

KWATANCIN WASUN BAYANAU A NAHAWUN HAUSA DA BADANCI

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DECLARATION

I declare that this dissertation entitled “Kwatancin Wasun Bayanau a Nahawun Hausa Da Badanci” has been written by me in the Department of African Languages and Cultures, Ahmadu Bello University, Zaria under the supervision of Professor Munir Mamman and Professor Muhammad Lawal Amin. The information contained in the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another Degree or Diploma at any other institution.

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Signature:

Date:

CERTIFICATION

This dissertation entitled “Kwatancin Wasun Bayanau a Nahawun Hausa Da Badanci” meets the regulations governing the award of a Master of Arts in African Languages of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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SADUKARWA

Na sadukar da wannan aiki ga mahaifina, marigayi, Alhaji Inusa Kiriri, da mahaifiyata,
Hajiya Hauwa Isma'il. Ina roqon Allah Ya ji qansa da gafara, amin.

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ABSTRACT

The research entitled “A Comparative Study of Hausa and Bade Non-adverbial Items” is an attempt to investigate into the fact that languages that belong to the same family normally exhibit some sort of similarities. Also they would have to differ in some areas especially due to the fact that they are different languages. The comparison was done with respect to the structure, distribution and functions of non-adverbial items within the NP of the two languages, and may function as either head, pre-head or post-head qualifiers of the NP. Apart from library work, active participation technique, observation technique and nativity of the researcher were the methods employed in the conduct of the research. In addition, scholars in the field of linguistics were contacted in order to validate the data generated. The research adopts Nida’s (1974) Eclectic Analytical Theory and uses the descriptive framework of Galadanci (1976). The work reveals some structural, distributional and functional similarities and dissimilarities within the NP of the two languages.

TSAKURE

Wannan kundi mai taken “Kwatancin Wasun Bayanau a Nahawun Hausa da Badanci” ya ginu ne a kan tunanin nan na ilimin harsuna da ke nuni da cewa duk wasu harsuna iyalan gida xaya akan same su da kamanni, amma kuma tun da harsuna ne mabambanta, dole ne a same su da bambanci ta wasu fuskokin. An bi hanyar nazari a xakunan karatu mabambanta da kuma tattaunawa da ’yan asalin harsunan guda biyu da masana ilimin harsuna yayin gudanar da binciken domin su tabbatar da ingancin bayanan da aka tattaro. Bayan da aka tattatara bayanai kuma aka yi nazarinsu, an fahimci cewa akwai kamanci mai yawa tsakanin harsunan guda biyu musamman dangane da kalmomin da suke zuwa a matsayin kai (K^2) kamar suna da wakilin suna har ma da doguwar mallaka da kuma warau. Haka nan kuma, binciken ya bayyana cewa akwai bambanci tsakanin harsunan guda biyu musamman ta fuskar abubuwan da suke zuwa a gurbin siffatan goshi (Sft^1) da kuma waxanda suke zuwa a matsayin siffatan qeya (Sft^3). Alal misali, haxaxxiyar sifa a Hausa ka iya zuwa ko dai a siffatan goshi ko na qeya, amma a Badanci haxaxxiyar sifar tana zuwa ne a matsayin siffatan qeya kawai.

TAQAITATTUN KALMOMI/ ALAMOMI

A-----	aikatau
Ams Km-----	amsa kama
By-----	biyu
Dgw Mlk-----	doguwar mallaka
Frk-----	farko
G A-----	gurbin aiki
G Dgr-----	ganga dogarau
Gjr Mlk-----	gajeriyar mallaka
Hx Sf-----	haxaxxiyar sifa
J-----	jumla
Jm-----	jam'i
K ² -----	kai
L Dgr-----	lamirin dogarau
LL-----	lamirin lokaci
LS-----	lamirin suna
Ma'an-----	ma'auni
Mc-----	mace
Mdg-----	madanganci
Mfy Nn-----	mafayyaci nunau
Mfy Kkt-----	mafayyaci kaikaitau
Mfy Tmb-----	mafayyaci tambayau
Mhx-----	mahaxi
Mlk-----	mallaka

Mtm-----	mutum
Nj-----	namiji
Sf Zmt-----	sifa zumuntau
Sft ¹ -----	siffatan goshi
Sft ³ -----	siffatan qeya
Sn-----	suna
Srq Sf-----	sarqaqqiyar sifa
Tl-----	tilo
Tsg-----	tsigilau
WSn-----	wakilin suna
Wr-----	warau
YA-----	yankin aiki
YSf-----	yankin sifa
YSn-----	yankin suna
*-----	alamar illatacciyar jumla
()-----	alamar zavi
Ø-----	alamar babu
´-----	karin sautin sama
`-----	karin sautin qasa

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BABI NA DAYA

SHIMFIDA

1.0 Gabatarwa

Dukkan harsuna na duniya suna da wata babbar hanya kevavviya, wadda illahirin masu harshen suke bi yayin da suke magana. Ma'ana, kowane harshe yana da wasu qa'idoji a kan yadda yake tsara dukkan maganganunsa, waxanda aka furta da waxanda ma ba a tava furtawa ba (Chomsky 1957, a cikin Zarruq 1998:9). Haka nan kuma, yadda harsuna suke tsara jumlolinsu ya danganta ne da yadda suke zuba kalmomin rukunan nahawu bisa wani tsari amintacce. Dangane da jumlar da ta qunshi kalmar aikatau, wato kalma mai nuna aikatawa ko aukuwa ko wakana, masana ilimin nahawu suna kasa ta zuwa sassa-sassa. A mafi yawancin harsuna, sassan suna kasancewa ne na suna da kuma na aikatau ko bayani. Abin da wannan aiki ya duba shi ne, nazarin kwatanci na wasun bayanau a nahawun Hausa da Badanci.

Kamar yadda Greenberg (1963), ya nuna cewar harshen Hausa da na Badanci 'yan uwan juna ne ta fuskar kimiyyar harshe da zamantakewar al'umma. Haka nan, masana irin su Greenberg (1970), da Newman (1977, 1990), da Schuh (1982, 2003), da sauransu, duk sun nuna alaƙar harsunan Hausa da na Badanci a kimiyyance da cewa, harsuna ne iyalan Cadi ta yamma a qarqashin wani babban gidan harsuna na Afrika da Asiya. Sai dai Newman (1977), ya qara karkasa harsuna iyalan Cadin zuwa rukuni huxu, waxanda suka qunshi Harsunan Yamma da Biu-Mandara da Gabas da kuma Harsunan Masa. Har ila yau, a qarqashin harsuna iyalan Cadi na yamma xin, ya sake raba su zuwa rukunin "A" da "B". Hausa ta faxyo a rukunin "A" na farko; harshen Badanci kuwa ya faxyo a rukunin "B" shi ma na farko.

Bayanan masanan sun nuna alaƙar waxannan harsuna guda biyu (Hausa da Badanci) a kimiyance da cewa iyalan gida xaya ne waxanda suke da kyakkyawar alaƙa da juna. Haka nan ba ta fuskar asali kaxai ba, ko ta tsarin nahawun harshen Badancin idan aka duba za a samu irin wannan daidaito tsakaninsa da harshen Hausa. Da farko, idan aka dubi yadda harshen Hausa yake da tarin kare-karen harshe, haka harshen na Badanci yake da irin wannan kare-kare wanda daga ciki aka samu manyan rukunai guda uku da aka kira su Karin Harshen Yamma da na Kudu da kuma Karin Harshen Gashua, kamar yadda Wakili (2009), ya nuna. Haka nan Schuh (2002), ya ambato cewa, kamar mafi yawan harsunan Afirka, haxe da Hausa, waxanda karin sauti yake da matuƙar tasiri wajen canza ma'anar kalma, shi ma harshen Badanci bai fita daga wannan mamaya ba. Domin cikin irin karin sautin da yake da shi guda uku, sama (´) da qasa (˘) da kuma faxau (^), su suke da tasiri wajen canza ma'anar kalma. Alal misali, kùnù (daji) – kùnú (ciki), kàkà (kaka) - káká (Allah), m̀yá (baki) – míyâ (xari) da dai sauran kalmomi irin waxannan. Haka kuma, ko ta fuskar tsarin jinsi idan aka duba, za a ga harshen na Badanci yana da wani tsayayyen tsari na nahawu da yake nuna cewa, kusan kowane suna da ya qare da baƙi ko auren wasali jinsin namiji ne. Haka nan, mafi yawan sunaye da suka qare da gwauron wasali suna komawa jinsin mace ko kuma su bambanta ta fuskar jinsi daga bakin wani mutum zuwa wani. Har ila yau, idan aka duba yadda kowane harshe yake da tsarin jituwar kalmomi wajen ginin jumlersa, harshen Badanci ma yana da irin wannan tsari. Alal misali, irin jinsin da kalmar suna take xauke da shi a jumla, shi ne yake bayar da damar irin jinsin da wakilin suna ko mafayyaci da kuma jumla irin ta nasaba. Amma sai dai a harshen Badanci ba a samun jituwar jinsi a sifa.

Su kuwa wannan al'umma ta Badawa da suke amfani da wannan harshen na Badanci, mutane ne da suke zaune a arewancin jahar Yobe wadda take arewa maso gabashin Nijeriya. Kamar yadda tarihi ya nuna, Grema (1998), ya ambata cewar su al'ummar Badawa mutane ne da suka yiwo qaura daga yankin gabas ta tsakiya. Da farko, sun zauna a yankin Ngazarmu da yake jahar Borno a halin yanzu. Daga bisani kuma suka qaura zuwa wani qauye da ake kira Dadigar wanda yake da nisan kilomita 13 daga garin Gashua, hedikwatar mulki ta qaramar hukumar Bade a jihar Yobe. Bayan wani lokaci, bisa wasu dalilai na mulki da bunqasar al'umma, wannan al'umma ta Badawa ta yi qaura zuwa wani gari da ake kira Gogaram. Daga nan kuma, a 1946 masarautar wannan al'umma ta Bade ta yi qaura zuwa garin Gashua inda har a halin yanzu wannan al'umma take da zama.

Dangane da tarihin cuxanya tsakanin wannan al'umma ta Badawa da Hausawa kuwa, Gusau (1993), ya nuna cewar, Hausawa da Badawa suna da daxaxxiyar hulxa ta mu'amala wadda ta samo asali tun kafin zuwan Turawan Mulkin mallaka qasashensu. Bugu da qari, wannan hulxa ta qarfafa ne a shekarar 1946, a daidai lokacin da masarautar Bade ta yi qaura zuwa garin Gashua daga Gogaram kamar yadda bayani ya gabata. A wannan lokacin ne, wani ayari na Sakkwatawa mahajjata suka yada zango a nan garin Gashua, yayin da wasunsu da dama ba su samu wucewa ba. A taqaiice, har zuwa wannan lokaci akwai unguwa ta musamman da ake kira 'Takari' da take da vurvishin waxannan Hausawa mazauna wannan gari, waxanda kuma suke ci gaba da cuxanya da al'ummar wannan harshe na Bade.

Wannan daxxiyar hulxa da kuma alaqa ta qut da qut tsakaqnin waxannan harsuna, kamar yadda masana suka tabbatar, ta sanya samuwar 'yan kamance-kamance wajen sarrafa kalmomi har zuwa gina jimlolinsu wanda wannan bincike ya qudiri aniyar dubawa.

Sanannen abu ne cewa shi harshen na Badanci bai samu wata kulawa sosai ta masana da manazarta ta fuskar rubuce-rubuce ba, musamman ma idan aka kwatanta shi da harshen Hausa. Amma duk da haka, an samu wasu nazarce-nazarce na masana da manazarta a kan harshen Badancin. Haka shi ma wannan bincike ya zame tamkar tuntuve dakin gushi a kan waxancan yunquri na masana, domin tserar da harshen daga barazanar vacewa da yake fuskanta. Sai dai shi wannan bincike mai suna ‘Kwatancin Wasun Bayanau a Nahawun Hausa Da Badanci’, ba kamar sauran ba, ya yi amfani da rukunan nahawu dangin suna na Hausa a matsayin ma’auni, domin kwatanta su da na harshen Badanci don gano inda suka yi kama da inda suka bambanta. Haka nan, ganin yadda manazarcin yake xan asalin harshen Badanci, ana sa ran hakan ya zame wata madogara ta samun sahihancin binciken domin ganin yadda masu iya magana sukan ce da xan gari akan ci gari.

Ta fuskar wasun bayanau kuwa, yunquri na farko na karkasa kalmomin harshe zuwa aji-aji an yi shi a wasu sassa na duniya mabambanta. A tsohuwar qasar Girka, Plato ya yi, a gefe guda kuma a can Indiya Panini shi ma ya yi a tsohon harshen Sankiriti. Panini ya kasa kalmomi zuwa aji huxu, inda ya nuna akwai masu kumbura, wato suna da aikatau da kuma waxanda ba sa kumbura, wato jarru da virvishi. Daga nan, an yi ta qoqarin karkasa kalmomi zuwa azuzuwa daban-daban a lokuta mabambanta. Tun daga kan Aristotle da Plato zuwa ga masana nahawun Stoic har zuwa ga wani masani Dionysius Thrax, wanda tun qarni na biyu kafin haihuwar Annabi Isa, ya fito da wani aikinsa mai suna Techne Grammatike a kan harshen Girka (Yunananci). Thrax ya fito da rukunai ko azuzuwa guda takwas wato, suna da aikatau da sifa (ya kira ta da particle) da virvishi da wakilin suna da jarru da bayanau da mahaxi. Wannan shi ne ya haifar da kason da masana nahawun Latin suka yi wanda kuma shi ne har yanzu Ingilishi take amfani da shi (Reuland, 2005).

A taqaiƙe, wasun bayanau rukunai ne na nahawu waxanda sukan fito a yankin suna na jumla. Manufa, kalmomi ne da ba su shafi kalmomin bayanau ba a cikin jumla kamar yadda Galadanci (1976), ya ambace su, alal misali suna da harxaxxen suna da wakilin suna da ma'auni da jakin siffantau da sarƙaqƙiyar sifa da amsa-kama da sauransu.

1.2 Manufar Bincike

Cook da Newson (2007), waxanda suka nuna cewa ayyuka irin na Chomsky waxanada a cikinsu yake ikirarin cewa dukkan harsuna abu guda ne, sai dai kawai kowane harshe da irin tsarin da ya tanada domin sanya kalmominsa a muhallan da suka dace da su. Irin wannan tsari da sauran 'yan bambance-bambance tsakanin harsuna su ake kira (Parameters of Variation) a mazahabar da Chomsky (1981), ya kira da (Principles and Parameters). Saboda haka, tsarin sassauqar jumla ya danganci yadda harshe yake tsara manyan tubalan kai (K^2) gwargwadon yadda harshen ya tsara qa'idarsa. Bisa dogaro da wannan bakandamen bayani na Chomsky (1957), binciken ya samu damar kwatanta wasun bayanau na harshe biyu (Hausa da Badanci) domin gano inda suka yi kama da inda suka bambanta. Saboda haka, babbar manufar wannan bincike ita ce qoqarin kwatanta wasun bayanau na harshen Hausa da na Badanci, domin gano wuraren da suka yi kama da inda suka bambanta. Wasu daga cikin qudurorin binciken sun haxa da:

- a. gano kamancin tsarin wasun bayanau na Hausa da na Badanci.
- b. fito da bambancin tsarin wasun bayanau na Hausa da na Badanci.
- c. zaqulo kamancin gurbin wasun bayanau na Hausa da na Badanci.
- d. gwada inda gurbin wasun bayanau na Hausa ya bambanta da na Badanci.
- e. qara fito da alaƙar da take tsakanin harshen Hausa da Badanci.

1.3 Dalilan Bincike

Hausa da Badanci harsuna ne iyalan gida xaya wanda hakan ya sabbaba ayyuka da aka yi na kwatanci tsakanin harsunan guda biyu ta fuskoki da dama. Daga cikin waxannan fuskokin akwai vangaren ginin kalma na Tela (2014), da gamayyar tasarifi da tsarin sauti na Ago (2015), waxanda suka gudanar. Haka kuma, an gudanar da wasu ayyuka na kwatanci tsakanin harshen Hausa da wasu harsuna ta fuskar tsari da gurbin wasun bayanau, misali, Kyambo, (2013). Amma duk da muhimmancin wannan vangare da ya qunshi kalmomin suna da dangoginsa, da kuma kusancin harshen Hausa da na Badanci, a iya sanin mai wannan bincike, ba a samu wani aiki wanda ya kwatanta wasun bayanau na harsunan ba. Don haka, wannan bincike ya quduri aniyar kwatanta wasun bayanau na waxannan harsuna guda biyu don cike wannan givin.

1.4 Hasashen Bincike

Sanannen abu ne cewa, harsunan da suka haxa asali da tarihi, kamar Hausa da Badanci, ana iya ganin vurvushin alaqa a furucinsu da gundarin kalmominsu da ma nahawunsu. Domin haka, binciken yana hasashen cewa:

- a. ana iya shaida kamanci a tsarin rukunan nahawunsu.
- b. ana iya samun bambanci a tsarin rukunan nahawunsu.
- c. mai yiwuwa ne a samu kamancin gurbi na wasun bayanau a yankin suna na harsunan.
- d. babu mamaki a samu bambancin gurbi na wasun bayanau a yankin suna na harsunan.

1.5 Muhimmancin Bincike

Wannan bincike ya shafi nazarin ginin jumla, tare da qoqarin kwatanta dangin suna (wasun bayanau) a yankin suna na harshen Hausa da na Badanci, domin gano wuraren da harsunan suka yi kama, da inda suka bambanta. Ana sa ran binciken zai taimaka wa masana da xalibai musamman masu sha'awar nazarin fannin ginin jumla da kuma nahawu gaba xayansa.

Don haka, wasu daga cikin muhimmancin wannan bincike su ne:

- a. binciken zai iya zama tuntuve dakin gushi ga manazarta, musamman masu sha'awar kwatanta harsuna iyalan gida xaya kamar Hausa da Badanci ta hanyar qara haskaka musu hanya game da dangantakarsu musamman a vangaren wasun bayanau.
- b. kuma binciken zai buxe qofa ga xalibai masu sha'awar nazarin dangantakar harsuna da kuma masana walwalar harshe wajen xinke al'umma, domin za a nazarci alaqa tsakanin al'ummar Hausawa da Badawa.
- c. haka nan, ana sa ran binciken zai zama wata taska ga nazari a kan harshen Badanci ko na Hausa musamman a kan fannin ginin jumla. Wannan kuwa zai samu ne ta hanyar fito da dangantakar harshen Hausa da na Badanci a vangaren ginin jumlasu.
- d. zai zamo wani yunquri na ciyar da ilimi gaba, kasancewar ba a tava kwatanta wasun bayanau na Hausa da na Badanci ba.
- e. zai taimaka ga qoqarin taskace harshen Badanci domin kare shi daga gushewa.

shafi kwatanci tsakanin harsuna, ana gudanar da su ne bisa wasu nagartattun hanyoyi da tsare-tsare. Haka wannan bincike ma, ya zavi irin waxannan hanyoyi domin samun ingantattun bayanai a kan binciken. Irin waxannan hanyoyi da tsare-tsaren da aka xora binciken sun haxa da:

1.6.1 Ginshiqin Hanya

Babbar hanyar da binciken ya bi wajen gudanar da shi ita ce tattaunawa da'yan asalin harsunan da kuma gogaggun masana musamman na harshen Badanci waxanda suka haxa da dattawa da matasa da kuma masu nazari a harshen Badancin. A cikin irin waxannan tattaunawa da aka yi, an rubuce muhimman bayanai da ake buqata sannan kuma aka nazarce su bisa tsarin nahawun da harshen yake amfani da shi.

1.6.2 Sauran Hanyoyi

An yi amfani da rubutattun bayanai domin tattara duk wasu muhimman batutuwa da wannan bincike yake buqata. Alal misali, an bibiyi xakunan karatu da cibiyoyin nazari da suke Jami'ar Ahmadu Bello, Zaria, da Jami'ar Bayero, Kano, da Jami'ar Jihar Yobe da take Damaturu, da Jami'ar Maiduguri, da Jami'ar Usman Xanfodiyo, Sokoto, da kuma Cibiyar Nazarin Harsunan Nijeriya da Adabi da take Kano. Haka nan, an yi amfani da yanar gizo domin tattaro bayanai masu muhimmanci da suka tallafa wa aikin wajen samuwar muqalu da qasidu masu dangantaka da aikin. Bayan haka, an ziyarci qauyukan Badawa da suka haxa da Dagona da Tagali da Bizi da Madamuwa da Amshi domin sauraron hirarrakin 'yan asalin harshen Badanci wanda hakan ya taimaka wajen samun wasu muhimman bayanai. Haka nan, hirarrakin an saurare su ne daga jama'a mabambanta rukunin shekaru. Bugu da

qari, irin waxannan hirarraki an naxe su a na'urar xaukar magana, yayin da daga bisani aka saurara cikin natsuwa domin tantance muhimman batutuwan da binciken yake buqata.

Waxannan ziyarce-ziyarce da karance-karance, an yi su da nufin nazartar littattafai da muqalulu da mujallu da kuma kundayen bincike masu alaqa ta kusa da ta nesa da wannan bincike da zumar tattara bayanai da kuma yin bitar ayyukan da suka gabata. Bayan haka, an tuntuvi jagororin wannan aiki da ma wasu masana domin warware wasu bayanai da suka sarqe.

1.6.3 Ra'in Bincike

Shekaru da dama, masana kimiyyar harshe suna amfani da ra'o'i daban-daban domin warware matsalolinsu na bincike da suka shafi wannan fage na kimiyyar harshe. Bisa la'akari da irin wannan qoqari na masana, an xora wannan bincike ne a kan ra'in Ganxeganxe Qwanqwantau (Eclectic Analytical Theory) na Nida, (1974). Wannan ra'i, yana mai cewar ana kwatanta wani vangaren harshe da wani a kimiyyance, da nufin gano wuraren da suka yi kama da kuma inda suka bambanta. Idan aka bibiyi tarihin ra'in kuwa, Adaji (2008), ya nuna cewa, an danganta samuwar ra'in ne da sakamakon kammaluwar Yaqin Duniya na biyu. Domin kuwa ra'in ya samu tagomashi tun daga ayyuka irin na su Weinrich (1953), da Haugen (1956), da Lado (1957), da kuma James (1980). A cikin irin waxannan ayyuka, an nazarci irin tsaiko da kuma samar da masalaha wadda ta danganci koyon harshen na biyu da baqi 'yan-kaka-gida waxanda suka kwarara Amurka suka fuskanta. Hakan sai ya nuna cewa, aiki irin na Lado (1957), ya yi fice a irin wannan fage na nazarin kimiyyar harsuna, wanda yake bayar da damar kwatanta harsuna domin gano bambance-bambancen da suke tsakaninsu. Domin sahihancin wannan ra'i a kan irin waxannan bincike masu kwatanta wasu vangarori na harsuna, masu bincike da dama kamar su Abdullahi

(1999), da Michael (2000), da Jallah (2004), da Ademola (2009), da Bida (2011), da Busa (2012), da kuma Yusha'u (2015), duk sun yi amfani da shi wannan ra'i wajen gudanar da bincikensu.

1.6.3.1 Mazahabar Bincike

A qoqarin wannan bincike wajen kauce wa sassavawar ra'ayoyin masana game da waxannan rukunai na nahawu, an bi mazahabar Galadanci (1976), domin yin wannan kwatanci. A littafin nasa, an kira waxannan rukunai na nahawu da suna wasun bayanau inda aka zayyano su guda goma sha bakwai (17), aka kuma tsattsefe su dangane da tsarinsu da kuma gurbinsu a yankin suna na Hausa. To amma shi binciken, bai yi amfani da dukkan wannan adadi na wasun bayanau da aka ambata a sama ba, sai dai ya xauki wani kaso mai girma daga ciki, wato guda goma (10) domin gudanar da binciken. Yin hakan, ko kaxan ba shi da alaqa da nuna muhimmancin wasu daga ciki, sai dai domin ganin cewa waxannan goman da aka zava ka iya wakiltar sauran a bincike irin wannan.

1.7 Farfajiya Da Iyakacin Bincike

Nazarin harshe, duba da irin yalwar vangarori kamar furuci da tsarin sauti da tasarifi da ginin jumla da ilimin ma'ana da yake da su, a iya cewa rijiya ce gaba dubu. Don haka, a bincike kamar wannan ya zama dole a yi masa linzami domin samun sauqin gudanarwa. Kamar yadda sunansa ya nuna, binciken ya danganci rukunan nahawu ne dangin suna (Wasun Bayanau). Haka nan ko a wannan vangare na rukunan nahawun, ya mayar da hankali ne wajen kwatanta yadda tsarinsu da gurbinsu yake a yankin suna na harsunan Hausa da Badanci.

A xaya hannun kuma, wato harshen Badanci, da yake shi ma harshe ne mai yalwar kare-keren harshe, an yi amfani da karin harshen Yamma (Western Dialect) wajen kawo misalai cikin harshen Badancin. An yi hakan ne ba don komai ba, sai don ganin cewar shi ne karin harshe mafi girma a Badanci, kamar yadda Wakili (2009), ya ambata. Haka nan kuma, kusan dukkan mutanen da aka zanta da su yayin tattara bayanai, an lura cewa masu amfani da wannan karin harshen ne.

1.8 Kammalawa

Wannan babi baki xayansa yana matsayin shimfixa, inda ya tavo abubuwan da za su wakana da nuna inda alqiblar aikin ta karkata. Farko an duba dangantakar harsunan biyu inda aka fafimci cewa suna da alaqa ta fuskar tarihi da zamantakewa. Duk da wannan alaƙar, a iya saninmu ba a samu ayyukan da suka kwatanta su ta fuskar tsari da gurbin wasun bayanau ba. Don haka, binciken ya qudiri aniyar yin hakan. Wannan yana iya taimakawa wajen qara fito da alaƙar harsunan na Hausa da Badanci. A taqaiƙe, an nuna manufa da dalili da muhimmanci da hanyoyin gudanarwa da kuma iyakar binciken.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

Wannan babi ya xauki aniyar yin waiwaye domin bayyana wasu daga cikin ra'ayoyin masana da masu bincike da masu nazari a kan batutuwa daban-daban da suke da alaqa ta kusa da ta nesa da wannan bincike. Hakan zai zama wani tudun dafawa ne ga shi binciken don samun makama da kuma tabbatar yiwuwar ci gaba da binciken.

2.1 Ma'anar Jumla

Manyan masana harshe sun yi bayanai da dama a kan ma'anar jumla. Alal misali, Chomsky (1965: 71-75), ya nuna cewa, "Idan ana maganar jumla, dole ne a sami rukunai na kalmomi da za a iya karkasa su zuwa manyan rukunai kamar aikau 'subject' da yankin aiki 'predicate' da aikatau 'verb' da suna 'noun' tare kuma da yadda waxannan rukunai suke da dangantaka da juna. Saboda haka, fito da qirar jumla shi ne bambanci tsakanin karvavviyar jumla da wadda ba karvavviya ba".

Shi kuwa Olmsted (1967), a cikin Kyambo (2013), bayyana jumla ya yi da cewa "Da zaran mun haxa kalmomi a wuri xaya, sun bayar da ma'ana, to jumla ta samu. To amma ba duk jumla ba ce take zama taron kalmomi. Akwai wasu turaku da jumloji ke hawa kafin su amsa sunansu na jumloji. Ya kuma ci gaba da cewa, jumla ta kasance tana xauke da ganga xaya ko fiye. Kuma wajibi ne jumla ta fara da babban harafi sannan ta qare da aya, ko alamar tambaya, ko alamar motsin rai. Haka kuma ta iya tsayawa da kanta ta kuma bayar da ma'ana".

A ra'ayin Jackson (2007:52), jumla ita ce: "A syntactic structure composed of one or more clauses"

Yanki ne na nahawu wanda ya qunshi ganga xaya ko fiye. (fassarar mai bincike)

A nazarin Galadanci (1976 :1), ya nuna cewa vangarori daban-daban ne sukan haxu su tayar da jumla, domin kuwa ba lalle ne vangare xaya ya zama yana xauke da kalma xaya tak ba. Misali, a jumla kamar '*Damuna ta faxi*', wadda take xauke da vangare biyu. Vangare na farko yana xauke da kalma xaya tak, wato, '*Damuna*', yayin da vangare na biyu yake xauke da kalma biyu, '*ta faxi*'. Don haka, babu wani adadi na kalmomi da za a ce sai wani vangare na jumla ya zama yana xauke da su kafin a ce jumla ta samu. Duba waxannan misalai:

(1) *Wani baqon malami / ya zo.*

A nan, vangaren farko yana xauke da kalma uku, '*wani, baqon, malami*', amma kuma vangare na biyu na jumlar na xauke da kalma biyu, '*ya zo*'. Amma kuma a wannan misali da yake biye abun ba haka yake ba.

(2) *Laumar hasafi / ta fi ta kavakin qanqanci.*

A wannan misali kuma, vangaren jumlar na farko na xauke da kalma biyu ne rak, yayin da vangare na biyun yake xauke da kalma har zuwa biyar. Saboda haka, cikas ma'anar jumla a kullum shi ne abin la'akari, ba wai yawan kalmominta ko na wani vangare nata ba.

Idan aka yi la'akari da yadda masanin, (Galadanci, 1976) ya yi dogon nazari kan jumla, bayan nasa sun fi karkata ne wajen fito da zubi ko kuma yadda tsarin jumlar Hausa take.

Hakan sai ya ci karo da tsare-tsare irin na wasu masana kamar Jackson (2008), wanda ya kawo gundarin ma'anar jumla.

Zarruq (1998), kuwa ya bayyana ma'anar jumla ce, da cewa magana ce wadatacciya, wadda ba ta buqatar ciko ko qari. Ya kuma qara da cewa jumla magana ce wadda duk inda ta vulla za a ji ta gaba xaya ne ba tare da canji ba, wato dunqulalliyar magana wadda ake iya maimaitawa. A rubuce kuwa, shaidar jumla ita ce, a ga jerin kalmomi da babban harafi (baqi ko wasli) a farkonsu, kuma a qarshensu a ga xigon aya, ko ayar tambaya ko alamar motsin rai. Haka nan, ya qara faxaxawa da cewa jumla magana ce mai cikakken 'yanci, wato wadda akan faxe ta ita kaxai ba don a mai da jawabi kurum ba. Misali,

(3) *Yaùshè zaa kà daawo? Gooma gà watàa.*

A cikin bayanana da ya kawo daban-daban kan ma'anar jumla, duka suna nuni ne da cewa, jumla ba ta samuwa har sai lallai ma'ana ta cika kamar dai yadda ya nuna cikin misalan nasa.

Shi kuwa Sani (1999), a qoqarinsa na ba wa jumla ma'ana, cewa ya yi "Magana ce, cikakkiya mai ma'ana wadda aka gina bisa wasu qa'idojin harshe na musamman. Misali,

(4) *Audu ya hau keke sabo jiya."*

Wato shi a tasa mahangar, jumla ba wai kawai taruwa ce ta kalmomi ba, har sai lallai maganar da take cikinta ta zama cikakkiya.

Haka nan su Sani da wasu (2000), su ma sun tafi da wannan ra'ayi ne kan ma'anar jumla, inda suke cewa, "Jumla dai zance ne mafi tsayi da cikakkiyar ma'ana, wadda ta qunshi jerin kalmomi daban-daban bisa qa'idojin nahawun harshe. Misali,

(5) *Wani farin malami dogo ya aiki Habibu xazu.*”

Kamar yadda bayanin nasu ya nuna, suna kan ra’ayi xaya ne da Sani (1999), domin dukkaninsu sun danganta ma’anar jumala da cिकar ma’ana.

Rita (2008), fashin baqi ta yi kan ma’anar jumla inda ta nuna cewar, ai kowane harshe yana da wata kevavviyar hanyar da yake amfani da ita don tsara zantuttukansa, sannan sai ta qara da cewa:

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A gargajiyance, tsari mafi tsawo da za a iya samun damar yin qididdigar nahawu a kai ita ce jumla. Iya qididdigar kuwa da samun damar yin ‘yan gyare-gyare don samun daidaito cikin jumla ita ce qwarewa wajen fahimtar jumla. To amma fa ita qididdiga da kuma sanin vangarorin jumla, ba abu ne mai sauqi ba, sai dai kuma abu ne mai muhimmancin gaske wajen samun damar sanin abin da shi harshen ya qunsa. Har kullum, qoqarin mutum wajen iya qididdige jumla shi kan tabbatar da cewar wannan mutum na da masaniya ko fahimtar nahawu, da ma fahimtar ma’ana da muhimmancinta”. (Fassarar mai bincike)

Amma shi Sani (2009), ya ba da ma’anar jumla ce a waqa kamar haka:

“Jimla a nan wato yanki na dai magana,
Bisa zubi na musamman don fa sadarwa.

Kowace jimla ginawa ai ka san aka yi,
Kalma iri da iri a wuri guda a haxa.

A harhaxa su daxa kan qa'idar harshe,
Shi ne muke son nunawa cikin waqa.

Kowace kalma da gurbi nata cikin jimla,
Domin haka sai mu somo shi batun 'kalma.'" (Sani, 2009:1)
Masanin a nan, ya nuna zalaqarsa da kuma qwarewarsa kan harshen inda ya kawo ma'anar jumla cikin baitoci na waqa. Ta la'akari da yadda masanin ya tsara baitoin, ma'anar jumlar ta fito fili ne ta yadda ya nuna ai jumla yanki ne na magana musamman don sadarwa kamar yadda baitinsa na farko yake faxi.

