BAMBANCIN HAUSAR KAFI DA DAIDAITACCIYAR HAUSA

NA

USMAN □ANBALA
MA/ARTS/0192201/2007-08

SASHEN HARSUNA DA AL'ADUN AFIRKA,

TSANGAYAR FASAHA,

JAMI'AR AHMADU BELLO, ZARIYA, NIJERIYA

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BAMBANCIN HAUSAR KAFI DA DAIDAITACCIYAR HAUSA

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KUNDIN DA AKA GABATAR WA SASHEN HARSUNA DA

AL'ADUNAFIRKA, TSANGAYAR FASAHA,

JAMI'AR AHMADU BELLO, ZARIYA, NIJERIYA

DOMIN CIKA WANI SASHE NA NEMAN DIGIRI NA BIYU A

HARSUNAN AFIRKA (HAUSA) A SASHEN HARSUNAN AFIRKA,

JAMI'AR AHMADU BELLO, ZARIYA, NIJERIYA

OKTOBA, 2012

DECLARATION

I declare that the work in this thesis entitled "*Bambancin Hausar Kafi da Daidaitacciyar Hausa"* was carried out by me in the Department of African Languages and Cultures under the Supervision of Dr Balarabe Abdullahi and Dr Magaji Tsoho Yakawada. The information derived from the literature has been duly acknowledged in the text and a list of reference given. No part of this thesis was previously presented for another degree or diploma at any University.

Usman Ɗanbala	_____	_____
Name of student	Signature	Date

CERTIFICATION

This thesis titled "*Bambancin Hausar Kafi da Daidaitacciyar Hausa*" by Usman Ɗanbala meets the regulations governing the award of the degree of Master of Arts in African languages (Hausa) of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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ABSTRACT

This research work was conducted in Keffi; it is an analysis of one of the numerous places that Hausa language has assumed the status of a lingua franca for numerous communities. Hausa in Keffi is a language of trade and commerce, worship, education, communication, entertainment etc for both native and non native speakers of the language. This study was therefore, undertaken to study the nature of the variant Hausa spoken in Keffi with the aim of contrasting its form with the standard Hausa phonologically, morphologically and syntactically. The multi-lingual nature of Kefffi and its environs have pushed the people within to adopt Hausa language as medium for both inter and intra communication purposes. The backgrounds of both native and non native speakers of Hausa in Kefffi have lead to noticeably different or rather variations in phonological, morphological and syntactic formations different from the standard variety of Hausa language. These formations are as results of the influence of mother tongue interference of its various non native speakers and the dynamism or rather uniqueness of Hausa language or what others understood as inherent challenges of the nature of Hausa language, added to that is the conglomeration of Hausa native speakers from different parts of Hausaland. Chapter one of this research which is an introduction contained a detailed background of the research, brief history of the formation of Keffi, significance of the research and raised research questions and hypothesis. Chapter two reviewed the relavant literature for this study starting from what language is, its relationships with dialect and accent, why do we have variations in language, the need and its significance of its, ways of studying language variations, language standardization, Hausa outside the mother area, processes of studying language variations. The chapter also reviewed phonological processes like; assimilation, insertion, deletion, coalescence, palatalization, liabilization, vowel harmony, etc. Chapter three of this research work carried the phonological variations that are found to exist between standard Hausa and that of Keffi. Findings from this chapter include deglottalization of some consonant sounds, monothongization, deliabilization etc. Chapter four of the work is the study of the variation of the Keffi Hausa with that of the standard variety on the basis of morphosyntactic processes. Also findings from this chapter have revealed that the variety that exist in Kafi shows violation of the standard Hausa intonation rules, tense and gender deletion in word classes of possession, genitival complex, stabilizer and some insertion of some elements in some sentences. Finally, chapter five carries the summary of the research report along side conclusion and recommendation.

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BABI NA □AYA: GABATARWA

1.0. Shimfi□a

Wannan aiki zai yi nazari ne kan bambance-bambancen da ake samu a tsakanin al'ummomi mazauna garin Kafi wa□anda Hausa ke matsayin harshen haihuwa da kuma na sadarawa a gare su. Binciken zai dubi al'ummar garin ne a matsayin masu harshen al'umma fiye da guda □aya amma kuma suke amfani da Hausa a tsakaninsu a mafi yawan al'amuransu na yau da kullum.

Abubakar (2000: vii) ya ruwaito Grimes (1988) da Mann da Dalby (1987) inda duk suka amince cewa harshen Hausa, harshe ne da a □arnonin da suka gabata ya □auke hankulan masu yawon bu□e ido na □asashen waje da mishan- mishan da 'yan kasuwa da shugabanni da kuma masana ilimi daga bisani. Abubakar (2000) ya ci gaba da cewa harshen Hausa harshe ne da al'umma da dama ke amfani da shi kuma wanda jami'o'in Turai ke karantarwa har ila yau kuma harshen da kafafen watsa labarai na □etare ke ya□a labaru a kullum da shi. Bugu da □ari, bayan raba □afa da Hausa ta yi a tsakanin □asashen Nijeriya da Nijar, akwai kuma matsugunan Hausawa a □asashe kamar Kamaru da Gana da Sudan da Libiya da Masar da sauransu. A gida Nijeriya kuwa, akwai al'ummomin Hausawa a garuruwa da dama wa□anda ba garuruwan □asar Hausa ba ne; kamar Maiduguri da Yola da Jalingo da Jos da Lafiya da Mina da Lakwaja da Makur□i da Badun da Ikko da Fatakwal da Inugu da ma wasu □ananan garuruwa da □auyuka da dama. Samuwar hakan ko shakka babu ya taimaka wajen □aukaka harshen Hausa ta yadda har sai da ya tilasta wa Kundin Tsarin Mulki na □asa da Kundin Tsarin Ilimi na □asa fifita harshen Hausa da na Yarbanci da na Ibo a matsayin harsunan shiyyoyin □asar nan tare da sanya su a matsayin darussan koyarwa a makarantun shiyyoyin □asa.

Haka kuma, tasirin fina-finan Hausa da na cibiyoyin watsa labarai da al'adun Hausawa na da mutu□ar tasiri a tsakanin al'ummomi musamman a Gabasanci da Kudancin □asar Hausa, a inda ake samun □imbin harsuna masu al'adu mabambanta wa□anda harshen Hausa ya zame musu harshen hul□a a tsakaninsu. Samun wannan yanayi mai tasirin harshen farko kan wa□annan al'ummomi ha□e da yun□urinsu na amfani da wannan harshen (Hausa) don cimma bu□atunsu na yau da kullum ya samar da sauye-sauye a harshensu na sadarwa (Hausa) da ma su kansu 'yan asalin harshen wato Hausawa mazauna wannan □asa. Wa□annan sauye-sauye sun shafi fannonin harshe kamar ta fuskar lafazi ko ambaton harshe wa□anda sun bambamta da ire-iren bambance-bambancen da aka saba ji wajen amfani na Hausa a □asar Hausa. Hakan ya fa□a□a bambance-bambancen sarrafa harshen, don haka nazarin wannan yanayi na da fa'ida domin suna nuni da yadda ake sarrafa harshe a muhalli daban-daban musamman a muhallin da ba na harshen ba.

Da irin wannan yanayi ne Sambo (2005:46) yake cewa, a duk inda aka sami kasancewar al'ummomi (masu harsuna da al'adu mabambanta) a wuri guda, to hakan na tilasta wa al'ummomin su samar da kafar sadarwa a tsakaninsu. Samun irin wannan yanayi tabbas na daga cikin yanaye-yanaye da ke samar da *harshen al'umma (speech community)***.** Da wannan ne Akindele da Adegbite (2005:16) suka ce harshen al'umma harshe ne da ke nuni da al'umma wadda ke bayyana gogayya da □abi'unta bisa (wani) harshe. Masanan sun □ara da cewa ana iya samun al'umma mai salon magana guda ko ma fiye.

Irin wannan halayya da aka bayyana a baya duk suna samuwa a □asar Kafi don haka wannan bincike zai nazarci Hausar Kafi ce da zummar ya za□ulo bambancin da ake iya samu a Hausar al'ummomin da ke wannan □asa wa□anda sun sa□a da tanadin da Daidaitacciyar Hausa ta samar. Binciken zai yi hakan ne ta

kwatanta bambance-bambancen tare ta yin la'akari da matakan tsarin sauti da na ginin kalma da jimla sannan a fayyace sa□aninsu da Daidaitacciyar Hausa. Kamar yadda Hudson (2001) ya ce babu wasu mutane biyu masu magana da harshe guda da ke da salon magana iri guda domin babu wasu mutane biyu da ke da □abi'u da halayya da gogayyar harshe iri guda.

1.2. Ta□aitaccen Tarihin Karar Kafi

Kafi (*Kapi* ko Keffi kamar yadda mazauna garin ke bambanta wajen fa□i) Karamar Hukuma ce a Jihar Nasarawa. Ta □angaren arewa Kafi ta yi iyaka da Karamar Hukumar Jama'a a Jahar Kaduna, ta gabas kuwa ta yi iyaka ce da Karamar Hukumar Kokona. Haka kuma ta kudu tana da iyaka ce da masarautar Nasarawa wadda ke Karamar Hukumar Nasarawa. Yayin da ta yamma ta yi iyaka ce da Karamar Hukumar Karu wa□anda duk □ananan hukumomi ne a Jihar Nasarawa. Karar Kafi dai tana dab da tsakiyar Nijeriya, asali ma dai tafiyar kilomita hamsin ne daga Kafi zuwa Babban Birnin Tarayya ta Abuja. Yamusa (1992:05) da Yusuf (1996:01).

Haka kuma wa□annnan marubuta sun □ara da cewa an kafa garin Kafi ne a shekara ta 1802. Yusuf (1996: 02) da Chindo Yamusa II (1992). Wa□annan marubutan sun bayyana cewa wani Bafulatani ne da ake kira Abdullahi Muhammdu Gani wanda aka fi sani da Abdu Zanga ya kafa garin Kafi. Shi dai wannan Bafillatani, makiyayi ne kuma malamin addinin Musulunci ne daga 'Yar Tumaki ta gundumar Zanga wadda a yau tana Jihar Katsina. Kamin Abdu Zanga ya kafa garin Kafi ya kasance a duk shekara yana ka□a dabbobinsa daga 'Yar Tumaki ya zuwa wannan wuri don kiwo. Daga baya sai ya □aura zuwa wani wuri a inda ya fara zama wanda ake kira Bagaji. Bagaji dai wani □auye ne da ke yamma da garin Kafi kuma ya

kasance zango ne ga ayyari daga □asashen Hausa da Larabawa a da asali ma dai mazauna garin a yau na i□irarin cewa asalinsu Larabawa ne.

Daga bisani bayan Abdu Zanga ya kafa garin Kafi wurin da da ma zango ne na ayarin da ke zuwa kudancin □asar nan. Garin ya bun□asa, an yi ta samun tururuwar jama'a 'yan kasuwa da masu sana'o'i kamar marina da masa□a da majema da mahauta da masassa□a da masu sana'o'i daban daban daga □asashen Hausa da dama da kuma wasu al'ummomi wa□anda suka zo zama a □asar Kafi. Tun daga nan aka ci gaba da samun Hausawa da Fulani wa□anda ke ta tururuwa zuwa wannan gari. Baya ga nan, akwai wasu al'ummomi da ke zaune a kewayen garin kamar su Gwandara da Afo da Gade da Yeskwa da Kwaro da Mada da Ibira (Kwato) da ma wasu □abilu daga Jihar Filato da Kudancin jihar Kaduna da Yarbawa da kuma al'ummar □abilar Ibo. Tun a wancan lokaci Kafi ta zama babbar cibiyar kasuwanci ga dukkan al'ummomin da ke garin da ma na kewaye da ita Yamusa (1992). Garuruwa kamar Garaku da Kokona da Agwada da Nasarawa da Laminga da Uke da Karu da Panda da Gitata da Bagaji da dai sauransu duk suna cin kasuwa da junansu tun a wancan lokaci har ya zuwa yau. Haka kuma wa□annan mutane na sake yin tarayya a kasuwannin □auyukan da ke wa□annan garuruwa da ma wasu □auyukan.

A yau, Kafi ta samu gagarumar bun□asa saboda tana □auke da al'ummomi daga sassan □asar nan daban-daban, sannan tana da unguwanni da dama wa□anda ke nuni da ire-iren al'ummomi mazauna garin a yau. Al'ummomi da unguwannin da ke garin sun ha□a da; Kofar Hausa da Unguwar Mada da Karofi da Yara da Unguwar Tibi da Kofar Kokona da Yalwa da Gunduru da Ma□era da Unguwar Kaje da Unguwar Jaba da Majema da Unguwar Lambu da Unguwar Sakkwatawa da Unguwar Zamfarawa da Sabon gari da Jigwada da Unguwar Waje da sauransu. Da wannan ana

iya cewa akwai al'ummomi da ke da harsuna kuma suke zaune yau a wannan gari da suka ha□a da:

Al'umma		**Harshe**
Afo	→	Afo
Fulani	→	Fulfulde
Gade	→	Gade
Gwandara	→	Gawandara
Gwari/Gbagyi	→	Gwari
Hausa	→	Hausa
Igbira/Kwato	→	Ibira/Kwato
Kwaro	→	Kwaro
Mada	→	Mada
Yeskwa/Nyakpa	→	Yeskwa

Sannan akwai kuma harsuna na nesa kamar harshen Ibo da Yarbanci da Tibi da Idoma da wasu □ananan harsuna da dama daga jihohin da suke ma□wabtaka.

Baya ga nan, akwai bun□asar cibiyoyi da ma'aikatun gwamnati kamar makarantu da kamfanoni, kai har ma da ha□akar Birnin Tarayya Abuja, duk suna tilasta wa garin da□a ha□aka a kullum. Wannan tabbas nuni ne da irin yadda Hausawa da wasu al'ummomi ke zamantakewa a wannan gari.

1.2. Ma□asudin Bincike

Harshen Hausa harshe ne □an zuri'ar *Cadi* wanda shi ma dangi ne na *Afro Asiatic* Newman (1977). A yanar gizo na Jami'ar Kalifoniya da ke Las Anjalis an bayyana cewa Hausa ta fi kowane harshe na yankin saharar Afirka yawan al'ummar da ke amfani da ita. An kuma □iyasta cewa akwai kimanin 'yan asalin harshen (wato Hausawa) miliyan ashirin da biyu tare da wasu a□alla kimanin miliyan sha-bakwai da ke amfani da harshen a matsayin harshe na biyu (wato harshen Sadarwa). Har wa yau, Pawlak (2002:13) ta ce a yanar gizo na *Ethnologue* (2002) sun ce a shekara ta 1991 akwai kimanin Hausawa miliyan ashirin da hu□u da dubu □ari biyu (2,200,000) daga

ciki akwai miliyan sha takwas da dubu □ari biyar da ashirin da biyar a yankin Arewacin Nijeriya, sannan miliyan biyar daga □asar Nijar.

Bello (1990) da Pawlak (2000) sun nuna cewa harshe, lamari ne da ke canzawa bayan lokaci musamman yayin da ya samu hul□a da wasu harsuna ta yadda canjin kan shafi □abi'ar mutum/mutane bisa yadda suke magana. Haka kuma canzawar harshen na kasancewa ne bisa abubuwa uku; lokaci da shiyyar □asa ko karkara da kuma zamantakewa wanda hakan na gudana ne ta fuskokin tsarin sauti, ginin kalma, kalmomi, ginin jimla da ma'ana (Oloaye 2008:99). Bambance-Bambancen shiyya shi ke bayyanar da bambance-bambancen kare-kare bisa shiyyoyi wanda shi ke nuna ire-iren bambance-bambancen lafazi da na kalmomin da ke samuwa a Hausar Kano da ta Sakkwato da ta Katsina...Olaoye (2000:82).

Baya ga matsayin harshen Hausa na sadarwa a tsakanin al'ummar Hausawa, a Arewacin Nijeriya, harshen Hausa ya zame harshe na biyu wato harshen hul□a a tsakanin al'ummomi (□abilu) da dama. Pawlak (2004:14) ta ambaci Brann (1995) inda yake cewa: "*ya□uwar harshen (Hausa) a mafi rabin shiyyar Arewanci Nijeriya na da nasaba ne da dalilai kamar na yanayin □asa da kasuwanci da al'adu da siyasa."* Haka kuma marubuciyar ta kuma kawo daililan ya□uwar Hausa a Gabashi da Kudancin □asar Hausa kamar haka:

> In areas east and south to the Hausa land proper it became a mother tongue for many inhabitants, especially in towns such as Bauchi, Gombe, Kaduna, Potiskum, Lafia. In other big towns like Maiduguri, Jos, Abuja. Hausa is lingu franca for people who also use other languages. In this region, the development of Hausa in the function of the language of cross-ethic communication was extremely rapid in the past half century. The linguistic situation in the whole is is very complex and therefore the norm of Hausa is a homogenous as it is involved in various process of interference withother languages.
>
> (Pawlak:2002: 14-5).

Fassara

> A Gabashi da Kudancin □asar Hausa kuwa, Hausa ta zama tamkar harshen haihuwa musamman a garuruwa kamar Bauci da Gombe da Kaduna da Potiskum da Lafiya. A manyan garuruwa kamar Maiduguri da Jos da Abuja, Hausa ta zaman harshen hul□a ce ga wa□annan al'ummomin wa□anda ke da harsunansu na haihuwa. A wannan yanki,bun□asar harshen a matsayinsa dangane da amfaninsa na sadarwa a tsakanin wasu al'ummomi masu harsuna daban daban na samun saurin ya□uwa ne a rabin shekarun □arnin da ya gabata. Sannan yanayin kimiyyar harsunan wannan yanki gaba □aya na da tsauri ainun saboda □abi'ar hashen Hausa bai □asa nce bai □aya ba a cu□anyar ta da wasu harsuna.
>
> (Fassarar mai bincike).

Baya ga wannan Yakasai (2013:233) ya ce al'ummar Hausawa mutane ne 'yan kasuawa wa□anda harkokinsu na kasuwanci ya sanya su shiga lungu-lungu da sa□o-sa□o a ciki da wajen Nijeriya. Sannan ya ce abin sha'awa da kuma lura game da wannan al'umma shi ne mafi yaancin harkokinsu suns yi ne da harshen Hausa wanda hakan ya tilasta wa al'ummomin Arewacin Nijeriya yin amfani da harshen Hausa a zama mafi rinjayi a hul□o□insu na yau da kullum wanda ya sanya harshen Hausa samun cu□anya da al'ummomi da dama kuma daban-daban. Samun irin wannan yanayi na haifar da samuwar bambance-bambance na yadda ake amfani da harshen. Bambance-bambancen na samuwa ne dangane da harshen al'ummar da ko yanayi da dalilan da suka haifar da cu□anyar. Ire-iren bambance-bambancen da ake samu na yadda wa□annan al'umomin da ke cu□anya da Hausa a wajen □asar suna da tasiri □warai da gaske bisa yadda wasu mutane ke amfani da harshen, sai dai wa□annan bambance-bambance ba su samu kyakkyawan nazari ba, balle ma har a nazarce su. Da wannan ne ma Pawlak (2002) ta ce: "*har yanzu yana da matu□ar wuya a tantance yawan salon da ake ambaton harshen Hausa da ake samu a wajen □asar a wannan yanki...Saboda cigaban rarrabuwarsu ya danganta ne da iya cu□anya da harsuna.*"

Ke nan bambance-bambancen da ake samu kan yadda al'ummomin da ke wajen □asar Hausa ke amfani da ko sarrafa harshen sun yawaita kuma ba su da iyaka sannan sun bambanta daga wannan al'umma zuwa waccan. Don haka ne ma wannan bincike zai nazarci ko akwai harshen al'ummma a garin Kafi sannan in akwai, guda nawa? Sannan ta yaya al'ummar ke amfani da sarrafa harshen Hausa a harkokinsu na yau da kullum? Har wa yau, binciken zai yi nazari kan nau'in bambance-bambance na yadda ake sarrafa harshen Hausa a tsakanin wannan al'umma sannan binciken ya kuma kwatanta hakan da Daidaitacciyar Hausa.

1.3. Manufar Bincike

Wannan bincike zai yi nazari ne a kan nau'in Hausar da ake amfani da ita a □asar Kafi don kwantanta ta da Daidaitacciyar Hausa. Binciken zai nazarci bambance-bambancen da ake samu a tsakanin al'ummar □asar Kafi musamman na wa□anda ke amfani da Hausa a □asar Kafi. Kasancewarta □asa ce da Fulani suka kafa ta, a yau tana □auke da Hausawa daga □asashen Hausa daban-daban da ma wasu al'ummomi da dama da suke zamantakewa a wannan gari.

Binciken zai nazarci bambance-bambancen ne ta fuskokin tsarin furuci da tasarifin kalma da li'irabi. Wannan zai gudana ne ta yin la'akari da kasancewar mazauna Kafi na mazaunin al'ummomi ne masu harsuna daban-daban amma Hausa ta zama musu harshe mafi rinjaye wajen sadarwa a tsakaninsu.

1.4. Muhimmancin Bincike

Burin wannan bincike zai cika ne idan a □arshe binciken ya tsamo bambance-bambancen da Hausar Kafi ta □unsa wa□anda sun bambanta da na Daidaitacciyar Hausa. Bayan nan binciken zai nuna irin al'ummomin da ke zaune a wannan garin wato ko wane irin nau'in harshen al'umma ake samu a Kafi? Kuma binciken zai

bayyana ire-iren dangantakar da ke tsakaninsu. Haka kuma bayan wannan bincike zai nazarci Hausar da ba ta □asar Hausa ba ce, don haka binciken zai dubi yadda cu□anyar al'ummomi wannan gari take musamman ma Hausar da ake samu a wajen □asar Hausa da yadda wasu al'ummomi ke sarrafa harshen Hausa a hul□arsu ta yau da kullun, da yadda ake samun tasirin ba□in harsuna da al'adu kan harshen Hausa musamman a wajen □asar Hausa.

Har wa yau, ana sa ran cewa sakamakon wannan bincike zai taimaka wajen ba da haske ga masana kan ire-iren bambance-bambance na amfani da harshen Hausa a wannan yanki na □asa. Hakan iya kasancewa masamar bayani ga manazarta tsarin harshe su fahimci ire-iren matsalolin da wasu al'ummomi ke fuskanta wajen amfani da harshen Hausa. Hakan zai taimaka wajen tanada da inganta tsari harshen □asa wanda ya ba da umurnin a koyar da wasu harsunan □asar nan a makarantu saboda binciken zai taimaka wajen nuna ire-iren matsalolin da malaman harshen Hausa ke fuskanta a makarantu.

1.5. Hasashen Bincike

Kamar yadda ya riga ya gabata, wannan bincike ya yi nazari ne kan *Bambanci tsakanin Hausar kafi da Daidaitacciyar Hausa* wanda nazari ne kan Hausar da ba ta □asar Hausa ba. Haka kuma sanin kowa ne cewa harshen Hausa ya yi ambaliya zuwa □asashen kusa da na nesa wanda hakan ya □ara wa harshen bun□asa musamman a tsakanin al'ummomi masu asali (wato harshe da al'adu) daban da na □asashen Hausa. A yau harshen ya zamanto ba wai harshen hul□a ba ne kawai, harshen ne da ya mamaye □abilu da dama a harkokinsu na yau da kullum ta yadda har ma da wa□ansu da ba 'yan asalin harshen ba harshen ya sanya musu riga suka riki□a suka zama Hausawan □arfi da yaji.

Bugu da □ari tasirin kasuwanci da siyasa da addini da ilimi da nisha□i da ma matsayin harshen wajen watsa labarai a gidajen talabijin da na rediyo da jaridu da littaffafan ilimin zamani musamman Adabi, da matsayin harshen wajen kafafen watsa labarai musamman a jihohi da □asashen da ba ma na Hausa kawai ba sun taimaka wa harshen matu□ar wajen haifar da tasiri a rayuwar al'ummomi (□abilu) da dama, domin Hausa ta wuce shingenta na harshen hul□a kawai ga al'ummar Hausawa Zarru□ (2001) da Pawlak (2002) da Sambo (2004:146) da Baba (2005:2) da ma Yakasai (2012:230-2). Wannan binciken zai kafa hujja da cewa a Kafi an samu gwamutsuwar Hausawa daga □asar Hausa daban-daban wanda samuwar haka in ji (Sambo 2004:146) kan haifar da wani salon magana na daban kuma mai sau□i. Lura da wa□annan dalilai ne wannan bincike zai nazarci ko:

1. Wa□anne al'ummmomi ne ake samu a □asar Kafi kuma wane harshe/harsuna suke amfani da su sannan wacce irin dangantaka ce tsakaninsu da harshen Hausa?
2. Harsunan da ake samu a □asar Kafi sun yi tasiri a kan juna kuma wane harshe ne ya fi tasiri kan sauran harsunan?
3. Harsunsn al'umma nawa ne ake samu a garin Kafi kuma a wa□anne muhalli aka fi yawaita amfani da harshe/harsunan?
4. Wa□anne irin bambance-bambance ne ake samu a tsakanin Hausar da ake yi a Kafi da wadda take Daidaitacciya?
5. Hausar ta Kafi yi ta kama da wani kari daga cikin kare-karen harshen Hausa?
6. A iya kiran Hausar Kafi kari koko buroka ne?

1.6. Farfajiyar Bincike

Wannan bincike zai gudanar da nazari ne kan ire-iren bambancin da ake samu a yadda al'ummar asar Kafi ke amfani da harshen Hausa wanda ana samun sa anin abin da ke samuwa a Daidaitacciyar Hausa. Don haka farfajiyar binciken za ta unshi nazarin bambance-bambancen ne a fannonin tsarin sauti da ginin kalma da jimla a Hausar Kafi. Sannan binciken zai kwatanta wa annan bambance-bambancen da tanadin Daidaitacciyar Hausa.

1.7. Bayanin Wasu Kalmomi

Bambance-bambance - variations

Bambance-bambancen harshe - language variations

Bambanci - variation

Bambancin harshe - language variation

Bayanan kimiyyar harshe - linguistic data

Bi-uniqueness principle – □a'idar ke□antuwa biyu

Gan□antawa - palatalization

Harshe/harsuna – language(s)

Harshen al'umma - speech/language community

Harshen buroka - pidgin

Harshen hul□a - lingua franca

Harshen muhalli - register

Harshen/harsunan halicci - natural language(s)

Hasashen ra'i – theoretical assumptions

Iyakar kari - isogloss

Jituwar wasali – vowel harmony

Ka'ida sake – context free rule

Kaimi – motivation

Karin / □are-□aren kawai – redundancy/redundancies

Karin harshe / kare-karen harshe - dialect/dialects

Kere-□eren kimiyyar harshe - linguistic innovations

Le□antawa – labialization

Muhallin ba ruwanmu – contextual neutralization

Muhallin jama'u – contextual generalization

Musayar gurbi – methesis

Narkewa – coalescence

Naso – assimilation

Rarrabewa ta zaman za□i - free variations

Sa□alawa – insertion

Shafewa – deletion

Shafewar wasali – vowel deletion (elision)

Shara□in jama'u na ha□i□a - true generalization condition

Siffofin rarrabewa – distinctive features

Siga/ sigogi - feature./features

Sigar ra'i - theoretical framework

Sigogin kimiyyar harshe - linguistic features

Tarna□i – constraint(s)

Tubarkallancin (rarrabewar) □wayoyin sautka- classical (taxonomic) phonemics

Yankin □oye – underlying segment

Zance – speec

BABI NA BIYU: WAIWAYE KAN AYYUKAN DA SUKA GABATA

2.0. Shimfi□a

Ma□asudin wannan babi shi ne ya waiwayi ayyukan da suka gabata game da salon da ake ambaton Hausa musamman wa□anda aka gabatar na wajen □asar Hausa da ma wasu batutuwa da suka ji□anci nazarin kare-karen harshe. Don haka binciken zai nazarci ayyukan ne kamar na su; Ahmed da Daura (1970), da Bello (1992), da Daudu (1997) da Musa (1997) da Zarruk (2001 da 2002) da Pawlak (2002) da Sambo (2004) da kuma Baba (2005).

Ayyuka kamar na Ahmed da Daura (1970) da na Bello (1992) da Musa (1997) da Zarruk (2001) duk sun kwatanta ire-iren karin harshen □asar Hausa ne. Kowannensu ya mai da hankali ne wajen kwatanta wani karin harshe da takwara ko takwarorinsa na □asar Hausa. Sannan ayyuka kamar na Pawlak (2002) da na Sambo (2004) da na Baba (2005) suna daga cikin ayyukan da suka bayyana wajen gabatar da bayanai da yin kwatance kan ire-iren tsauraran kimiyyar harshen da ke samuwa a Hausar da ba ta □asar Hausa ba, wa□annan ayyuka sun fito da wani babi na kwatanta harshen Hausa a muhallin da ba nasa ba. Ga misali: Pawlak (2002) ta kwatanta Hausar Jos/Bukur da Daidaitacciyar Hausa sannan Sambo (2004) ya kwatanta Hausar Maiduguri da Daidaitacciya ta kawo ire-iren kura-kuran da ake samu a Hausar ta Maiduguri. Haka ma Baba (2005) aikinsa ya yi bita ne kan aikin nan na Nina Pawlak (2002) wanda ya kwatanta tsakanin Hausar Jos/Bukur da Daidaitacciyar Hausa.

Pawlak (2002:19) a nazarinta na Hausar Jos wanda nazari ne na Hausar da ba ta □asar Hausa ba, ta nuna cewa a wasu shiyyoyi, Hausa ta zamanto harshen yau da kullum a gare su don sadarwa, amma matsayinta bisa Walwalar Harshe da kuma farfajiyar sadarwa na harshe □ayyadadde ne. Pawlak (2002) ta ci gaba da cewa irin

wannan yanayi na haifar ko samar da sassau□an karin harshe ko kan haifar da *buroka (*pidgin*)*. Marubuciyar kuma ta □ara da cewa ana iya samun irin wannan sassau□ar kari ko harshen buroka na harshen Hausa a garin Lafiya wato Babban Birnin Jihar Nasarawa da ma wasu kasuwannin □auyuka na lungunan wannan yanki.

Marubuciyar ta sake cewa a tsakiyar Nijeriya da ma wasu wurare a arewa da birnin Abuja ana samun wasu kare-karen *Gwandara* wanda harshe ne na gargaliya ga Hausa wanda ya □alle daga harshen Hausa. Amma bisa ayyukan da suka gabata na masana, harshen Gwandara duk da yana da nasaba da harshen Hausa ba a □aukarsa a matsayin karin harshen Hausa. Harshen Gwandara na da kyakkyawar dangantaka da harshen Hausa, wanda wannan ba □oyayyen abu ba ne. Da wannan za a iya kawo al'ummomi (□abilu) da dama masu al'adu da □abi'u daban-daban da suke zamantakewa da harshen Hausa a wannan yanki wa□anda cu□anyarsu da harshen Hausa na da matu□ar tasiri a amfaninsu da harsuna na wannan yanki da kuma harkokin al'ummar wannan yanki.

Bayan nan Pawlak (2002) ta kuma cewa hul□a ko cu□anyar da harsuna ke yi a tsakninsu (al'ummomi masu harsuna daban daban) musamman ma wa□anda ke da tsare-tsaren harshe daban da juna na haifar da motsawar yankuna na kalmomi ko na zantuka a harsuna wa□annan hakan ke taimakawa wajen samar da sauye-sauye a harsuna da har suke zumanto abin nazari.

Haka kuma Zarru□ da wasu (1987)sun bayyana cewa nazarin bambance-bambance wajen amfani da harshe (karin harshe) a Hausa bai tsaya kawai a □asar Hausa ba saboda wasu dalilai kamar na:

- ambaliyar harshen Hausa ya zuwa □asashe ma□wabta masu wasu harsuna daban wanda Hausa ke zaman harshe na biyu.

- samuwar zango-zango na Hausawa a wasu manyan garuruwa ko □asashe wa□anda ba □asashen Hausa ba ne.
- gwamutsuwar al'ummar Hausawa masu kare-kare daban-daban daga □asashen Hausa (a wuri guda).

Daga wa□annan dalilai da su Zarruk (1990) suka gabatar za a fahimci cewa fa□a□uwar hul□a da harshen Hausa ya samu a tsakanin al'ummomin da Hausa ke matsayin harshe na biyu wato harshen hul□a, na samuwa ne daga wa□annan dalilai da suka gabatar, kuma ire-iren wa□annan yanaye-yanaye da masanan suka ambata ba su □idayuwa sannan sun bambanta bisa harsunan (ko al'ummonin) da harshen Hausa ke cu□anya da su. Tsare-tsaren harsuna sun bambanta don haka ire-iren bambance-bambancen da ake samu na al'ummomin da ke magana da harshen Hausa a matsayin harshen hul□a sun yawaita kuma sun bambanta daga wuri zuwa wuri.

Haka kuma Sambo (2004:146) ya fa□i cewa a duk inda aka samu tarayya ko gamayyar mutane daga (□asashe daban-daban) masu harsuna da al'adu daban-daban, hakan na tilasa wa wannan al'ummar samar da harshen hul□a a tsakaninsu, Sambo ya kafa hujjarsa da Mansour (1993:62) kamar yadda ya gabata a babin farko. Baya ga nan, Baba (2005:02) ya ambaci (Bynon 1977) inda yake cewa:

> Normally when speakers from various languages come together, there is the emergence of a new language structure which represent the spread of linguistic innovations and/or expression (here Hausa) through geographical space irrespective of historical relationship of language(s).
>
> Fassara
>
> Bisa al'ada a duk lokacin da aka samu mutane masu magana da harsuna daban-daban suka yi tarayya a wuri guda, hakan na samar da wani sabon tsari na harshe wanda ke nuna irin ya□uwar sababbin □ir□ire-□ir□iren kimiyyar harsuna da kuma

bazuwarsu a doran □asa ba tare da la'akari da dangantakar harshe/harsunan ta fuskar tarihi ba.

Bisa wa□annan bayanan da suka gabata musamman na Zarru□ da wasu (1987)da Sambo (2004), wannan binciken zai kafa hujja da cewa a Kafi an samu gwamutsuwar Hausawa daga □angarorin □asar Hausa daban-daban wanda samuwar haka in ji (Sambo 2004:146) kan haifar da wani kari na daban kuma mai sau□i. Sannan kuma harshen Hausa a Kafi yana cu□anya da wasu al'ummomi masu harsuna daban-daban wa□anda ke zamantakewa tare. Daga cikin harsunan akwai na wannan wurin da masu kewaye da su da kuma na nesa. Duk wa□annan al'ummomi, Hausa ta zame masu harshen hul□a a wuraren kasuwancinsu da ma sana'o'insu da fagen siyasa da makarantu da wuraren bautarsu da dai sauransu. Kai, ko a tsakanin masu harsunan, Hausa ta rinjayi sauran harsunan wajen sadarwar, da wannan ne za mu iya cewa maganar Sambo (2004: 146) wadda ta gabata, ta tabbatar da cewa samar da harshen hul□a a tsakanin al'ummomi daban-daban da suka ka yi tarayya a wani wuri guda lamari ne wanda kan zama wajibi, sannan samuwar hakan na haifar da samar da wasu bambance-bambancen wata□ila da babu su a kare-karen harshe na asali.

