙa wa saiwar kalmar sifar ɗafa-ƙeyar '-anci' ko '-antaka' a samar da kalmar suna. Misali:

[-anci)

Sifa	**Saiwa**	**Ɗafi**	**Tsirarren Suna**
Sookoo	sook-	-anci	sokanci
Dooloo	dool-	-anci	dolanci
Tsageeraa	tsageer-	-anci	tsageeranci

[-antaka]

Gurgu gurguntaka

2.5.4 Yadda Sifa Ke Tsira Daga Suna

Abubakar (2000:58-59) ya nuna cewa kalmomin sifa kan tsira daga kalmomin suna, a inda ya ce ana gane ta ne ta hanyar ninka gaɓar farko na kalmar sifa sannan kuma a sanya wasalin ƙarshe na kalmar. Abubakar (2000) ya ambato Kraft and Kirk Greene (1980:179) ya kuma nuna cewa ana yi wa irin wannan sifar laƙabi a harshen Ingilishi da suna "denomino adjectiɓe" ko kuma "adjectiɓal nominal".. Ya bayar da misalai kamar haka:

Suna	**TsirarriyarSifa**
Ƙarfii	ƙaƙƙarfaa
Kyau	kyakkyawaa

Kaurii	kakkauraa
Tsaamii	tsattsaamaa
Daadʔii	daddaadʔaa

2.5.5 Yadda Sifa Ke Tsira Daga Aikatau

Har ila yau, kalmomin sifa sukan tsira daga kalmomin aikatau. A harshen Ingilishi, Kraft and Kirk Greene (1980) suma ya kira su da suna ‘adjectibal norminal’ a inda shi kuma Abubakar (1983) ya kira su da suna ‘nomino adjectives’. Haka kuma, ana masu laƙabi a harshen Ingilishi da suna “participial adjectives”. Kraft and Kirk Greene na ganin cewa ire-iren wannan sifar ana tsirar ko gina su ne daga mafi yawancin aikatau so-karɓau da kuma wasu daga cikin aikatau ƙi-karɓau, a inda ake ninka ƙarshe na kalmar asali, sannan kuma a sanya wasalin ƙarshe na kalmar da ɗafa-ƙeyar [-acce]. Sunbayar da misalai kamar haka:

Aikatau	**Saiwa**	**Ɗafi**	**TsirarriyarSifa**
Cikaa	cik-	-akke	cikakkee
Dafaa	daf-	-affe	dafaffee
Faaraa	faar-	-arre	fararee
Manta	mant-	-acce	mantaccee
Neemaa	neem-	-amme	nemammee

2.5.6 Yadda Aikatau Ke Tsira Daga Suna

Gambo (2009:64-65) da Baba (1998:20) sun tabbatar da tsirar kalmar aikatau daga suna. Baba cewa ya yi akan yi ɗafen wasulan /a/ da /aa/ da (n) taa, a inda shi kuma Gambo ya nuna cewa harshen Hausa na amfani da ɗafa-ƙeyar [-ncii] na kalmomin sunan harshe zuwa [-nce] don ƙirƙirar kalmomin aikatau. Misali:

Suna	**Saiwa**	**Ɗafi**	**Tsirarren Aikatau**
Ƙaawa	ƙaaw-	-ataa	ƙaawataa
Yalwaa	yalw-	-ataa	yalwataa
Ƙiimaa	ƙiim-	-ataa	ƙiimantaa
Baraa	bar-	-ataa	barantaa
Gabaa	gab-	-ataa	gabaataa
Fulaatancii	fulatanc-	-ance	fulaatance
Barbancii	barbanc-	-ance	barbance
Turancii	tur-	-ance	turaance

2.5.7 Yadda Aikatau Ke Tsira Daga Sifa

Bugu da ƙari, Baba (1998:20) da Gambo (2009:64) sun ƙara tabbatar da cewa kalmomin aikatau sukan tsira daga kalmomin sifa, a inda Baba ya ambato Galadanci (1976) cewar akan tsirar da aikatau daga sassauƙar sifa, ta amfani da ɗafen /aa/ da /a/ da (n) ta. Shi kuma Gambo (2009) cewa ya yi a harshen Hausa akan yi amfani da ɗafa-ƙeyar [-antaa] da danginta a samar da kalmomin aikatau. Misali:

Sifa	**Saiwa**	**Ɗafi**	**Tsirarren Aikatau**
Farii	far-	-antaa	farantaa
Baƙii	baƙ-	-antaa	baƙantaa
Saaboo	saab-	-antaa	saabuuntaa

Tsawoo	tsaw-	-iata	tsawaitaa
Gajeeree	gaj-	-artaa	gajartaa

2.5.8 Yadda Bayanau Ke Tsira Daga Aikatau

Abubakar (2000:56) da Sani (1994:137) sun tabbatar da cewa ana iya samun tsirar kalmomin bayanau daga kalmomin aikatau, ta hanyar sauya karin sautin murya, da kuma wasalin ƙarshe na aikatau kamar yadda Abubakar (2000) da Sani (1994) suka nuna. Sunbayar da misalai kamar haka:

Aikatau (saiwa)	**Tsirarren Bayanau**
Kwantaa	kwancee
Zaunaa	zaunee
Waatsaa	waatseee
Rungumaa	rungumee
Farkaa	farkee
Ɗaukaa	ɗaukee
Tsayaa	tsayee
Gasaa	gashee
Guduu	gujee

Adamu (2008:46) ya nuna cewa akan ninka kalmar aikatau ne ko kuma a yi nannage don a tsirar da sassauƙar bayanau daga aikatau. Ya ambato Galadanci (1976) a inda ya bayar da misalai kamar haka:

Aikatau	**Tsirarren Bayanau**
Kwantaa	kwakkwancee
Zaunaa	zazzaunee
Tsayaa	tsattsayee
Lanƙwasaa	lanƙwashee

A dalilin nazartar ayyukan masana da masu nazarin harsuna, waiwayen ya gano cewa an sami wasu ‘yan bambance-bambance tsakaninsu, wasu wuraren kuma suka yi kama da juna wajen fahimtar yanayin tsira a tasarifi. Wasunsu sun dubi tsirar ne ta fuskar amfani da ƙwayoyin ma’ana ko ɗafi domin a tsirar da wata kalma ta daban. Wasunsu kuma sun dubi tsirar ne ta fuskar zauɗen wasali (ablaunt) a inda wasunsu suka dubi tsirar ta fuskar ninki ko nannage domin a tsirar da wata kalmar ta daban. Duk da waɗannan ‘yan bambance-bambancen, ayyukan nasu na da matuƙar alaƙa da wannan binciken. Sai dai, sun ɗan bambanta dangane da manufa, saboda wannan binciken ya karkata ne anazarin naƙaltar yanayin tsira da kumburin kalmar Hausa a makarantun babban sakandare a jihar Kaduna.

2.6 Kumburar Kalma

Masana kamar su Newman (2000:56, 78) da Jaggar (2001:238,278) da Abubakar (2001:40) da ‘Yar’aduwa (2004:20,28) da Mu’azu da Balami (2010:25,33) da Akmajian da Deemers da Farmers da Harnish (2000) da Fagge (2013:30) sun yi bayani game da kumburi a ginin kalma,

inda suka nuna cewa, ƙari ne da ake yi wa kalma da ba ya canza rukunin nahawunta, kuma hanya ce da ake amfani da saƙala ɗafi, domin fayyace jinsi da nuna nasaba da nuna mallaka da kuma fayyace jam'i.Lyons (1968:195) ya bayyana cewa ɗafin kumbura kan watsa sigar kalmomi suna da sifa da wakilin suna daga kuma aikatau. Sai dai gaba ɗaya, marubucin bai gabatar da misalin yadda wakilin suna ke kumbura ta hanyar ɗafin-kumbura ba, kamar yadda ya ambata.

Newman (2000:56, 78) da Jaggar (2001:238,278) sun yi tarayya da juna wajen karkasa ɗafen jam'i, inda suka kawo ɗafen jam'i guda goma sha biyar (15) kamar haka:

(1) oxi-taga __ tag-oogii = tagoogii

(2) ai-dalili – dalilaai = dalilai

(3) axe – damo – dam-ame = damame

(4) xa – sirdi – sir-aada = siraada = siraada

(5) axu – gurgu – gur-aagu = guraagu

(6) una – huula – huul-unaa = hulunaa

(7) axi – guntu – gunt – attaki = guntattakii

(8) (...) axi – guntu – gunt – attaki = guntattakii

(9) u/-i kujera – kui – eeru = kujeeruu

(10) ɓa – ɓB – kwaɗo = kwaɗ-i = kwaaɗii

(11) –awa – baduku – duk-awa = dukaawaa

(12) x2 (redup) – joyi = joji-joji

(13) x2 (redup) – tsiro = tsire-tsire

(14) ix2 (redup) – makeke = maka-maka

(15) 1x2 (redup) – minini = mini-mini

Newman (2000), ya bayyana cewa jam'intawa a Hausa na samuwa ne a sanadiyyar cuɗanya tsakanin saiwa mai baki uku, da wasu yankunan ɗafi kamar [-aa-] da [-ee]. Misali, jam'in jirgi na samuwa ne daga saiwa mai gaɓa uku jirg-. A inda yankin farko na ɗafin, wato –aa- ke zuwa a saiwar kafin harafin baƙi na uku wanda ya zama jiraagee. Haka kuma yake a kalmar damo damm-ya koma dammamee.

Shi kuma Jaggar (2001:91-93) ya ambato masana irin su Abraham (1962:60) da Leben (1977:23) da Newman (1990, 2000) da Parsons (1970, 1975, 1981) da Wolff (1992:67, 1993:65) game da ɗafen jam'i guda goma sha huɗu (14) kamar haka:

(1) – aCe, baƙaƙe baƙi da giwaye, giwa

(2) –aCaa, harshe – harasa, da zobe-zobba

(3) –a(uu, gurgu – guraagu da ƙorama-ƙoramu

(4) –o(ii, taga-taagogii, waƙa-waƙooƙii

(5) –u(a-wando-wanduna, ƙauye-ƙauyuka

(6) –aki/-a(i)-ku, gona-gonaki, rana-ranaku

(7) –anni, wata-watanni, shugaba-shuganni

(8) –i, ɓarawo-ɓaraayi, sabo-sabbi

(9) –u, shege-shegu, kujera-kujeru

(10) –ai, aboki-abokai, ƙazami-ƙazamai

(11) –awa, Hausa-hausawa, dogari-dogarawa

(12) –a, miji-maza

(13) Cikakken ninki, coci: coci-coci, gida: gida-gida

(14) –e, mace-mata.

2.6.1 Jinsi

Fagge (2013: 60-61) ya bayyana ma'anar jinsi da cewa jinsi na nufin nau'I na na tantance namiji ko mace, ma'ana a kowacce Kalmar suna ko sifa, za a tarar tana da jinsin mace ko namiji. Yar'aduwa (2004:117) cewa ya yi jinsi Kalmar nahawu ce mai fayyace namiji da mace, jinsi na samuwa ne a wajen suna ko wakilin suna ko sifa.

Ta fuskar samar da jinsi kuwa, akan yi la'akari da ire-iren wasula da kalmomin suna suka zo da su a ƙarshe ne, da kuma irin rukunin da suka faɗa ciki. Misali, jinsin namiji, yakan zo da waɗannan wasulan ne a ƙarshen kalmar suna: -ee, -e, -ii, -oo, -o, -u, -uu, -ai, -au, -ur, da kuma sunan yanka da suke ƙarke da kowane irin wasali. Haka ma sunan watanni, su ma suna jinsin namiji ne. duk sunan da akai mai ɗafin ɗa- namiji ne. misali, ɗansanda, ɗansiyasa, ɗankasuwa. (Jinju 2001, Galadanci 1979).

Jinsin mace kuma a Hausa, yana ɗauke da waɗannan siffofin:

- Galibin sunayen mata a Hausa sukan ƙarke da wasalin –a, -aa, nee. Misali:
  - motaa
  - abarba
  - gonaa
  - muraa
- Duk sunayen da suka ƙare da ɗafa-ƙeyan –iyaa, -niya, -uwaa, dukkansu mata ne. Misali:
  - Burtaniya
  - ɓarauniya
  - tsuntsuwa
- Sunayen ƙasashe da birane duk mata ne. misali:
  - Ghana
  - Togo

- Amurka
- Kura
- Katsina
- Zaria

- Sunayen ranaku na mako, mata ne. Misali:

Litini - Juma'a

Talata Asabar

Laraba Lahadi

Alhamis

- Sunayen lokuta na rana, mata ne. Misali:
  - Safiya/Walaha
  - Azahar
  - Almuru
- Wasu daga cikin sunayen kalmomin aro, su ma mata ne. Misali:
  - Lantarki
  - Gwamnati da sauransu

Sai dai kuma, akwai wasu ɗaiɗaikun sunaye da suke ƙarewa da ɗafa-ƙeyan –a, -aa, kuma maza. Misali:

- Babaa
- Baawaa
- Duukaa
- Waasaa

Haka kuma, akwai waɗanda suke ƙarewa da wasalin –a, -o, -u, a matsayin maza ko mata. Misali:

- Likita
- Masinja
- Edita
- Damisa
- Talotalo
- Aku (Wurma, 2005, Jinju 2001, Galadanci 1979).

Yar'adua (2004:20,28) ya zayyano hanyoyin da ake bi domin jinsintarwa da kuma jam'intawa ta hanyar amfani da ƙwayoyin ma'ana. Ya kuma karkasa ɗafi ta hanyar amfaninsu kamar haka:

Ɗafin, Jinsintarwa: - Ya ci gaba da bayanin cewa jinsintarwa, ita ce hanyar da ake yin amfani da ɗafi wajen mayar da kalma namiji zuwa mace kamar haka:

Jinsin Namiji	**Jinsin Mace**
Ɓarawo	ɓarau+ niya = ɓarauniya
Maraya	mar+ai+niya = marainiya
Biri	bir + anya = biranya

Ɗafin Jam'intarwa: - Wannan hanya ce da ake amfani da ɗosane-ɗosane da ake yi da ɗafi domin jam'inta saiwar kalmar suna ko sifa. Misali:

Kalma	**Saiwa**	**Kumbura**	**Jam'i**
Magaji	magaj-	-daa	magaadaa
Malam	malam-	-ai	maalaamai
Datt	datt-	-awa	dattawa
Gard	gard-	-awa	gardawa

Haka kuma, Fagge (2013) sun bambanta da Abubakar (2001:53) wajen kumburar kalma, Abubakar ya kawo jinsintarwa a ƙarƙashin tsira, amma Fagge ya kawo jinsintarwa a ƙarƙashin kumbura. Misali:

Jinsintarwa

Saiwa	**Kumbura**	**Jinsin Namiji**	**Kumbura**	**Jinsin Mace**
Kaafir	-ii	kaafirii	-aa	kaafiraa
Sheeg	-ee	sheege	-iya	sheegiyaa
Yar	-oo	yaro	-inya	yarinya

Jam'intarwa, misali:

Saiwa	**Kumbura**	**Jam'i**
Yaar	-oo	yaaraa
Ƙaat	-oo	ƙattaa/ƙattii
Bir	-ai	birai
Fitil	-uu	fitiluu
Kar	-nuka	karnuka
Hann	-uwa/aye	hannuwa/hannayee
Ɓeer	aa	ɓeerayee
Wat	anni	watanni

Kuma ya tabbatar da cewa a kan jam'inta kalmar Hausa ta hanyar amfani da gudajin ma'ana (ɗafe).

2.6.2 Jam'i

Jinju (1980: 18-20) ya gano ɗafin kumbura da dama da kan motsa kalmar suna daga tilo zuwa jam'i ta hanyar ɗafa-ƙeya, sun haɗa da: -a, -e, -i, -u, -ai, -aye, -anu, -uka, -una, -uwa da sauransu. Misali:

Kalma	**Saiwa**	**Kumbura**	**Jam'i**
Takarda	takard-	-u	takardu
Kaza	kaz-	-i	kaji
Fitila	fitil-	-u	fitilu
Biri	bir-	-ai	birai
Bebe	beb-	-aye	bebaye
Ido	id-	-anu	idanu
Rafi	raf-	-uka	rafuka
Banufe	nuf-	-awa	nufawa

Wannan aiki na Jinju ya shafi kumbura kalmomin suna ne kawai, ba a nuna yadda kalmomin wakilin suna ko sifa ke kumbura ba. Haka kuma, ba a nuna yadda kalma ke kumbura ta hanyar ɗafa-ciki ba.

Abubakar (2000) ya yi bayani mai zurfi game da ɗafin kumbura a harshen Hausa, ya bayyana cewa kumbura a harshen Hausa takan shafi rukunin kalmomin suna da wakilin suna da aikatau da sifa da kuma bayanau ne. ya ƙara da cewa kalmomin bayanau na kumbura ne ta hanyar ninki. Dangane da kumburar kalmomin suna daga tilo zuwa jam'i, Abubakar (2000:116) ya gano ƙwayoyin ɗafin kumbura guda ashirin da biyu (22).