Inuwa (2011), kuma ya nuna cewar ai ginin jumla kawai yadda ake sarrafa kalmomi ne wajen tayar da jumla cikakkiya mai ma'ana. Ya kuma qara da cewa su waxannan kalmomi ba haka nan suke kara-zube ba, suna da qa'idoji da sharuxa da suke bi.

Manazarcin, bayar da amanna ya yi a kan ma'anar jumla da cewar jumla ba kawai taruwa ce ta kalmomi ratata ba, sai dai ana jeranta su ne bisa qa'idar nahawun harshe har su kai ga bayar da ma'ana. A taqaice, wannan bincike ya fahimci cewa ma'anar jumla ta qunshi muhimman ginshiqai kamar haka:

2.1.1. Suna

Brown da wasu (1984), a bayanin da suka gabatar game da suna, sun tabbatar da cewar suna kalma ce da take nuni da sunan mutum, wuri, abu ko wani tunani. Bisa wannan tunanin nasu ne suka bayyana suna da cewar yana da nau'o'i mabambanta juna kamar sunan yanka da gama-gari da harxaxxe da kuma tattarau.

Bagari (1986), ya yi qoqarin bayyana suna ne ta hanyar irin fassarar da ake yi masa wajen bayanin qirar jumla a binciken harsuna ta hanyar zamani da ta gargajiya kamar yadda ya faxi. Masanin a nan, ya nuna cewa a hanyar gargajiya an bayyana suna da cewa kalma ce

da ake amfani da ita wajen kiran mutum, ko bigire/wuri/muhalli, ko abu, manufa sunan mutum ko sunan bigire ko sunan abu. Amma ta hanyar bincike na zamani kuwa, masanin ya bayyana suna dangane da irin ayyukan da sunan yake yi a cikin jumla. Abin nufi, suna a nan shi ne kalmar da take xaukar alamar jam'i, misali (yaro-yara), takan kuma zama cibiyar tawagar kalmomi. Haka nan, ya dubi kalmar ta suna ta fuskar yadda ake sarrafa ta a cikin tawaga kamar yadda ya kira. A nan, masanin ya nuna cewa shi suna a duk inda ya fito a cikin tawaga yana xaukar matsayi ne irin na jigo wanda yake tilas ne ya zamana akwai shi a cikin kowace tawagar suna, amma sauran gavovi guda biyu kuwa ba tilas ne ya zamana akwai su ba. Abin nufin a nan shi ne, jigon tawagar suna yana iya samun zagi (pre-modification), yana kuma iya samun jela (post-modification). Aikin zagi da jela a cikin tawagar suna a cewarsa shi ne bayar da qarin bayani a kan jigo. Alal misali, a cikin wannan tawaga, '*wani doki baqi*' (*doki*) shi ne jigo, (*wani*) shi ne zagi, (*baqi*) kuma shi ne jela kamar yadda ya kira su.

Yahaya da wasu (1992), sun yi bayani game da suna inda suka nuna cewar, kalmar suna kamar yadda sunan ya nuna, kalma ce da ke nuni da sunan abu, mai rai ko maras rai, wanda ake iya gani da wanda ba a iyawa. Suka kuma bayar da misali da mutum, zakara, ruwa, iska, da sauransu. Haka nan, sun qara da cewar shi kansa sunan iri-iri ne inda suka kawo wasu daga ciki kamar haka: Na yanka, Gama-gari, Tattarau, Gagara qirga da sauransu.

Zarruq (1998), a bayaninsa game da suna nuna cewa ya yi suna nau'i ne na kalma, wanda ke ambaton mutum, ko wuri, ko tunani, ko abu; walau mai rai ko maras rai, mai qirguwa ko wanda ba ya qirguwa, zahiri ko baxini da sauransu. Shi ma kuwa Sani, (1999) ya bayar da nasa ra'ayin game da suna wanda ya so ya yi kama da na sauran masanan inda ya bayyana cewa sunan abu mai rai ko maras rai, wanda ake iya gani da ido da ma wanda ba a

iyawa, wanda ake tavawa da hannu da wanda ba a iyawa. Manufa, dabba, qwaro, takarda, mota, gida, zuciya, da sauransu, kowanne suna ne. Haka nan kuma, ya qara nuna cewar shi suna iri-iri ne, inda ya kawo wasu kamar haka: na yanka, gama-gari, gagara qirga, tattarau da kuma xan aikatau.

Newman (2000), cikin sassauqan harshe, ya dubi suna ne da cewar, ai suna na nuna sunan mutane, wurare, abubuwa, nagarta, tunani, inda ya bayar da misali da yarinya, makaranta, zobe, zurfi, addini. Ta fuskar nau'o'in sunan kuwa, masanin ya nuna cewa suna ya kasu kashi biyu, wato raunannen suna, wanda ya qara rabuwa zuwa sunan fai, misali takobi, da kuma sunan voye, misali kaifi. A nau'i na biyu na suna kuwa a cewarsa, shi ne tsayayyen suna wanda ya misalta da aiki, xawainiya, kaxe-kaxe, magana, rubutu, wasa da sauransu.

Jaggar (2001), kuwa ya bayar da qarfi ne kan iren-iren sunan, savanin sauran masana da suka kawo tare da ma'ana. Shi a nasa tsarin, ya nuna cewa suna ya kasu ne zuwa manyan azuzuwa kamar haka: Suna gama-gari, misali doki, gini, makaranta, shinkafa, rubutu, da sauransu. Sai kuma xaya ajin da ya ambata da sunan yanka inda ya ba da misalansa (sunan mutane) kamar Audu, Halima, Inusa, Musa, Garba.(Sunan wurare) misali, Afirka, Turai, Chana, Kano, Zaria. Cikin wannan rabe-raben nasa, ya qara da cewar shi ma suna gama-gari ya karkasu zuwa tsayayye da raunanne, wanda ake qirgawa da wanda ba a iya qirgawa, wanda ake gani da wanda ba a gani kamar dai yadda ya bayyana.

Jackson (2007:44), shi kuwa ya bayyana suna da cewa:

“Member of large word class containing words that refer to people, things, ides etc. Nouns are often accompanied by a determiner and sometimes by an adjective.”

Suna na xaya daga cikin manyan azuzuwan kalmomi da yake nuni da mutum, abu, batu da sauransu. Haka nan kuma suna a mafi yawan lokuta kan samu rakiyar mafayyaci yayin da a wasu lokuta yakan samu rakiyar sifa.”(Fassarar mai bincike.)

Shi kuwa Crystal (2008:359), ya bayyana suna ne da cewa:

Noun: a term used in the grammatical classification of words, traditionally defined as a ‘name of a person, place or thing’ but the vagueness associated with the notions of ‘name’ and ‘thing’ has led linguistic description to analyse this class in terms of formal and functional criteria of syntax and morphology. In linguistic terms, nouns are items which display certain types of inflection (e.g of case or number) have a specific distribution (e.g they may follow prepositions but not, say, modals), and perform a specific syntactic function.

Suna wani laqabi ne da aka yi amfani da shi a rabe-raben azuzuwan kalmomi wanda a gargajiyan kuma aka ba shi ma’ana da ‘sunan mutum, wuri ko wani abu’ musamman idan aka nazarce shi ta fuskar kimiyyar harshe a vangaren ginin jumla da tasrifi. Shi suna a nazarin kimiyyar harshe kalma ce mai nuna kumbura (misali qaruwar adadi) da kuma samuwarsu a wasu muhallai na musamman (kamar biyo bayan jarri), sannan nan kuma ya taka wata muhimmiyar rawa a fagen ginin jumla. (Fassarar mai bincike).

Mu’azu (2010), a nasa yunqurin game suna, ba ya kalle shi ba ne ta fuskar ma’ana, sai dai ya fara da nuna yadda harshen yake wajen rashin tantance jinsi a suna da kuma yadda yake samuwa a jumlar harshen na Kilba. Manufa, ya jaddada cewar suna aikau da karvau da sukan zo cikin jumla a harshen, ana tantance su ne danagane da muhallinsu a tsarin jumlar. Manufa, shi suna aikau a harshen na Kilba, har kullum yakan zo kafin aikatau, yayin da shi kuma suna karvau yakan zo bayanta. Haka nan, dangane da qananan rukunan na suna a harshen na Kilba, masanin ya karkasa suna zuwa qananan rukunai ta amfani da tasarin nan na nahawun gargajiya kamar sunan yanka da tattarau da gagara qirga da voyayye da sunan fai da kuma gama-gari.

Yusuf (2011), shi kuma cewa ya yi suna na nufin sunan mutum, wani abu, (mai rai ko maras rai). Ya kuma faxaxa da cewar kamar wasu harsunan, Hausa ta karkasa suna ne zuwa azuzuwa daban-daban kamar haka: Tsayayye da Raunanne. Haka nan kuma, a nasa tsarin ya qara nuna cewa shi Tsayayye ya qunshi suna gama-gari, sunan yanka, abin da ake gani da wanda ba a iya gani, daga qarshe kuma ya rufe wannan rukuni da suna tattarau.

Zaria (2014), a nasa ra'ayi game da suna ya kalle shi ta hanyar yadda Hausawa suke amfani da shi a matsayinsa na sunan yanka ko kuma laqabi. A qarqashin wannan bayani nasa, ya misalta Muhammadu a matsayin sunan yanka da kuma Auwalu a matsayin sunan laqabi. Haka nan, kamar yadda yake gani, ba wai sunan mutane ne kawai ake yiwa kallon sunan yanka ba, a' a har ma da na dabbobi kamar Jaki da kuma na wurare kamar Kano wanda ya haxa ya kira su da suna Gamagari. Baya ga wannan nau'i da ya kira Gamagari, ya qara da cewa akwai wani vangare na sunayen voyayyun abubuwa wanda ya kira da Voyayyen Suna kamar soyayya da sanyi da zumunci da sauransu. A cewarsa, ya kira su da wannan suna ne domin ganin yadda su waxannan irin sunaye ba a ma iya gani balle a tava ko a kai ga sarrafa su. Sai dai kawai kamar yadda ya bayyana su cewa xan'adam yana iya shiga cikin wani yanayi ko hali da zai iya amfani da da waxannan sunayen domin bayyana irin wannan hali da yake ciki.

Masanan a nan kamar yadda bayanansu ya nuna, sun tafi a kan ra'ayi xaya wanda ya yi daidai da faxin masu iya magana na cewa "ba a canza wa tuwo suna" domin ganin yadda ma'anarsu a kan suna ta zo xaya. Sai dai kawai, an samu xan bambancin ra'ayi wajen kawo rabe-rabensa kamar yadda ya gabata. Haka nan, ni a nawa ra'ayi game da dangantakar suna da harxaxxen suna ta fuskar amfaninsu a yankin suna, tamakar bori xaya ake yiwa tsafi. Domin kuwa a waxannan bayanai na masana na gida da na qetare da suka gabata, babu

wani yunquri na ware shi harxaxxen suna a matsayin wani nau'i mai cin gashin kansa, sai dai a kawo shi a qarqashin suna. Amma duk da wannan gagarumin goyon baya na masana kamar Brown da wasu (1984), da Yahaya da wasu (1992), da Zarruq (1998), da Sani (1999), da Newman (2000), da Jaggar (2001), da Jackson (2007), da Crystal (2008), da kuma Yusuf (2011), da wannan ra'ayi nawa ya samu wajen kallon harxaxxen suna a matsayin nau'i na suna, hakan bai hana wasu masana kallon sa da wani ido daban ba. Alal misali, Galadanci (1976), da Mu'azu (2010), waxanda suka yi bayannansu game da nahawun harsunan Hausa da na Kilba, suna ganin harxaxxen suna a matsayin rukuni ne mai tagumi da havarsa cikin rukunan nahawu dangin suna. A nan, masanan sun kawo shi ne a matsayin wani rukuni mai cin gashin kansa cikin rukunan nahawu dangin suna, ba kamar yadda waxancan masana suke kallon sa ba.

2.1.2 Wakilin suna

Yahaya da wasu (1992), sun kawo xan gajeren sharhi ne kan wakilin suna ta fuskar ma'ana da kuma rabe-rabensa. Masanan, sun bayyana cewa shi wakilin suna kamar dai yadda sunansa ya nuna, wakiltar suna yake yi. Manufa, ana yin amfani da shi ne a maimakon suna. Misali: shi maimakon Musa, ita maimakon Hauwa, su maimakon xalibai, da dai sauransu. Ta fuskar rabe-rabensa kuwa, nan ma sun nuna fahimtarsu da cewa iri-iri ne kamar haka: Katsattse, Voyayye, Tambayau, Game-duniya.

Sani (1999), shi kuma a nasa bahasin kan wakilin suna, shi ma nuni ya yi da cewa sunansa na ba da haske ne kan ma'ana. Manufarsa a nan, wakilin suna nau'i ne na kalma da ke wakiltar suna a magana. Wato ana amfani da shi ne a maimakon suna. Misali, shi, ke, ni, mu, wannan, da waccan, duk misalai ne na wakilin suna. Daga nan ya qara da nuna cewa

shi wakilin suna iri-iri ne inda ya ambato wasu daga ciki kamar: rakavau, madubi, zagin aikatau, nunau da kuma tambayau.

Newman (2000), ko a nan ma masanin ya fi bayar da qarfi a kan tsarin samuwarsu da kuma rabe-rabensu maimakon kawo ma'anarsu gaba-gaxi kamar na sauran masana. Shi Newman, ya fara ne da kawo manyan rukunai guda biyu na wakilin suna, wato kai-tsaye da kaikaitau. Daga nan sai ya baddala da cewa, shi wakilin suna kai-tsaye ana tantance shi ne ta fuskar mutum, adadi da kuma jinsi, misali ita (mutum na uku, tilo kuma mace), mu (mutum na xaya kuma jam'i). Amma shi wakilin suna kaikaitau ba ya la'akari da mutum sai dai adadi da jinsi kaxai, misali wancan (namiji), me (tambayau), komai (gama-duniya)

A game da wakilin sunan dai, Jackson (2007:50), ya kawo shi a taqaice ne kamar haka:

“A word class of function words that are used to substitute for nouns or noun phrases in an ongoing discourse.” Aji ne na kalma da yake zuwa a madadin suna ko wani yanki nasa a cikin magana. (fassarar mai bincike)

Amma shi Crystal (2008:417), cewa ya yi, “A term used in the grammatical classification of words, referring to the closed set of items which can be used to substitute for a noun phrase (or single noun).” Shi ma wani rukuni ne a tsarin azuzuwan kalmomi wnda yake nufin wani ayari na kalmomi da akan yi amfani da su a madadin yanki (ko sunan kaxai).”(Fassarar mai bincike).

Mu'azu (2009), a bayaninsa game da wakilin suna, ya nuna cewar kalma ce da take wakiltar suna a cikin jumla. Masanin a nan, baddala ta hanyar kawo kalmomi kamar shi, kai, wanne, waxanda ya bayyana su ta hanyar cewa ana amfani da su ne a jumla maimakon yawan maimaita kalmar suna. Kamar sauran masana da bayanansu suka gabata, wannan

masani ma ya yi tarayya da su wajen kawo irin nau'o'in da yake ganin an karkasa wakilin sunan, alal misali, kamar ambatau da nunau da tambayau da kuma dubau.

Yusuf (2011), kuwa a tasa mahangar kan wakilin suna, cewa ya yi shi wakilin suna aji ne na kalmomi wanda ake amfani da shi maimakon suna ko yankin suna. Ya qara da cewa har kullum wakilin suna na samuwa ne cikin tawagar yankin suna. Baya ga haka, shi ma masanin na mai ra'ayin cewa wakilin suna iri-iri ne amma manyan nau'o'insa uku su ne: Katsattse, Na mallaka da kuma Madubi waxanda ke nuna bambanci ta fuskar mutum, adadi da kuma jinsi. Sauran da ya kawo kuwa sun haxa da Tambayau, Voyayye, Karvau kaikaice da kuma Nunau.

Zaria (2014), a bayaninsa game da wakilin suna ya fara da yin kwantanci a hausance inda ya ce idan an ce 'Waziri' yana wakiltar Sarki ne ko kuma wakilin 'Sarki' ne, manufa shi ne wanda idan 'Sarki' bai sami damar fitowa ba to 'Waziri' sai ya fito a madadinsa, wato ya wakilci Sarki. A nan, masanin ya danganta wannan bayani ne da irin dangantakar da take gudana tsakanin suna da wakilin suna a cikin bayani inda ya ce shi wakilin suna yakan fito ne idan suna bai sami damar fitowa ba. Amma a nan, masanin ya yi qarin haske da cewa a lokuta da dama wakilin suna yana iya fitowa tare da suna a jumlolon Hausa. Amma wani abin ban sha'awa dangane da dangantakar ta suna da wakilin suna a Hausa kamar yadda masanin ya bayyana ita ce, idan ya fito xin ko a madadin suna ko kuma tare da suna a kullum sukan kasance ne cikin wani tsari na musamman dangane da yanayin sunan. Manufar masanin a nan ita ce, a kullum idan suna ya kasance tilo, to shi ma wakilin sunan zai zama tilo ne, idan kuma sunan cikin jam'i ne, to wakilin suna ma sai zama cikin jam'i. Alal misali,

(6) Musa, Isa da Binta ma sun tafi

Ina Isa da Binta? Muna iya cewa

Sun tafi makaranta.

A ra'ayin masanan daban-daban, ba wanda yake daban wajen nuna cewar shi wakilin suna a duk inda yake cikin jumla ba ya wuce aikin wakiltar suna a jumlar duk kuwa da cewar an dubi ayyukan nasu ne daga harsuna daban-daban.

2.1.3 Ma'auni

Bagari (1986), ya yi wani gajeren sharhi danagane da ma'auni idan ya kira kalmar da suna Siffofin Adadi/Yawa waxanda ya misalta su da ximbi, tari, tsibi, dukka, yawanci, rabi da sauransu. Irin waxannan kalmomi a cewarsa, kalmomi ne da su ma suna iya zama a matsayin zagin jiggon tawagar suna. Haka kuma, ya qara fayyace su ta hanyar nuna cewa su ma kamar siffa suke ta fuskar cewa dole ne a sami harafin liqi tsakaninsu da jiggon. Misali,

(7) *ximbin mutanen, tarin alqaluma, dukkan yaran, yawancin mutanen.*

Amma masanin ya bambanta ajin siffar adadin da kalmomin ajin siffar domin su ajin siffar ba su da jinsi ko adadi, wato babu sharaxin daidaiton jinsi ko daidaiton adadi tsakaninsu da jigo (sunan da suke yi wa zagi)

Smith (2009), game da ma'auni bayani ya yi da cewa shi ma'auni a matsayinsa na xaya daga cikin wasun bayanau yana samar da ajin kalma na musamman kuma ana amfani da shi ne musamman a yankin suna. Haka nan ya qara da cewa shi ma'auni yakan zo da fuska biyu, wato wanda yake nuna adadi, kamar xaya, biyu, uku, da kuma wanda yake nuna matsayi, kamar na xaya, na takwas, na xari, kuma dukkan nau'o'in sukan zo ne a matsayin siffatau a yankin sunan. Alal misali, littafi biyu (adadi), hawa na biyar (matsayi).

Nelson (2001), kuwa a bayaninsa kan ma'auni yana da ra'ayi kusan xaya da na Smith ta fuskar rubuta su da lambobi ko cikin haruffa. Irin wannan kalma ta ma'auni ya ce takan zo da fuska biyu, wato wanda yake nuna adadi, kamar sifili, xaya, uku, hamsin, xari da makamantansu. Sannan kuma sai ma'auni da yakan nuna matsayi, alal misali na xaya, na biyu, na uku, na hamsin.

Jaggar (2001), ya bayyana ma'auni ne da nuna cewar shi duk inda ya fito a matsayinsa na xaya daga cikin wasun bayanau, yana xaukar jinsi mace masamman ma idan ya zo a matsayin kai mai cin gashin kansa a cikin yanki. Masanin ya bayar da wasu misalai ne kamar haka:

(8) - *biyu/takwas/hamsin/xari/metan/dubu* ta fi xaya.

- *biyu/talatin/xari* ce.

- *goma* ta wuya.

Bayanin masanin a nan sun nuna cewar kalmomin da suka zo cikin rubutun tafiyar tsutsa a misali na (8) cikin wannan babi, su ne suke nuni da kalmar ma'auni.

Haka nan, masanan a nan duk sun tafi da baki xaya wajen qoqarinsu na bayyana ma'auni inda suka nuna cewar yakan zo ne da fuska biyu, wato ta fuskar qirge, kamar xaya biyu uku da sauransu da kuma ta fuskar nuna matsayi ko daraja, wato na xaya, na biyu na uku da makamantansu. Amma shi Jaggar ya bayyana shi ta fuskar irin jinsin da yake xauka da kuma yadda yake fitowa cikin yanki.

2.1.4 'Yar Mallaka

Kraft da Kirk-Greene (1973), sun dubi kalmar 'yar mallaka a Hausa ta fuskar yadda tsarinta yake a nahawu. A bayan nasu, sun nuna cewa 'yar mallaka tana samuwa ta fuska biyu, haxaxxiya da rababbiya. A nan, sai suka bayyana 'yar mallaka haxaxxiya da cewa, a kodayaushe abin da aka mallaka yakan zo haxe da madanganci -n ko -r, namiji ko mace, tare da xafa-qeyar wakilin suna. A nan, sun bayar da nasu misalan kamar haka:

(9) $yaro + -n + sa = yaronsa$

$yaro + -n + ta = yaronta$

$gona + -r + sa = gonarta$

$gona + -r + sa = gonarsa$

A wannan misali da ya gabata wanda yake xauke da lamba ta (9) a wannan babi, yana nuna cewa rubutun da ya zo cikin tafiyar tsutsa suna nuni da jinsi ne na namiji ko mace tare da wakilin suna waxanda duk suke zuwa a matsayin kalma xaya a cikin rubutun yau da kullum wadda masana suka kira da haxaxxiyar 'yar mallaka.

Amma a game da 'yar mallaka rababbiya, kamar yadda suka kira ta, sun nuna cewa qwayar ma'anar haxi ta -na ko -ta, wanda hakan ya danganci jinsin namiji ko mace na abin da aka mallaka, har kullum ana haxe shi ne da wakilin sunan. Alal misali:

(10) $nasa\ ne$

$gida\ naka\ ne$

$kyanwa\ taka\ ce$

kyanwa *taki* ce

Misalin da ya zo a lamba ta (10) a qarqashin 'yar mallaka rababbiya kamar yadda masanan suka kira ta, qwayar ma'anar *na-* da *ta-* waxanda aka nuna cikin rubutun tafiyar tsutsa tare da wakilin suna, suna zuwa ne a rabe da abun da aka mallaka ba kamar yadda aka nuna a misali na (9) ba.

Galadanci (1976), kuwa a nasa bayanin game da 'yar mallaka a Hausa, shi ma nuni ya yi da cewa tana da tsari iri biyu. Amma a qididdigar da ya bayar, ya ambace su ne da doguwa da gajerar 'yar mallaka ba kamar yadda Kraft da Kirk-Greene (1973), suka ambata ba. Sai dai duk da wannan bambanci nasu, qididdigar masanan ta zo xaya, musamman idan aka yi la'akari da *-na* da *-ta* a matsayin qwayar ma'anar haxin da ake amfani da su a muhallin doguwar 'yar mallaka a jinsin namiji ko mace, wacce su kuma suka kira rababbiya 'yar mallaka. Misali, *nawa*, *naka*, *nasu*, *tawa*, *taka*, *tasu* da sauransu.

Ta wata fuskar kuma, masanin, (Galadanci, 1976) ya ambaci xaya nau'in na 'yar mallaka da suna gajeriyar 'yar mallaka. Wannan nau'i, a bayanin nasa yana tafiya ne da *-n* ko *-r* a matsayin qwayar ma'anar haxi wacce ta danganci jinsin namiji, (tilo ko jam'i) ko mace. Wannan tsari na gajeriyar 'yar mallaka, shi su Kraft da Kirk-Greene (1973), suka kira da suna haxaxxiyar 'yar mallaka, musamman in aka yi la'akari da irin yadda misalan nasu suka zo bai xaya kamar haka:

(11) gida-n- sa = gidansa

gida-n- ta = gidanta

gona-r- sa = gonarsa

gona-r- ta = gonarta

A wannan misali da ya gabata mai lamba ta (11) a babin, ya nuna yadda qwayar ma'anar *-n* da *-r* suke wakiltar jinsin namiji da mace da ma jam'i na abin da aka mallaka. Haka nan kuma, a tsarin rubuta irin wannan 'yar mallaka har kullum sukan zo a haxe ne tare da wakilin suna kamar yadda aka misalta.

Jinju (1980), kamar sauran masana da bayanansu suka gabata a kan 'yar mallaka, shi ma ya fayyace ta ne ta irin qwayoyin ma'anar haxin da take amfani da su. Bayanin nasa, ya fara da kawo wasu kalmomi a matsayin misalai kamar, doki da Ali. A nan, sai ya nuna cewa, in Ali yana mallakar dokin, za a ce:

(12) dokin Ali

In kuma riga ce Ali ke mallaka za a ce:

(13) rigar Ali

Manufar masanin a wannan misali nasa mai lamba (12) ya nuna cewa abin da Ali ya mallaka jinsin namiji ne. Amma a misali na (13), abin da Ali ya mallaka jinsin mace ce ta la'akari da irin qwayoyin ma'anar *-n* da *-r* da suke xauke da su.

Haka nan, ya qara fayyace misali ta nuna cewa, in maimakon Ali an yi amfani da lamiri *-sa*, za a ce:

(14) dokinsa

rigarsa

Misalin na (14) ya nuna a cewarsa, an yi amfani da *-n* saboda doki namiji ne, sannan an yi amfani da *-r* domin ganin cewar riga mace ce. Masanin, ya ambaci wannan nau'i na 'yar mallaka da suna ragaggiyar mallaka. Haka nan, ya kammala bayanin nasa da nuna cewa cikakkun kamannin *-r* da *-n* su ne *-na* da *-ta* waxanda ya misalta su kamar haka:

(15) doki *na* Ali

riga *ta* Ali

Wannan misali mai lamba ta (15) a babin, ya nuna yadda masanin ya yi amfani da cikakkun qwayoyin ma'anar haxi na *-na* da *-ta* waxanda suke wakiltar jinsin namiji da mace na abin da aka mallaka, su ya kira da cikakkiyar 'yar mallaka.

Bisa ga yadda bayanan masanin suka gabata game da 'yar mallaka, sun nuna cewa shi ma fahimtarsa ta tafi bai xaya da sauran masana da suka gabace shi. Domin kuwa ya bayyana 'yar mallakar ta fuska biyu kamar sauran masanan. Sai dai kawai, shi ya kira su da masu ragaggu da cikakkun kamanni.

Jaggar (2011), shi ma ya bayyana fahimtarsa a kan 'yar mallaka a Hausa. A cikin bayanan nasa, ya nuna cewar 'yar mallaka tana da tsari ne na, tsayayya da dogarau. A nan, ya nuna cewar idan mallakau (suna²) ya zama suna ko bayanau, qwayar ma'anar mallakar takan kasance sakakkiya kamar, *na* ko *ta*. Ma'ana, *na* xin takan zo idan abin da aka mallaka namiji ne tilo ko jam'i, *ta* kuma tana xaugar mace tilo. Masanin ya fito da misalansa ne kamar haka:

(16) littafin nan *na* xalibinka

rigarta Audu

kwaskwasanna sashen

Amma a yayin da aka yi wa wakilin suna xafa-goshin wannan qwayar ma'ana ta mallaka (*na ko ta*), qwayar ma'anar mallakar a nan takan xauki dogon *aa*, ba kamar a muhallin da ta xauki suna ba, a cewar masanin. Misali:

(17) *naamu ya fi naasu*

wannan riga *taawa ce*

Bisa waxannan bayanai na masana game da 'yar mallaka a Hausa, a iya cewa 'yar mallakar tana da fuska biyu, musamman ganin ba a samu savani a bayanan masana ba dangane da yadda tsarinta har ma da yadda take nuni da mallakar abu a cikin jumla. Sai dai, ra'ayoyin masana ya sassava dangane da irin sunaye da suka kira nau'o'in nata da su. Alal misali a wani karon an kira nau'o'in nata da haxaxxiya da rababbiya ko a ce musu gajeriya da doguwar mallaka ko kuma ragaggiya da cikakkiya. Amma ta fuskar qididdigar da kowane masani ya bayar, qwayoyin ma'anar da suke nuni da jinsi da adadi duk xaya ne wanda ya yi daidai da irin amannar da Zaria (2014), ya bayar a tasa qididdigar game da 'yar mallakar.

2.3.5 Haxaxxiyar Sifa

Kraft da Kirk-Greene (1973), sun kira haxaxxiyar sifa da sifa-suna, saboda a cewarsu, wani yanki ne na suna. A cikin bayanan nasu, sun nuna cewa ita wannan sifa a duk inda ta zo cikin yanki, tana xaukar matsayin siffatan goshi ne amma ba siffatan qeya ba. Haka nan kuma, takan zo da tsarin da yake nuna jinsin namiji ko mace da ma jam'i baki xaya. Har ila yau, a cikin bayanan nasu sun qara jaddada cewa, ita wannan sifa ma kai-tsaye suna na ne ba yadda ake xaukar ta a matsayin sifar ba. Domin tabbatar da wannan hasashe nasu, masanan sun bayyana cewa, babu wani rukuni na kalmomi a Hausa da zai zo daidai da

rukunin sifa a harsunan Turai. Domin dalilinsu na cewar ita sifa-suna, suna ne kawai wanda yake bayyana mutum ko wani abu dangane da nagartarsa amma ba nagartar kanta ba. Saboda ita sifa a harsunan Turai kamar yadda suka nuna, ba ta xaukar matsayin aikau ko karvau a jumla. Alal misali:

(18) *The *big* went home* *Babba* ya tafi gida

*He hit the *red** Ya bugi *jan*

Amma a harshen Hausa, da yake waxannan kalmomi da suke xaukar matsayin sifa a harsunan Turai, a Hausa suna ne, jumlojin karvavvu ne, inda suka qara bayar da wasu misalai kamar haka:

(19) *Tsohuwa* ta dawo

Manya sun zo garinmu

Kamar yadda kalmomin *tsohuwa* da *manya* a misali mai lamba (19) suka nuna yadda suka xauki matsayin aikau a waxannan jumloji na Hausa, hakan bai samu ba zai samu ba a harsunan Turai kamar yadda masana suka bayyana sai dai jumlar ta kasance illatacciya.

Galadanci (1976), a tasa qididdigar a kan haxaxxiyar sifa, ra'ayinsa ya sha bamban da wanda su Kraft (1973), suka gabatar. Domin shi a cewarsa, haxaxxiyar sifa tana nan a matsayinta na sifa ba kamar yadda suka kira ta da suna ba. Manufa, rukuni ne da ya amsa sunan sifa wanda akan tantance shi ta fuskar tushe da kuma irin qwayar ma'anar xafin da take zuwa a matsayin xafa-qeya. Wannan tsari nata, wato irin xafa-keyar da tushen yakan xauka, shi yake bayar da damar tantance ta ta fuskar jinsi (namiji ko mace) da kuma adadi, misali:

(20)	<u>Namiji</u>	<u>Mace</u>	<u>Jam'i</u>
	guntu	guntuwa	guntaye
	makaranci	makaranciya	makaranta
	lalatacce	lalatacciya	lalatattu
	fari	fara	farare

Bayanan masanin (Galadanci, 1976) lallai sun yi hannun-riga da wanda su Kraft (1973), suka gabatar musamman ma idan aka yi la'akari da irin misalan da ya gabatar a lamba ta (18). A cikin misalan nasa, kalmomin da ya gabatar a matsayin sifa kalmomi ne da ka iya zuwa a muhallin aikau ko karvau a jumlar Hausa savanin harshen Turanci kamar yadda su Kraft (1973), suka yi inkari a misali na (18) da na (19).

Newman (2000:22), tsokaci ya yi game da sifa inda ya bayar da ma'anarta ta yin la'akari da yadda harshen Hausa ya bayyana ta, yana mai cewa:

Adjectives in Hausa are defined syntactically by their use as nominal modifiers or predicates and semantically by their meaning. Morphologically simple adjectives are generally indistinguishable from nouns, which Parsons (1963) termed them as "dependent nominals." They look like nouns, form feminines and plurals essentially like nouns and use the same genitive linker as nouns.

Sifa a Hausa kalma ce da take qarin bayani a kan suna a cikin jumla, ta fuskar nazarin ma'ana kuma, ma'anarsu ta danganci irin ma'anar da suke xauke da ita. A tsarin ginin kalma kuwa (Tasrifi), sassauqar sifa kamar

yadda Parsons (1963), ya kira su da ‘Suna Dogarau’ suna zuwa ne kamar suna su samar da jinsin mata da jam’i ta hanyar amfani da madanganci, kamar dai yadda suna yake. (Fassarar mai bincike).

Jackson (2007:20), shi kuma ya bayyana sifa ne da cewa, “Member of a word class that ‘describes’ nouns, used, in English, either in attributive position (before the noun) or in predication position after a verb.” Sifa tana xaya daga cikin azuzuwan kalmomi wacce take xaukar xawainiyar bayyana suna kamar yadda ake amfani da su a Turancin Ingilishi, wato ko muhallin yankin suna (kafin suna) ko kuma a yankin bayani (bayan aikatau.)” (Fassarar mai bincike).