Da wa□annan hujjoji da suka gabata wannan nazari zai yi nuni da nau'o'in sauye-sauye ko □ere-□eren da harshen Hausa ke samu a wajen □asar Hausa wato □asashen da Hausawa ke zaune a matsayin ba□i amma sun zame mazauna gari kuma harshensu ya kasance mai tasiri wajen harkokin al'ummomin wannan □asa. Don haka wannan bincike za ya nazarci Hausar Kafi a muhallinta da nufin tantance Hausar da wadda take Daidaitacciya. Binciken zai fayyace nau'in harshen al'ummar da ke samuwa a garin. Amma kamin nan, ya zamanto wajibi ga binciken ya waiwayi wasu muhimman batutuwa wa□anda ke da matu□ar tasiri kan nazarin al'amuran ko batutuwan da suka ji□anci bambance-bambancen harshe kamar haka:

2.1. Ma’anar Harshe

Dangane da wannan batu na ma'anar harshe wannan nazari zai tattauna ne kan harshe a matsayin hanyar sadarwa a tsakanin 'yan Adam. Wato harshe dai wata halitta ne da ya bambanta □an Adam da sauran halittu (musamman dabbobi). Shi kansa wani al’amari ne da ke iyakance tsakanin al’ummomi. Duk da kasancewa harshe al’amari ne da ya dabaibaye rayuwar □an Adam, wanda kuma yake amfani da shi a duk harkokin rayuwarsa na yau da kullum, sai dai bayyanar da cikakken ma’anarsa na tattare da jan aiki matu□a. Da wannan ne ma Lyons (2003: 01) ke cewa *bayyana ma’anar harshe, tamkar yun□uri ne daga masanin hallittu na ya bayyana ko mene ne rai.* Sanin kowa ne cewa fa□in haka abu ne mawuyaci ainun da wannan ne ma masanin harshen nan wato Lyons (2003:3) ya kawo ma’anonin harshe da wasu masana suka kawo, ka□an kuma muhimmai daga cikinsu sun ha□a da: A bayanin Lyons ya ruwaito Sapir (1992:8) a inda yake cewa *harshe al’amari ne da ya ke□anta ga □an Adam kuma dabara ce mai tsari ba na ilhami ba wanda ke sadar da fahimta da (yanayin) tunani da bu□atu ta hanyar amfani da alamomi tsararru.* Wannan bayani na Lyons (2003) ya ce ma’anar da Sapir ya ruwaito tana bayyana harshe ne a matsayin hanya ta sadarwa da akan tsara wato na ganin dama. Sai dai Lyons ya ce wannan ma'anar ta gaza domin ba ta wadatar wajen ba da cikakken ma’anar ko mene ne harshe ba, saboda akwai batutuwa da dama da harshe ya □unsa amma wannan ma’anar ba ta kawo su ba. Kuma akwai tsare-tsare na samar da alamomin sadarwa da dama kamar; na motsi da na alamun motsa ga□o□in jiki da na □iftawar ido wa□anda wannan ma’anar ba ta □unsa ba. Sai dai abin kula da tambaya a nan, shin harshe ya ke□anta ga □an Adam ne kawai kuma al’amari ne na ganin dama?

Baya ga nan Lyons (2003: 04) ya ambaci Bloch da Trager (1942: 05) inda suka gabatar kan harshe a aikinsu na “*Outline of Linguistics Analysis”* a inda suka ce

harshe tsari ne na alamomi marasa ma'ana/□a'ida wa□anda rukunin al'umma ke jituwa da juna. Wannan ma'ana ta bayyana harshe a matsayin cibiya ta sadarwa ne, wannan ma'ana a hakan ta ta□aita amfanin harshe ga al'umma, ma'anar ta bambanta da ta wajen Sapir ne a inda ta bayyana harshe a sigar lamari mara □a'ida wanda hakan ya ke□anta ga na sigar baka kawai.

Har yanzu dai Lyons (2003: 04) ya sake ruwaito Hall (1968:158) inda yake cewa "*harshe cibiya ce wadda mutane ke sadarwa da ko ke yin hul□a da juna ta hanyar da suka saba, ta yin amfani da kwaroron baki wajen samar da alamomin harshe marasa asali*." Wannan ma'ana ta Hall (1968), na bayyana harshe a matsayin al'amari ne da ya ke□anta ga mutum kawai sannan ya bayyana harshe a matsayin cibiya ga al'umma wadda ke □unshe da wani yanki na al'adun al'umma. Bayan nan a Hall (1968) an ambaci *alamomin harshen* a wannan ma'ana ce don nuna yadda ake isar da sautukan baka daga mai magana zuwa ga mai sauraro yayin sadarwa. Haka kuma babu hikima ta kowace fuska a amfani da kalmar ***sabo*** a cikin wannan ma'ana wanda hakan na bayyana lafazi a harshe a matsayin abin da aka saba wato ana furta su ta hanyar sabo ne. Haka kuma kuskure ne a □auka cewa mai magana kan ke□e ko za□i wasu kalmomi don amfani da su a wasu lokuta ko muhallai da ya saba. Wani abu mafi muhimmanci game da harshe, shi ne, gaba □aya babu wata ala□a tsakanin kalmomi da wasu yanaye-yanaye ko lokuta da ake amfani da su ta yadda za a iya zaton ai za a ambaci kalmomi kaza ne a wani yanayi ko lokaci na zance wato mai magana zai ke□ance wasu kalmomi domin gabatarwa a wasu zantuka ko lokuta.

Ma'ana ta gaba da Lyons (2003: 06) ya gabatar ita ce ta Robins (1979a: 9-14) Lyons ya nuna cewa babu wata tsayayyiyar ma'anar harshe da Robins ya kawo amma ya ambata cewa cikakkun ma'anoni "kan kasance marasa fa'ida da cikakkun bayanai sai dai idan sun □unshi ha□i□anin...wasu ra'o'in harshe na gaba □aya da fi□ar

Ilimin Harshe.” Amma kuma ya zayyano tare da tattauna wasu muhimman lamurra da aka yi shiru akan su. “wajibi ne a yi la’akari a duk wani muhimmin ra’i na harshe da aka yi niyya a kai.” A dukkan lokutan da aka samu nasarorin yin bitar wannan daidaitaccen littafi, ya (Robins) rin□a cewa harsuna “tsare-tsaren ne na alamu...wanda kusan duk gaba □ayan su sun danganta ne bisa tantagarya ko bisa yarjejeniya sakakka,” amma sai aka fi ba da □arfafawa ta musamman wajen tan□wararwa da baddalarwa.

Har wa yau daga cikin ma’anonin harshe kuma muhimmai wa□anda Lyons ya kawo sun ha□a da na masanin nan Chomsky wanda a aikinsa na *Syntactic Structures* (1957:13). Lyons ya ce a wannan aiki ne Chomsky ya sanya harsashen gabatar da *Nahawun Taciya.* Wannan ma’ana ta Chomosky, ta □unshi abubuwa da dama: masanin ya ce dukkan harsunan halicci (na baka ko rubutacce) dukkanninsu harsuna ne saboda:(a) kowanne harshe na asali na da iya yawan sautukan da ke □unshe a cikinsa (iya yawan harrufan da ke cikin abjadinsa – idan ya kasance mai tsarin rubutun abjadi ke nan); sannan (b) ko da yake ana iya samun fitattun jumloli wa□anda ba su da iyaka a harshe(n), amma ana iya sake gabatar da kowace jimla bisa jerin sautuka (ko harrufa). Lyons ya ce, Chomsky (1957) ya □ara da cewa, yana daga cikin hakkin masanin harshe da ya bayyana wasu ke□a□□un lafuzan harshe don ya iyakance iya inda jerin □unshiyar harshe suka kasance na jumloli da wa□anda ba jumloli ba. Sannan kuma alhakin masanin ra’iyoyin kimiyyar harshe ne ya fassara tambayar *ko mene ne harshe?* Don bayyana ma’ana da kuma tantance *mene ne harshen halicci?* Ana sa ran ya yi hakan ne domin ya gano ko za a iya tantance tsare-tsaren harshe(n) wato idan sun kasance da akwai su ke nan. Sannan za a iya gano harsunan halicci ta bambanta su da wa□anda ba na asali ba.

Wannnan ma'ana ta Chomsky ta bayyana muhimman batutuwa masu fa'ida ainun wajen tantance ko mene ne harshe? Baya ga wa□annan ma'anoni akwai kuma ta Bussman (1996:253) a inda ya bayyana harshe a matsayin: *hanya ce ta bayyana ko musanyar shawara da tunani da ilimi da sadarwa tare da dogewa wajen isar wa da koya wa 'yan baya fahimta da ilimi. Hakan ya dogara bisa matakan tunani na al'amuran al'umma wanda ya danganta ne ga sauyin tarihi da ci gabansu.* A wannan ma'anar ma, an danganta harshe da kuma fayyace shi a matsayin hanyar sadarwa wadda ta ke□anta ga □an Adam mai kuma bambanci da duk wasu sauran harsunan da ake iya sadarwa da su kamar su sadarwa irin ta dabbobi da harsuna da ake □ir□ira ta hanyar fasaha da sauransu.

Bisa wa□annan ma'anoni da suka gabata ko da aka kawo za a iya tsakuro ko fahimtar cewa harshe:

i. hanya ne ta sadarwa wadda take ke□anta ga □an Adam.
ii. mai wasu muhimman sigogi ke□a□□u mabambanta juna.
iii. na matsayin tsare-tsare ne na alamomi da aka zana (kamar yadda suke) don dalilan sadarwa.
iv. al'amari ne da ya shafi lamuran rayuwar □an Adam da dama.

Don haka wannan bincike zai □auki harshe a matsayin alamomi ne na sauti (na baka ko rubutattu) wa□anda aka tsara domin sadarwa a tsakanin □an Adam.

2.2. Dangantakar Harshe, Karin Harshe Da Karin Lafazi

Dangantarkar da ke tsakanin harshe da karin harshe abu ne da ke da wuyar tantancewa, abin da wasu masana ma ke ganin kawai abu ne mara yiwuwa kai tsaye wato ba ka iya tantance su farat □aya. Saboda da da farko dai, karin harshe wani yanki ne da ke bayyana nau'i na harshe. Sannan harshe hanya ce da mutane ke yin hul□a da junansu ta hanyoyi kamar na magana, ko ta motsi da wasu sassa na jiki ko ta □iftawar girar ido ko ta yin amfani da wasu alamu don isar da fahimta/sa□o. Harshe

al'amari ne da ya shafi dukkanin al'amura na zamantakewa, da irin cu□anyar da jama'a ke yi da junansu wa□anda suke yin tasiri bisa yadda suke magana Romaine (2000). Wannan marubuciyar ta □ara da cewa: *Sau da yawa fahimtar junar da ke tsakanin al'ummomi biyu ko fiye masu bambance-bambance a harshe na tattare da wasu al'amura da suka ji□anci siyasa da addini da tarihi da al'adu da sauransu.* Ke nan akwai dalilai dama da ke sanya al'umma ko al'ummomi su bambanta bisa yaddda suke amfani da harshe. Domin fahimtar kowannensu (dalilan) ga bayanansu nan bi-da-bi:

2.2.1. Harshe Da Karin Harshe

Idan aka yi magana kan karin harshe, abin da ke fara zuwa ga tunanin wasu mutane shi ne, ai □*abila* ce ko *yare* ne ke magana da karin harshe, ko kuma abu ne da ya ke□anta ga mutanen □auye ko karkara, ko kuma ai harshe ne na mutane marasa galihu wanda ba daidaitacce ba ne. Crystal (1994:24) ya jaddada a inda yake cewa karin harshe lamari ne da ya shafi dukkannin harsuna da duk masu magana da su. Masanin ya □ara da cewa kowane harshe ana nazarinsa ne, a matsayin jerin kare-kare wa□anda ke da ala□a da ko shiyya ko matsayin masu magana da shi. Masanin ya cigaba da cewa kowane mutum yana magana ne da kari – wanda karin na iya kasancewa ko na maraya ko na karkara ko daidaitacce ko wanda ba a daidaita ba, ko mai daraja ko akasinsa. Crystal (1994) ya ci gaba da cewa ta fuskar kimiyyar harshe babu wani karin harshen da ya fi wani daraja ko fifiko, sai dai mutane ne kawai kan □auki wani karin harshe da daraja fiye da wani ko wasu musamman ma ta fuskar zamantakewa.

Shi kuwa Bussman (1996:125) ya bayyana cewa karin harshe yana matsayin wani tsari na Ilimin Harshe wanda:

i. ke nuna kamanci na sosai da wasu tsare-tsare masu fahimtar juna a tsakaninsu.

ii. ya ke□anta ga wani yanki ta yadda ya□uwar wannan tsari a wannan yanki ba ya zo□awa zuwa wata shiyya da ke da wani tsari na daban.
iii. bai da rubutacce ko daidaitacciyar siga wato bai samu amincewar hukuma ba dangane da □a'idojin rubutu da dokokin nahawu da sauransu.

Da wannan, Bussmann (1996:125) ya bayyana cewa duk da ma'anonin ta□aitattu ne, amma, ana iya fa□a□a ma'anar karin harshe ya □unshi *ire-iren harsunan da suka tsiro daga wani harshe na asali.* Har wa yau, masanin ya □ara da cewa yayin nazarin sharru□□a da asalin tsarin karin harshe, ana fa□a□a ma'anar wanda za ya bayyana shi a matsayin *harshe ne na mutum wanda fannonin kimiyyar harshe ke fa□a□awa ya □unshi yanayin □asa (na tsaunuka da rafuka a matsayin iyakan asali, da hanyoyi da cibiyoyin kasuwanci da siyasa da na addini sun kasance abubuwan la'akari) da ma wasu sharru□□a da suka ke□anta ga fagen ilimin harshe.*

Dangane da asali kuwa kare-karen harshe, sun girme wa daidaitattun harsuna, kasancewarsu a zamanin yau suna nuni ne da irin ci gabansu na tarihi. Karin harshe harshe ne na baka wanda ba a daidaita ba. Sannan ya fi dacewa ga masana da manazarta wajen nazarin kwatanta harshen da ake nazari saboda kasancewarsa harshe ne na asali.

Mesthrie da wasu (2000:09) sun ce a mafi yawan lokuta fid da iyaka tsakanin harsuna (ko na harshe da karorinsa) abu ne mawuyaci musamman ma a inda batun ke da ala□a da tarihi da labarin □asa. Fahimtar juna kuwa na iya kasancewa abu mai muhimmanci wajen yanke hukunci tsakanin harsuna ko wasu kare-karen harsuna biyu game da ala□a ko kuma sa□awarsu a kasancewansu harshe guda. Sai dai masanan sun ce a zahiri a kodayaushe wannan batu yana □unsar wasu sharru□□a na zamanakewa da al'adu da siyasa yayin yanke irin wannan hukunci kan matsayin kare-karen harshe fiye da batutuwan da suka ji□anci kimiyyar harshe. Zarruk (2001).

Shi ma Zarru (2001:1-2) ya ce bambancin da ke tsakanin harshe da karin harshe abu ne mai wuyar tantancewa. Malamin ya ara da cewa bambancin ba a kan fahimtar juna ya tsaya ba. Domin ya ce duk da fahimtar junar da ke tsakanin wasu harsuna ba su yarda da a kira su da sunan harshe guda ba. Misali tsakanin al'ummar wata ungiya da ke kiran kansu ***Jika*** wadda a farkonta ta unshi alummar harsuna hu u na: *Jarawa* da *Iregwe* da *Kantana* da *Ashizare*, wa annan harsuna, uku daga ciki na Jihar Filato wato Jarawa da Iregwe da Ashizare sannan Kantana na Jihar Nasarawa. Daga bisani wannan ungiya ta fa a a ainun ta unshi harsunan *Das* a Bauci, haka kuma akwai *Atyap* da *Agwarok* da *Chawai* da *Baju* da *Marwa* duk a kudancin jihar Kaduna, da *Kulum* a Taraba da *Umbula* a Adamawa. Dukkansu suna i irarin asalinsu harshe guda ne kuma fahimtar junan da ke tsakaninsu na da yawa kuma ya bambanta amma kuma saboda warwatsuwarsu a wurare daban-daban da ma dalilai irin na siyasa a yau suna da sunaye daban-daban. Wannan na nuni da tasirin siyasa da al'adu kan harshe wato ba wai ta fahimtar juna kawai ba. Iyakar asa ma kan rarrabe tsakanin wasu kare-karen harshe su mai da su wasu harsuna ko kare-karen wasu harsuna na wasu asashe duk da fahimta ko rashin fahimtar da ke tsakanin harsunan. Romaine (2000:2-7) da Zarru (2001: 1-2).

Shi ma Lyons (2003:256) ba a bar shi a baya ba wajen tofa albarkacin bakinsa a wannan batu, bayan ya tabbatar da bayanan da suka gabata, ya ara da cewa masana Kimiyyar harshe su kansu kamar sauran jama'a ne don sukan yi amfani da kalmar karin harshe a matsayi harshe ko kuma su nuna wani yanki na harshe. Sannan ya ce fahimtar juna da ke tsakanin harsuna ko kare-karen harsuna kan rarrabe al'amura dangane da siyasa da al'ada a tsakanin harsuna. Ya kuma ce da haka ne ma a wasu lokuta masana harshe kan yi amfani siyasa da al'ada a matsayin muhimman dalilai na iyakance harshen al'umma. Sai dai ya ce yin hakan a wasu lokuta kan haifar

da wasu matsaloli. Masanin ya kuma ci gaba da cewa sanannen al'amari ne cewa bambanci a harshe abu ne da ke ya□uwa a sannu a hankali kuma yakan ci gaba da ya□uwa ko da□ushewa a sararin □asa.

Domin bayyana bambanci ko dangantakar da ke tsakanin harshe da karin harshe, Hudson (2001:32) ya ambaci Haugen (1966) inda yake cewa harshe da karin harshe sun bambanta ne ta siffofi guda biyu kawai. Ga sunan:

i. Harshe da karin harshe sun bambanta ne ta girma, a fa□insa harshe ya fi karin harshe girma.
ii. Wani bambancin harshe da karin harshe na ga matsayi ko darajar harshen. Harshe na da daraja fiye da karin harshe.

Daidaitaccen harshe (wanda harshe ne da ake amfani da shi wajen rubuta littattafai) ba karin harshe ba ne, harshe ne. Kare-kare kuwa harshe ne da ba a amfani da su wajen tsararrun rubuce-rubuce.

Har wa yau, Hudson (2001:36) ya sake ambaton Mathew (1979:47) inda shi ma ya ce: *Babu wani ha□i□anin bambanci da za a iya kawowa a tsakanin harshe da karin harshe*. Da wannan bayani ne ma Hudson (2001:36) ke ganin a gaskiya ma dai yun□urin samar da iyakokin (karin) harshe □ata lokaci ne. Malamin ya ci gaba da cewa:

> Where the boundary between two languages is clear to Sociolinguists, it is clear to everybody else as well…. And where a boundary is unclear to ordinary people it is equally unclear to sociolinguists.
>
> Fassara
> A duk inda masana walwalar harshe suka iya tantance iyakar wasu harsuna biyu a sarari to hakan na zama a bayyane ne ga kowa... Sannan mutum ba ya bu□atar ya zama masanin Walwalar Harshe kafin ya tabbatar da hakan. Haka kuma a duk inda iyakar ta gagara tantancewa a sarari ga mutanen wannan garin, to haka za ta kasance mai wahalarwa ainun ga masanni Walwalar Harshe.

Haka kuma Ajah da Igiligi (1997:64) sun ambaci Haugen (1966) inda ya ce karin harshe dangantaka ce ta □abi'ar □asar mai magana dangane da mutum, lokaci, wuri, matsayi da harshen al'umma. Malamin ya □ara da cewa karin harshe na bayyana tarin yawan kalmomi da siffofin nahawu da tsarin sauti. Haka kuma karin harshe ya □unshi karin lafazi amma kuma ya bambanta daga gare shi. Har wa yau, karin harshe shaida ce da ke nuna tarin yawan siffofin kimiyyar harshe wa□anda ke bayyana mutum bisa mahaifarsa ko matsayinsa ko iliminsa ko shekarunsa. Karin harshe kamar yadda wasu ke □aukarsa ba harshe ne kammalalle ba ko harshe ne mara azanci ko harshe ne ragagge da bai kai harshe ba. Kai karin harshe ma dai, ya □unshi siffofi da ayyuka tamkar na harshe. Saboda harshe da karin harshe lamari ne guda kuma marasa iyakancewa a tsakaninsu.

Wannan ko shakka haka yake, tantance harshe da kari abu ne mawuyaci amma Hansford da wasu (1976:118) sun ce karin harshe ba yana nufin harshe ba ne saboda kari da harshe ba su da ala□a da yawan jama'an da ke magana da su ba ne. Duk wani nau'in mai magana wanda ba ta da ala□a ta □ud-da-□ud da wani nau'in zance yana zaman harshe ne komai yawa ko rashin yawan masu magana da wannan harshe. Haka kuma ana iya samun kimanin □aruruwa ko miliyoyin mutane masu magana da karin harshe kamar yadda a harshen Ingilishi, amma har da haka yana nan a matsayinsa na kari wato harshe guda mai nau'o'i daban daban. Girma da yawan al'umma ba su canza kari ya koma harshe ko harshe ya koma kari.

Har wa yau, kari ba yana nufin harshen da bai da rubutacciyar siga ba ce ko wanda ba a yi rubuce-rubuce a cikinsa ba. Haka kuma Hansford da wasu sun cigaba da cewa kari ba harshe ba ne sannan wa□annan kalmomi biyu (kari da harshe) bai yiwuwa a rin□a amfani da su ko ta yaya ko da a wajen bayyana wani tunani game da

matsayi ko amfani wani nau’in zance. Kari ba ya kasancewa a cikin ka□aici (wato shi ka□ai). A kodayaushe kari na zaman yanki ne (kari) ne na wasu harasa mai nuna wani nau’in bambanci na wannan harshe. Sai dai kuma wasu harsunan ba su da kare-kare. Duk da a irin wa□annan yanayi ana samun mutane su bambanta kan yadda suke magana amma kuma babu wani rukuni na mutane a cikin masu magana da wannan harshe wa□anda ke magana da ke□antacciyar hanya wanda yake da muhimmin bambanci da yadda wani rukunin ke magana. Sannan kuma wasu harsunan na da kare-kare da dama ta yadda har ana iya karkasa masu magana da wannan harshe zuwa rukunoni saboda yadda suke magana. Abu mafi muhimmanci shi ne kare-karen harshe yankuna ko □angarori ne na harsuna.

A □arshe dangantakar harshe da karin harshe al'amari ne mawuyaci, yayin da masana ke ganin akwai matu□ar wahalarwa ainun wajen tantance tsakanin wa□annan batutuwa biyu. Sai dai karin harshe kan canza ya zama harshe idan ya kasance fahimtar junar da ke tsakanin wasu kare-kare na wani harshe ya ta□aita wanda hakan na □aukan lokaci mai tsawo ainun, wato dai karin harshe yanki ne na harshe wanda kan iya zama harshe bayan wani lokaci. Amma dai ana tantance kare-kare a harshe ne ta lura da siffofin da masu ambaton harshe ke amfani da su wajen ambaton harshen nasu musamman ma ta yadda suka bambanta. Harshe da karin harshe sun bambanta ta girma da muhallin da ake amfani da su, don haka wajen bambanta su al'amura kamar na siyasa da addini da iyakar □asa suna matu□ar tasiri wajen bambanta kare-kare da harshe.

2.2.2. Karin Harshe Da Karin Lafazi

Bisa bayanan da suka gabata, mun ga yadda masana ke danganta karin harshe da halayyar harshe da na □asar mai magana dangane da shi kansa mai maganar da lokaci da wuri da matsayi da harshen al’umma Romaine (2000) da Ajah da Igiligi

(1997: 64). Haka ma Lyons (2003:268) cewa ya yi *karin lafazi al'amari ne na harshe wanda ke ke□ance bambance-bambancen lafazi a harshe.* Shi kuma Crystal (1994:24) ya ce *karin lafazi na nuni ne da fitaccen lafazi na harshe.* Sannan ya bayyana karin harshe a matsayin nahawu da rumbun kalmomi na harshe. Da wannan ne ma ya ce galibi akan iske masu kare-karen harshe daban-daban na kasancewa da bambancin karin lafazi, haka kuma al'ummar da ke amfani da karin harshe guda ma na iya kasancewa da bambancin kari a ambatonsu na harshen.

Su kuwa Ajah da Igiligi (1997:64) sun bayyana karin harshe da cewa fanni ne na harshe da ke nuna adadin kalmomi da nahawu da siffofin tsarin sauti na harshe. Sannan suka ce *karin lafazi siffofin harshe ne dangane da fannin furta sauti da na kamannin sauti.* Kamar yadda harshe da karin harshe ke da wuyar tantancewa, haka ma karin harshe da karin lafazi ke da wuyar tantancewa da harshe. Don haka dukkanin kalmomi kan ru□ar da masu amfani da su a yau da kullum.

2.3. Dalilan Bambance-Bambancen Harshe

Nazarin bambance-bambance a harshe ya samu □arfafa ne yayin da manazarta bambance-bambancen harshe suka rungumi sigar ra'in William Labov wanda ya jaddada cewa harshe □abi'a ce ta ha□i□a kuma tana □unshe da sauye-sauye mai yawa wa□anda akan yi watsi da su a matsayin 'yantattun bambance-bambance masu □auke da samfurin harshe na ha□i□a wa□anda muhallin tsarin harshe da na zaman al'umma ke bayyanarwa Agbedo (2003:174). Harshe ba garkuwa ba ce da ke kare al'umma daga hul□a kuma ba tsarin salo ne na bai □aya ba, sai dai ma tsari ne mai □unshe da dukkan al'amura na al'umma wanda ke da tasiri a kansa, hakan shi ke kasancewa tabbacinsa a matsayin □abi'a ta ha□i□a. Wannan ra'ayi na Labov yana bayyana duk wata al'ummar da ke magana da wani harshe suna kasancewa masu

amfani da nahawu bai □aya, amma kuma sukan bambanta wajen samar da al'amuran harshe masu tsamari.

Kowa ne harshe na da hanya fiye da guda musamman ma na yadda ake ambato ko magana da harshe. Bambanci ta yadda ake ambato ko magana da harshe muhimmin al'amari ne kuma fitaccen abu ne a harkokin rayuwar □an Adam na yau da kullum na masu amfani da harshe a shiyyoyi da zamantakewar al'ummomi daban. Ajah da Igiligi (1997:99) sun ruwaito Clatford (1965:84) inda yake cewa bambance-bambancen harshe: *yanki ne na wani cikakken tsari ko muhimman siffofi ne wa□anda ko da yaushe suke jituwa da junansa tare da wasu al'amura musamman na hali ko yanayin zamantakewa*. Daga wannan ma'ana, za a iya cewa harshe na zaman cikakken tsari ne wanda duk wani yanki ke tattare a cikinsa. Yankin kuwa na matsayin karin harshe wanda kan kasance ko harshe ne na hada-hadar kasuwanci ko na yin hu□uba a wajen bauta; a masallaci ko majami'a ko wajen wa'azi ko harshe ne na 'yan siyasa ko na 'yan tasha, ko 'yan □wallo ko na 'yan talla ko na wani rukunin al'umma mai □unshe da rumbun kalmomi da nahawunsa dangane da tsarin jumloli da na ganin jimla da ma ma'ana. Har wa yau, Ajah da Igiligi (1997:99) sun jaddada cewa kafin wani harshe ya kasance wadatacce, dole ne ya tantance duk sigogi da ma'anar wannan harshe. Haka ma, ma'anar ta ayyana muhimman siffofi ne don ta tabbatar da cewa harshe ko karin harshe bai kasancewa muhimmi ko mai cikakken tsari, sai idan lafuzansa sun kasance masu ma'ana, sannan al'amuran harshe, ba su aukuwa su ka□ai haka kurum sai da wasu halayya ko yanaye-yanaye na rayuwar □an Adam masu kyawawan dangantaka.

Haka kuma Hudson (2003:22) ya □ara da cewa bambance-bambancen harshe: *jeri ne na □unshiyan Kimiyyar Harshe wa□anda ke da sigogin rarrabewar zamantakewa masu kama da juna*. Hudson (2003) ya ci gaba da cewa ana iya kiran

kowane □aya daga cikin wa□annan a matsayin nau'i na harshe; misali Ingilishi da Faransanci da Ingilishin Landan da Ingilishin sharhin □wallo...da sauransu da harshe ko harsunan da wani mutum ke amfani da shi ko su. Ke nan da wannan ma'ana, a iya cewa duk wani bambanci da ake samu a harshen al'umma yana da ala□a da halayya da yanayin zamantakewar al'ummar da ke amfani da wannan harshe sannan kuma bambance-bambancen kan faro ne tun daga mutum guda, ya fa□a□a ya zuwa al'umma har ya kai ga gari ya zuwa shiyyoyin □asa da □asa gaba □aya.

Bambancin harshe na aukuwa a yanaye-yanaye daban-daban. A muhallin harshe, yana nuni ne da taruwar siffofi na yanaye-yanaye daban-daban. Ga misali, kamar ka ce *Hausar wane* da *ta wane,* fa□in hakan na nuni da kare-karen harsunan mutane biyu daban-daban wanda ake iya ganowa daga kowannensu. Ko shakka babu, hakan na bayyana jeri ne na siffofin harshen kowannensu da tarayyarsu da juna tare da nuni da karin harshensu: karin al'umma ko karin mutum.

Su Ajah da Igiligi (1997:60) sun yi nuni da cewa ana iya samun wani nau'in bambance-bambancen harshe ta yin la'akari da lokaci, a inda akan sami tsohon harshe (wanda nau'in tsofaffin harsuna ne) wanda ake amfani da shi ko su a yanzu. Misali; tsohon harshen Ingilishi da Ingilishi na Lokacin Tsakiya da Ingilishin Sarauniya Elizabeth. A Hausa ma akwai abin da Ahmed da Daura (2007:7) suka kira tsohuwar Hausa da wadda take ta zamani wa□anda dukkansu nau'o'i ne na bambancin harshe ta fuskar lokaci. Yayin da Tsohuwar Hausa (Classical Hausa) ke nuni da Hausar da ta tsufa wadda aka yi amfani da ita a wani lokaci da ya shu□e. Ita kuwa ta zamani na nuni da wadda ake anfani da ita a yau, misali tsakani tsofaffin kare-karen Hausa da Daidaitacciya.

Baya ga haka, sanannen abu ne cewa bambancin harshe ko karin harshe na aukuwa ne dangane da inda mutum ya tashi ko ya koyi harshe. Wannan na tasiri ainun

ga yadda mutum ke magana ko rubuta harshen. Don haka, a duk lokacin da ka saurari Bahaushe yana magana ko a wani zubin ka karanci rubutunsa kana iya cewa daga wace □asar Hausa ya fito. Haka ma idan ka saurari Bayarbe ko Bahaushe ko □an □abilar Ibo na Turanci za ka iya cewa ga inda ya fito.

2.3.1. Amfanin Bambance-Bambance a Harshe

Sanannen lamari ne ga kowa cewa bambancin harsuna abu ne da ke samuwa a kowace al'umma sannan bambancin yakan kasance tsattsaura a wasu harsuna. Shi kansa harshe nau'i ne na tsatssauran al'amari wanda kodayaushe yana bambanta ne da □an uwansa Ajah da Igiligi (1997:60-1). Bayan haka marubutan sun □ara da cewa akwai yanaye-yanaye da suka ke□anta wa□anda kowannensu na da bambance-bambance irin nasu suna kuma samuwa da bayyana (wato ana shaida su) a ko'ina. Bugu da □ari bambance-bambancen harshe na inganta yadda al'umma ke sarrafa harshe wanda rashin samuwarsu a tsarin sarrafa harshe na iya sauya tsarin harshe da zantuttuka su kasance bai □aya kuma marasa fa'ida.

Ajah da Igiligi (1997) sun ce akwai muhimman hanyoyi da ake amfani su wajen bayyanar da bambance-bambancen harshe wa□annn hanyoyi sun ha□a da wajen za□an abubuwan koyarwa (don koyar wa yara makoya harshe da harshe) da yin magana cikin fasaha (wato balaga) da wajen tsai da hukunci bisa dacewa ko mafi cancantar al'amari da nazarin salo don yin kwatanci da samar da kwatankwacin ma'ana don fassara da makamantansu.

Da wa□annan bayanai da suka gabata, za a iya cewa akwai bu□atu da amfani da dama da ake samu na daga bambance-bambancen da ke samuwa a harshe domin ba ya ga samar da salo da bayyana mahaifa ko shiyyar □asa ko matsayin mai magana suna kuma samar da abubuwan ilimi da fa'idantuwa da dama.

2.4. Hanyoyin Rarrabe Karin Harshe

Sanin kowa ne cewa harshen da ake ambato da baka na unshe da tarin bambance-bambance daga wannan al'umma zuwa wancan. Irin wannan bambance-bambance sukan danganta ne da wurin da mutum ya fito ko rukunnin al'ummar da yake hula da su. Sai dai kuma kar mu manta da cewa kalmar karin harshe wani fage ne da bai kaita da shiyya kawai ba domin kalma ce da masana Walwalar Harshe ke amfani da ita wajen bayyana siffofin zantuka na wata shiyya ko rukunin al'umma wanda ake bayyana su ta lura da zamantakewarsu ko sana'o'insu. Haka kuma sanin kowa ne kamar yadda aka riga aka fai cewa harshen da ake ambato da baka na unshe da tarin bambance-bambance. Wannan bambance-bambance kuwa na da danganta ne da wuri ko asar da mutum ya fito ko daga rukunin al'ummar da yake tare da su. Mesthrie da wasu (2000:45) sun bayyana cewa akwai hanyoyi guda huu na rarrabe bambance-bambance a harshe wanda suka unshi, bambance-bambance dangane da: *lokaci* da *mutum* da *shiyya* sannan da *al'umma*. Amma kuma su Ajah da Igiligi (1997:64) sun kawo hanyoyi biyar ne na rarrabe bambance-bambance a harshe maimakon huu da su Mashthrie suka kawo, ga su nan kamar haka; *karin mutum* da na *lokaci* da na *shiyya* da na *al'umma* sannan da *daidaitaccn kari*. Ke nan an samun arin hanya guda bisa hanyoyin da su Mesthrie (2000) suka gabatar, wannan hanya ita ce ta Daidaitaccen kari. Ga bayaninsu bi-da-bi a taaice kamar haka;

2.4.1. Karin Mutum

Wannan harshe ne da ya keanta ga (wani) mutum guda yana nuna yadda mutum ke lafuzansa wato zain mutum bisa kalamunsa da yanayin ambatonsu da ire-iren tsarin da yake jumlolinsa yayin maganarsa. Bisa wannan bayani shi ne Zarru (2001:01) ya ce:

Mutum ma yakan bambanta da sauran jama'a a solon maganarsa. Shi ma yana da karin harshensa wato karin wani ko a ce masa karin mutum.

2.4.2. Karin Lokaci

Wannan na nuni da matakan sauye-sauye wa□anda ke nuna bun□asar harshe tare da nuna ire-iren harsunan da aka yi amfani da su a wasu lokuta na daban da suka gabata. Ga misali: abin da Ajah da Igiligi (1997:64) suka kira da Tsohon Ingilishi da Ingilishin Sarauniya da Ingilishi zamani. Haka ma Ahmed da Daura (2007) suka kasa Hausa ya zuwa Tsohuwar Hausa da Hausar Zamani. Sai dai, Mesthrie da wasu (2000:45) sun □ara da cewa wannan nau'i na bambance-bambancen harshe kan kasance na nuna tsawon lokaci da aka yi amfani da wa□annan nau'o'i na harsuna.