Abubakar (2001) ya gano ɗafin kumbura guda ashirin da biyu (22), a inda Fagge (2004) ya gano ɗafin kumbura goma sha tara (19) daga tilo zuwa jam'i na sunaye kamar haka:

(1) Samar da Jam'i ta Hanyar Amfani da Ɗafin –una/unaa a Saiwar Kamar Suna – (saiwa + unaa). Misali:

Tilo	**Jam'i**
keekee	keekunaa
bargo	bargunaa
hula	hulunaa (Fagge, 2014: 60, Abubakar 2001:116)

(2) Ɗafin –ukaa (saiwa + ukaa)

Tilo	**Jam'i**
rami	ramukaa/raamummukaa
launi	launukaa
ƙauyee	ƙauyukaa (Fagge 2004:16, Abubakar: 118)

(3) Ɗafin – kuu (Saiwa + kuu)

Tilo	**Jam'i**
raanaa	raanaku
tsaaraa	tsaaraku (Abubakar 2001:119)

saiwa + akii/akuu

Tilo	**Jam'i**
goonaa	goonakii
raanaa	raanakuu (Fagge, 2004:55)

(4) Ɗafin –oogii (Saiwa + -ooii)

Tilo	**Jam'i**
taagaa	taagoogii
kamfani	kamfaanoonii
waaƙaa	waaƙooƙii
mootaa	mootoocii

(5) Ɗafin – ayee (Saiwa + Aayee)

Tilo	**Jam'i**
ganyee	ganyaayee
kiifii	kiifaayee
kuuraa	kuuraayee

(Fagge 2004:64, Abubakar 2001:120)

(6) Ɗafin – aa (ee Saiwa + Aa-ee)

Tilo	**Jam'i**
wuƙaa	wuƙaaƙee
fari	faraaree
ƙasaa	ƙasaashee
gidaa	gidaajee (Fagge 2004:64, Abubakar:2001:121)

(7) Ɗafin –Aa ee

Tilo	**Jam'i**
birni	biraanee
ƙarfee	ƙaraafaa
gado	gadaajee
kwalba	kwalaabee (Fagge 2004:54, Abubakar 2001:122).

(8) Ɗafin –ii (Saiwa + ii)

Tilo	**Jam'i**
baawa	baayii
baaƙoo	baaƙii
ƙwaaroo	ƙwaarii
zaaboo	zaabii (Fagge 2004:55, Abubakar 2001:123).

(9) Ɗafin –aa (Saiwa + aa) (Fagge 2004:54).

Tilo	**Jam'i**
mace	mataa
matuƙii	matuƙaa
yaaroo	yaaraa
mahaukacii	mahaukataa (Fagge 2004:61, Abubakar 2001:124).

(10) Ɗafin –uu (Saiwa + -uu)

Tilo	**Jam'i**
fitilaa	fitiluu
ƙooramaa	ƙooramuu
mazaaɓaa	mazaaɓuu
jeemaagee	jeemaaguu (Fagge 2004:63, Abubakar 2001:124)

(11) Ɗafin –ai (Saiwa + ai)

Tilo	**Jam'i**
mabuudɗii	mabuuɗai
birii	birai
addinii	addinai

(12) Ɗafin –u (2uwaa)

Tilo	**Jam'i**
garii	garuruwaa
ɗarii	ɗaruruwaa
ƙashii	ƙasusuwaa
buki	bukukuwaa (Fage 2004:55)

(13) Ɗafin –waa

Tilo	**Jam'i**
bahaushe	hausawaa
bakatsinee	katsinaawaa
badukuu	duukaawaa
baƙauyee	ƙauyaawaa (Abubakar 2001:127)
ɗafin –uwaa	
hannuu	hannuwaa
kunnee	kunnuwaa
idoo	idanuwaa
zaanee	zannuwaa (Fagge 2004:61)

(14) Ɗafin (2aa

Tilo	**Jam'i**
zobee	zobbaa
kooree	korraa
reeshe	ressaa (Abubakar 2001:128)

(15) Ɗafin (2ai

Tilo	**Jam'i**
tsiroo	tsirrai
tuduu	tuddai
birii	birai (Abubakar 2001:129)

(16) Ɗafn –inn (saiwa + inn)

Tilo	**Jam'i**
wataa	watannii
manzoo	manzannii
shugaba	shugabannii
kaakaa	kaakannii (Fagge 2004:62, Abubakar 2001:130)

(17) Ɗafin –a –ai

Tilo	**Jam'i**
fuffukee	fukaafukai
duddugee	dugaadugai
marmaraa	maraamarai (Abubakar 2001:131)

(18) Ɗafin ɗɓiii – (aa Saiwa + aa – aa)

Tilo	**Jam'i**
gunkii	gumaakaa
kwartoo	kwaraataa
mummunaa	munaanaa
ɗaƙƙarfaa	ɗarfaafaa (Fagge 2004:63, Abubakar 2001:131)

(19) Ɗafin –ee---nii

Tilo	**Jam'i**
garmaa	gareemaanii
garuwaa	garewanii
fartanya	fareetanii (Abubakar 2001:133)

(20) Ɗafin –uC3aa

Tilo	**Jam'i**
darasii	darussaa
wasalii	wasullaa
maraƙii	maruƙaa
haɗarii	haɗurraa (Abubakar 2001:133)

Faggee, (2004) ya kawo anfani da ɗafin –aa –uu a saiwa, don samar da jam'in suna a Hausa. Misali:

gurguu	guraaguu
murhuu	muraahuu

da kuma ɗafin aa –ii (Saiwa + aa –ii) misali,

(21) Samar da Jam'i ta Hanyar Ninki (Reduplicative Plurals) Misali:

Tilo	**Jam'i**
Gyaaraa	gyaaree-gyaaree
Rubuutuu	rubuucee-rubuucee
Kuukaa	kookee-kookee
Saataa	saacee-saacee

(22) Ajin Fanɗararru (Anomalous Class). Su waɗannan sun sha bam-bam da waɗanda suka gabata. Akan sami jam'insu ne ta wasu hanyoyi daban. Misali**:**

Tilo	**Jam'i**
babbaa	manyaa
ƙanƙane	ƙanaanaa
idoo	idaanuu
mijii	mazaa/mazajee (Abubakar 2001:135)

A ɓangaren samar da nasaba da mallaka a Hausa, akan yi ƙarin ƙwayoyin sauti ne kawai. Misalinsu kuwa su ne: -n, -r, -da, -ta. Misali,

dokinAli

rigarAli

rigataAli

Har ila yau, a jumla kamar: "Fatan kowane malamin makaranta ya ƙara ilimi", an nuna mallaka. (Wurma, 2005, Jinju 2001).

2.6.3 Nasaba da Mallaka

Wurma (2011:68) ya bayyana cewa nasaba da mallaka sun yi kama da juna ta wajen amfani da baƙaƙen 'n' da 'r'. Ban da wannan ma, dukkan su sun rabu zuwa gida biyu, wato doguwa da

gajeriya. Ya bayyana ma'anar nasaba da cewa nasaba kalma ce wadda ke nuna dangantaka tsakanin abubuwa. Ya ci gaba da cewa kalmar nasaba ta kasu zuwa gida biyu, wato doguwar nasaba da gajeriyar nasaba.

Doguwar nasaba kamar yadda ya nuna, ita ce mai amfani da kalmomin na da ta dangane da bambancin jinsi da adadi. Misali:

i. gida na sarki
ii. ɗaki na karatu
iii. rigata lami
iv. kujera ta kuɗi
v. riguna na yara
vi. kwalabe na sayarwa

Ya bayyana gajeruwar nasaba da cewar tana da mahaɗai na baƙaƙen '-n' da '-n' dangane da gidan bambancin jinsi da adadi. misali:

gidan ƙasa tsakiyar gari

littafin Ali zaurukan hira

bayan kada unguwar dankali

fuskar aji

Wurma (2011:69) ya bayyana mallaka da cewar kalma ce wadda ke nuna mallakar wani abu. Ta rabu zuwa gida biyu: doguwar mallaka da gajeruwar mallaka.

i. Doguwar mallaka ita ce mai kalmomi su:

nawa	namu	taki	tasu
naki	naku	tasa	

naka nasu tata

nasa tawa tamu

tasa taka taku misali:

gida nawa mota taka gida na wane

takalmi naki takarda taku

fili namu tukunya tata

ii. Gajeruwar mallaka: Gajeruwar mallaka kamar yadda (Wurma 2011) ya bayyana, ita tana da mahaɗai ne kamar su:

- na -nsa -nmu -rka

- ka -nta -nku -rmu

-nki -rki -ta -rku

-rsa -rta -ta -rsu misali:

matata cikinta makarantarta goshinsa

bayanka shanunmu kazarka ƙasarmu

kuɗunki awakinku gonarsa addu'arku

raƙuminsa kwanonsu ƙafarki kafaɗarsu

Zarruƙ (1999:51) a ɗaya ɓangaren ya bayyana yadda kalma ke motsawa daga tilo zuwa jam'i ta hanyar ɗafa-ciki, kamar yadda yake cewa an gano ɗafa-ciki mai sigar –ɗan- ko –yan- ko –an na kumburar da wasu kalmomin siffatau da manuniya da na tambaya da dogarau da makamantansu daga tilo zuwa jam'i. Misali:

Tilo	**Jami'**
Wannan	waɗannan
Wancan	waɗancan
Wanda	waɗanda

Wanne?	Waɗanne?
Kowanne	kowaɗanne

Kamar yadda bayanai da misalai suka gabata bisa la'akari da ra'ayoyin masana da masu nazari, kalma kan kumbura ne ta haifar da wata sabuwar kalmar ta daban, ta hanyar liƙa ɗafi a saiwar kalmar. Haka kuma sabuwar kalmar da aka kumburar daga wata, ba ta canza ajin nahawunta da kalmar asali.

2.7 Kwatanci Tsakanin Tsira da Kumburar Kalma A Hausa

A baya, masana da dama sun ba da muhimmiyar gudummuwa a ƙoƙarinsu na bayyana ma'anar tsirar kalma da kuma kumburin kalma.

Muhammad (2007:40) cewa ya yi, tsira ba wata aba ba ce illa canje-canjen da ake samu daga waɗansu ɓangarori mabambanta na ɗafe waɗanda ke haddasa canjawar ma'ana daga wani ɓangare na nahawu zuwa wani.

Bagari (1986) ya bayyana cewa tsira na nufin liƙa wa saiwar kalma wata gudar ma'ana domin a sauya ajin nahawun kalma.

Kumbura kuma a ɗaya ɓangaren, ita ma hanya ce ta ginin kalma. Kabir (2005:9) ya bayyana cewa kumbura na nufin ɗafi ga saiwar kalma ko turke wanda ke ƙara ma'anar kalma ba tare da ya canza ajin nahawun kalma ba. Ana samun tantancewa na jinsi da adadi daga kumburar kalma.

Mamman (2006) ya kawo cewa ƙarƙashin kumbura za a tarar cewa akwai ire-iren ɗafa-ƙeya da ake samu domin su haifar da tilo zuwa jam'i ko kuma daga jinsin mace "iya" da kuma "anya".

Don haka, tsirar kalma na nufin karin da ake wa kalma na gudan ma'ana wanda ke sa kalmar ta canza daga wani rukunin nahawu zuwa wani rukunin na daban.

Kumburin kalma kuma a ɗaya ɓangaren, shi ne ƙarin gaɓa da akan yi wa saiwa ko turke da kan canza kalma daga tilo zuwa jam'i ko kuma daga jinsin mace zuwa jinsin najimi, ba tare da an canza ajin nahawun kalmar ba.

Kamancin da ke tsakanin tsirar kalma da kuma kumburar kalma sun haɗa da:

i. Dukkansu dai hanyoyi ne na ginin kalma wanda ake samo sababbin kalmomi daga gare su.
ii. Dukkansu hanya ɗaya tilo ce ake bi, wato ƙari akan yi wa saiwar kalma.
iii. Dukkansu akan samiƙarin ma'ana daga ma'ana ta asali.

Bambancin da ke tsakanin tsirar kalma da kuma kunburar kalma sun haɗa da:

i. A tsirar kalma ana samun canji daga wannan rukunin nahawu zuwa wancan, amma a kumbura sai dai daga tilo zuwa jam'i ko kuma daga jinsin mace zuwa jinsin namiji.
ii. A tsirar kalma abin da yake faruwa shi ne, akan yi wa kalma ƙarin ma'ana don a sanya mata rukunin nahawun, amma a kumburin kalma ƙarin gaɓa akan yi wa kalma ta fuskar jinsi ko adadi.

2.8 Ra'in Ɗabbaƙa Bincike

Wannan bincike zai yi amfani da ra'i ne na Tasarifin Taciya**.**Tasarifi na ɗaya daga cikin fagagen da suka samu kulawa wajen masu ra'in tasarifin taciya (Generative Morphology) kamar su Chomsky (1970) da Halle (1973) da Aronoff (1976) daSiegel (1979 da Bauer (1983) kuma. Masu wannan ra'in sun nuna cewa a kwai muhimman sassa na tsarin kalma iri uku, kamar haka:

i. Tsarin tasarifin kalma da kwayoyin ma'ana

ii. Ainihin tsarin kalmomin, wato yadda kwayoyin ma'ana ke haɗuwa da juna da kuma dangantakar da ke tsakanin kalmomi masu tsarin gini iri ɗaya.

iii. Dangantaka tsakanin tsarin kalma da kuma ginin jumla (S-encer 1994)

A wannan bincike za a mai da hankali ne kan tsari na farko da kuma tsari na biyu, domin su ne masu matuƙar alaƙa da wannan nazari, sannan kuma su kasance da'irar wannan bincike. Su ne zasu haskaka wa mai bincike hanya don samun mafita.

2.9 Tagomashin Manazarta

Marubuta	**Batun da Aka Duba**	**Sakamakon da aka Samu**
I.Y.Yahaya (2007)	Darussan Hausa	Ma'anar Kalma
Daura (2010)	Introduction to phonetics phonology and morphology	Ma'anar kalma da hanyoyin gininta
Jinju (1981)	RayayyenNahawun Hausa	Ma'anar saiwar kalma
Matheuts (1973)	Morphology	Halayyar ɗafi a ginin kalma
Allerton (1979)	Essentials of Grammatical and Theory	Ire-iren ɗafi
Rufa'i (1979)	Principal Resources of Lexeme formation in Hausa	Misalan ire-iren ɗafi a Hausa
Yule (2000)	The study of Language	Ire-iren ɗafi
Al-Hassan (2011)	Does Hausa Really has Infiɗation?	Kasancewar ɗafa-mannau a maimakon ɗafa-ciki
Newman (2000)	The Hausa Language: An Introductory Hausa Morphology	Tsirar suna daga saiwar kalmar suna
Abubakar (2000)	An Introductory Hausa Morphology	Tsirar suna daga aikatau
Jaggar (Hausa)	Hausa SOAS	Tsirar suna daga aikatau
Abubakar (2000)	An Introductory Hausa Morphology	Tsirar suna daga aikatau ta hanyar amfani da karin sauti
Wurma (2009)	Wasulan /i/ da /e/ da kuma /o/ da /u/ da yadda suke canjawa a gaɓar kalma ta Hausa	Tsirar suna daga aikatau ta hanyar zauɗen wasali (ablaunt)

Gambo (2009)	Ɗafi a ginin kalmar Hausa	Tsirar suna daga saiwar kalmar sifa
Marubuta	**Batun da Aka Duba**	**Sakamakon da aka Samu**
Abubakar (2000)	An Introductory Hausa Morphology	Tsirar sifa daga siawar kalmar suna
Baba (1998)	The Morphological Alternation in the Hausa ɓerbal form	Tsirar aikatau daga saiwar kalmar suna
Gambo (2009)	Ɗafi a ginin kalma	Tsirar aikatau daga saiwar kalmar suna
Gambo (2009)	Ɗafi a ginin kalma	Tsirar aikatau daga saiwar kalmar sifa
Sani (1994)	Derivational Process: A Case study of Hausa Adjectiɓes, Nouns and Adverbs Derieɓed from Ɓwerbs	Tsirar bayanau daga saiwar kalmar aikatau
Abubakar (2001)	An Introductory Hausa Morphology	Ma'anar kumburin kalma a Hausa
'Yar'aduwa (2004)	Jinsida Jinsintarwa da Jam'i da Jam'intarwa a Hausa	Ma'anar kumburin kalma a Hausa: HanyoyinJinsintarwada Jam'intarwa
Fagge (2013)	Ƙirƙirar Kalma a Hausa	Ma'anar kumburin kalma a Hausa
Newman (2000)	The Hausa Language	Rabe-raben/ire-iren ɗafen jam'i
Jinju (1981)	RayayyenNahawun Hausa	Nau'o'in ɗafin kumbura
Muhammad (2007)	Kwatancin Tsira da Kumbura Tsakanin Harshen Hausa da Ingilishi	KwatanciTsakanin tsira da kumburin kalma a Hausa
Bagari (1986)	Bayanin Hausa; Jagora ga mai koyon ilimin Hausa	Kwatanci tsakanin tsira da kumburin kalma a Hausa
Kabir (2005)	Tsira da kumburi a Harshen Hausa da Ingilishi	Kwatanci tsakanin tsira da kumburin kalma a Hausa
Mamman (2012)	The Hausa Bound Morphemes "ma-", 'ba' and others	Nau'inɗafi a ginin kalmar Hausa
Abubakar da Ɗantani (2005)	An Introduction to Fundamental Issues in Teachers Presentation	Ma'anar Hanyoyin Koyar da Ire-Irensu
Mamman (2004)	Ƙwayar Ma'ana da saiwa: nazarin Halayensu a ƙirar kalmar Hausa	Ma'anarƘwayar Ma'ana da rabe-rabenta
Wurma, (2011)	Daidaitacciyar Hausa da ƙa'idojin	Ma'anar nasaba da mallaka

rubutunta

2.10 Naɗewa

Tun daga farko, wannan babi ya yi waiwaye da bita ne game da ra'ayoyin masana da masu nazari kan wasu abubuwa masu muhimmanci da alaƙa ta ƙud-da-ƙud da wannan bincike. Wannan babi ya nazarci ma'anar kalma da hanyoyin gininta, ma'anar saiwa, ɗafi da kuma rabe-raben ɗafin, a inda masana suka nuna cewa a Hausa ya rabu uku ne, wato ɗafa-goshi, ɗafa-ciki da ɗafa-ƙeya.