Yusuf (2011), ya kalli sifa a Hausa a matsayin wani rukuni na nahawu, wanda yake xaukar matsayin siffatan goshi, kai ko siffatan qeya a yanki. A cewarsa, haxaxxiyar sifa ana tantance tsarinta ne ta hanyar duba irin tushe da kuma irin xafa-qeyar -n/-r, wanda ya kira da mahaxin sifa, kuma ya ce shi yake da alhakin tantace jinsi ko adadi. Haka nan, ya qara da nuna cewa, irin xafa-qeyar da sifa takan xauka ya danganci ko wace kalma ce ta zo a matsayin sifar. Alal misali, kalmar da take xaukar *doog-* a matsayin tushe, takan xauki *-oo*, *uwaa* ko *-ayee* a matsayin xafa-qeya domin nuna jinsin mace, namiji ko jam’i. Amma -n/-r da sukan zo a matsayin mahaxin sifa, kamar yadda ya kira su, ana xafa su ne a sifar da ta zo daf da suna wadda ta danganci namiji ko mace, misali, *farin* doki, *farar* mota, *fararen* dokuna, *fararen* motoci.

Bayanan da masana kamar su Jinju (1980), da Newman (2000), da Jackson (2007), da Yusuf (2011), suka gabatar a kan haxaxxiyar sifa, kamar yadda Galadanci (1976), ya kira ta, bayanai ne da suke da alaqa da juna ta fuskar ma’ana. Domin kuwa, duk da yadda

bakunan nasu suka sassava da juna wajen ba ta suna, amma bayan nasu game da ma'ana da ma tsarinta sun samu kakkyawan daidaito ba kamar yadda Kraft da Kirk-Greene (1973), suka bayyana ta ba.

2.1.6 Yankin Sifa

Nelson (2001), a nasa ganin, yankin sifa yanki ne da yake zuwa da tsari na kalmomi guda uku, wato siffatan goshi, sifa da kuma siffatan qeya. Haka nan ya qara da cewa, shi siffatan goshi a yankin yakan zo ne kafin sifar, sannan shi siffatan qeya yakan biyo bayan sifar ne a kodayaushe. Wannan bayanin nasa sai ya zo dai da yadda Newman (2000), ya kawo misali kamar haka:

(21) -wannan *mahaukacin* direban.

Manufa a nan ita ce, kalmar '*wannan*' a yankin tana matsayin siffatan goshi yayin da '*mahaukaci*' wacce take xaukar matsayin kai, sannan sai siffatan qeya, wato madangaci -n'.

Jaggar (2001), ya bayyana yankin sifa da cewa, ai yanki ne da yake samun jagorancin sifa wacce take zuwa a matsayin siffatan qeya a yankin suna. Yankin na sifa, yana xaukar sassauqar sifa ce wacce take samun rakiyar amsa-kama qarfafau ko kuma wani sarqaqqen yanki. Alal misali,

(22) -wata mota *sabuwa* fil.

-rigar *nanbaqa* ce wulik.

Don haka, bisa kyakkyawan la'akari da misalan da masanin ya bayar musamman a lamba ta (22), sun nuna cewa shi yankin sifa yana xaukar sifa ce tare da wata kalma da take qarfafa mata. Alal misali, kalmomin *fil* da *wulik* da suka zo a misalin sun qarfafa kalmar *sabuwa* da

baqa a matsayinsu na sifa kamar dai yadda masanin ya bayyana. Haka nan ita kuma sifar, a kodayaushe tana dafa wa suna ne da nufin qarɓin bayani game da shi.

2.1.7 Ganga-Dogarau

Bagari (1986), ya kira ganga-dogarau da suna zubon dangantaka wanda ya bayyana xaukar nauyin yin qarɓin bayani ga jigon tawagar suna wanda kuma yake zuwa a matsayin jela a tawagar sunan. Misali,

- (23) shugaban *da* yake zaluntar talakawa
manoman *da* suka noma gyaxa bana
yaron *da* Kande take so
yaran *da* suka shiga makaranta bana

Haka nan, a qarqashin waxannan misalai masu lamba ta (23) a wannan babi, masanin ya yi qarɓin bayani da cewa akan yi amfani da harafin tsokaci ‘n/r’ wajen gabatar da zubon dangantaka, kamar yadda aka misalta nan sama. Haka kuma akan yi amfani da lamiran dangantaka kamar *wanda/wadda/wacce/waxanda* ko kuma *da* wajen gabatar da zubon na dangantaka. Idan kuma sunan ba shi da harafin tsokaci, za a iya yin amfani da ‘*da*’ ko kuma lamirin dangantaka wajen gabatar da zubon , misali,

- (24) wani yaro *da/wanda* Kande take so
waxansu yara *da/waxanda* suke son Kande

Bugu da qari, masanin ya qara fayyace zubon dangantar ta hanyar nuna cewa, idan sunan da zubon dangantaka yake bayyanawa yana matsayin karvau ne a cikin jumlar, ana iya saka lamiri a mazaunin karvau xin idan ana so. Alal misali, (25) *yaran da* ‘*yansanda suka kama su jiya*, inda lamirin ‘su’ yana da tsokaci xaya ne da ‘yaran’. Amma kuma amfani da

lamirin a wannan muhalli ba tilas ba ne, domin kuwa za a iya cewa, (26) *yanan da yansanda suka kama jiya.*

Nelson (2001), game da ganga-dogarau shi kuma ya nuna cewa, ai samuwar wasu kalmomi kamar 'da' a cikin wani yanki na jumla shi yake nuna cewar wannan yanki ganga-dogarau ne kamar yadda ya bayar da misali kamar haka:

(27) - *da jirgin ya sauka*

A misalin nasa, masanin ya nuna cewar lallai wannan ba jumla ba ce tsayayya, sai dai ganga ce dogarau a matsayin wani yanki na jumla saboda yankin yana xauke da aikau da kuma aikatau.

Sai dai kuma bayanin da masanin ya gabatar a wannan muhalli na ganga-dogarau, ya ci karo da ra'ayin wasu masana na harshen Hausa. Alal misali, Bagari (1986), ya ambata cewa a harshen Hausa 'ganga' jumla ce muddin ta qunshi aqalla aikau da aikatau, misali:

(28) *manoman da suka noma gyaxa bana
yanan da za su shiga makaranta bana*

A nan, kamar yadda misalan masanin suka nuna a lamba ta (28), kalmomin *manoman* da *yanan* su suke xaukar matsayin aikau. Sannan kalmomin *noma* da *shiga* a misalan da masanin ya bayar nan sama, su suke nuni da cewa su ne kalmomin aikatau waxanda suke nuna matsayinta a jumla.

Shi kuwa Smith (2009), a nasa ganin kan ganga-dogarau farawa ya yi da nuna cewa ba kamar ganga tsayayya da take tsayuwa da qafafuwanta tamkar jumla ba, ita ganga-dogarau

har kullum tana dogara ne da wani sashe cikin jumla kafin ta bayar da cikakkiyar ma'ana. A nan, masanin ya kawo misali ne kamar haka:

(29) *Ayabar da yake so/* tana kan teburi.

To ke nan, yankin farko shi yake nuni da ganga-dogarau saboda ya dogara da yankin qarshe kafin a samu cikas ma'ana.

Kamar yadda masana daban-daban suka kawo ra'ayoyi mabambanta juna game da ganga-dogarau, an samu cin karo da juna a kan ra'ayoyin nasu. Don haka, ni a nawa ra'ayi, ganga ka iya xaugar matsayin jumla a Hausa da zarar aikau da aikatau sun samu a cikinta ba kamar yadda Nelson (2001), ya ambata ba.

2.1.8 Mafayyaci

Galadanci (1976), a game da kalmar mafayyaci ya dube ta ne ta fuskar yadda take shiga da fita a cikin yanki na suna amma ta la'akari da yadda kalmar take bambanta dangane da jinsi da kuma adadi. A qarqashin wannan bayani nasa ne ya karkasa mafayyacin zuwa nau'o'i uku tare da misalansu kamar haka:

Mafayyaci tambayau, misali,

(30) -wàné (namiji)

-wàcè (mace)

-waxànnè (jam'i)

Mafayyaci kaikaitau, misali,

(31) - wani (namiji)

-wata (mace)

-waxansu (jam'i)

Mafayyaci nunau, misali,

(32) -wancan (namiji)

-waccan (mace)

-waxancan (jam'i)

Bayanin mansanin dangane da kalmar mafayyaci ya fi karkata ne kan yadda tsarinta yake maimakon kallon ta ta fuskar ma'ana, wadda take nufin fayyace abu a cikin jumla. Haka nan, ko ta fuskar tsarin nata ma, ya taqaitu ne a kan nau'o'inta guda uku kamar yadda ya kawo su nan sama. Sannan kuma, cikin waxannan nau'o'i nata da ya kawo, wanda ya zo a lamba ta (30-32) a babin, wasu masana suna ganin sa tamkar wani rukuni ne na daban a cikin rukunan nahawu dangin suna, amma ba a qarqashin mafayyaci ba.

Su ma masana irin su Yahaya da wasu (1992) da Sani (2009:33), sun bayyana mafayyaci da cewa "Wasu kalmomi ne da suke fayyace wani abu a cikin jumla ko magana." Manufa, mafayyaci aji ne na wasun bayanau da yake qunshen da wasu kalmomi da suke zaman fayyace suna a cikin jumla ta fuskar jinsinsu ko adadinsu.

2.1.9 Tsigilau

Newman (2000), ya dubi kalmar tsigilau ce a matsayinta na xaya daga cikin wasun bayanau inda ya bayyana ta da cewar takan zo a yankin suna ne da yanayi irin na amsa-kama wajen

bayyana abu ko mutum ta fuskar siriranta, qanqanta, tsumburewa, gajarta ko rashin nauyinsu, misali, *tsigigin* yaro. Haka nan, masanin ya qara baddala bayanin nasa da nuna cewar kalmomin tsigilau a yankin sukan zo da siga uku, wato *xan*, da *'yar* da *'yan*, waxanda suke nuni da jinsi da kuma jam'i. A nan, masanin ya kawo misalai ne kamar haka:

(33) - *xan* mitsitsin goro.

- *zanexan* xigigi da shi.

- yarinya *'yar* siririya da ita.

- wasu yara *'yan* mitsi-mitsi da su ne suka ba mu tsoro.

Kalmomi irin su tsigilau a nahawun harshen Hausa kamar yadda masanin ya bayyana, qayyadaddu ne kuma aikinsu ma a cikin jumla taqaitacce ne. Kamar yadda ya nuna, kalmomin tsigilau xin suna fayyace qaranci abu ne, musamman suna, wadda nau'o'in nata (Tsigilau) sukan tafi da jinsi ko adadin sunan.

Jaggar (2001), a bayaninsa a kan kalmomin tsigilau shi ma cewa ya yi kalmomi ne kamar *xan*, *'yar* da *'yan* waxanda suke rufa wa suna baya a yanki domin nuna qanqantar wani abu ko mutum a cikin yankin. Alal misali,

(34) - ta rubuta wani *xan* littafi.

- ta rubuta wata *'yar* takarda.

- ga wasu *'yan* kurakurai.

Don haka, matsayin na kalmomin tsigilau a yankin, a bayanin masanin, ba daban suke ba da wanda Newman (2000), ya bayyana.

2.3.10 Warau

Galadanci (1976), ya dubi kalmar warau a matsayinta na xaya daga cikin wasun bayanau inda ya bayyana ta da cewar, har kullum duk inda ta zo a cikin yanki ba ta wuce wannan sananniyar kalma, wato ‘xaya’. Alal miasli, *xaya* gidan. Masanin, ya qara fayyace kalmar ta warau, musamman ta hanyar tantance tsakaninsu da ma’auni. Bisa ga bayanin masanin, ya yi hakan ne domin ganin yadda ake samun kamanci ta fuskar qirar kalmomin biyu. A nan, sai masanin ya nuna cewa, ita kalmar ta warau a kodayaushe takan zo a matsayin siffatan goshi ko a matsayin kai. Amma ita kalmar ma’auni, ba ta samuwa a siffatan goshi sai dai a muhallin siffatan qeya, misali, littafi *xaya*.

Newman (2000), shi ma ya dubi kalmar ta warau a mahanga irin ta Galadanci, domin kuwa ya fara ne da kwatanta kalmar da ma’auni, inda ya nuna cewar har kullum shi ma’auni yakan biyo bayan kai ne a yanki, misali,

(35) -mota *xaya*

-mangwaro *goma*

Waxannan misalai da masanin ya bayar a lamba ta (35) da ke babin, sun nuna cewar kalmomin da suka zo cikin rubutun tafiyar tsutsa, misali ne na ma’auni. Domin kuwa sun biyo bayan kai ne, ita kuwa kalmar warau kamar yadda ya ambata tana zuwa kafin kai ne ko ma a matsayin kan. Alal misali,

(36) -*xayan*

-*xayar*

-*xaya littafin*

-xaya *hular*

Duba da misalin da ya gabata, a lamba ta (36), duk inda kalmar ta warau xin ta zo a matsayin kai, dole ta xauki madanganci -n ko -r, gwargwadon irin jinsin da kalmar ta zo da shi. Amma idan ya zo a matsayin siffatan goshi, kalmar suna da ta zo a matsayin kai, ita take xaukar madanganci -n ko -r kamar dai yadda misalan suka nuna.

Ashe ke nan, bayanan masanan baki xaya a kan kalmomin (warau da ma'auni) ya xauki matsaya da ta zo daidai da faxin cewar, bori xaya ake wa tsafi tsakin warau xin da ma'auni. Domin kuwa kalmar da ta zo a matsayin warau xin tana iya zuwa a ma'auni.

2.2 Wasun Bayanau a Harshen Badanci

Masana da manazarta da dama sun yi wadatattun bayanai a harsuna daban-daban game rukunan nahawu ciki har da dangin suna (Wasun Bayanau). Amma shi harshen Badanci bai samu irin wannan kulawa ta masana da manazarta ba, musamman idan aka kwantanta da wasu 'yan uwansa iyalan cadi kamar harshen Hausa. Amma duk da haka, masana da manazartan sun yi yunquri wajen samar da wasu rubutattun bayanai a kan wasun bayanau na harshen na Badanci. Bisa wannan gagarumin yunquri nasu ne binciken ya samu tudun dafawa wajen yin bitar wasun bayanau xin na Badanci kamar haka:

2.2.1 Suna

Schuh (1975), ya dubi suna a matsayinsa na xaya daga cikin wasun bayanau a harshen Badanci ta fuskar qirar kalmar sunan a harshen. A nan, masanin ya xauki batu guda xaya daga cikin irin manyan batutuwan da Lukas (1968), ta xauka ta fuskar qirar kalmar sunan a harshen na Badanci. Bayanan masanin sun nuna yadda harshen, musamman Karin Yamma (Western Bade) yake amfani da xafa-qeyar -n a kusan kowane suna da yake da tsari irin na

nuni ga wani abu da aka yi maganarsa a baya. A nan, masanin ya qara fayyace kalmar sunan ta hanyar nuna cewar wannan qwayar ma'ana da ake amfani da ita a sunan a harshen Badanci, daban take da yadda ake amfani da qwayar ma'ana ta -w ko -u wadda take nuna fayyacewa a sunaye. Alal misali, akà-u-(wuta-r), əvfaa-w (birni-n).

Haka nan, kamar yadda masanin ya faxi da farko cewa dukkan suna a harshen Badancin yake xaukar wannan xafa-qeyar ta -n ba. Sai dai akwai wasu kalmomi na sunan a Badanci da sa xaukar irin wannan qwayar ma'ana ta -n da aka misalta a baya. Alal misali, sunayen kusurwoyi kamar weèla (arewa) *weèlan*, əgdi (gabas) *əgdi*, puùte (yamma) *puùten* da kuma sunaye a cikin zantuka irin na gaisuwa kamar ηgà madùwa? (ya gida?) *ηgà madùwan?*, ηgà xələmà? (ya sanyi) *ηgà xələmàn?* Bisa la'akari da bayanana da masanin Schuh (1975), ya gabatar game da suna a harshen Badanci, sun nuna cewar masanin ya fi bayar da qarfi ne a kan yadda harshen yake amfani da kalmar ta suna maimakon kawo ma'anarta ko irin nau'o'in da kalmar ta suna take da su a harshen.

Amma shi kuwa Grema (1998), ya kawo irin tasa gudunmawa game da suna a harshen Badanci a matsayinsa na xaya daga cikin wasun bayanau a harshen, inda ya bayar da qarfi a kan yadda kalmar ta suna take fitowa a yankin na suna a harshen na Badanci. Manazarcin a nan, ya bayyana cewa har kullum shi suna a yankin suna na Badanci yana zuwa ne a matsayin jagora, wato kai a yanki. Haka nan, sunan yakan samu rakiyar wasu siffatau, walau a siffatan goshi ko na qeya, gwargwadon irin jumlolon da ake son samarwa a harshen. A nan, manazarcin ya kawo misalai a harshen na Badanci kamar haka:

(37) *Musa jii makaranta* (Musa ya tafi makaranta)

Hauwa ta kadjùwa (Hauwa ta ci abinci)

Daduwa vazimik iwan (Daduwa tana bacci)

Aku petau to zimu (farar akuyar ta cinye ciyawar)

Mayim u itku gatkam marim (yaron ya kashe qaton veran)

Kamar yadda bayanana manazarcin suka nuna a cikin misalan da ya kawo waxanda suka zo a lamba ta (37) a wannan babi, shi suna kodayaushe yana zuwa a matsayin kai ne. Hakan kuwa kamar yadda misalan da suka zo cikin rubutun tafiyar tsutsa suka nuna, sunan yana zuwa a matsayin kai ne a yankin suna na Badanci, ko da kuwa waxanne irin maraka yanki sunan yake xauke da su kuma a kowane irin muhalli. Manufa, marakan ka iya kasancewa a muhallin siffatan goshi ko a na qeya, kamar dai yadda misalan nasa suka nuna nan sama.

Amma sai dai duk da wannan gagarumin qoqari na manazarcin, misalan nasa sun gaza cika qa'idar nahawun harshen na Badanci musamman idan aka yi la'akari da yadda harshen ya gina tsarin sautukansa kamar yadda Salisu (2015), ya bayyana su guda (46). Alal misali, a cikin misalan manazarcin, ya yi amfani da wasalin [i] maimakon [ə] wajen rubuta kalmar mayim (yaro) maimakon mayəm da kuma [j] maimakon [jl] a kalmar kadjuwa (tuwo) maimakon kajlùwa. Haka nan, ko ta fuskar qirar kalma aka duba, misalan manazarcin sun samu naqasu musamman idan aka duba yadda ya yi amfani da qwayar ma'anar -u da take nuna fayyacewa a harshen Badanci. A nan, tsarin nahawun harshen ya nuna ana haxe wannan qwayar ma'ana tare da sunan da take fayyacewa, ba kamar yadda manazarcin ya rubuta ta daban a gefe guda ba a kalmar kadjuwa u (tuwon) maimakon kajlùwau.

2.2.2 Wakilin Suna

Grema (1998), a nasa nazarin game da wakilin suna na harshen Badanci kuma a matsayinsa na xaya daga cikin wasun bayanau a harshen, ya dube shi ne matsayin kalmar da

kodayaushe take yi wa suna wakilci. Haka nan, ya nazarci wakilin suna dangane da yadda yake fitowa a yankin suna na Badancin inda ya nuna cewa, shi wakilin suna tamkar suna yake ta fuskar yadda samuwarsu a yankin sunan. Domin kuwa a cewarsa, kamar yadda sunan yake zuwa a matsayin kai a yankin sunan na Badanci, haka nan wakilin suna yake xaugar irin wannan matsayi. Amma sai dai a nazarin nasa ya bambanta su ta hanyar nuna cewa, shi wakilin suna ba ya samun 'yan rakiya a muhallin siffatan goshi ko na qeya yayin da ya zo a matsayin kai a yankin sunan na Badanci kamar yadda suna yake samu. A wannan muhallin, manazarcin ya kawo misalai da suke nuna matsayin wakilin sunan a yankin sunan na Badanci kamar haka:

(38) *Atu to (ta ci)*

Atu bunu kadjuwa u (ta dafa abincin)

Aci rubutu kakkadu kaduwa u (ya rubutu wasiqar)

Akci varbut axak tebir u (suna rubutu a kan teburi)

Bisa la'akari da waxannan bayanai gami da misalansu da wannan manazarci ya bayar a lamba ta (38) na wannan babi a kan wakilin suna na Badanci, bayanan sun nuna cewa ko a harshen na Badanci kalmar wakilin suna ba ta wuce yin wakilci a madadin kalmar ta suna a cikin jumla ba. Hakan zai tabbata musamman idan aka yi la'akari da kalmomin da aka rubuta cikin rubutun tafiyar tsutsa a nan sama. A misalan nasa, kalmomi kamar atu da aci da kuma akci duk kalmomi ne da suke wakiltar suna.

Amma sai dai manazarci ya gaza wajen kawo misalan nasa ta hanyar amfani da daidaitaccen jadawalin sautukan na Badanci kamar yadda aka nuna a farko. Manufa, a

wannan muhallin ma manazarcin bai yi amfani da wasalin nan na [ə] na harshen Badanci ba wanda a madadinsa ya yi amfani da [u]. Haka ya bayyana cikin wasu kalmomi da ya kawo a misalan nasa kamar *bunu* (dafa) maimakon *bənu*. Bayan haka, manazarci ya kauce wa tsarin gina kalmomin harshen na Badanci inda ya raba qwayar ma'anar fayyacewa da kalmar sunan da aka fayyace kamar yadda aka nuna cikin gazawarsa ta baya.

2.2.3 Sifa

Grema (1998), ya dubi sifa a matsayinta na wani rukuni a wasun bayanau na harshen Badanci, inda ya bayyana ta da cewa kalma ce da a kodayaushe ta samu kanta a yankin suna na Badanci takan tallafi kalmar suna da nufi yin qarín bayani a kanta (suna). Manazarcin ya gabatar da wasu misalai da suke nuna yadda kalmar ta sifa take xaugar wannan matsayi nata na yin qarín haske a kan kalmar sunan a cikin yankin sunan na Badanci kamar haka:

(39) Nthiu *ngar* ta kadjuwa u (tsoho mutumin ya cinye abincin)

Mayim u iktu *gatkam* marim (yaron ya kashe qaton veran)

Nthiu *marim* irbutu kakkadu u (qaton mutumin ya rubuta wasiqar)

Aku *peta u* ta zim u (farar akuyar ta cinye ciyayar)

Waxannan misalai da manazarcin ya kawo a lamba ta (39), sun nuna yadda sifa, a matsayinta na xaya daga cikin wasun bayanau na Badanci, take samuwa a cikin yankin suna na harshen Badancin. Haka nan, manazarcin ya nuna yadda harshen na Badancin yake amintuwa da zuwan sifar a muhallin siffatan goshi a yankin suna na harshen. A wani misalin nasa kuma, ya tabbatar da samuwar ita sifar dai a muhallin siffatan qeya a harshen

na Badanci inda ya kayar da baki ya ce hakan ba ta samuwa a wasu harsunan musamman harshen Turanci. Amma duk da wannan irin bambancin tsari da manazarcin ya bayyana tsakanin harshen Badancin da wasu harsuna a nan, hakan bai shafi yadda ita Hausa take amfani da ita sifar a yankin sunanta ba. Domin kuwa ita ma Hausar tana amfani da kalmar sifar a muhallin siffatan goshin da na qeyar a yankin sunan nata, ke nan harsunan biyu ba sa cin karo da juna a wannan muhalli.

Manazarcin a nan ma binciken nasa ya qara haska harshen na Badanci sosai, amma duk haka, an sake samun rashin daidaito cikin misalan nasa da tsarin nahawun Badancin. Domin kuwa kamar yadda aka ambata a baya, wasu misalan manazarcin sun sava qa'idar amfani da tsarin sautukan Badanci da kuma qirar kalmar harshen, wanda a wannan muhallin ma hakan ce ta sake kasancewa.

2.2.4 Yanke-Zagi

Grema (1998), ya bayyana yanke-zagi a matsayin xaya daga cikin wasun bayanau na Badanci, inda ya yi gamsasshen sharhi da yake nuna samuwar yanke-zagin a yankin suna na Badanci a muhallin aikau ko karvau. Cikin bayanau nasa, ya kawo wasu misalai da suke nuna yadda shi yanke-zagin yake xaugar muhallin aikau ko karvau a yankin suna na Badancin kamar haka:

(40) Atu rubutu kakkadu u *axak tebir u* (ta rubuta wasiqar a kan teburin)

Mayim u *akunuk susau u* va kiratu (yaron da yake cikin xaki yana karatu)

Daduwa bunu kadjuwa u *ukunuk zorai u* (Daduwa ta dafa abincin a xakin girki)

A nan, kamar yadda manazarcin ya bayyana da farko cewa shi yanke-zagi a yankin suna na Badanci yakan zo a muhallin aikau ko karvau. Haka nan waxannan misalai da aka gabatar a lamba ta (40) su suke jaddada samuwar hakan. Domin kuwa kamar yadda misalansa cikin jumlohin farko da na qarshe na wannan muhalli suka nuna, yanke-zagin ya samu a gurbin karvau idan aka yi la'akari da kalmomin da aka rubuta cikin rubutun tafiyar tsutsa. Sannan a xaya hannun kuma, wato a misalinsa cikin jumlar da ta zo a tsakiya, tana nuna yadda yanke-zagin a yankin suna na Badanci ya samu a gurbin aikau shi ma idan aka yi la'akari da irin tsarin wancan rubutu na tafiyar tsutsa.

Haqiqa a nan ma manazarcin ya bayar da gagarumar gudummawa a kan harshen na Badanci. Amma duk da haka, ire-iren matsalolin da misalan na Badanci suka samu ta fuskar tsarin sauti da qirar kalma, kamar yadda aka nuna nan sama, a nan ma haka abin ya bayyana. Domin kuwa manazarcin ya yi amfani da wani sauti a muhallin wani, da kuma amfani da wata qwayar ma'ana a muhallin da ba nata ba kamar dai yadda aka bayyana a baya.

2.2.5 Qirgau

Qirgau a matsayinta na kalmar da take nuna adadi a jumla, tana xaya daga cikin wasun bayanau na harshen Badanci. Bayanai na manazarta kamar Grema (1998), ya bayyana kalmar ta kirgau da cewa kalma ce da takan samu a yankin suna na Badanci wadda samuwarta a yankin kan kasance dab da suna. A qoqarin manazarcin na nuna wannan matsayi na qirgau a yankin sunan na Badanci, ya kawo wasu misalai daban-daban kamar haka:

- (41) Usik makaranta *kwan* imtu (xalibai uku sun mutu)

Aci bale ci koru *fluxu* (ya ba shi jakuna huxu)

Gatkam *sirin* ta sasi u (veraye biyu sun cinye naman)

Nthi u itku ifji *gatkasa* (mutumin ya kashe birai bakwai)

Waxannan misalai da suka zo a lamba ta (41) a babin, sun nuna yadda bayanan manazarcin suke jaddada matsayin qirgau xin a matsayinsa na xaya daga cikin wasun bayanau na Badanci. Domin a cewarsa, shi qirgau yakan biyo bayan suna ne a yankin suna na Badanci kamar dai yadda misalan nasa suka nuna. Don haka, idan aka lura a cikin misalan za a ga kalmomin qirgau xin a tsarin rubutun tafiyar tsutsa waxanda suka tabbatar da zuwan nasu a bayan kai kamar yadda misalan suka nuna.

2.2.6 Mafayyaci

Schuh (1977), da Grema (1998), sun yi gamsassun bayanai game da mafayyaci musamman yadda yake samuwa cikin tsarin gina jumlar harshen Badanci. Wasu daga cikin bayanan masanan sun nuna cewar ita kalmar mafayyaci a Badanci tana samuwa ne ta hanyar amfani da xafa-qeyar wasalin *-u* a kalmar suna. Wannan xafi da zarar ya zo tare da kalmar suna, kalmar ta sunan takan xauki matsayin wata kalma da aka danaganta wani zance da ita nan kusa savanin sauran wasu sunaye gama-gari da ba wannan ba. Haka nan, domin bayyana yadda harshen na Badanci yake amfani da mafayyacin cikin zantuttukansa, Grema (1998), ya kawo wasu jumloli da suke xauke da shi (mafayyaci) inda ya nuna cewa har kullum qwayar ma'anar ta mafayyaci tana biyo bayan kalmar sunan da ta siffata. Alal misali:

(42) U'ya *u* vazimik varbutu (yarinyar tana rubutu)

Halima ta kadjuwa *u* (Halima ta cinye abincin)

Nthi *u* valakan (mutumin yana tafiya)

Mayim *u* itku gatkam *u* (yaron ya kashe veran)

Dangane da irin waxannan misalai da suke a lamba ta (42) a wannan babi, manazarcin ya nuna cewar ita wannan qwayar ma'ana da aka rubuta cikin tsarin rubutun tafiyar tsutsa, ita take fayyace kalmar sunan da ta biyo bayanta kamar yadda misalan suka nuna. Hakan sai ya nuna cewar ita wannan qwayar ma'ana ita take xaukar matsayin mafayyaci a harshen Badanci.

Amma sai dai ita wannan qwayar ma'ana a tsarin nahawun harshen Badanci, har kullum takan zo ne tare da sunan da take fayyacewa ba kamar yadda manazarcin ya rubuta ta a ware daban da sunan ba. Hakan, sai ya zama tamkar wani karan-tsaye ga tsarin nahawun harshen wanda a iya kallon sa a matsayin wata gazawa ta manazarcin duk da irin wannan namijin qoqari nasa.

2.3 Kammalawa

Masana daban-daban sun tsinkayi cewa duk yadda qarfin dangantaka ta kai tsakanin harsuna mabambanta juna guda biyu, kamar Hausa da Badanci, waxanda suke iyalan gida xaya ne (Chadi) a rabe-raben harsuna, ba za su tava kasancewa da tsarin sarrafa qwayoyin sauti, tsarin ginin kalma ko jumla ko kuma samar da ma'ana iri xaya ba. Sai dai kawai a samu kamanci da wasu 'yan bambance-bambance a sassan harsunan. Haka nan kuma, a iya binciken mai nazari kan waxannan harsuna biyu (Hausa da Badanci), an samu cin karo da ayyuka da dama da aka gudanar a kan harsunan, amma sai dai babu ko xaya daga cikin ayyukan wanda hannun mai binciken ya kai gare shi da aka gudanar da shi ta fuskar kwatanta wasun bayanau na harsunan biyu. Saboda haka, wannan bincike ya samu damar

nazartar wasun bayanau a yankin suna na Hausa da na Badanci don gano irin wuraren da suka yi kama da kuma inda suka bambanta.

BABI NA UKU

TSARIN WASUN BAYANAU A NAHAWUN HAUSA DA NA BADANCI

3.0 Gabatarwa

Wasun bayanau na Hausa suna da 'yan tsare-tsare da aka gina su a kai kamar yadda Galadanci (1976), ya nuna, hakan ya sa wannan bincike zai xora aikin bisa wannan mazahaba, domin yi qoqarin duba wannan tsari da yadda yake a harshen Badanci wajen gano inda suka yi kama, da inda suka bambanta. Haka nan, misalan da aka tanadar a wannan vangare sun shafi harshen Hausa zalla, yayin da aka kawo misalan harshen Badanci a qarqashin nasu tsari.

3.1.1 Tsarin suna a Hausa

A irin tsare-tsaren da suna yake da shi a Hausa, Galadanci (1976:22), ya fayyace shi ta yin la'akari da yadda yake zuwa a tsarin jumla, wanda ya karkasa shi zuwa manyan rukunai guda biyu. Waxannan rukunai kuwa ya kira su da suna "Tsayayye" da "Raunanne". Haka nan, kamar yadda sunansu ya sha bamban haka suka yi hanun-riga wajen samuwar su a cikin yankin suna, musamman in aka yi la'akari da yadda tsarin nahawun kowannensu yake.

3.1.1.1 Tsayayyen suna

Ta fuskar ma'ana, su irin waxannan sunaye suna nuna aiki ne, sannan a tsarin ginin jumla suna da wasu tsare-tsare kamar haka:

- i. ba sa biyo bayan kowace aikatau in ban da waxannan:

Iya (can), fara (start), tava (do once), dinga (continue doing), riqa (do repeatedly), gama (finish). Alal misali,

(1) ya iya *magana*

ta iya *haihuwa*

sun iya *gyara*

ii. suna samuwa cikin wani yanki ----- ‘nake yi’ inda (*yi*) take zaman zavi, misali,

(2) bi nake (*yi*)

bacci nake (*yi*)

fita nake (*yi*)

A wannan tsari ma, harsunan biyu (Hausa da Badanci) sun samu daidaito, domin yadda tsayayyen sunan yakan zo a wani yanki na ‘nake yi’ wanda (*yi*) take zaman zavi. Ma’ana, akan iya fahimtar zance ko da kuwa ba a yi amfani da kalmar ‘yi’ ba, wanda duk harsunan biyu sun amintu da wannan tsari kamar yadda misalan suka tabbatar.

iii. kusan kowane tsayayyen suna a Hausa yana da wani tsari na ninki da xafa-qeyar -e ta fuskar jam’intawa wanda hakan ba ya samuwa a raunannen sunan na Hausa, misali,

(3) gyara: gyare-gyare

karva: karve-karve

tambaya: tambye-tambaye

Ta fuskar qirar kalmar kuwa, an raba tsayayyen suna zuwa qananan rukunai guda biyu:

i. Tsayayyen suna maras virvishin aikatau

Sunaye ne waxanda ba su haxa tushe xaya da aikatau ba. Misali, bacci, dariya, fushi, wato babu wata aikatau da take da tushe kamar bacc-, dariy-, ko fush-.

ii Tsayayyen suna mai virvishin aikatau

Sunaye ne waxanda masanin ya nuna sun haxa tushe xaya da aikatau, kamar a kalmar gyara, kama, da saqa. Manufa a nan, kowane xaya daga cikin waxannan misalai sun haxa tushe da aikatau, kamar *gyar-*, *kam-*, da kuma *saq-* waxanda suke a matsayin tushen, xafensu kuma su ne *-a*, *-a*, da kuma *-a* kamar yadda aka misalta a nan:

ya *gyara*, ya *kama*, ta *saqa*.