2.4.3. Karin Shiyya

Bambance-bambancen harshe dangane da shiyya abu ne da ke bayyana rarrabuwar al'umma masu harshe guda bisa shiyyoyin □asa kuma lamari ne da ke bayyana ire-iren wasanni na barkwanci a tsakanin al'ummomi na shiyyoyi daban-daban. Sai dai masu nazarin harshe dangane da shiyya a ko da yaushe suna la'akari ne da siffofin da ake yawaita amfani da su ne a zantuttukan mutanen wannan yanki na □asa maimakon al'amuran wasanni a tsakanin al'ummomi. Yule (2002:228). A duk lokacin da mai nazarin bambance-bambancen harshe dangane da shiyya ke nazarinsa yana cin karo da wasu muhimman batutawa kamar na siffofin ko karin lafazi wa□anda suke bambanta da junansu tun daga sauraro. Ga misali a harshen Ingilishi a kan samu Ingilishi irin na □asar Amurka da Ingilishin Birtaniya da na Nijeriya d.s. haka ma ire-iren wa□annan bambance-bambance na samuwa a harshen Hausa a inda Bello (1992:13) da Musa (1997:59) suka kasa kare-karen Hausa zuwa kare-karen shiyyar Gabas da na Yamma. Amma Zarruk (2002:7-8) ya karkasa kare-karen Hausa ya zuwa shiyyoyi uku; kare-karen Gabas da kare-karen Arewa da kare-karenYamma.

Kare-karen shiyya na unshe da muhimmam batutuwa kamar na karin shiyyoyi da na karin lafazi da karin iyaka wato maganar karin iyaka wato inda kari ya tsaya da dai sauransu.

2.4.4. Karin Rukuni

A shekarun farko-farko na 1960, masana masu nazarin bambance-bambance a harshe sun fi mai da hankali ne kan bambance-bambancen harshe a tsakanin shiyyoyi kawai, amma daga bisani sai suka zurfafa nazarinsu kan ire-iren bambance-bambancen da ke samuwa wajen amfani da harshe a cikin al'umma musamman asa ko rukunin jama'ar asa. Masana na binciken ne don neman fahimtar ko mene ne ke sa a cikin al'umma mai harshe guda ake samun bambancin karin lafazi? Da wannan ne Mestherie (2000: 77) suka ruwaito William Labov inda yake cewa: *Harshe na auke da tsare-tsaren bambance-bambance wananda ana iya kamanta da bayyana su ne ta irin tsarin bambance-bambancen da ke samuwa a al'ummar da ke amfani da harshen al'ummomi*.

Shi ma Yule (2003: 240) ya ce, nazarin kari dangane da matsayi na bayyana: *Bambance-bambance ne na yadda rukunomin al'umma ke amfani da harshe dangane da matsayi ko ilimi ko shekaru, ko jinsi, da abila da dai ma wasu abubuwa da dama da suka jianci al'umma*. Ko shakka babu, akwai muhimman abubuwa waanda ke matuar tasiri wajen rarrabewar harshen al'umma bisa yadda suke amfani da harshen. Dalilai kamar waanda aka ambata na siyasa da jinsi da ilimi da matsayi da shekaru d.s. suna tasiri ainun wajen nazarin bambance-bambancen harshe a zamantakewar al'umma. Sannan duk lokacin da manazarta harshe ke nazarin harshe dangane da wani muhalli, mai nazarin kan ci karo da batutuwa kamar na; solon magana da zantuka na muhallin magana da buroka da dai makamantansu. Sannan waannan al'amura duk ana nazarinsu ne bisa harshen al'umma ko tsarin harshe na al'umma.

2.4.5. Daidaitaccen Kari

Wannan wani kari ne da aka daidaita wanda kuma ke da ala□a da cibiyoyin da ke tallafa masa kamar na ilimi da gidajen watsa labarai da ayyukan gwamnati gaba □aya. Msali: Daidaitaccen Ingilishi da Daidaitacciyar Hausa d.s. Cikakken bayanin wannan zai biyo baya nan gaba ka□an.

2.5. Daidaita Karin Harshe

Daidaitaccen kari, kari ne mara al'umma ta asali kuma tsararre ne don sai ya bi matakan daidaitawa kamin ake samunsa. Hudson (2004: 32) ya □ara cewa idan da wani kari da (a tsarin harshe na biyu) ya kamata a kira shi harshe na ainihi, shi ne Daidaitaccen kari. Daidaitaccen kari, harshe ne mai ban sha'awa muddin yana da dangantaka ta musamman da al'umma. Ita kuwa Romaine (2000: 87) ta ce Daidaitaccen kari, tsararren kari ne na harshe wanda aka gina da kuma fa□a□a shi domin amfani da shi a ayyuka masu dama. Matakan samar da Daidaitaccen kari, su ne ke samar da ko ya sauya wani kari ko wasu kare-kare daga kare-karen wani harshe ya zuwa Daidaitacce ta hanyar tsarawa da □ayyade masa sharu□□an rubutu da dokokin harshe da sauransu a cikin □amusoshi da nahawu wa□anda ke samar da ko koyar da harshe bisa yadda amfaninsa yake ga 'yan asalin harshen da ma ba□i masu koyon harshen.

Samar da Daidaitaccen kari ba □abi'a ce da ke tattare a harshe ba domin yin hakan lamari ne da ake aiwatar da shi bisa niyya domin kafa wa harshe wasu hallayya da aka □ir□ira. A dukkan nau'oin daidaita harshe manufar daidaitawar ba ta wuce ta kau da bambance- bambance wajen amfani da harshe don samar da tsari na bai □aya ga wani rukunin jama'a ba. Daidaitattun kare-kare ba su samar da kansu kawai, wai don Kimiyyar Harshe ya bun□asa su taso su rayu, ana samar da su ne ta hanyar samar da shiryayyen tsari wanda na iya □aukar lokaci mai tsawo. Tabbas, ba ma a iya

kammala matakan a wani □ayyadadden lokaci saboda yawansu. Babu wani karin harshe da ke da tsare-tsare da daraja a rubutu kamar Daidaitaccen kari. Romaine (2000) da Mesthrie da wasu (2000) sun ruwaito cewa bayan wani lokaci, bambancin da ke tsakanin Daidaitaccen kari na rubutu da nau'oin harshen baka na fa□a□a ainun domin □abi'un da □amusoshi da dokokin harshen da ma□aba'u suke □ora wa harshen na jaddada amfani da harshe ne ba bayaninsu ba. Daidaita kari na yiwuwa ne yayin da aka fa□a□a amfanin ayyukan harshen fiye da yadda yake a da saboda ya□a fahimta, da wayar da kai da samar da ilimi da ayyukan gwamnati da zartarwa da fa□a□a ayyukan cibiyoyin watsa labarai da na ma□aba'u.

2.5.1. Matakan Daidaita Kari

Akindele da Adegbite (1999:155) da Hudson (2004:33) sun nuna cewa kamin kari ya samu daidaitawa, dole ne ya □unshi wasu muhimman siffofi na Kimiyyar harshe daga sauran kare-kare 'yan uwansa. Hakan ba ya tabbata sai ya cika wasu sharru□□a kamar na kasarncewasa:

1. ***Za□a□□e***-Daidaitaccen kari za□anshi ake yi daga cikin kare-karen harshe, a inganta shi ya zuwa Daidaitacce. Karin na iya kasancewa wani kari ne da ake amfani da shi a muhimman cibiyoyin siyasa ko na hada-hadar kasuwanci (kamar Kananci a harshen Hausa). Karin na iya kasancewa ha□e-ha□e ne na wasu kare-karen harshe. Za□en Daidaitaccen kari, al'amari ne da ke da mutu□ar muhimmanci a siyasa da rayuwar al'umma, saboda karin da aka za□a na samun martabawa, da ma al'ummar da ke magana da wannan kari.

2. ***Tsararre***- kowane harshe da aka za□a masa Daidaitaccen kari ana samar masa da cibiya ta ilimi da za su gabatar da rubuce-rubuce kamar na □amus, da littattafan Nahawu da za a gina karin. Ana yin haka ne don kowa da ke amfani da harshen ya amince da abin da ya dace. Muddin aka tanadarwa karin da □a'idoji, to ya zama wajibi ga kowane

mutum da ke amfani da karin ya koyi daidaitattun □a'idojin don yin amfani da su musamman wajen rubuta harshen, sannan kuma ya kiyaye yin amfani da karin da ba a daidaita ba wajen yin rubutu.

3. ***Mai fa□a□a ayyukan (amfani da) harshe***- Abu mai yiwuwa ne a yi amfani da karin da aka daidaita a dukkannin al'amura na rayuwa kamar harkokin gwamnati da na kasuwanci da addini da rubuce-rubuce da kotunan shari'a da harkokin gwamnati da kowane irin tsare-tsaren ilimi da kimiyya da ma kowane irin rubuce-rubuce. Ko shakka babu, yin haka zai bu□aci □arin wasu ayyuka na musamman game da fannonin Kimiyyar harshe don fa□a□a karin, musamman ke□a□□un kalmomi. Haka kuma zai zamo wajibi a bun□asa wasu sababbin hanyoyin amfani da kalmomin harshe. Ga misali yadda za a samar da kalmomin Kimiyya da Fasaha, da yadda za a gina tambayoyin gwadawa, da ma yadda za a rubuta wasi□u da dai sauransu.

4. ***Kar□a□□e*** –dole ne wannan kari ya zama kar□a□□e ga mafi yawan al'umma kamin karin kan □au matsayin harshen □asar. Da zarar ya samu kar□uwa, to wannan Daidaitaccen karin kan zamanto jigo wajen ha□in kan □asar da alamar 'yanci ga wasu □asashe (musamman idan karin kar□a□□e ne kuma wannan □asar ce kawai ke amfani da shi), sannan yakan kasance alama ce da ke bambanta □asa da wata ko da wasu □asashe. Wannan fitaccen amfani na harshe kan sa □asashe su yi matu□ar du□ufa wajen gina Daidaitaccen kari ma kansu.

Baya ga haka, Hudson (2000:31) ya jaddada cewa wa□annan matakan daidaita kari da aka gabatar, sun samu kar□uwa a wajen masana Kimiyyar Walwalar Harshe. Sai dai ya □ara da cewa akwai mahawara da rashin amincewa kan cancantar wasu matakan daidaita kari. wa□annan matakai kuwa sun ha□a da na: *lafazi* da *rubutu* a inda suke nuna cewa ba dole ne matakan daidaita kari ya □unshe su ba. Har wa yau (Hudson 2000) ya □ara da cewa *bai da fa'ida a ce wai Daidaitaccen kari ne*

kawai za ya kasance a matsayin shi ka□ai ne harshen da ya fi kowane kari... Ma'ana a nan shi ne daidaitaccen kari bai fi sauran kare-kare amfani ko daraja ba, sai dai na □arin ayyuka da ake □ora wa karin da aka daidaita. Don haka sauran kare-kare na harshen da aka daidaita da ma wanda aka daidaitan dukkansu suna sadarwa ce tare da samar da mu'amula a cikin harshen mai magana da su.

2.5.2. Daidaitacciyar Hausa

Daidaitacciyar Hausa samfuri ce na Daidaitaccen kari, dangane da ma'ana kuwa Zarru□ da wasu (1990: 93) sun ce: *Samfuri ne na salon maganar da dukkan Hausawa suka yi tarayya a kansa. Wannan samfuri kuwa kari ne da aka za□a aka daidaita masa □a'iddojin rubutu da na nahawu, kuma aka adana su cikin littattafai da □amusoshi*.

Shi kuwa Wurma (2006: 36) ya ce Daidaitacciyar Hausa *Ita ce Hausa wadda aka tace ta kuma masana ilimin harshe a tarurruka daban-daban suka amince da yi amfani da ita*. Malamin ya □ara da cewa Daidaitacciyar Hausa, harshe ne na wallafa wadda masana ke amfani da ita wajen koyarwa da rubuta littattafai da □asidu da kuma mujallu. Shi kuwa Zarru□ (1990) sun □ara da cewa kasancewarta hanya ce ta bai □aya da al'ummar Hausawa ke magana ko rubutu, to dole ne al'ummar ta kasance tana magana bai □aya wajen ayyana manufofinta da kudurorinta ga 'yan baya da ma sauran al'ummar duniya wato tamkar fitila ce ga al'umma.

Bu□atar samar da Daidaitaccen kari a Hausa, ya ha□aka ne saboda matsayi da darajar da Hausa ke da ita a gida Nijeriya da Nijar da ma wajen □asar Hausa waton a duniya baki □aya. Wannan daraja ta da□a ha□aka sakamakon zuwan Turawa da kuma samuwar ilimin boko. Samuwa da bun□asar Hausar Boko, ya kawo ya□uwar ilimi da □aukakar harshen Hausa. Kamin wannan lokaci mutane da dama sun rin□a rubuta wasu harrufofi da kalmomi daban wanda hakan ya haifar da bambance-

bambance na muryoyi a Hausa, da yadda akan ha□a wasu kalmomi ko raba su a inda ba su dace ba, da gauraya wasu ke□a□□un kalmomi na kare-karen Hausa a waurare daban daban yayin rubuta Hausa.(Yahaya 2002).

An gina Daidaitacciyar Hausa ne daga Kananci, Zarru□ da wasu (1990: 94) bisa jagorancin Hans Vischer (Dan Hausa) a shekara ta 1912, Amfani (2002: 3-4). Tun daga wannan lokaci an yi wa Daidaitacciyar Hausa gyare-gyare a fagagen □a'idojin rubutu da wakilin suna da Nahawu da sharru□□an aro da □ir□ira da gina kalmomi, Zarru□ (2001: 08). Daidaitacciyar Hausa ba ta inganta ba, sai da aka gudanar da tarurrka daban daban kamar haka:

- 1912- Kafa harsashen daidaita Hausa a □ar□ashi Hans Vischer Ministan Ilimin Jihar Arewa yayin da ya gabatar da □a'idojin rubutun Hausa.
- 1938- An fara amfani da □ugiya ko lan□wasa maimakon amfani da □igo a □ar□ashin harrufan; b da d da k. wannan ya bayyana a Jaridar Gwamnatin Arewa mai lamba ta 306 ta 24 ga watan Maris, 1938.
- 1955- Kafa Hukumar Harshen Hausa a □ar□ashin Ministan Ilimi Alhaji Isa Kaita.
- 1966- Taron daidaita □a'idojin rubutu a Bamako na □asar Mali.
- 1970- Sake taron daidaita □a''idojin rubutu a Jami'ar Ahmadu Bello ta Zariya.
- 1972- Sake taro na uku kan daidata □a'idojin rubutu a Cibiyar Nazarin Harsunan Nijeriya ta Jami'ar Bayero, Kano.
- 1980- Taron Ha□in Gwiwa tsakanin Nijeriya da Nijar kan □a'idojin rubutu a Cibiyar Nazarin Harshe da Tarihi da Sarrafa Adabin Baka a □ar□ashin inuwar Majalisar Hadin Kan Afirka (OAU). *Yahaya (2002) da Amfani (2002) da Wurma (2006).*

Sakamakon wa□annan tarurrukan ne suka haifar da □a'idojin rubutun Daidaitacciyar Hasusa wanda suka daidata guraben sa□ani wajen rubutun Hausa.

2.6. Hausa A Wajen Kasar Hausa

Baya ga kasancewa Hausa harshe ne na haihuwa da kuma sadarwa a tsakanin Hausawa a dukkannin harkokinsu, har wa yau, a □asashen Nijeriya da Nijar, Hausa ta sami zama harshen shiyyar □asa da □asa da ma duniya baki □aya, saboda amincewa da Kundin Tsarin Mulki da na Ilimi suka yi na karantar da wasu harsuna da yin amfani da su a harkokin Gwamnati da Majalisun Jihohi da Gidajen Watsa Labarai, da karantarwa a makarantu sannan kuma an tanadar wa harshen da □a'idojin rubutu wa□anda aka daidaita.

Bayan haka Hausa ta yi ambaliya ya zuwa wajen □asar Hausa don al'ummar Hausawa a hanyoyinsu na zuwa fatauci da aikin Hajji suna da zango–zango, wanda a yau wasunsu sun bun□asa sun zama manyan birane cike da gungu na Hausawa daga □asashen Hausa daban-daban. Irin wa□annan zango-zango suna nan warwatse a □asashen Nijeriya da Nijar a □anana da manyan garuruwa kai har ma a wasu □asashe da ma sassan Afirka da dama. Kamar a Nijeriya akwai irin wa□annan wurare kamar su Maiduguri, Postiskum da Jos da Lafiyan Barebari da Agege da Sabo Badun da Sabo Ogbomosho da sauransu. A □asashen Yammacin Afirka akwai □asashe kamar Gana da Aibirkwas da Saliyo da Laberiya da wasu sassa na Afirka kamar Masar da Sudan da Libiya da Zayar da □asar Sudan da Tunisiya da dai sauransu. Zarru□ da wasu (1990:12) da Pawlak (2002: 14-5) da Zarruk (2001) duk sun ambaci hakan.

A wa□annan zango–zango Hausa na matsayin harshe ne na biyu saboda kasancewarta ba□uwa domin al'ummar wa□annan □asashe na da harsunansu. Sannan kuma Hausawan da ke zama a wa□annan wurare ba daga □asar Hausa guda

□aya suke ba wato sun fito ne daga □asashen Hausa daban-daban kuma kowane zango za a tarar da nasa kari saboda dalilai kamar na; ciruwarsu daga ainihin □asar da tasirin harsunan da suke cu□anya da su da kuma kasancewansu daga □asashen Hausa daban-daban. Wa□annan dalilai a duk inda suka yi gamayya ko dukkansu ko wasun su, sun isa su ta da wani kari daban da na □asar Hausa Zarruk (2001: 09) da Zarru□ da wasu (1990: 12-13).

Irin wa□annan karori suna nan barkatai musamman a Nijeriya kuma yawancinsu ba a gudanar da bincike a kansu ba. Kasar Kafi ta ha□a dukkanin wa□annan dalilai saboda kasancewa garin Kafi a da can □asa ce wadda ta kasance zango ne na fataken da ke tasowa daga □asar Hausa zuwa kudancin □asar nan a wancan lokaci sannan a yau, tana tattare da harsuna da dama kamar; Yaskwa da Kwaro da Afo da Gade da Gwandara da Kwato da Mada da Igon da Tibi da Idoma da ma wasu harsuna daga Kudancin Jihar Kaduna da Filato da kuma Hausawa da Fulani daga □asashen Hausa daban daban sannan da wasu yarurruka kamar Yarbanci da ma al'ummar □abilar Ibo da sauransu.

Cu□anya tsakanin wa□annan harsuna a garin Kafi, ta haifar da wani nau'i na salon ambaton harshen Hausa. Hakan ya faru ne saboda gamayyar wa□annan dalilai da aka gabatar a baya da kuma bu□atar sadarwa a tsakanin wa□annan al'ummomi da kasancewansu al'umma masu bu□atar harshen hul□a a tsakaninsu don harkokinsu na yau da kullum. Uwa uba ma shi ne tasirin harshen Hausa wajen biyan bu□atun wa□annan al'ummomi. Da irin wannan yanayi ne Sambo (2004: 164) – yake cewa *al'ummomi daga wurrare daban-daban ba su ha□uwa su rayu ko inganta a wuri guda sai sun samar wa kansu hanyar sadarwa a tsakaninsu.*

Ke nan wa□annan dalilai da aka ambato a baya dukkansu lamurra ne da suka riga suka bayyana a wannan gari na Kafi, don haka ne ma ake sa ran a samu wani irin nau'i na ambaton harshen Hausa, wanda na iya kasancewa daban da wan□anda ke samuwa a □asashen Hausa, sannan kuma ya ke□anta ga wannan wuri (wato Kafi) kuma ake iya tantance shi ta hanyar nazari da sauran ire-iren bambance-bambance na wasu wuraren da ake masu yanaye-yanaye irin wannan.

2.7. Kare-karen Hausa

Harshen Hausa harshe ne da ya raba □afa tsakanin □asar Nijeriya da Nijar. Harshen Hausa yana da kare-kare da dama saboda □asar Hausa tana da fa□in gaske ta yadda har harshen ya yi ambaliya zuwa □asashe ma□wabta na gida da na waje. Dangane da rabe-raben kare-karen Hausa kuwa Malka (1976: 19) da Bello (1999: 2-3) da ma Zarru□ (2001) dukkan su sun ce Hausa ta raba □afa kuma tana da manyan kare-kare da □anana, sannan yawancin kare-karen suna da cibiya daga manyan birane da garuruwan □asar Hausa (wato cibiyoyinsu na daga daulolin □asar Hausa). Akwai hanyoyi rarrabe karin harshe kamar ta shiyyar □asa ko ta rukunin jama'a. Manya daga ciki kare-karen Hausa bisa □asa sun □unshi:

A Nijeriya akwai:

Kananci(Kanonci)	wato Hausar Kano daga daular Kano
Katsinanci	wato Hausar Kano daga daular Katsina
Dauranci	wato Hausar Kano daga daular Daura
Zazzaganci	wato Hausar Kano daga daular Zazzau/Zariya
Sakkwatanci	wato Hausar Kano daga daular Sakkwato
Bausanci	wato Hausar Kano daga daular Bauci
Zamfaranci	wato Hausar Kano daga daular Zamfara

Shi kuwa Yakasai (2012: 109) ya kawo nasa rabon ne bisa rukunin jama'a, ya kuma ce harshen Hausa harshe ne da ke da muhallin amfani mai fa□i ainun. Yakasai ya kawo nasa rabon ne ta yin la'akari da cewa kowane rukunin jama'a na da nasa kalmomin da suka ke□anta ga wannan rukuni. A rabon nasa ya kawo nau'in Hausar jama'a kamar haka:

Hausar kasuwanci
Hausar mawa□a
Hausar malamai
Hausar dattijai
` Hausar samari da 'yan mata
Hausar matan aure
Hausar gidan Magajiya
Hausar zaman makoki

Wa□annan bayanai na bayyana irin dangantakar harshe da rukunin jama'a. Ke nan baya ga tantance harshe bisa □asa ana kuma tantance jama'a bisa wasu dalilai kamar na siyasa da tattalin arzi□i da al'adu da zamantakewa.

2.8. Hanyoyin Nazarin Kare-Karen Harshe

Hanyoyin nazarin bambance-bambance na kare-karen harshe *kwatance ne na ala□a ko bambancin da ke tsakanin harshe da harshe ko karin harshe da wani ko wasu kare-kare.* Da wannan ne ma Zarru□ (2001:02) ke cewa hanyoyin nazarin kare-keren harshe:

> *reshe ne na nazarin far□i ko ala□ar da ke tsakanin harshe da harshe ko kuma tsakanin karin harshe da takwarorinsa ko ma□wabtansa*.

Wannan bincike zai dubi hanyoyin tantance fagagen kare-karen harshe ne ta fuskar ra'in Kirar Sauti Tsirau (wato Generative Theory of Phonology). Wannan ra'i, ra'i ne da ke nuna musanyar dokoki a harshe wanda ke musanya alamar sauti a

zance/jimla ya zuwa alamar furuci,(Bussmann1996). Masana wannan fanni sun yi amanna da cewar sautuka a harshe kan sassauya dangane da muhallansu. Haka kuma masana furucin saututtukan harshe sun bayyana cewar harsuna na sarrafa sautukan harshe fiye da yawan harrufa ko wayoyin sautukan da ke cikinsu, (Napoli 1996). Napoli a bayaninsa na musanyar sauti a harshe ya nuna cewa sauye-sauyen saututtuka a harsuna abu ne da ke aukuwa lokaci bayan lokaci kuma sauye-sauyen sun yawaita, don haka ne ya zayyana hanyoyi takwas da harshe ke sassauyawar sautuka ta hanyar Tsarin sauti, wanda bayanansu zai gudana ne a kan ashin matakan tsarin sauti.

2.8.1. Matakan Tsarin Sauti

A duk inda aka ambaci matakan tsarin sauti, ana nuni ne da ire-iren gyare-gyare na sautuka wanda bu atuwar harshe ke haddasawa a bisa bu atan harshen na ya adana za in murya ko na gyaran sa awar da ake wa tsararrun matakai da tattauyewar da ake musu wajen samar da zantukan baka wanda ke haifar da tsare-tsaren da aka sani da matakan tsarin sauti. Oyebade a cikin Omachoonu (2010:94) da shi kansa Oyebade (1998:56) ya ce matakan tsarin sauti: *hanyoyi ne da ake sassauya sautuka wanda ke samuwa bisa bu atar adanar da karin murya a harshen ko don gyaran tauyewar da ake wa kafaffun tsarin harshe masu tawayoyi a yayin lafuza a harshen.*

Shi kuwa Katamba (1989: 79) ya ce duk da tsare-tsaren da sautuka suka unsa a harsuna, harsuna sun bambanta don babu wasu harsuna biyu masu jerin wayoyin sautuka da ke da tsarin sarrafa sauti iri guda kuma suke amfani da hanyoyin furuci iri guda wajen samar da tsare-tsaren da suke maimaita kansu yayin furuci. Malamin ya cigaba da cewa tabbas babu wasu harsuna biyu da ke da dokokin tsarin sauti don sarrafa sautukan harsunan ta hanya bai aya. Duk da hakan gaskiya

amma zai zamanto kuma da kuskure yayin da aka yi watsi da tarin kamancin da ke tsakanin harsuna saboda an □auka cewa ba su kai bambancin □ayatarwa ba.

Baya ga nan Daudu (1997: 49) a nazarinsa na kwatanta bambance-bambancen harshe a tsakanin kare-karen Fulful□e inda yake cewa tabbas kowane harshe na canzawa ko a yun□urinsa na samar da sababbin kalmomi ko fa□a□a ma'anar kalmomin asali na wannan harshen. Samun canje-canjen furuci a harshe abu ne da ke tattare da kowane harshe kuma al'amari ne da ke □unshe cikin matakan tsarin sauti. Malamin ya □ara da cewa akwai dalilan da ke sanya harsuna □aukan matakan tsarin sauti ta inda ya ruwaito Schane (1973) wanda ya kawo dalilai biyu da ke sanya harsuna sassauya sautuka.

> One is articulatory- in anticipation of sound, the articulatory organs become modified in the direction of the second or the articulation of the first be carried over into that of the second. The second reason is perceptual; this means segments that are maximally differentiated are perceptually more opposed to one another therefore stable as against those which are less differentiated.
>
> Fassara
>
> Dalilin farko shi ne na furuci- a inda ake tsumayan wani sauti, ga□o□in furuci kan sauya sautin ya zuwa wani sauti na daban ko a zarce da furuci sautin farko ya zuwa cikin sauti na biyu. Dalili na biyu kuwa ya danganci fahimta ce wa□anda wasu yankuna da ke da mafi ma□urar bambanci na tar□e da fahimtar juna fiye da wa□anda ke da □arancin bambanci.

Sai dai wa□annan siffofi da aka ambata ba dukkansu ke aukuwa a kowane harshe ba, ke nan ana samun wasunsu na faruwa a wasu harsuna sannan wasu kuma ba su kasancewa.

Haka ma Musa (1997:59) a aikinsa na kwatanta Kananci da wasu kare-karen Hausa ta fuskar bambance-bambancen tsarin sautuka, ya kawo hanyoyi uku ne kawai na nazartan bambance-bambance a tsakanin kare-kare wanda sun □unshi; tsarin sauti

da ginin kalma da ginin jimla. Su ma a tasu fahimtar, Akindele da Adegbite (1999:17) sun tofa albarkaci bakinsu a inda suka ce bambancin lafuza a harshe abu ne da ya danganci tsarin sauti da furuci da ginin kalma da ginin jimla. Sannan sun yarda da cewa dukkanin wa□annan abubuwa sun dogara ne bisa al'amuran cu□anya na al'umma a tsakanin jama'a-kamar na matsayi da jinsi da launin fata ko □abila da sana'a da shekaru da rukunin al'ummar da mutum ke cu□anya da ita ko su da sauransu. Matakan tsarin sauti da ke haifar da sauye-sauyen sauti sun ha□a da: *naso* da *sa□alawa* da *shafewa* da *narkewa* da *zaman musanya* da *rawar 'yan mata* da □*auri* da *ninki* da *karin ambato* da *karin sauti.* Akwai kuma muhimman bambance-bambance na tsarin jumloli dangane da kare-kare a harshe. A Hausa ana samun ire-iren wa□annan bambance-bambance ta fuskar Kar□au; □i-kar□au da so-kar□au, da shafewar jinsi da amfani da dirka da sauyawar wakilin suna da amfani da mallaka da nasaba d.s.

Haka kuma, Oyebade (1998:56) yana da fahimtar cewa;

> Sometimes phonological processes come about so as to maintain musical quality of the utterance or to make its production smoth and easy to release the articulatory contact for contiguous sound. This effort is considerably reduced if both contiguous sounds require the same articulartory mechanism to produce them. Some phonological processes ensure that this is the case.
>
> Fassara
>
> Wasu lokutan matakan tsarin sauti na samuwa ne don cimma bu□atun adana karin murya mai inganci a lafuza ko kuma don samar da sau□i wajen yin lafuzan, sannan da kuma sakar maha□an furuci yayin furta wani sauti tare da fara kawo ha□in furuci na daban a jerin sautukan da ke bibbaye da juna. Hakan na kasancewa cikin sau□i idan dukkanin sautukan da ke bibbiye da juna na bu□atar matakan furuci na bai □aya da zai haifar da su.

Wa□annan matakan tsarin sauti sun □unshi: naso wanda kan kasance ta hanyar; le□antawa da gan□antawa da shafewa da musayar ga□o□i da shafewar wasali da cikon gurbi da rawar ‘yan mata da □oyon kama da dai sauransu.

Haka kuma Oyebade (1998:57) ya nuna cewa akwai hanyoyi da dama da ake bi don nazarin ire-iren bambance-bambancen da ake samu a harshe wa□anda sun danganta bisa siffar sauti ko na ginin kalma da na jimla. Malamin ya ambaci cewa ana iya karkasa matakan tsarin sauti ko dangane da kasancewansu masu ji□antar matakan tsarin ga□a wa□anda ke sake sauyin ga□ar da ta tsiro ta dace da tsarin ga□a wadda ake so ta kasance irinta. Hakan na gudana ne ta hanyar samar da kyakkyawan tsari na zamantakewar wasula da ba□a□en da ke cikin kalmar. Malamin ya ci gaba da cewa matakan tsarin sauti masu irin wannan halayya sun ha□a da; shafewa da narkewa da shafewar wasula d.s. Har wa yau, Oyebade (1998) ya ci gaba da cewa wasu matakan tsarin sauti kan ji□anci karin murya saboda sukan sauwa□a ambato ko lafazin kalma ko daidaita sauraro. Daga cikin wa□annan matakai akwai naso da jituwar wasula da sauransu.

Baya ga wannan bayani, Omachonu (2010:94) ya □ara da cewa matakan tsarin sauti sun bambanta don akwai wa□anda ake gyaggyara ga□ar da ake □ir□ira wajen samar da tsarin da ake so a tsirar ta hanyar sarrafa wasu yankunan (ba□a□e da wasula) wa□anda ake shaidar da su a matsayin tsare-tsaren siga. Wa□annan matakai sun ha□a da; matakan shafewa da na sa□alawa da na rawar ‘yan mata da dai sauransu. Haka ma Omachonu (2010) ya bayyana cewa akwai kuma wasu matakan tsarin sauti wa□anda muhimmin □udirinsu shi ne sauwa□a lafazi don ya kasance mai sau□i da da□in sauraro. Su ma wa□annan matakai na da□a□a murya ce, wa□annan matakai sun □unshi; naso da na jituwar wasali, karin sauti da dai sauransu. Ga bayanin siffofin da matakan □ai-□ai da □ai-□ai.

2.8.2.1. Naso

Naso in ji Williamson (1984:49**)** ya ce mataki ne daga cikin matakan tsarin sauti wanda yake nuni da sauyawar sauti ya zama kamar wani wanda ke tasiri a kansa. Shi ma Oyebade (1998:57) ya ce naso na aukuwa ne yayin da aka samu sautuka guda biyu masu biye da juna wa□anda kuma ke da siffofin furuci daban-daban amma suke kasancewa wuri guda a wasu ko dukkannin siffofin da ke samar da su. Malamin ya ci gaba da cewa naso kan iya kasancewa wanda ake tsammani wato wanda yankin farko ke sauyawa ya zama kamar yanki na biyun ko kuma nason kan kasance na bazata wanda yanki na biyu ne ke sauyawa ya kasance kamar na farkon. Oyebade (1998) ya ce naso kan kasance na gaba □aya wato wanda ke mai da yankin da ke canzawa iri guda da □aya yankin da ke haifar da canjin. Haka kuma yana iya kasancewa na □angare guda ne kawai, wato ya shafe wasu siffofi ne kawai na sautin ba□i ko wasalin da ke canzawa su zama iri □aya da yankin da ke samar da canjin.

Shi ma Sani (1999: 42) ya ce naso shi ne: *tasirin wani sauti a kan lafazin wani sautin daban cikin kalma, a sakamakon haka kuma, sautukan biyu ko dai su yi □ibi da juna ko su zamo iri guda*. Har wa yau, Sani (2010: 33) a wata ma'anar kuma cikin sau□i ya ce *naso na nufin inda wani sauti ya canza zuwa wani a dalilin zuwansu waje guda cikin kalma.*

Malamin ya □ara da cewa a naso, ana samun sautin ba□i ya nashe ba□i ko wasali ko kuma sautin wasali ya nashe ba□i ko wasali □an uwansa. Oyebade (1998) ya kasa naso zuwa gida hu□u kamar haka:

1. Nason wasali da wasali
2. Nason ba□i da ba□i
3. Nason ba□i da wasali, da
4. Nason wasali da ba□i.

Oyebade ya gabatar da bayanai kan wa□annan nau'o'in naso kamar haka:

2.8.2.1.1. Nason wasali da wasali

Wannan naso ne da ke gudana a tsakanin wasula, misali a harshen Yarbanci ana samun:

arā	- oko	→	arooka
citizen	farm/bush	→	rustic/farm folk
ow□	- īlē	→	owōolé
money	house	→	house rent
□m□	- àl□	→	□maàl□
child	- concubine	→	bastard

2.8.2.1.2. Nason ba□i da ba□i

Yayin da wasu ba□a□e suka jero tare, naso na iya kasancewa. A wannan yanayi ba□i na □aukar siffar wani ba□i da suka jero tare, wannan shi ne nason ba□i da ba□i. Misali:

(ai)	t□p-t	'topped'	(aii)	bæg-d	'bagged'
	st□p-t	'stopped'		r□b-d	'robbed'
	luk-t	'looked'		dž□dž-d	'judged'
(bi)	lip-s	'lips'	(bii)	rib-z	'ribs'
	p□t-s	'pots'		r□d-z	'rods'
	sæk-s	'sacks		ka:d-z	'cards'

(c) im-p□sabl impossible
iŋ-k□mpli:t incomplete

Shi ma Sani (1999: 42) ya ce naso iri-iri ne sannan sai ya ambaci uku daga ciki: *naso cikakken da ragagge* da *nason na dama da hagu,* da *naso na kusa da na nesa*. Sai dai har wa yau, Sani (2010:34) ya ce naso ya kasu da dama amma kuma ya ambato guda uku kawai: *naso na kai tsaye* da *naso na ziza* da *rashin ziza* da *naso na ba□in hanci***.** Bayan nan malamin ya cigaba da cewa naso ta fuskar tsarin sauti na bayyana yadda wani sauti guda ne kan nashe guda a wannan lamari, wato ta yadda ba□i kan nashe ba□i, ko ba□i ke nashe wasali, ko wasali ke nashe ba□i, da kuma

yadda wasali kan nashe wasali. Su ma wa□annan nau'o'in naso ga bayanansu nan bi-da-bi kamar haka:

2.8.2.1.5. Naso Cikakke da Ragage

Cikakken naso shi ne wanda yake canza wani yanki ya zama iri guda da wani yankin. Sannan kuma ragaggen naso shi ne wanda kan kasance canjin ya shafi wasu siffofi ne kawai na ba□i ko wasalin da ke canzawa ya zama iri guda da harafin da suke iyaka guda wato wanda ke samar da canjin (Oyebade, 1998:57). Cikakken naso in ji Sani (1999:42) yana nuna cewa wani nau'i ne na naso da ake samunsa a sautin ***–r*** □in □arshe na kalmomin nasaba a inda mafi yawanci ana ambatonsa ne da ba□in da ke biye da shi. Ga misali:

(a)	(b)
rigar sa□i	rigas sa□i
matar Musa	matam Musa
motar kaya	motak kaya
kofar gilashi	kofag gilashi

A misalan nan za a ga yadda sautin ***–r*** na misalan (a) suka nashe a misalan (b) suka koma /l/ da /b/ da /d/ wa□annan suka bayyana nason cikakke ne sannan suke kuma bayyana wannan nau'i na naso a matsayin cikakken naso. Ragaggen naso kuwa, shi ma wannan Sani (1999:43) ya ambata cewa kamar takwaransa cikakke ana samunsa ne a sautin na kalmar nasaba na ***–n***, wato ana fa□insa da lafazin wurin furuci ne kawai na ba□in da ke biye da shi. Ga misali.