Haka kuma, masana sun bayyana ma'anar tsirar kalma, a inda suka ce hanya ce ta samar da sababbin kalmomi a harshe, waɗanda kan canza rukunin nahawun kalmomin asali. A ƙarƙashin bincike ya gano ire-iren waɗannan canje-canje har guda takwas (8) kamar haka:

a. Tsirar suna daga suna
b. Tsirar suna daga aikatau
c. Tsirar suna daga sifa
d. Tsirar sifa daga suna
e. Tsirar sifa daga aikatau
f. Tsirar aikatau daga suna
g. Tsirar aikatau daga sifa
h. Tsirar bayanau daga aikatau

Har ila yau, bincike ya waiwayi ma'anar kumburin kalma, a inda masana suka ce hanya ce ta samar da sababbin kalmomi a Hausa, amma kalmomin ba sa canza ajin nahawunsu na asali daga kalmomin farko. A dalilin kumburin kalma ne akan sami jam'i, da jinsi, nuna nasaba da kuma mallaka.

A ƙarshe, bisa la’akari da ra’ayoyin masana, bincike ya tantance, kuma ya ƙwanƙwance kamanni da bambanci da ke tsakanin tsira da kumburin kalma a ilimin tasarifin kalmar Hausa.

BABI NA UKU

HANYOYIN GUDANAR DA BINCIKE

3.1 Gabatarwa

Wannan babi zai gabatar da hanyoyin da aka yi amfani da su ne domin gudanar da wannan bincike. A ƙarƙashin haka ne babin zai bayyana muhimman abubuwa da aka yi amfani da su kamar nau'in bincike da tsarin bincike, da samfurin gudanar da bincike da samfuri na adadin makarantu da ɗalibai ma'aunin tattara bayanai, da hanyoyin tantance bayanai da kuma gwajin ma'aunin bincike.

3.2 Tsarin Bincike

Wannan bincike zai yi amfani da nau'in bincike na safiyo (descriptive survey research) don tsefe abubuwa filla-filla. Dalili kuwa a nan shi ne binciken ya shafi tsifa ne kan nakaltar tsira da kumburin kalmomin Hausa ga ɗaliban makarantun babban sakandare 'yan aji biyu a jihar Kaduna.

3.3 Tsarin Gudanar da Bincike (Jama'a da Wurare)

Rukunin jama'ar da za a mayar da hankali a kai don gudanar da wannan bincike sune ɗaliban makarantun babban sakandare a shiyyar ilimi ta Zariya (Zaria Zonal Inspectorate Division) a Jihar Kaduna. Wannan shiyya ta ilimi tana da manyan makarantun Sakandare har guda ashirin da tara (29), da kuma adadin ɗalibai 'yan aji biyu (SS2) da suka kai dubu bakwai da ɗari bakwai da sha biyu(7,712) ƙarƙashin kulawar gwamnati. Jadawali na 3.1 na harshe da cikakken bayani.

Jadawali na 3.1 Yawan Makarantu da Ɗalibai

Lamba	Sunayen Makarantu	Maza	Mata	Jimilla
1.	G.G.S.S Zaria (WTC)		305	305
2.	SSS Kufena	142		142
3.	GSS Zaria (Senior)	310		310
4.	GCC Zaria	22	20	42
5.	GSS Aminu (Senior)	179	71	250
6.	GSS Yakasai	25	20	45
7.	G.G.S.S Chindit (Senior)		299	299
8.	GSS Chindit (Senior)	400		400
9.	SIASS Karau-Karau B	175	140	315
10.	GSSS Kaura	281	159	440
11.	GSS Tudun Jukun	244	441	685
12.	GSS Gyellesu	290	175	465
13.	GSS K/Kuyan Bana	283	92	375
14.	GSS Richifa	21	07	28
15.	Barewa College	400		400
16.	GSS Dinya	26	06	32
17.	GSS Likoro	92	28	120
18.	GSS Dakace	130	80	210

19.	GSS Kugu	50	21	71
20.	SIASS Karau-Karau A	57	07	64
21.	GSS Awai	14	01	15
22.	GSS Bogari	21	03	24
23.	GGSS Kofan Gayan		447	447
24.	GGSS Dogon- Bauchi		559	559
25.	GGSS Fada (Senior)		500	500
26.	GSS Muchia (Senior)	211	159	370
27.	GSS T/Saibu	103	35	138
28.	Alhuda-Huda College		500	500
29.	GSS Magajiya (Senior)	131	30	161
	Jimilla	**3,607**	**4,105**	**7,712**

Madogara: Ma'aikatar Ilimi, Ofishin Shiyyar Ilimi na Zariya, Jihar Kaduna (2015/2016).

An zaɓi guda tara (9) daga cikin adadin makarantun babban sakandare na wannan shiyya,da kuma ɗaya (1) daga cikin makarantu masu zaman kansu, don gudanar da wannan bincike. Haka na nufin bincike zai yi amfani da makarantu goma (10) ke nan.

3.4 Samfurin Gudanar da Bincike

Kalmar samfuri kamar yadda Asika (1991) ya bayyana, shi ne wani ɗan kaso da aka keɓe daga cikin adadi na al'umma ta hanyar amfani da wata karɓaɓɓiyar dabara, don karɓar bayanai kai-tsaye. Garba (2013) ya samo daga Curry (1984) cewa yayi, idan mutane sun kai dubu ɗaya (1,000) har zuwa dubu biyar (5,000), akan yi amfani da kaso goma ne cikin ɗari a matsayin samfuri. Krejcieda Morgan (1970) sun nuna cewa ana iya samun samfuri ta hanyar ware kaso ɗaya cikin uku daga adadin abu. Za'a iya amfani da tsarin samfuri na wanda ya zo hannunka.

Makarantu goma (10) da aka keɓe don gudanar da wannan bincike su ne, tara a makarantun gwamnati sannan kuma ɗaya (1) daga makarantu masu zaman kansu. An ɗauki ɗalibai ashirin (20) daga kowacce makaranta, a matsayin samfurin bincike. Jadawali na 3.2 naƙunshe da ƙarin bayani:

Jadawali 3.2 Samfurin Makarantu da Ɗalibai

Lamba	Sunayen Makarantu	Maza	Mata	Samfurin Maza	Samfurin Mata	Jimilla
1.	G.S.S Zaria	310	-	20	-	20
2.	G.G.S.S D/Bauchi	-	559	-	20	20
3.	G.S.S Yakasai	25	20	10	10	20
4.	SIASS Karau-Karau B	115	140	10	10	20
5.	G..S.S Bogari	21	3	10	10	20
6.	G.S.S Likoro	92	28	10	10	20
7.	G.G.S.S Pada (Senior)	-	500	-	20	20
8.	G.S.S Dakace	130	80	10	10	20
9.	G.S.S Aminu	179	71	10	10	20
10.	C.L.S.S Tukur-Tukur	28	24	10	10	20
	Jimilla	**900**	**1425**	**90**	**110**	**200**

3.5 Ma’aunin Tattara Bayanai

Wannan bincike ya yi amfani da tambayoyin da aka tsara na gwaji (test) domin a auna fahimtar ɗalibai, a matsayin ma’aunin tattara bayanai.

3.6 Dabarun Tattara Bayanai

A ƙarƙashin wannan, an shirya tambayoyi na gwaji don a auna fahimtar ɗalibai. Tambayoyin sun karkata ne kan yadda ɗalibai ‘yan sashin babban sakandare 'yan aji biyu (SS2) kan naƙalci tsira

da kumburin kalmomin Hausa. Ta haka ne aka gane yadda suke bayyana fahimtarsu kan abubuwan da ake nema.

Haka kuma, an kasa tambayoyin zuwa gida biyu (2) kamar haka:

1. Akwai wasu tambayoyin da aka tsara na nemo abokin burmi
2. Sannan kuma akwai wasu tambayoyin na canki-canka (objectivequestion).

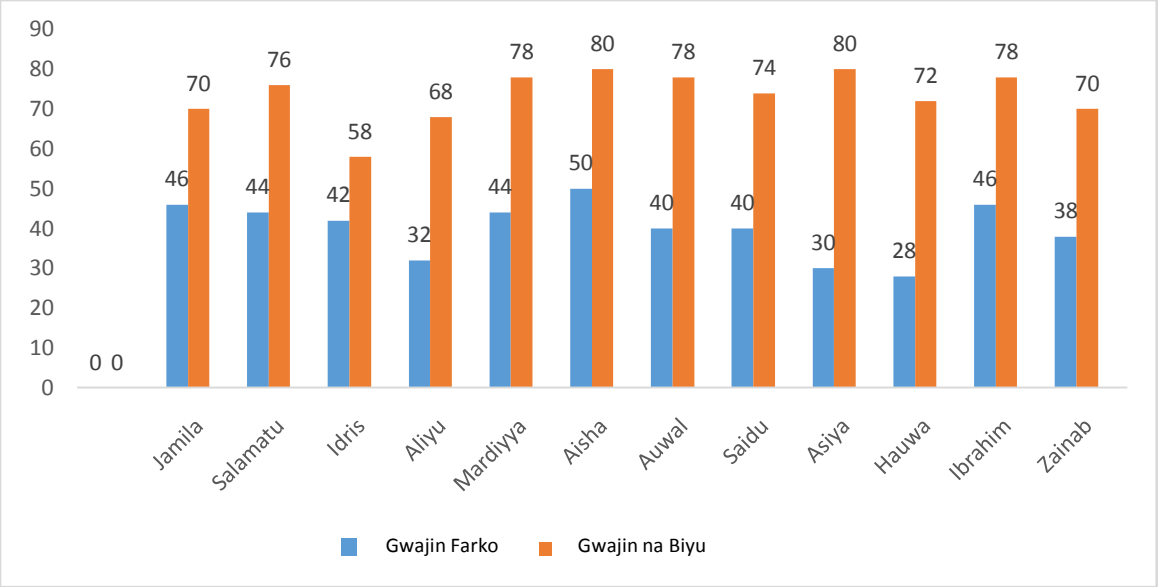
Wannan dabara za ta taka muhimmiyar rawa wajen zaƙulo yadda ɗalibai na makarantun babbar sakandare kan naƙalci yadda kalmomin Hausa kan tsira ko kuma su kumbura.

3.7 Hanyoyin Tantance Bayanai

Duk wasu bayanai da aka samu ta hanyoyin tattara bayanai, an tara su aka tantance su a babi na huɗu (chapter four).An tsefe bayanai dalla-dalla ta hanyar amfani da Teburi. Har ila yau, an yi amfani da hanya ta ƙididdiga don samun sahihancin bayanai da aka tantance.

3.8 Gwajin Wucin Gadi

An gudanar da gwajin wucin gadi akan ɗaliai sha biyu daga makaranatu masu zaman kansu guda biyu (Amir Abdulkarim Tahfiz Model School da Zenith Science Academy), wanda shi ne ya tabbatar da ingancin ma'aunin bincike. An ba kowane ɗaya daga cikinsu kwafi ɗaya, su ka yi iya kokarinsu, aka amsa aka tantance sakamakon, sannan aka tabbatar da sahihancin ma'aunin binciken. Jadawalina 3.1 shi ne sakamakon gwajin wucin gadi da aka gudanar.



Jadawali na 3.1 Ɗalibai da Sakamakon su

3.9 Inganci Ma'aunin Tattara Bayanai

Bincike ya tabbatar da ingancin ma'aunin tattara bayanai ne ta hanyar la'akari ra'ayoyin ƙwararru waɗanda suka haɗa da masu duba aikin mai bincike dakuma abokan karatu.Shawarwari da suka bayar sun taimaka matuƙa, wajen kyautata tsarin ma'aunin tattara bayanai.

3.10 Naɗewa

A wannan babi, an gabatar da hanyoyi da aka yi amfani da su ne wajan gudanar da wannan bincike. Kamar yadda aka gani, wannan kundin bincike ya yi amfani da tsarin bincike ne na safiyo. An gudanar da bincike ne kan ɗalibai na manyan sakandare a shiyyar ilimi na Zariya, cikin Jihar Kaduna. An nuna cewa wannan shiyya ta na da manyan makarantun sakandare guda ashirin da tara (29) da adadin ɗalibai da suka kai dubu bakwai da ɗari bakwai da sha biyu (7,712). Bincike ya ware makarantu goma (10) a matsayin samfurin bincike, guda tara (9) daga adadin makarantu na wannan shiyya, daya (1) kuma daga makarantun 'yan kasuwa.

An yi amfani da ɗalibai ashirin daga kowace makaranta, a inda aka samu jimillan ɗalibai ɗari biyu (200) da aka yi amfani da su gaba daya, a matsayin samfuri. An yi amfani da tsararrun tambayoyi don gudanar da wannan bincike, sannan aka raba tambayoyin zuwa gida biyu. Akwai na cike gurbi da kuma na canki-canka. Bincike ya tantance bayanai ta hanyar lissafin ƙididdiga. An gudanar da gwajin wucin gadi a makarantar Amir Abdulkarim Tahfiz Model School, Zaria da kuma Zenith Science Academic Zaria. Bincke ya tabbatar da ingancin ma'aunin tattara bayanai ta hanyar amfani da shawarwanin masu duba aiki da kuma abokan karatu.

BABI NA HUƊU

SAKAMAKON BINCIKE DA BAYANANSU

4.1 Gabatarwa

Bayanai da aka tara ta hanyar gwajin ƙwazonɗalibai kan naƙaltar tsira da kumburar kalmomi a Hausa, an tantance su ne ta hanyar la'akari da tambayoyin bincike da gwargwadon yawa da kaso bisa ɗari na ɗalibai.

4.2 Ƙididdigar Bayanai

Dukkan bayanai da aka tara a wannan nazari an ƙididdige su ne a Jadawalina 4.1 da na 4.2. A Jadawalina 4.1 an gabatar da sakamkon gwaji na ƙwazon ɗalibai kan naƙaltar tsirar kalma. A Jadawalina 4.2 an gabatar da sakamkon gwaji na kwazon ɗalibai kan naƙaltar kumburar kalmonin Hausa. Bugu da ƙari, an yi la'akari da tambayoyin bincike domin a fitar da sakamakon bincike mai inganci.Jadawali Na 4.1 Sakamakon Ƙwazon Ɗalibai a NaƘaltar Tsirar Kalmomin Hausa a Dukkanin Makarantun da Aka Ware a Matsayin Samfuri.