3.1.1.2 Raunannen suna

Galadanci (1976:23), a wannan rukuni na raunanen suna a Hausa, ya bayyana shi da wani qaramin nau' i ne na suna wanda yake da wasu fitattun tsare-tsare kamar haka:

- i. sukan biyo bayan wasu aikatau daban kamar *buxa*, baya ga irin aikatau xin da suka kevu ga tsayayyen suna. Wasu raunanan sunayen, (musamman voyayyun sunaye) suna biyo bayan irin waxannan aikatau a matsayin tsayayyun sunaye. Misali,

(4) ya *buxa littafi*

ta samu *girma*

sun yanka *rago*

A nan, misalan da suka zo a lamba ta (4) a babin sun nuna cewar kalmomin da aka rubuta cikin tsarin tafiyar tsutsa misalai ne na raunanne suna da sukan iya biyo bayan wasu aikatau daban savanin waxanda aka misalta a tsayayyen suna.

- ii. ba sa zuwa cikin yanki kamar ----- nake (yi). Misali, ba zai yiwu a ce:

(5) **rago nake (yi)*

**zafi nake (yi)*

*mutum nake (yi)

iii. ba su da tsarin ninki da xafa-qeyar -e wajen samar da jam'i, kamar yadda yake a tsayayyen suna.

3.1.2 Tsarin Wakilin Suna a Hausa

Bisa tsarin da aka xora wakilin suna a kai a Hausa, Galadanci, (1976) ya nuna rabuwarsa zuwa nau'i uku, waxanda aka tantance su kamar haka:

3.1.2.1 Wakilin Suna Rabau

A wannan nau'i na wakilin suna ana tantancewa ne ta fuskar adadi, mutum (na xaya, na biyu da na uku tilo) da kuma jinsi. Misali:

(6)	<u>tilo</u>	<u>jam'i</u>
mutum na xaya:	ni	mu
mutum na biyu: namiji	kai	ku
mace	ke	ku
mutum na uku: namiji	shi	su
mace	ita	su

3.1.2.2 Wakilin Suna Tambayau

Shi wannan wakilin suna kuma ana tantance shi ta fuskar adadi da kuma duba yadda zuwan nasa ya danganci kandamau ne ko qayyadau. Sannan kuma shi jinsi a nan yana samuwa ne a qayyadadden wakilin suna tambayau amma ba wakilin suna na gaba xaya ba. Misali:

(7) tilo jam'i

Kandamau: wa? su wa?

me?

Qayyadau: namiji wanne? waxanne?

mace wacce? waxanne?

3.1.2.3 Wakilin Suna Kaikaitau

Shi kuma wannan wakilin suna ya bambanta ne ta fuskar adadi da jinsi kaxai. Misali,

(8) tilo jam'i

Namiji wane su wane

Mace wance su wance

3.1.3 Tsarin Ma'auni a Hausa

Tsarin ma'auni a Hausa, kamar yadda binciken ya yi amfani da wanda Galadanci (1976), ya nuna, an karkasa shi ne zuwa rukuni uku kamar haka:

3.1.3.1 Ma'auni na 1

Ma'auni na xaya ya danganci lambobi na qirge ko lissafi, waxanda suke sauqaqa kamar xaya, biyar, bakwai, tara, hamsin, ko kuma wasu sarqaqqu kamar goma sha bakwai, tamanin da huxu, maitan da hamsin da tara. Sannan kuma, akwai qirgau wanda yakan gabaci adadi, amma yakan zo cikin jumla bisa zavin mai magana. Alal misali,

(9) guda: gidaje (guda) goma

qwaya: littafi (qwaya) xaya

wuya: riguna (wuya) goma

Amma sai dai, ta la'akari da mazahabar da ake bi domin gudanar da wannan bincike, masanin a nan ya yi qarin haske da cewa, duk lokacin da adadi ya biyo bayan xungumin suna, to zuwan qirgau ya zama dole, ba wai zavi ga mai magana ba. Duba waxannan misalai:

(10) tulu: ruwa *tulu* shida

ludayi: koko *ludayi* biyu

dami: gero *dami* biyar

A wannan misali mai lamba (10) a babin, kalmomin da suka zo cikin tsarin rubutun tafiyar tsutsa kalmomi ne da zuwansu ya zama dole a yanki muddin adadi ya biyo bayansu kamar dai yadda misalan suka nuna. Idan kuma har aka yi qoqarin furta jumlar ba tare da waxannan kalmomi na ma'auni na xaya ba, to dole ya haifar da jumla marar ma'ana, misali,

(11) *ruwa shida*

3.1.3.2 Ma'auni na 2

Wannan kuma ya haxa da irin abubuwan da ake haxe su wuri guda a auna su ta la'akari da yadda yanayinsu yake, kamar yadda misalan nan suka nuna:

(12) Kalma: kaxan

A yanki: da yawa, da dama

Tambayau: nawa?

Amma shi kuwa wannan nau'i na ma'uni na 2 kamar yadda misalan nasa suka nuna a lamba ta (12), ba yana nuna zuwan ma'aunin a halin dole ba ne kamar a misali na (10). Sai dai yana nuna irin kalmar ma'aunin da za ta zo a kowane muhalli kamar tambaya ko a yankin jumla kamar dai yadda misalan suka nuna.

3.1.3.3 Ma'auni na 3

Masanin a nan, ya bayyana ma'auni na 3 ne da cewa yana nuna wani abu ne da ya danganci kaso, wanda yakan zo ta fuskar cikakke ko ragaggen ninki na ma'auni na 1 ko na 2 kamar yadda waxannan misalai suka tabbatar kamar haka:

(13) uku-uku
 nawa-nawa
 ishirin-da-shida-shida.

Kamar yadda shi kuma nasa misalan suka nuna a lamba ta (13), ma'auni na 3 har kullum yakan zo ta fuskar ninki ne na ma'auni na 1 ko na 2 gwargwadon abin da ake son a samar a jumlar.

3.1.4 Tsarin 'Yar mallaka a Hausa

Tsarin 'yar mallaka a Hausa kamar yadda Galadanci (1976), ya bayyana, ya tafi ne a kan rarraba su zuwa nau'i biyu ta yin la'akari da irin qwayar ma'anar haxi ko wakilin sunan da aka yi amfani da shi a wannan muhalli. Haka nan kuma a qarqshin kowane nau'i akwai kashin (A) da na (B) kamar yadda bayananku suka nuna a nan.

3.1.4.1 Doguwar mallaka: Kashi na A

Wannan nau'i na 'yar mallaka a harshen Hausa, shi ne wanda a cikinsa ake amfani da qwayar ma'anar haxi ta nà- ko ná- kuma ya danganci namiji tilo ko jam'i. Don haka, bisa

kyakkyawan la'akari da yadda wannan tsari yake a Hausa, masanin ya kawo wasu misalai a wannan gurbi kamar haka:

(14) nàwa (mtm na frk tl)

 nàka (mtm na by tl)

 násu (mtm na uku jm)

Wannan rukuni na 'yar mallakar a Hausa kamar yadda misalan na (14) a wannan babi suka nuna, mallakar ta danganci jinsin namiji ne duba da irin qwayar ma'anar haxi ta *na-* aka yi amfani da ita a misalan. Haka nan, ita mallakar ta wannan rukuni tana qara nuni da adadi wanda ya shi kuma ya danganci irin wakilin sunan da aka yi amfani da shi domin nuna tilo ko jam'i.

Kashi na B

Shi kuma wannan kashi na 'yar mallaka nuni yake da mace tilo, sannan kuma yana amfani da *tà-* ko *tá-* a matsayin qwayar ma'anar haxi a wannan muhalli.

(15) tàwa (mtm na frk tl)

 táka (mtm na by tl)

 tásu (mtm na uku jm)

Misalan da masanin ya kawo a qarqashin wannan tsari na 'yar mallaka kashin B kamar yadda lamba ta (15) ta nuna, sun bambanta da na (14) ta fuskar jinsi kaxai. Domin kuwa a wannan muhallin, an yi amfani da qwayar ma'anar haxi ta *ta-* wacce take nuni da jinsin mace na abin da aka mallaka, amma ta fuskar adadi duk tsarin xaya ne.

3.1.4.2 Gajeriyar Mallaka: kashi na A

Wannan nau'i na 'yar mallaka a Hausa, shi ne wanda yake amfani da qwayar ma'anar haxi ta *-n*, kuma koyaushe yana biyo bayan kai namiji tilo ko jam'i kamar dai yadda waxannan misalai suka nuna:

(16) gidansa (mtm na uku nj tl)

gidanta (mtm na uku mc tl)

gidansu (mtm na uku jm)

Misalan na (16) a qarqashin wannan nau'i na 'yar mallaka suna nuni ne da jinsin namiji na abin da aka mallaka (gida) duba da irin qwayar ma'anar haxi ta *-n* da aka yi amfani da ita. Amma sai dai, ta fuskar adadi kuma ya danganci irin wakilin sunan da aka yi amfani da shi kamar dai yadda misalan suka nuna.

Kashi na B

Shi kuma wannan nau'i na gajeriyar mallaka a Hausa, masanin, (Galadanci, 1976) ya fayyace shi ne da cewa, shi ne wanda yake biyo bayan kai tilo kuma mace a cikin yankin suna. Haka nan kuma, a mafi yawanci lokuta, kalmar tana xaukar *-r* a matsayin qwayar ma'anar haxi a wannan muhalli. Duba waxannan misalai:

(17) gonarsa (mtm na uku nj tl)

gonarta (mtm na uku mc tl)

Kamar yadda misalan na (17) a babin suka nuna, abin da aka mallaka (gona) ya danganci jinsin mace duba da qwayar ma'anar haxi ta *-r* da aka yi amfani da ita. Sannan ta fuskar adadi ko jinsin wanda ya mallaka ya danganci irin wakilin sunan da aka yi amfani da su.

3.1.5 Tsarin Haxaxxiyar Sifa a Hausa

Galadanci (1976), ya fayyace tsarin haxaxxiyar sifa a Hausa ta la'akari da tushe da kuma irin xafa-qeyar da take xauke da su, wanda hakan yakan bambanta su ta fuskar adadi da kuma jinsi. Haka nan, a tsarin yanayin samuwarsu cikin yankin jumla kuwa, masanin ya karkasa su ne zuwa nau'i uku kamar haka:

3.1.5.1 Ma'aikaciyar sifa

Wannan nau'i na haxaxxiyar sifa a Hausa, masanin ya tantance nau'i ta yin la'akari da tushe, xafa-goshin *ma-* da kuma irin xafa-qeyar da sifar takan xauka, wanda hakan yakan bayar da damar tantance su ta fuskar jinsi da jam'i. Duba waxannan misalai:

(18) mashiririci (nj tl)

mashiririciya (mc tl)

mashiririta (jm)

Misalin mai lamba (18) ya nuna yadda ma'aikaciyar sifa take amfani da qwayoyin ma'anarta na xafa-goshi da xafa-qeya a kan tushenta wajen tantance ta bisa jinsi da adadi. Qwayoyin ma'anar kamar yadda aka nuna su cikin tsarin rubutun tafiyar tsutsa, sun yi tasiri wajen nuna namiji da mace tilo da kuma jam'i na ma'aikaciyar sifar.

3.1.5.2 Qarfaffiyar Sifa

Qarfaffiyar sifa kuwa a Hausa, kamar yadda masanin ya nuna, tana da wani tsari ne na ragaggen ninki. Haka nan kuma, baqaqen da aka ruvanya sukan zo daidai ne da baqin qarshe na tushen kalmar. Kalmar kuwa takan xauki - *é,-íyá* da kuma *-u*, waxanda suke zaman qwayar ma'ana sakayau ta xafa-qeya. Kalmomin su suke nuni da mace tilo, namiji tilo da kuma jam'i, misali:

(19) lalatacc/e (nj tl)

lalatacc/iya (mc tl)

lalatatt/u (jm)

Amma wannan nau’i na haxaxxiyar sifa kamar yadda misalanta suka nuna a lamba ta (19), shi ma yana amfani da qwayar ma’ana ce ta xafe wajen jinsi da kuma adadi. Qwayar ma’anar xafin takan zo ne a siffatan qeya kaxai ba tare da siffatan goshi ba kamar yadda yake a ma’aikaciyar sifa.

3.1.5.3 Sassauqar Sifa

Sifa ce da masanin ya tantance tsarinta da cewa, tana xauke da tushe sassauqa da kuma qwayar ma’ana sakayau ta xafa-qeya waxanda suka bambanta dangane da jinsi da kuma adadi. Alal misali:

(20) far/i (nj tl)

far/a (mc tl)

far/are (jm)

gav/o (nj tl)

gav/uwa (mc tl)

gav/aye (jm)

Kamar qarfaffiyar sifa, ita ma sassauqar sifa kamar yadda misalan nata suka nuna a lamba ta (20), tana amfani da qwayar ma’anar xafa-qeya ne kaxai wajen nuna jinsinta da adadi ba tare da qwayar ma’anar xafa-goshi ba.

3.1.6 Tsarin Yankin Sifa a Hausa

Galadanci (1976), ya tantance yadda tsarin yankin sifa yake a Hausa ta nuna cewa, yanki ne da yakan xauki haxaxxiyar sifa a farko, sannan sai amsa-kama ko kalamar bayanau ta biyo baya. Manufa, amfani da amsa-kama ko bayanau ya danganci irin abin da mai magana yake son nunawa cikin zancensa. Duba waxannan misalai:

(21) sabo fil (haxaxxiyar sifa + amsa-kama)

baqi qirin (haxaxxiyar sifa + amsa-kama)

maguji ainun (haxaxxiyar sifa + bayanau)

Kamar yadda misalan suka nuna nan sama a lamba ta (21), tsarin da yakin sifa take da shi kamar yadda qididdigar masani ta nuna, tana zuwa ne a nau'i xaya. Ma'ana, da yake yankin sifar ta samu ne a sakamakon haxuwar haxaxxiyar sifa da amsa-kama ko bayanau, ba ta da wani rabe-rabe illa ta zo ta wannan siga biyu. Ko dai haxaxxiyar sifar ta xauki amsa-kama ko kuma bayanau kamar yadda misalin farko da na qarshe a lamba ta (21) suka nuna.

3.1.7 Tsarin Ganga-Dogarau a Hausa

A irin tsarin da Galadanci (1976:33) ya bayyana ganga-dogarau a Hausa, ya fayyace ta ne dangane da irin tsarin da take xauka. A qoqarin masanin a nan, ya nuna cewa ganga-dogarau tana da tsari ta fuska biyu kamar haka:

3.1.7.1 Nau'in A

Wannan nau'i na ganga-dogarau a Hausa, yana samuwa ne ta hanyar amfani da lamirin dogarau *wanda* da *wadda* da kuma *waxanda*. Waxannan kalmomi kuwa a cewarsa, sun danganci jinsi ne da adadi kamar dai yadda misalai suka nuna:

(22) *wanda* ya zo (nj tl)

wadda ta zo (mc tl)

waxanda suka zo (jm)

Wannan nau'i na ganga-dogarau, nau'i ne da yake amfani da wasu kevavvun kalmomi da aka kira da lamirin dogarau, waxanda duk inda suka zo suke nuni da jinsi da kuma adadi kamar yadda misalan suka nuna a lamba ta (22).

3.1.7.2 Nau'in B

A wannan nau'i na ganga-dogarau a Hausa, qididdigar da Galadanci (1976), ya nuna a nan ita ce, ana samar da ita ta amfani da kalmar "*da*". Amma sai dai, a wannan nau'i na (B), ba a la'akari da jinsi da adadi, ba kamar yadda yake a nau'in (A) da aka misalta a sama ba.

Misali:

(23) *da* ya zo

da ta zo

da suka zo

Wannan nau'i na ganga-dogarau, misalansa da aka bayar a lamba ta (23) sun nuna yadda kalmar *da* take sabbaba zuwan gangar, amma sai dai ba tare da la'akari da jinsi ko adadi ba. Domin kuwa, da jinsin namiji da mace da ma jam'i, duk suna amfani da abu xaya ne kamar yadda misalan suka nuna.

3.1.8 Tsarin Mafayyaci a Hausa

Dangane da yadda tsarin mafayyaci yake a Hausa, Galadanci (1976), ya karkasa wannan rukuni na wasun bayanau zuwa gida uku kamar haka:

3.1.8.1 Mafayyaci Tambayau

Irin wannan nau'i na mafayyaci, kamar yadda sunan ya nuna, yakan zo da tsari ne na tambaya wadda ta danganci jinsi da adadi. Kamar yadda wasu harsuna suke da wani kevavven tsari dangane da samuwar wannan rukuni na mafayyaci a cikin zance, harshen Hausa ma na da wani tsari a wannan gurbi. A nan, kalmar da take fayyacewa ta fuskar tambaya, tana zuwa ne daga farko sannan sai suna ya biyo baya, savanin wani harshe kamar Badanci. Duba waxannan misalai:

(24) maayəm tawàn? - wà nè yaro? (nj tl)

wùnyan tawàn? - wà cè yarinya? (mc tl)

maanyaamøn tawàn? - waxànnè yara? (jm)

Misalan na mafayyaci tambayau kamar yadda lamba ta (24) ta nuna, kalmomin fayyacewar su suke sabbaba tambayar. Hakan kuwa ba ya rasa nasaba da irin karin sautin da kalmomin suke xauke da su kamar yadda ya bayyana a kan kowace kalma ta mafayyacin a cikin misalan. Baya ga haka, kalmomin suna zuwa ta fuskar fayyace kowane irin jinsi da ma adadi suke xauke da shi a harshen Hausar.

3.1.8.2 Mafayyaci Kaikaitau

Harshen Hausa a wannan nau'i na mafayyaci, ya gina tsarinsa ne dangane da jinsi da kuma jam'i, kamar yadda Galadanci (1976), ya nuna. Alal misali:

(25) wani (nj tl)

wata (mc tl)

wasu (jm)

Kamar takwaransa da ya gabata (tambayau), mafayyaci kaikaitau misalansa a lamba ta (25) sun nuna cewa shi ma tsarin nasa ya danganci jinsi ne da adadi. Amma sai dai, shi mafayyaci kaikaitau ba ya sabbaba tambaya sai dai kawai ya fayyace mace ce ko namiji ko kuma jam'i kamar yadda suke a misalan.

3.1.8.3 Mafayyaci Nunau

Wannan nau'i mafayyaci a Hausa, ba kamar sauran takwarorinsa ba, wanda baya ga aikinsa na nuna jinsi yana kuma fayyace abu ne ta fuskar nuni dangane da nisansa ko kusancinsa da mai magana. Bisa la'akari da irin wannan tsari nasa, Galadanci (1976), ya kasa shi zuwa gida biyu kamar haka:

a. Dogo

- (26) wannan- (nj kusa)
- wannan- (mc kusa)
- waxannan- (jm kusa)
- wancan- (nj nesa)
- waccan- (mc nesa)
- waxancan- (jm nesa)

b. Gajere

- nan- (kusa)
- can- (nesa)

Misalan mafayyaci nunau xin kamar yadda suka zo a lamba ta (26), sun zo ta siga biyu, dogo da gajere. A sigar farko, misalan sun nuna bambanci ta fuskar jinsi da adadi da kuma kusanci ko tazarar fayyacewar da mai magana. Amma a siga ta biyu (gajere), fayyacewar ta danganci tazara ne kawai.

3.1.9 Tsarin Tsigilau a Hausa

Tsarin da tsigilau take xauka, musamman dangane da yadda kalmominta suke kasancewa a cikin yankin suna na Hausa, Galadanci (1976), ya yi bayani bisa yadda wannan tsarin nata yake. A nan, ya nuna cewar kalmomin tsigilau a yankin suna sukan zo ta fuskoki guda uku wato *xan*, *'yar* da kuma *'yan*. A kowane xaya daga ciki waxannan kalmomi na tsigilau da ya nuna, zuwan nasu cikin yankin suna yana danganta ne da irin jinsin da aka yi amfani da shi a wannan muhalli. Abin nufi, kalmar *xan* ta tsigilau tana tafiya ne da jinsin namiji, kalmarta ta *'yar* kuma tana xaukar jinsin mace, yayin da *'yan* takan tafi da jam'i. Ga misalan kalmomin tsigilau xin a yankin suna na Hausa:

(27) *xan* littafi qarami (nj tl)

xan yaro qarami (nj tl)

'yar gona qarama (mc tl)

'yar kasuwa qarama (mc tl)

'yan gidaje qanana (jm)

Misalan da aka gabatar a lamba ta (27), sun bayyana yadda tsarin kalmomin tsigilau suke wajen qoqarin tantance jinsi da adadi a duk inda suka fito a yankin suna. Kalmomin da aka

nuna su cikin wani keɓavven tsarin rubutu a misalan da suke nan sama, sun nuna yadda kowace xaya take tafiya da irin jinsi da kuma adadin da ya dace da ita.

3.1.10 Tsarin Warau a Hausa

Dangane da yadda tsarin nahawun warau yake a harshen Hausa, Galadanci (1976), ya yi taqaitaccen sharhi inda ya bayyana tsarin nata da cewa kalma ce mai siga falan-xaya. Manufa, samuwarta cikin yankin suna, takan zo ne da tsari irin na ma'auni, wato *xaya*, sai dai muhalli da tsarinsu ya xan bambanta. Wato, ita kalmar warau a tsarinta, takan xauki qwayar ma'anar xafi ta *-n/-r*, gwargwadon jinsin kalmar, wanda hakan ba ya samuwa a kalmar ma'auni. Duba waxannan misalan:

(28) *xaya* gidan ya fi

xaya motar ta zo

xayan ya tafi

xayar ta qaura

A irin tsarin da kalmar warau take da shi a Hausa, tsari ne maras yawan nau'o'i. Domin kuwa duba da irin misalan da suka zo a lamba ta (28) na wannan babi da suke misalta warau, kalma ce qwaya xaya sai dai sassauyawa qwayar ma'ana da take bayyana jinsi. Kamar yadda misalan suka nuna, qwayar ma'ana ta *-n* tana bayyana jinsin namiji ne, yayin da *-r* take xaukar matsayin jinsin mace.

3.2.1 Tsarin suna a Badanci

A tsarin da suna yake da shi a Badanci kamar yadda wannan bincike ya gano, an fayyace shi bisa la'akari da yadda yake zuwa a tsarin ginin jumlar harshen. Bisa wannan tsari, an karkasa sunan zuwa manyan rukunai guda biyu, wato “Tsayayye” da “Raunanne”.

3.2.1.1 Tsayayyen suna a Badanci

Irin waxannan sunaye a Badanci kamar yadda binciken ya gano, suna nuna aiki ne, haka kuma a tsarin ginin jumla suna da wasu tsare-tsare kamar haka:

- i. ba sa biyo bayan kowace aikatau in ban da waxannan:

Iya (can), fara (start), tava (do once), dinga (continue doing), riqa (do repeatedly), gama (finish). Alal misali,

(29) àcìzga àlhaan (ya iya magana)

àtùzga xyìyaan (ta iya haihuwa)

àkcìzga xàlmu (sun iya gyara)

- ii. haka nan binciken ya nuna cewa tsayayyen suna a Badanci na iya samuwa cikin

wani yanki ----- ‘nake yi’ inda (yi) take zaman zavi, misali,

(30) nàxgà (*jlamù*) (bi nake (yi))

ìwà̀nən (*jlamù*) (bacci nake (yi))

nàvərà (*jlamù*) (fita nake (yi))

- iii. kusan kowane tsayayyen suna a harshen Badanci yana da wani tsari na ragaggen ninki ta fuskar jam’intawa maimakon cikakken ninki a harshen Hausa, wanda hakan ba ya samuwa a raunannen suna a harsunan, misali,

- (31) xàlmu: xàlmamun (gyara: gyare-gyare)
 əgnu: əgnunu (karva: karve-karve)
 əbdú: əbdədən (tambaya: tambaye-tambaye)

Bisa misalan da suka gabata qarqashin lambobi daban-daban a tsarin tsayayyen suna na Badanci, sun nuna irin kyakkyawan daidaiton da ake samu da yadda tsarin yake da na harshen Hausa. Amma duk da haka, idan aka duba misalan lamba ta (31) nan sama, tsarin Badancin ya sava da yadda yake a Hausa. Abin nufi, maimakon tsarin cikakken ninki na tsayayyen suna da Hausa take amfani da shi wajen jam'intawa, Badanci ragaggen ninki yake amfani da shi a wannan muhalli, kamar dai yadda misalan suka nuna.

3.2.1.2 Raunannen suna a Badanci

A wannan rukuni na suna a Badanci, binciken ya gano cewa raunanen suna yana da wasu fitattun tsare-tsare kamar haka:

- i. sukan biyo bayan wasu aikatau daban, baya ga irin aikatau xin da suka kevu ga tsayayyen suna. Wasu raunanan sunayen, suna biyo bayan irin waxannan aikatau a matsayin tsayayyun sunaye. Misali,

- (32) ərbàcu kàkkàdən (ya buxa littafi)
 àtu bo əskwànaan (ta sami girma)
 àkci sìdu gwàmaan (sun yanka rago)

- ii. ba sa zuwa cikin yanki kamar ----- nake (yi). Misali, ba zai yiwu a harshen Badanci a ce:

- (33) *gwàmaan àyu (jlamú) (*rago nake (yi))
 *kambòdraan àyu (jlmú) (*zafi nake (yi))
 *mdən àyu (jlamú) (*mutum nake (yi))

iii. haka kuma, a tsarin raunannen suna a Badanci, binciken ya nuna cewa ba su da tsarin nan na ragaggen ninki wajen samar da jam'i, kamar yadda yake a tsayayyen suna.

Misalan na Badanci da suka zo a qarqashin wannan lamba ta (33), sun nuna yadda amfani da raunannen suna a irin wannan muhalli kan haifar da jumlar da sava wa qa'idar nahawun harshen kamar yadda yake faruwa a harshen Hausa.

3.2.2 Tsarin Wakilin Suna a Badanci

Bisa la'akari da sakamakon da wannan bincike ya samar, harshen Badanci yana tsarin wakilin suna ne nau'i biyu kamar haka:

3.2.2.1 Wakilin Suna Rabau

A wannan nau'i na wakilin suna na Badanci kamar yadda binciken ya nuna, tantancewarsa ta danganci adadi, mutum (na xaya, na biyu da na uku tilo) da kuma jinsi. Misali:

(34)	<u>tilo</u>	<u>jam'i</u>
mutum na xaya:	ayù (ni)	agwà (mu)
mutum na biyu: namiji	agì (kai)	awùn (ku)
mace	agəm (ke)	awùn (ku)
mutum na uku: namiji	àci (shi)	àkci (su)
mace	àtu (ita)	àkci (su)

Kamar yadda misalan suka nuna a wannan lamba ta (34) na wannan babi, an ga yadda harshen ya yi qoqarin tantance jinsi da kuma adadi duk da cewa an bayyana a farko cewar harshen Badanci bai faye kiyaye jinsi ba a zantuttukansa. Irin wannan muhalli na wakilin

suna rabau, yana xaya daga cikin wuraren da harshen yake fayyace jinsi kamar yadda misalan suka nuna.

3.2.2.2 Wakilin Suna Tambayau

Shi wannan wakilin suna kuwa a harshen Badanci, bisa sakamakon da binciken ya nuna, an tantance shi ne ta fuskar jinsi da adadi da kuma duba yadda zuwan nasa ya danganci kandamau ne ko qayyadau. Haka kuma, kamar yadda binciken ya gano, shi Badanci bai faye la'akari da jinsi ba musamman ma a wani vangare na wannan nau'i na wakilin suna kamar yadda waxannan misalai suka nuna:

(35) tilo jam'i

Kandamau: tèt? (wa) njà kèt? (su wa)

tam? (me?)

Qayyadau: namiji tawàn? (wanne?) tawàn? (waxanne?)

mace tawàn? (wacce?) tawàn? (waxanne)

Harshen Badanci a wannan nau'i na wakilin suna bai bayar da kyakkyawar rarrabewa ba ta fuskar jinsi da adadi musamman a muhallin qayyadau kamar yadda misalan lamba (35) a babin suka nuna. Domin kalma xaya ce take wakiltar jinsin namiji da mace da ma jam'in.

3.2.3 Tsarin Ma'auni a Badanci

Tsarin da ma'auni yake da shi a Badanci kamar yadda sakamakon binciken ya tabbatar, an karkasa shi ne zuwa rukuni uku kamar haka:

3.2.3.1 Ma'auni na 1

A tsarin ma'auni na xaya a Badanci, binciken ya nuna cewa har kullum ya danganci lambobi na qirge ko lissafi, waxanda suke sauqaqa kamar xaya, biyar, bakwai, tara, hamsin, ko kuma wasu sarqaqqu kamar goma sha bakwai, tamanin da huxu, maitan da hamsin da tara. Haka nan, a harshen Badanci ma kamar yadda binciken ya gano, yana da irin wannan tsari na lambobi waxanda suka danganci qirge ko lissafi, misali,

(36) gaxe (xaya)

sərən (biyu)

kwàn (uku)

gumà (goma)

gumà veran kwàn (goma sha uku) da sauransu.

Harshen Badanci yana qirge ne a qarqashin tsarin gidan goma kamar yadda tsarin yake a harshen Hausa. Haka nan, ko ta fuskar qirge wanda yake sarqaqqa, kamar wanda ya haura goma za a ga duk abin xaya ne. Ashe ke nan akwai kyakkyawan daidaito tsakanin harshen Badancin da na Hausa a wannan muhalli na ma'auni musamman ma idan aka yi la'akari da waxannan misalai na lamba (36) nan sama.

3.2.3.2 Ma'auni na 2

Wannan tsari na ma'auni na 2 a harshen Badanci, binciken ya nuna abubuwa ne da ake haxe su wuri guda a auna su ta la'akari da yadda yanayinsu yake, kamar dai yadda waxannan misalai suka nuna:

(37) Kalma: jàpa (kaxan)

A yanki: gawà (da yawa, da dama)

Tambayau: nawàn? (nawa?)

Waxannan misalai na ma'auni na 2 da aka gabatar a lamba ta (37) cikin harshen Badanci, ba suna nuni da qirge ba ne sai suna aunawa ne dangane da dacewarsu a muhallai daban-daban. Haka nan, idan aka kwatanta yadda tsari yake a Hausa za a tarar da cewa duk abin xaya ne.

3.2.3.3 Ma'auni na 3

Shi kuma ma'auni na 3 a harshen Badanci, bincike ya nuna yana da tsari ne wanda ya danganci kaso, da yakan zo ta fuskar cikakken ninki na ma'auni na 1 ko na 2. Misali:

(38) kwan-kwan (uku-uku)

nawàn-nawàn (nawa-nawa)

gùmoo-sərən-əzdù-əzdù (ishirin-da-shida-shida).

Kamar yadda bayanai suka gabata game da ma'auni na 3 cewa ninki ne na ma'auni na 1 ko na 2, misalan da suka zo a lamba ta (38) cikin harshen Badanci suna tabbatar da hakan ne. Sannan idan aka dubi misalan ta fuskar kwatanci da yadda na Hausa suke, za a ga yadda suke samun kyakkyawan daidaito.

3.2.4 Tsarin 'Yar Mallaka a Badanci

Sakamakon da binciken ya tattaro bisa tsarin da 'yar mallaka take da shi a Badanci, sun bayyana cewa ta rarrabu zuwa nau'i biyu, wato doguwa da gajeriyar mallaka.

3.2.4.1 Doguwar Mallaka a Harshen Badanci

Wannan nau'i na 'yar mallaka a harshen, shi ne wanda tsarinsa yake amfani da qwayar ma'ana ta *kaa* a muhallin xafa-goshi domun samar da 'yar mallaka doguwa kamar yadda sakamakon ya nuna. Sannan ita wannan qwayar ma'ana ta abin da aka mallaka, ita ce take wakiltar namiji da mace, kamar yadda aka misalta nan qasa:

(39) kaane (nàwa)

kaagi (náka)

kaakci (násu)

kaane (tàwa)

kaagi (táka)

kaakci (tásu)

Misalan a nan qarqashin doguwar mallaka sun irin qaracin kiyaye jinsi na harshen badanci. Domin kuwa wannan qwayar ma'anar ta xafa-goshi *kaa* wadda take nuna abin da aka mallaka ita ce a muhallin namiji da mace. Sai dai harshen ya bambance jinsi a wakilin sunan da aka yi amfani da shi a wannan muhalli na doguwar mallaka kamar yadda ya zo a lamba ta (39) na babin.

3.2.4.2 Gajeriyar Mallaka a Harshen Badanci

A wannan nau'i na 'yar mallaka a harshen Badanci, bincike ya nuna cewa yayin samar da irin waxannan kalmomi da suke nuna mallaka gajera a harshen, ba sa amfani da wata qwayar ma'anar haxi don jinsintarwa. Maimakion haka, harshen yana nuna jinsin ne a kan

wakilin suna ta amfani da qwayar ma'anar *-i* a muhallin namiji da kuma *-a* a muhallin mace kamar yadda waxannan misalai suka nuna:

(40) madùwatkərí (gidansa) (mtm na uku nj tl)

madùwatkəra (gidanta) (mtm na uku mc tl)

kaamòri (gonarsa) (mtm na uku nj tl)

kaamòra (gonarta) (mtm na uku mc tl)

Kamar yadda aka ambaci harshen Badanci da cewa bai faye kiyaye jinsi ba, to amma a wannan muhalli an samu kiyayewar jinsin ta fito fili kamar yadda aka misalta a lamba ta (40), inda aka tantance tsakanin namiji da mace ta fuskar mallaka.