(a)	(b)
titin mota	titim mota
takalmin Garba	takalmiŋ Garba
gyalen Binta	gyaleŋ Binta
kwanon tuwa	kwano□ tuwo
fagen wasa	fageŋ wasa

Daga wa□annan misalai za a fahimci nason bai cika ba, wato raggage ne domin bai □auki siffofin sautin da ke biye da shi duka ba. Kamar yadda za aka gani a

misalan (b) sautin nasaban ***–n*** ya □auki siffa □aya ce tak ta wurin furuci daga ba□in da ke biye, kamar a misalan za a ga; □afen nasaba ***–n*** ya sassauya a misalan ta yadda ya rin□a □aukan lafuzan wurin furucin ba□a□en da suke iyaka guda.

2.8.2.1.6. Naso na Dama da na Hagu

Da farko dai nau'in naso na dama naso ne da ke aukuwa a gefen dama ya kuma yi tasiri a kan lafazin da ke gefen hagu Sani (1999:42-5). Malamin ya □ara da cewa naso cikakke da ragagge dukkansu naso ne na gefen dama kamar yadda aka gani a misalan baya:

i. rigar sa□i → rigas sa□i
H D

ii. motar kaya → matak kaya
H D

iii. titin mota → titim mota
H D

iv. gidan mai → gidam mai
H D

A misalan (i) da (ii) an ga sautin ***–r*** wanda yana gefen hagu sannan sautin /s/ da /k/ wa□anda ke gefen dama suke nashe sautin ***–r*** a hagu. Wannan nason cikakke ne kuma na gefen dama ne. Haka kuma a misalan (iii) da (iv) na sama an ga yadda sautin ***–n*** wanda ke gefen hagu har wa yau da kuma sautin -/n/ da /b/ a gefen dama sun nashe sautin ***–r*** a hagu. Duk da wannan naso ragagge ne har wa yau shi ma na gefen dama ne (Sani 1999:42-5).

Haka kuma akwai nau'in naso hagu wanda kamar yadda sunansa ya bayyana akasin naso na dama ne kuma yana bayyana yadda sautin da ke gefen hagu ke yin tasiri a kan na gefen dama (Sani 1999:44). Har wa yau, malamin ya □ara da cewa *wasu lokuta wasalin /u/ da ke biye da /y/ na kowane misali fadar sa ake yi da lafazin /i/*. Ga misali kamar haka;

yun□uro → yin□uro yunwa → yinwa yum□u → yim□u

Bisa wannan irin naso za a ga sautin /y/ wanda ke farko yana sanya lafazin sauti mai biye masa wato wasalin /u/ wanda an urya ne na sama mai kewayar ya zuwa wasalin /i/ wanda wasalin gaba ne na sama mai kewaya, hakan na aukuwa ne saboda tasirin sautin /y/ wanda akan kira inin wasali ko kusantau. Wannan nau'i na naso, naso ne na gefen hagu, saboda sauti /y/ sauti gefen hagu ne, ya yi tasiri kan /u/ wanda ke gefen dama. Har wa yau wannan naso bayan ya zamanto na hagu ya kuma kasance nau'in ragaggen naso saboda sautin /u/ bai auki siffofin sautin /y/ ya koma shi gaba aya ba sai ya auki surar furucin gaba kawai (Sani 1999: 44). Sai dai bisa waannan misalai a wata tattaunawa a aji da Dakta B.S.Y. Alhassan na Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya a ranar 26 ga watan Satumba, 2012. Malamin ya ce wannan doka da aka ambata a sama ba a kodayaushe take aiki ba, misali a dubi waannan:

biki → buki dibi → dubi dibara → dabara

Da waannan misalai Dakta B.S.Y. Alhassan na Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya. Malamin ya ce bisa fahimtarsa waannan misalai ba naso ba ne.

2.8.2.1.7. Naso na Kusa da na Nesa

Bisa ga laabin wannan naso yana bayani ne kan inda sautuka biyu waanda suka kasance dab da juna (wato da wanda ke nashewa da wanda aka nashe) ba tare da an samu wani sauti ya shiga tsakaninsu ba (Sani 1999). Da wannan ne Sani ya cigaba da cewa duk hanyoyin naso na cikakke da ragagge da kuma naso na dama da na hagu da aka ambata da misalansu dukkansu naso ne na kusa. Saboda duk misalan da suka gabata naso na da yankin da aka nashe da mai nashewa suna tare. Misali.

motak kaya
takalmiŋ Garba
yim□u

Naso na nesa kuwa akasi ne na naso na kusa saboda sauti mai nashewan da wanda aka nashe ana samun ‘yar tazara a tsakaninsu. A nason nesa ana samun sauti ya zama cikakke ko ragagge, ko na dama ko hagu amma kuma ya kasance da ‘yar tazara a tsakaninsu. Ga misali.

□anguwa→ □unguwa buki→ biki fushi →fishi furuci→ firici
□angulu →□ungulu dubi →dibi furi →firi

Baya ga wa□annan misalai Sani (2010:34) ya sake ambato wasu nau’o’in naso guda uku kamar haka:

1. Naso na kai tsaye
2. Naso na ziza ko rashin ziza
3. Naso na ba□in hanci

2.8.2.1.8. Naso na Kai Tsaye

Wannan nau’i na na naso wanda sautin da ya shafa yakan zamanto iri guda da wa□anda suke ma□wabtata da shi (Sani 2010) Ga misali:

harda→ hadda to memorize
□arni→ □anni century
zarni →zanni odor of urine

2.8.2.1.9. Naso na ziza ko Rashin Ziza

Kamar yadda wannan suna ya bayyana Sani (2010:34) ya ce naso ne da ke nufin *inda ba□a□e biyu (‘zuzau’ da ‘tsayau’ jere kamar haka) ne suka jingina da juna, a sakamakon haka, suka nashe juna ta fuskar ziza ko ko rashin ziza. Ma’ana duk su zamo masu ziza bai daya, ko marasa ziza.*

tas-ka	his-ba	tsaf-ta	taf-ki	caz-bi
1 2	1 2	1 2	1 2	1 2

Daga wa□annan misalai, za a iya ganin cewa a kalmomi hu□u na farko sautukan ba□a□e da aka sanya wa lamba ta 1 da ta 2 marasa ziza ne. Amma kuma a kalmomi biyu na □arshe, suma a cikinsu ba□a□en da aka sanya wa lamba ta 1 da ta 2 masu zize ne. Da wa□annan misalai abin da za a iya tsinta dangane da wannan nau'in shi ne ba□in farko da na biyu suna riki□ewa ne su saje da juna dangane da kasancewar ziza ko rashinsa.

Lura da wa□annan misalai ma Dakta B.S.Y. Alhassan na Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya a wannan tattaunawar ta 26 ga watan Satumba ya □ara cewa wa□annan misalai su ma ba su nuni da nason ziza ko rashinta. Dalili kuwa shi ne ba ka cewa akwai ta ko babu ita sai in an kawo kalmomin farko wa□anda ziza ke shafarsu kamin ta koma wanda zizar ta bayyana. Amma kuma ya ce za a iya gwada wa□annan misalai a wannan muhalli;

dafka → dabka
tafka → tabka

Haka nan kuma Dakta Bello S.Y. Alhassan ya □ara da wannan misali

an gazganta → an gaskata

A bayaninsa sautin /z/ shi ke fara nashewa bayan □acewarsa ya koma /s/ sai sautin /g/ shi ma ya nashe zuwa sautin /k/.

2.8.2.1.10. Naso na Ba□in hanci

Daga cikin nau'o'in naso akwai naso na ba□in hanci wanda Oyebade (1998:59) da Sani (2010:35) sun bayyana wannan nau'i na naso da cewa hanya ce ta inda ba□in hanci ke jingina da wani ba□i wanda ba □an hanci ba ne, sannan wa□annan ba□a□e guda biyu su yi tarayya ta hanyar siffantuwa da juna bisa wurin furuci. Ga misali:

(a)	(b)	(c)
rum-fa	gun-tu	□iŋ-ki
1 2	1 2	1 2
dam-be	ran-da	diŋ-ga
1 2	1 2	1 2
tam-ba-ya	san-tsi	kaŋ-wa
1 2	1 2	1 2

Daga wa□annan misalai za a fahimci a zubin (a) sautin /m/ mai lamba ta 1 ya jingina da masu lambobi na biyu wato /f, b/ wa□annan sautuka ne na le□awa. Haka ma a zubin (b) a inda sautin /n/ mai lamba ta 1 ya jingina da sautukan /ts, d, t/ masu lambobi 2 wa□anda suma sautuka ne na han□awa. Sannan sai zubi na (c) a inda sautin /ŋ/ mai lamba ta 1 ya jingina da sautukan /k, g, w/ masu lambobi 2 wa□anda kuma sautukan 'yan han□a ne. Haka ma dangane da wa□annan misalai a wannan tattaunawar da Dakta B.S.Y. Alhassan ta ranar 26 ga watan Satumba aji -a Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya ya ce wa□annan misalai ba naso ne na ba□in hanci ba, sai dai a kira su nason gurbi □aya (homoganic assimilation).

Baya ga wa□annan bayanai Newman (2000) a □ar□ashin wannan batu na nau'o'in naso ya ambato wasu nau'o'i na naso wa□anda za a gabatar da bayanansu kamar haka:

2.8.2.1.11. Nason Ga□ar □arshe na Bi- hanci

Newman ya ambaci wannan nau'I na naso na tare da bayyana cewa akwai wasu nau'o'in naso da ake zaton kasancewansu a guraben furucin ba□a□en da ke bayyana na kan iyaka guda (ga□a), malamin ya cigaba da cewa nason bi-hanci lamari na kwana-kwanan nan wanda ke biye da matakin dokokin da ke canza /f/ →/h/ kamin wasulan baya masu kewaya. Misali:

lanfõ →[hanfõ] = Lanhõ→Laŋhõ (new fillage of lopped trees)
f□nf□nā → [f□mf□nā] = h□nh□nā → [h□ŋh□nā] (food mold)

Haka kuma a DH amma ban da kare-karen yamma, □arshen kalma mai □auke da /m/ na samun nason wuri. (Ana iya ganin haka a rubutun yan da kullun a inda ake amfani da ***-n*** a maimakon ***-m***. Misali:

kamkȁ̀mā → [kaŋkȁ̀mā] rubutun yau da kullum kakkama ‘catch many’ db kāmȁ̀ ‘catch’

□āzâmtā → [□āzântā] ‘filthiness’ db □àzāmī ‘filthy.’

Duk da ana samun sanyawar /**m**/ a ga□ar □arshe a DH, amma wasu masu magana da harshen na adana wannan sauti. Misali:

jȁ̀ř̃ùmtakȁ̀ [=jȁ̀ř̃ùntakȁ̀] ‘bravery’< Jāř̃ùmī ‘brave man.’

2.8.2.1.12. Cikakken Nason /n/

Yayin da sautukan hanci na /k, r, ř̃/ suka gabaci /n/, sukan sami cikakken naso daga ba□in da suka yi iyaka wato wanda ke tsirowa. Misali:

□an Lādī ‘proper name’ →[□allādī]
watàn Ràmàdân, ‘month of Ramdan →wàtař̃ràmalân
sôn râi ‘selfishness’→[sôrrâi] →[sârrâi] tare da sanyawar wasali.

2.8.2.1.13. Garawar /ř̃/

Garawar /ř̃/ na daga cikin nau’o’in naso da Newman (2010:413) kawo a inda ya ce, a tun asalii, sautukan □arshen ga□a na canjawa zuwa ra ka□e /ř̃/. A wasu kare-karen Hausa /ř̃/ □in da ke tsirowa na bayyana /l/ ne. Wannan □a’ida na cigaba da aukuwa a matsayin yanayi ko tsari mai □arfi. Misali.

kař̃kà□à ‘beat repeatedly’ (< ka□kà□ā) db ka□ȁ̀ ‘beat’
mař̃màtsā ‘push pester’’ -db matsȁ̀ ‘push, pester’
huř̃hu□u ‘four each’ -duba hu□u ‘four’
fař̃kē ‘trader [< fatkē] db jm fatȁ̀kē
giř̃gijȅ̀ ‘raincloud’ [< gizgizȅ̀]db jm gìzȁ̀gīzai
mař̃maza ‘very quickly’ db maza ‘quickly’

Haka kuma malamin ya □ara da cewa garawar /r/ □in na ta□an ba□a□en □arshe kalma amma hakan bai zama wajibi ba don samuwar hakan kan dangana ne da nau'in karin harshe da kuma ita kanta kalmar. Misali:

kâř	= kad(à)	'do not'
kyař	= kyat	'difficult'
bīyar	= bīyat	'five'
mâř	= mâs/masà	'to him'
maràř	= maràs 'lacking' (db jm maràsā) rasǎ 'to lack'.	

2.8.2.1.14. Shadda

Shadda in ji Newman (2000) na samuwa ne a sakamakon matakan tsarin sauti na naso da kuma tsarin ninki a fagen ginin kalma. A wajen rubuta tagwan ba□a□e a rubutun yau da kullum yayin da za a bayyanar da su a matsayin shadda, ana yin haka ne ta ninka harafin farko kawai. Ga misali shadda □in ***ts*** ana rubuta shi ***tts*** ne ba ***tsts*** ba.

Samun shadda a matsayin matakin tsarin sauti, sakamako ne na cikakken naso wanda ke shafar ba□in da ke tsirowa (hakan kan zama tilas a wasu lokutan ko kuma na ganin dama). Misali:

fit – shē	→ fishhē	'take out'
fit – dà	→ fīddà	'take out'
kwan lāfiyǎ	→ kwal lafiyǎ	'rest well'
dud dà hakà	→ dud dà hakà	'nevertheless'

Haka kuma musamman /ř/ wanda ke yawan □aukar cikakken naso (ta fuskan shadda) muddin idan ya tsiro da ba□a□en han□awa. Misali:

ařzì□ī	→ [azzikī]	'wealth'
hař zuwa	→ [hazauwǎ]	'up until'
sayař dà	→ [sayaddà]	'sell'
rɽgař Sāni	→ [rɽgassāni]	'Sani's gown'

Newman (2000) ya □ara da cewa shadda al'amari ne da yake yawan samuwa a tsare-tsaren harshe wajen ninki, misali kamar yadda yake gudana a kalmomin jam'intawa na aikatau ko siffofin da ke tsira daga sunaye masu inganci, wa□anda ke da han□awa a □eyarsu, shadda da sauyawar /r/ na gudana ne a matsayin lamari na za□i. Misali:

daddàkā	→	[<dakdàkā]	dakà̀	'pound'
kakkàfā	→	[<kafkàfā]	kafà̀	'affix'
gwàggwā□ā	'very thick'		< gwā□ī	'thickness'
zàzzāfā	'very hot'		< zāfī	'hot'

2.8.2.2. Gan□antawa

Gan□antawa tsari ne daga cikin matakan tsarin sauti wanda kuma aukuwarsa sakamako ne na wannan tsarin (Newman, 2001:414). Gan□antawa a matsayin ingantaccen tsari na samuwa ta wa□annan fuskoki:

Yayin da wasulan gaba na (***i/ii***) ko (***e/*ee**) suka kasance a bayan 'yan han□a /***s,*** ***z***, da ***t***/ ana gan□ata su, su koma /***sh, j***, da, ***c***/ a jere misali.

gasà̀	<	gàshe	'roast'
fà̀sà̀	<	fasshe	'break'
kà̀za	<	kà̀ji	'hen'
cǐ̀za	<	cǐ̀ji	'bite'
sà̀tā	<	sà̀ce	'steal'

Baya ga nan, Newman (2000) ya □ara da cewa yana ganin a da kasancewa ga□antawa lamari ne da wata□ila ke gudana kai tsaye daga cikin dokokin tsarin sauti, sai dai, duk da cewa a ko da yaushe yana kasancewa da wasu tsare-tsare na ginin kalma wanda ke gudana ta hanyar sanya wani wasalin gaba, hakan ba ya iya tabbata a dukkan mahallai. Sannan kuma rashin gan□antawar 'yan han□a /***s,*** ***z***, da ***t***/ wa□anda wasalin gaba ke biye da su lamari ne da shi ma ke bayyana a harshen. Wani dalili da ke haddasa haka, wata□ila shi ne na □imbin yawan kalmomin aro, da ke samuwa musamman daga harsunan Larabci da Ingilishi. Misali:

sìtātì̀	‘starch’	sīdì	‘proper name’
lāsīsì̀	‘license’	sìyāsà̃	‘politics’
tebì̀r̃	‘table’	lafà̃zì̀	‘pronunciation/speech’
gàzêt	‘gazette’	zinārì̀	‘gold’

Wani dalili da ke haifar da rashin gan□antawa shi ne na sassauyawar wasula bayan gudanar dokokin gan□antawa. Sauyawar tagwan wasali /***ai***/→/***ee***/, da kuma sauyin /***u***/→/***i***/ a muhallai daban daban a tsakanin ‘yan han□awa ko yayin da wasalin /***e***/ gajere ya canza zuwa /***a***/ a rufaffiyar ga□o□i. Misali:

□ōsē	<	□osai	‘fried bean cake’
tè̀bà	<	tàibà	‘cooked cassava flour’
sille	<	sullē	‘top section of cornstalk’
zirà̃	<	zurà̃	‘lower bucket into well’

shassè̀□ā [<shesshēkā] ‘winnow repeatedly’ shē□à̃ ‘winnow’
sà̀taccân the stolen one jm sà̀tà̀tattun.

Baya ga nan, ba□a□en ‘yan han□a masu ziza na /***n, l,*** da ***r***/, ba su □aukan gan□atawa, haka ma /□/. Sai dai a karen-karen yamma, ba□in bahan□e tunku□au maras ziza /***ts***/ na gan□antawa ya koma /c/ □an bayan han□a □an atishawa mara ziza. Misali:

dūtsè̀	→	dūc’ì̀	‘stone’
tsīlā	→	c’īlā	‘tapeworm’

Har wa yau, a tattaunawar nan dai na 26 ga watan Satumba, 2012 a aji da Dakta B.S.Y. Alhassan na Sashen Harsuna da Al’adun Afirka, Jami’ar Ahmadu Bello, Zariya ya ce wa□annan misalai ba gan□antawa ba ce hamzantawa ce.

Har wa yau, Newman (2000:415) ya □ara da cewa sautin tsayau mai ziza na /***d***/ shi ma na gan□ancewa ya koma /j/ wanda hakan kan samar da sautin /**z** ko **d**/ don ya bambanta, amma hakan ba ya yawaita kasancewa idan sautukan sun kasance na /**s, z, t**/ ne, misali:

gadà̃jē	‘beds’	>	gadō ‘bed’
hūjì̀	‘hole’	>	hūdà̃ ‘bore’

yaɾ̃jɛ̀ ‘agree’ > yàɾ̃da ‘agree’

Har wa yau, masanin ya kuma cigaba da cewa kinin wasali /**w**/ na yawan gan□ancewa ya koma /y/. misali:

□àrāwɔ̀ → □àrà̰yì ‘thieves’
kà̰suwā → kà̰suwōyī ‘markets’
rawā → ràye-ràye ‘dancing’ mai ninki wani.

Akwai kuma yanayi guda da /**w**/ wasalin gaba ya biye masa ya □i canzawa, musamman a kalmomin aro ake samu yanzu (Newman 2000:416). Misali:

wējī̀ (wáiji) daga ‘wedge’ wīlī̀ daga ‘wheel’

Baya ga nan, Newman, ya bayyana cewa idan aka dubi muhalin da ake nazartan dokokin gan□antawa wa□anda ke shafar ‘yan han□awa, sauyin /w/→/y/ kan yi kama gaba □ayansa da na wucin gadi ne wanda ba hakan yake ba. Newman ya cigaba da bayyana cewa gaskiyar lamirin shi ne ‘yan han□awan /k, g, da □/ na gan□antawa a kai a kai kafin bayyanar wasulan gaba. Haka kuma masanin ya □ara da cewa duk da masana sun jima da fahimtar cewa /w/ a Hausa ya fi ji□antar han□awa fiye da le□awa, amma ba a kula da wannan sauyin ba saboda gan□antawar ‘yan han□a ba kamar na ‘yan han□a ba ne don ba su bayyana a rubutun yan da kullum ko a ta hanyar rubuta sauti. Misali:

kīfi	[kyīfī]	‘fish’
gēmṵ̀	[gyemṵ̀]	‘beard’
bɛ̰̀gē	[bɛ̰̀gyē]	‘yearning’
ba□à̰□ē	[ba□à̰□yē]	‘blacks’
hànkà̰kī	[hànkà̰kyī]	‘crows’

Bugu da □ari, masanin ya cigaba da cewa, kamar yadda gan□antattun ‘yan han□a ke kasancewa, gan□antawa a han□a ma na faruwa kamin canzawar /***e***/→/***a***/ hakan na faruwa ne a rufaffun ga□o□i. Misali:

ràkē+nsa → [ràkyensà] → [ràkyansà] ‘his sugar cane’
gêffā → [gyêffā] → [gyêffā] ‘sides’
ba□à̰□ēn → [ba□à̰□yen → [ba□à̰□yan]‘the blacks’

Amma yayin da □afa □eyar /***a***/ ya maye gurbin wasalin gaba, gan□antawar na gushewa ta □ace. A nan Newman (2000) ya ce gan□antawar ba ta kasancewa iri guda da le□antawa. Misali:

gwankī [gwaŋkyi] 'man antelope' jm gwankàye {ba [gwaŋkyàyē] ba}
shingē [shiŋgyē] 'fence' jm shingàyē
bangō [baŋgwō] 'wall' jm bangwàyē

Haka kuma malamin ya da□a fa□in cewa gan□antawa na shafan le□antattun 'yan han□a (mabambanta ne ko na □wayar sauti ko mara fa'ida). Ana samun /***gw***/→ /***gy***/ yayin da a rubutun yau da kullum a ke rubuta shi da '***g.***' Misali:

àgwàgwā 'duck' jm àgwàg [àgwàgyi]
ìgwā 'canon' jm ìgōgī [ìgwōgyi)
□an tsàkō [tsàkwō] 'baby chick' 'yan tsàkī [tsàkyī].

Haka kuma dokokin gan□antawa ba su bayyana da tsarin jere-jeren -Bwi wa□anda ake bayyanarwa a (a fuskar asali ko ko a jeri) ga□o□in /Bui/. Misali.

gwī□ī [<gui□i] ba ya gan□ancewa ya zama gyī□ī.

2.8.2.2.1. Gan□antawar da ake zato ta jifa-jifa.

A wasu □ai-□aikun misalai na Newman (2000) ya ce akan samu ba□in han□a wanda yakan zo a gabansa akwai wasali wanda ba na gaba ne ba kuma yake nashe wani tsirarren gan□awa na wani kamarsa. Misali:

gùjajjē = gùdajjē 'run away man'
màcaccē = màtaccē 'dead'

2.8.2.2.2. Korewar Gan□antawa

Baya ga matakan tsarin sauti wa□anda ke samar da gan□antawar sauti musamman a kare-karen harsuna wa□anda ke □aukar gan□antawa tun farko a

matsayin lamarin da mafi yawancin lokuta ke kasancewa akodayaushe, sai dai ana samun kalmomi wa□anda ke □unshe da ba□a□en da ke gan□antawa a tsarin kalmomin da aka ambato wa□anda suke da takwarorinsu marasa gan□antawa na daga (kalmomi) masu sigar da sukan tsiro su kasance da sigar kalmomin irin na farko. Misali:

gāshì	[<gāsì]	'hair' db gàr̃gāsà̃ [<gàsgāsà̃] 'hairy'
dù□ushī	[<dù□usī]	'colt' db dù□usā 'female colt'
mijì	[<mizī]	'husband' jm mazā 'males'
□uncī	[<□untī]	'constriction' db □untàtā 'restrict, pester'

Haka kuma ana samun shafewar gan□antawa daga kalmomin da suka samar da kalmomin aro wa□anda ke □auke da gan□antawa tun lokacin da ake samar da su. Misali:

canzā	'change' <	canjì	'changing'
àlhàzai	'pilgrims' <	àlhajì	'a pirlgrim'

Daga bayanan da suka gabata na dangantakar □wayoyin ma'ana na asali da 'yan han□a da ma takwarorinsu na gan□antawa, sigogin tsira a nan suna bayyana tun kamin shafewar gan□antawa da ke zuwa da wasulan da ba na gaba ba. Misali:

ajì	'class' jm ajūjūwà̃	= azūzuwà̃
kuncì	'cheek, side of face'	jm kuncunà̃ (jm kumà̀tū)

2.8.2.3. Le□antawa

Ba□a□en han□awa gaba □ayansu, suna le□ancewa yayin da wasula masu da'ira a wasu kare-karen Hausa na yamma, 'yan la□□a da 'yan han□a na zama 'yan le□awa. (Newman 2000). Wannan nau'i na le□antawa, mara tasiri ne don ba a bayyanar da shi a rubutun yau da kullum. Ga misali kalmar ***rāgō*** 'ram' ba a rubuta shi da ***ragwo***. Le□antawar na kasancewa ne ko da wasalin da ke haddasa sauyin ya kasance na daga kalmar ko kuma ya kasance daga ginin kalmar. Misali:

kūrā [kwūrā] ‘hyena’
tāgōgī [tāgwōgyī] ‘windows’
g*ò*rā [gw*ò*rā] ‘large calabash’
kōfà [kwōfà] ‘door war’
dan□*ò* [dan□wō] ‘stickness’

Malamin ya da□a kawo bayanin da cewa yayin da wasalin □urya mai da’ira ya zamana an kawo shi a hanyar ginin kalma da □afa □eyar /**a**(**a**)/ le□antawar a wasu lokuta kan zama yadda yake, wasu lokutan kuma ya canza. Hakan na faruwa na dangane da karin harshe ko karin mutum ko kuma ya danganta ga ita kalmar kanta. Misali:

[dōgwō] ‘tall’ jm dōgà̀yē = dōgwà̀yē
[zaŋkwō] ‘bird crest, roof corner point’ jm zankà̀yē = Zankwà̀yē

Haka ma kalmar wakilin suna ‘***ku***’(mutum na uku jam’i) wanda akan ambata da [kwu] (wato ‘you’ plural), yana bayyana ne da sautin /kw/ a farkonsa. Sannan yayin da aka li□a shi da manunin lokacin /-ā/ wanda ake amfani da shi wajen bayyana korewa mai ci da kuma tabbatarwa. Misali:

bā kwà̀ tàfiyà̀ *kwâ tàfi?*

Sannan kuma a rufaffun ga□o□i, sautin /ō/ na gejarcewa kai tsaya sannan yawanci ya sauya zuwa /a/, yayin da haka ya kasance, ko shakka babu le□antawa na tabbata, ga misali:

bà̀kō-n [bākwân] ‘the stranger’ ba [bà̀kân] ba
dōgō-n mùtûn [dōgwan mùtûm] ‘tall man’ ba [dōgan mutum] ba
sunā cik*ò̀*n [cikwàn] rāmī ‘they’re filling up the hole’.

2.8.2.4. Shafewa

Shafewa na daga cikin matakan tsarin sauti da akan yawaita samu a harsuna musamman ma shafewar wasula. Oyebade (1998: 63) ya ce shafewa na daga cikin

matakan harshe wanda ke nuni da □acewa wani yanki na zance bisa wasu yanaye-yanaye da ake tilasta ko akan □ora wa harshe. Shi kuwa Bussmann (1996:117) ya ce shafewa na daga cikin bayyanannun ayyukan tsarin jimla ta fannin Nahawun Taciya. Marubucin ya ci gaba da bayyana cewa shafewa, siffar harshe ne wanda ke nuni da yadda ake shafe wani yanki ko wasu □unshiya na daga yankin kalma ko jimla kanta yayin bayyana □irar sarari daga □irar □oye. Matakan tsarin sauti na shafewa na □unsar wasula da ba□a□e. Ke nan akwai nau'in shafewa iri biyu: *Shafewar ba□i* da *Shafewar wasali.*

2.8.2.4.1. Shafewar Wasali

Kamar yadda sunan ya nuna wannan wani nau'i ne na matakin tsarin sauti wanda ke wasali daga kalma. Oybade (1998:63) ya ce shafewan wasali yanayi ne da ake samu na □acewa wani wasali yayin da aka samu wasula biyu ko fiye suka bayyana suka kuma ratsa iyakar □wayar ma'ana. Malamin ya □ara da cewa yayin da a matakin ginin kalma aka gabatar da irn wannan yanayi, harshe kan za□i ya yi watsi da jerin wasalin farko ko na biyun.

Shi kuwa Sani (1999:40) ya ce shafe wasali shi ne *cire wasali daga kalma don ta□aita lafazinta*. Ana samun misalin shafe wasali a Hausa a kamar a rukunonin kalmomin jakada da doguwar mallaka da dai sauransu. Misali:

mani→ man	nawa→ naw
masa→ mas	tawa→ taw
duka→ duk	kwana→ kwan

2.8.2.4.2. Shafewar Ba□i

Shafe ba□i na sau da yawa na aukuwa ne saboda wasu harsuna ba su jimirin jero ba□a□e a kalma guda. Yayin da hakan ya samu a dalilin gudanuwar ko aukuwar wasu matakan ginin kalma ko na wasu tsarin jimla, ana amfani da wannan mataki na

tsarin sauti don a sauwa□a irin wannan cinkoso na ba□a□e. Malamin ya □ara da cewa a wasu lokuta dalilan da ke haifar da shafewar ba□i na iya kasancewa harshen na bu□atar mai da rufaffiyar ga□a ce bu□a□□iya. Don haka yayin da rufaffiyar ga□a ta kasance a □arshen, sai a gabatar da matakin shafe ba□i don a bu□e ga□ar. Misali a harshen Yarbanci ana samun:

ìdì □kò	→	ìdìk
'motor park'	→	'base vehicle'
□m□ obìnrin	→	□m□obìnrin
'girl'	→	'girl woman'
gbé àga	→	gbàga
'carry chair'	→	
kì □ba	→	k□ba
'greet king'	→	'salute the king'

Baya ga nan, malamin ya cigaba da cewa yayin da kalmomin sifa suka bayyana a □arshen jimlar(masu □auke da harafi/sautin ba□i a □arshensu) wasalin □arshe a wannan muhalli kan □ace. Misali a harshen Farasanci ana samun wa□annan:

(a)	(b)	(c)
petit ami	peti garsɔ̀	il est peti
groz ami	gro garsɔ̀	il est tro
trez etrwa	tro lar□ə	c' est tro
trop etrwa	trɛ lar□ə	

Daga wa□annan misalan a zubin 'a' za a fahimci cewa klmomin siffa da suka □are da ba□a□e amma ba□a□en na □acewa yayin da kalmomin suna masu biye musu sun fara da ba□a□e su ma. Har ila yau, idan kalmomin siffa suka bayyana a □arshen jimla (wa□anda kan sanya ga□ar ta kasance rufaffiya kuma ta □arshe a jimlae) ba□in □arshe ma a nan na □acewa.

Bayan nan Oyebade (1998) ya □ara da cewa wannan matakin tsarin sauti na shafewar ba□a□e na samar da wasu canje-canjen da ke samuwa a harsuna, sanann shafewar wasali ya fi samuwa a harsuna fiye da na ba□i wanda sai a □ai-□aikun harsuna ake samunsa.

2.8.2.5. Sa□alawa

Daga cikin matakan tsarin sauti akwai na sa□alawa wanda Oyebade (1998:67) ya bayyana shi da *wani tsarin sauti ne wanda ke sanyo ba□on abin (sautin ba□i ko wasali) da dama ba shi a cikin lafazin asali don kawar da wani jeri mara fa'ida*. Malamin ya □ara da cewa ba kasafai ake samu sa□alawar ba□i a harsuna ba amma ta wasali al'amari ne da ya yawaita. sa□alawa kan iya kasancewa ta ba□i ko ta wasali.

2.8.2.5.1. Sa□alawar Wasali

Kamar yadda ya gabata sa□alawa na nuniu ne da sanya ba□on sauti ne a lafazin da dama babu shi. Sani (1999:38) ya ce sa□ala wasali *na nufin saka wasali a lafazin. Ma'ana yin amfani da wasali a wurin da yake babu shi a kalma tun usuli.* Malamin □ara bayani a inda ya nuna cewa harshen Hausa ba ta amincwa da jerantuwar ba□a□e a waje guda sai dai a tsakiyar kalma ta inda akan sami:

Daga wa□annan kalmomin tare da lura da wuraren da aka ja musu layi za a fahimci cewa kalmar farko a inda /r/ da /k/ suka ha□e, sautin /r/ na matsayin sautin rufa □eyar rufaffiyar ga□a ce, sannan sautin /k/ na matsayin sautin goshi ga□ar da ke biyewa ga□ar farko. Haka kasance a misali na biyu da ma na uku. Ke nan harshen Hausa ba ya amincewa da da jerantuwar ba□a□e ba tare da ya sanyo musu wasali a matsayin cibiya ba.

Ana samun sa□alawar wasali a harshen Hausa musammam daga kalmomin da Hausa ta ara daga harsunan kamar Turanci da Larabci (Sani 1999). ga misali:

Turanci	**Hausa**
court	kotu
bail	beli
bank	banki
blue	bula
grease	giris

Larabci	**Hausa**
zaman	zamani
adab	adabi
balid	balidi

Daga wa□annan misalai za a fahimci a duk inda harshen Hausa ta aro kalma wadda ko a farkonta ko □arshenta tana dajerin ba□a□e biyu ko fiye, Hausa kan sa□ala wasali /i/ a mafi yawancin lokuta ko kuma wasalin /u/ jifa-jifa.