Jadawali Na 4.1 Samfurin Sakamakon Ƙwazon Ɗalibai a NaƙaltarTsirar Kalmomin Hausa

Mataki	**Tazara**	**GSS Zaria**	**GSS D/Bauchi**	**GSS Yakasai**	**SAISS K/Karau**	**GSS Bagori**	**C.L.S.S T/Tukur**	**GSS Likoro**	**GSS Pada**	**GSS Dakace**	**GSS Aminu**	**Total**	**%**
Masu ƙoƙari	48-70	5	17	8	17	10	18	6	15	9	6	110	56.1%
Tsaka-Tsaki	24-47	11	2	9	3	8	2	10	4	4	13	68	34.7%
MarasaƘoƙari	0-23	2	1	3	0	2	0	2	1	7	1	18	9.2%
Jimilla		20	20	20	20	20	20	18	20	20	20	196	100%

Jadawali na 4.1 ya nuna dukkanin kwazon ɗalibai a tsirar kalma a keɓantattun samfurin makarantu na wannan bincike, sannan ɗalibai sun nuna kwazonsu a matakai uku na mafi karanci da matsakaici da kuma mafi yawa ko mafi ƙoƙari. Jadawaliya nuna kwazon ne daga mataki na mafi karanci (0-23). Zuwa mataki na mafi ƙoƙari (48-70). Waɗanda suka fi rauni wajen kwazo sune suke da 0-23, matsakaita kuma suna da 24-47, a inda waɗanda suka fi kwazo suke da 48-70.Bisa la'akari da ƙididdigar bayanai na sakamakon ƙwazon ɗalibai da aka gabatar a wannan Jadawalia ɓangaren naƙaltar tsirar kalmomin Hausa, an gano cewa ɗalibai masu ƙoƙari sosai a wannan ɓangaren na ginin kalma masu adadi 111, sune suka kwashe kaso 56.6%. Tsaka-tsakin masu ƙoƙari kuma masu adadi 66, sun sami kaso 33.7% sannan marasa kokarinsu masu adadi 19 suka sami kaso 9.7%. Wadannan alƙaluma sun tabbatar da cewa ɗalibai masu adadi 196 na dukannin waɗandanan makarantu guda 10 da bincike ya yi amfani da su a matsayin samfuri, sun taka muhimmiyar rawar gani wajen naƙaltar tsirar kalmomin Hausa daga wannan rukuni na nahawu zuwa wancan.Jadawali Na 4.2 Sakamakon ƘwazonƊalibai A NaƘaltar Kumburar Kalmomin Hausa a Dukkanin Makarantun Da Aka Ware A Matsayin Samfuri**.**

Jadawali Na 4.2: Samfurin Sakamakon ƘwazonƊalibai A NaƘaltar Kumburar Kalmomin Hausa

Mataki	**Tazara**	**GSS Zaria**	**GSS D/Bauchi**	**GSS Yakasai**	**SAISS K/Karau**	**GSS Bagori**	**C.L.S.S T/Tukur**	**GSS Likoro**	**GSS Pada**	**GSS Dakace**	**GSS Aminu**	**Total**	**%**
Masu ƙoƙari	21-30	5	0	1	9	10	3	1	8	5	0	42	21.5%
Tsaka-Tsaki	11-20	14	20	15	11	8	17	14	9	11	15	134	68.3%
Marasaƙoƙari	0-10	1	0	4	0	0	0	3	3	4	5	20	10.2%
Jimilla		20	20	20	20	20	20	18	20	20	20	196	100%

Jadawali na 4.2 ya nuna dukkannin sakamakon ɗalibai a naƙaltar kumburar kalmomin Hausa a keɓantattun samfurin makarantu na wannan bincike, sannan ɗalibai sun nuna kwazonsu a matakai uku na mafi karanci da matsakaici da kuma mafi ƙoƙari. 0-10 shi ne mafi rauni, 11-20 shine -matsakaici, sannan kuma 21-30 shine mafi ƙoƙari/mafi daukaka. Ɗalibai masu rauni sune suke da matsayin kwazo 0-10, masu matsakaici su na da 11-20, waɗanda suka fi ƙwazo kuma suna da 21-30.

Waɗannan alƙaluma da aka gabatar na sakamakon ƙwazon ɗalibai wajen naƙaltar kumburar kalmomin Hausa, sun tabbtar da cewa ɗalibai masu ƙoƙari sosai masu adadi 42 suna da kaso 22.5%. Masu tsaka-tsakin ƙoƙari kuma masu adadi 134 sun sami kaso 67.3%, a inda marasa ƙoƙarin cikinsu masu adadi 20 su ka sami kaso 10.2%. Waɗannan bayanai sun nuna cewa ɗalibai da bincike ya yi amfani da su a matsayin samfuri na makarantu 10 masu adadi 196, sun sami cikas wajen naƙaltar kumburar kalmomin Hausa don samar da jinsi da jam'i da nuna nasaba da mallaka.

Domin a samar da gamsassun amsoshi na tambayoyin wannan bincike, bayanai da aka tara ta hanyar gwajin gano ƙwazon ɗalibai waɗanda aka keɓe a matsayin samfuri, an tantance su, sannan aka ƙididdige daga ta farko zuwa ta huɗu.

4.2.1 Tambayar Bincike ta Farko

Ta yaya sakamakon ƙwazon ɗalibai ta fuskar ƙakaltar tsirar kalma ya bambanta da sakamakon ƙwazonsu a ƙakaltar kumburin kalma?

Jadawali na 4.3 Yadda Sakamakon Ƙwazon Ɗalibai a Nakaltar Tsirar Kalma ya Bambanta da na Kumburin Kalma.

	Tsirar Kalma			**Kumburin Kalma**		
Matsayi	**Tazara**	**Adadi (N)**	**Kaso bisa Dari (%)**	**Tazara**	**Adadi (N)**	**Kaso bisa Dari (%)**

Masu **ƙoƙari**	48-70	111	56.6%	21-30	42	21.5%
Tsaka-tsaki	24-47	66	33.7%	11-20	134	68.3%
Marasa **ƙoƙari**	0-23	19	9.7%	0-10	20	10.2%
Jimilla		**196**	**100%**		**196**	**100%**

Jadawali na 4.3 ya gabatar da matakai uku da ɗalibai kan naƙalci tsira da kumburar kalma a Hausa (marasa ƙoƙari, tsaka-tsaki da masu ƙoƙari sosai). A tsirar kalma, an nuna ƙwazon na ɗalibai daga marasa ƙoƙari sosai (0-23), tsaka-tsakin masu ƙoƙari (24-47) zuwa masu ƙoƙari sosai (48-70). Ɗalibai da kan sami sakamako 0-23 su ne marasa ƙoƙari, 24-47 tsaka-tsakin masu ƙoƙari sannan kuma 48-70 masu ƙoƙari sosai.

A kumburar kalma, an nuna ƙwazon daga marasa ƙoƙari (0-10), tsaka-tsakin masu ƙoƙari (11-20) da kuma masu ƙoƙari sosai (21-30). Ɗalibai da kan sami 0-10 sune marasa ƙoƙari, 11-20 tsaka-tsakin masu ƙoƙari sannan kuma 21-30 masu ƙoƙari sosai. Wannan jadawali ya nuna cewa a tsirar kalma, ɗalibai masu ƙoƙari sosai masu adadi 111 sun sami kaso 56.6% amma a kumburar kalma, ɗalibai masu ƙoƙari sosai masu adadi 42 suka sami kaso 21.5%. Masu tsaka-tsakin ƙoƙari a tsirar kalma suna da kaso 33.7%, a kumburar kalma kuma su ka sami kaso 68.3%. ɗalibai marasa ƙoƙari a tsirar kalma masu adadi 19 su na da kaso 9.7%, a kumburar kalma kuma, ɗalibai marasa ƙoƙari masu adadi 20 su ka sami kaso 10.2%. Sakamakon ya tabbatar mana da cewa dukkan ɗaliban sun fi nuna ƙwazo wajen ƙakaltar tsirar kalma fiye da yadda suke ƙakaltar kumburin kalma, kuma ya amsa tambayar bincike da ke cewa: ta yaya sakamakon ƙwazon ɗalibai ta fuskar ƙakaltar tsirar kalma ya bambanta da sakamakonsu a ƙakaltar kumburin Kalmar Hausa? Jadawali na 4.4 na ƙunshe da ƙarin bayani.

4.4 Jadawali 4.4: Taƙaitaccen Bayanin kan Banbancin Samakon Ƙwazon ɗalibai a Tsira da Kumburin Kalma

	Adadi (N)	Jimillan Sakamako	Saɓanin Kima
Tsirar kalma	196	67.7259	21.27376
Kumburin kalma	196	55.9354	15.09998

Jadawali na 4.4. ya nuna matsayin sakamakon ƙwazon ɗalibai a tsirar kalma masu adadi 196, da suka sami 67.7259 a matsayin jimillar sakamko. A ɓangaren kumburar kalma, dukkan ɗaliban masu adadi 196, sun sami jimillar matsayin sakamakon ƙwazo 55.9357. Sakamakon ya nuna cewa dukkan daliban sun fi nuna kwazo wajen ƙakaltar tsirar kalma fiye da yadda su ke nakaltar kumburin kalma.

4.2.2 Tambayar Bincike ta Biyu

Menene sakamakon kwazon ɗalibai maza da mata wajen naƙaltar tsirar kalma, daga wannan rukuni na nahawu zuwa wancan? Jadawali na 4.6 na ƙunshe da ƙarin bayani.

An yi amfani da lissafin ƙwanƙwance bayanai da kuma fitar da kaso bisa ɗari, don samar da amsar wannan tambayar. Jadawalina 4.3 ya gabatar da kwazon ɗalibai maza da mata wajen naƙaltar tsirar kalma.

Jadawali na 4.5 Sakamakon Ƙwazon Ɗalibai Maza da Mata Wajen NaƘaltar Tsirar Kalmar Hausa.

Matsayin	Tazara	Maza (F)	Kaso Bisa Dari %	Mata (F)	Kaso Bisa % Dari
Masu ƙoƙari	48-70	44	48.3%	67	63.8%

Tsaka-Tsaki	24-47	38	41.8%	28	26.7%
Marasaƙoƙari	0-23	9	9.9%	10	9.5%
Jimmla		**91**	**100%**	**105**	**100%**

Jadawali na 4.5ya nuna matakai guda uku da ɗalibaimaza da mata kan naƙalci tsirar kalmomin Hausa (marasa ƙoƙari, tsaka-tsarki da kuma masuƙoƙari). An nuna ƙwazon na ɗalibai maza da mata daga mafi ƙasƙanci ko rauni (0-23) zuwa maɗaukaki ko mafi ƙoƙari (48-70) ɗalibai da kan sami sakamako 0-23 su ne su ka fi rauni kuma ba sa taɓuka wani abin a zo a gani. Waɗanda su ke da sakamako 24-47 su ne su ke da matsakaicin sakamako, sannan waɗanda su ke da sakamako 48-70 su ne su ka fi ƙoƙari, kuma su ke fahimtar tsirar kalma yadda ya kamata. Wannan jawadali ya tabbatar mana da cewa mafi yawa daga cikin adadin ɗalibai mata 67 (63.8%) da mafi yawa daga cikin adadin ɗalibai maza 44(48.3%) su ne suka fi naƙaltar tsirar kalma sosai, 41.8% maza da kuma 26.7% mata su ne su ke da matsakaicin ƙwazo, sannan kuma 9.9% a cikin ɗalibai maza da 9.5% a cikin ɗalibai mata su ne su ka fi rauni, kuma ba sa iya wani abin azo a gani wajen naƙaltar tsirar kalma daga wannan rukuni na nahawu zuwa wancan. Wannan ya nuna cewaɗalibai mata sun ɗara ɗalibai maza ƙwazon wajen naƙalta da fahimtar tsirar kalma, sannan kuma ya amsa tambayar bincike da ke cewa “Mene ne ƙwazon ɗalibai maza da kuma mata wajen naƙaltar tsirar kalmar Hausa daga wannan rukuni na nahawu zuwa wancan?

Jadawali Na 4.6: Taƙaitaccen Sakamkon Ƙwazon Ɗalibai A Tsirar Kalma

Tsirar Kalma	**Jinsi**	**Adadi (N)**	**ƊunguminSakamako**	**SaɓaninKima**
	Maza	91	45.27	15.016
	Mata	105	49.26	14.603

Jadawali na 4.6 ya nuna mana cewa matsayin ƙwazon ɗalibai maza masu adadi 91, ta fuskar nahaltar tsirar kalmomin Hausa shi ne 45.27 a inda takwarorinsu mata masu adadi 105 su ke da 49.26. wannan ya tabbatar da cewa ɗalibai mata sun fi maza ƙwazo wajen nahantar tsirar kalmomi Hausa.

4.2.3 Tambayar Bincike ta Uku

Wane irin bambanci ne yake a tsakanin sakamakon ƙwazon ɗalibai maza da kuma mata ta fuskar nahaltar kumburar Kalmar Hausa wajen samar da jinsi da jam'i da kuma nuna mallaka?Jadawalina 4.5 ya gabatar da ƙwazon ɗalibai maza da kuma mata wajen nahaltar kumburar kalma Hausa.

Jadawali Na 4.7Sakamakon Ƙwazon Ɗalibai Maza da Mata Wajen Nafkaltar Kumburar Kalmar Hausa.

Matsayi	Tazara	Maza (F)	Kaso Bisa Dari %	Mata (F)	Kaso Bisa Dari
Masu ƙoƙari	21-30	21	23.1%	21	20%
Tsaka-Tsaki	11-20	59	64.8%	74	70.5%
Marasaƙoƙari	0-10	11	12.1%	10	9.5%
Jimilla		91	100%	105	100%

Jadawali na 4.7ya gabatar da matakai uku da ɗalibai kan nafkalci kumburar kalmomin Hausa (masu ƙoafkari, tsaka-tsakida kuma masu ƙoƙari). An nuna sakamakon ɗalibai maza da mata daga mafi rauni ko ƙaskanci (0-10) zuwa mafi ɗaukaka wajen ƙwazo (21-30). Ɗalibai da suka fi rauni suneke da sakamako 0-10, masu matsakaicin ƙwazo su na da sakamako 11-20, a inda ɗalibai da su ka fi ƙwazo, su ka fi nafkaltar kumburar kalma yadda ya dace, su na da sakamako 21-30.

Dukkanin sakamakon sun nuna cewa kaso 23.1% na ɗalibai maza da kuma kaso 20% a cikin ɗalibai mata su ne suka fi ƙwazo. Kaso 64.8% daga cikin adadin ɗalibai maza da kuma kaso 70.5% daga cikin adadin ɗalibai mata su ne su ke da matsakaicin sakamako. Sannan kuma kaso 12.1% na ɗalibai maza da kaso 9.5% su ne mafi rauni wajen sakamako ta fuskar nafkaltar kumburar kalmomin Hausa don samar da jinsi da jam'i da kuma nuna mallaka. A dunkule, dukkanin matakai na sakamakon sun tabbatar da cewa babu wani bambanci na a zo a gani a tsakanin ɗalibai maza da kuma mata ta fuskar nafkaltar kumburar kalmimin Hausa kuma ya amsa tambayar bincike da ke cewa mene ne sakamkon ƙwazon ɗalibai maza da kuma mata ta fuskar

nakaltar kumburar kalmomin Hausa wajen samar da jinsi da jam'i da nuna mallaka? Jadawali na 4.8 na ɗauke da ƙarin bayani:

Jadawali Na 4.8: Taƙaitaccen Sakamakon Ɗalibai A Kumburar Kalma

Nau'in Tasarifi	Jingi	Adadi (N)	ƊunguminSakamako	SaɓaninKima
Kumburar kalma	Maza	91	16.71	4.641
	Mata	105	16.84	4.453

A Jadawali 4.8ɗalibai maza masu adadi 91 su na da matsayin ƙwazo 16.71 wajen nakalkatar kumburar kalmomin Hausa, mata kuma masu adadi, 105, suna da 16.84. Bisa la'akari da Waɗannan alƙaluma, babu wani bambanci na a-zo a-gani a tsakanin fahimtar ɗalibai maza da mata ta fuskar nakaltar kumburar kalmomin Hausa.

4.2.4 Tambayar Bincike ta Hudu

Mene ne sakamakon ƙwazon ɗalibai na makarantun 'yan kasuwa da makarantun gwamnati ta fuskar nakaltar tsirar kalmomin Hausa, daga wannan rukuni na Nahawu zuwa wannan? Jadawalina 4.7 ya gabatar da sakamakon ƙwazon ɗalibai na makarantun 'yan kasuwa da makarantun gwamnati ta fuskar nakaltar tsirar kalma?

Jadawali na 4.9Sakamakon Ƙwazon Ɗalibai na Makarantun 'Yan Kasuwa da na Gwamnati a Nakaltar Tsirar Kalma

		Makarantun 'Yan kasuwa		Makarantun Gwamnati	
Matsayi	**Tazara**	**N**	**Kaso Bisa Ɗari**	**N**	**Kaso Bisa Ɗari**

Masu ƙoƙari	48-70	18	90%	93	52.8%
Tsaka-Tsaki	24-47	2	10%	64	36.4%
Marasaƙoƙari	0-23	0	0%	19	10.8%
Jimilla		20	100%	176%	100%

Jadawali na 4.9ya gabatar da matakai uku da ɗalibai na makarantun ‘yan kasuwa da na gwamnati kan naƙalci yanayin tsirar kalmomin Hausa (masu ƙoƙari da tsaka-tsaki da kuma marasa ƙoƙari). An nuna sakamakon ne daga mafi rauni (0-23) zuwa mafi ƙoƙari (48-70). Sakamakon ya nuna ɗaliban da suka fi rauni su ne na makarantun gwamnati masu kaso 10.8% a inda babu ko ƙwara ɗaya a makarantun ‘Yan kasuwa.