3.2.5 Tsarin Haxaxxiyar Sifa a Badanci

A sakamakon da binciken ya samu, haxaxxiyar sifa a harshen Badanci tana da tsari ne da ya danganci tushe da kuma irin xafa-qeyar da take xauka. Wannan tsari nata, shi ya bayar da damar tantance ta ta fuskar adadi da kuma jinsi wanda hakan ya sa aka karkasa ta zuwa nau'o'i daban-daban kamar haka:

3.2.5.1 Ma'aikaciyar sifa

Wannan nau'i na haxaxxiyar sifa a Badanci, an tantance tsarinta ne bisa sakamakon binciken da aka samu ta yin la'akari da tushe, da kuma irin xafa-qeyar da sifar takan xauka. Wannan tsari nata, shi ya bayar da damar samuwarta ta fuskar jinsi da jam'i. Domin shi Badanci ba ya amfani da xafa-goshin *ma-* a tushen kalmar kamar yadda yake a Hausa. Alal misali,

(41) kàkaaban - mashiririci (nj tl)

kàkaabakón - mashiririciya (mc tl)

kàkaabənən- mashiririta (jm)

Ma'aikaciyar sifar a Badanci kamar yadda misalan na lamba (41) suka nuna, qwayar ma'anar xafe da take tantance jinsi da jam'i a harshen, tana zuwa ne a muhallin xafa-qeya wanda take ba wa kowane matsayinsa na namiji ko mace ko kuma adadi.

3.2.5.2 Qarfaffiyar Sifa

Kamar yadda binciken ya gano, qarfaffiyar sifa a Badanci tana samuwa ne a sakamakon amfani da qwayar ma'anar xafi ta *axətlən*, *axətləkwan* da kuma *axətlənə*, a muhallin xafa-qeya na tushen kalmar sifar waxanda suke nuni da jinsi da kuma jam'i. Alal misali,

(42) gamb/*axətlən* (lalatacc/e)

gamb/*axətləkwan* (lalatacc/iya)

gamb/*axətlənən* (lalatatt/u)

Kamar qarfaffiyar sifa, ma'aikaciyar sifa ma tana da tsarin tantance jinsi da jam'i a harshen Badanci. Domin idan aka yi la'akari da misalan da aka gabatar a lamba ta (42) na wannan babin, za a ga yadda qwayar ma'anar xafe da take da alhakin tantance jinsi da jam'i tana zuwa ne a muhallin sifftan qeyar kamar a ma'aikaciyar sifa.

3.2.5.3 Sassauqar Sifa

Sassauqar sifa a Badanci, kamar yadda sakamakon binciken ya nuna tana samuwa ne bisa wani tsari mai la'akari da jinsi da kuma jam'i. Tsarin a nan, ya danganci irin tushen da kalmar take xauke da shi da kuma irin qwayar ma'anar xafin da aka yi amfani da ita wajen

samar da sassauqar sifar a harshen na Badanci, kamar dai yadda waxannan misalai suka nuna:

(43) heetà - far/i (nj tl)

heetà - far/a (mc tl)

heettà - far/are (jm)

gàfən/əyən - gav/o (nj tl)

gàfən/əkwan - gav/uwa (mc tl)

gàfən/əyənən - gav/aye (jm)

Sassauqar sifa kamar sauran takwarorinta na nau'in haxaxxiyar sifa, ita ma tana da tsarin tantance jinsi da jam'i musamman idan aka yi la'akari da misalanta na lamba (43) da suke sama. Misalan duka-duka sun nuna cewa nau'o'in haxaxxiyar sifa suna da tsari iri xaya na xafa-qeya wanda yake xaucar nauyin tantance jinsi da jam'i. Amma sai dai, a nau'in sassauqar sifa ba a faye rarrabe jinsi ba ta fuskar abin da ya shafi launi na halitta, kamar yadda misalan suka gaza wajen bambance *fari* da *baqi* a matsayin (*hetta*) kowanensu.

3.2.6 Tsarin Yankin Sifa a Badanci

A qoqarin wannan bincike ya gano irin tsarin da harshen Badanci yake da shi a yankin sifa, sakamakon binciken ya tabbatar da cewa tsarin bai-xaya yake da na harshen Hausa. Domin kuwa shi ma harshen na Badanci, yana amfani da haxaxxiyar sifa da kuma amsa-kama ko bayanau, musamman idan aka yi la'akari da misalan da binciken ya samar kamar aka nuna su nan qasa a lamba ta (44) na wannan babi:

- (44) hɛr̀à cawwà - sabo fil (haxaxxiyar sifa + amsa-kama)
m̀àr̀aẁu huwà - maguji ainun (haxaxxiyar sifa + bayanau)

3.2.7 Tsarin Ganga Dogarau a Badanci

Bisa kyakkyawan la'akari da sakamakon da binciken ya samar a wannan muhalli, ganga dogarau a harshen Badanci tana da tsari iri biyu kamar haka:

3.2.7.1 Nau'in A

Ganga dogarau nau'in A a Badanci yana da tsari ne wanda yake samuwa ta hanyar amfani da kalmar (*bee*) wadda take xaukar ma'anar 'wanda' ko 'wadda' ko kuma 'waxanda'. Manufa, ita wannan kalma a Badanci ita take xaukar duka jinsin namiji, mace ko kuma jam'i (wato ba ta bambanta jinsi da adadi), ba kamar yadda tsarin yake a harshen Hausa ba musamman ma idan aka yi la'akari da waxannan misalai:

(45) *bee jàawo* (wanda ya zo)

bee jàawo (wadda ta zo)

bee jàawo (waxanda suka zo)

Kamar yadda aka bayyana gabanin misalan da suke a lamba ta (45) na babin, tsarin ganga-dogarau na'in A a harshen Badanci ba ya la'akari da jinsi da jam'i. Manufa, kalma guda xaya (*bee*) take wakiltar sauran muhallan a wannan nau'i na ganga.

3.2.7.2 Nau'in B

Nau'in B na ganga dogarau a harshen Badanci nau'i ne da harshen ya tsara shi ta fuskar amfani da kalmar nan ta (*bee*) wadda a harshen Hausa take xaukar ma'anar (da). Kamar yadda sakamakon binciken ya nuna a nan, wannan nau'i na ganga dogarau ba ya la'akari da jinsi da kuma adadi a harshen Hausa. To, ko shi harshen Badancin ma, kamar yadda

misalan suka nuna, tantancewar ta fuskar jinsi da adadin tana samuwa ne ta wakilan sunayen da aka yi amfani da su a lafuzan amma ba ta ganga-dogarau xin ba. Duba waxannan misalai:

(46) *bee acì jàawo* (da ya zo)

bee atù jàawo (da ta zo)

bee akcì jàawo (da suka zo)

Misalan wannan nau'in na ganga-dogarau (B) da aka nuna a lamba ta (46), sun nuna yadda ake samun rashin bambancewa ta fuskar jinsi da jam'i sai dai a tantance daga kalmomin wakilan sunan da suka zo tare da ganga-dogarau xin.

3.2.8 Tsarin Mafayyaci a Badanci

Dangane da yadda sakamakon binciken nuna, harshen Badanci yana da tsarin mafayyaci mabambanta juna uku biyu kamar yadda aka bayyan nan qasa:

3.2.8.1 Mafayyaci Tambayau

Irin wannan nau'i na mafayyaci a Badanci, yana zuwa ne da tsari na tambaya kamar yadda sunansa ya nuna. A irin wannan muhalli, tambayar ba ta la'akari da jinsi ko adadi wanda hakan ya sava wa wasu harsuna kamar Hausa. Domin kuwa, shi harshen Badanci yana amfani da kalma xaya tilo(*tawàn*) ta wakilci namiji ko mace da kuma tilo da jam'i. Haka nan, bayan sun qara nuna cewa, a tsarin tambayar ta Badanci, suna ne yake fara zuwa, sannan sai mafayyaci tambayau ya biyo baya, savanin harshen Hausa, misali:

(47) *maayəm tawàn?* - *wànè yaro?* (nj tl)

wùnyan tawàn? - *wàcè yarinya?* (mc tl)

maanyaamən *tawàn?* - *waxànnè yara?* (jm)

A waxannan misalai da suka zo a lamba ta (47), an ga yadda tsarin maffayaci tambayau yake a harshen Badanci. Kalmar (*tawàn*) wacce take matsayin mafayyaci tambayau a Badanci ita take wakiltar jinsi da kuma jam'i wanda kowane yake zaman kansa a harshen Hausa.

3.2.8.2 Mafayyaci Kaikaitau

Kamar yadda binciken ya gano, harshen Badanci yana da irin wannan tsari na mafayyaci kaikaitau wanda shi ma yake xaukar nauyin fayyace abu dangane da jinsi da kuma jam'i kamar harshen Hausa. Alal misali:

(48) gàxe - wani (nj)

gàxe - wata (mc)

gàkfe - wasu (jm)

A wannan misali da ya gabata mai lamba ta (48), an nuna yadda harshen Badancin yake amfani da kalmar (*gàxe*) a muhallin jinsi namiji da mace, wato ba tare da nuna bambanci ba wajen fayyacewar. Amma ta fuskar jam'i yana nuna bambanci ta amfani da kalmar (*gàkfe*) domin nuna jam'in kamar yadda harshen Hausa yake qoqarin hakan wajen fayyacewar.

3.2.8.3 Mafayyaci Nunau

Tsarin mafayyaci nunau a Badanci kamar yadda sakamakon binciken ya nuna, ba daban yake da irin tsarin na Hausa ba. Domin kuwa tsarin nasa a Badanci, shi ma ya kasu zuwa nau'i biyu kuma yana fayyace abu ne ta fuskar nuni dangane da nisansa ko kusancinsa da mai magana kamar haka:

3.2.8.3.1 Dogo

- (49) mso - wannan (nj kusa)
mco - wannan (mc kusa)
mdo - waxannan (jm kusa)
msii- wancan (nj nesa)
mcii - waccan (mc nesa)
mdii - waxancan (jm nesa)

Kamar yadda misalan a lamba ta (49) suka nuna, harshen Badanci yana amfani da kalmomi mabambanta juna wajen fayyace abu ko mutum namiji, mace ko jam'i dangane da nisansa ko kusancinsa da mai magana. Bambancin fayyacewar a nan ta fuskar jinsi takan zo ne ta hanyar amfani da qwayar sautin /s/ da kuma /c/, idan jam'i ne kuma /d/. Ma'ana, yayin da harshen yake so ya fayyace namiji a kusa yakan yi amfani da kalmar 'mso', idan kuma mace ce yakan yi amfani da kalmar 'mco', idan kuma jam'i sai a ce 'mdo'. A xaya hannun kuma, harshen yana fayyacewa dangane da nisan abu ko mutum da mai magana ta hanyar canza wasalin /o/ da /ii/ a kowane muhalli na jinsi da kuma jam'i. Manufa, ana rubuta kalmar 'msii' da 'mcii' da kuma 'mdii' da nufin namiji, mace da kuma jam'i na nesa kamar dai yadda aka misalta nan sama.

3.2.8.3.2 Gajere

- (50) ree - nan (kusa)
inno - can (nesa)

Amma a wannan misalin na mafayyaci nunau gajere kamar yadda lamba ta (50) ta nuna, kalmomin da suke fayyacewar suna nuni da tazara ne kaxai ba tare da la'akari da jinsi ko jam'i ba kamar yadda yake nunawa a takwaransa dogo.

3.2.9 Tsarin Tsigilau a Badanci

Sakamakon da binciken ya samu, sun nuna cewa harshen Badanci yana da kalmomin tsigilau kamar *wùnyarɗ* ('yar), *wùnən* (xan) da kuma *ùktlen* ('yan) waxanda suka danganci jinsi da kuma jam'i kamar dai yadda waxannan misalai na lamba ta (51) suka nuna nan qasa:

(51) *wùnyarɗ* kakkadə jàpa - (*xan* littafi qarami)

wùnən maayùm jàpa - (*xan* yaro qarami)

wùnən kaamòn – 'yar gona qarama

wùnən asəkən - 'yar kasuwa

ùktlen madùwaawo - 'yan gidaje

Amma sai dai abin lura a nan shi ne, irin tsarin da harshen Badancin ya xora kalmomin tsigilau xin nasa dangane da yadda yake amfani da su a yankin sunansa, ya bambanta da na Hausa. Alal misali, kamar yadda harshen Hausa yake amfani da kalmar '*xan*', wacce take zuwa da jinsin namiji, shi kuwa Badanci yana amfani da '*wunyarɗ*' ''yar' a muhallin jinsin abu namiji wanda ba mutum ba. Haka nan kuma, a wasu muhallan yakan yi amfani da tsigilau xin namiji a muhallin mace. Amma idan ya kasance kalmar sunan da ta biyo baya tana nuni da mutum, harshen Badancin yana amfani da jinsin da ya dace na namiji '*wunən*' '*xan*', kamar yadda misalan na sama suka nuna.

3.2.10 Tsarin Warau a Badanci

A qoqarin wannan bincike wajen duba yadda tsarin warau yake a harshen Badanci, sakamakon binciken nuni ya yi da cewa, harshen yana da tsarin kalmar warau tamkar ta Hausa, sai dai bambancin qwayar ma'anar haxi a harsunan biyu. Abin nufi, shi ma tsarin warau a harshen Badancin, yakan zo ne cikin kalma xaya tak, wato 'gaxe', kamar dai kalmar ma'auni a harshen, sai dai bambancinsu ta fuskar qwayar ma'anar haxi ta -u. Alal misali:

- (52) madùwau gàxe - xaya gidan
 makarantau gàxe - xaya makarantar
 moðtau gàxe - xaya motar
 gàxau - xayan
 gàxau - xayar

Kamar yadda misalan suka nuna, qwayar ma'anar haxin ta -u a harshen Badanci ita take da tasiri wajen bambance kalmar ma'aunin da ta warau. Domin idan ana so a nuna cewar kalmar ta warau ce ba ma'auni ba, to dole ta xauki qwayar ma'anar haxi ta -u, sannan kuma wasalin qarshe na 'e' na kalmar ma'aunin ya koma 'a'. Idan kuma warau xin ya zo tare da suna, to kalmar sunan ita take xaukar qwayar ma'anar haxin ta -u kamar dai yadda aka gani a misalan na lamba ta (52).

3.3 Kammalawa

A wannan babin da ya gabata, an yi bayani ne a kan irin tsari da sigogin da harshen Hausa ya gina wasun bayanansa. A xaya hannun kuma, sai aka dubi yadda tsari da kuma sigogin suke na wasun bayanau na Badanci. Haka nan, an kawo misalai gwargwadon fahimta daga harsunan guda biyu, domin kwatanta wannan tsari nasu na wasun bayanau da nufin gano inda suka yi kama da inda suka bambanta. Alal misali, kusan kowane tsayayyen suna a Hausa yana da tsari na cikakken ninki da xafa-qeyar *-e* wajen jam'intawa, kamar a kalmar 'gyara: gyare-gyare'. Amma a harshen Badanci tsari ba haka yake ba, sai dai yana samuwa ne ta ragaggen ninki kuma ba tare da xafa-qeyar *-e* ba, misali xàlmu: xàlmamun. Haka nan, kamar yadda aka nuna a babin cewar wakilin suna a Hausa yana da nau'i uku a tsarinsa, wato Rabau da Tambayau da kuma Kaikaitau. To amma kamar yadda binciken ya gano, harshen Badanci yana da nau'i biyu ne rak a tsarinsa, wato Rabau da Tambayau ba tare da Kaikaitau ba. Haka nan, a wani yunquri na binciken a babin, ya nuna yadda harshen Hausa yake amfani da kalma xaya tak, wato '*xaya/xayan*' a tsarin kalmar warau xinsa. A nan, sai binciken ya gano cewa irin wannan tsari ne harshen Badanci ma yake amfani da shi a kalmar warau xin.

BABI NA HUXU

GURBIN WASUN BAYANAU A NAHAWUN HAUSA DA NA BADANCI

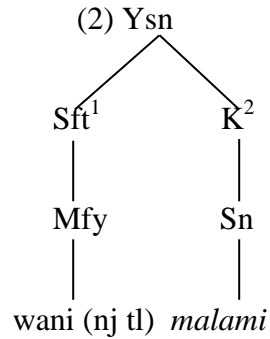
4.0 Gabatarwa

A babi na uku, binciken ya yi amfani da irin tsare-tsaren da aka xora wasun bayanau na Hausa kamar yadda Galadanci (1976), ya bayyana, sai aka bi sawun wannan tsari aka duba yadda na harshen Badanci suke. A wannan babi kuma, an duba yadda gurabensu suke a yankin suna. Manufa, an duba muhallansu dangane da yadda wasu sukan xauki matsayin siffatan goshi (Sft^1) ko kai (K^2), ko kuma siffatan qeya (Sft^3), wasu kuwa sukan zo a dukkan muhallan.

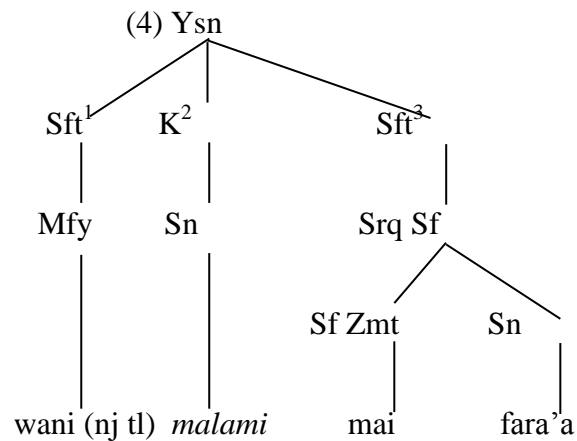
4.1.1 Gurbin Suna a Yankin Suna na Hausa

Galadanci (1976), a qididdigarsa a kan matsayin suna a yankin suna na Hausa, ya bayyana cewar, duk inda sunan ya zo a cikin yankin, yana xaugar matsayin kai ne. A cewarsa, dole kowane yankin suna ya zamo yana da wata kalma da take jagorantar yankin, wacce ita ce take xaugar matsayin kai a wannan yanki. Haka nan kuma, ta yiwu a wannan yankin a samu maraka, walau siffatan goshi (Sft^1) ko na qeya (Sft^3) waxanda zuwansu ba tilas ba ne a yankin. Amma shi suna a duk inda ya zo a yankin suna na Hausa, tare da 'yan rakiyarsa a matsayin siffatan goshi ko na qeya, yana xaugar matsayin kai ne, wanda zuwan sa tilas ne a yankin. Alal misali:

(1) *Wani malami ya shigo*



(3) *Wani malami mai fara'a ya shigo*



Kamar yadda waxannan misalai da suka gabata suka nuna, shi suna a duk inda ya samu cikin yanki na suna, yana xaukar nauyin jagorantar yankin ne, wato a matsayin kai. Kamar a misali na farko, kalmar [*malami*] wacce take a matsayin kai a yankin, ta samu rakiyar kalma xaya tak a muhallin siffatan goshi. Haka nan, ko a misali na 2 idan aka duba, kalmar nan ta malami ita take xaukar matsayin kai duk kuwa da qaruwar maraka a yankin. Ashe ke nan, ko da siffatau nawa, kuma ko a wane muhalli suka zo a yankin, suna dai yana nan a matsayin kai a wannan yanki. Bayanin masanin a nan ya sami tagomashi daga masana da dama dangane da irin matsayin da suna yake xauka a yankin nasa. Alal misali, Bagari

(1986), irin wannan matsayi na jagorantar yanki ya ba wa suna a yankin nasa, inda ya bayar da amannar cewa tilas ne ya zamana akwai shi a cikin kowace tawaga tasa (suna).

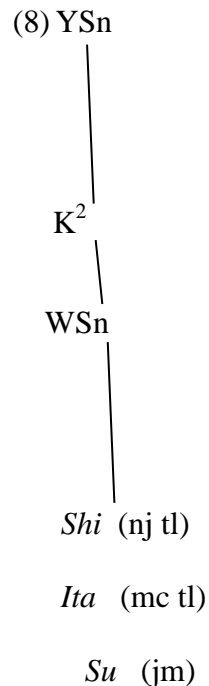
4.1.2 Gurbin Wakilin Suna a Yakin Suna na Hausa

Matsayin wakilin suna dangane da gurbinsa a yankin suna na Hausa, shi ma kamar suna yakan xauki matsayin kai ne a yankin. Manufa, kamar yadda suna yake xaukar matsayin kai (K^2) a yankin suna, haka nan shi ma wakilin suna yake da wannan matsayi na kai ko ma yankin baki xaya domin kasancewar sa wakilinsa. Alal misali:

(5) *Shi* ya faza

(6) *Ita* ta faza

(7) *Su* suka karanta



Kamar yadda waxannan misalai suka nuna a kan wannan bishiya, wakilin suna ya zo ne a matsayin kai a wannan yanki na suna a waxannan jumloli. Bugu da qari, su waxannan

kalmomi na [*shi*] da [*ita*] da kuma [*su*] da suka zo cikin jumlolon a matsayin wakilan suna, baya ga xaukar matsayin kai da suka yi, su ne ma a matsayin yankin na sunan baki xaya. Kamar yadda kalmar suna takan zo ita kaxai a matsayin yanki, to haka shi ma wakilin suna yana zuwa shi kaxai.

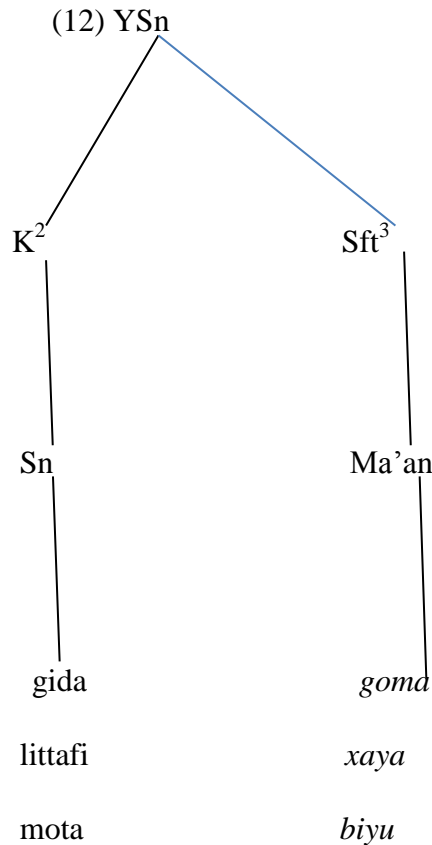
4.1.3 Gurbin Ma'auni a Yankin Suna na Hausa

Su irin waxannan kalmomi na ma'auni a Hausa, suna nuna lissafi ne a harshen, kamar biyar ko goma ko sittin da makamantansu. Sabo da haka, a duk inda suka fito cikin yankin suna sukan biyo bayan kai ne. Manufa, su kalmomi na ma'auni a yankin suna, har kullum suna matsayin siffatan qeya (Sft^3) ne a yankin. Duba waxannan misalai da kuma tantance matsayin gurbinsu a tsarin bishiya:

(9) Gida *goma* ya saya

(10) Littafi *xaya* ya karanta

(11) Mota *biyu* ya gyara



Waxannan misalai da suka zo bisa tsarin bishiya, sun nuna yadda kalmar ma'auni a yankin suna na harshen Hausa take xaucar matsayin siffatan qeya waxanda aka misalta da *goma* da *xaya* da kuma [*biyu*]. Muhallin kalmomin na ma'auni a nan, sun nuna yadda suka biyo bayan kai wanda ya ba su matsayin amsa sunan siffatan qeya a yankin sunan. Ta fuskar aikinta kuwa a yankin, tana matsayin kalmar da take nuna yawa ko qaranci abu (adadi).

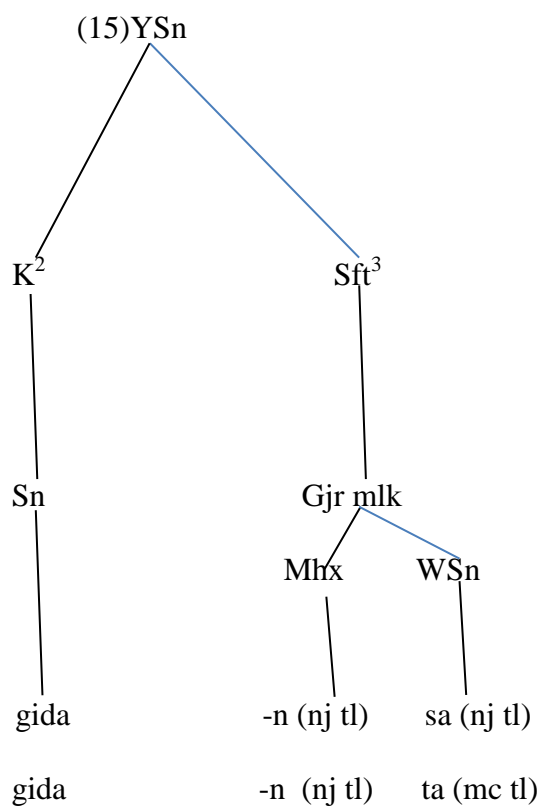
4.1.4 Gurbin 'Yar mallaka a Yankin Suna na Hausa

Kamar yadda bayanai suka gabata, 'yar mallaka a Hausa tana samuwa ta fuska biyu, wato gajeriya da doguwar mallaka, ta yin la'akari da yadda tsarinta yake kamar yadda bayanan Galadanci (1976), suka nuna. Wannan tsari nata, shi yake zaman ma'auni wajen tantance gurbinta a yankin suna na Hausa. Abin nufi, bayanai sun nuna cewa, ita gajeriyar har

kullum takan zo ne a muhallin siffatan qeya (Sft³), kuma a dab da kai, kamar dai yadda waxannan misalai suka nuna a tsarin bishiya:

(13) gonarsa ta nomu

(14) gidanta ya tsaru



Amma ita doguwar mallaka dangane da tsarin gurbin nata a yankin suna na Hausa, ya sava da na gajeriyar mallaka. Domin a wannan muhalli, ita doguwar mallaka takan xauki matsayi mabambanta juna guda uku a yankin. Ma'ana, doguwar mallaka a yankin suna na Hausa takan zo a matsayin kai ko a siffatan goshi, ko kuma a siffatan qeya.

Waxannan misalai da suke biye, sun nuna yadda doguwar take xaukar matsayin kai (K²) a yankin suna na Hausa:

(16) *nawa* ya dawo

(17) *taka* ta qare

(18) *namu* ya samu

(19) *Mlk*

K²

Dgw mlk

nawa (nj tl)

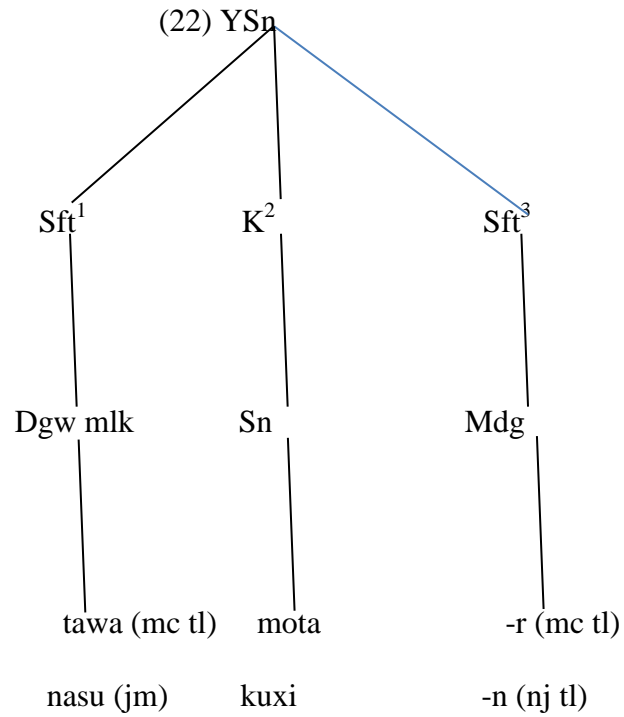
taka (mc tl)

namu (jm)

A waxannan misalai masu zuwa kuma, binciken ya nuna yadda ake samun doguwar mallaka a muhallin siffatan goshi a yankin suna na Hausa:

(20) *tawa* motar ta fi tasa tsada

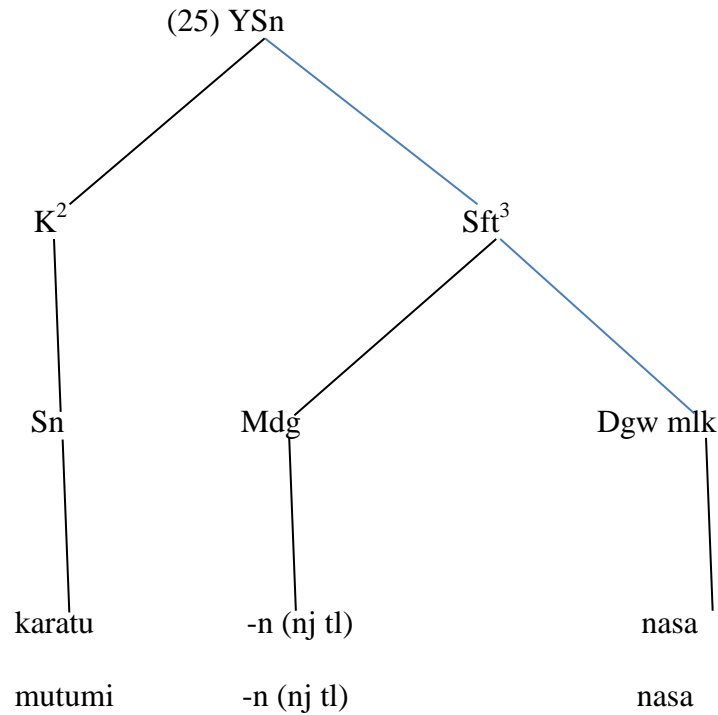
(21) *nasu* kuxin sun isa



Doguwar mallakar kuma a wannan karon cikin misalan da suke biye, sun nuna yadda ita doguwar mallakar take kasancewa a muhallin siffatan qeya (Sft³). Domin kuwa, kalmomin [karatu] da [mutum] a misalan, su ne a matsayin kai na yankuna sunan, waxanda suka samu kalmomin *nasa* da *naka* suka biyo baya a matsayin siffatan qeya kamar haka:

(23) *karatun* nasa ya samu cikas.

(24) *mutumin* naka ya qosa.



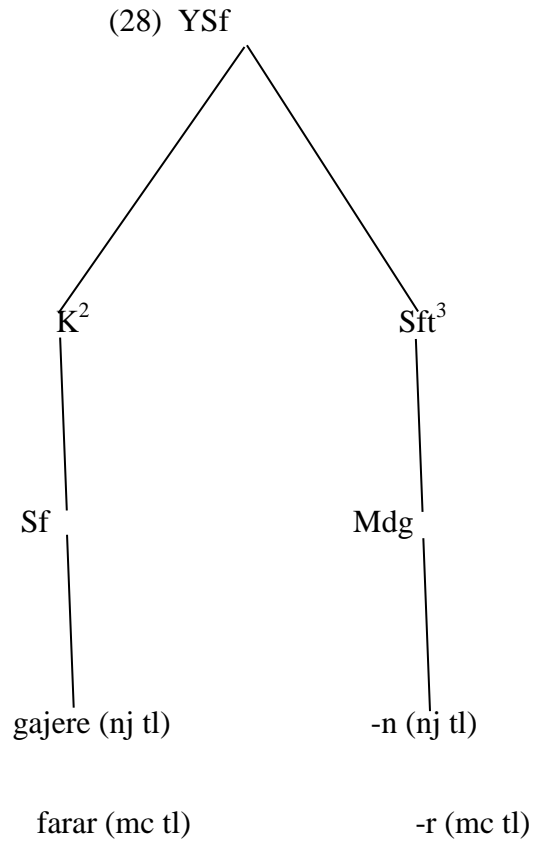
Bishiyar li'irabin mai lamba ta (25), ta kawo hoton yankin sunan jumlolon da aka bayar da misalansu a lamba ta (23) da (24) domin nuna yadda doguwar mallakar take zuwa a matsayin siffatan-qeya a yankin suna na Hausa.