Bayan nan Oyebade (1998:68) ya kuma □ara da cewa sa□alawa ba wai ya ta□aita ne ga rarrabe jerin ba□a□e ne kawai ba, yana kuma bayyana a □arshen kalmar da ke da rufaffiyar ga□a don tabbatar da cewa ga□ar ba ta kasance rufaffiya ba. Malamin ya kuma □ara da cewa sa□alawa na iya gabatar da wasali a farkon kalma. Misali a harshen Sipaniyanci ana samun:

espan□ol→ 'Spanish' eslavo→ 'Slavic' esplin→ 'spleen'

Haka ma wa□annan misalai, za a fahimci maganar nan da aka ambata a baya da cewa sa□alawar wasali a matsayin lamari ne da ya ke samuwa a harsunan Afirka da dama haka kuma sa□alawar ba□i na da wuyan samu.

2.8.2.6. Rawar 'Yan mata

Wannan shi ma mataki ne daga cikin matakan tsarin sauti wanda kamar yadda sunansa ya bayyana mataki ne na tsarin sauti wanda in ji Oyebade (1998:72) da Sani (1999:53) duk sun ce rawar 'yan mata *lamiri ne wanda ke sanya sautuka biyu a kalma su musanya muhalli a junansu.* Oyebade (1998) ya □ara da cewa Rawar 'yan mata ba kasafai yake samuwa ba amma yana nuni ne da rashin iya ambaton kalamai ta yadda

suka dace. Sani (1999) ya ce akwai Rawar ‘yan mata iri uku: akwai *ta ba□i* da *ta wasali* sannan da *ta ha□aka*. Haka kuma Oyebade (1998:72-3) ya ruwaito (Mccarthy 1986) inda ya nuna cewa samun misayar gurbi a harshen Rotuman. Harshen na da nau'in kalmomi wadanda sun hada da cikakke da ragagge. A nau'in ragagge akwai wani irin yanayi da ke gudana wanda lallai ba ya kadaita da shi, shi kadai. Ga misali:

Cikakke	**Ragagge**	**Ma'ana**
Pure	puer	to decide
pepa	peap	paper
tiko	tiok	flesh

Haka kuma a wanan harshen akwai nau'in rawar ‘yan mata wanda ke haifar da matakan tsarin sauti na musanya ya kasance kamar haka.

Cikakke	**Ragagge**	**Ma'ana**
mose	mos	to sleep
futi	fut	to pull

Kamar yadda ya gabata a Hausa, Sani (1999) ya ce ana samun rawar ‘yan mata iri uku kamar haka:

2.8.2.6.1. Rawar ‘Yan mata ta Ba□i

Wannan na bayyana yanayi ne da ba□a□e biyu ke musanya muhalli da junarsu:

bincike→ binkice ‘research’ hawainiya→ wahainiya ‘cameleon’

2.8.2.6.2. Rawar ‘Yan mata ta Wasali

Wannan rawar ‘yan mata ce ta wasala biyu wadanda ke musanya muhalli da junansu. Misali:

mota→ mato sani→ shina

2.8.2.6.3. Rawar ‘Yan mata ta Ha□aka

Kamar yadda sunan wannan nua'in na rawar ‘yan mata ya nuna, musanya ce wace ta kunshi baki da wasali gaba daya, irin wannan musanar baki da wasali gaba daya, irin wannan rawar ‘yan mata tana bayyana a kalmomin da Hausa ta aro daga Turanci kuma saboda tsarin gabar kalmomin Hausa wadda bata amin ewa da jerin bakake a farko ko a karsehn kalma. Ana samun wannan nau'in na rawar ‘yan mata a kalmomin Turanci da Hausa ta ara kamar haka:

Turanci	**Hausa**
brigadier	birgediya
fridge	firji
professor	farfesa.

Rawar ‘yan mata ta ha□aka na ankuwa ce a harshen Hausa saboda bukatar harshen na ya samar da tsarin gaba kalma ta yadda harshen ya tanadar musamma da ga kalomin aro. Da wannan misali ma Dakta B.S.Y. Alhassan na Sashen Harsuna da Al’adun Afirka, Jami’ar Ahmadu Bello, Zariya ya ce su ma wa□annan misalai ba su nuni da musanyar gurbi ta ha□aka sai dai abin da Bello ya kira tsarin sanya wasali da harshen Hausa ke yi a duk inda ya tarar da cinkoson harrufa (consonants cluster) a ga□ar kalma tun da Hausa ba ta yadda da kasancewar haka, to yayin da ta ari wata kalma sai ta mai da wannan tsari mai sau□i don sauwa□a ambatonta ta hanyar sanya wasali a duk ga□ar kalmar da ta zo da cinkoson harrufa.

Har wa yau Newman (2000) ya ambaci wasu nau’o’in na rawar ‘yan mata kamar haka:

a. Sauya gurbi ba□a□e na dab da dab. Misali:

tàwadà̀	=	tàdawà̀	‘ink’
gàbà̀ruwà̀	=	bàgà̀ruwa	‘Egyptian mimosa’

bincìkē = binkìcē ‘investigate, research’.

Masanin ya □ara da cewa a gafe gudu rawar ‘yan mata na shafar goshi da □eyar ba□a□e ne na ga□a guda, misali:

àwàr̃takì̀ = àr̃àutakì̀ ‘tongs, pincers, pliers.’

b. Rawar ‘yan mata na ba□a□en iyakar ga□a wa□anda ke sajewa da sautukan /y/ da /w/ da kuma takwarorinsu ’yan ma□wallato /i/ da /u/ dangane da gurbinsu a ga□a. Misali:

kwàsfā	=	kwàfsā	‘egg shown’
gauràyā	=	garwàyā	‘mix up, stir’
*bâiwā	=	bâiyā	‘female slave’

*Amma Dakta B.S.Y. Alhassan na Sashen Harsuna da Al’adun Afirka, Jami’ar Ahmadu Bello, Zariya a tattaunawar da muka yi da shi a aji ta ranar 26 ga watan Satumba, 2012 ya kuma nuna cewa wannan misali bai dace da wannan nau’in naso ba.

c. Asalin rawar ‘yan mata na tsari mai sauya /m,r/ → /r.m/ a wasu kare-karen yamma. Wannan nau’in na rawar ‘yan mata bai bayyana karara a DH saboda a DH bayan nan na sake raunana ma □in da ke □eyar ga□ar zuwa /u/ yayin da /n/ ko /r/ ya biyo baya. Misali;

amrē	[= aurē]	armē ‘marriage’
kyamrō	[=DH kayaurō] >	kyarmō ‘arrow shaft’
samri	[=DH Sauri] >	sarmi ‘speed’

d. Sauyawar a…i, zuwa i….a a ga□o□in dab da dab. Misali:

barì̀	= birà̀	‘let, leave’
sakì̀	= shikà̀	‘let loose’
sanì̀	= shinà̀	‘know ‘

Daga wa□annan misali za a ga karin sauti da tsawon wasali sun kasance yadda suke wato ba su biye ma sauyin wasalin ko ka□an ba.

2.8.2.7. Narkewa

Narkewa na daga cikin matakan tsarin sauti na harshe, Oyebade (1998:68) ya bayyana shi da cewa hanya ce wadda ke sanya sautuka biyu da ke biye da juna a wani yankin zance na □irar □oye su □ace a □irar sarari sannan wani yanki na uku wanda ke □auke da siffofi ko halayyan wa□annan sautuka biyun ya maye gurbinsu wato ya narkar da su. Narkewa na nuni ne da yadda sautuka biyu ke narkewa zuwa wani sauti nana daban. Wannan matakin tsarin sauti kan iya kasancewa a kan ba□a□e ko wasula, ke nan ana iya samun *narkewar ba□a□e* ko *na wasula: narkewar wasula kan ba□a□e* ko *na ba□a□e kan* wasula. Misali:

tent tanti 'tent' za□e za□an 'vote'

2.8.2.8. Jituwar Wasali

Jituwar wasali lamiri ne da ya yawaita a harsuna da dama na Afirka da ma wasu harsunan Turai. Harsunan da ke da wannan lamari kan tilasta wa kaifin murya □awainiyar barin wasula daga wani rukuni na musamman su yi cu□anya a Daidaitaccen tsari ba tare da kasancewa na wasu rukunoni ba. Wannan matakin tsarin sauti bai tsananta kasancewa sautuka a jeri ko biye da juna kamar yadda wa□anda suka gabata ke bu□ata. Jituwar wasali na dogara ne bisa siffar sauti guda ko na wani daban sannan ya tabbatar da cike gurbin da yake hange na wasu □afe ko tsae-tsaren nahawu. Ba kamar sauran matakai tsarin sauti da suka gabata ba, jituwar wasali bai jaddada tsai da sauti ko cigaban aukuwar sauti, kai a □ashin gaskiya ma dai wannan mataki na tsarin sauti na daga cikin ta□itattun matakan tsarin sauti na harshe wa□anda kan tsalake wasu lamura (Oyebade 1998:73-4). Akan samu jituwar wasali a wasu jerin sunaye na harshen Yarbanci masu sigar BWB kamar harka:

(a) (b) (c) (d) (e)

owó (money) s□ (weak) iwo (horn) osu (month) awo (plate)
ejo (snake) ɛjg (gossiper) ild (sound) udn (year) ate (bread-brimmaed)
ewé (leaf) eje (blod) ito (spittle) ewu (dress) aje (witch)
ita (outside) edu (blacknes) aso (cloth)
itu Itown) isu (yam) ara (body)
igi (free) igba (calabash)

Da wa□annan misalai ne Oyebade ke cewa, misalan da aka gabatar a sama sun kasa wasulan zuwa rukunoni uku. Rukunin farko ya □unshi wasulan ***'e'*** da ***'o***' rukini na biyu ya □unshi '□'da '□' sannan rukuni na uku na da ***'i***' da '***u'*** da '***a***'. Wasulan rukuni na farko na iya aukuwa da juna a muhallo guda amma ba tare da kasancewa wasulan rukuni na biyu ba. Haka ma wasulan rukuni na biyu, suna kasancewa da junansu ba tare da rukunin farko ba. Sai kuma wasulan rukuni na uku wa□annda ke jituwa da junansu sannan kuma suna iya jituwa da na rukunonin farko da ma na biyu.

Kuma a tsarin jituwar wasali ko kuma su ji□anci ba□a□e da wasula kamar yadda aka gani a matakan naso da na narkewa. Wasunsu kuwa sukan kai ga shafewar yankuna kamar a matakan shafewar da na narkewa. Sannan wasu kan sanya wani hanki ko ya sauya shirin tsarin yankunan kamar a naso da misayer gurbi, wasu kuwa na sanyo bakon al'amari acikin lafuza kamar na sakalawar baki ko wasali. A zahiri ma dai, matakan tsarin sauti lamari ne dake wakana ko dai don bukatan harshe na ya samar da daidaiton murya ko kuma don gujewa sa□awa wasu lafuzan asali (wato wahalhallu na ambaton wasu tsararrun lafuzan asali na harshen).

2.8.2.9. Sauyawar /f/ da /h/

Asali ma □wayar sautin /f/ ana ambatansa da sauti /h/ na yayin da wasulan □urya masu da'ira suka bi bayansa. Misalai:

[tsōfō] 'old' = [tsōhō] [fūtà] 'rest' = [hūtà]

Yayin da gajeren sautin /u/ ya biyo baya, dokar sauyin /f/→/h/ bai kasancewa na gaba □aya kuma yakan danganta da nau'i ko karin mutum. Misali:

[fudu] 'four' = [fu□u] ko [hu□u]
[haifû] 'give birth' = [haifù] ko [haihû] db hàifã 'give birth to'

Wannan doka ta cigaba da gudana har ya zuwa wani lokaci nan baya ka□an kamar yadda za a iya ganin haka a kalmomin da aka aro daga harshen Ingilishi. Misali:

'photo' hɔ̀tō
'polo' hōlɔ̀
'powder' hōdà

Lura: Da farko'p' ne ke musanya 'f', sannan a sanya shi ya koma 'h'.

Asalin muhallan da ake samun sauyin /f/→/h/ na nuna yadda dakokin □wayoyin ma'ana masu bayyana sauyin /f/→/h/ a tsarin ginin kalma. Wa□anan matakai inji Newman (2000:418) na aiki ta hanyoyi biyu kamar haka. Haka ya cigaba da cewa akwai ta□aitattaun fayyatattun kalmomi wa□anda ke bayyana yadda sauyin /f/→ /h/ ke gudana a matsayin cikakkiyar dokar ginin kalma da □wayar sauti na jeri. Dokar ba ta shafar /f/ in har ninki ne ya gabatar da ita. Dubi wa□annan misalan a inda wasali mara kewayar da ke saiwar aka sauya shi da wasali mai kawaya a sigar da ta tsira, misali:

tafī 'go +ō' → tahō 'come here'
jɛ̀fā 'throw + ō' → jehō 'throw this away'
dafà 'cook + ō ' → dahu 'be well cooked'

Wa□annan misalai ta□aitattu na, sai dai masu magana da DH a wannan zamani ba su sauya /f/→/h/ a sigogin tsira masu farawa da wasali □urya mai kewayar. Sai dai ma /f/ □in na kasancewa yadda yake. Misalan irin wannan sun yawaita amma ga ka□an daga ciki:

dāfà 'lean on, press on' + ō → dāfā 'lean on for'

tsāfà ‘squeeze’ + ù → tsàfu ‘be squeezed’
tafà ‘set up’ + u +wā → kàfuwā ‘established’
kafà ‘foot, leg’ + àbū/-ābuwà jm → □afàfu /□afāfuwà ‘feets, legs’

2.8.2.10. Farfa□owar /f/

Newman ya ce ana samun wasu misalai ‘yan ta□aitattu wan□anda ke bayyana sautin /f/ da ke □unshe cikin kalmar tun a asali kuma masu □arewa da /hō/ ko /hū/ na farfado da /f/ a sigogin tsira. Misali:

ih*ǔ*	‘yelling, shout’	jm; ìfàce-ìfàce
tsōhō	‘old’	jm ‘ts*ǒ*fàff'ī’
màkāh*ǒ*	‘blind man’	jm ‘màkàfī’
murh*ǔ*	‘hearth, fire place’	jm muràfa = murāfū

Baya ga wa□annan matakai har ila yau, Newman (2000) ya kuma sake ambaton wasu matakai uku wa□anda suke kama da juna wajen samar da tsare-tsaren matakan sauti. Wannan mataki shi ne malamin ya kira shi da matakin *li□ewa da shafe wasalin □arshe da tsukewa*.

2.8.2.11. li□ewa da shafe wasalin □arshe da tsukewa

Newman (2000: 421) ya ce akwai wasu hanyoyi uku masu kama da juna wa□anda ke gajarta kalma ko wani yanki na zance wa□annan hanyoyi su ne na *li□ewa da shafe wasalin □arshe da tsukewa*. Newman ya □ara da cewa ya yi amfani da wa□annan sunaye uku ne don ya bambance tsakanin wa□annan hanyoyi ko matakan tsarin sauti. Newman ya ce ya yi amfani da wannan kalma ce don ya bayyana kalmomin da ake sarrafa su ko wa□anda wani tsarin nahawu ya tanadar da su wajen samar da gajajjerun sigogi wa□anda wa□annan sigogi ba nau’o’i ne na ta□aita zance ba. Li□ewa dai sakamako ne na shafewar karin sauti ha□e da wani yanki ko yankuna. Misali:

□asa	‘ground’	□as
sanɨ̀	‘know’	san
ìdan	‘if’	in

Ana samun li□ewa a rukunonin nahawu da dama. Misali:

aikatau: □auka ‘take, lift’<□aukà, ga<gani, ‘see, look,’ zam <zama ‘become’

bayanau: bis<bisà, ‘up, above’, tùkùn<tùkùna ‘(not) yet’

suna+maha□i: ran<rānaɽ̃ ‘day of’ □ân (a hr□ suna) <bayan ‘back of’ misali bân □ākɨ̀ ‘toilet’

harafi/mahadi don <dòmin ‘in order to’ ì <ya ‘like’ kàn kầfin/kầmìn ‘before’

Wasu nau’o’i: jim <jimầwā kuma jim ka□an ‘after a little while’

sau <sầwū ‘foot, print’ yau, <yāwū ‘saliva’

Ana kuma samun li□ewar kalma a sunaye na ha□i□a kamar:

Haɽ̃ū <Haɽ̃ūnā, inū <inūsà d.s.

Sai dai nau’oin shafewar wasalin □arshe da tsukewa dukkansu nau’o’i ne na shafewa wa□anda an tattauna su a □ar□ashin shafewa.

2.9. Matakan Tasarifin Kalma da Ginin jimla

Baya ga bambance-bambancen harshe dangane da matakan tsarin sauti ana kuma nazarin bambance-bambance bisa tanje-tanajen tasarifin kalma da na ginin jimla abin da masana ke cewa nazari na rukunonin nahawu da sashin kimiyyar harshe wanda ke fayyace wasu siffofin na ginin kalma da na tsarin jimla. Ke nan wannan fanni na nazarin wani nau’in tsari ne na kimiyyar harshe da wani □arin bisa tanaje-tanajen ginin kalma da na dokokin tsarin ginin jimla. Da wannan ne Bussman (1996:316) ya ce:

> *Matakai ne na bayyana siffofin tsarin jimla ta amfani da □abi’u kohalayyan ginin kalma da yin la’akari da ire-iren dogararrun □wayoyinma’ana masu tantance □a’idojin nahawu wa□anda suka sa□a da zallanjerin matakan da ke bayyana siffofin kimiyyar zantuka dangane da gurbi ko bisa sakakkun □wayoyin ma’ana kamar na harrufa da bayanau*.

Matakan sauye-sauye na hashe ba su tsaya a furuci kawai ba, sun □unshi wasu fannonin ginin kalma da rukunonin nahawu daban-daban wa□anda ke yin tasiri wajen samar da bambance-bambance wajen yadda al'ummomi ke sarrafa harshe. Ga bayanin su nan kamar haka:

2.9.1. Karin Sauti

Williamson (1984:41) ya ce harsuna sun bambanta a muryoyinsu don haka ana amfani da hanyoyi daban-daban waje tantance su. Malamin ya □ara da cewa karin sauti al'amari ne da ke tantance ma'anar kalmomi a harshe a duk lokacin da aka □i ambaton kari a harshe hakan na haifar da ru□ani. Shi ma Sani (1999:28) ya ce karin sauti *kaifin sauti ne na murya dangane da yadda ake fa□ar kowace ga□a ta kalma bisa □a'ida don isar wa maisauraro ma'anar wannan kalma ta sosai da sosai.*

A Hausa kowace □wayar ma'ana ta ga□ar kalma na da yadda ake ambatonta don ta ba da ma'anar abin da ake nufi a harshen. Shi kuwa Abubakar (2000:10) ya bayyana cewa karin sauti a matsayin *kaifin murya yana □aya (ko biyar) daga cikin siffofin aruli ko na ranjin murya*. Abubakar (2000) ya cigaba da cewa karin sauti a harshe, na da muhimman ayyuka guda biyu; □aya shi ne wanda ya ji□anci kalma wato ma'ana sannan na biyun kuma ya ji□anci tasarifin kalma wato nahawunsa. Yayin da na farkon ke fayyace ma'ana ta bambanta kalmomi masu fasalin rubutu bai □aya da ke da ma'ana fiye da guda. A gefe guda kuwa, karrin sauti mai aikin nahawu na tantance azuzuwan aikatau da samar wa kalmomin aikatau masu ga□a □aya da sunan aiki da shafewar sautuka da dai sauransu. Shi ma Newman (2000:599) ya ce karin sauti a harshen Hausa na da ayyuka da suka danganci □wayoyin kalmomi da kuma tsare-tsaren nahawu kamar na:

i. Tantance kalmomi masu kama da juna, miasali kamar a kalmomin; ***kai*** da ***kâi*** (you and head), ***wuyà*** da ***wùyā*** (neck and trouble) da sauransu.

ii. A nahawunce karin sauti na da muhimman ayyuka kamar na sanya □afe a kalmomin suna don jam'intawa da samar da azuzuwan aikatau daban daban da samar da sunan aiki tare da maishe su aikatau da □ir□iro kalmomin bayanau daga rukunin suna sannan da wajen tantance lokutan aiki da hange. Akasari karin sauti ne ke bayyana ayyukan karin sauti da suka ji□anci fannin nahawu a wasu lokutan kuma ha□e da sauye-sauyen tsawon wasali. Misali:

mà̀tā (wife) da ***mātā*** (wives)
dafā (to cook) da ***dàfā*** (cook! imperative)
hārbē (shoot(at) (pre-pronoun form) da ***hàrbē*** (shoot dead, execute. (gr4 form)
shā (drink) da ***shâ*** (drinking)
ma'aikatā (work place) da ***ma'àikàtā*** (workers)
idồ (eye) da ***ido*** (in the eye)
□***asā*** (earth, ground) da □***asa*** (on the groumd)
tā (she(completive) da ***tâ*** (she(potential)

A Hausa akwai karin akwai karin sautin □asa da karin sautin sama sannan akwai karin sautin da na sama da na □asa suka yi tarayya wato karin sauti fa□au. Sani (1999: 10 da 2010: 52), Newman (2000: 597) Jaggar (2001:) da Junaidu da 'Yar Aduwa (2007: 10). Ana alamta karin sauti da alamomi kamar haka:

1. Karin sautin □asa (□)
2. Karin sautin sama (ˊ)
3. Karin sauti mai fa□owa (ˆ)

Ana alamta karin sauti ne a saman cibiya (wasali) na kowace ga□ar kalma. A Hausa karin sauti na matu□ar tasiri wajen tantance kalmomi kamar yadda yagabata a misalan da suka gabata a baya.

2.9.2. Lokatan Aiki

Ko shakka babu tsarin lokatan aiki na Hausa ya bambanta da na harshen Ingilishi. Asali ma, kalmar lokatai (wato tense) ya samo asali ne daga harshen Latin '*tempus'* wato '*time*' ma'ana *lokaci*. Fagge (2004:66) ya ce lokatan aiki na Hausa wani nau'i ne na ilimin fannin ginin kalma wanda ke amfani da dafen kumbura. Sannan a harsunan yammacin Turai, bambanta lokatan aiki muhimmin ayyuka ne da ke rarrabe kalmomin aikatau. A harshen Hausa da ma wasu harsuna da dama na Afirka, tantance lokatan aiki, ba aiki ne na tsarin kalmomin aikatau ba. Muhalli da kalmomi kamar na bayanau masu fayyace lokaci su ne hanyoyin tantance lokatan aiki. Kalmar da ta fi dacewa da a kwatanta lokatan aiki a Hausa ita ce ta *hange (*wato '*aspect*').

Sai dai Sani (1999:71) ya ce *lokaci a nahawu yana nufin sa'ar wanzar da aiki ne na cikin jimla*. Aiki na iya □asa ncewa wanda ya riga ya gudana, ko kuma mai gudana a yayin da ake magana ko kuma zai gudana a wani lokaci nan gaba ka□an bayan yanzu. Har wa yau Sani (1999:71) ya □ara da cewa harshen Hausa na da tsarin lokatan aikin guda takwas kamar haka:

1. Shu□a□□en lokaci na I
2. Shu□a□□en lokaci na II
3. Lokaci na sabo
4. Lokaci na yanzu na I
5. Lokaci na yanzu na II
6. Lokaci na gaba na I
7. Lokaci na gaba na II
8. Wanin lokaci. Ga bayaninsu nan bi- da-bi.

2.9.2.1. Shuda□□en Lokaci Na I

Wannan nau'i ne na lokaci da ke nuna aikin da ake magana an riga an gudanar. Sani (1999:71-2) ya □ara da cewa wannan lokaci yana □unshe da muhimman abubuwa guda uku:

a. zagin aikatau: wakilin suna(wsn) ne wanda ya dangantaka da jinsi da adadi: ***ya, ka, kin, ya,ta, mu, ku,*** da, ***su.***

b. ma'unin lokaci(M.lk – a nan akwai '–***a'*** da '***-n'***.

c. aikatau – kalmomin aikatau. ci, karatu, rubutu ds. Ga misali:

	Tilo	**Jam'i**
	wsn m.lk Akt.	**wsn m.lk Akt.**
MtI:	*ná-á* karanta = naa karanta,	*mú -n* karanta= *mun* karanta
MtII: nmj:	*ká -á* karanta = *kaa* karanta	*kú -n* karanta= *kun* karanta
mc :	*kí -a/n* karanta= *kia/kin* karanta	
MtIII nmj:	*yá -á* karanta= *yaa* karanta	*sú -n* karanta= *sun* karanta
mc:	*tá -á* karanta= *taa* karanta	
Mara □a'ida	*á -n* karanta= *an* karanta	

2.9.2.2. Shuda□□en Lokaci Na II

Wannan ma nau'i ne na lokaci da ke nuna aikin ya riga ya gudana sannan yana da zubin zagin aikatau a farko wato wakilin suna biye da manunin lokaci kuma yana □aukar ***–ka*** a wani zubin sannan kalmar aikatau ya biye masa, ga misali:

	Tilo	**Jam'i**
	wsn m.lk Akt.	**wsn m.lk Akt.**
MtI	*ná* - karanta = na karanta,	*mú -ka* karanta= *muka* karanta
MtII nmj:	*ká*-karanta= *ka* karanta	*kú -ka* karanta= *kuka* karanta
mc :	*kí -kà* karanta= *kika* karanta	
MtIII nmj:	*yá* -karanta= *ya* karanta	*sú -ka* karanta= *suka* karanta
mc:	*tá* -karanta= *ta* karanta	
Mara □a'ida:	*á -ka* karanta= *aka* karanta	

2.9.2.3. Lokaci na sabo

Wannan nau'i ne na lokaci da ke bayyana aikin da aka saba yin sa, yana da zubi kamar haka:

a. zagin aikatau: wakilin suna(wsn) ne wanda ya dangantaka da jinsi da adadi: ***ya, ka, kin, ya,ta, mu, ku,*** da, ***su*** da kuma karin sautin sama.

b. ma'unin lokaci(m.lk – a nan akwai '***-kan'***.

c. kalmar aikatau. Ga misali:

	Tilo	**Jam'i**
	wsn m.lk Akt.	**wsn m.lk Akt.**
MtI:	*ná-kàn* karanta = na*kan* karanta,	*mú - kàn* karanta= *mukàn* karanta
MtII:nmj:	*ká -kàn* karanta = *kakan* karanta	*kú - kàn* karanta= *ku kàn* karanta
mc :	*kí - kàn* karanta= *kikan* karanta	
MtIII nmj:	*yá - kàn* karanta= *yakàn* karanta	*sú - kàn* karanta= *su kàn* karanta
mc:	*tá - kàn* karanta= *takàn* karanta	
Mara □a'ida	*á - kàn* karanta= *a kàn* karanta	

2.9.2.4. Lokaci na Yanzu na I

Wannan lokaci yana nuni ne da abin da ke gudana a halin da ake ciki. Wannan lokaci ma na da zubi kamar haka:

a. zagin aikatau wakilin suna da karin sautin sama.

b. manunin lokaci na; ***-naa*** da

c. Suna domin kalmar aikatau na □aukar ga□ar –***wa*** ta koma sunan aiki:

	Tilo	**Jam'i**
	wsn m.lk Akt.	**wsn m.lk Akt.**
MtI:	í-*nàà* karanta = ina karanta,	*mú - nàà* karanta= *muna* karanta
MtII:nmj:	*ká -nàà* karanta= *kana* karanta	*kú - nàà* karanta= *kuna* karanta
mc :	*kí - nàà* karanta= *kina* karanta	
MtIII nmj:	*yá - nàà* karanta= *yana* karanta	*sú - nàà* karanta= *suna* karanta
mc:	*tá - nàà* karanta= *tana* karanta	
Mara □a'ida	*á – nàà* karanta= *ana* karanta	

2.9.2.5. Lokaci na yanzu na II

Wannan ma nau'i ne na lokaci mai ci wanda ake nuna halin aikin da ake ciki. Wato aikin na gudana a lokacin da ake magana. Sai dai manunin wannan lokaci ya bambanta da na lokaci mai ci na I. Shi yana da zubi kamar haka: Wakilin suna a farko da manunin lokacin –***kee*** da Suna. Ga misali:

	Tilo	**Jam'i**
	wsn m.lk Akt.	**wsn m.lk Akt.**
MtI:	ná-*kee* karanta =nake karanta	*mú - kee* karanta= *muke* karanta
MtII:nmj:	*ká -kee* karanta= *kake* karanta	*kú -kee* karanta= *kuke* karanta
mc :	*kí -kee* karanta= *kike* karanta	
MtIIInmj:	*yá –kee* karanta= *yake* karanta	*sú -kee* karanta= *suke* karanta
mc:	*tá -kee* karanta= *take* karanta	
Mara □a'ida	*á –kee* karanta= *ake* karanta	

2.9.2.6. Lokaci na gaba na I

Kamar yadda sunansa ya nuna, lokaci ne wanda ke nuna cewa aikin da ake magana bai gudana ba, sai zuwa wani lokaci gaba ka□an wanda tabbas zai gudana. Wannan zubin lokaci ya bambanta da wa□anda suka gabata kamar haka; lokaci mai zuwa sa□anin lokutan baya yana fara gabatar da manunin lokaci kamin wakilin suna kuma ba a ha□asu wajen rubutu sannan sai kalmar aikatau ya biyo bayansu maimakon suna a sauran. Ga mislai:

	Tilo	**Jam'i**
	m.lk wsn Akt.	**m.lk wsn Akt.**
MtI	záá -nà rubuta = za na/zan rubuta	záà -mù rubuta= za mu rubuta
MtIInmj:	záá -kà rubuta= za ka rubuta	záá -kù rubuta= za ku rubuta
mc :	záá -kì rubuta= za ki rubuta	
MtIII nmj:	záá -yà rubuta= za ya rubuta	záá -sù rubuta= za su rubuta
mc:	záá -tà rubuta= za ta rubuta	
Mara □a'ida	záá -à rubuta= za a rubuta	

2.9.2.7. Lokaci na gaba na II

Wannan shi ma lokaci ne da ke nuna aikin da ake magana akai bai riga ya gudana ba amma zai gudana nan gaba. Sai dai sa□anin na farkon, wannan nau'i na lokaci bai da tabbas. Wannnan lokaci ma na da zubin; zagin aikatau (wakilin suna) a farko da manunin lokacin '***-a***' da aikatau. Ga misali:

	Tilo	**Jam'i**
	m.lk wsn Akt.	**m.lk wsn Akt.**
MtI	ná -à rubuta = na rubuta	mú-à rubuta= mua rubuta
MtIInmj:	ká -à rubuta= za ka rubuta	kú-à rubuta= kua rubuta
mc :	kí -à rubuta= za ki rubuta	
MtIII nmj:	yá -à rubuta= za ya rubuta	sú-à rubuta= sua rubuta
mc:	tá -à rubuta= za ta rubuta	
Mara	□a'ida á -à rubuta= za a rubuta	

2.9.2.8. Wanin lokaci

A fa□in Sani (1999:77) ya kira wannan nau'i na lokaci ne da wanin lokaci saboda sau da yawa akan shigar da wannan nau'i na lokaci cikin zubin lokatan aiki na Hausa wanda a zahiri ba ya bayyana wani lokaci ko ka□an. A dalilin haka ne malamin ya ke□e wannan zubi daban ya kuma kira shi da wannan suna sannan ya ce yana kuma da zubin zagin aikatau da karin sautin □asa da aikatau.

Wannan zubi bai da manunin lokaci don haka ana iya samun misalansa kamar haka:

	Tilo	**Jam'i**
	wsn Akt.	**wsn Akt.**
MtI	nà rubuta = na rubuta	mú-à rubuta= mua rubuta
MtIInmj:	ká -à rubuta= za ka rubuta	kú-à rubuta= kua rubuta
mc :	kí -à rubuta= za ki rubuta	
MtIII nmj:	yá -à rubuta= za ya rubuta	sú-à rubuta= sua rubuta

mc: tá -à rubuta= za ta rubuta

Mara □a'ida á -à rubuta= za a rubuta.

Da wannan misalai Sani (1999) ya ce wannan lokaci ko ka□an ba ya bayyana wani sigan lokaci amma dai wasu masana ko marubuta na sanya wannan nau'i na lokaci a matsayin lokaci umurnau.

2.7.3. Korewar Jinsi

Jinsi dai shi ne iri na mutane daban daban (Ibi 2006:). Sai dai a mafi yawancin karorin Hausa, jinsi muhimmin abu ne wanda aikinsa ya ta'allaka bisa tsarin nahawu.(Newman 2000:200). Newman ya □ara da cewa:

> Wasu kare-karen □asar Hausa musammam kudanci da kudu-maso-gabas, kamar Zazzaganci da Bausanci sun ke□anta daga jawabin da ya gabata. A inda a irin wa□annan wurare, jinsi a matsayin rukunin nahawu bai da tasiri, ba kasafai ake amfani da shi ba sai dai a wasu ka□an daga cikin rukunonin nahawu yake bayyana, misali akilin suna.

Harshen Hausa, harshe ne da ke bambanta jinsi, ma'ana harshe ne da a ko da yaushe ke bambanta dangantakar namiji da mace a cikin zance. Jinsi a Hausa ya kasu gida biyu;- jinsin namiji da jinsin mace. A Hausa, jinsi wani rukuni ne na Nahawu wanda ake tantance shi ta hanyar □a'idoji, musamman ta hanyar lura da ire-ren □afen da kalmomin suna ke □arewa da su. Rukunnan kalmomin Madanganci da na Dirka, da na Sar□a□□en Nasaba da 'Yar mallaka duk suna tantance jinsi a Hausa (Zaria 1981:43-7) da (Gital 1995 a Baba 2005:28).

Tantance jinsi a Hausa ya □unshi jerin □a'idoji da ma wasu rukunonin nahawu da dama (□afen □arshen kalmonin Suna da na Madanganci da Maha□i da Sar□a□□iyar Nasaba da 'Yar mallaka da kalmomin Dirka. Har wa yau, Baba (2005) ya ambaci Ibrahim (1973) a inda ya ce *bambancin jinsi a harshe abu da kan □ace a*

wasu harsunan (kare-kare) da a wasu lokuta suke tantance jinsi. Sannan kuma Baba ya □ara da cewa wasu kare-karen harshe masu □auke da jinsi kan kasance ba su tantance jinsin a wani lokaci. Misali a Hausa akwai karin harshen Bausanci da Zazzaganci. A nan Newman (2000:200) ya ce an ci gaba da samun □acewa jinsi a kare-karen da ake samu a wajen □asar Hausa. Baba (2005) ya cigaba da cewa rashin bambanta jinsi da karin Bausanci da Zazzayanci ke yi, yana da nasaba da cu□anyan wa□annan kare-kare da wasu al'ummomi daban-daban.

2.7.3.1. Tantance Jinsi a Harshen Hausa

Kamar yadda ya gabata, Hausa na da jinsi iri uku kuma kalmomin *Suna* a Hausa wajen tantance jinsi suna rarrabuwa dangane da □afen □arshe na kalma Ga misali; ana gane jinsin mace a Hausa yawanci da wasalin '***-a/-aa'***, Galadanci (1983:53-8) kamar a kalmomin; riigaa (gown), hulaa (cap), wayaa (Phone), faataa (Skin) ta□aryaa (motar) da sauransu. Wa□annan kalmomin ba su yiwuwa a sanya musu lamirin jinsin namiji saboda duk suna rukunin jinsin mace ce. Har wa yau malamin ya □ara da cewa, haka ma sunayen mata na ha□i□a, da sunayen nahiyoyi, da na □asashe da garuruwa, da na unguwanni da ma kalmomin lambobin □irga da na ranaku da dai saurarsu.