Ɗaliban da su ka fi ƙoƙari, su ke fahimtar tsirar kalma yadda ya dace, na makarantun ‘yan kasuwa su na da kaso 90% a inda makarantun gwamnati su ke da kaso 52.8%. Har ila yau, ɗalibai masu matsakaicin sakamako a makarantun ‘yan kasuwa su na da kaso 10% a inda na makarantun gwamnati su ke da kaso 36.4%. a taƙaice ya tabbatar da cewa ɗalibai na makarantun ‘yan kasuwa sun fi nuna ƙwazo da jajircewa fiye da ɗalibai na makarantun gwamnati, ta fuskar naƙaltar tsirar kalmomin Hausa, daga wannan rukuni na nahawu zuwa wancan kuma ya amsa tambayar bincike da ke cewa “Mene ne Sakamakon Ƙwazon Ɗalibai na Makarantun ‘Yan Kasuwa da Makarantun Gwamnati ta Fuskar naƙaltar Tsirar kalmomin Hausa daga wannan rukuni na nahawu zuwa wancan? Jadawali na 4.10 na ɗauke da Karin bayani:

Jadawali na 4.10: Taƙaitaccen SakamakonƘwazon Ɗalibai na Makarantun ‘Yankasuwa da na Gwabnati a Tsirar kalma

Tsirar Kalma	**Nau’in Makaranta**	**N**	**ƊunguminSakamako**	**SaɓaninKima**

	Na ‘Yan kasuwa	20	56.40	8.223
	Na Gwamnati	176	46.39	15.148

Jadawali 4.10 ya nuna cewa 56.40 shi ne matsayin ƙwazon ɗalibai na makarantum ‘yan kasuwa masu adadi 20, sannan ɗalibai na makarantun gwamnati masu adadi 176, su ka sami matsayin ƙwazo 46.39. wannan ya nuna cewa ɗalibai na makarantaun ‘yan kasuwa sun ɗara ɗalibai na makarantum gwamnati ƙwazo wajen naƙaltar tsirar kalmomin Hausa.

4.2.5 Tambayar Bincike ta Biyar

Ta yaya sakamakon ƙwazon ɗalibai na makarantun ‘yan kasuwa ya bambanta da na makarantun gwamnati ta fuskar naƙaltar kumburar kalmomin Hausa, wajen samar da jinsi da jam’i da nuna mallaka? Jadawalina 4.9 ya gabatar da sakamkon ƙwazon Ɗalibai na Makarantun ‘Yan Kasuwa da na Gwamnati ta Fuskar Naƙaltar Kumburar Kalma.

Jadawali na 4.11 Sakamkon ƘwazonƊalibai na Makarantun ‘Yan Kasuwa da na Gwamnati ta Fuskar Naƙaltar Kumburar Kalma

		Makarantun ‘Yan Kasuwa		**Makarantun Gwamnati**	
Matsayi	**Tazara**	**N**	**Kaso Bisa Ɗari**	**N**	**Kaso Bisa Ɗari**
Masu ƙoƙari	21-30	6	30%	39	22.1%
Tsaka-Tsaki	11-20	14	70%	117	66.5%
Marasaƙoƙari	0-10	0	0%	20	11.4%
Jimilla		20	100%	176	100%

Jadawali na 4.11ya gabatar da matakai uku na yanayin Naƙaltar Kumburar Kalmomin Hausa (Masu ƙoƙari da tsaka-tsaki da kuma marasa ƙoƙari) na ɗaliban makarantun ‘yan kasuwa da na makarantun gwamnati. An gabatar da sakamakon ne daga maƙasƙanci ko mafi rauni (0-10) zuwa mafi ƙoƙari (21-30). Sakamakon ya nuna cewa ɗalibai da suka fi rauni wajen naƙaltar yanayin kumburar kalmomin Hausa a makarantun gwamnati su na da kaso 11.4% cikin ɗari a inda ba a sami ko kaso ɗaya ba a makarantun ‘yan kasuwa. Ɗalibai masu matsakaicin sakamako a makarantun gwamnati su na da kaso 66.5%, na ‘yan kasuwa kuma su na da kaso 85%. Ɗalibai mafi ƙoƙari kuma masu fahimtar yanayin kumburar kalmomin Hausa sosai su na da kaso 22.1% a makarantun gwamnati, Ɗalibai na makarantun ‘yan kasuwa suka ɗauki kaso 15%. A dunƙule, dukkanin sakamakon sun tabbatar da cewa ɗalibai na makarantun ‘yan kasuwa sun ɗara ɗalibai na makarantun Gwamnati ƙwazo ta fuskar naƙaltar yanayin kumburin kalmomin Hausa, duk da cewa bambancin da ke tsakaninsu bai taka kara ya karya ba. Har ila yau sakamkon ya amsa tambayar bincike da ke cewa “mene ne sakamkon ƙwazonɗalibai na makarantun ‘yan kasuwa da na gwamnati ta fuskar naƙaltar kumburar kalmomin Hausa, wajen samar da jinsi da jam’i da nuna mallaka? Jadawali na 4.12 na ɗauke da ƙarin bayani:

Jadawali na 4.12: Taƙaitaccen Sakamakon Ƙwazon Ɗalibai na Makarantun ‘Yankasuwa dana Gwamnati a Naƙaltar Kumburar Kalma.

KumburarKalma	Nau’in Makaranta	N	ƊunguminSakamako	SaɓaninKima
	Na ‘Yan kasuwa	20	18.60	1.957
	Na Gwamnati	176	16.57	4.693

Kamar yadda wannan Jadawali na 4.12 ya nuna, a ɓangaren naƙaltar kumburar kalmomin Hausa, ɗalibai na makarantun ‘yan kasuwa masu adadu 20, suna da matsayin ƙwazo 18.60, a inda takwarorinsu na makkarantun gwamnati masu adadi 176 su ka sami 16.57. Wannan ya tabbatar

da cewa ɗalibai na makarantun ‘yan kasuwa sun ɗara ‘yan uwansu na makarantun gwamnati ƙwazo wajen naƙaltar kumburar kalmomin Hausa duk da cewa bambancin ba wani mai yawa ba ne.

4.3 Sakamakon Bincike a Taƙaice

Waɗannan su ne sakamkon da aka samu a taƙaice, ta hanyar ƙididdigar bayanai da la’akari da tambayoyin bincike:

1. Wannan bincike ya gano cewa ɗalibai na manyan makarantun sakandare sunfi nuna ƙwazo wajen naƙaltar tsirar kalma fiye da yadda su ke naƙaltar kumburin kalma. Ɗaliban masu adadi 111 su ne suka sami kaso 56.6% a tsirar kalma a matsayin masu ƙoƙari sosai. Amma a bangaren kumburin kalma, ɗalibai masu adadi 44 su ne suka sami kaso 21.5% a matsayin masu ƙoƙari sosai.
2. Wannan bincike ya gano cewa ɗalibai mata sun fi ƙwazo fiye da ɗalibai maza wajen naƙaltar tsirar kalma daga wannan rukunina nahawu zuwa wancan.Ɗalibai mata masu adadi 67 sun sami kaso 63.8% a inda maza masu adadi 44 su ka sami kaso 48.4% a ƙarƙashin masu ƙoƙari sosai.
3. Sakamako na biyu ya nuna cewa ƙwazon ɗalibai mata ya zo kan-kan-kan da na ɗalibai maza wajen naƙaltar kumburar kalmomin Hausa wajen samar da jinsi da jam’i da kuma nuna mallaka. Ba wani tazara na a zo a gani tsakanin mazan da kuma matan a sakamakon da aka samu.Ɗalibai mata masu adadi 21 sun sami kaso 20%, takwarorinsu maza kuma masu adadi 21 su ka sami kaso 23.1% a ɓangaren masu ƙoƙari sosai.
4. Ƙwazon ɗalibai na makarantun ‘yan kasuwa ya zarce na makarantun gwamnati ta fuskar naƙaltar tsirar kalmomin Hausa.Ɗalibai na makarantun ‘yan kasuwa masu adadi 18 sun

sami kaso 90%, a inda ɗalibai na makarantun gwamnati masu adadi 93 su ka sami kaso 52.8% a Ƙarkashin masu ƙoƙari sosai.

5. Sakamako na ƙarshe ya nuna cewa ƙwazon ɗalibai na makarantun ‘yan kasuwa ya zarce na makarantun gwamnati ta fuskar naƙaltar kumburar kalmomin Hausa.Ɗalibai na makarantun ‘yan kasuwa masu adadi 6 su na da kaso 30% sannan ɗalibai na makarantun gwamnati masu adadi 39 su ka sami kaso 22.1% a ɓangaren masu ƙoƙaru sosai.

4.4 **Tattauna Sakamakon Bincike**

An tattauna sakamakon wannan bincike ne ta hanyar amfani da kuma la’akari tambayoyin bincike. An kuma fitar dasu filla-filla, ɗaya-bayan-ɗaya.

A ƙarƙashin wannan an yi bayanine dalla-dalla ta hanyar tantance alƙaluman sakamakon bincike da aka samu, bisa la’akari da masu ƙoƙari sosai, tsaka-tsakin masu ƙoƙari da kuma marasa ƙoƙari. An yi tsifa ne kan naƙaltar tsira da kumburar kalmomin Hausa a makarantu goma da bincike ya ware a matsayin samfuri don su wakilci sauran a jihar Kaduna. Kamar yadda aka bayyana a babi na uku anyi amfani da ɗalibai ashirin (20) daga kowace makaranta, cikin makarantu goma 10 da aka ware.

A makaranta ta farko, ƙarƙarshin tsirar kalma ɗalibai 5 su ne masu ƙoƙari sosai, 12 tsaka-tsakin masu ƙoƙari sananan kuma2 cikin 20 marasa ƙoƙari. A karkashin kumbura kuma, ɗalibai 3 su ne masu ƙoƙari sosai, 16 tsaka-tsaki, sannan 1 kuma cikin marasa ƙoƙari.

A makaranta ta biyu, a ɓangaren tsirar kalma, ɗalibai 17 su ne masu ƙoƙari sosai, 2 tsaka-tsakin masu ƙoƙari, 1 kuma cikin marasa ƙoƙari. A ɓangaren kumburar kalma babu ɗalibi ko daya cikin masu ƙoƙari sosai, ɗalibai 20 cikin tsaka-tsakin masu ƙoƙari a inda babu ɗalibi ko daya cikin marasa ƙoƙari.

A makaranta ta uku, a tsirar kalma ɗalibai 9 cikin 20 sune masu ƙoƙari sosai, 8 tsaka-tsaki, sannan kuma 3 marasa ƙoƙari. A ɓangaren kumburar kalma kuma, ɗalibi 1ne kawai cikin masu ƙoƙari cikin ɗalibai maza, ɗalibai 15 cikin tsaka-tsakin masu ƙoƙarin 7 maza, 8 mata, sannan kuma ɗalibai 4 cikin marasa ƙoƙari, 3 maza, 1 mace.

A makaranta ta hudu, a ɓangaren tsirar kalma akwai ɗalibai 17 ƙarƙashin masu ƙoƙari sosai, 8 maza 9 mata, ɗalibai3 kuma tsaka-tsakin, masu ƙoƙari, 2 cikinsu maza 1 mace, sannan babu ɗalibi ko daya cikin marasa ƙoƙari. A ɓangaren kumburar kalma, ɗalibai 9 su ne masu ƙoƙari sosai 3maza 6 mata, 11 tsaka-tsakin masu ƙoƙari 7 maza 4 mata, amma babu ɗalibi ko daya a ɓangaren marasa ƙoƙari.

Bugu da ƙari, a makaranta ta biyar, a fannin tsirar kalma ɗalibai 10 su ne masu ƙoƙari sosai, 7 maza 3 mata, ɗalibai 8 tsaka-tsakin masu ƙoƙari 5 cikin maza 3 mata, sannan kuma ɗalibai 2 cikin maza 3 mata, sannan kuma ɗalibai 2 cikin marasa ƙoƙari dukkansu mata. A ɓangaren kumburar kalma ɗalibai 12 su ne masu ƙoƙari sosai 9 maza 3 matam ɗalibai 8 tsaka-tsakin masu ƙoƙari 3 maza 5 mata, amma babu ɗalibi ko daya a ɓangaren marasa ƙoƙari.

A makaranta da shida har ila yau, ɗalibai 18 su ne masu ƙoƙari sosai a bangaren tsirar kalma 10 maza, 8 mata, 2 tsaka-tsakin masu ƙoƙari dukkansu mata amma babu ɗalibi ko ɗaya a ɓangaren marasa ƙoƙari. A fannin kumburar kalma, ɗalibai 3 maza su ne masu ƙoƙari sosai, 17 tsaka-tsakin masu ƙoƙari 7 maza 10 mata, amma ba a sami ɗalibi ko ƙwara ɗayaba a ɓangaren masara ƙoƙari.

A makaranta ta bakwai, a ɓangaren tsirar kalma ɗalibai masu ƙoƙari sosai su 6 ne, 5 maza 1 kuma mace, 9 daga cikinsu kuma tsaka-tsakin masu ƙoƙari, 4 maza 5 mata, sannan kuma 3 cikin mata a bnagaren marasa ƙoƙari.A fannin kumburar kalma ɗalibi 1 tak aka samu cikin maza a

ɓangaren masu ƙoƙari sosai 14 kuma tsaka-tsakin masu ƙoƙari 7 maza 7 mata, sannan kuma aka sami ɗalibai 3 a ɓangaren marasa ƙoƙari, 1 namiji 2 kuma daga cinikinsu mata.

A makaranta ta takwas, ɗalibai 15 su ne masu ƙoƙari sosai, 4 tsaka-tsakin masu ƙoƙari sannan kuma ɗalibai daya tak aka samu cikin marasaƙoƙari, dukkansu a ɓangaren tsirar kalma. A daya ɓangaren kuma na kumburar kalma, ɗalibai 8 su ne masu ƙoƙari, sosai, 9 tsaka-tsakin masu ƙoƙari, 3 kuma daga cikinsu marasa ƙoƙari,

A makaranta ta tara a ɓangaren tsirar kalma ɗalibai 8 su ne masu ƙoƙari sosai, 2 maza 6 mata, ɗalibia 4 tsaka-tsakin masu ƙoƙari, 3 maza 1 mace sannan kuma ɗalibai 6 marasa ƙoƙari, 4 maza 2 mata. A ɓangaren kumburar kalma kuma, ɗalibai 5 su ne masu ƙoƙari sosai 1 namiji 4 mata, tsaka-tsakin masu ƙoƙari, su 9, 6 maza 3 mata sannan kuma 4 daga cikinsu marasa ƙoƙari, 1 namiji 3 mata.

A makaranta da ƙarshe a ɓangaren tsirar kalma, ɗalibai 6 su ne masu ƙoƙari sosai, 2 maza 4 mata, ɗalibai 13 tsaka-tsakin masu ƙoƙari 8 maza 5 mata, sannan kuma ɗalibi ɗaya tak ne cikin marasa ƙoƙari a ɓangaren mata. A fanin kumburar kalma kuma, babu ɗalibi ko daya a karkashin masu ƙoƙari sosai, ɗalibai 15 su ne masu tsaka-tsakin ƙoƙari 6 maza 9 mata, sannan kuma ɗalibai 5 ƙarƙashin marasa ƙoƙari, 4 maza 1 daga cikinsu kuma mace.

Waɗannan bayanai da suka gabata sun tabbatar da cewa ɗalibai na dukkanin waɗannan makarantu da aka yi amfani da su a matsayin samfurin bincike sun fi taka muhimmiyar rawar gani a bnagaren nakaltar tsirar kalmomin Hausa a inda masu ƙoƙari sosai cikinsu masu adadi 111 suka sami kaso 56.6%. Har ila yau sun dan sami cikas wajen nakaltar kumburar kalmomin Hausa a inda masu ƙoƙarin cikinsu sosai su 42 suka sami kaso 21.5%.

Ɗalibai 66 ne masu kaso 33.7% suka kasance tsaka-tsakin masu ƙoƙari sannan kuma ɗalibai 19 masu kaso 9.7% suka zama marasa ƙoƙari duk a ɓangaren tsirar kalmomin Hausa.A ɓangaren kumburar kalmomi kuma, ɗalibai 134 masu kaso 68.3% sune suka faɗo ƙarƙashin tsaka-tsakin masu ƙoƙari sannan kuma ɗalibai 20 masu kaso 10.2% suka kasance marasa ƙoƙari.