4.1.5 Gurbin Haxaxxiyar Sifa a Yankin Suna na Hausa

Gurbin Haxaxxiyar sifa a yankin suna na Hausa yakan samu a muhallai mabambanta juna guda uku. Ma'ana, haxaxxiyar sifa takan iya xaukar matsayin kai ko siffatan goshi ko kuma siffatan qeya a Hausa. Da farko, misalan a nan sun nuna yadda haxaxxiyar sifar take xaukar matsayin kai a yankin sunan na Hausa. A waxannan misalan, haxaxxiyar sifar takan zo da madanganci *-n* ko *-r* wanda ya danganci jinsin namiji ko mace. Haka nan, misalan sun nuna yadda tsarin haxaxxiyar sifar yake a matsayin kai a tsarin bishiya kamar haka:

(26) *gajeren* ya fita

(27) *farar* ta tafi

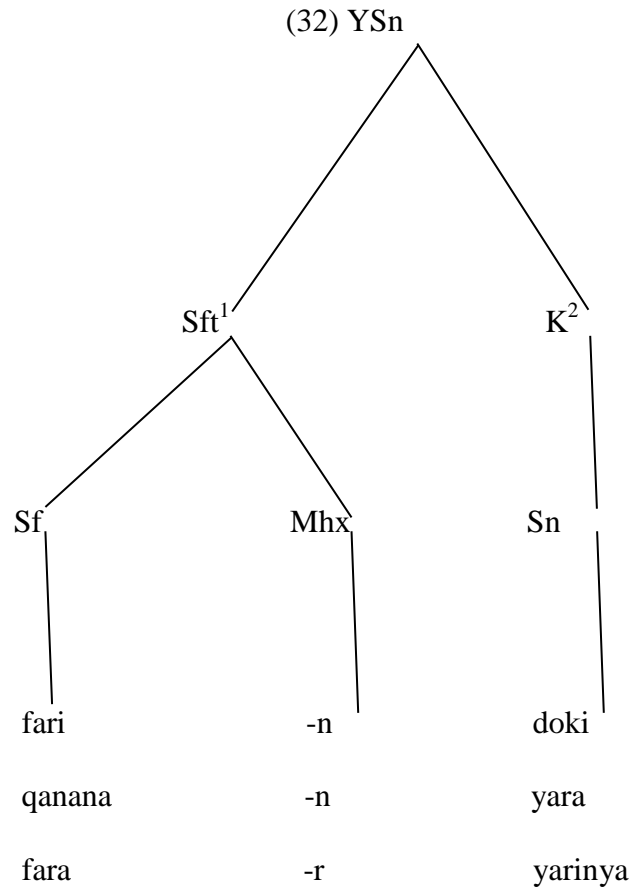


Kamar yadda misalan da suka gabata suka nuna samuwar haxaxxiyar sifa a muhallin kai a yankin suna na Hausa, a nan kuma an duba samuwar haxaxxiyar sifar a muhallin siffatn goshi. Haxaxxiyar sifar a wannan muhalli na siffatan goshi a yankin suna na Hausa, takan zo da mahaxi *-n/-r* gwargwadon irin jinsin da kuma adadin da kan yake xauke da shi a yankin, wanda yake nuna jaddadawa a kan sifar ba sunan ba, kamar dai yadda aka misalta nan qasa:

(29) *farin* doki ya fi tsada.

(30) *qananan* yara sun shiga garari.

(31) *qaramar* yarinya ta girma

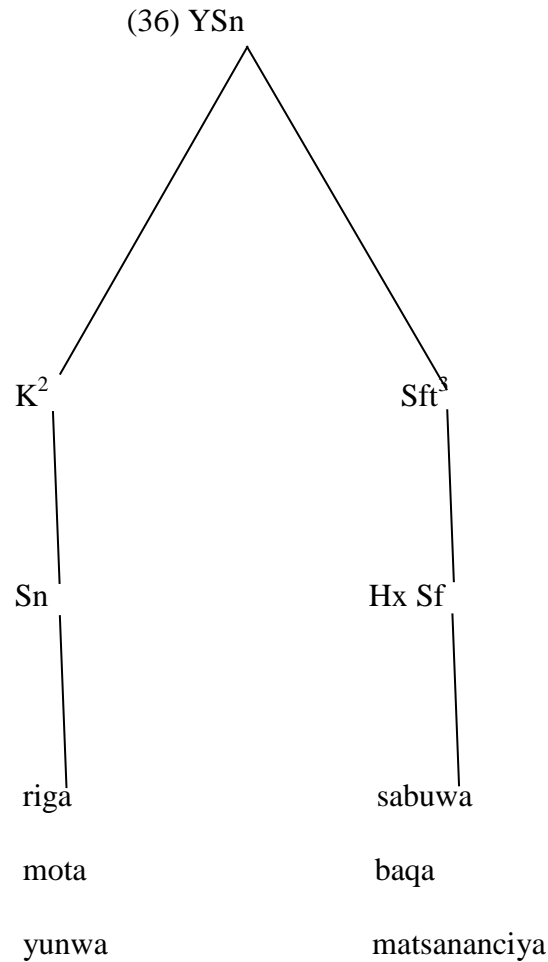


Haka nan, baya ga wannan matsayi na siffatan goshi (Sft¹) da kuma kai (K²) da haxaxxiyar sifar ta xauka a yankin suna na Hausa, takan kuma iya kasancewa a siffatan qeya (Sft³). A nan, zuwan haxaxxiyar sifar a muhallin siffatan qeya, yana nuna jaddadawa a kan suna amma ba sifar ba. Domin za a iya musanya muhallin sifar da suna kuma jumlar ta zama karvavviya, sai dai jaddadawar za ta koma kan sifar ce ba sunan ba, kamar yadda aka fahi a baya. Duba waxannan misalai:

(33) riga *sabuwa* ya saya

(34) mota *baqa* ta fi kyau

(35) yunwa *matsananciya* ta kama shi



A waxannan misalai da suka zo a lamba ta (33-35) da kuma tsarin bishiya mai lamba ta (36), sun nuna yadda haxaxxiyar sifa take zuwa a muhallin siffatan-qeya wanda hakan kamar yadda aka ambata a baya yana nuna jaddadawa a kan *kai*, wato suna. Manufa, misalan suna jaddada cewa *riga* ce fa sabuwa ba wando ba, ko kuma *mota* ce baqa ba gida ba, ko kuma *yunwa* ce matsananciya ba rana ba kamar yadda aka kawo su a misalan.

4.1.6 Gurbin Yankin Sifa a Yankin Suna na Hausa

Kamar yadda bayanai suka nuna a baya, yankin sifa yakan zo da tsari ne na haxaxxiyar sifa a farko sannan sai amsa-kama ko wata kalmar bayanau ta biyo baya. Ta la'akari da wannan tsari nata, gurbin yankin sifa a yankin suna na Hausa yankan xauki matsayi ne guda biyu.

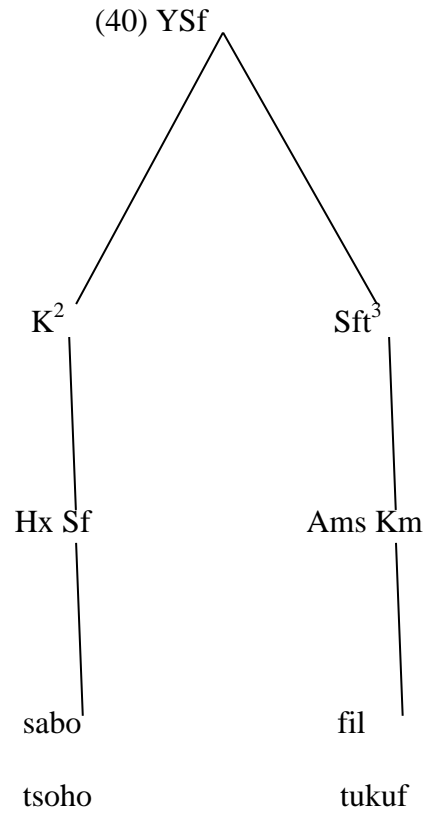
Manufa, walau yankin sifar ya kasance a muhallin kai (K^2) ko a muhallin siffatan qeya (Sft^3).

Da farko, misalan sun nuna yadda shi yankin sifar yakan zo a muhallin kai (K^2) a yankin sunan na Hausa tare da xora su a bishiya domin samun sauqin tantance gurbin nasu kamar haka:

(37) *sabo fil* ya vare a leda

(38) *tsoho tukuf* aka harbe

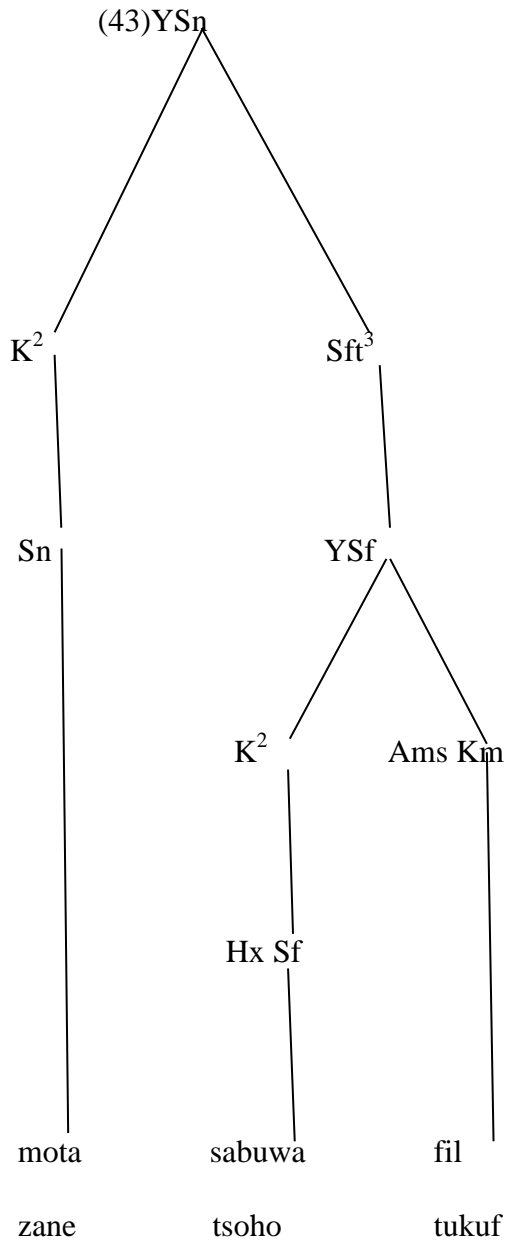
(39) *maguji ainun* ya hau



Bayan haka, a waxannan misalai da suke biye kuma, suna nuna yadda yankin sifar yakan iya xaukar muhallin siffatan qeya a yankin sunan na Hausa kamar haka:

(41) mota *sabuwa fil* ya saya

(42) zane *tsoho tukuf* ta xaura



Bisa la'akari da yadda bayanan masana suka nuna, kowane yanki yana da nasa *kai* wanda yake xaukar nauyin jagorantar yankin. Alal misali, idan muka yi la'akari da bayanin da Bagari (1986), ya yi wanda yake nuna cewa, kowace *tawaga*, domin haka ya kira *yanki*, tilas ne ya zamana akwai *jigo* (kai), kamar suna idan tawagar ta suna ce. Domin haka, a wannan bishiya mai lamba ta (43) an ga yadda *kai* (K^2) biyu suka bayyana a bishiyar domin jagorantar yankunan guda biyu (YSn da YSf). Abin nufi, kalmomin *mota* da *zane* sune suke

matsayin *kai* a wannan yankin suna, Yankin Sifar kuma ya samu jagorancin kalmar *sabuwa* da *tsoho* a matsayin *kai* kamar yadda suka zo a tsarin bishiyar.

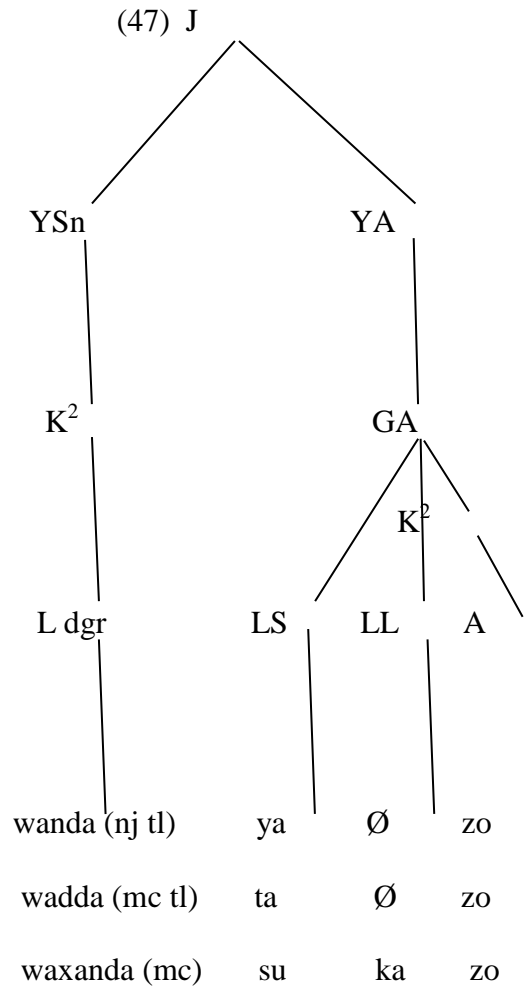
4.1.7 Gurbin Ganga Dogarau a Yankin Suna na Hausa

Kamar yadda a babin da ya gabata aka nuna yadda tsarin ganga dogarau take a Hausa da cewa ta kasu zuwa nau'i biyu, wato nau'in (A) da nau'in (B). Bisa wannan tsari ne aka duba yadda gurbin ganga dogarau xin yake kasancewa a yankin suna na Hausa. A nan, binciken ya nuna cewar shi nau'in (A) a ganga dogarau yana zuwa a matsayin kai (K^2) ko a siffatan qeya (Sft^3). Sabo da haka, waxannan misalai da suke biye, suna nuna yadda ganga dogarau nau'in (A) xin take xaugar matsayin kai (K^2) a yankin suna na Hausa kamar haka:

(44) *wanda* ya zo

(45) *wadda* ta zo

(46) *waxanda* suka zo

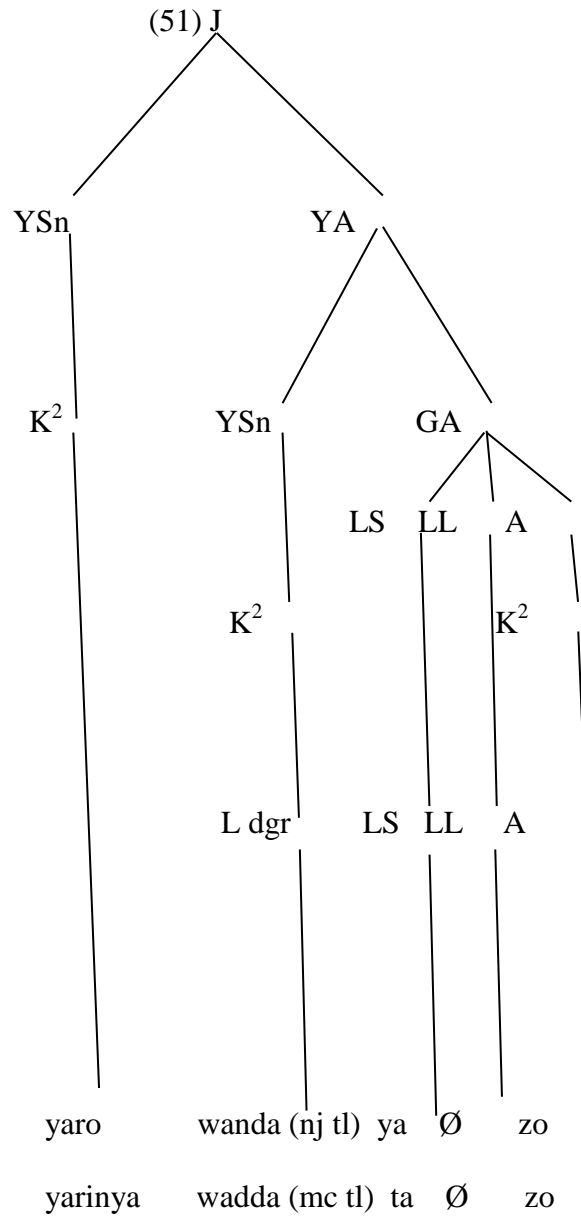


Waxannan misalai da suke biye kuma, suna nuna yadda ganga dogarau nau'in (A) xin dai take xaugar matsayin siffatan qeya (Sft³) a yankin suna na Hausa kamar yadda aka ambata da farko.

(48) yaro *wanda* ya zo

(49) yarinya *wadda* ta zo

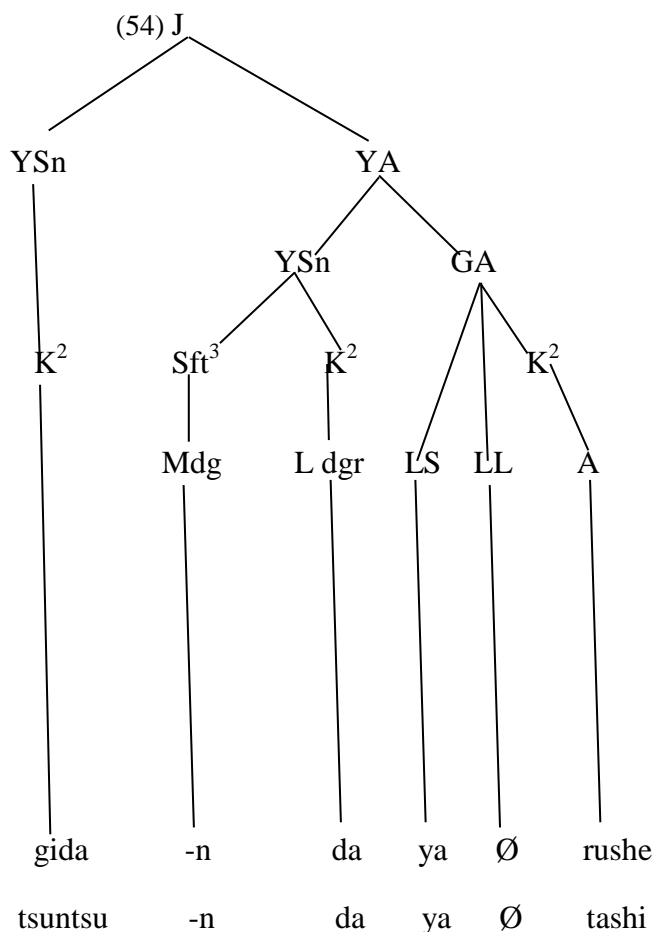
(50) yara *waxanda* suka zo



A xaya nau'in kuwa, wato ganga dogarau nau'in (B) kamar yadda aka nuna tsarinta a baya, samuwar ta a yankin suna na Hausa, yana kasancewa ne a muhallin siffatan qeya (Sft³) kaxai kamar yadda waxannan misalai suka nuna:

(52) gidan *da* ya rushe

(53) tsuntsun *da* ya tashi

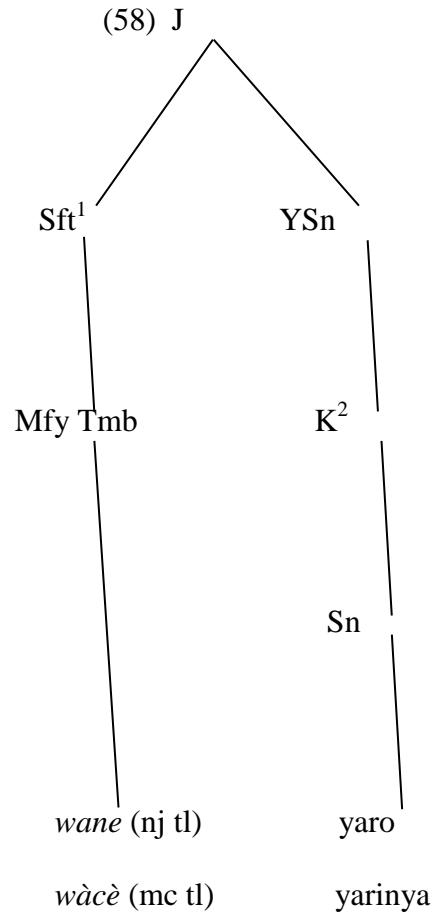


Kamar yadda tsarin bishiya mai lamba ta (54) a wannan babin ta nuna, tana da kai (K²) mabambanta juna guda uku bisa dogaro da dalilin masana na cewar kowane yanki yana da nasa kai wanda yake xaukar nauyin jagorantar wannan yanki wanda ya yi daidai da bayanin Bagari (1986), kamar yadda aka nuna a baya. .

4.1.8 Gurbin Mafayyaci a Yankin Suna na Hausa

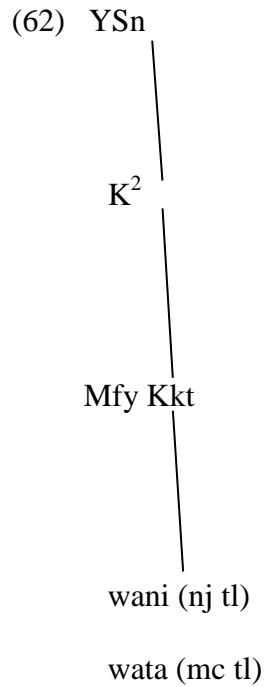
Mafayyaci a Hausa yana da nau'i daban-daban har guda uku (tambayau, kaikaitau da nunau) kamar yadda aka bayyana tsarinsa a babin da ya gabata. Bisa wannan tsari ne aka fayyace yadda gurbin nasa yake a yankin suna na Hausa. Alal misali, mafayyaci tambayau yana samuwa ne a muhallin siffatan goshi (Sft¹) kaxai kamar yadda waxannan misalai da suka zo a cikin jumlar tambaya suka nuna:

- (55) *wànnè yaro?*
 (56) *wàcè yarinya?*
 (57) *waxànnè yara?*



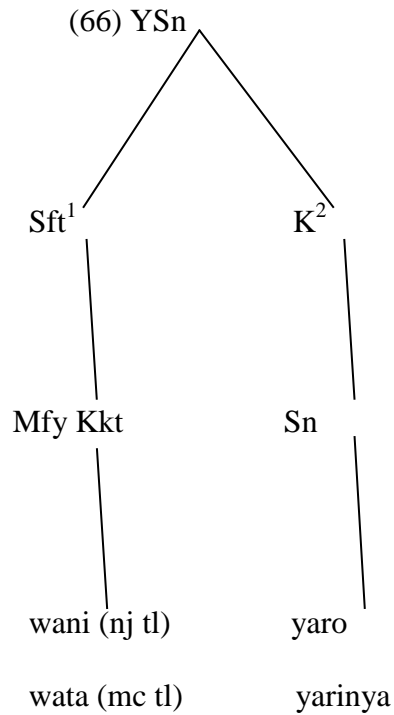
Amma kuma a xaya nau'in na mafayyaci da aka kira da mafayyaci kaikaitau a Hausa, yana zuwa a gurbin kai (K²) ne a yankin sunan na Hausa kamar yadda shi ma misalan nasa suka nuna a tsarin bishiya kamar haka:

- (59) *wani ya zo*
 (60) *wata ta mutu*
 (61) *wasu sun shiga*



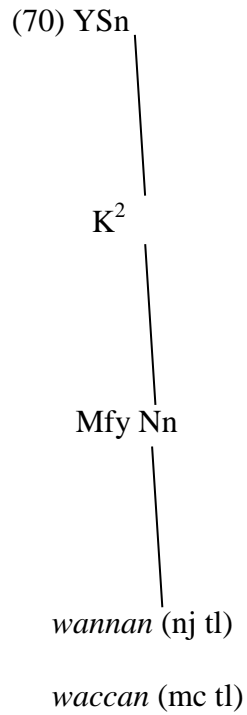
Har ila yau, dangane da mafayyaci kaikaitau xin dai, bayan zuwan sa a matsayin kai a yankin suna na Hausa, kamar yadda misalai suka tabbatar a nan sama, yakan kuma iya kasancewa a muhallin siffatan goshi. Alal misali:

- (63) *wani* yaro ya zo
- (64) *wata* yarinya ta mutu
- (65) *wasu* mutane sun shiga



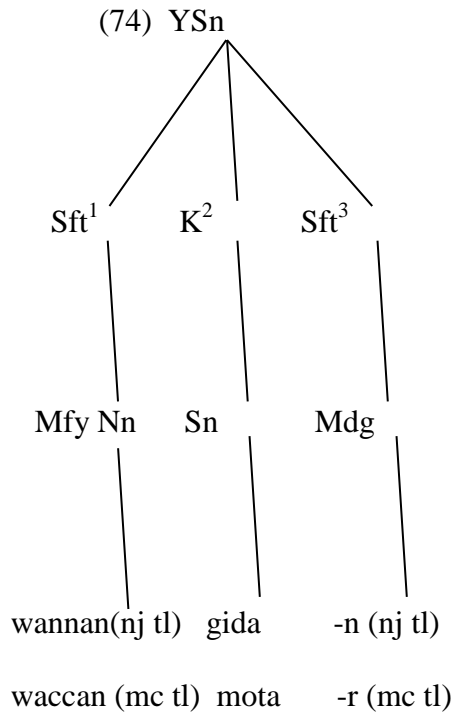
Amma shi mafayyaci nunau dangane da gurbinsa a yankin suna na Hausa kuwa, yana xaukar matsayi ne daban-daban guda uku (3). Ma'ana, yakan zo a gurbin kai da siffatan goshi da kuma siffatan qeya a yankin sunan na Hausa. Da farko, waxannan misalai suna nuna yadda ake samun zuwan mafayyaci nuna xin a gurbin kai a yankin sunan na Hausa kamar haka:

- (67) *wannan* ya fi
- (68) *wancan* ya fi
- (69) *waxannan* sun ya fi



Haka nan, baya ga samuwar mafayyaci nunau xin a matsayin kai (K²) kamar yadda aka nuna nan sama, waxannan misalai kuma da suka zo a lamba ta (67-69) suna nuna yadda mafayyaci nunau xin yake samuwa a gurbin siffatan goshi (Sft¹) kamar haka:

- (71) *wannan* gidan
- (72) *waccan* motar
- (73) *waxancan* mutanen

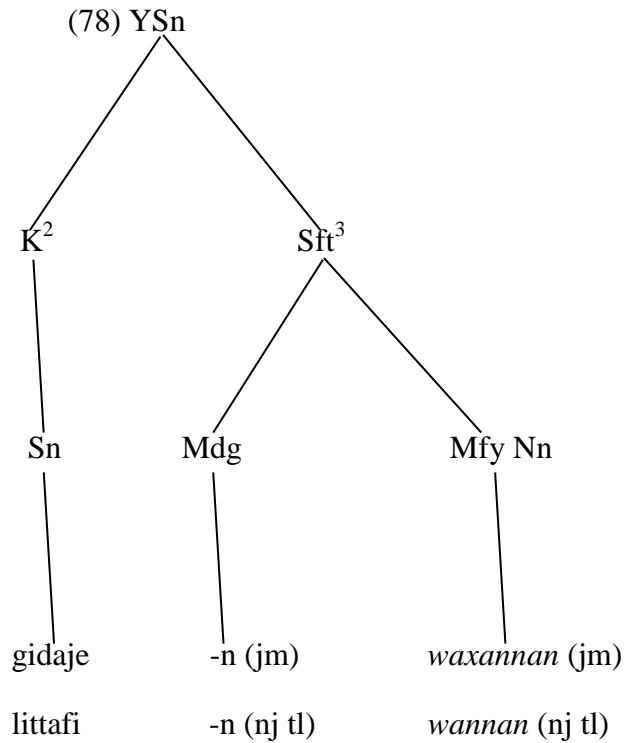


Kamar yadda misalan da suka gabata suka nuna samuwar mafayyaci nunau a gurbin kai da kuma siffatan goshi, a nan kuma misalan na lamba (71-73) suna nuna samuwar mafayyaci nunau xin ne a gurbin siffatan qeya a yankin sunan na Hausa. Samuwar hakan a wannan gurbi na siffatan qeyar, yakan zo yayin da ake nuna wata alama ta jaddadawa. Alal misali:

(75) gidajen *waxannan* da ka saya

(76) littafin *wannan* da ka karanta

(77) matar *waccan* da ka saki



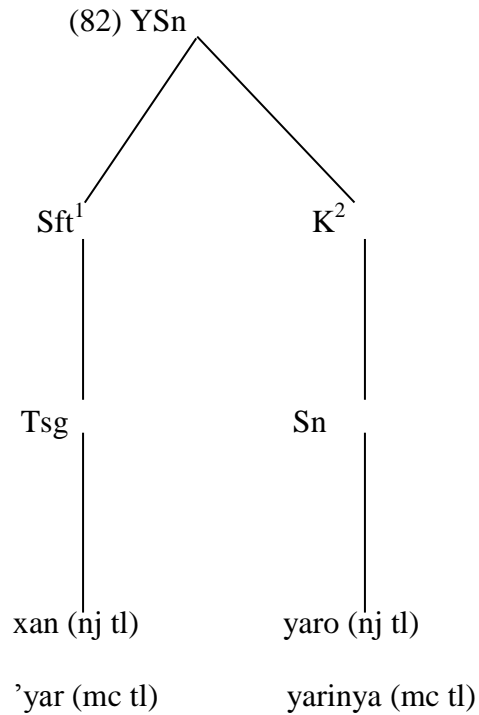
4.1.9 Gurbin Tsigilau a Yankin Suna na Hausa

Ta fuskar irin tsarin da kalmar tsigilau take xauka a Hausa, kamar dai yadda aka bayyana a babin da ya gabata, gurbin nata a yankin sunan na Hausa yakan samu ne a siffatan goshi (Sft¹) kaxai. Manufa, tsigilau xin kamar yadda mazahabar da aka xora aikin ta nuna, ba ta samuwa a gurbin kai ko a siffatan qeya sai dai a siffatan goshi kamar yadda aka aka ambata da farko. Alal misali:

(79) *xan* yaro ya shigo

(80) *'yar* yarinya ta tafi

(81) *'yan* gidaje sun qone

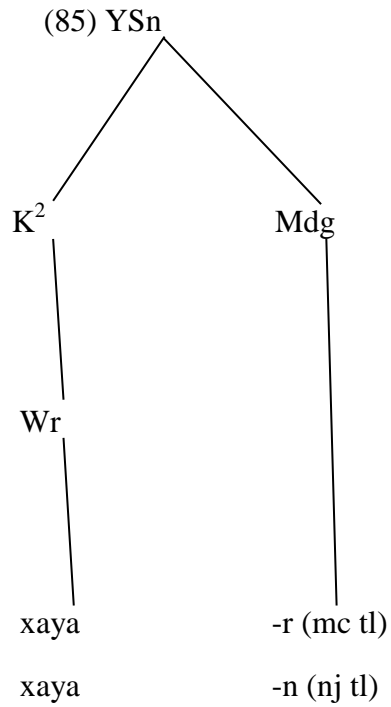


4.1.10 Gurbin Warau a Yankin Suna na Hausa

Bisa la'akari da irin tsarin da kalmar warau take da shi a matsayinta na xaya daga cikin wasun bayanau a Hausa, wadda take zuwa cikin kalma xaya tak, shi ne ma'aunin fayyace gurbinta a yankin suna na Hausa. Ma'ana, kalmar ta warau takan takan xauki matsaya guda biyu a yankin, wato takan zo a gurbin kai da kuma siffan goshi. Waxannan misalai masu lamba (83) da (84) a wannan babi, suna nuna yadda kalmar warau xin take samuwa a gurbin kai a yankin sunan na Hausa:

(83) *xayar*

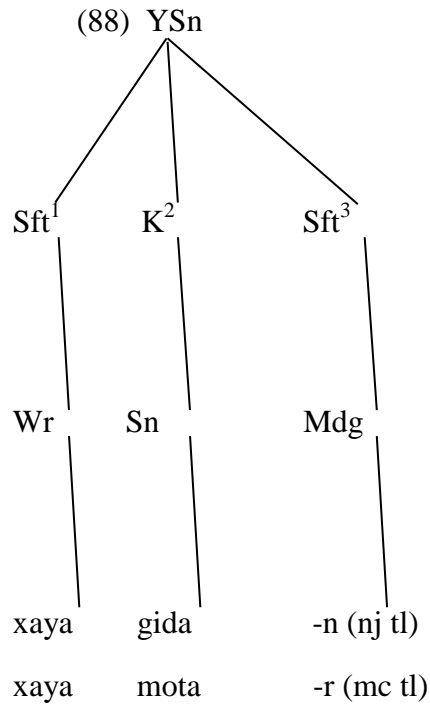
(84) *xayan ya mutu*



Bayan waxannan misalai da suka gabata waxanda suka zo cikin jumla da kuma tsarin bishiya waxanda suka nuna samuwar kalmar warau a gurbin kai, sai waxannan da suke nuna yadda kalmar ta warau take zuwa a gurbin siffatan goshi kamar haka:

(86) *xaya* gidan ya rushe

(87) *xaya* motar ta qone



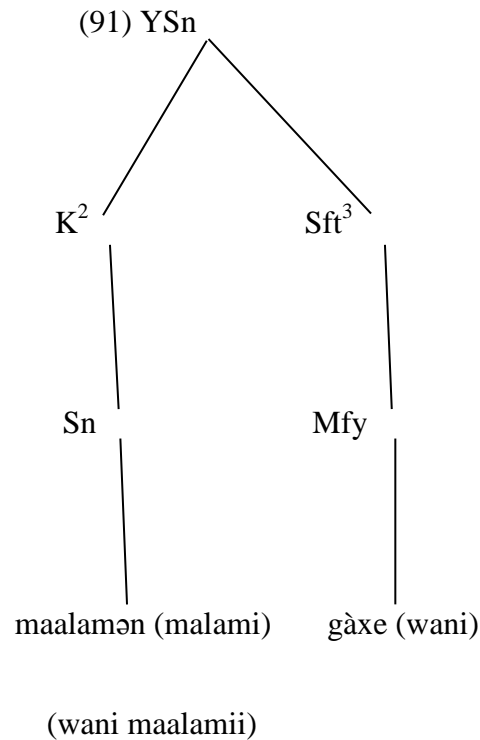
Bisa la'akari da bayanai da kuma qididdigar da binciken ya gudanar a wannan muhalli na guraben wasun bayanau na Hausa a yankin sunan na Hausa, binciken ya qalailaice cewar ana samun wani adadi na rukunin wasun bayanau a gurbin siffatan goshi (Sft¹) ko kai (K²) ko siffatan qeya (Sft³) ko kuma a dukkan guraben a yankin sunan na Hausa. Alal misali, Mafayyaci tambayau da kaikaitau da Tsigilau da kuma Warau suna samuwa a gurbin siffatan goshi. Haka nan, Suna da Wakilin suna da Ganga dogarau nau'in (A) da Yankin sifa da Mafayyaci kaikaitau da kuma Warau suna samuwa a gurbin kai. A muhallin siffatan qeya kuwa, ana samun rukanai ne kamar Ma'auni da Gajeriyar mallaka da Yankin sifa da kuma Ganga dogarau nau'in (A da B). Amma rukanai kamar Doguwar mallaka da Haxaxxiyar sifa da kuma Mafayyaci nunau dogo suna samuwa ne dukkan guraben uku a yankin sunan na Hausa, wato siffatan goshi (Sft¹) da kai (K²) da kuma siffatan qeya (Sft³).