Haka kuma Galadanci ya cigaba da cewa wasulan □arshe na yawancin kalmomin sunaye masu '***-e,-i,-o,-u'*** gajerunsu ko dogayensu da ma tagwayen wasulan '***-ai'*** da '***-au'*** da sunayen maza na ha□i□a duk ana amfani da su a lamirin jinsin namiji ne. Saboda a haka a Daidaitacciyar Hausa, ba dai-dai ba ne a sanya wa wata kalma lamirin jinsin da ba nata ba. Amma a Hausar Kafi; da ma masu amfani da ita a matsayin harshen na biyu, dukkanninsu na sa□a wa□annan □a'idoji. Saboda dukkanninsu ana ba su lamirun jinsin namiji ne, kai a wani zubin ma akan ba kalmomin sunaye masu lamirin jinsin namiji lamirin mace ko sa□anin haka. Ke nan a

Hausar Kafi amfani da lamirin jinsin namiji ya mamaye zantuttukan al'ummomin □asar gaba □aya (da Bahaushe da wa□anda ba ma Hausawa ba) don haka duk mai kiyaye □a'idojin jinsi a Hausa, ana jin Hausar tasa bambara□wai kamar yadda su ma ke sauronsa. Haka wannan matsalar ke samuwa a rukunonin kalmomin Mallaka, Nasaba, Dirka da Madanganci, Wakilin suna d.s. Ga bayanai kamar haka:

2.7.3.1.1. Amfani da Madanganci

Madanganci wani rukuni ne na kalma wanda ke bayyana wasu 'yan □wayoyin harrufa guda biyu na; '***-n'*** da '***-r"*** wan□anda kan zo ali□e da kalmar Suna sannan suka bambanta bisa jinsi da adadi kamar haka:

-n= a namiji tilo; karen, wandon, keeken d.s (the dog/trouser/bicycle= masc.)

-r= a mace tilo; riigar, luular, mootar d.s (the gown/cap/car= fem.)

-n= a jam'i; mootoocin, riigunan, wandunan, keekuran d.s (the cars/shirts/trousers= plural)

2.7.3.1.2. Amfani da Nasaba

Kamar sauran rukunnan kalmomi na Hausa, Nasaba rukuni ne na kalmomin da ke nuna dangantaka tsakin abubuwa (kalmomin guda biyu). Rukuni ne na kalma wanda ke ha□a ko danganta wasu kalmomi biyu don yin bayani ko kwatance. A Daidaitacciyar Hausa kalmomin Nasaba sun rabu gida biyu: akwai doguwar nasaba da gajeruwar nasaba sannan dukkansu sun bambanta dangane da jinsin da kuma adadi (Galadanci (1983:27) da (Wurma 2006:68). Malaman sun kuma bayyana cewa a doguwar Nasaba akwai ***'na'*** da ***'ta'***. Ana amfani da ***'na'*** ga jinsin namiji da kuma jam'i sannan ***'ta'*** ga jinsin mace. Haka kuma a gajeruwar nasaba ana samun; ***'-n'*** da ***'-r'***. Haka kuma a gajeruwar nasaba maha□ai ne amma sun bambanta bisa muhallinsu da maha□i kuma sun bambanta dangare da jinsi da adadi.

2.7.3.1.3. Amfani da Mallaka

Wannan rukunin kalma, rukuni ne wanda ke nuna mallakar wani abu sannan ya kasu gida biyu; dogowa da gajeruwar mallaka. Haka kuma dukkanninsu sun rarrabu dangane da jinsi da adadi. (Galadanci 1983:27 da Wurma 2006:68). Doguwar ‘yar mallaka ta □unshi; dogayen maha□i na ‘***na***’ da ‘***ta***’ ha□e da wakilin suna. Haka ma gejeruwar 'yar mallaka ta □unshi gajeren maha□i na; ***‘-n’*** da ***‘-r’*** wa□anda su ma sun bambanta bisa jinsi da adadin tare da wakilin suna.

A ko da yaushe, amfani da jinsi a rukunin mallaka ya danganta ne bisa lamirin jinsin abin da aka mallaka. Misali idan abin mallaka jinsin mace ce, to lamirin mallakar za ta kasance mace. Haka kuma idan abin da aka mallaka jinsin namiji ne, to shi ma lamirin mallakan zai kasance jinsin namiji. Ba ana la’akari da jinsin mai mallaka ba ne.Ga misali;

Doguwar ‘yar mallaka
goonaa tawa/taki/taku
moota tawa/tasa/taki/tata/taku
makarantaa taki/taka/tasu
wasii□a taka/taki/tamu/taku/tasu
fiilii nawa/naka/naki/namu/naku/nasu
agoogoo naki/naka/namu/naku/nasu
gooshi naka/naki/nata/nasa
cikii naka/nata/nasa/naki
takalmii nata/nasa/nasu
keekunaa namu/naku/nasu
fiilaayee nawa/naka/naki/nasa/namu/naku/nasu
akwaatuna nawa/naka/naki/nasa/nata/namu/naku. Da sauransu

Gajeruwar ‘yar mallaka
goonarta/ki/ka/sa/ku/su
mootarka/sa/ki/ta/ku/su
makarantarki/ka/su/mu
wasii□arka/ki/mu/ku/su
fiilinka/ta/sa/mu/ku/su
agoogonki/ka/mu/ku/su
gooshinka/ki/ta/sa
cikinka/nata/nasa/naki
takalminta/sa/su

keekunanmu/ku/su
fiilaayena/nka/nki/nsa/nmu/nku/nsu
akwaatunananka/nki/nsa/nta/nmu/nku. Da sauransu

2.7.3.1.4. Amfani da Dirka

Kalmomin Dirka wasu kalmomi ne da ake amfani da su wajen tantance jinsi da adadi kuma kalmomin ne □wara biyu wan□anda suka bambanta dangane da jinsi da adadi. Wa□annan kalmomi sun ha□a da '***ne***' da '***ce'***. Ana amfani da '***ne***' a jinsin namiji tilo da jam'i sannan '***ce***' kuma a jinsin mace tillo. (Ibi 2006:21). Misali

Mace tilo	**Jam'i**	**Namiji tilo**	**Jam'i**
huulaa cee	huulunaa ne	gyale nee	gyalulluka nee
riigaa cee	riigunaa nee	zanii nee	zannuwaa nee

2.10. Na□ewa

Babban □udurin wannan bincike shi ne ya yi kwatance kan Hausar Kafi da wadda ta ke Daidaitacciya ta fuskar Tsarin sauti. Don haka ne ma da farko wannan babi ya bu□e batun nan na ko mene ne harshe? – a matsayin hanyar sadarwa a tsakanin □an Adam. Daga nan ne binciken ya banka□o bambance-bambancen da ke tsakanin hashe da kari da kuma karin lafazi don tantance su sannan sai babin ya dubi ko wasu dalilai ne ke haifar da bambance-bambance a harshe wanda shi ne ma□asudin wannan bincike. Yin haka ya tilasta wa wannan nazari da ya ta□o hanyoyin rarrabe kare-kare a harshe. Babin ya kuma tattaunawa kan daidaita kari da hanyoyin daidaitawar da ma Daidaitacciyar Hausa wadda ita ce mizanin kwatanta Hausar ta Kaffi. Baya ga haka, wannan nazari ya ta□o samuwar Hausa a □asashen da ba na Hausawa ba wato in da Hausa ke matsayin harshe na sadarwa wato harshe na biyu, sannan a □arshe babin ya tattauna a kan hanyoyin nazarin kare-kare ta Tsari sauti kamar na: Naso da Shafewa da Narkewa da Jituwar wasali da Rawar 'yan mata d.s. Sannan babin ya kuma nazarci Matakan Tasarifin Kalma da Ginin Jimla

(Morphosyntactic variations). Game da wannan fanni babin ya gabatar da bayanai kan wasu rukunonin nahawu da suka ha□a da: Karin Sauti da Lokatan aiki da Jinsi tare da kawo □a'idojin tantance shi a Hausa wanda ya □unshi rukunnan nahawu da suka ha□a da: Madanganci da Mallaka da Nasaba da Dirka.

BABI NA UKU: RA'I DA DABARUN BINCIKE

3.0. Shimfida

Wannan bincike kamar yadda aka sani yana nazari ne kan bambancin Hausar Kafi da Daidaitacciyar Hausa don haka babin nan zai kawo cikakken bayani ne bisa ra'in da wannan bincike ya dogara a kai sannan ya gabatar da dabaru da matakan da wannan bincike ya bi wajen cimma nasarar gudanar da wannan nazari. Kafin nan dai bari babin ya fara gabatar da matashiya ta yin waiwaye kan batun wannan nazari kamar haka.

Bisa ra'ayi da fahimtar Zarru da wasu (1987) sun bayyana cewa nazarin bambance-bambance wajen amfani da harshe (karin harshe) a Hausa bai tsaya kawai a asar Hausa ba saboda wasu dalilai kamar na; ambaliyar harshen Hausa ya zuwa asashen ma wabtaka masu wasu harsuna daban wanda Hausa ke zaman harshe na biyu a garesu, da samuwar zango-zango na Hausawa a wasu manyan garuruwa ko asashe wa anda ba asashen Hausa ba ne da gwamutsuwar al'ummar Hausawa masu kare-kare daban-daban daga asashen Hausa.

Haka kuma Sambo (2004:146) ya fa i cewa a duk inda aka samu tarayya ko gamayyar mutane daga (asashe daban-daban) masu harsuna da al'adu daban-daban, hakan na tilasa musu samar da harshen hul a a tsakaninsu. Sambo ya kafa hujjarsa da Mansour (1993:62) a inda yake cewa: *"Samar da hanyar sadarwa a tsakanin duk wata tarayya ta al'umma, al'amari ne da ke tasowa a koyaushe. Babu wata al arya/maraya wadda ba ta da harshe mafi rinjayi ko a alla harshen hul a ko da ya fi kar uwa..."*

Baya ga nan, Baba (2005:02) ya ce a duk lokacin da aka samu mutane masu magana da harsuna daban-daban suka yi tarayya a wuri guda, hakan na samar da wani

tsari na harshe wanda ke nuna irin ya□uwar □ir□ire-□ir□iren da ke samuwa a kimiyyar harsunan da bazuwarsu a doran □asa ba tare da la'akari da dangantakar harsunan ta fuskar asali/tarihi ba.

3.1. Ra'in Bincike

Bisa wa□annan bayanan da suka gabata musamman na Zarru□ da wasu (1987) da Sambo (2004), wannan binciken nan zai kafa hujja da cewa a Kafi an samu gwamutsuwar Hausawa daga □asar Hausa daban-daban hakan in ji (Sambo 2004:146) kan haifar da wani kari mai sau□i. Hausa a Kafi tana cu□anya da wasu al'ammomi masu harsuna daban-daban da suke zamantakewa tare na daga harsunan wurin da suke kewaye da su, da ma na nesa, duk wa□annan al'ummomi, Hausa ta zame masu harshen hul□a a wuraren kasuwancinsu da ma wasu sana'o'insu da siyasa da makarantu da wuraren bautansu da dai sauransu. Ko a tsakaninsu Hausa ta rinjayi sauran harsunan wajen sadarwar, da wannan ne za mu iya cewa maganar Sambo (2005) ta tabbatar kamar yadda aka ambato sa a baya in da yake bayyana cewa samun harshen hul□a a tsakanin al'umomi masu asali mabambanta suka kuma yi tarayya a wata □asa guda, hakan na tilalasta masu su samar da bambance-bambancen lafuza wa□anda babu su a kare-karen asali.

Sannan an bayyana harshen Hausa a matsayin harshe ne da ya samu bun□asa cikin gaggawa. Dalili kuwa in ji Yakasai (2012: 230) ya ha□a da cu□anyarsa da wasu harsunan duniya kamar Larabci da Ingilishi. Malamin ya □ara da cewa wannan cu□anya ta samar wa Hausa cigaba mai □imbin yawa musamman ta fuskar ha□akar kalmomin Hausa. Malamin ya kuma ayyana cewa Hausawa ke taka muhamiyar rawa a zamantakewar da ke tsakanin Turawa da □abilun yankin. Har ila yau, Yakasai (2012: 232) ya ambaci cewa al'ummar Hausawa a matsayin 'yan kasuwa ne wa□anda harkarsu ta kasuwanci ya sanya sun shiga lungu-lungu da sa□o-sa□o a ciki da wajen

Nijeriya wanda a cewarsa abin sha'awa da kuma lura shi ne yawancin harkokin da Hausawa ke yi suna yin su ne da harshen Hausa a matsayin hanya □aya tilo ta sadarwa. Yakasai (2012: 232) ya ambaci Abubakar (1991) wanda shi ma shi ma ya fa□i hakan ne ta bakin Yakasai (2001: 3) *duk wurin da aka samu Bahaushe, za a same shi yana magana da harshensa*. To amma bisa nazari an fahimci cewa kamar yadda harshen Hausa ke yin tasiri bisa al'ummomi da harsunansu haka ma al'ummomin da harsunansu ke yin tasiri kan al'ummar Hausawa na wannan yanki da suke hul□a da su.

Wannan bincike kamar yadda aka ambata zai gudana ne bisa ra'in nan na Ilimin Sauti Tsirau wanda a fa□in Oyebade (1998:8) ya ce Ilimin Sauti Tsirau (Generative phonology) ra'i ne wanda ya ginu bisa tarin basirun nan na rarrabewar □wayoyin sautuka. Wannan fanni in ji Oyebade ya bayyana ne a shekarun 1960 bayan Chomsky da Halle sun yi wallafarsu ta 1968 kan Tsarin Sautukan Ingilshi (Sound Pattern in English). Malamin ya cigaba da cewa muhimmin □aimin da ke □ara jaddada wannan sigar ra'i ya samu ne daga bambancin nan na hasashen ra'in da na bayanan kimiyyar harshe a □ar□ashin ra'in Tubarkallancin (rarrabewar) □wayoyin sautuka. Daga bisani wannan ra'i shi ya □aukaka □*a'idar ke□antuwa biyu* wanda ke cewa:

> …No two utterances which contrast at the phonetic level may be analyzed as phonologically identical, or are in free variation, may be analyzed as phonologically distinct.
> (Summerstein 1977:63) a Oyebade (1998:8)

> Babu wasu zantuka biyu wa□anda suka bambanta a matakin furucin da za a □alailaice su a matsayin (masu) tsarin sauti iri guda, (sannan) kuma babu wasu zantuka biyu wa□anda suke da furuci iri □aya, ko suke da rarrabewa ta zaman za□i, amma

ake iya □alailaice su, su zama masu cikakken bambancin tsarin sauti. (Fassarar mai bincike)

Oyebade (1998) ya cigaba da cewa wannan □a'ida ce ta masana Ilimin Sauti Tsirau wanda bisaa zahiri ta kasance mai tawaya fiye da tagazawarta wajen □alailaice bayanan kimiyyar harshe. Ga misali manazarcin harshe na iya fuskantar wannan bayanan:

a i) kit	[kit]
ii) sit	[sit]
b i) electric	[ilɛktrik]
ii) electricity	[ilɛktrisiti]
c i) national	[næ□□n□□]
ii) nationality	[næ□□næliti]

Daga wa□annan misalan manazarcin na iya □auka (bisa □a'idar ke□antawa biyu) sautin [k] da [s] sautuka ne masu bambancin tsarin sauti bisa hujjar bambancin furuci a tsakanin a(i) da (ii), haka kuma bisa kwatancin b(i) da (ii) manazarcin har yanzu na iya □auka □afa-□eyar *-ti* an li□awa [ilɛktrik] don a samar da [ilɛktrisiti]. Sakamakon □aukar hakan na iya sanya sautin [s] da [k] a matsayin sautukan rukuni guda masu tsarin sauti guda saboda sassauyawar da sautukan suka yi da junansu a misalan b(i) da (ii) na sama don kasancewarsu sautuka masu zaman surakai. Tabbas tunani irin wannan ya sa□a wa tanadin □a'idar mai □alailaice □wayoyin sautuka tubarkalla.

Wannan da ma wasu matsololin sun sanya wa masana Ilimin Sauti Tsirau samun □arin □aimi don sake wayar da kawunansu bisa hangensu kan tsarin sauti. Wa□annan sabbin gungun rukunin masana wannan ra'i sun kuma gabatar da cewa duk wani wadataccen ra'i na tsarin sauti bai kamata ya bayyana iya irin yawan aukuwar da aka zayyana a sama ba kawai, kamata ya yi da ya bayyana wasu tarin □aurin gwarmai masu ban sha'awa game da harshe wa□anda suna iya ha□awa da:

i. Na□altar harshe (language acquisition)

ii. Raunannun zantuka (defective utterances)

iii. Ilhamin harshen gida (native speaker intuition)

Duk wa□annan □aurin gwarmai daban-daban ana tantance su a cikin ra'in Ilimin Sauti Tsirau ta bin/amfani da matakai guda biyu na: *alamun □oye* (underlying representation) da *alamun sarari* (surface representation) (wanda aka kuma sani da phonetic representation)

3.2. Tsarin Ilimin Sauti Tsirau

Fannin Tsirar Sauti, fannin ne da ke □unsar muhimman batutuawa uku na: *alamun □oye* da *zanen sauti* da kuma dokokin da suka gwama sauran biyun tare Oyebade (1998:11). Baya ga nan, malamin ya □ara da cewa daga cikin wa□annan batutuwa zanen sauti shi ne mafi kasancewa na zahiri wanda ba tare da wata wahalawa ba ake iya bayyanar da shi. Masana ilimin tsirar sauti suna masu ra'ayin cewa tun da cikin sau□i ana iya nuni da sauti wanda yin hakan lamari ne da ke bayyanar da kansa. Haka kuma an samun yun□uri na tsare-tsare masu yawa wa□anda suke tabbatar da wa□annan rassa biyu, ga bayanansu nan kamar haka:

3.2.1. Alamun □oye (underlying representation)

Alamun □oye alamu ne da ake □aukarsu a matsayin alamu □oyayyu (marasa jiki) wa□anda ke □unshe cikin basirar harshen □an asali (n harshe). A wannan mataki abubuwan masu alamu iri □aya suna kasancewa da alamun zanen iri guda. Ga a □ar□ashin ilhamin harshen asali ana sanya rai da su bayyana a gwanintar mai magana da wani harshe kamar haka:

iNpossible	iNbalance
iNtolerable	iNdirect
iN[k]complete	iNgratitude.

Bayan wa□annan misalai, Oyebade (1998:12-3) ya kawo hasashe guda uku da ke □auke da irin wannan fahimta. Na farko daga ciki shi ne wanda yake bayyana ko mene na ke sanya ‘yan asalin harshe suke yin la’akari da □afa-goshi iri guda, duk da ga shi a sarari sigar □afa-goshi sun bambanta juna a zantuka? Amma a matakin alamtarwa sigar □afa goshin suna kasancewa bai □aya don ba su da wani bambanci .

Lamari na biyu da ke tattare da wannan hasashe na □oyayyen matakin shi ne inda ake samun jituwa tsakanin siga da ma’ana wanda kuma shi ne yake dai-dai ta fuskar gwanintar harshe na (wani) mai magana da harshe da wani □an uwarsa, hakan ne ke bayyana irin martanin □aurin gwarmai na yara kan irin □aiminsu game da Tsarin Sauti Tsirau . Oyebade bai tsaya a nan ba, don ya cigaba da cewa tun da yaro kan kasance da gwanninta iri guda (da kuma ma alamun □oye) da manya, hakan yana daga cikin azanci a □auka yaro yana sanya rai da samar da bayanai tamkar yadda wani babban zai tsammata. Wata□ila ba ya yiwuwa ya samar da bayanai irin hakan... tun da yin□urinsa na samarwa na kasancewa a sannu ne wajen matakan na□alta fiye da gwanintarsa.

Batu na uku da hasashen alamun □oye ke □ayyanarwa shi ne na gaggawar sarrafa shigar da raunanun zantuka. Dukkan masu tattaunawa da juna suna jituwa bisa gwanintarsu wanda kan kasance daidai kuma mara bambanci, abokin zantawa da ke kwance zantukan farko (asali) wa□anda yake sake tsattasara raunanun zancen mai □ullasu.

□oyayyun zantuka (alamun □oye) na tattare da sinadarin □ulluwarsu a sifofin rarrabewa. Wannan hasashen na samun ingizawa daga ha□i□anin bayanin cewa harshe bisa dukkan alamu na harin wa□annan sifofi na wajen yin za□ukansa maimakon yanki. Misali: a Misalai baya na harshen Ingilishi an lura da cewa ana

amfani da □afa-goshi '***-im***' yayin da yankin da ke biye na □auke da ***p*** ko ***b***; haka kuma ana za□en □afa-goshin '***-in***' idan yankin da ke □iye na □auke da '***t***' ko '***d'*** sannan kuma ana amfani da '***–iŋ***' ga yanki mai biye da '***k***' ko '***g***'. Da wannan bayanai bari mu □auka daga yanzu zuwa wani lokaci na wucin gadi cewa wa□annan yankunan suna tattare da wa□annan a matsayin sifofin rarrabewa:

p bale□e, maraziza □an buga
b bale□e, maraziza □an buga

t bahan□e, maraziza □an buga
d bahan□e, maiziza □an buga

k bahan□e, maraziza □an b uga
g bahan□e, maiziza □an buga

.

Duk da an bambanta ***p*** da ***b*** bisa kasancewarsa sautuka masu zizantawa (haka ma ya faru ga sauran wari biyun). Wannan za□in na gudana ne ta yin watsi da wannan □unshiya. Har wa yau, dukkan yankunan sun kasance 'yan buga wanda hakan ko ka□an bai sa sun □auki irin siga guda na □afa goshi ba. Bisa dukkan alamu abin da ke zama mafi daraja wajen za□a ko □aukar kamannin sigar ta □afa-goshi guda shi ne abin da kan zama gur□ia furuci.

Bayan Oyebade ya gabadar da wa□annan bayanan sai ya □ara da cewa daga wa□annan misalai, idan mun □auka cewa an gabatar da muhimmin zance kan alamun □oye bisa rashin bambancinsu na sigogi, to abin lura kuma mai muhimmanci na gaba da za a yi tambaya a kai shi na 'idan har sigogin □afa-goshin sun kasance masu kama da juna, to ta yaya (ina) suka bambanta? Wato idan sigogin masu rarrabewar ma'ana iri guda ne sun kasance marasa bambaci a □oyayyen matakin, ta yaya za a iya bayyana fitattun bambancinsu a matakin zancen sauti (alamun sarari)? A nan ne fa dokokin □unshiyar ke bayyana.

3.2.2. Dokokin Tsarin Sauti

Dokokin tsarin sauti in ji Oyebade (1998:13) ya ce kwatance ne da ke bayyana sigogin □oye a sigogin sarari. Dokokin suna bayyana jerantuwar tsira ne ko na □ari na wani abu bisa sauyawarsa daga tafarkinsa na zuwa matakin furuci. Oyebade ya ce bari mu bayyana yadda wannan dokokin ke aiki.

Oyebade (1998:13) ya kawo wasu misalai masu kama da juna bisa ma'ana kamar haka: "mai mallakin---" don haka alamun □oye na wannan □wayar ma'ana wajibi ya zamanto mara bambancin. Da wannan Oyebade ya kawo misalai cikin harshen Yarbanci kamar haka.

a. Alamun □oye

i.	/oni-bata/	owner of shoe
ii.	/oni-ata/	owner of pepper
iii.	/oni-epo/	owner of palm oil
iv.	/oni-oko/	owner of farm

Da farko bari mu □auki dokar da ke yar da wasulan farko biyu a jeri (bayan an gusar da karin sautinsa zuwa wasalin da ya tsira), wannan dokar ita ta kai mu ga tsira na gaba.

b. Shafewar Wasali.

i.	babu tsira a nan	
ii.	on-ata	owner of pepper
iii.	on-epo	owner of palm oil
iv.	on-oko	owner of farm

Sai a sake □au□an wata dokar da za ta sauya ba□in bi-hanci ya koma □an jirge yayin da wani wasali ya biyo bayansa amma ban da wasalin [i] wannan shi ma zai kai mu ga mataki na gaba.

c. Korewar hancintawa

i.	babu	
ii.	ola-ata	owner of pepper
iii.	ol-epo	owner of palm oil

iv. olo-oko owner of farm

Har wa yau, Oyebade (1998:14) ya cigaba da cewa bari a □auka wani wasali ya nashe □unshiyar wasalin da ke biye da shi gaba □aya a □etaren iyakar □wayar ma'ana idan wasulan sun sanya sautin □an jirge na [l] a tsakaninsu. Daga wannan sai matakin □arshe na tsira kamar haka:

d. Naso

i. babu
ii. aláta owner of pepper
iii. elépo owner of palm oil
iv. olóko owner of farm

e. Zanen Sauti

i. [oníbàtà] owner of shoe
ii. [alata] owner of pepper
iii. [elépo] owner of palm oil
iv. [olóko] owner of farm

Dokokin tsarin sauti dokokin ne da suke kasancewa daidai da bayanan kimiyyar na lamurran harshe. Oyebade ya ce an shawarta cewa dokokin suna kasance da siga kamar haka;

$$A \rightarrow B \square C \square D \square$$

Bayanin wannan alamtarwa nufin [A] da ke gafen hagun kifiya nanuna bayanin da ake shigarwa na takin sake sannan muhallin [B] wanda ke gefen dama na kibiya na nune siffar canjin da aka dokar ta gabatar. Wata canjin tsari (structure change). Sai alamar sanda jirge (i) wanda ake karanta shi da ja na fid da ma'ana (_) na sanya ido ne kan dangantakar yanayin muhallin wa□annan bayanan Kentowicz 1994:21 cikin Oyebade 1998:15). A sauwa□a za ka iya karanta dokar kama ha A na zama B a muhallin da ke tsakanin C da D. wani lamari mai tsari game da wannan alamtarwar shi ne kowane yanki □aya daga cikin wannan □unshiya (A,B,C ko D) na iya kasancewa farko. Wannan in ji Oyebade ya sanya masana tsarin sauti daban cikin

wannan tsari: ga bayanin Oyebade. Yayin da aka □auka cewa bayanin da aka shigar wato [A] farko ne, za a rubuta dokar kamar haka:

Ø → B □ C -D

abin nufi a nan shi ne an sa□ala [B] a tsakanin C da D. amfani da wannan tsarin ne wajen bayyana matakan. Ga misali

Turanci	Yarbanci	Hausa
tray [trei]	tiréé	tire
driver [draiv□r]	dirÉbά	direba
milk [milk]	miliiki	milik
silk [silk]	siliiki	siliki

Daga wa□annan misalai za a ga cewa yayin da harshen Yarbanci da Hausa suka ari kalma daga Turanci kuma kalmar ta kasance mai cinkoson ba□ake a wuri guda, harsunan na sa□ali wasali a tsakankanin cinkoson ba□a□en, kamar yadda ya zo a misalai sama a inda aka sanya wasalin (i) wanda zai sanya tsarin alamtarwar ya kasance kamar haka:

Ø → I/ C-D

Haka kuma yayin da aka kuma □auki bayan da aka shigar na muhallin [B] shi ne farkon, dokar za ta kasance kamar haka:

A → Ø /C-D

Wannan dokar na nufin A na □aacewa yayin da ya kasance a tsakanin C da D. wannan tsari ne takamamme da ake amfani da shi don bayyanar da matakan shafewa. Ana iya samu wa□annan misalai kamar haka:

Oyebade (1988) a Oyebade 1998:16-7) india ya ce wa□annan misalai suna samuwa a Hrshen kakanda wanda dangin harshen nupanci ne ana kuma samu harshen a jihR KOGI TA nijeriya. Misalai Kakanda

lóìto .	→	lóto
go inside		enter
p□ ebi	→	pobì
wash body		bathe
f□ áwú	→	f□wu
put on cloth		wear cloths
áwú ébi	→	áwúbi
cloth new		new clothes
ewu lpé	→	ewupé
sun hot		afternoon.

A lura a harshen Kakanda ana samun a wasu muhallan □acewar jeri biyu, wannan doka tana da tsari kamar haka:

W → Ø /W □

A nan w na matsatin wasali (vowel) a nan Oyebade ya □ara da cewa wannan tsari yana da □an bambanci da tsarin da ake gabatarwa saboda ana samun daga cikin fanko har a gurbi biyu, a bayanan Sakamakon da kuma ne ke bayyana matakin shafewar wasali (elision process) □aya ne ke zama mai tsauri. Oyebade ya ce wannan dokar ta ayyana cewa ana shafe wasali yayin da ya wasalin ya kuma bayyana a Dma wanin wasali.

Malamin ya cigaba da cewa yayin da gurbin C ye kasance farko ne dokar za ta kasance da tsarin da za a karanta kamar haka:

A → B □ D

A wannan yanayi bayanan da aka shigar ne ke canzawa ya zuwa wani takamammen sakamako a gefendama na tsattsauran muhalli, ga misali a Yoruba akwai:

m b□	is coming
’n di	is tying
’n gé	is cutting.

Ana kuma samun manunin hange □an hanci a larbanci ya zama iri gu□a a gurbin furuci da wa□annan ba□ake hakan na samar da tsari kamar haka

$$N \rightarrow \text{a gurbi} / \square \underset{[\text{a gurbi}]}{\quad} C$$

A □arshe, muhallin jarfe dama na (D) na iya kasancewa farko wanda zai haifar da wannan doka:

$$A \rightarrow B/C \ \square$$

Wannan dokar da ma wacce ta zo kaminta suna bayyana matakin tsarin sauti ne na naso. Oyebade (1998:13-18). Da wa□annan bayanai ne Oyebade ya ke cewa wa□annan matakai (shafewa, da sa□alawa da naso) ha□i□a sun kasance muhimmai ne daga cikin matakan tsarin sauti da ake yawaita samuwarsa a harsuna da dama da kuma sigogi daban daban. Nau'in dokokin da aka gabatar dokokin ne da ake wa la□abi da *dokokin canjin sifa (feature changing rules*) saboda suna canza siffiofi bayanan da ake shigarwa ya zuwa na sakamako. Har wa yau, akwai wani nan'in dokoli da ake kira dokokin cikon gurbi (fnl-in rules). Kamar yadda sunansu suka nuna, dokoki ne na cikon gi□i.

3.2.3. Zanen sauti

Zanen sauti in ji Kenstowcz (1994:08) kamar yadda Oyebade (1998:19) ya ambato shi ya ce mataki ne da bayyana '…yadda zance wannan fanni ya siffantu da ta□aituwa ce ta yadda a mafi □arancin, duk wasu sautuka biyu ana iya bambanta su a kowane wari harshe hanyoyin zayyana su sun bambanta. Matakin alamun sarari, mataki ne da ke bayyana alamun masu kama da abin da ake fahimta yayin sauraro tun da ya □unshi [dukkan] jerin umurnai da ke samu daga tsarin tsakiyar kwanyar □an adan zuwa ga ga□o□in furuci. (Sommertein 1977:115) a Oyebade (1998:19). Har wa yau, Oyebade ya ce Sommerstein ya □ara da cewa zanen sauti a tsanake yana adana kowace sifa ta kowani yanki ko da ya kasance ko bai kasance da kasadar □aukar □are-□aren kawai.

Wannan ra'i na da jaiyayya kan cewa tsarin rarrabewar tubarkallan □wayoyin sautuka bai wadatar ba wajen □wan□wance batutuwan da suka jabanci zantukan □an Adam. Masana wannan sabon fahimta kan tsarin sauti sun bayyana cewa ingantaccen ra'in tsarin sauti kamata ya yi ya □unshi:

a. Lamurran da suke tattare da na□altar harshe.
b. □aurin gwamai na ha□i□ani wanda ke cewa mutum na iya fahimtar zancen wani (mutum) ko da zancen ya kasance raunnanne ne sannan da
c. ilimin harshen gida tare da kwanlliyarsa na zance game da harshensa. Oyebade (1998:20)

Bisa wa□annan bayanai da suka gabata, tsarin sauti tsirau ya ayyana matakai biyu na alamtarwa: matakin alamun □oye da na zancen sauti. A tsakankanin wa□annan matakai guda biyu ana samun dokokin tsarin sauti wanda ke shiga tsakani don yin □ari ko ragi ko fasalta yankuna.

3.3. Muhimman Batutuwan Tsarin Sauti Tsirau.

Oyebade (1998:104) ya ce masana tsarin sauti tsirau sun shawarta cewa ana samun muhimmin □aruwa daga nazarin zantuttukan wa□anda matakai biyu na alamtarwa wato matakin alamun □oye da na zanen sauti, akwai kuma batun da ya kasance na zahiri. Tattaunawa da jayayya kan wannan siga ya danganta ne bisa wasu sassa biyu na fannin tsarin sauti tsirau. wa□annan batutuwa biyu kuma muhimmai na tsarin sauti tsirau suka danganci wannan bincike su ne na; □oyayyiyar jayayya (the abstractness controversy) da kuma batun dokar zartarwa da umurta (rule application and rule ordering)

3.3.1. □oyayyiyar Jayayya

Oyebade ya ambaci Schane (1973:77) a inda Schane ya ce bisa kula da cewa saboda alamun □oye na nuni da "- tsare-tsaren ne bai □aya masu bayyana a muhallai da dama wa□anda ba a ko□ayanshe ake iya garinsu a tsirarrun sigogi ba, asali ma dai

□oyayyu ne (ba a iya ganinsu). Tun da alamun □oye marasa jiki ne…. sannan ake alamta su a harshe marasa ganuwa ta sarrafawar zuci, abin da Chomsky ya ayyana da gwaninta (competence)

Bisa kasancewarsu sassa biyu masu daidaituwa (na kamanci) da juna

(a)	(b)	(c)
foot: pedestoain	mother: maternal	heart: cardiac
father: paternal	father: paternal	horn: unicorn
full: plenary	brother: fraternal	hound: canine

Daga lura da misalan nan da aka gabatar a sama an lura da; misalan (a) sun gabatar da sigogi masu takin sa□a tsaka tsakanin ‘f’ da p’ kuma misalan (b) sun bayanar da ‘th’ da ‘t’ yayin da misalan (c) suka bayanar da takin sa□an ‘h’ da ‘c’ ([k]). Wannan matsalar takan zamo fitacciya ce yayin da aka yi la’akari da cewa a sauti □ələktrik-lti □ an yi amfani da shi a matsayin alamun □oye na kalmar [ələktrisity] wato ‘electricity’ bisa sabon takin sa□a tsakanin ‘k:s’ wanda ake samu a sigogi kamar na:

fanatical [k]: fanaticism [s]
critical: criticism
pubic: publicity d.s (scheme 1973:745 a Oyebade 1998:105)

Oyebade ya cigaba da cewa irin fahimtar wannan muhawara, ana iya kai ta gaba wajen kafa shaidar tsirowar ‘f’ a kalmomin *foot,* da *father* da *full* daga alamun □oyen ‘p’ a kalmomin *pedestrian* da *paternal* da *plenary*. Har wa yau, ana iya amfani da wannan mahawara wajen gabatar da hujjar tsirar ‘th’ daga ‘t’ da ma ta ‘h’ daga ‘k’. Amman wannan fahimta, fahimta ce da ta sa□a da ta ilhamin mai magana da harshen gida na Ingilishi. Da wannan ta yaya za a tauye □oyuwar alamun □oyen. Har wa yau, Oyebade (1998) bai tsaya a nan ba ya cigaba da cewa domin samun cikakken fahimtar batutuwan da ke tattare da □oyayyiyar jayayya, sai ya gabatar da wasu misalai na nazarin nazarin □oyewa a harshen Nupe wanda Hyman 1970 ya kawo-Hyman ne ya samar da wa□annan bayanai daga harshe Nufanci.