Sakamakon bincike na biyu ya nuna cewa ɗalibai mata sun fi ƙwazo fiye da takwarorinsu maza wajen nakaltar tsirar kalma, daga wannan rukuni na nahawu zuwa wancan. Wasu daga cikin ɗalibai maza ba sa iya rubutu yadda ya kamata sannan kuma cikakkiyar ma'ana ba ta fita daga cikin abubuwan da sukan rubuta. Bincike ya tabbatar da cewa ɗalibai mata masu ƙoƙari masu adadi 67 sun sami kaso 63.8% a inda ɗalibai maza masu ƙoƙari sosai masu adadi 44 suka sami kaso 48.3%. Tsaka-tsakin masu ƙoƙari cikin ɗalibai mata masu adadi 28 sun sami kaso 26.7% takwarorinsu maza masu adadi 38 suka sami kaso 41.8%. Marasa ƙoƙari cikin ɗalibai mata masu adadi 10 su na da kaso 9.5% sannan maza masu adadi 9 suka sami kaso 9.9%.

Akande (2003) ya gudanar da bincike mai taken 'Nakaltar Ɗafe-ɗafe kumbura da yadda sukan faru da kuma yadda akan yi amfani da su ɗafen kumburan ta fuskar da ba ta dace ba a rubuce-rubuce insha'in Turanci na wasu yarbawa masu nazarin Turanci. An yi amfani da ɗalibai na makarantun sakandare sittin. Sakamakon da aka samu sun tabbatar da cewa akwai ƙaton gibi ta fuskar ƙwarewa kan nakaltar ɗafe-ɗafen kumbura. Bincikensa ya yi daidai da wannan bincike ta fuskar nakaltar kumburar kalma. Inda suka sha bamban kawai shi ne a bincikensa bai taɓa tsira ba, shi kuma wannan bincike tsifa ya yi kan nakaltar tsira da kumburar kalma.

Bincike ya tabbatar da cewa ɗalibai mata masu ƙoƙari masu adadi 67 sun sami kaso 63.8% a inda ɗalibai maza masu ƙoƙari sosai masu adadi 44 suka sami kaso 48.3%. Tsaka-tsakin masu ƙoƙari cikin ɗalibai mata masu adadi 28 sun sami kaso 26.7% takwarorinsu maza masu adadi 38 suka

sami kaso 41.8%. Marasa ƙoƙari cikin ɗalibai mata masu adadi 10 su na da kaso 9.5% sannan maza masu adadi 9 suka sami kaso 9.9%.

Sakamakon bincike na uku ya gano cawa ƙwazon ɗalibai mata ya zo kan-kan-kan da na ɗalibai maza wajen nakaltar kumburar kalmomin Hausa don samar da jinsi da jam'i da nuna mallaka da nasaba. Babu wani tazara na azo a gani tsakanin mazan da matan a sakamakon da aka samu. Sakamakon ya tabbatarda cewa a ɓangaren nakaltar kumburar kalmomin Hausa, dukkanin daliban, maza da mata ba sa fuskantar wata matsanancinyar matsala, ɗafe-ɗafen kumbura da ɗalibai maza kan yi amfani da su da sauran dabaru na ginin kalma, ɗalibai mata da su ne sukan yi amfani. Saboda haka ya kamata malamai su ƙara dagewa domin ƙarfafawa ɗalibai gwiwa sannan kuma su bi hanyoyin da za su tabbatar cewa ƙoƙarinsu ne.

Sakamakon ya tabbatar da cewa ɗalibai mata masu ƙoƙari sosai masu adadi 21% sun sami kaso 20% maza kuma masu adadi 21 suka sami kaso 23.1%. Tsaka-tsakin masu ƙoƙari cikin ɗalibai mata masu adadi 74 su na da kaso 70.5%, a inda ɗalibai maza masu adadi 59 suka sami kaso 64.8%. Ɗalibai mata masu adadi 10 ne suka sami kaso 9.5% sannan ɗalibai maza masu adadi 11 suka sami kaso 12.1% cikin marasa ƙoƙari sosai.

Sakamakon bincike na hudu ya nuna cewa ƙwazon ɗalibai na makarantun 'yan kasuwa ya zarce na makarantun gwamnati ta fuskar nakaltar tsirar kalmomin Hausa. Ɗalibai na makarantun 'yan kasuwa sun fi dagewa da maida hankali da kuma nuna sha'awa ga fannin na tasarifin kalmomin Hausa, musammanɓangaren tsirar kalma. Suna saurin ganewa da iya tantancewa a lokacin da Kalmar Hausa ta tsira daga wannan rukuni na nahawu zuwa wancan, kamar daga suna zuwa aikatau, daga aikatau zuwa suna, daga sifa ko aikatau zuwa bayanau da dai sauransu. A ɗaya ɓangaren, ɗalibai na makarantun gwamnati ƙwazonsu ya yi ƙasa matuƙa, ta fuskar nakaltar tsirar

kalma, saɓanin takwarorinsu na makarantun ‘yan kasuwa. Wannan ya nuna muhimmancin ɗaukar dukkan matakin da ya dace domin toshe kafar.

A ƙiddidigar bayanai da aka gudanar an gano cewa ɗalibai masu ƙoƙari sosai a makarantun ‘yan kasuwa masu adadi 18 sun sami kaso 90%, na makarantun gwamanati masu adadi 93 su ka sami kaso 52.8%. Ɗalibai masu tsaka-tsakinƙoƙari a makarantun ‘yan kasuwa masu adadi 2 suna da kaso 10%, na gwamnati kuma masu adadi 64 su ka sami kaso 36.4%. A ƙarƙashin marasa ƙoƙari, ɗalibai na makarantun ‘yan kasuwa su na da 0%, amma a makarantun gwamnati ɗalibai masu adadi 19suka sami kaso 10.8%

Sakamakon bincike na ƙarshe ya gano cewa ƙwazon ɗalibai na makarantun ‘yan kasuwa ya zarce na makarantun gwamnati ta fuskar naƙaltar da kumburin kalmomin Hausa. Kamar sakamakon bincike na uku,ɗalibai na makarantun gwamnati ba sa ganewa da tantancewa yadda ya kamata yayin da Kalmar Hausa ta kumbura domin samar da jinsi da jana’i da nuna nasaba da kuma mallaka. Amma takwarorinsu na makarantun ‘yan kasuwa suna nuna haziƙancin sun sosai ta wannan fuskar.

Sakamakon ƙididdigar bayanai ya gano cewa ɗalibai masu ƙoƙari sosai a makarantun ‘yan kasuwa masu adadi 6 sun sami kaso 30% na gwamnati kuma masu adadi 39 suka sami kaso 21.1%. Tsaka-tsakin masu ƙoƙari a makarantun ‘yan kasuwa masu adadi 14 su na da kaso 70% ba gwanati kuma masu adadi 117 su ka sami kaso 66.5%. A ƙarƙashin marasa ƙoƙari, a makarantu ‘yan kasuwa ba a sami ɗalibai ko ɗayaba, amma a makarantun gwamnati akwai ɗalibai marasa ƙoƙari masu adadi 20 da su ka sami kamo 11.4%.

4.5 Tsifar Bayanai a Tsirar Kalma

Sakamakon da aka samu ƙwazon ɗalibai kan naƙaltar tsira da kumburar kalmomin Hausa ta hanyar gwaji, an tara su, aka tsefe su sannan aka fitar dasu filla-filla. An fayace ire-iren kura-kurai da ɗalibai kan yi wajan tantance yanayin tsirar kalma, daga wannan rukuni na nahawu zuwa wancan, da kuma yanayin kumburin kalma, don samar da jinsi da jam'i.

A tsirar kalma, ɗalibai masu ƙoƙari sosai basu da wata matsala na a zo a gani wajen tantance yanayin sauyawar ajin nahawun kalmomin Hausa. Waɗanda su ka fi samun kura-kurai ta wannan fuskar su ne marasa ƙoƙari da kuma masu tsaka-tsakin ƙoƙari. Ba sa iya tantance tsira ko canzawar kalmomin na Hausa daga wannan rukuni na nahawu zuwa wancan.

Misali, ta fuskar tsirar suna daga wata Kalmar ta suna, masu tsaka-tsakin ƙoƙari su na samun kura-kurai kamar haka:

Suna	**Tsirarren Suna (Kure)**	**Maimakon**
Budurwa	budurwantaka	budurci
Budurwa	'yanmata	budurci
Budurwa	budurtaka	budurci
Mugu	azzalumi	mugunta
Yaro	yarontaka	yaronta
Arebiya	larabawa	balarabe
Kira	maƙirƙira	maƙera
Jarumi	jaruntacce	jarunta
Adali	mai adalci	adalci
Adali	adalai	adalci

Ta fuskar tsirar kalmomin sifa daga kalmomin suna kuma, ɗaliban masu tsaka-tskain ƙoƙari sukan yi kura-kurai kamar haka:

Suna	**Tsirarren Suna (Kure)**	**Maimakon**
Zurfi	Zurfafawa	Zuzzurfa
Zurfi	mai zurfi	Zuzzurfa
Zurfi	Zurfaffa	Zuzzurfa
Taushi	Taushashe	Tattausa

Bugu da ƙari, ɗalibai masu tsaka-tsaki koƙariba sa iya tsirar da kalmomin sifa daga kalmomin aikatau yadda ya kamata. A sakamakon haka ne sukan yi kura-kurai kamar haka:

Aikatau	**Tsirarriyar Sifa (Kure)**	**Maimakon**
Watsa	Watsawa	Watsattse
Watsa	Wawwatsa	Watsatte
Buɗa	Buɗewa	Buɗaɗɗe
Narka	Narkawa	Narkakke
Ƙona	Ƙonawa	Ƙonanne
Liƙa	Liƙawa	Liƙaƙƙe

A ɗaya ɓangaren kuma, ɗalibai marasa ƙoƙariba sa iya tsirar da kalmomin suna daga suna yadda ya dace. A dalilin haka ne su ma sukan yi kura-kurai kamar haka:

Suna	**Suna (Kure)**	**Maimakon**
Mugu	azzalumi	mugunta
Yaro	karami	yaronta
Karatu	Ilimi	makaranta
Gani	ido	magani
Sana’a	kasuwanci	masana’anta

Girbi	madingiri	magirbi
Jarumi	sadauki	jarunta
Arebiya	saudiyya	balarabe
Noma	fatanya	manomi
Aski	reza	ma'aski
Kuɗa	karfe	makoɗi
Kuɗa	zuga-zugi	makoɗi
Girbi	adda	magirbi
Adalci	mutumin kirki	magirbi
Budurwa	'yanmatanci	budurci
Adali	mai amana	adalci
Kuɗa	mawashi	makoɗi
Kuɗa	naira	makoɗi

Haka kuma, ɗaliban dai marasa ƙoƙari sukan yi kura-kurai wajen tsirar da kalmomin sifa daga kalmomin suna kamar haka:

Suna	**Suna (Kure)**	**Maimakon**
Taushi	tausasawa	Tattausa
Yauƙi	mai yauƙi	yayyauƙa
Yauƙi	yauƙuna	yayyauƙa
Zurfi	zurfa	zuzzurfa
Wari	mai wari	wawwara

Har ila yau, ɗalibbai marasa ƙoƙariba sa iya tsirar da kalmomin sifa daga kalmomin aikatau. Sukan yi kura-kurai kamar haka:

Aikatau	**Sifa (Kure)**	**Maimakon**
Watsa	jefa	watsaftse
Buɗa	buɗe	buɗaɗɗe
Liƙa	manna	liƙaƙƙe
Narka	narka-narka	narkakke
Buɗa	buɗaɗa	buɗaɗɗe
Buɗa	bubbuɗa	buɗaɗɗe
Liƙa	lilliƙa	likaƙƙe
Ƙona	ƙoƙƙona	ƙonanne

4.6 Tsifar Bayanaia Kumburar Kalma

Kamar a tsirar kalma, ɗalibai sukan fuskanci wasu matsaloli wajen fayyace yadda kalmomin Hausa kan kumbura don samar da jam'i da jinsi da kuma mallaka. Wannan ya na faruwa a tsakanin ɗalibai mata a da ɗabilai maza gaba ɗaya. Ɗabibai masu tsaka-tsakin ƙoƙari da kuma marasa ƙoƙari su ne suka fi fuskantar matsalolin da nuna kura-kurai kamar haka:

Dalibai masu tsaka-tsakin ƙoƙari sukan yi kura-kurai wajen kumburar jam'i daga tilo kamar haka:

Tilo	**Jam'i (Kure)**	**Maimakon**
Garma	garmuka	garemani
Garma	garmomi	garemani
Garma	garmuna	garemani
Launi	launoni	launuka
Launi	laununa	launuka
Mummuƙe	mummuƙa	muƙa-muƙi

Mummuke	mummuƙai	muƙa-muƙi

Ɗalibai marasa ƙoƙari su kuma sukan bayyyana kura-kurai wajen kumburar jam'i daga tilo, duk da cewa wasuun su sukan yi kurau-kurai da suka gabata a sama. Keɓantattun kura-kurai na ɗalibai marasa ƙoƙari wajen kumburar Jam'i daga tilo su ne:

Tilo	**Jam'i (Kure)**	**Maimakon**
Garma	garare	garemani
Garma	garmammu	garemani
Garma	garmaye	garemani
Garma	garmai	garemani
Garma	Garmomuna	garemani
Mummuƙe	mummuƙoƙi	muƙa-muƙi
Mummuƙe	mummuƙi	muƙa-muƙi
Mummuƙe	mummuƙewa	muƙa-muƙi
Mummuƙe	mummuƙaƙƙu	muƙa-muƙi
Launi	kala	launuka
Launi	laaunaye	launuka
Launi	launu	launuka
Launi	laununa	launuka

Ta fuskar kumburar jinsi, ɗalibai masu tsakatsakin ƙoƙari da marasa ƙoƙari sun yi tarayya a nan duk da cewa kura-kuran nasu ba masu yawa bane.

Jinsin Maza	**Jinsin Mata (kure)**	**Maimakon**
Badidaje	Magidajiya	Badidajiya
Kuturu	kuturuya	kuturwa
Makaho	makahoya	makauniya
Makaho	makahuwa	makauniya

Kuturu	kuturta	kuturwa
Mawallafi	mawallafai	mawallafiya

Dukkansu ɗaliban ba sa iya fayyace yadda kalma kan kumbura wajen samar da mallaka

4.7 **Naɗewa**

A wannan babi, bayanai da aka tara daga sakamakon kwazon ɗalibai, an tantance su ɗaya-bayan ɗaya, sannan kuma aka ƙididdigesu ta hanyar amfani da lissafin ƙididdiga. Baya ga tantance bayanai da kididdigarsu da aka yi, sakamakon bincike ya nuna cewa:

1. Dukkan ɗalibai sun fi nu na ƙwazo wajen naƙaltar tsirar kalma fiye da naƙaltar kumburin kalma.
2. Ɗalibai mata su fi ɗalibai maza ƙwazo ta fuskar naƙaltar tsirar kalma.
3. Ƙwazon ɗalibai mata ya zo dadai da na maza wajen naƙaltar kumburar Kalmar.
4. Ɗalibai na makarantun ‘yan kasuwa sun fi na makarantu gwamnati ƙwazo wajen naƙaltar tsira da kumburar kalmomin Hausa.

   A ƙarshe, bincike ya yi bita kan sakamako da aka samu ta hanyar tattaunasu da kuma fayyace su yadda ya dace. Haka kuma, ya yi tsifa ta hanyar nu na wuraren da suka yi kura-kurai da kuma inda suka yi daidai.

BABI NA BIYAR

TAƘAITAWA KAMMALAWA DA SHAWARWARI

5.1 Gabatarwa

Wannan babi ya gabatar da wannan bincike ne a taƙaice, ƙarƙarewa, tasirinsa da kuma shawarwari. Har ila yau, babin ya buɗe wasu ƙofofi domin faɗaɗa bincike.

5.2 Taƙaitawa

An gudanar da wannan bincike ne domin a yi tsifa a gano ƙwazon ɗalibai ta fuskar naƙaltar tsira da kumburar kalmomin Hausa, a makarantun babbar sakandare a jihar Kaduna. Bincike yayi amfani da lissafin ƙwanƙwancewa domin tantance sakamako, sannan kuma ya yi amfani da ɗalibai ɗari biyu (200) cikin manyan makarantun sakandare goma (10) a matsayin samfurin bincike. Bincike yayi amfani da tsararren ma'aunin tattara bayanai mai ɗauke da tambayoyi hamsin (50) waɗanda kai-tsaye suka shafi tsira da kumburin Kalmomin Hausa. A ƙarshe, wannan bincike ya gano cewa:

i. ɗalibai mata na manyan makarantun sakandare sun ɗara ɗalibai maza ƙwazo ta fuskar naƙaltar tsirar kalmomin Hausa.
ii. ƙwazon ɗalibai mata da ɗalibai maza ya zo daidai ta fuskar naƙaltar kumburin kalmomin Hausa.
iii. ɗalibai na manyan makarantun sakandare na 'yan kasuwa sun ɗara na gamnati ƙwazo wajen naƙaltar tsira da kumburin kalmomin Hausa.