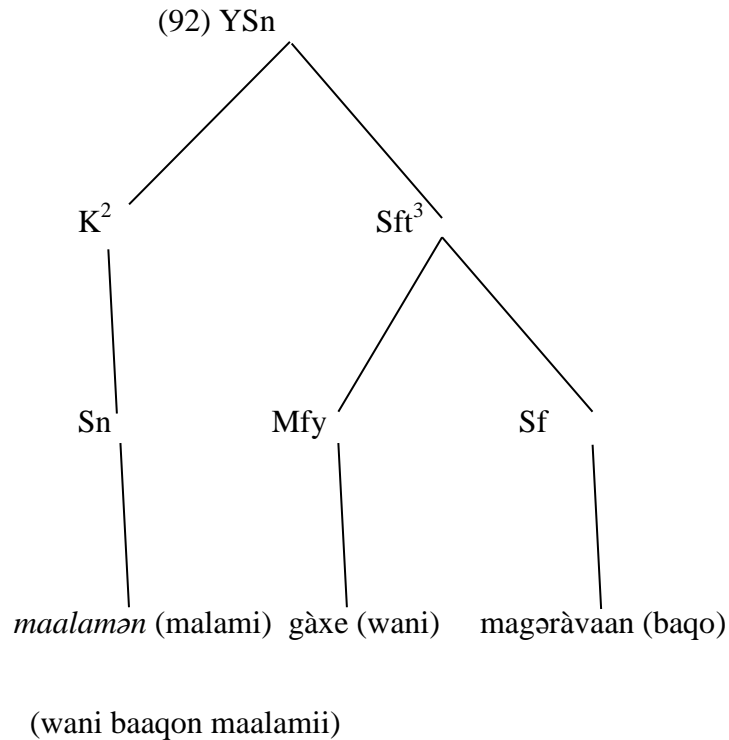
4.2.1 Gurbin Suna a Yankin Suna na Badanci

Cikin bayanai da misalan da suka gabata, an nuna yadda kalmar *suna* take zuwa a matsayin *kai* (K^2) a yankin suna na Hausa. A qoqarin wannan bincike na kwatanta wannan matsayi na suna a Hausa da yadda yake a Badanci, an gano cewar ko a harshen na Badanci ma, suna yana xaucar matsayi ne na kai a yankin sunan. Manufa, duka harsunan biyu (Hausa da Badanci) sun samu daidaito a wannan muhalli, ko da kuwa waxanne maraka ne suke dafa wa kai a gabansa (siffatan goshi) ko bayansa (na qeya). Alal misali:

(89) *maalamən gàxe jaàwo* (wani malami ya zo)

(90) *maalamən gàxe magəràvaan ərgu* (wani baqon malami ya qaura)





Kamar yadda ya bayyana a waxannan misalai da suka gabata, shi suna a duk inda ya samu cikin yanki na suna, yana xaukar nauyin jagorantar yankin ne, wato a matsayin kai. Kamar a misali mai lamba ta (91) a babin, kalmar *maalamən* (maalamii) ita ta xauki matsayin kai wacce ta samu rakiyar kalmar *gàxe* (wani) a matsayin siffatan qeya. Haka nan, ko a misali na (92) na babin idan aka duba, kalmar nan ta malami ita take bayyana a matsayin kai. Sai dai kawai, qarín marakan da ta samu a muhallin siffatan na qeya. Hakan, shi ya tabbatar da daidaito a tsakanin harsunan a wannan muhalli.

4.2.2 Gurbín Wakilin Suna a Yankin Suna na Badanci

Kamar yadda suna yake xaukar matsayin kai (K^2) a yankin suna, haka nan shi ma wakilin suna yake da wannan matsayi kamar yadda sunan nasa ya nuna. Wato a yankin suna na Badanci, kalmar wakilin sunan takan zo a matsayin kai ko madadin yanki baki xaya, ko da kuwa wane nau'í na wakilin suna ne. Alal misali:

- (93) *atù* əlhu (ita ta faxa)
 (94) *aci* əlhu (shi ya faxa)
 (95) *akci* kəraatù (su suka karanta)

(96) YSn

|

K²

|

W Sn

|

atù (ita mc tl)

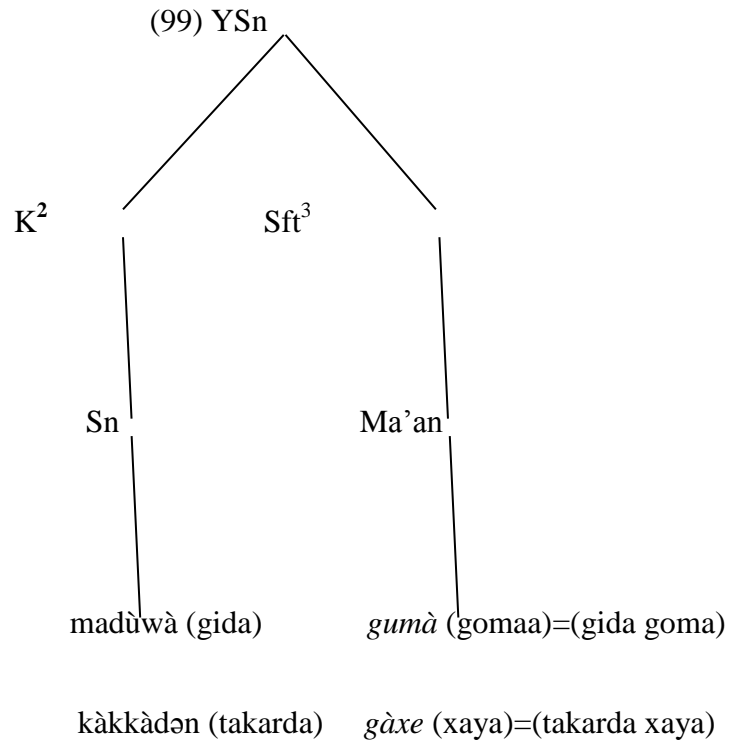
aci (shi nj tl)

akci (su jm)

4.2.3 Gurbin Ma'auni a Yankin Suna na Badanci

Baya ga matsayinsu na nuna adadi a yankin suna, kalmomin ma'auni a yankin har kullum suna xaugar gurbin siffatan qeya (Sft³) ne a yankin sunan na Badanci. Bisa la'akari da sakamakon da binciken ya samu, ya gano cewa harshen Badanci ya samu cikakken daidaito da takwaran nasa na Hausa a wannan muhalli. Domin kuwa kamar yadda harshen Hausa yake amfani da kalmar ma'auni a muhallin siffatan qeya a yankin suna, haka lamarin yake dangane da harshen Badanci kamar yadda aka ambata da farko. Duba waxannan misalai:

- (97) *aci* màsu madùwà *gumà* (gida goma ya saya)
 (98) *aci* ùktu kàkkàdɛn *gàxe* (takarda xaya ya karanta)



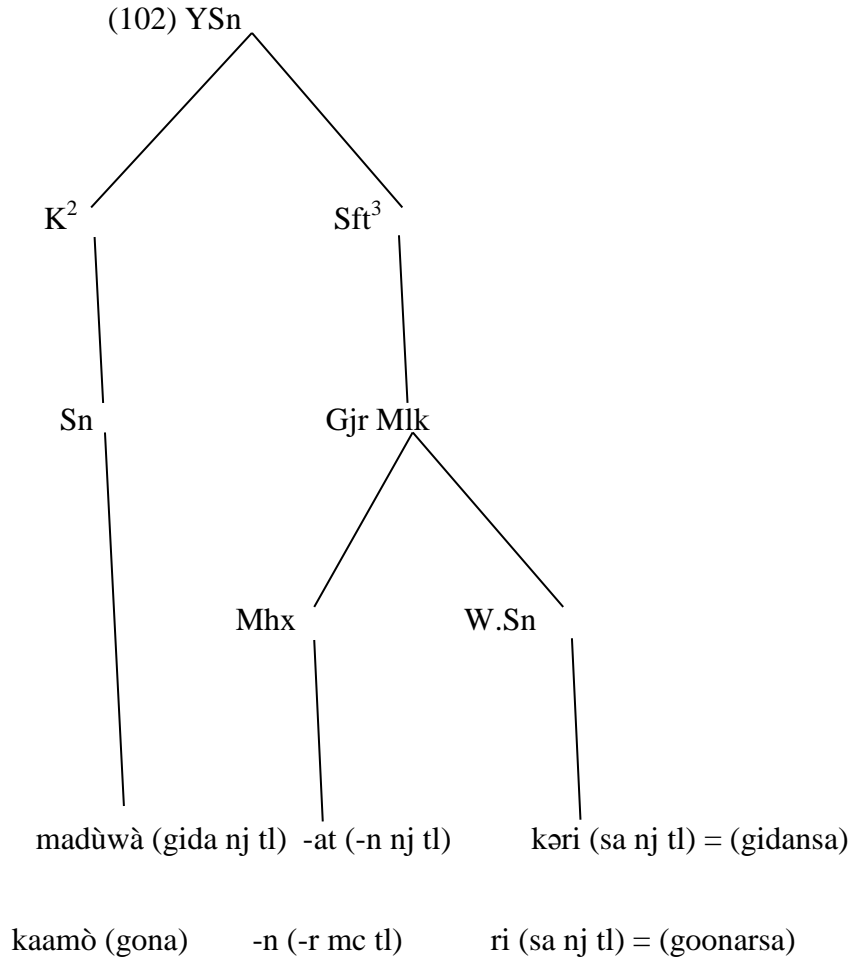
Misalin da aka nuna a tsarin bishiya mai lamba ta (99) na wannan babin, ya nuna yadda ake samun zuwan kalmar ma'auni a muhallin siffatan qeya (Sft^3) a yankin suna na Badanci. Hakan, ko kaxan bai sava wa yadda tsarin yake a harshen Hausa ba kamar yadda aka ambata a baya kuma aka nuna cikin wasu misalai.

4.2.4 Gurbin 'Yar mallaka a Yankin Suna na Badanci

Bisa la'akari da yadda tsarin 'yar mallaka yake (gajeriya da doguwa) kamar yadda aka nuna a baya cikin babi na uku, binciken ya yi amfani da wannan tsari ne wajen fayyace gurbin nata a yankin sunan na Badanci. Dangane da wannan tsari na gurbin nata kuwa, sakamakon binciken ya nuna cewa, ita gajeriyar mallaka har kullum takan zo ne a muhallin siffatan qeya (Sft^3), kuma a dab da kai. A sakamakon haka, binciken ya qara gano cewa akwai kyakkawan daidaito tsakanin harshen biyu (Hausa da Badanci) a wannan muhalli na gurbin gajeriyar mallaka a yankin suna. Alal misali:

(100) acì xəbdu madùwàtkəri (gidansa ya sayar)

(101) acì ruùyu kaamònrì (gonarsa ya noma)



Amma sai dai a bayanann da binciken ya tattara, tsarin gurbin doguwar mallakar a yankin suna na Badanci, sun sava da na gajeriyar mallaka. Domin a wannan muhalli na doguwar mallaka, binciken ya nuna cewar, takan xauki matsayi mabambanta juna guda biyu a yankin. Ma'ana, doguwar mallaka a yankin suna na Badanci, takan zo ne a matsayin kai, ko a siffatan goshi. Waxannan misalai da suke biye musamman tsarin bishiya mai lamba ta (103), suna nuna yadda doguwar mallakar take zuwa a matsayin kai a yankin sunan na Badanci kamar haka:

(103) *kaanè* kəxo kaagì (nawa ya fi naka)

(104) *kaawà* kəxo kaakcì duùnòn (namu ya fi nasu qarfi)

(105)YSn

K²

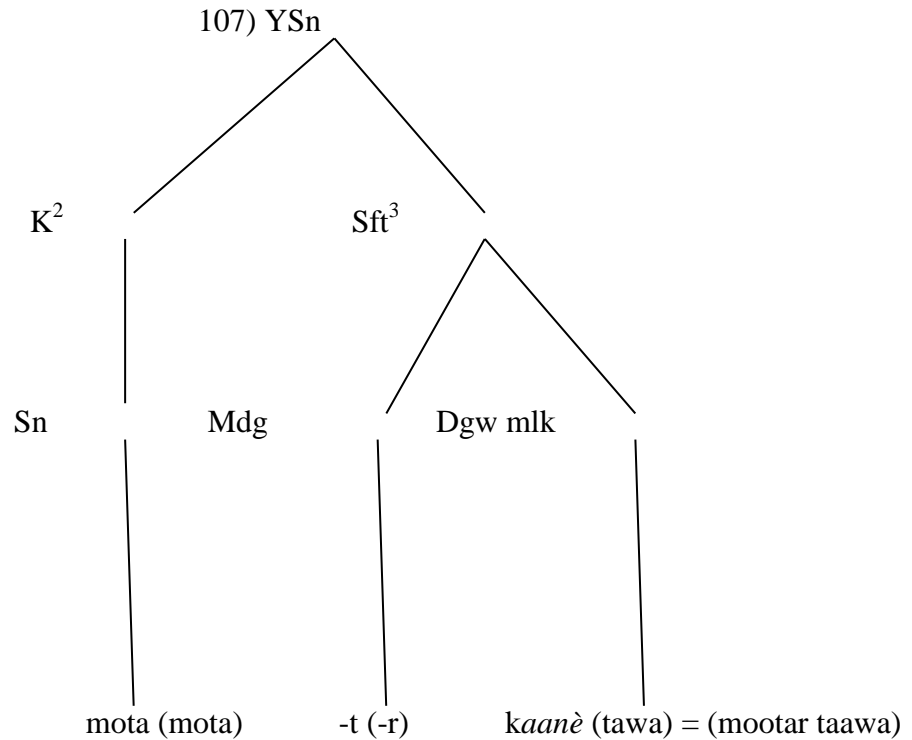
Dgw Mlk

kaanè (nawa nj tl)

kaawà (namu jm)

Amma a waxannan misalai da suke biye musamman tsarin bishiya mai lamba ta (106) kamar yadda sakamakon binciken ya tabbatar, suna nuna yadda doguwar mallakar take zuwa a gurbin siffatan qeya (Sft³) a yankin suna na Badanci kamar haka:

(106) mòðtat *kaanè* jaàwo (motar *tawa* ta zo)



Waxannan misalai da suka gabata, musamman kamar yadda tsarin bishiyar li'irabi mai lamba ta (107) ta nuna, sun tabbatar da daidaiton harsunan Hausa da Badanci wajen samuwar doguwar mallaka a gurbin kai (K^2) da kuma siffatan qeya (Sft^3). Amma sai dai, harsunan sun samu savani wajen samuwar doguwar mallakar a gurbin siffatan goshi. Domin kuwa, yadda harshen Hausa yake amintuwa da zuwan doguwar mallaka a gurbin siffatan goshi a yankin suna, a harshen Badanci hakan ba ta samuwa a tsarin nahawunsa, misali:

(108)**kaanè modòtat** (tawa motar)

4.2.5 Gurbin Haxaxxiyar Sifa a Yanki Suna Na Badanci

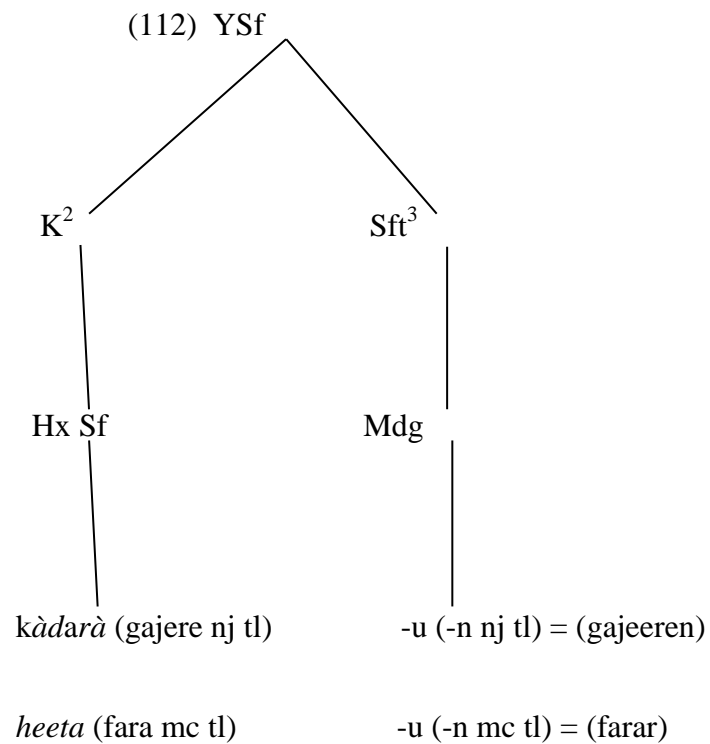
Bisa kyakkyawan la'akari da sakamakon da binciken ya tattara, ya gano cewa gurbin haxaxxiyar sifa a yankin suna na harshen Badanci yana kasancewa ne a matsayin kai (K^2)

da kuma siffatan qeya (Sft³) kaxai. Da farko, bincike ya duba yadda gurbin haxaxxiyar sifar yake samuwa a matsayin kai a yankin sunan na Badanci kamar haka:

(109) *kàdaràu* əkfu (*gajeren* ya shiga)

(110) *heetau* kəxó (*farar* ta fi)

(111) *əzvərau* mtu (*dogon* ya mutu)

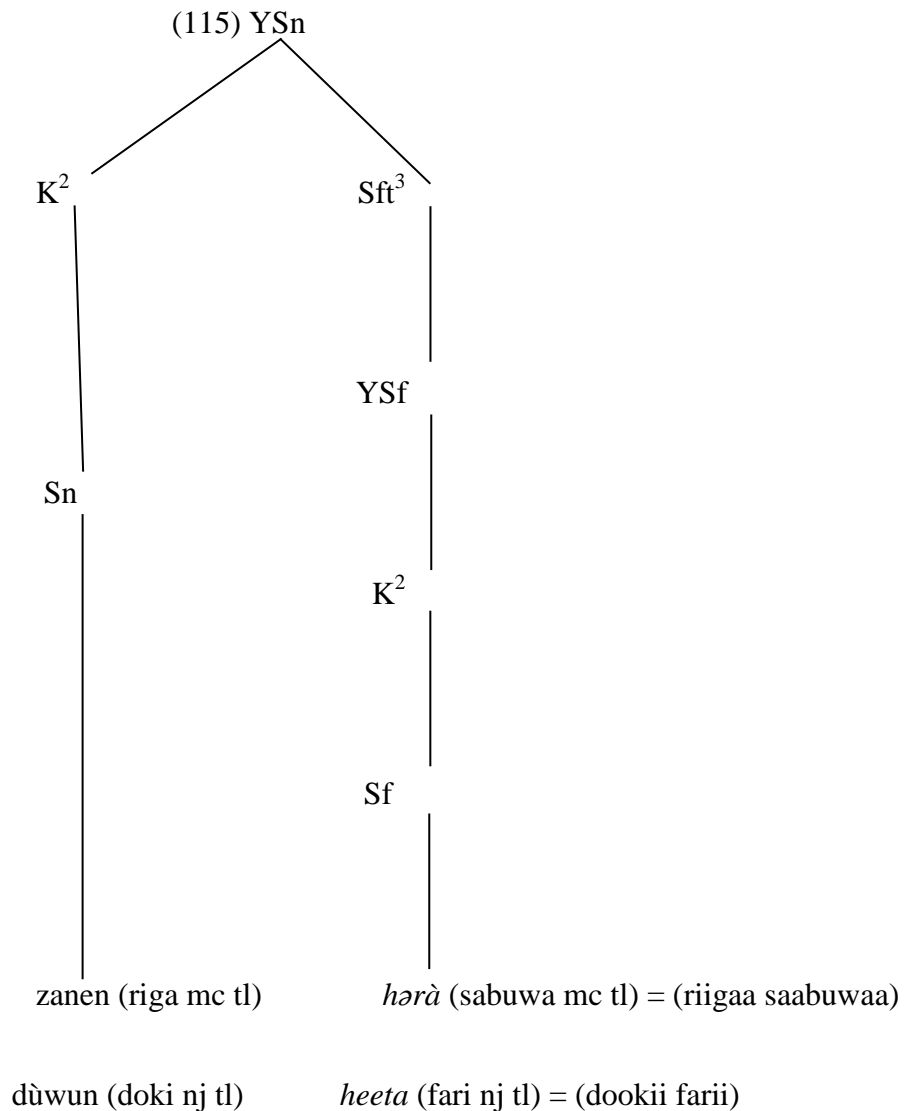


Kamar yadda misali na lamba ta (112) a wannan babi ya nuna zuwan haxaxxiyar sifa a gurbin kai (K²), an kuma ga yadda rashin kiyaye jinsi na harshen Badanci ya bayyana. Domin kuwa qwayar ma'ana ta nuna madanganci (-u) da harshen yake amfani da ita, ita ce a muhallin namiji da kuma mace kamar yadda misalin ya nuna.

Haka nan kuma, kamar yadda aka ambata da farko, haxaxxiyar sifar takan samu a gurbin siffatan qeya a yankin suna na Badanci kamar yadda waxannan misalai masu lamba ta (113-115) da suke biye suka nuna:

(113) zanen *hàrà* pàtu (riga *sabuwa* ta vata)

(114) dùwun *heeta* mtu (doki fari ya mutu)



Kamar yadda waxannan misalai da suka gabata suka nuna yadda haxaxxiyar sifa take zuwa a gurbin kai da kuma siffatan qeya a yankin suna na Badanci, harshen ya samu daidaito da

yadda tsarin gurbin yake a harshen Hausa. Amma ta fuskar samuwar haxaxxiyar sifar a gurbin siffatan goshi a yankin suna na Badanci, harsunan sun samu savani. Domin kuwa, duk yadda haxaxxiyar sifar ta zo daidai a gurbin siffatan goshi a yankin suna na Hausa, shi harshen Badanci ba ya amintuwa da hakan a tsarin nahawunsa. Kwatanta waxannan misalai:

(116)**heetau dùwun** (*farin doki*)

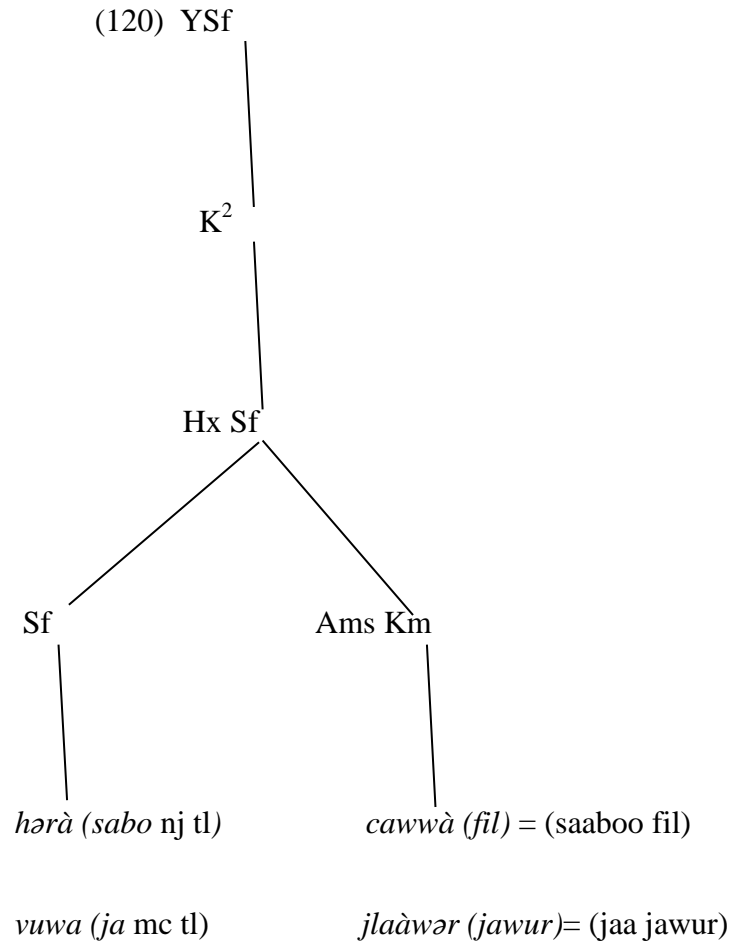
(117)**əzvərau maalamən** (*dogon malami*)

4.2.6 Gurbin Yankin Sifa a Yankin Suna na Badanci

Kodayaushe, yankin suna na Badanci yakan bayyana gurbin yankin sifa da matsayi mabambanta juna guda biyu. Manufa, kamar yadda sakamakon da binciken ya tattara ya nuna, yankin sifar walau ya kasance a gurbin kai (K^2) ko a siffatan qeya (Sft^3) a yankin sunan na Badanci. Haka nan, kamar yadda misalan suka nuna tsarin gurbin yankin sifar kusan bai sava wa yadda na harshen Hausa yake kasancewa ba. Don haka, waxannan misalai da suke biye suna nuna yadda yankin sifar yake zuwa a gurbin kai a yankin suna na Badanci kamar haka:

(118) *hərà cawwà* acì ta màsu (*sabo fil* ya saya)

(119) *vuwa jlaàwər* acì tàktu (*ja jawur* ya xauka)

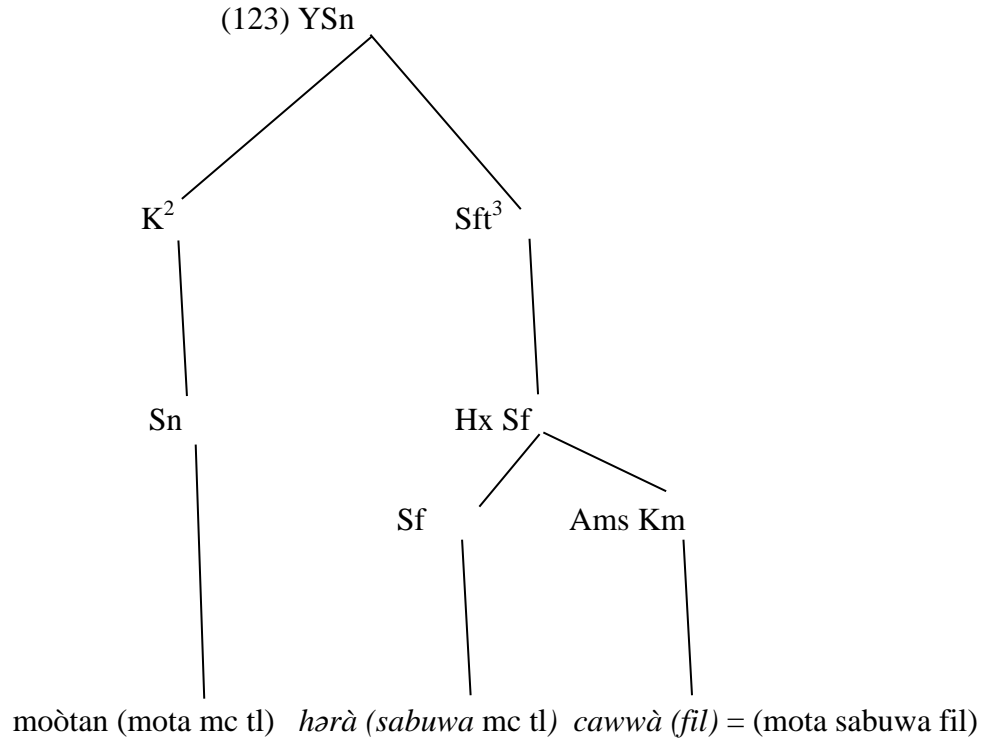


Dangane da waxannan misalai da aka bayar, aka kuma bayyana tsarinsu a bishiya nan sama, sun nuna yadda ake samun zuwan yankin sifa a muhallin kai (K²) a harshen Badanci wanda hakan ya zo daidai da yadda yake a harshen Hausa. Domin haka, a iya cewa harsunan na Hausa da Badanci suna tafiya bai-xaya ba wani savani a wannan muhalli.

Su kuwa waxannan misalai da suke biye, suna nuna yadda ake samun kasancewar yankin na sifa a muhallin siffatan qeya (Sft³) a yankin suna na harshen Badanci. Haka nan, ko a wannan tsari na yankin sifa a muhallin siffatan qeya a harshen Badanci, misalan sun nuna daidaiton harsunan na Hausa da na Badanci kamar haka:

(121) moòtan *hàrà cawwà* acì ta màsu (mota *sabuwa fil* ya saya)

(122) wunyaa *vuwa jlaàwà*r acì ta niikàtu (yarinya *ja jawur* ya aura)



4.2.7 Gurbin Ganga Dogarau a Yankin Suna na Badanci

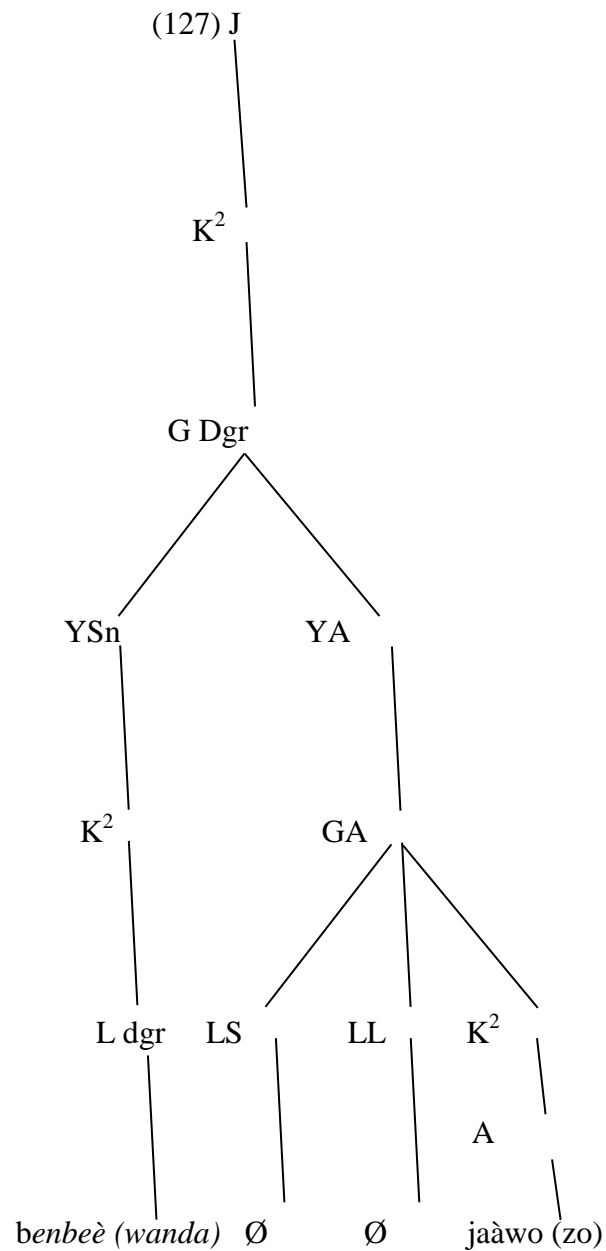
Kamar yadda a babin da ya gabata aka nuna yadda tsarin ganga dogarau yake a Badanci da cewa ta kasu zuwa nau'i biyu, wato nau'in (A) da nau'in (B). A bisa wannan tsari nata ne aka duba yadda gurbin ganga dogarau xin yake kasancewa a yankin suna na Badanci. A qididdigar da sakamakon binciken ya samu, ya nuna cewar shi nau'in (A) na ganga dogarau yana zuwa a matsayin kai (K^2) ko a siffatan qeya (Sft^3) a yankin suna na Badanci. Alal misali:

(124) *benbeè jaàwo* (*wanda* ya zo)

(125) *benbeè jaàwo* (*wadda* ta zo)

(126) *benbeè jaàwo (waxanda suka zo)*

Bisa la'akari da waxannan misalai masu lamba (124-126) a wannan babi da suke nuna zuwan ganga-dogarau a matsayin kai (K^2) a yankin suna na Badanci, misalan sun qara nuna qarancin kiyaye jinsi da jam'i na harshen Badancin. Domin kuwa kalmar gangar (*benbeè*) ita aka maimaita a muhallin jinsin namiji da mace da kuma jam'i.