Nufanci	**Ma'ana**
eg^{y}i	'child'
eg^{y}e	'beer'
eg^{w}u	'mud'
eg^{w}o	'grass'
ega	'stranger'

Bisa lura da wa□annan misalai, Oyebade ya ce Hyman dokar gan□antawa ce wanda ake sanya wa ba□ake kamin wasalin gaba da kuma dokar le□antawa wanda ake sanya wa ba□a□e kamin wasula masu kewaya. Wa□annan in ji Oyebade, dokoki ne na muhalli (tun da suna da mahallin da suke aiki) sai dai kuma batun na zama mai tsauri yayin da aka gabatar da □arin misalai kamar haka.

t^{w}a	to frim
t^{y}a	to be mild
tà	to tell.

Bisa lura da le□antarwar da ya gudana a misalin farko, bai □auki wasali mai kewaya na muhalli ba, da gan□antawar da ta gudana a misali na biyu ba tare da kasancewar wasalin gaba a muhallin ba. Bugu da □ari, idan har wasalin □asa na baya [a] na hana ko da □aya daga cikin dokokin biyu ya guda □ aiki a misalin aikatawa na 'ta' wato 'to tell'?

Da wannan in ji Oyebade, sai Hyman ya ba da shawarwari kamar na: bisa zahiri sigogin uku sun bambanta bisa alamunsu na □oye (zanen sautinsu): yayin da na farko na □auke da alamtarwar wasalin □□□ shi ko na biyun na □aukar da wasalin □asa. Da wannan shawara tasa sai ya ce a zuci ne ake iya bayyana alamun sarari kamar haka:

alamun □oye	□ t□ □	□ t□ □	□ ta □
le□antawa	t^{w}□	-	-
gan□antawa	-	t^{y}□	-

Da wa□annan bayanai Oyebade ya cigaba da cewa; kamin mu fito a sarari, a matakin zanen sauti har yanzu akwai tambaya guda da ke □u□atar a warware ta: ko

ta yaya bambancin da ke tsakanin wasulan ke □acewa? Har yanzu Hyman in ji Oyebade ya ba da shawarar kasancewar wata doka wacce ya kira doka mara-muhalli (context- free rule), dokar tana sauya □ukkannin halayyar '□' zuwa 'a' da dukkan hallayar '□' zuwa 'a': □acewa ta □in □ari (absolute neutralization). Za a bayyanar da dokar kamar haka: :} → a

Zaiyanar da wannan doka a wajen tsirowar misalan da suka gabata (t^{w}□, da t^{y}□) bisa dokokin le□antawa da gan□antawa a Nufanci) zai samar da daidaitattun sigogi.

Oyebade bai tsaya a nan ba, don ya cigaba da bayanai a inda ya nuna cewa bambancin da ke tsakanin dokar □acewa ta □in □ari da dokokin le□antarwa da ko gan□antawa shi na, dokoki na biyun suka kasancewa dokokin ne na muhalli masu aukuwa a wasu ke□a□□un muhalli. Wannan shi ne tsarin halittar na mafi yawan (wasun kan ce □ukkan) dokokin wanda shi ne tabbacin harshen □an Adam kuma ta farko doka ce wacce ba ta da muhalli sannan ba a samun wata tawaya daga kowane irin muhalli.

Oyebade ya ce Hy man ya tabbatar da shawararsa ta gabatar da hujjoji masu bayyana ta sauyin □ □ □ zuwa □ □ □ a matsayin wasulan alamu □oye a cikin □oyuwar □i-□ari yayin da ya gabatar cewa harshen Nufanci ya ari kalma daga harshe kamar Yarbanci (wanda bisa tsarin sauti yake tabbatar da wasulan [□] da [□]), kuma wa□annan kalmomi suna □unsar [□] da [□] tun daga harshen bayarwa, shi harshen Nufanci ba ya bayyanar da le□antarawar da gan□antarwar, yana kuma □atar da bambancin da ke tsakanin wasulan kamar yadda wa□annan misalai za su nuna:

Yarbanci	**Nufanci**	**Hausa**	**Ma'ana**
k□k□	$k^{y}àk^{y}à$	□eke	bicycle
□gb□	$égb^{y}à$	wani gari	a town
t□r□	$t^{w}àr^{y}à$	bayar da kyauta	give a gift away

k□b□ k^{w}àb^{w}à kwabo a penny

duk da wa□annan misalai Oyebade ya ce hujjoji na ninki bisa alamu sun sake tabbatar da nazarin na Hyman ta yadda [t^{y}a] ke kasancewa da wasulan gaba; misali:

tì ‘to screech	tìtì ‘screeching’
te ‘to break’	tìté ‘breaking’
tà ‘to tell	tìtà ‘telling’
tú ‘to ride’	tutu ‘riding’
tó ‘to loose’	tutó ‘loosening’
t^{w}a ‘to trim’	tut^{w}a ‘trimming’
t^{y}a ‘to be mild’	tit^{y}a ‘being mild’

Lura da cewa wasu masu kewaya na tasiri wajen za□an wasalin u don ninki sannan wasula marasa kewaya na za□an wasalin ‘i’. Oyebade ya ce bayanin Hyman game da wannan za□i shi ne wasalin da ke wannan aikatau na da sigar ba□i mai kewaya: [t□] da wa□annan bayanai na Hyman sun samar da gamsarwa wajen samar da hanya mafi dacewa don bayanin ire-iren abubuwan da suke gudana…wanda ke samar da wani □wa□□waran dalili mai zaman kansa wajen nazari. Wannan in ji Oyebade na gudana ne bisa kiyayewar gabatar da wata nau’in doka a cikin dokar □acewa ta □i-□ari. Bayan abin tambaya a nan shi ne; ko amfanin da ke tattare da muhimmancin harshen jama’u na wa□annan nazarce-nazarce kamar haka wanda ke gabatar da □acewa ta □i-□ari ke da hujja ta wahalarwa ainun don gabatar da dokokin marasa muhalli a nahawu? Bayan wa□annan bayanai sai Oyebade ya kawo nazarin da Kiparsky (1968) ya gudanar don neman amsa ga wannan tambaya. Ga nazarin nasa kamar haka:

i. Yankunan da ke da cikakken □acewa ta □i-□ari ba su sauyawa wato babu wani harshen da yake gabatar da dokar □acewa ta □i-□ari da wani limzamin tunani na harshen da ke bayyana sigar □adini a sarari bisa akasin haka,iri-iren □acewa ta □i-□ari masu la’akari da muhalli ana iya sanya su su koma kamar a sigogin harshen Jamus: wek: wajen [vek] : [vegə] (a inda ake □atar da ziza

na □arshen kalma) kamar yadda aka nuna a sigar Lithuanian Yiddish [veg] “road’ hanya.

ii. Yankunan da ke da cikakken □acewa ta □i-□ari ta hanyar da yanayin da ba tsayayye ba ne a cikin tsarin tsanin sauti wanda ke samar da wani yanayi na sake nazartan dokokin da ke kasancewa masu inkari da cikakken □acewa ta □i-□ari wanda galibi harshen ke warwarewa ta hanyar samar wa sigogin muhallin nahawu ko na ginin kalma ko kuma harshen ya samar sigogi na yau da kullum wa□anda suka dace da dokokin masu ala□a da muhalli.

iii. Ta fuskar □ir□irar kalmomi sababbi, sababbi gudajin kalmomi, sau da dama za su kasance masu halayya tare da jituwa da dokokin na muhallin □acewa. (Kilzarsky (1968) a Oyebade (1998:108).

Bisa abubuwan lura daga wa□annan bayanani na Kiparsky, ya yanke hukunci da cewa:

> ...’either (a) rules of absolute neutralization do not exist or (b) they represent a linguistically complex state of affairs and are to be postulated only if the gains in linguistically signifant generalization far outweigh this added complexity.’ Oyebade (1998:108)
>
> Fassara
>
> “….. ko dai (a) cikakkun dokokin □acewa ta □i-□ari ba su kasancewa ko (b) suna bayyana tsauraran matsayin na yanayin harshen sannan ake kawai bayyanasu yayin da fa’idantuwar da ke tattare da muhimmancin harshen jama’u ya yi tazara ga sar□a□iyar da aka □ara-samun.

Da wannan Oyebade bai tsaya a nan ba don ya cigaba da cewa sashin (bi na hukunci Kiparsky ya kasance mai sassauci ne ga irin wannan nazari kamar yadda aka gabatarwa okpe….. da Yawelmani…. Oyebade 1998:108

Har wa yau Oyebade bai yi □asa a gwiwa ba don ya cigaba da cewa masana ilimin tsarin sauti kamar Hooper (1976) ya bayyana cewa Kiparsky ya yi shinge da

wannan tambaya, don tana da jayayya mafi □arfi kan tauyawar □oyewa (□a□ini). Wannan tawaya ita ake kira da shara□in jama'u na hakika (rule generalization condition). Wannan shara□i an ambace shi a aikin Hooper (1976:18) kamar haka:

> "…all rules [must] express transparent surface generalizations that are true for all surface forms and that, furthermore,[rules] express the relation between surface forms in the most direct manner possible--- the true generalization condition claims that the rules speakers formulate are based directly on surface forms and that these rules relate one surface form to another, rather than relating underlying to surface form.

Fassara.

> ……dukkan dokokin [wajibine] su bayyana dukkan jama'un sarari a fiti wa□anda na hakika ne ga dukkan sigogin sarari sannan kuma, har wa yau, [dokokin] su bayyana dangantakar da ke tsakanin sigogin sarari a halayya mai yiwuwa mafi kai tsaye--- shara□in jama'u na hakika na da'awar cewadokokin da mai magana da harshen ke samarwa, dokokin ne da suka danganta kai tsaye da sigogin sarari kuma wa□annan dokokin na danganta wata sigar sarari guda ne da wata, fiye da danganta sigar □oye da ta sarari.

Hooper ta fa□a□a bayaninta, kan Sakamakon tawayar i□irarinta bisa za□in takin saka.

> ...an alternation is considered to be phonetically motivation only if it always takes place when the phonetic motivation is present on the surface. If the phonetic fails to takes place when the phonetic environment is present (as in [bonsoe] 'good sister or fake place when the phonetic condition is not present (as in [bof] 'good brother') then it cannot be associated with a phonetic environment but must b associated with something else in the language e.g. a particular morpheme, a syntactic category,etc
>
> (Hooper 1976:16) a Oyebade 1998:109)

Fassara.

> …ana la'akari da takin saka a matsayin furunci sauti mai samun □ai'mi idan har kodayanshen yana kasancewa yayin da ake samu □ai'mi wajen furta sauti na sarsri yayin da

> takin sa□an ya gaza ankuwa a muhallin da furuncin yake (kamar a [bonsoe□] wato ‘good sister ‘ko ya auku a yayin da shara□in (furunci bai kasanceba (kamar a [bõf□e□] ‘good brother) to ba za a iya danganta shi da furuncin Muhalli ba amma wajibi ne a danganta shi da wani abu na daban a harshen. Ga misali wani □wayar ma’ana ta musamman, wani rukunin nahawu. d.s.

Wannan tsattsaurar hukunci da Hooper ta yi wa □oyewar sigar □oye bai samu kar□uwa a mafi yawan masana ilimin tsarin sauti ba don haka masana wannan fanni sun fi kiyaye sharru□an da Kiparsky ya gabatar.

A □arshe wannan tattaunawa da Oyebade ya kawo kan □oyayyiyar jayayya ya ce wajibi a jaddada cewa □oyayyiyar jayayya lamari ne da ya rataya kan tambayar nan ta “ko masanin tsarin sauti na da iko ko damar da zai kawo wani yankin □oye ya kasance mafi ba□ini da ba zai iya bayyana matakin furunci na sarari ba? Malamin ya cigaba da cewa fitattun masana kimiyyar harshen sun jinginu da □aya daga cikin ko wanin wannan matsayin mai yiwuwa a tsakankanin wannan rarrabewa ta ra’ayi. Duk da kasancewar wannan batu a yau ba ta da wata matsananciyar jayayya, masana ilimin furunci har yanzu suna □in amincewa da □aya daga cikin nazarce-nazarcen ko kuma wani abin dogara, wasu lokuta bisa bin ra’ayi na rashin sanin □a’idojin □oyewar da suka za□awa kansu.

3.3.2. Dokar Zartarwa da Dokar Tsarawa

Oyebade (1998:110) ya ce wani batu da ya □auke hankalin masana ilimin tsarin sauti don su ala□anta lamari na biyu na tsarin ilimin tsarin sauti kuma masanan suka same shi da ban sha’awa, shi ne batun nan na dokokin sashi (rule component). Kamar yadda nazarce nazarce kan harshe da dama masu zaman kansu suka nuna babu wani harshe na □an Adam da ya ke sarrafa dokokin ka□an kamar biyu kawai, yayin da harshe ke ba da damar samar da dokoki, tambaya ta azanci da ke zuwa, ita ce ko ta yaya harshen ke sarrafa wa□annan dokokin?

3.3.2.1. Dokokin Zartarwa na Lokaci Guda Tare da na Jeri.

Oyebade (1998:110) ya ce akwai dakoki biyu wa□anda ke bayyana takin sa□a na sarari; dokokin kuwa su ne dokokin zuzau da ta zizantawa wanda an lura da cewa wa□annan dokokin yayin da aka yi amfani da kowacce daga cikinsu a farko ko ta zo a bayan 'yar uwarta, hakan bai canza sakamakon da ake samu wato ya kasance duk □aya suke babu wani canji. Ga misali:

(a)	alamun □oye	rip-a	biš-a	tab-a	boõ-a
	zizantawa	riba	biža	-	-
	zuzan	riva	-	tava	_
	zanen sauti	[riva]	[biža]	[tava]	[boəa]

(b)	alamun □oye	rip-a	biš-a	tab-a	boõa
	zizuu	rifa	-	tava	-
	zizantawa	riva	biža	-	-
	zanen sauti	[riva]	[biža]	[tava]	[booa]

Wannan yanayi ya taimaka wajen gamsar da wasu masana ilimin tsarin sauti kan cewa tsarin da ake bi wajen amfani da dokokin bai da muhimmanci don haka harshe bai da sha'awa kan jerin da ake bi wajen amfani da dokokin. Wannan shi ya kai ga gabatar da amfani da dokokin na lokaci guda wato yin amfani da dukkan dokokin a lokaci guda a alamun □oye don tsirar da sigogin sarari. Oyebade (1998)

Oyebade ya cigaba da cewa alamun daga wasu harshe na bayyana goyon bayan wa□annan bayanai na cewa harshe ya fi ba da kula ne kan yadda ake jeranta dokokin ne a harshe. Ga misala a harshe Yoruba a cikin misalan da suka gabata tsirowar kalma [alàta] daga □ayayyin alamun / oni-ata/ na bukatar wa□annan dokokin.

i. Shafewa: A inda ake yar (□atar) da wasalin sama kan wani wasalin

$$i \rightarrow \emptyset \; / \; - \; w.$$

ii. Korewar hancintawa: A inda ake sanya ba□in bi hanci ya kon □an Jirge kamin wani wasalin da ba 'i' ba. $N \rightarrow \; / \; - \; \#i$

iii. Naso: sanya wasalin tsakiya tsakiya na sama mai kewayar ya zuwa wani wasali mai siga iri guda yayin in an rabe suke da □an jirge (l).

$$Ø \rightarrow [\text{a gurbi}] / - / w_{[\text{a gurbi}]}$$

Malamin dai bai tsaya nan ba don ya cigaba da bayanin cewa, kula da cewa matakin korewar hancintawa ba zai gudana ba sai bayan wasalin ‘i’ ya □ace (/ oni / šu/ →[onišu] mai tallan doya) nason ba zai wakana ba sai □an hanci ya koma □an jirge. Tun da doka □aya ko wata dokar ba ta shiga, don haka tilas ne ta jira aukuwar wata wanda hakan ya kasance hujja mafi inganci kan cewa harshe ya fi ba da fifiko kan jerantuwar dokokin tsari. Bisa wannan batu Oyebade ya kammala wannan batu da cewa idan dai harsuna suna sanya tawayar tsari kan dokokin, to wace irin dangantakar tsarawa ce ke guda a tsakanin dokokin?

3.3.2.2. Dangantakar Dokar Tsari (Rule Ordering Relationships)

Dokoki na gudana ne ta hanyoyi biyu ko dai ta ciyarwa ko kuma cirewa (feeding and bleeding). Wa□annan dangantaka na tsari na da tarin yawan bambance-bambabce kamar yadda za su zo nan gaba ka□an. Da farko dai bari mu ga irin yanayin dangantakar tsari. Oyebade (1998:112).

Malamin ya □ara da cewa dokokin na wakane / gudana ne a dangantakar sanyawar da wata doka ta samar a sabon muhalli ga wata doka don ta gudana. Ga misali a harshen Ingilishi (schane 1973:86) ya kawo wani misalin dokar ciyarwa a harshen ingilishi inda ya ce a harshen Ingilishi ana tsawaita wasula yayin da suka kasance sun zo kamin ba□a□e masu ziza. Wannan dokar ragagge na mai bayyana bambanci a lafuzza *‘write’* [rayt] da ‘*ride*’[ra:yd]. Har wa yau, karin harshen Ingilishin Amurka na tabbatar da dokar ka□arva (flapping rule) wanda ke kawo □acewar bambacin zizantawar da ke tsakanin □an han□a tsayau ‘*t* da *d*’ yayin da suka kasance a zantuka ta hanyar sanya su biyu ya zuwa ziza ‘*d*’ a wannan muhalli.

Wannan doka ta baya ta samar da sabon Muhalli ga tsohuwar dokar ta gudana kamar yadda wa□annan yan misalai na tsirowa za su kwatanta mana;

	write	ride	writer	rider
sigar □oye	rayt	rayd	rayt-ər	rider
ka□awa	-	-	rayDər	rayD-ər
tsawon wasali	-	ra:yd	ra:yDər	ra:yDər
sigar furuci	[rayt]	[ra:yd]	[ra:yDər]	[ra:yDər]

(Oyebade 1998:112)

Oyebade ya lura da cewa dokar tsawaita wasali wanda har kullum ya kamata ya shafi sigogi biyu (na ride da rider) ne kawai daga cikin sigogin nan hu□u amma yanzu ya shafi uku daga cikinsu na (ride da writer da rider). Sabon muhallin da ya shafa ya samu ne ta dokar ka□awa ke nan dokar ka□awa tara ciyar da dokar nan ta tsawaita wasali. A gefe guda kuma doka na kasancewa mai dangantakar cirewa da wata dokar ce yayin da ta cire ko shafa muhallin da □aya dokar za ta kasance. Ana iya gamin hakan a cu□anyar dokoki biyu na shafewar wasali da ta ginuwar sulalau a harshen Kakanda:

(a) p□ ebì → p□bì 'bathe'
kó anì →
pà ìwa → pawa paddle (the canoe)

(b) fú iri → fwiri 'drink water'
bi e□à → bjé□à

Daga wa□annan misalai na sama na (a) za a ga sigogin sun bayyana dokar da ta ke shafe wasali na biyu da suke a jeri wato w → ø / w. Oyebade (1998:113)

A gefe guda kuma sigogin da ke misalan 'b' sun bayyana yadda dokar sulalan (glide formation) ke ginuwa wanda ke sanya wasulan sama yayin da wasulan sama suka galbaci wani wasalin.

$$\underset{[+\text{ sama}]}{W} \rightarrow \left\{ \begin{matrix} W \\ J \end{matrix} \right\} / - - w$$

A lokacin da dokar ginuwar sulalaU ta zo kafin dokar shafewar wasali, na farkon na cire wasu daga cikin muhallan ta yadda dokar baya za ta kasance:

alamun □oye p□-ebi kó-ani fú-iri bì-è□à

sulalau	-	-	fwiri	bjè□à
shafewar wasali	p□bi	kóni	-	-
sigar furuci	[p□ebi]	[kõni]	[fwiri]	[bjè□à]

Har yanzu Oyebade ya □ara da cewa in an lura da sigogin alamun □oye a dukkan misalan sun daidaita da tsarin sifantawa don dokar nan ta shafewar wasali, sai dai wannan doka tana aiki ne a gurabe biyu kawai daga cikin misalan saboda dokar ginuwar sulalau ta shafe muhimmin tsarin da zai gudana a misalan biyu. Oyebade bai tsaya a nan ba ya cigaba da cewa har wa yau, harsuna na kuma iya sarrafa wata dangantaka ta akasin sanyawa. Ana samun dokokin guda biyu su kasance masu dangantakar akasi ne yayin da a harshe soke wani umurni da harshen ya riya ya tabbatar da shi tare da samar da sabbin muhallai ga tsari na samuwa a misalai kamar haka:

pw□	'beat him'	mofu	'i beat'
te□	'want to him'	mose	'i want'
to□	'love her'	moso	'i love'
fw□	'train him'	movu	'i train'
s□	'wake him up	moze	'i wake up'
s□□	'praise him'	mozo	'i praise'

Wa□annan masalai na sama sun gabatar da dokoki guda hu□u na ginuwar sulalau da shafewar wasali masu kama □aya, da zuzau na tsakanin wasu masu magana da zizantawar tsakani na masu magana da ya ce za a ta□aita yin bayanin ne kan biyun □arshe.

Malamin ya cigaba da cewa dokokin biyu sun bayyana cewa (i) sauti tsayau na zama zuza a murya (zuzau) kuma (ii) zizau mara ziza a murya (zizantawa) ta yadda za a tsara dokokin su kasance zuzau masu gabatar zizantawa, za a samu wa□annan □ira kamar haka:

alamun □oye	/mo- pu/	/mo- te]	/ mo- fu /	/ mo-s□/
zizantawa	-	-	movu	moz□
zuzau	mofu	mose	-	
zanen sauti	*[movu]	*[moze]	[movu]	[moz□]

Biyu daga cikin sigogin da aka samu ba daidai suke ba saboda an sanya zazau ya samar da zizantawa (wato ya samar da □arin wasu sigogi da za iya amfania da zizantawa a gare su). Tun da wannan tsari ya gaza wajen samar da ingantaccen sakamako, sai ya gabatar da a yi wa tsarin farko juyin waina kamar haka:

	/mo-pu/	/mo-te/	/mo-fu/	/mo-s□/
alamun □oye				
zizantawa	-	-	movu	moz□
zuzau	mofu	mose	-	-
zanen sauti	[mofu]	[mose]	[movu]	[moz□]

Oyebade (1998:115) ya ce wannan tsari na misalai shi ya samar da daidaitaccen sakamako sannan in an lura za a ga cewa wannan tsari shi ya sanya dokar nan ta sanyawa wacce ta gabace ta a misalan da suka zo kamin wa□annan, hakan ya bayyana cewa harshe na samar da tsarin dokar akasi kan dokokin nan guda biyu. Har wa yau, Oyebade bai gaza a nan ba don ya cigaba da bayani kan cewa akwai wata doka ta tsarin dangantakar dokokin wanda harshe ke amfani da ita, ita ce ta dangantakar akasin cirewa (counter bleeding relationship). Dokokin da ake amfani da su a tsarin cirewa (counter bleeding order) idan har an sanya madadinsu a harshe, suna sanya cire wasu mahallai wa□anda □aya daga cikin dokokin ke amfani da su. Oyebade (1998:115) ya ambaci kenstowaz 1994:99-100 wanda shi ma ya amboto Chambers (1973) ne wanda ya yi magana kan wata doka wacce take tasowa a Ingilishin Kanada ga misalan kamar haka:

[□y]	[aw]
type	
tight	tout
tyke	south
rife	couch
rice	mouse

Dokar da take tasowa tana sanya auren wasalin harshen ingilishi na [ay] da [aw] ya zuwa [ny] da [□w] a jere. Tasowar na aukuwar ne kamin wani ba□i mara ziza. Oyebade ya ce kenstowicz ma ya ce “da yawa daga cikin kare-karen kanada

suna da dokar wacce ke shafe [t] zuwa [d] mai (….don fifita [d] maimakon buge). A wa□annan □ere-□eren kalmomin kamar na '*metal'* da '*medal*' kalmomi ne masu kama- sauti (homophonous) (Kenstowicz 1994:99) a Oyebade (1998:115), masanin ya kuma kara da cewa wannan dokar shafewa (bacewa0 tana sanya tsayan mara ziza yz zuwa mai ziza a maganance. A mafi yawancin kararin harshen ingilishi da ake ambato da baka a kanada kalmomin *'write'* da '*ride*' da *'writer'* da kuma *'rider'* ana musu lafuzza kamar haka:

[rayt] 'write' [rayd] 'ride' [r□ydər] 'writer' [raydər] 'rider'

A yayin da harshen ya gabatar shafewar zizantawa kamin tasowa, ana samun wa□annan tsirowa kamar haka:

alamun □oye	rayt	rayd	rayt-ər	rayd-ər
□acewar zizantawa	-	-	raydər	-
tasowa	rayt	-	-	-
zanen sauti	[r□yt	[rayd] *	[raydər]	[raydər]

Ke nan kalmomin 'writer' da 'rider' za su kasance kama – sauti

Wannan matsayin ya kasance wanda ake tilastawa a gareshi saboda dokar □acewar ta cire ko shafe dokar da take tasowa. Don haka sai harshen ke □aukar tsarin da ya kasance akasi ga dokokin biyu kamar haka:

alamun □oye	rayt	rayd	rayt-ər	rayd-ər
tasowa	r□yt	-	rydər	-
□acewar zizantawa	-	-	rydər	-
zanen sauti	[v□yt]	[rayd]	[r□ydər]	[raydər]

Wannan daidaitaccen alamtarwar ya samun ne ta hanyar dokar jerin akasin cirewa ne wa□annan dokokin biyu. Bugu da □ari, Oyebade ya kuma ambata cewa □a'idar dokar tsari na taimakawa wajen fahimtaar tarin yawan bambance-bambance karin harshe masu sha'awa. A nan ne ma ya ambaci (Schame 1973) inda ya ce kare-karen harshen Ingilishi guda biyu da ake ambato a Amurka suna □auke da wa□annan bayanan:

karin ‘A’	karin ‘B’	
[rayt]	[rayt]	‘write’
[ra:td]	[ra:yd]	‘ride’
[rayDər]	[ra:yd:ər]	‘writer’
[ra:yDər]	[ra:yDər]	‘rider’

Wa□annan karori biyu suna da alamun □oye iri guda da kuma amfani da wa□annan dokoki na: (a) tsawaitawa (lengthening) (ana tsawaita wasali ne kanin □an tsayau mai ziza) da kuma (b) ka□awa (flapping) (□an han□a tsayau ya koma boge mai ziza a magance). Ga misali

karin ‘A’

alamun □oye	rayt	rayd	rayt-ər
tsawaita wasali	-	ra:yd	-
ka□awa	-	-	rayD
zanen sauti	[rayt]	[ra:yd]	

karin ‘B’

alamun □oye	rayt	rayd	rayt-ər	rayd-ər
ka□awa	-	ra:yDər	ra:yDər	ra:yDər
tsawaita wasali	-	-	rayDər	rayDər
zanen sauti	[rayt]	[ra:yd]	[ra:yDər]	[ra:yDər]

Wa□annan kare-kare guda biyu sun bambanta a lafuzzansu saboda karin ‘A’ na amfani da dokar tsarin asakin sanya sannan karin ‘B’ na amfani da dokar tsarin sanyawa. Oyebade (1998:117) ya ce ana amfani da irin wannan mahawara wajen bayyana bambancin lafuzan □irar ma’aikaciyar sifa a daidaitaccen harshe yarbanci da karin harshen ilaje (□aya daga cikin karin harshen yarnanci da aka samu a gabar rafi na jihar Ondo)

Yarbanci	**karin Ilaje**	**Ma’ana**
alàta	olàta	‘hawker/ owner of pepper’
elepo	olépo	‘hawker/ owner of palm oil’
□l□ja	ol□ja	‘hawker / owner of fish.

A daidaitaccen Yarbanci akwai

alamun □oye	onìata	oniepo	oni□ja
shafewar wasali	onàta	onepo	on□ja
kare	olàta	olépo	ol□ja
naso	alàta	elepo	□l□ja
zanen sauti	[alàta]	[elepo]	[□l□ja]

A karin Ilàje akwai

alamun □oye	onìata	onìepo	onì□ja
shafewar wasali	onata	onépo	on□ja
naso	-	-	-
korewar hancintawa	olata	olépo	ol□ja
zanen sauti	[olata	[olépo]	[ol□ja]

Da wa□annan misalai in ji Oyebade za a fahimci cewa karin Ilaje ya samar da dokar akasi kan dokar naso wanda hakan ya kai ga □acewar dokar gaba □aya a harshen.

Oyebade (1998:118) ya ambaci Kenstowicz da Kisseberth (1977) inda suka ce irin wannan □a'ida na samuwa a karori biyu na 'Sea Dayak' inda a karin 'A' ake samun.

nã□ã?	'stranger'
nã□ã?	'set up a ladder'

Sannan a karin harshen 'B' wato na biyun ana samun □an □an□anin bambanci a irin wannan □ira kamar haka:

nãŋã□	'stranger'
nãŋã□	'set up a ladder'

A karin 'B' zantukan biyu sun kasance kama sauti amma kuma a karin 'A' wasalin ga□a na biyu ta kalmar 'nãŋã□' (kafa tsanin – 'set up a ladder) ba a hancita shi ba. Da wannan bayani Oyebade ya ce Kenstowicz da Kisseberth sun ce sigogin alamun □oye na wa□annan zantuka za su kasance kamar haka.

/naŋa□/
/naŋga□/

Da wannan ne sai suka ce a nan ana samun dokokin biyu kamar haka:

i. Shafewar □an han□a tsaya; ana shafe □an han□a tsayau mai ziza a bayan □an han□a

ii. Hancintawa; ana hancitar da wasali yayin da ya gabaci wani □aki □an hanci.

Da wa□annan bayanai Oyebade ya ce Kenstowicz da Kissberth sun bayyana cewa bambancin lafuzan da ake samun a kare-karen biyu za a fahimci shi ta hanyar tsarin doka.

Karin 'A'

alamun □oye	naŋa	naŋga
hancitawa	nãŋã	nãŋgã
shafewan han□a	-	nã□a
zanen sauti	[nãŋã]	[nãŋa]

Karin 'B'

alamun □oye	naŋa	naŋga
shafewar han□a	_	naŋa
hancintawa	nãŋã	nãŋã
zanen sauti	[nãŋã]	[nãŋã]

Tabbas bambancin lafazin da ke tsakanin karorin biyu ya samu ne saboda karin 'B' na amfani da tsarin sanyawa sannan karin'A' na cusa tsarin akasin sanyawa bisa dokokin biyu.

3.4. Ginshi□an Ra'i da Ka'idancewarsu.

Oyebade (1998:21) ya ambaci Chomsky da Halle (1968:5) a inda suka ce ilimin Sauti Tsirau na da ra'ayin cewa zance na…. jeri-jeri ne na yankunan masu zaman kansu [wa□anda ke] tsaurara na wani jerin sifofin furuci da…… ha□awa ce lokaci guda da jerantuwar wa□annan sifofin sun ta'allaka ne ga jerin wasu tauwaya fayyatattu. Da wannan bayani sai Oyebade ya ce Chomsky da Halle (1968) sun bayyana wannan siga a matsayin mai tantance zance a matsayin □unshi na wasu sifofin marasa tsari wa□anda aka shirya su a wani tsari na jeri. Malamin ya cigaba da cewa, wannan na nufin idan an □auki kalmar '*man*' ta harshen Ingilishi, za a iya cewa ya □unshi yan□una na m-æ-n ana samun wa□annan yankunan su ma sun □unshi wa□annan sifofin.

m= mai ziza, □an le□e, bi-hanci
æ= na □asa, na gaba, mara kewayar, wasali
n= mai ziza, □an han□a, bi-hanci

Wannan zance ana iya alamta shi ta wa□annan hanyoyi:

	m	**æ**	**n**
		na □asa	
	mai ziza	na gaba	mai ziza
a.	□an le□e	mara kewayar	□an han□a
	bi hanci	wasali	bi hanci

	m	**æ**	**n**
	□an le□e	na gaba	bi hanci
b.	mai ziza	na □asa	mai ziza
	bi hanci	mara kewayar	□an han□a.

	m	**æ**	**n**
		wasali	
	bi hanci	na □asa	□an hanki
c.	mai ziza	na gaba	bi hanci
	□an le□e	mara kewayar	mai ziza

Wannan na nuni da cewa a kowani irin jeri aka sanya wa□annan sifofin a ciki, za su sake bayyana irin wannan siga ce, don haka ba su da tsari. Bayan haka, yayin da aka daidaita jerin ta yadda □unshin da ke auke da [n] na biyu da [□] sannan a□arshi [m] ba zai kasance ya ba da kalma iri guda ba, bisa wannan dalili sai da'awar ta ce jerin ya kasance mai tsari.

Da wa□annan bayanai sai Oyebade (1998:22) ya ce daga wannan ginin da ya gabata, ya zamanto zahiri a ce sifofin abubuwa ne matsananta kuma muhimmancin yanki ne ga wannan ra'i.

3.4.1. Sifofin Rarrabewa

Sifofin rarrabewa inji Halle da Chomsky (1983:6) a Oyebade 1998:22) "jeri ne na (furuci da kamancin sautuka) sifofin wa□anda a wadace ake iya bayaninsu da bambanta su daga □aya zuwa wani na mafi yawan sautukan magana da ake amfani da su cikin harsunan duniya. Bu□atar neman gano ko wa□anne siffofin rarrabewa na suke da matu□ar fa'ida a harshe da yadda ake tattaro wa□annan sifofi shi kansa wani

yanki ne na ra'i kansa. Wannan ra'i na sifofin Tsarin Sauti ya □unshi yun□urin gano da yin bayani kan jama'u game da halayyar tsarin sauti na yankunan tsarin sauti… a ware dukkansu, ko a jeri ko a kasancewarsu 'yan wannan tsari. Kowace sifar sauti ko furuci sai ta cimma wasu □a'idoji biyu kamin ta kasance cikin sifofin rarrabewa, wa□annan □a'idoji sun ha□a da; (i) fayyacewar furuci (phonetic specifiability) da (ii) fa'idantuwar sautin tasarifin (morphophonemic relevance).

3.4.2. Fayyacewar furuci

Game da wannan □a'ida Oyebade (1998:23) ya ce Sommerstein ya bayyana cewa kowace sifa dole ne ta kasance mai □wazo aniya wajen samar da dangantakar furuci; wa□annan suna iya kasancewa masu dangantaka dangane da yanayin furta sautuka masu ala□a ko dangane da halayyarsu na kamanci ko dukkansu" (Sommerstein 1977:96). Wannan na nufin kowace sifa da aka yi niyyar ayyanawa a matsayinta ta sifa mabambanciya na harshe dole ta kasance mai □ulla dangantaka da hanyar da sauti (ko ajin sautukan) da ake nuni da su da yadda ake samar da su. Wannan na da matu□ar fa'ida don kula da shigowar wasu sifofi saboda masana ilimin Sauti Tsirau sun nuna jayayyarsu kan cewa dukkan harsuna na □an Adam suna tsamo sifofin harsunansu ne daga gurbi guda mai □unshe da wasu □ayyadaddun sifofin na ginuwar tsarin sautukansu.

Malamin ya cigaba da cewa irin wannan fayyataccen tsarin furuci na sifofin wajabi ne su iya tantance tsakanin ba□a□en [t] da [d] a gefe guda da kuma ba□a□en [t] da [s] a □aya □arin. Yayin da jerin farko suka bambanta bisa ka□awar ma□wallato, jerin na biyun sun bambanta ne bisa ha□uwar mafurta. Dukkanininsu suna da wuraren furuci guda ne, sai dai bambancin wuraren furucinsu suke samar wani sauti ya kasancewa mai rarrabewar sifofi. Wa□annan sifofin na fayyacewar

furuci dole ne su kasance masu amfani a harshe kamin su dace masu wadatattun sifofin rarrabewa.