5.3 Tasirin Sakamakon Bincike

Bincike yayi tsifa ne don gano ƙwazon ɗalibai 'yan aji biyu na babbar sakandare, kan naƙaltar tsira da kumburar kalmomin Hausa. An yi bayanin tasirinsa ne a kan ɗalibai da malamai da kuma masu tsara manhaja.

5.3.1 Tasiri AkanƊalibai

Wannan bincike ya gano cewa ɗalibai maza basa iya naƙaltar tsira da kumburin Kalmar Hausa yadda ya kamata kamar kishiyoyinsu ɗalibai mata. Kundin binciken zai yi tasiri ga ɗalibai maza wajen zaburar dasu domin su gano kuma su magance matsalolin da suke dasu a ɓangarorin biyu na tasarifi wato tsira da kumburar Kalmar Hausa.

5.3.2 Tasiri Akan Malami

Rauni ko gazawa da bincike ya gano na ƙwazon ɗalibai wajen nakaltar tsira da kumburar kalmomin Hausa,zai taimakawa malamai wajen sanin nau'in taimakon da ɗalibai ke buƙata daga garesu.Babu yadda za'a yi malami ya iya taimakon ɗalibai a ilmance, ba tare da ya gano ainihin nau'in matsalarsu ba.

5.3.3 Tasiri Akan Masu Tsara Manhaja

Wannan kundin bincike zai bayar da muhimmiyar gudummawa ga masu tsara manhaja wajen faɗaɗa abubuwan da suka dace da a koyar da ɗalibai na manyan makarantunsakandare a ɓangaren ginin kalma.

5.4 Naɗewa

Wannan bincike ya gano cewa ɗalibai mata na makarantun babbar sakandare sun ɗara ɗalibai maza Ƙwazo wajen nalƙalar tsirar kalma. Banbanci ƙalilan ne ke tsakanin ƙwazon ɗalibai maza da mata ta fuskar nakaltar kumburin kalma. sannan bincike ya gano cewa ɗalibai na makarantun 'yan kasuwa sun ɗara ɗalibai na makarantun gwamnati ƙwazo wajen nakaltar tsira da kumburar kalmomin Hausa.

5.5 Shawarwari

Ta hanyar la'akari da bambancin dake tsakanin ɗalibai maza da mata a nakaltar tsira da kumburin kalmomin Hausa, wannan bincike ya na da shawararwari kamar haka:

1. A samar da littatafan karatu da su ka kunshi gamsassun bayanai kan tsira da kumburar kalmomin Hausa, waɗanda suka dace da zamani.
2. A tabbatar da cewa malamai suna koyar da ɗalibai dukkan abubuwan da su ka shafi tsira da kumburin kalma yadda ya kamata.
3. A yi amfani da manhajar karatu a makarantun gwamnati daidai da yadda aka yi amfani da shi a makarantun 'yan kasuwa wajen koyar da ɗalibai hanyoyin ginin kalmar Hausa.

4. A ƙara yawan abubuwan da ake koyar da ɗalibai na babbar sakandare a ɓangaren tasarifin Kalmar Hausa. Duba rataye na 3.
5. Ya kamata masu tsara manhaja suyi wani tsari na musamman wanda za a riƙa amfani da shi don koyar da tsira da kumburin kalma a makarantun sakandare. Duba rataye na 3.

5.6 Shawarwari Don Faɗaɗa Bincike

Wannan sune fagagen da bincike ya bada shawara domin faɗaɗa bincike:

1. A gudanar da irin wannan binciken a makarantun gwamnati waɗan da ake ƙarƙashin kulawar gwamnatin tarayya.
2. Ya kamata a gudanar da bincike mai wannan sifar a kwalejojin ilimi na jiha dana tarayya.
3. Har ila yau, zai zama abu mai fa'ida idan aka gudanar da irin wannan bincike a jami'o'i, ga ɗalibai masu digirin farko.

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RATAYE NA 1
MA'AUNIN BINCIKE (RESEARCH INSTRUMENT)

Tsirar Kalma

Fitar da ɓoyayyun sunaye daga waɗannan kalmomin. Misali:

Saurayi Samartaka

1. Jarumi …….
2. Budurwa …….
3. Mugu …….
4. Yaro …….
5. Adali …….

Kawo kalmomin asali da aka tsirar da waɗannan kalmomin daga cikinsu. Misali:

Matsoraci Tsoro

6. Magulmaci …….
7. Manzanci …….
8. Wanzanci …….
9. Butulci …….
10. Kurunta …….

Da wane suna ake kiran mutumin da ya fito daga ɗaya daga cikin waɗannan ƙasashen/biranen?

Misali: Jamus Bajamushe

11. Amurka …….
12. Indiya …….
13. Arebiya …….
14. Zamfara …….
15. Zariya …….

Waɗanne abubuwa ake amfani da su don gudanar da waɗannan ayyuka? Misali:

Tsifa Mitsefi

16. Gibir …….
17. Aski …….
18. Kuɗa …….
19. Gani …….
20. Noma …….

Da waɗanne sunaye ake kiran wuraren da ake aiwatar da waɗannan ayyuka/sana'o'i?

Misali:

Sussuka Massusuka

21. Jima …….

22. Karatu …….
23. Saƙa …….
24. Ƙira …….
25. Sana’a …….

Gina kalmomin sifa daga waɗannan kalmomin na suna. Misali:

Tsami Tsatsama

26. Zurfi …….
27. Laushi …….
28. Yauƙi …….
29. Wari …….
30. Taushi …….

Gani kalmomin sifa daga waɗannan kalmomin na aikataau. Misali:

Buga Bugagge

31. Buɗa …….
32. Watsa …….
33. Liƙa …….
34. Ƙona …….
35. Narƙa …….

Kumburar Kalma

Canki-canka (objective questions) zaɓi amsoshin da suka dace da waɗannan tambayoyin.

36. Ƙarin da ake yi wa saiwar Kalmar a sami sabuwar ma’ana shi ne:
    a. Masanni b. ɗafi c. hadì d. ɗori
37. Ɗafi iri ……. ne.
    a. Biyar b. huɗu c. uku d. biyu
38. A kalma wani abu ne baya sauya wa?
    a. Farkonta b. ɗafinta c. Ƙarshenta d. saiwarta
39. A Kalmar gurargu …….. ɗafa-ciki ne.
    a. –u- b. –r- c. –g- d. –a-
40. Ina saiwar Kalmar baturiya?
    a. Turi b. tur c. bat d. iya
41. ‘uka’ a Kalmar Ƙauyuka …….
    a. Ɗafa-goshi ne b. ɗafa-ciki ne c. gaɓa ce d. ɗafa-ƙeya ne

42. Matarsa ja ce. Mene ne matsayin –rsa?

a. Suna b. mallaka c. dangantaka d. bayanau

Kawo jam'in waɗannan kalmomin. Misali:

Bargo	Barguna
43. Wando	…….
44. Launi	…….
45. Mummuƙe	…….
46. Garma	…….

Kawo jinsin mata na waɗannan kalmomin

Mawaƙi	Mawaƙiya
47. Bagidaje	…….
48. Mawallafi	…….
49. Kuturu	…….
50. Makaho	…….

RATAYE NA 2

SAKAMAKON JARABAWAR ƊALIBAI

Makaranta	**Tazara**	**Maza**	**Mata**	**Jimilla**
G.S.S Zaria				
Tsira	0-23	2	-	2
	24-47	13	-	13
	48-70	5	-	5
Jimilla				**20**
Kumbura	0-10	1	-	1
	11-20	16	-	16
	21-30	3	-	3
Jimilla				**20**
G.G.S.S D/Bauchi				
Tsira	0-23	-	1	1
	24-47	-	2	2
	48-70	-	17	17
Jimilla				**20**
Kumbura	0-10	-	0	0
	11-20	-	20	20
	21-30	-	0	0
Jimilla				**20**
G.S.S Yakasai				
Tsira	0-23	3	0	3
	24-47	3	5	8
	48-70	5	4	9
Jimilla				**20**

Kumbura	0-10	3	1	4
	11-20	7	8	15
	21-30	1	0	1
Jimilla				**20**
S.A.I.S.S Karau-karau				
Tsira	0-23	0	0	0
	24-47	2	1	3
	48-70	8	9	17
Jimilla				**20**
Kumbura	0-10	0	0	0
	11-20	7	4	11
	21-30	3	6	9
Jimilla				**20**
G.S.S Bogari				
Tsira	0-23	0	2	2
	24-47	5	3	8
	48-70	7	3	10
Jimilla				**20**
	0-10	0	0	0
Kumbura				
	11-20	3	5	8
	21-30	9	3	12
Jimilla				**20**
C.L.S.S Zaria				
Tsira	0-23	0	0	0

	24-47	0	2	2
	48-70	10	8	18
Jimilla				**20**
Kumbura	0-10	0	0	0
	11-20	7	10	17
	21-30	3	0	3
Jimilla				**20**
G.S.S Likoro				
Tsira	0-23	0	3	3
	24-47	4	5	9
	48-70	5	1	6
Jimilla				**18**
Kumbura	0-10	1	2	3
	11-20	7	7	14
	21-30	1	0	1
Jimilla				**18**
G.G.S.S Fada				
Tsira	0-23	-	1	1
	24-47	-	4	4
	48-70	-	15	15
Jimilla				**20**
Kumbura	0-10	-	3	3
	11-20	-	9	9
	21-30	-	8	8
Jimilla				**20**

G.S.S Dakace				
Tsira	0-23	4	2	6
	24-47	3	1	4
	48-70	2	6	8
Jimilla				**20**
Kumbura	0-10	1	3	4
	11-20	6	6	9
	21-30	1	3	5
Jimilla				**18**
G.S.S Aminu				
Tsira	0-23	0	1	1
	24-47	8	5	13
	48-70	2	4	6
Jimilla				**20**
Kumbura	0-10	4	1	5
	11-20	6	9	15
	21-30	0	0	0
Jimilla				**20**

RATAYE NA 3 (A)
MANHAJAR HAUSA KAN TSIRA DA KUMBURAR KALMA DA BINCIKE YA GABATAR DON ƊALIBAN AJI BIYU (SS2) NA MANYAN MAKARANTUN SAKANDARE

Batu	**Maƙasudi**	**Ƙumshiya**	**Ayyuka**		**Kayan Aiki**	**Aunawa**
			Mai Koyarwa	**Mai Koyo**		
Tsirar kalma	Ya kasance ɗalibai su: 1. Bayar da ma'anar tsirar kalma. 2. Tantance yanayun tsirar kalma. 3. Kawo misalan tsirar kalma	1. Ma'anar tsirar kalma. 2. Yanayin tsirar kalma – tsirar: - Suna daga suna - Suna daga aikatau. - Suna daga sifa. - Sifa daga suna - Sifa daga aikatau 3. Misalan tsirar kalma: - Suna daga suna. - Kano – bakane - Katsina – bakatsine - Jamus – bajamushe 4. Suna daga aikatau. - Ƙera – maƙeri - Ɗinka – maɗinki - Buga – mabugi - Suna daga sifa. - Soko – sokanci - Dolo –ɗolanci - Wawa-wawanci - Sifa daga suna - Ƙarfi –ƙaƙƙarka - Kyau –kyakkyawa - Kauri-kakkaura 5. Sifa daga aikatau - Manta-mantacce - Fara-fararre	1. Jagoranci 2. Bayyana ma'anar tsirar kalma. 3. Jero yanayin tsirar kalma. 4. Bayani kan yanayin tsirar kalma. 5. Kawo misalan tsirar kalma. 6. Tammbayoyi. 7. Amsa tambaya.	1. Sauraro 2. Tantance yanayin tsirar kalma. 3. Kawo ƙarin misalai kan tsirar kalma. 4. Yin tambayoyi. 5. Ba da amsoshi.	1. Littattafan rubutu. 2. Littattafan karatu. 3. Alƙalami 4. Allo 5. Alli	Shin ɗalibai sun: 1. Kawo ma'anar tsirar kalma. 2. Tantance yanayin tsirar kalma? 3. Kawo misalan tsirar kalma?

		- Dafa – dafaffe				

RATAYE NA 3 (B)

MANHAJAR HAUSA KAN TSIRA DA KUMBURAR KALMA DA BINCIKE YA GABATAR DON ƊALIBAN AJI BIYU (SS2) NA MANYAN MAKARANTUN SAKANDARE

Batu	**Maƙasudi**	**Ƙumshiya**	**Ayyuka**		**Kayan aiki**	**Aunawa**
			Mai koyarwa	**Mai koyo**		
Kumburar kalma	Ya kasance ɗalibai su: 1. Bayar da ma'anar kumburar kalma. 2. Kawo muhimman abubuwan da kumburar kalma kan samar. 3. Kawo misalan kumburar kalma.	1. Ma'nar kumburar kalma. 2. Muhimman abubuwan da kumburar kalma kan samar. 6. Jinsi 7. Jami'i 8. Mallaka 9. Nasaba 3. Ma'anar kowane ɗaya daga cikin wadannan muhimman abubuwa. 4. Misalan kowane ɗaya daga cikinsu	1. Jagoranci 2. Bayyana ma'anar kumburar kalma. 3. Jero muhimman abubuwan da kumburar kalma kan samar. 4. Bayani kan ma'anar kowane ɗaya daga cikinsu. 5. Kawo misalan kowane ɗaya daga ciki. 6. Tambayoyi 7. Amsa Tambaya.	1. Sauraro 2.Tantance muhimman abubuwan da kumburar kalma kan samar. 3.Kawo ƙarin misalai kan kowane ɗaya daga cikin muhimman abubuwan da kumburar kalma kan samar. 4.Yin tambayoyi. 5.Ba da amsoshi.	1. Littattafan rubutu 2. Littattafan karatu. 3. Alƙalami 4. Allo 5. Alli	Shin ɗalibai sun: 1. Kawo ma'anar kumburar kalma? 2. Kawo muhimman abubuwan da kumburar kalma kan samar? 3. Kawo misalai kan kowane ɗaya daga cikin muhimman abubuwan da kumburar kalma kan samar?

RATAYE NA 4 (A)

SAMFURIN AIKIN DALIBI (1)

M GSS Yalkasai

MA'AUNIN BINCIKE (RESEARCH INSTRUMENT)

Fitar da boyayyun sunaye daga waɗannan kalmomin. Misali:

Saurayi	Samartaka
1. Jarumi	Jarumtaka
2. Budurwa	Budurwantaka
3. Mugu	Muguntaka
4. Yaro	Jaruntaka
5. Adali	Adalchi

Kawo kalmomin asali da aka tsirar da waɗannan kalmomin daga cikinsu. Misali:

Matsoraci	tsoro
6. Magulmaci	Magulma
7. Manzanci	manzo
8. Wanzanci	wanzam
9. Butulci	Butulu
10. Kurunta	kurma

Da wane suna ake kiran mutumin da ya fito daga ɗaya daga cikin waɗannan kasashen/biranen?

Misali: Jamus	Bajamushe
11. Amurka	Basamerke
12. Indiya	Banindije
13. Arebiya	Ba arebije
14. Zamfara	Ba Zamfarawe
15. Zariya	Ba Zazzagi

Waɗanne abubuwa ake amfani da su don gudanar da waɗannan ayyuka? Misali:

Tsifa	matsefi
16. Girbi	magirbi
17. Aski	Askl
18. Kuɗa	Makuɗa
19. Gani	magani
20. Noma	manomi

Da waɗanne sunaye ake kiran wuraren da ake Aiwatar da waɗannan ayyuka/sana'o'i?
Misali:

Sussuka	Massussuka
21. Jima	Majema
22. Karatu	Makaranta
23. Saka	Masaka
24. Kira	Makera
25. Sana'a	Masana'a

76/100

56/70

RATAYE NA 4 (A)

SAMFURIN AIKIN DALIBI (2)

Gina kalmomin sifa daga waɗannan kalmomin na suna. Misali:

	Tsami	Tsattsama
26.	Zurfi	zurfafi
27.	Laushi	laulausa
28.	Yauki	jajjauke
29.	Wari	wawitarra
30.	Taushi	tattausa

Gina kalmomin sifa daga waɗannan kalmomin na aikatau. Misali:

	Buga	bugagge
31.	Buɗa	buɗewa
32.	Watsa	watsewa
33.	Lika	likarke
34.	Kona	konawa
35.	Narka	narkewa

Canki-canka (objective questions) zabi amsoshin da suka dace da waɗannan tambayoyin.