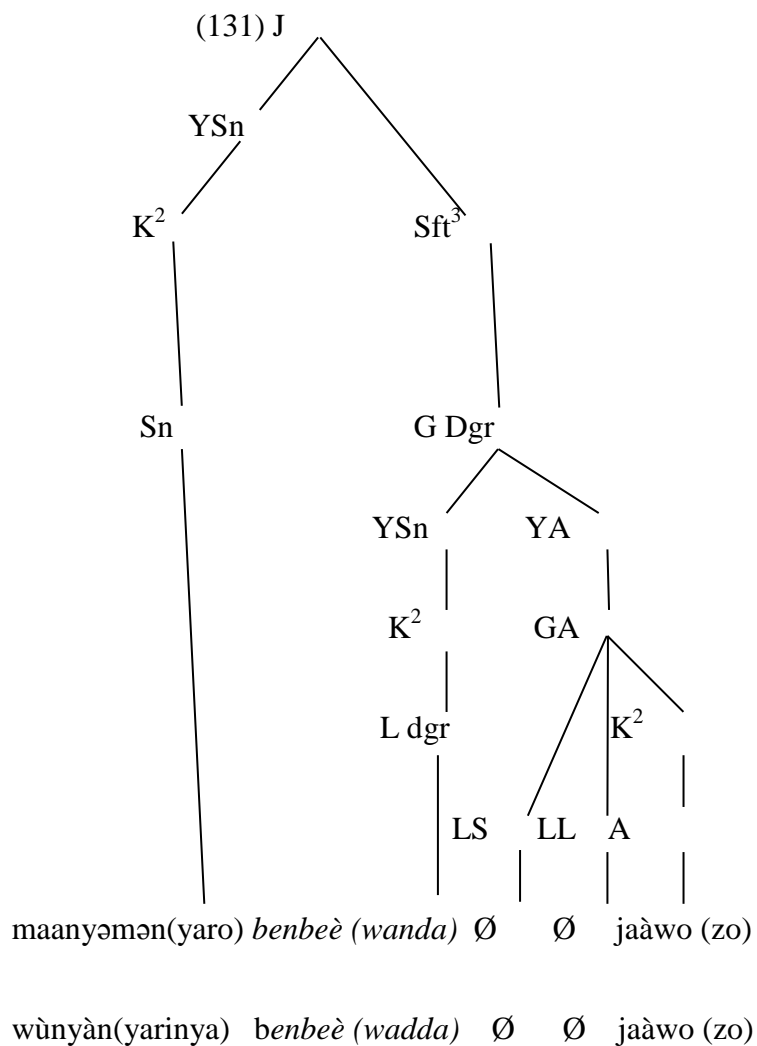
Kamar yadda waxannan misalai na lamba ta (124-126) da suka gabata suka nuna samuwar ganga dogarau a gurbin kai (K^2) a yankin suna na Badanci, a nan kuma misalan suna nuni ne da samuwar ita gangar a gurbin siffatan qeya (Sft^3) kamar yadda aka ambata da farko.

Duba waxannan misalai:

(128) maanyəmən *benbeè* jaàwo (yaro *wanda* ya zo)

(129) wùnyàn *benbeè* jaàwo (yarinya *wadda* ta zo)

(130) mdan *benbeè* jaàwo (mutane *waxanda* suka zo)



Kamar yadda misalan na lamba (128-130) na wannan babi suka nuna samuwar ganga dogarau a muhallin siffatan qeya a harshen Badanci, haka nan kuma sun qara nuna qarancin kiyaye jinsi a harshen. Domin kuwa kamar yadda misalan suka nuna, kalmar nan ta lamirin dogarau (*benbeè*) ita take nuni da jisin namiji da mace da kuma jam'i a harshen na Badanci.

4.2.8 Gurbin Mafayyaci a Yankin Suna na Badanci

A sakamakon da binciken ya tattara ya kuma qalailaice shi musamman a kan matsayin mafayyaci a harshen Badanci, ya bayyana cewar harshen yana da nau'i na mafayyaci mabambanta juna guda uku, wato tambayau da kaikaitau da kuma nunau. Bisa la'akari da waxannan bambance-bambancen nasu ne aka fayyace yadda gurbin nasu yake kasancewa a yankin sunan na Badanci. Da farko, shi mafayyaci tamabayau yana samuwa a gurbin siffatan qeya ne kaxai a yankin suna na Badanci savanin yadda gurbin nasa yake a siffatan goshi a harshen Hausa. Saboda haka, a iya cewa harsunan guda biyu sun yi hannun-riga da juna a wannan muhalli na mafayyaci tambayau a yankunan sunansu musamman idan aka yi la'akari da waxannan misalai:

(132) maanyəmən tawàn (*yarowàné?*)

(133) wùnyàn tawàn (*yarinya wàcè?*)

(134) yaàron tawàn (*yara waxanne?*)

(135) J

127

YSn

K²

Sft³

Sn

Mfy Nn

maanyəmən (yaro) tawàn (*wàné nj tl*)

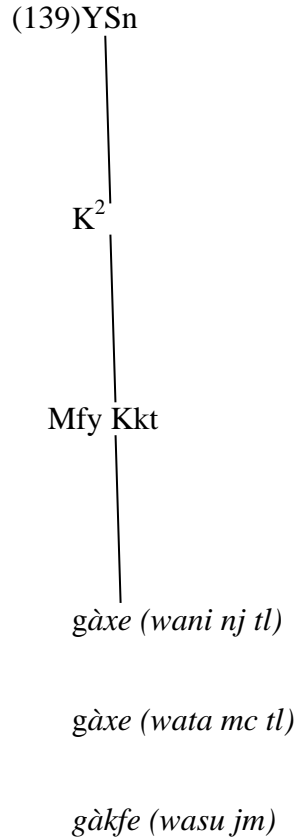
wùnyàn (yarinya) tawàn (*wàcè mc tl*)

Amma duk da wannan gagarumin bambanci da aka samu tsakanin harsunan guda biyu, wanda ya zo ta fuskar gurbin mafayyaci tambayau a yankin sunansu, kamar yadda misalan lamba ta (132-134) na babin suka nuna. Hakan, bai hana samun daidaito ta fuskar gurbi a wani nau'in na mafayyacin ba. Alal misali, binciken ya gano cewa mafayyaci kaikaitau yakan zo a matsayin kai (K²) a yankin suna na Badanci. Wanda hakan sai ya zo daidai da yadda harshen Hausa yake amfani da mafayyaci kaikaitau a gurbin kai a yankin sunansa. Kwatanta waxannan misalai:

(136) *gàxe* jaàwo (wani ya zo)

(137) *gàxe* mtu (wata ta mutu)

(138) *gàkfe* əkfu (wasu sun shiga)



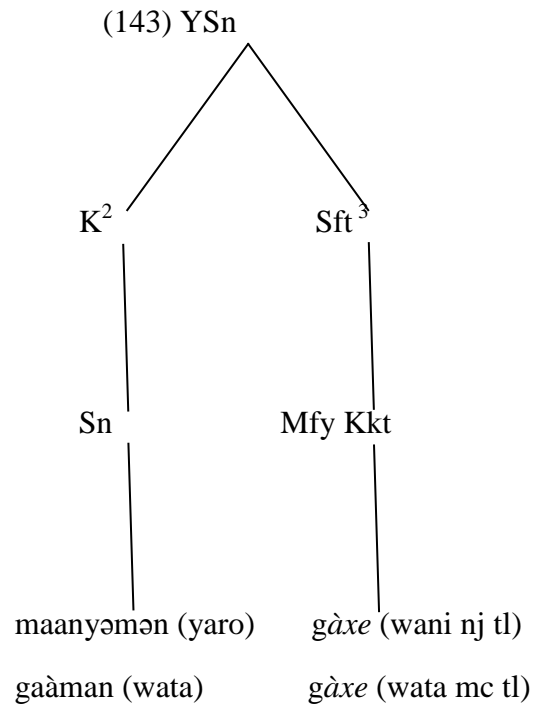
Kamar yadda misalan na lamba ta (136-138) na wannan babi suka nuna samuwar mafayyaci kaikaitau a muhallin kai (K²) a harshen Badanci, haka nan misalan sun qara tabbatar da rashin kiyaye jinsi a harshen. Domin kuwa kalmar mafayyaci kaikaitau xin (*gàxe*) ita take nuni da jinsin namiji da kuma mace. Amma ta fuskar jam'i kuwa, harshen ya samar da wata kalma daban (*gàkfe*) kamar yadda misalan suka nuna.

Har ila yau, dangane da mafayyaci kaikaitau xin dai, binciken ya qara gano cewa, bayan zuwan sa a matsayin kai (K²) a yankin suna na Badanci, yakan kuma iya kasancewa a muhallin siffatan qeya (Sft³). Sai dai a wannan karon, harshen na Badanci ya yi savani da harshen Hausa a wannan muhalli. Domin shi harshen Hausa, ba ya amintuwa da zuwan mafayyaci kaikaitau xin a gurbin siffatan qeya sai dai akasin haka, wato siffatan goshi. Alal misali:

(140) maanyəmən gàxe (*yaro wani*)

(141) gaàman gàxe (*mace wata*)

(142) mdan əkfú (*mutane wasu*)

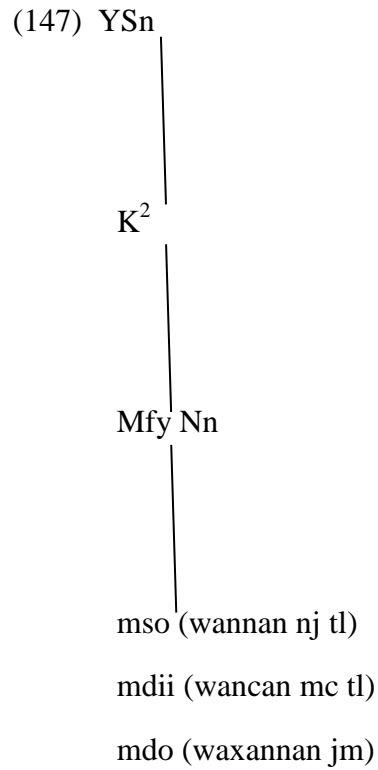


Dangane da gurbin mafayyaci nunau a yankin suna na Badanci kuwa, binciken ya gano cewa yakan zo a matsayin kai da siffatan goshi da kuma siffatan qeya a yankin sunan. Ashe ke nan, harsunan biyu (Hausa da Badanci) suna da kyakkyawan daidaito a wannan muhalli. Domin kuwa dukkan su suna amintuwa da zuwan mafayyaci nunau xin a muhallan uku (3), wato a matsayin kai da siffatan goshi da na qeya. Alal misali:

(144) mso kəxo (wannan ya fi)

(145) msii kəxo (wancan ya fi)

(146) mdo kəxo (waxannan sun fi)

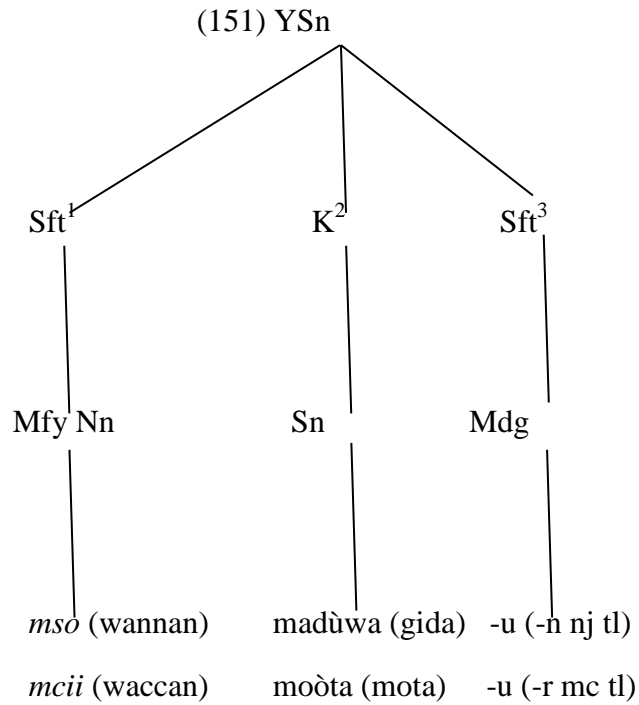


Haka nan, baya ga samuwar mafayyaci nunau xin a matsayin kai kamar yadda misalan lamba ta (144-146) suka nuna nan sama, binciken ya qara tabbatar da samuwar sa a muhallin siffatan goshi a harshen Badancin, kamar yadda yake a harshen Hausa. Kwatanta waxannan misalai:

(148) *mso* madùwau tlərgàdu (*wannan* gidan ya rushe)

(149) *mci* moðtau ju (*waccan* motar ta tafi)

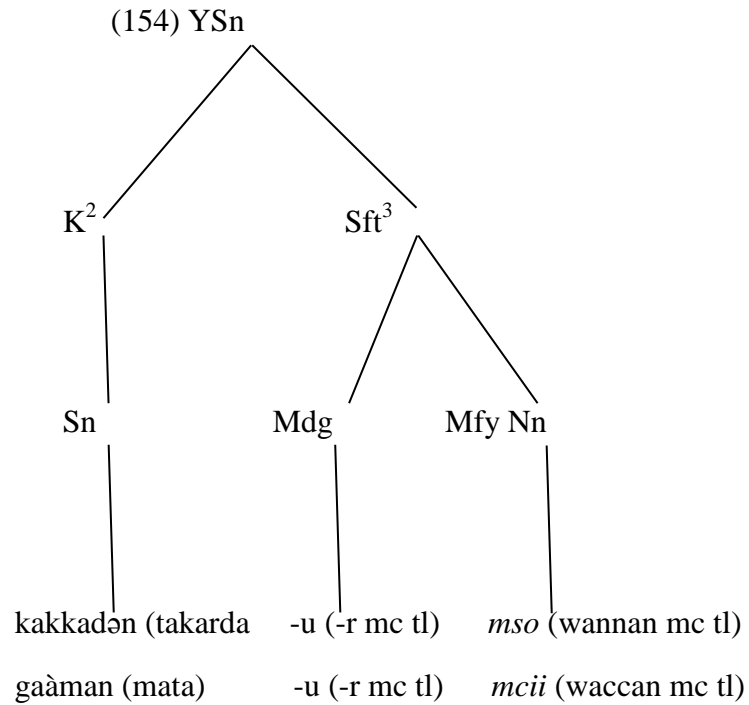
(150) *mdii* mdau ùktu (*waxancan* mutanen sun xauka)



Bayan samuwar mafayyaci nunau xin a matsayin kai (K²) da kuma siffatan goshi (Sft³) a harshen Badanci kamar yadda misalan na lamba ta (148-150) suka tabbatar. A nan kuma, sakamakon binciken yana nuna yadda mafayyaci nunau xin yake samuwa a gurbin siffatan qeya a yankin suna na Badanci wanda ya zo daidai da yadda yake a harshen Hausa kamar haka:

(152) kakkadau *mso* benbeè kə kəraàtu (littafin *wannan* da ka karanta)

(153) gaàmau *mciì* benbeè kə tàxu (matar *waccan* da ka saka)



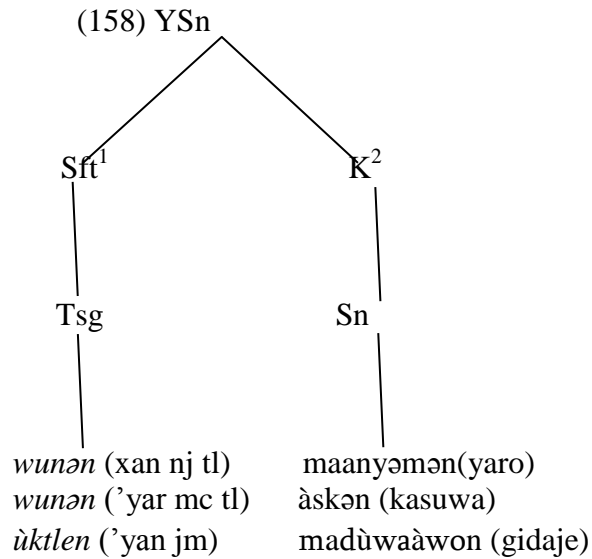
4.2.9 Gurbin Tsigilau a Yankin Suna na Badanci

Ta fuskar gurbin kalmar tsigilau a yankin suna na Badanci, binciken ya tabbatar cewa, tsigilau xin takan zo a gurbin sifftan goshi (Sft¹) ne kaxai a yankin. Haka nan, idan an kwatanta lamarin da yadda harshen Hausa yake duban gurbin na tsigilau a yankin sunansa, shi ma yana samuwa ne a muhallin sifftan goshi. Manufa, harsunan guda biyu (Hausa da Badanci), a nan ma sun yi tarayya ta wannan fuska. Duba waxannan misalai:

(155) *wunən* maanyəmən əkfu (*xan* yaro ya shigo)

(156) *wunən* àskən ñhwu (‘yar kasuwa ta cika)

(157) *ùktlen* madùwaàwon əstu (‘yan gidaje sun qone)



Kamar yadda misalan nan da suka gabata, musamman waxanda suka zo a tsarin bishiya mai lamba ta (158) na wannan babi suka nuna, an ga yadda harshen na Badanci ya gaza wajen kiyaye jinsi a wannan muhalli. Domin kuwa kalmar (*wunə̀n*) ita take xaukar matsayin namiji da kuma mace tilo. Amma sai dai, ta fuskar jam'i harshen ya yi hovvasa a wannan muhalli domin ya kawo kalmar (*ùktlen*) da take nuna jam'i.

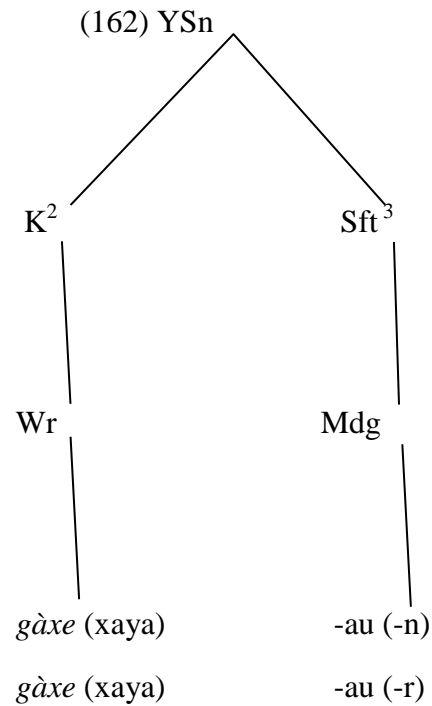
4.2.10 Gurbin Warau a Yankin Suna na Badanci

Bisa qoqarin wannan bincike wajen duba gurbin kalmar warau a yankin suna na Badanci da nufin kwatanta shi da yadda yake a Hausa, an gano cewar har kullum kalmar ta warau takan zo ne a muhallin kai (K^2) ko a sifftan qeya (Sft^3) a harshen na Badanci. Amma a harshen Hausa, kalmar ta warau ba ta samuwa a gurbin sifftan qeya, sai dai a gurbin kai da sifftan goshi, wanda hakan ya nuna savanin harshen biyu a wannan muhalli. Kashin farko na misalan da binciken ya tanadar a wannan muhalli, suna nuna yadda kalmar warau xin take samuwa a matsayin kai (K^2) a yankin sunan na Badanci da nuna su a tsarin bishiya mai lamba ta (162) kamar haka:

(159) *gàxau* (xayan)

(160) *gàxau* (xayar)

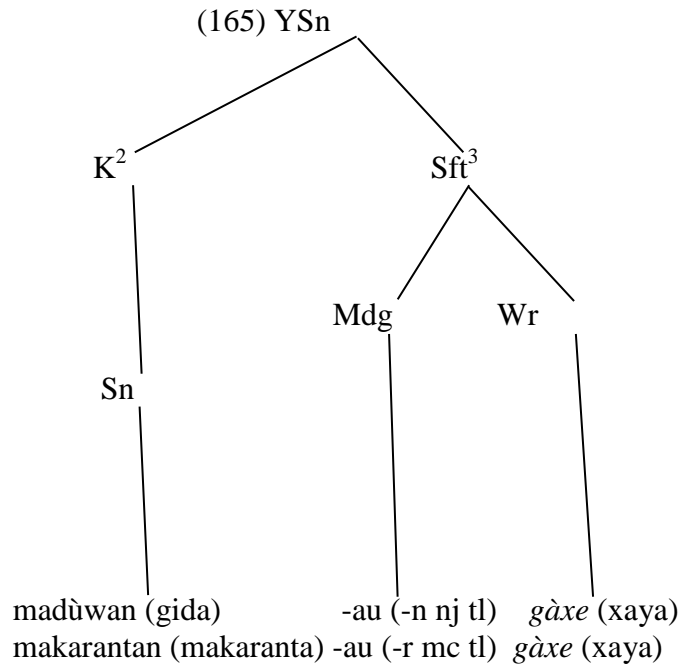
(161) *gàxau* mtu (xayan ya mutu)



Amma a wannan kashi, misalan da binciken ya tattara suna nuna yadda kalmar warau xin take samuwa a gurbin siffatan qeya (Sft³) a yankin sunan na Badanci wanda hakan yake matsayin hannun-riga a harshen na Hausa. Ma'ana, maimakon siffatan qeyar a Badanci, sai ya koma siffatan goshi a Hausa. Nazarci waxannan misalai masu lamba (161-163) da suke biye:

(163) *madùwau gàxe* (*gidan xaya*)

(164) *makarantau gàxe* (*makarantar xaya*)



Dangane da irin bayanan da aka qididdige a wannan muhalli, binciken ya gano cewar shi ma harshen Badanci yana da wasu ayyanannun rukunan wasun bayanau da sukan samu a wasu gurabe savanin wasu a yankin sunansa. Kamar a siffatan goshi (Sft¹), harshen yana amintuwa da zuwan Mafayyaci kaikaitau da Tsigilau ne kaxai a yankin sunan. Amma rukunai kamar na Suna da Wakilin suna da Yankin sifa da Ganga dogarau nau'in (A) da Mafayyaci kaikaitau da kuma Warau, suna samuwa ne a gurbin kai (K²) a yankin sunan. Haka nan, su kuma rukunai kamar Ma'auni da Gajeriyar mallaka da Yankin sifa da Ganga dogarau nau'in (A da B) da Mafayyaci tambayau da kuma Warau suna samuwa ne a gurbin siffatan qeya (Sft³). Amma sai dai ta fuskar rukunan da akan samu a guraben uku a yankin sunan na Badanci, binciken ya tabbatar da samuwar Mafayyaci nunau dogo ne kaxai.

4.3 Kammalawa

A wannan babi kuma, binciken ya yi kwatanci ne na wasun bayanau a harsunan Hausa da na Badanci dangane da gurabensu da aikinsu a yankin suna. Cikin misalan da aka bayar ta fuskar kwatanci, an sami kamance-kamance da bambance-bambance ta fuskar zuwan wasu a muhallin kai (K^2), ko siffatan goshi (Sft^1), ko na qeya (Sft^3) ko kuma a dukkan muhallan a yankin suna na harsunan (Hausa da Badanci). Da farko, an sami kamanceceniya ta fuskar Mafayyaci kaikaitau da tsigilau a muhallin siffatan goshi (Sft^1) na harsunan. Haka nan, an sami kamanceceniya a gurbin kai (K^2) a rukunai kamar na Suna da Wakilin suna da Ganga dogarau nau'in (A) da Yankin sifa da Mafayyaci kaikaitau da kuma Warau. Bugu da qari, a gurbin siffatan qeya (Sft^3) binciken ya gano wata kamanceceniya a rukuni kamar na Ma'auni da Gajeriyar mallaka da Yankin sifa da kuma Ganga dogarau nau'in (A da B). A xaya vangaren kuma, wato ta fuskar bambance-bambance, binciken ya gano cewa harshen Badanci ba ya amintuwa da zuwan Mafayyaci tambayau da Warau a gurbin siffatan goshi wanda hakan yakan samu a harshen Hausa. Maimakon haka, sai Mafayyaci tambayau da Warau su koma gurbin siffatan qeya a harshen na Badanci. Daga qarshe, an nuna cewa rukunin Mafayyaci nunau dogo ne kaxai binciken ya gano cewar akan iya samun zuwan sa a gurbin siffatan goshi (Sft^1) da kai (K^2) da kuma siffatan qeya (Sft^3) a harshen Badanci. Amma a harshen Hausa, akan samu qari da Doguwar mallaka da kuma Haxaxxiyar sifa a kan Mafayyaci nunau dogon a muhallan guda uku.

BABI NA BIYAR

NAXEWA

5.0 Gabatarwa

A wannan babi, an yi qoqarin naxe tabarmar wannan aiki, ta yadda bayanai na naxewa da kammalawa da kuma shwarwari suka zo domin haska wa mai nazari abin da binciken ya qunsa a taqaice.

5.1 Taqaitawa

Wannan bincike an gudanar da shi ne tsakanin harsuna guda biyu, wato Hausa da Badanci, inda aka kwatanta wasun bayanau na waxannan harsuna. Domin samun nasarar binciken cikin sauqi, an karkasa aikin zuwa babi biyar, wanda kowane babi yake mai tagumi da havarsa dangane da abin da ya qunsa.

A babi na xaya, wanda shi ne a matsayin shimfixar aikin, ya qunshi bayanai daban-daban da suke nuna alqiblar aikin. Domin kuwa a nan ne aka kawo bayanai game da manufa da dalili da hasashe da muhimmanci da kuma hanyoyin da aka bi aka gudanar da binciken, da ma fayyace inda binciken zai tsaya, wato farfajiya.

A babi na biyu kuwa, lura da yadda aka karkasa babin zuwa kanu-kanu, an yi qoqarin bibiyar ayyukan masana da manazarta da suka gabata, waxanda suke da alaqa da kowane maudu'i da yake babin. A sakamakon bitar waxannan ayyuka na magabata, binciken ya samu haske matuqa wanda hakan ya bayar da tudun dafawa wajen samun alqiblar gudanar da shi cikin nasara.

Sai a babi na uku, inda a nan ne aka fara qalailaice gundarin aikin ta fuskar kwatanta yadda tsarin wasun bayanau xin suke a harsunan biyu gwargwadon fahimta.

A babi na huxu kuwa, binciken ya duba guraben da akan iya samun zuwan wasun bayanau xin ta fuskar yin kwatanci tsakanin harsunan. Manufa, an kwatanta yadda kowane xaya daga cikin wasun bayanau xin da aka nazarta a muhallin kai, siffatan goshi ko a muhallin siffatan qeya a harsunan biyu.

Babi na biyar, wanda shi ne babi na qarshe a aikin, ya qunshi bayanai ne a kan naxewa inda aka kawo kammalawa da shawarwari.

5.2 Kammalawa

Binciken a wannan muhallin ya yi qoqarin tattara sakamako, da ma irin gudunmuwar da ya bayar a fagen nazari ta hanyar la'akari da irin hasashen da binciken ya zayyana tun farko.

Da farko, mafi yawan abubuwan da aka yi hasashen cewa ana iya samu a tsakanin harshen Hausa da na Badanci, an kawo su a cikin aikin domin sun tabbata. Alal misali, an ga irin daidaiton da aka samu ta fuskar tsari da kuma gurbin suna a yankin suna, kasancewarsu iyalan gida xaya. Wannan kusanci na harsunan biyu ta fuskar asali, bai hana samun bambanci ba a tsarin sunan nasu. Domin kuwa ana samun cikakken ninki a mafi yawan tsayayyun sunaye na Hausa, amma a harshen Badanci hakan bai faye aukuwa ba, sai dai ragaggen ninki. Alal misali, Galadanci, (1976) ya nuna cewa mafi yawan tsayayyun sunaye a Hausa suna da wani tsari na cikakken ninki tare da xafa-qeyar -e wajen samar da jam'i, kamar gyara: gyare-gyare, karva: karve-karve, tambaya: tambaye-tambaye. To amma irin wannan tsari na tsayayyen suna a harshen Hausa, ba ya samuwa a harshen Badanci. Maimakon haka, harshen Badanci yana amfani da ragaggen ninki ne, misali xalmú: xàlmamun *xàlmu-xàlmu*, əgnu: əgnunu *əgnu əgnu* əbdu: əbdədən *əbdu-əbdu*,

waxanda ma'anar kalmomin suka zo daidai da ma'anar tsayayyun sunayen da ka gabatar nan sama a harshen Hausa.

Har ila yau, kamar yadda Kyambo (2013), ya bayyana a sakamakon bincikensa cewa Filatanci ba ya la'akari da jinsi musamman a mafayyaci kaikaitau. Alal misali, yana amfani da kalmar 'goxxo' wacce take nufin 'wani' (namiji tilo) da kuma 'wata'(mace tilo), ba tare da la'akari da jinsi ba, ba kamar yadda yake a harshen Hausa ba. Haka nan, shi ma wannan binciken ya gano wani rashin daidaito da ake samu tsakanin harshen Hausa da na Badanci ta fuskar jinsi da kuma jam'i a qarqashin tsarin wakilin suna tambayau. A nan, binciken ya tabbatar da cewa, harshen Hausa yana bambanta jinsi da adadi a wakilin suna tambayau, kamar a kalmomin 'wanne' da 'wacce' da kuma 'waxanne', waxanda suke nuni da jinsin namiji da mace da kuma adadi. Amma a harshen Badanci kuwa, kalmar 'tawan' ita take wakiltar jinsin namiji da mace da kuma adadi.

Haka kuma, ba ma a wakilin suna kaxai ba, binciken ya gano cewa, qarancin kiyaye jinsi a harshen Badanci ya haxa har da kalmomin doguwar mallaka. Alal misali, kalmar 'kaanè' a harshen Badanci wacce take nufin 'nawa' (namiji, tilo, mutum na farko), ita take nufin 'tawa' (mace, tilo, mutum na farko). Haka nan, kalmar 'kaagi' a Badanci, wacce take nufin 'naka' (namiji, tilo, mutum na biyu), ita take nufin 'taki' (mace, tilo, mutum na biyu). Har ila yau, ita ma kalmar doguwar mallaka 'kaakci' cikin harshen Badanci, wacce take nufin 'nasu' (jam'i, mutum na uku), ita ce dai take nufin 'tasu'. Hakan, sai ya tabbatar da rashin bambanci ta fuskar jinsi ko adadi a waxannan kalmomin doguwar mallaka a harshen Badanci.

Buga da qari, a wani hovvasa da binciken ya yi, ya gano cewa, a harsunan guda biyu, duk da suna da kamancin tsari a haxaxxiyar sifa, domin duka harsunan suna gina haxaxxiyar sifa ta amfani ta tushen kalma da kuma irin xafa-qeyar da kalmar ta xauka. A irin wannan kamanci nasu ta fuskar gina haxaxxiyar sifa, shi yake bayar da damar tantance kalmomin ta fuskar jinsi da kuma adadi. Alal misali, a Hausa ‘gajer/e’ (namiji tilo), ‘gajer/a’ (mace tilo), ‘gajer/u’ (jam’i) waxanda a Badanci suke daidai da ‘kàdar/a’ (namiji tilo), ‘kàdar/ako’ (mace tilo), ‘kàdar/akcøn’ (jam’i).

Amma duk da wannan daidaito ta fuskar tsarin haxaxxiyar sifa a harsunan Hausa da Badanci, binciken ya gano gurbinsu a siffatan goshi (Sft¹) a yankin suna ya bambanta. Misali, a Hausa ‘*farin doki*’, a Badanci kuwa sai dai a ce “*duwún heéta*’ **dokin fari**. Haka nan misalin yake ta fuskar mafayyaci kaikaitau, kamar dai yadda binciken ya gano. Misali, a Hausa ‘*wasu mutane*’, amma a Badanci sai a ce ‘*mdán ðkfú*’ **mutane wasu**.

Haka ta fuskar warau ma, binciken ya gano irin wannan savani. Alal misali, ‘*xaya gidan*’ a harshen Hausa, amma a Badanci sai dai a ce ‘*máduwáu gaxé*’ **gida xayan**. Ashe ke nan, harshen Badanci ba ya amintuwa da zuwan haxaxxiyar sifa ko mafayyaci kaikaitau ko kuma warau a muhallin siffatan goshi (Sft¹) a yankin suna kamar yadda yake a Hausa, sai dai akasin haka, siffatan qeya (Sft³).

5.3 Shawarwari

Hannu da miya, shi ake lasa. Harshen Hausa a yau, ya kai matsayin da ya kai ta fuskar karvuwa a sakamakon kulawar da ya samu daga masana da manazarta ta fuskar rubuce-rubuce cikin harshen. Wannan matashiya, an yi ta ne da nufin jawo hankalin xalibai da manazarta, da su duqufa wajen yin rubuce-rubuce cikin qanana harsuna kamar Badanci da

makamantansa domin su ma su taka irin wannan mataki. Haka nan, ko ba komai, qoqarin rubuce-rubuce cikin irin waxannan harsunan ka iya ba su damar kuvuta daga barazanar tuqewa da suke fuskanta.

Shawara ta gaba a nan ita ce, manya dai gatan wasa ne, domin haka ake kira ga hukuma musamman (NERDC) da ta qara qarfafa gwiwar masana da manazarta ta fuskar xaukar nauyin bincikensu cikin waxannan qananan harsuna domin havaka su.

Bayan haka, akwai buqatar a qara zurfafa bincike a sauran vangarorin nahawu a harshen Badanci kamar su ginin kalma da ilimin furuci da tsarin sauti da sauransu. Domin kuwa hakan yana iya taimaka wa havakar harshen na Badanci.

Sannan kuma, ko nazarin ginin jumlar ma, wannan aikin ya taqaita ne a yankin suna. Domin haka, akwai buqatar manazarta su xauki yanki aiki da ma jumla gaba xayanta a Hausa da Badanci domin kwatantawa. Hakan yana iya fito da wasu abubuwa na kamanci da bambanci a harsunan guda biyu.

Har ila yau, da yake wannan aikin ya nazarci rukuni goma ne daga cikin sha bakwan da ake samu na wasun bayanau a yankin suna, ya kamata wasu manazarta su xauki sauran rukunan guda bakwai domin kwatanta su tsakanin harshen Hausa da na Badanci.

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