36. Karin da ake yi wa saiwar kalma a sami sabuwar ma'ana shi ne:
    a. manni b. ɗafi c. hadi d. ɗori
37. Ɗafi iri ____ ne.
    a. biyar b. huɗu c. uku d. biyu
38. A kalma wani abu ne baya sauya wa?
    a. farkonta b. ɗafinta c. karshenta d. saiwarta
39. A Kalmar guragu ____ ɗafa-ciki ne.
    a. –u - b. –r - c. –g - d. –a -
40. Ina saiwar Kalmar baturiya?
    a. turi b. tur c. bat d. iya
41. 'uka' a Kalmar ƙauyuka ____
    a. ɗafa-goshi ne b. ɗafa – ciki ne c. gaba ce d. ɗafa-keya ne
42. Motarsa ja ce. Mene ne matsayin – rsa?
    a. suna b. mallaka c. dangantaka c. bayanau

Kawo jam'in waɗannan kalmomin. Misali:

	bargo	barguna
43.	Wando	wanduna
44.	Launi	launiffe
45.	Mummuke	mafewa
46.	Garma	Garmuna

Kawo jinsin mata na waɗannan kalmomin

	Mawaki	Mawakiya
47.	Bagidaje	Bagigesiffe
48.	Mawallafi	mawallafiffe
49.	Kuturu	Fewkuturuwa
50.	Makaho	makaniffe

25/30

2

RATAYE NA 4 (B)
SAMFURIN AIKIN DALIBI NA (3)

Mace
E.L.S.S. Tukur-Tukur

MA'AUNIN BINCIKE (RESEARCH INSTRUMENT)

95/100

Fitar da ɓoyayyun sunaye daga waɗannan kalmomin. Misali:

	Saurayi	Samartaka
1.	Jarumi	Jarumtaka
2.	Budurwa	Yan mata
3.	Mugu	Muguntа
4.	Yaro	Yaruntа
5.	Adali	Adalci

Kawo kalmomin asali da aka tsirar da waɗannan kalmomin daga cikinsu. Misali:

	Matsoraci	tsoro
6.	Magulmaci	Gulma
7.	Manzanci	Manzo
8.	Wanzanci	Wanzami
9.	Butulci	Butuln
10.	Kurunta	Kurma

Da wane suna ake kiran mutumin da ya fito daga ɗaya daga cikin waɗannan kasashen/biranen?

	Misali: Jamus	Bajamushe
11.	Amurka	Ba'amurke
12.	Indiya	Ba'indiye
13.	Arebiya	Baarabe
14.	Zamfara	Bazamfare
15.	Zariya	Bazazzage

Waɗanne abubuwa ake amfani da su don gudanar da waɗannan ayyuka? Misali:

	Tsifa	matsefi
16.	Girbi	magirbi
17.	Aski	maaski
18.	Kuɗa	makudi
19.	Gani	magani
20.	Noma	manomi

Da waɗanne sunaye ake kiran wuraren da ake Aiwatar da waɗannan ayyuka/sana'o'i? Misali:

68/70

	Sussuka	Massussuka
21.	Jima	Majema
22.	Karatu	Makaranta
23.	Saka	Samasaka
24.	Kira	Makera
25.	Sana'a	Masana'anta

RATAYE NA 4 (B)
SAMFURIN AIKIN DALIBI NA (4)

Gina kalmomin sifa daga waɗannan kalmomin na suna. Misali:

Tsami	Tsattsama
26. Zurfi	Zurfe
27. Laushi	Lallausa
28. Yauki	Yayyauke
29. Wari	Warwara
30. Taushi	Tattausa

Gina kalmomin sifa daga waɗannan kalmomin na aikatau. Misali:

Buga	bugagge
31. Buɗa	Buɗaɗɗe
32. Watsa	Watsatsse
33. Liƙa	Lɨƙaƙƙe
34. Kona	Konanne
35. Narka	Narkakke

Canki-canka (objective questions) zabi amsoshin da suka dace da waɗannan tambayoyin.

36. Karin da ake yi wa saiwar kalma a sami sabuwar ma'ana shi ne:
    a. manni b. ɗafi c. haɗi d. ɗori
37. Ɗafi iri _____ ne.
    a. biyar b. huɗu c. uku d. biyu
38. A kalma wani abu ne baya sauya wa?
    a. farkonta b. ɗafinta c. ƙarshenta d. saiwarta
39. A Kalmar gurgu _____ ɗafa-ciki ne.
    a. –u - b. –r - c. –g - d. –a -
40. Ina saiwar Kalmar baturiya?
    a. turi b. tur c. bat d. iya
41. 'uka' a Kalmar ƙauyuka _____
    a. ɗafa-goshi ne b. ɗafa – ciki ne c. gaba ce d. ɗafa-keya ne
42. Motarsa ja ce. Mene ne matsayin – rsa?
    a. suna b. mallaka c. dangantaka c. bayanau

Kawo jam'in waɗannan kalmomin. Misali:

bargo	barguna
43. Wando	Wandona
44. Launi	Launika
45. Mummuke	Mummukaƙƙu
46. Garma	Garmuna

Kawo jinsin mata na waɗannan kalmomin

Mawaki	Mawakiya
47. Bagidaje	Bagidajiya
48. Mawallafi	~~mawallafiya~~
49. Kuturu	Kuturuwa
50. Makaho	Makauniya

22/30

RATAYE NA 4 (C)
SAMFURIN AIKIN DALIBI NA (5)

S.A.I.S. F
Karau-Karau

MA'AUNIN BINCIKE (RESEARCH INSTRUMENT)

Fitar da boyayyun sunaye daga waɗannan kalmomin. Misali:

Saurayi	Samartaka
1. Jarumi	Jarumtaka.
2. Budurwa	Budurci.
3. Mugu	mugunta.
4. Yaro	yarinta.
5. Adali	Adalci.

94/100

Kawo kalmomin asali da aka tsirar da waɗannan kalmomin daga cikinsu. Misali:

Matsoraci	tsoro
6. Magulmaci	gulma.
7. Manzanci	manzo.
8. Wanzanci	wanzami.
9. Butulci	Butulu.
10. Kurunta	kurma.

Da wane suna ake kiran mutumin da ya fito daga ɗaya daga cikin waɗannan kasashen/biranen?

Misali: Jamus	Bajamushe
11. Amurka	Ba'amurke.
12. Indiya	Ba Indiye.
13. Arebiya	Balarabe.
14. Zamfara	Ba Zamfarae.
15. Zariya	Ba Zazzage.

Waɗanne abubuwa ake amfani da su don gudanar da waɗannan ayyuka? Misali:

Tsifa	matsefi
16. Girbi	magirbi.
17. Aski	mashi.
18. Kuɗa	mahuci.
19. Gani	magani.
20. Noma	manomi.

Da waɗanne sunaye ake kiran wuraren da ake Aiwatar da waɗannan ayyuka/sana'o'i? Misali:

Sussuka	Massussuka
21. Jima	majema.
22. Karatu	makaranta.
23. Saka	masaka
24. Kira	makera.
25. Sana'a	masana'anta.

70/70

RATAYE NA 4 (C)
SAMFURIN AIKIN DALIBI NA (6)

Gina kalmomin sifa daga waɗannan kalmomin na suna. Misali:

Tsami	Tsattsama
26. Zurfi	Zuzzurfa.
27. Laushi	Lallausa.
28. Yauki	Yayyauka.
29. Wari	Wawwara.
30. Taushi	Taftausa.

Gina kalmomin sifa daga waɗannan kalmomin na aikatau. Misali:

Buga	bugagge
31. Buɗa	Buɗaɗɗe.
32. Watsa	Watsatse.
33. Lika	Likakke.
34. Kona	Konanne.
35. Narka	Narkakke.

Canki-canka (objective questions) zaɓi amsoshin da suka dace da waɗannan tambayoyin.

36. Karin da ake yi wa saiwar kalma a sami sabuwar ma'ana shi ne:
    a. manni b. ɗafi c. haɗi d. ɗori
37. Ɗafi iri ___uku___ ne.
    a. biyar b. huɗu c. uku d. biyu
38. A kalma wani abu ne baya sauya wa?
    a. farkonta b. ɗafinta c. karshenta d. saiwarta
39. A Kalmar gurgu _____ ɗafa-ciki ne.
    a. –u - b. –r - c. –g - d. –a -
40. Ina saiwar Kalmar baturiya?
    a. turi b. tur c. bat d. iya
41. 'uka' a Kalmar kauyuka _____
    a. ɗafa-goshi ne b. ɗafa – ciki ne c. gaba ce d. ɗafa-keya ne
42. Motarsa ja ce. Mene ne matsayin – rsa?
    a. suna b. mallaka c. dangantaka c. bayanau

Kawo jam'in waɗannan kalmomin. Misali:

bargo	barguna
43. Wando	Yalɗuna.
44. Launi	Launika.
45. Mummuke	Mukamuki.
46. Garma	Gamukka.

Kawo jinsin mata na waɗannan kalmomin

Mawaki	Mawakiya
47. Bagidaje	Bagidajiya.
48. Mawallafi	Mawallafiya.
49. Kuturu	Kuturuwa.
50. Makaho	Makanniya.

24/30

RATAYE NA 4 (D)
SAMFURIN AIKIN DALIBI NA (7)

MA'AUNIN BINCIKE (RESEARCH INSTRUMENT)

Fitar da ɓoyayyun sunaye daga waɗannan kalmomin. Misali:

Saurayi	Samartaka
1. Jarumi	
2. Budurwa	budurwantaka
3. Mugu	Mugunya
4. Yaro	Yarinta
5. Adali	Adalci

Kawo kalmomin asali da aka tsirar da waɗannan kalmomin daga cikinsu. Misali:

Matsoraci	tsoro
6. Magulmaci	gulmaci
7. Manzanci	Manzo
8. Wanzanci	Manzan
9. Butulci	butulu
10. Kurunta	kurma

Da wane suna ake kiran mutumin da ya fito daga ɗaya daga cikin waɗannan ƙasashen/biranen?

Misali: Jamus	Bajamushe
11. Amurka	Amerika
12. Indiya	ba'Indiye
13. Arebiya	ɓarabci
14. Zamfara	Zamfaranci
15. Zariya	bazazaje

Waɗanne abubuwa ake amfani da su don gudanar da waɗannan ayyuka? Misali:

Tsifa	matsefi
16. Girbi	girbema
17. Aski	Asiya
18. Kuɗa	Makuɗa
19. Gani	Gani
20. Noma	manoma

Da waɗanne sunaye ake kiran wuraren da ake Aiwatar da waɗannan ayyuka/sana'o'i? Misali:

Sussuka	Massussuka
21. Jima	
22. Karatu	Makaranta
23. Saka	Masaka
24. Kira	Makera
25. Sana'a	Masana'anta

48/50

36/70

1

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RATAYE NA 4 (E)
SAMFURIN AIKIN DALIBI NA (8)

Gina kalmomin sifa daga waɗannan kalmomin na suna. Misali:

Tsami	Tsattsama
26. Zurfi	Zurfafawa
27. Laushi	Lallausa
28. Yauki	Tayyauka
29. Wari	Warwara
30. Taushi	Tausasawa

Gina kalmomin sifa daga waɗannan kalmomin na aikatau. Misali:

Buga	bugagge
31. Buɗa	buɗuwa
32. Watsa	watsewa
33. Liƙa	liƙaƙe
34. Ƙona	ƙonawa
35. Narka	narkawa

Canki-cɑnka (objective questions) zaɓi amsoshin da suka dace da waɗannan tambayoyin.

36. Karin da ake yi wa saiwar kalma a sami sabuwar ma'ana shi ne:
    a. manni b. ɗafi c. haɗi d. ɗori
37. Ɗafi iri _____ ne.
    a. biyar b. huɗu c. uku d. biyu
38. A kalma wani abu ne baya sauya wa?
    a. farkonta b. ɗafinta c. ƙarshenta d. saiwarta
39. A Kalmar guragu _____ ɗafa-ciki ne.
    a. –u - b. –r - c. –g - d. –a -
40. Ina saiwar Kalmar baturiya?
    a. turi b. tur c. bat d. iya
41. 'uka' a Kalmar ƙauyuka _____
    a. ɗafa-goshi ne b. ɗafa – ciki ne c. gaba ce d. ɗafa-ƙeya ne
42. Motarsa ja ce. Mene ne matsayin – rsa?
    a. suna b. mallaka c. dangantaka c. bayanau

Kawo jam'in waɗannan kalmomin. Misali:

bargo	barguna
43. Wando	wanduna
44. Launi	launuka
45. Mummuke	Mummuna
46. Garma	Garmuna

Kawo jinsin mata na waɗannan kalmomin

Mawaki	Mawakiya
47. Bagidaje	bagidajiya
48. Mawallafi	Mawallafiya
49. Kuturu	kuturce
50. Makaho	makaumiya

12/30

RATAYE NA 4 (F)
SAMFURIN AIKIN DALIBI NA (9)

AA M

MA'AUNIN BINCIKE (RESEARCH INSTRUMENT)

Fitar da ɓoyayyun sunaye daga waɗannan kalmomin. Misali:

Saurayi	Samartaka
1. Jarumi	mai-kaɓɓikokari
2. Budurwa	iYan Mata
3. Mugu	Azalumi
4. Yaro	Dan karamin mutu
5. Adali	mai Adalci

Kawo kalmomin asali da aka tsirar da waɗannan kalmomin daga cikinsu. Misali:

Matsoraci	tsoro
6. Magulmaci	muna fuki
7. Manzanci	Annabawa
8. Wanzanci	mas ka
9. Butulci	kauracewa
10. Kurunta	kurma

Da wane suna ake kiran mutumin da ya fito daga ɗaya daga cikin waɗannan kasashen/biranen?

Misali: Jamus	Bajamushe
11. Amurka	Amerika
12. Indiya	Ba Indiye
13. Arebiya	Saudiya
14. Zamfara	Ba zamfar
15. Zariya	Bazazage

Waɗanne abubuwa ake amfani da su don gudanar da waɗannan ayyuka? Misali:

Tsifa	matsefi
16. Girbi	Girbawa
17. Aski	Askewa maiaski reza
18. Kuɗa	Makodi
19. Gani	Ginawa
20. Noma	Manomi

Da waɗanne sunaye ake kiran wuraren da ake Aiwatar da waɗannan ayyuka/sana'o'i? Misali:

Sussuka	Massussuka
21. Jima	majemi
22. Karatu	Dalibi
23. Saka	masaka
24. Kira	Makeri
25. Sana'a	Masana anta

1

RATAYE NA 4 (G)
SAMFURIN AIKIN DALIBI NA (10)

Gina kalmomin sifa daga waɗannan kalmomin na suna. Misali:

Tsami	Tsattsama
26. Zurfi	Zur Zurfa
27. Laushi	Laus Laulu sa
28. Yauki	Yan Yauki
29. Wari	Wari wari
30. Taushi	Tauh Tauh

Gina kalmomin sifa daga waɗannan kalmomin na aikatau. Misali:

Buga	bugagge
31. Buɗa	buda ɗa
32. Watsa	Watsa tsa
33. Lika	Lika ka ka
34. Kona	Kona kon
35. Narka	Nar Narka

Canki-canka (objective questions) zabi amsoshin da suka dace da waɗannan tambayoyin.

36. Karin da ake yi wa saiwar kalma a sami sabuwar ma'ana shi ne:
    a. manni b. ɗafi c. hadi d. ɗori
37. Ɗafi iri c - ciki ne.
    a. biyar b. huɗu c. uku d. biyu
38. A kalma wani abu ne baya sauya wa?
    a. farkonta b. ɗafinta c. karshenta d. saiwarta
39. A Kalmar guragu b ɗ ɗafa-ciki ne.
    a. –u - b. –r - c. –g - d. –a -
40. Ina saiwar Kalmar baturiya?
    a. turi b. tur c. bat d. iya
41. 'uka' a Kalmar ƙauyuka ɗarka ciki
    a. ɗafa-goshi ne b. ɗafa – ciki ne c. gaba ce d. ɗafa-keya ne
42. Motarsa ja ce. Mene ne matsayin – rsa?
    a. suna b. mallaka c. dangantaka c. bayanau

Kawo jam'in waɗannan kalmomin. Misali:

bargo	barguna
43. Wando	Walandana
44. Launi	Laulana
45. Mummuke	
46. Garma	Garmata

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Kawo jinsin mata na waɗannan kalmomin

Mawaki	Mawakiya
47. Bagidaje	Bagidajya
48. Mawallafi	Mawallafiya
49. Kuturu	Katurwa
50. Makaho	Makauniya