3.4.3. Fa'idantuwar tasarifin sauti

Wannan □a'idar tana tabbatar da kar□uwar sifofin rarrabewa na hasrhe wanda dole ne su kasance suna da ayyuka masu fa'idantarwa a wani harshe guda ko wani wato dole ne wannan harshe ya nuna cewa wannan sifa mai fa'ida ce kuma bai ya□u a cikin tsarin zance. Ga kyakkyawan misalin siffar rarrabewa [mai'ziza] a harshen ingilishi:

a.	(i) harp-s	(ii) herb-z	
	cap-s	cap-z	
	cats-s	card-z	
	shurt-s	road-z	
	rock-s	king-z	
	blocks	faey-z	
b.	(i) locked [l□k-t]	(ii) mugged	[m□g-d]
	Tapped [tæp-t]	stabbed	[stæb-d]

Bisa lura za a ga cewa □ata-□eyar jamintawa a misalin (a) suna takun sa□a tsakanin [-s] da [-z]. Wannan za□in na samuwa ne bisa kasancewar zizantawa (ko rashinta) na ba□in da ke gabata. Haka kuma a shu□a□□en lokaci na □wayar ma'ana na misalan (b) na sama za□in [-t] ko [-d] a matsayin □afa-□eya na aukuwar ne bisa kasancewar zizantawa □a□i mai gabata. Wannan shi ke tabbatar da fa'idar sifar tasarifin [mai ziza] a harshen ingilishi.

Oyebade ya cigaba da cewa bisa wa□annan □a'idoji, masana ilimin sauti tsirau sun gano hanyoyi ashirin (20) na rarrabewar siffofin bisa kasancewarsu sifofin masu fa'ida na harshe □an Adam ke furta su da baka.

3.4.4. Ka'idar □ari biyu (Binarity Principle)

□aya daga cikin hanyoyi na duhun kai da ke nuna hamayya (sannan ke rarrabe ko sanya abubauwa a rukunoni ko azuzuwan) ita ce ta hanya bayyanar da bambance-bambance da ke tsakanin □ari ko sassa biyu. Wannan □a'ida tana hasashen cewa

komai na da □ari biyu na, ke nan □an Adam na da nau'i biyu na namiji da mace, wutan lantarki na caji ta hanyoyi biyu, ko dai ya kasance mai tabbatarwa (positive) ko mai korau (negative), kaka kuma abu na iya kasancewa a ciki ko a waje, a hagu ko a dama, a sama ko a □asa d.s. Ilimin Tsarin Sauti na amfani da wannan □a'idar ta bambanci wajen bayyana cewa mafi □arancin zance na duhun kai (sifar rarrabewa) na da □ari biyu. Oyebade (1998:24).

Masanin ya cigaba da cewa babbar fa'idar da wannan □a'idar ke samar wa ita ce ta gabatar da amfaninta wajen rage yawan sifofin da ke akwai a gurbin rarrabewar sifofin wa□anda daga ciki harsuna ke □auka. Ga misali harshen da ke amfani da tsarin wasula biyar kasance kamar haka:

Gaba	Tsakiya	Baya	
I		u	Sama
E		o	Tsakiya
		a	□asa

Wannan tsari zai kasance mai sifofin ginshi□ai guda biyar kamar na [sama], [tsaka-tsaki], [□asa], [gaba] da [baya]. Ka'idar □ari biyu na ta□aita wa□annan sifofin zuwa uku wato [± sama] ([+sama] wanda ya □unshi [i da u] sannan [-sama] wanda ya □unshi [e,o,da a] tare), [± □asa] ([+□asa] mai nufin [a] kuma [-□asa] mai □unsar [i,u,e da o] tare), [± baya] ([+baya] wanda ke □auke da [u,o,a] sannan [-baya] mai □auke da [i,e]). Za a iya sanya jaddawalin wasulan wannan da □a'idar nan ta □a'idar □ari biyu kamar haka:

	I	e	a	o	U
Sama	+	-	-	-	+

□asa	-	-	+	-	-
Baya	-	-	+	+	+

Idan an lura za a ga cewa ana matu□ar bambanta dukkan wasulan ba tare da wasu biyu daga cikin su sun kasance masu kama da juna ta kowane irin hali ba.

3.4.5. Kwatance da Nau'o'in Sifofin

Kamar yadda ya gabata, fannin Sauti Tsirau ya shawarta cewa wannan fannin na □auke da sifofi guda ashirin sannan ana karkasa wa□annan sifofin dangane da:

(i) Sifofi muhimman rukunai (ga□a, ba□a□e, amau (sonorant).

(ii) Sifofin gurbin furuci (□an gaban han□a, bale□e)

(iii) Sifofin motsawar harshe (sama, □asa, baya, takin sa□a / lokatan aiki)

(iv) Sifofin yanayin furuci (kwararau)

(v) Sifar le□□a (mai kewaya)

(vi) Sifar kamanta sauti (zuzau-amau)

(vii) Sifar matsayin ma□wallato (mai ziza shace (spread) matsewa (constriction)

(viii) Wasu (□an hanci, □an jirge da rarrabewa)

Oyebade (1998:26) ya ce Halle da Clements (1983:68) sun tattauna kan wa□annan sifofi ashirin amma ga su nan a ta□aice kamar haka:

1. Na ga□a /Rashin ga□a:[± ga□a] (Syllable/Non syllable) misali wasula, ba□a□en ga□a, sulalau da ba□a□e marasa ga□a.
2. Na ba□a□e/Da ba na □a□a□e [± ba□.] (Consonantal/ Non consonantal [± cons.]) misali takurau, □an hanci ruwatau, da wasula da sulalau.

3. NaTsinin harshe/Ba naTsinin harshe ba:[± tsn.harshe](Coronal/Non coronal [± cor] ‘yan haure, ‘yan han□a, ga□antattun ‘yan han□a, ‘yan gan□a da ‘yan le□e, ‘yan han□a, ‘yan han□a, ‘yan beli, ds.
4. Amau/Takurau (Sonorant/Obstruent: [± son]) [± amau] misali wasula, sulalau, ruwatau, □an hanci da tsayau da zozau.
5. Na gaban han□a/Na bayan han□a (anterior / posterior: [± ant]) [± gbn.han□a] le□awa, haukawa, han□aawa da gan□a-han□a, gan□awa, han□antawa, da marabantawa.
6. Na le□e /Ba na le□e ba (labial / non labials: [± lab]) [± le□] kamar a ba□a□en ‘yan la□□a, wasula masu kewayar da duk wasu sautuka.
7. Mai Rarrabewa/Mara rarrabewa (Distributed/Non distributed:[± distr]): [± rarrb.] kamar a sautukan da ake samu ta □i’rji ko gaban harshe tare da sautuka da ake samu da tsinin harshe. Wannan sifar na iya bambanta sautukan la□□a daga sautukan le□a-haure.
8. Mai hawa sama / mara hawa sama (high / non high [± high]) [± sama] ‘yan gan□a, ‘yan han□a, gan□antattun da han□antattun ba□a□a, wasulan sama da sulalan da dukkan sauyan sautuka.
9. Na baya / da ba baya ba (back / non back: [± back]) [± baya] kamar a sautuka ‘yan gan□a, ‘yan han□a, ‘yan maraba, han□natattu, da marabatattun ba□a□e, wasulan □asa da duk sauran sautuka.
10. Na □asa / da ba na □asa ba: (low / non low: [± low]) [± □asa] kamar a sautukan ‘yan maraba da maraba tattun ba□a□e, wasulan □asa da dukkan sauran sautuka.
11. Mai kewayar / Mara kewayar (rounded / unrounded [± round]) [± kew] ba□a□e masu kewayar da wasula tare da marasa kewayar.

12. Kwararau /tsayau (continuants /stops [± cont]) [± kwar] kamar a wasula, sulalau, sautuka zozau na ‘r’ tare da □an hanci da tsayau na baka, □an jirge.
13. □an jirge /na tsakiya (lateral/central: [± lat]) [± □an jirge]kan □an jirge, fitacce da ako fi sani cikin shi ne [l] kuma ana samar da su ne yayin da aka sanya harshe ya toshe mafitar iska, ta yadda iska ba ta iya fita kai tsaye sai ta rin□a bin gefen harshen tana ficewa a hankali ta gefen harshe guda ko dukkan gefunan harshen biyu; amma kuma sautukan tsakiya ba su □aukar irin wannan tare da duk sauran sautuka.
14. Mai cigaba/Mara cigabar saiwar harshe:(advanced/unadvanced[± atr])[± tk.s□]. sautuka marasa cigaba saiwar harshe ba su □aukar irin wannan motsawar [+tk.s□] wasula kamar [i,u,e,o] tare da [-tk.s□] wasula kamar [□,□,a] mai tsaurarawa sassautawa (tense/lax [+ tense] wasula masu tsaurara na samu ne ta dalilin motsawar gangar jikin harshe ko saiwar harshe bisa wani tsari mai □unshe da cikakken tsukewa fiye da wanda ake samu a takwarorinsu na marasa tsauri wannan cikakken tsukewa/matsi akida yaushe yana tafiya ne da tsawaitawa ainun (tsaurawar wasula v sassautawar wasula.
15. Mai zuzau-amau/Mara zuzau-amau (strident/non strident: [± strid]) [± zuz-amau]. Sautukan zuzau-amau sun □unshi ‘yan hanci, ‘yan le□e-haure, ‘yan beli da duk sauran sautuka) wannan sifa ta zuzau-amau tana samuwa ne kawai a sautuka ‘yan zuzau da ‘yan atishawa.
16. Na shacen ma□wallato/mara shace ma□wallato (spread/non spread glattic:[± spread]) [± sh.m□l]. Sautuka shace na tantanin ma□wallwto na samuwa na ta nunfasawar ziza ko sautuka gunaguni, wasula marasa ziza da sulalau tare da dukkan wasu sautuka.

17. Mai matsewa/marasa matsewar ma□wallato (constricted/non constricted glottis:[± constr]) [± matsw]. Sautuka sun ha□a da tunku□au, ha□iyau, ba□a□e hamzantattu ko ‘yan ma□wallato, wasula da sulalau sannan da duk sauran sautuka.
18. Masu ziza/marasa ziza (voiced/voiceless [± voiced]): [± ziza]. Sautuka masu ziza na samuwa ne ta dalilin sarrata ma□wallato ta yadda zai sanya tantanin ma□wallato karkarwa a lokaci sannan sautuka marasa ziza ba su da irin wannan karkarwa na lokaci lokaci.

Daga wa□annan bayanai za a fahimci cewa wa□annan sifofin da Halle da Clements suka zayyana sun bambanta dangane da ya□awarsu kan nau’o’in tsarin sauti, wasunsu sun ta□aita ne ga wani sashien tsarin ba□i kawai (kamar zuzau-amau na shafar ‘y’ yan zoza da atishawa ne kurum). Sannan wasu sun ke□anta ga wasula ne kurum (kamar sifofin masu cigaba da masu tsaurarawa wasunsu kuwa sun matu□ar ya□uwa ta yadda har suna □aukar wasu abubuwa daga muhimman azuzuwan sautuka kamar na kewaya, baya, sama, d.s

Wani muhimmin abu daga cikin abubuwan lura shi ne mafi yawancin sifofin an bayyana su ne bisa sifar furuci, biyu ka□ai ne daga ciki aka gabatar da su bisa sifar kamantawa wa□anda su ne na zuzau-amau da na shace.

3.4.6. Azuzuwan Halicci na Sautuka (Natural Classes of Sounds)

Oyebade (1998:31) ya tattauna a kan azuzuwan halicci na sautuka a inda ya ke cewa sifofin rarrabewa sifofi ne da ke da matu□ar mahammanci domin suna bayyana azuzuwan halicci na sautuka wanda wannan azuzuwan halicci su ke taimakawa wajen fahimtar ko me ke sa harshe bayyanar da halayyar da ke tattare da su ta matakan tsarin sauti. Ga misali idan an dubi wa□annan □afa-goshi na harshen Ingilishi za a ga:

a. im-possible im-penetrabe	b. il-legal il-logical

im-balance	il-legible
in-tolerable	ir-responsible
in-terminable	ir-relevant
in-direct	ir-respective (of)
in-direct	
in-discretion	
iŋ-[k]omplete	
iŋ-[k]arcerated	
iŋ-gratitude	

Oyebade ya cigaba da cewa daga kallon wa□annan misalin za a lura da cewa misalan da ke rukunin (a) a sama na da □afa-goshi korau ne suna kuma cancanza siga daga wannan sigar kalma zuwa wata. Haka kuma an lura da cewa a sigogin da ke cikin misalan (a) na sama an tsai da □ur□ushin hancintawa na □afa-goshi wanda hakan ya □ace a misalan (b). Har wa yau, wani sashen ba□i na □wayar ma'ana mai korewa a misalan (b) ya kasance gaba □aya iri guda da ba□a□en farko na kalmar da take li□e da ita. Sannan kuma □arshe □ur□ushin harcintawa na dafa-goshi a misalan (a) na canza gurbun furuci daga wani jeri na sigogin zuwa wani jeri na daban.

Da wannan bayanin ne Oyebade ya ce yayin da aka □auki wa□annan sautuka su kasance su kasance su na azuzuwan halicci wa□anda sifofin rarrabewa ke tantancewa kamar yadda suka gabata a baya, to a iya cewa ga dalilan da ke harifar da wa□annan canje-canje. Da farko dai, duk ba□a□en farko na kalmomin da ke □ar□ashin (a) ***'yan tsayau*** ne don haka [-kwararau] ne. Hakan shi ke nuna hancintawar sautuka. A gefe guda kuwa dukkan ba□a□en farko na kalmomin da ke □ar□ashin (b) ***'yan amau*** ne fiye da sautukan takurau wa□anda su suke samar da sigogin azuzuwan halicci [+amau] wanda shi ke bayyana dalilin da ya sa suka gabatar da cikakken naso na □unshiyar ba□a□e a sashen ba□a□en dafa-goshi. Haka kuma □ur□ushin hancintawa na dafa-goshi a misalan da ke □ar□ashin (a) na □aukar sigar ***m*** kafin ***p*** da ***b***; yana kuma sauyawa zuwa ***ŋ*** kafin ***k*** da ***g*** sannan yana da sigar ***n*** kafin

t da ***d***. Yayin da aka yi la'akari da sifofin guraben furuci wajen bayyana wa□annan ba□a□e, za a same su suna kasancewa da:

	p	**b**	**t**	**d**	**k**	**g**
Na gaban han□a	+	+	+	+	-	-
Na tsinin harshe	-	-	+	+	-	-

Oyebade ya cigaba da cewa an kuma lura da cewa sautukan ***p*** da***b*** suna □aukar sigar ajin halicci guda, sannan sautukan ***t*** da ***d*** suna □aukar wata sigar aji guda, haka ma sautukan ***k*** da ***g*** na □aukan siga ta daban. A bin sha'awa a nan, ita ce yadda wa□annan sifofin ke bayyana yadda ake aiwatar da kowane za□i. Yayin da kuma aka fahimci cewa sifofin guraben furuci ne ke bayyana sigogin 'yan hanci kamar haka:

	m	**n**	**ŋ**
Na gaban han□a	+	+	-
Na tsinin harshe	-	+	-

Bisa ha□i□anin cewa ***m*** na gusawa zuwa ***p, b, n*** zuwa ***t, d***; sannan ***ŋ*** zuwa ***k, g*** lamari ne na fahimta suna □auke da sifofi iri guda don haka suna kasancewa a ajin halicci guda.

Mai karatu na iya cankar cewa sifofin rarrabewa na sau□a□a da tsara muhimman dokokin harshe wa□anda ke □ididdige matakan tsarin sauti a harshe. Baya ga wa□annan sifofi, akwai kuma wasu abubuwa na fasaha kuma tilas da ke □unshe a cikin dokokin sassa wa□anda ke da fa'ida na daidaito, tsayayyu masu kuma ilhami. Wa□annan □arin abubuwa su ake kira

3.5. Matakan □auri.

Matakan □auri hanyoyi ne na *"amfani da wasu yardaddun alamu wa□anda ke samar da yiwuwar ha□uwar dokoki mababanta masu kuma ala□a da juna bisa dokokin tsarin sauti a cikin zance guda…dokokin na iya rarrabewa ne ta wannan hanya kawai idan sun kasance masu mataki guda"* (Sommerstein 1977:137) a

Oyebade (1998: 33). Oyebade ya cigaba da cewa matakan □auri ta□aitattu alamu ne wa□anda ke da manufar ta□aita dokokin da dama ya zuwa guda. Wannan na faruwa na da nufin yin tattali wajen gabatar da ha□i□an bayananai na harshe. Sai dai wannan manufa da daburun cimma hakan na matu□ar samun cikas da yanayin da ke tattaro dokokin waje guda don bayyanarsa a ha□i□anin jama'un harshe masu faida.

3.4.1. □aurin Baka Lauye: ({}) (Brace Notation)

Wannan na daga cikin yadaddun alamu na □auri da ke ha□e/game dokoki masu kama da juma rabi-da-rabi cikin doka guda, dokar na □unsar abubawa mabambata. Ga misali a harshen Yarbanci ana samun wata hanya □wara □aya ta sa□ala wasali kamar yadda misalan za su bayyana:

slei□	→	síléeti	'slate'
bleid	→	bíléedi	'blade'
spait	→	shípúráatu	'sprite'
krein	→	kíréeni	'crane'

Ana iya amfani da wannan mataki a dokoki biyu kamar haka:

i. Sa□ala wasalin sama na gaba a tsakanin cinkoson ba□a□e.

ii. Sa□ala wasalin sana na gaba a gabar kalma mai □arewa da ba□i.

Don haka wa□annan dokokin biyu na da tsari kamar haka:

1. Ø→□/B— B
2. Ø→□/B— #

Idan an lura da tsarin dokokin nan biyu za a ga cewa suna da nau'in shigarwa da fatarwa guda. Sannan suna da kamanci da dama na muhalli. Idan kuwa aka bar dokokin biyu haka a yadda suke, haka za a □auki dokokin biyu a matsayin dokokin ne daban-daban masu matakai mabambanta. Wannan bisa ilhami ba daidai ba na sannan babu fa'idar jama'un harshe. Ana iya gabatar da □aurin baka-lauye wajen

ha□e/game wa□annan dokokin biyu don samar da doka guda sannan hakan zai □auki fa'idar harshe na ha□i□a wajen bayyana cewa ana ma'amula da mataki ne iri guda. Don haka ana iya game dokokin nan biyu waje guda kamr haka:

3. $\emptyset \rightarrow \square / B- - \left\{ \begin{matrix} C \\ \# \end{matrix} \right\}$

Wato ana sa□ala wasalin sama na gaba ko dai a tsakanin ba□a□e biyu ko a bayan ba□i a □arshen kalma.

3.5.2. □aurin Baka-Biyu:(( )) (Parenthesis Notation)

Wannan nau'i na □auri ana amfani da shi ne wajen/don □aukar za□i (don za□in ha□i/□ori) na dokokin. Wannan na nufin wasu batutuwan ba a matu□ar bu□atar kasancewarsu don wani mataki ya gudana. Sai dai kasancewar nasu bai hana wannan mataki kasancewa. Ga wannan misali na ninki daga harshen Ewe (wanda akan kuma kira Gbe) daga □asar Gana da Togo da Binin da Nijeriya.

βo	'to beat'	βoβo	'beating'
kplo	'to lead'	kpl□kpl□	'leading'
sya	'to dry'	sasya	'drying'
d^{z}ra	'to sell'	$d^{z}ad^{z}$ra	'selling'

Wannan ninki yana nanata ba□in farko da wasalin tushe ba tare da la'akari da cewa akwai cinkoson ba□a□e ko babu ba. Ana iya rubuta dokokin ninki na harshen Ewe kamar haka:

4. Ninki → B_1W_1/— B_1W_1
5. Ninki → B_1W_1/— $B_1B_2W_1$

Ana iya game dokokin (d) da (e) ta hanyar amfani da □aurin baka-lauye kamar haka:

6. Ninki → B_1W_1/- - - $\left\{ \begin{matrix} B_1W_1 \\ B_1B_2W_1 \\ [+amau] \end{matrix} \right\}$

Matsalar da take tattare da misalin nan da ya gabata shi ne na abubuwan masu kama da juna da aka nanata su a muhallai biyu na baka-lauye wannan ya sa□a da □a'idar nan da ta shar'anta amfani da baka- lauye.

Idan aka yi kyakkyawar □ididdige wa□annan dokoki biyu na (d) da (e) da suka gabata za su bayyana cewa dokar (e) da gabata tana □unshe da wani abu wanda na za□i ne saboda tabbatar da aiwatar da wannan doka. Wannan shi na bayanin da ya kai ga alamun □aurin baka-biyu a matsayin mamtaki mafi kar□uwa da ake amfani da shi wajen □aukar wannan jama'u. Don haka dokokin (d) da (e) ana iya game su ta amfani da □aurin baka-biyu kamar haka:

7. Ninki → $B1W1/B_1(B_2)W_1$
[+amau]

Misalin (g) na iya kasancewa… idan ba a yi amfani da za□in ba… zai zama (d); idan ko an yi amfani da za□in zai samar da (e)

3.5.3. □aurin Baka-Kantare: (< >) (Angled Bracket Notation)

Ana amfani da wannan alamu na wajen bayyana kamanci na rabi-rabi waton wanda yake ragagge ne mara □orewa ko masu sauyin muhallai. Abin nufi a nan shi ne yayin da ake matu□ar bu□atar kasancewar wani abu na daga sashe guda na tsarin wannan doka yayin da akwai kuma kasancewar wani abu na daga wani sashen. Ana iya bayyanar da ha□i□anin hakan ne kawai ta amfani da □aurin baka-kantare. Za a iya ganin kyawawan misalan hakan a dokar bu□ar wasali a harshen Jamusanci.

Tsohon Jamusanci na sama

i.	wurm+□	würmi	'worms'
ii.	not+i	nöti	'need'
iii.	tat+i	ta:ti	'deed'
iv.	slag+i	slegi	'strokes'
v.	gast+i	gesti	'guests'

A lura da cewa a misalan da suka gabata na wasulan baya na misalan (i) da (ii) suna shigewa gaba kafin wasalin sama na gaba mara kewaya. Wannan mataki yana □aukar doka mai tsari kamar haka:

8. $\begin{pmatrix}+\text{gaba}\\ +\text{baya}\end{pmatrix} \rightarrow [-\text{ baya}]/__\ B_1^2\ \text{i}$

Har wa yau a misalan (□v) da (v) an nuna cewa wasalin □asa ba shigewa gaba kawai yake yi ba yana kuma tashi zuwa matsayin wasali tsakiya na sama. Wannan dokar ma tana iya kasancewa cikin tsari kamar haka:

9. $\begin{pmatrix}+\text{ gaba}\\ +\text{ baya}\\ +\text{ kaso}\\ +\text{ tsawo}\end{pmatrix} \rightarrow \begin{pmatrix}\text{-baya}\\ \text{-□asa}\end{pmatrix} /__\ B_1^2\ \text{i}$

Da wannan tsari Oyebade (1998) ya ce mai karatu na iya lura da yadda dokar (h) da (i) da suka gabata masu matu□ar kama da juna; suna da kamanci na rabi-da-rabi a duk bayanan shigarwarsu da kuma sakamakonsu amma kuma muhallansu iri guda na . Wannan ya nuna cewa a nan ana hul□a da ya matakai biyu na amma iri guda. Sai dai sar□a□iyar da ta sanya ba za a iya game dokokin biyu ba na (h) da (l) ta amfani da ko □aurin baka-lauye ko baka-biyu ita ce dokar tamu tana bu□atar a bayyana dangantaka wacce ta wajibi ce a tsakanin darajar [+□asa] da ke bayanan shigarwa da kuma darajar [-□asa] da ke □unshe cikin bayanan sakamakon. A wannan gurbin ne aikin □aurin baka-kantare ke zuwa don ya bayyana wannan dangantakar kawai kamar haka:

10. $\begin{pmatrix}+\text{ gaba}\\ +\text{ baya}\\ \text{-tsawo}\\ \text{□+□asa}\end{pmatrix} \quad \begin{pmatrix}\text{-baya}\\ \text{□-}\end{pmatrix} /__\ B_1^2\ \text{i}$

Da wannan Oyebade ya ce idan muka karanci baka-kantare za a ga cewa “idan abin da ke unshe a baka-kantare na (a) dole ya zamanto iri guda da unshiyar (b); na zance, idan abin da ke cikin bak-kantare na (a) bai kasance ba, to abin da ke unshiyar a baka-kasance na (b) ma ba zai kasance ba” bayyana dokar (j) na sake samar da dokar (h) da ().

Sai dai bayan Oyebade (1998:37) ya gabatar da wannan dokar ya ara da cewa wannan dokar ita ce ake gabatarwa wajen ba da misalan da za su tabbatar da aurin baka-kantare a rubuce-rubuce. Malamin ya cigaba da cewa yana ganin hakan ba jama’u ne na gaskiya ba don bisa ilhamin dokokin ***tashi*** (raising) da ***gabata*** (fronting) ba su kasance iri guda ba kuma ma ba matakai ne masu dangantaka ba. Oyebade ya bayyana cewa a zatonsa ana tu’ammali ne da dokoki biyu mabambanta a nan; aya ita ce *dokar gabata (fronting rule)*. Sannan ayar kuma itace *dokar tashi (raising rule)*.

3.5.4. aurin Sifofin Masu Canzawa:(α) (Variable Feature Or Alpha Notation)

Oyebade (1998) ya ce ba wani daga cikin matakin auri da aka ambata a baya wanda ya unshi matakan naso. Malamin ya cigaba da cewa yayin da wata sifa (ko darajar) ta sauya ta zama kamar wata sifar (ko darajar) a muhalinta, naso ya tabbatar ke nan. A wasu lokuta sifar da ke canzawa na kasancewa ta darajar ce bisa [+] da [-]. Kyakyyawar misali a nan ita ce dokar zizantawa a harshen Ingilishi ke samarwa kamar haka:

11.	i.) cup-s	ii.) cub-z
	cat-s	card-z
	task-s	rag-z

Abin fahimta a anan ita ce afa-eyar jam’intawa na harshe Ingilishi na kasancewa an huci mara ziza ne a yayin da ba in da ya gabace shi ma mara zizan

na sannan yana kasancewa □an huci mai ziza idan ba□in da ya gabace shi mai ziza ne. Wannan bayanin na iya kasancewa cikin tsari kamar haka:

12. $$\begin{bmatrix} +\text{ gb. han□a} \\ +\text{tsn.harshe} \\ +\text{ kwararau} \\ +\text{zuzau-amau} \end{bmatrix} \rightarrow [\text{-ziza}]/ \quad \begin{bmatrix} +\text{ kwararau} \\ \\ -\text{ mai ziza} \end{bmatrix} _ _ _$$

Wannan dokar tana bayyana misali jam'intawa ce mai □ata □eyar ***-s*** (ko ***-z***) da suka gabata wa□anda sigogin misalan (b) su ke bayyana dokar (l) da za ta biyo kamar haka:

13. $$\begin{bmatrix} +\text{ gb. han□a} \\ +\text{tsn.harshe} \\ +\text{ kwararau} \\ +\text{zuzau-amau} \end{bmatrix} \rightarrow [\text{-ziza}]/ \quad \begin{bmatrix} +\text{ kwararau} \\ \\ \pm\text{ mai ziza} \end{bmatrix} _ _ _$$

A zahiri, dokokin biyu na (k da l) matakai ne na bayani kan nau'in naso iri guda sannan □yalesu a matsayin dokoki biyu daban-daban zai hana samun bayani mai fa'ida na game da harshe. Don haka, ya zamanto wajibi a game wa□annan dokokin biyu su zama guda. Matakin □aurin da ake amfani da shi don cimma wannan manufa shi ne na sifofin masu caccanzawa (variable features notation/alpha notation) wanda ke amfani da alamar nan ta Girkanci ta ***α*** a matsayin wata sifar wani abu. Da wannan ana iya gama dokar (k) da ta (l) da (m) da zai biyo baya bta amfani da wannan mataki na □auri.

14. $$\begin{bmatrix} +\text{ gb. han□a} \\ +\text{ tsn harshe} \\ +\text{ kwararrau} \\ +\text{ zuzan-aman} \end{bmatrix} \rightarrow [\alpha\text{ ziza}]/ \quad +\text{kwararau} \begin{bmatrix} \\ \alpha\text{ ziza} \end{bmatrix} _ _ _$$

Kamar yadda ya gabata a cikin bayani alamar ***α*** tana hawa kan [+] da [-]. Wato ***α*** na iya kasancewa [+] ko [-], idan ***α*** da ke dokar (14) ta □auki za□in [+], ana samun tsirowar dokar (m); a gefe guda kuma idan ta □auki za□in [-] ne dokar (l) ne ke tsira.

Bayan wa□annan Oyebade (1998:39) ya yi sharhi a inda ya ce ana iya fa□a□a wannan mataki na □auri ya □unshi matakan korewar naso a inda sifa (ko daraja) ke zama daban na daga wata sifar a muhalinsa. Wannan □arin bayani na bu□atar a yi amfani da alamar **-*α*** game da (a). don haka a bayaran shigarwa yana iya kasancewa ss#-st#, tt#-ts#, dokokin biyu za a iya karanta su kamar haka:

15. [+kwararau] → [-α kwararau]/ [α kwararu] __ #

3.5.5. □aurin Ninkin Sifofi: (α β γ) (Multiple Variable Notation)

Wasu lokuta lamurran da ke □unshe na naso na iya kasancewa fiye da sifa guda kamar yadda yake a nason ninki kamar yadda za a kwantanta a wa□annan misali daga harshe Yarbanci Oyebade (1998:39):

16.	m-bò	'is coming'
	ń-dà	'is pouring'
	ń-tà	'is salling'
	ŋ-kà	'reading'
	ŋ-gùn	'is climbing'

Bisa dukkan almun domin bayyana wannan lamari ana bu□atar dokoki kamar uku wajen tantance wannan lamari.

17. N → M/— b: [+ □an hanci] $\begin{bmatrix} + \text{gb han□a} \\ + \text{tsn harshe} \end{bmatrix}$ /_ _ _ $\begin{bmatrix} + \text{kwararrau} \\ + \text{gb. han□a} \\ + \text{tsn. harshe} \end{bmatrix}$

18. N → ŋ/— t: [+ □an hanci] → $\begin{bmatrix} + \text{gb han□a} \\ + \text{tsn harshe} \end{bmatrix}$ /_ _ + $\begin{bmatrix} + \text{kwararau} \\ + \text{gb. han□a} \\ + \text{tsn. harshe} \end{bmatrix}$

19. N→ ŋ/—k: [+ □an hanci] → $\begin{bmatrix} + \text{gb hanka} \\ + \text{tsn harshe} \end{bmatrix}$ /_ _ _ $\begin{bmatrix} + \text{kwararrau} \\ - \text{gb. han□a} \\ - \text{tsn. harshe} \end{bmatrix}$

Kowanne daga cikin wa□annan dokoki na da bayanan shigarwa iri □aya da kuma sakamako kusan iri guda da muhalli yayin da aka kwantata shi da wasu. Bambancin da ke tsakanin wata doka da wata ita ce ta darajar wata sifa da ko wata. Ha□i□a, wannan mataki ne na naso saboda sakamakon kowace doka ta kasance mai kama da sifar gurbi (kwararau, tsinin harshe) da wasu sifofin irin wannan a muhallin. Kamar yadda ya gabata a □aurin sifofi masu canzawa, mataki ne da aka tsara don kula da matakin naso. Sai dai saboda bambancin darajar sifofin [kwanrarau] da [tsinin harshe] a dokar (q), bai yiwuwa a yi amfani matakan naso maimakon haka, sai aka gabatar da matakin □aurin ninkin siffofin Oyebade (1998:40).

Malamin ya cigaba da cewa wa□annan abubuwa mabambanta suna da darajar [+] ko [-] amma kuma ba kamar a halin da dukkan sifofin suna da alamar ***α*** (kuma dole a za□i daraja iri □aya) za□in kowace darajar da za a yi amfani da ita a wani dalilin ko wani ba ya dogaro ga □aya dalilin. Don haka dokar (q), da (r) da (s) na iya gamewa a dokar (t) ,kamar haka:

20. [+ □an hanci] → $\begin{bmatrix} \alpha \text{ gb. han□a} \\ \boldsymbol{\beta} \text{ tsn. harshe} \end{bmatrix}$ _ _ $\begin{bmatrix} \text{+ kwararau} \\ \alpha \text{ gb. han□a} \\ \beta \text{ tsn. harshe} \end{bmatrix}$

Oyebade ya cigaba da cewa fa□a□awar da aka yi wa dokar (t) na bayyana dokokin (q,r da s). ga misali idan □ da ***β*** bisa kansu suka zabi darajar (+), dokar (r) na tsirowa. Sannan idan dukkansu bisa kansu suka za□i darajar [-], dokar (s) ce ke tsira bayan hak kuma yayin da a ya zabi [+] sannan **β** ya za□i [-], dokar (n) ce ke tsirowa. Malamin ya kuma jawo hankali ain da yake cewa ana iya samun wani tsari mai ban sha'awa wannan doka ba ta kawo bai idan a ya kasance [-] yayin da **β** ya zama [+], ana samun wata doka ta hu□u da ke tsira wanda ke cewa □an hanci na ninkawa tare da gan□awa a gurbin furuci. Wannan na samar da jama'un aharshe mai fa'ida ba tare

tantance gurbin furuci ba, kuma wajibi ne nason ninki ya tabbata. Wato idan har nason ninki ya kasance a duk wani gurbin furuci, dole ne ya kasance a kowane gurbi na furuci. Wannan bayani ya daidaitu da □a'ida ta sigar jituwa wanda ke bayyana harshe a matsayin tsararren al'amari wanda ake sarrafa shi a tsare-tsare yau da kullum Oyebade (1998:41).

Wasu daga cikin muhimman matakan □auri ke nan wa□anda masana Tsarin Sauti Tsirau ke yawaita amfani da su. Amfamin wa□annan matakai sun ha□a na su samar da dama ga masana tsarin sauti daidaito ba tare da harshen damo ba su zayyana a sigar doka matakin da ke gudana a harshe yayin da aka garo wani tsari. Abu na biyu shi ne yana samar da jama'un harshe masu fa'ida da da'awa kan ko ta yaya harshen ke ciki? A □arshe kuma mai tsantseni yana gabatar ta□aitaccen hanyar bayani a rubuce ta yadda wani bayani mai tsauri ana iya bayyana shi a ta□aice kuma □arara bisa iya yiwuwar yin hakan Oyebade (1988:41).

3.6. Kare-Karen Kawai da Tarna□in Tsarin Kwayar Ma'ana (Redundancies and Morpheme Structure Constrainsts)

Oyebade (1998:42) ya ambaci Sommerstein (1977:166) a inda ya ce "a kowance harshe ana samun wasu sifofi masu □an dama da ba su taka rawar kirki a fagen tsarin sauti na harshe ba sannan gaba □ayansu ana iya tantancesu a dukkan matakan tsira… amma bisa □a'ida sakamakon □arshe na sashen tsarin sauti ya zamanto wajibi ya fayyace dukkan sifofin. Shigowar wannan batu shi ne don ya tabbatar da hanyoyi na tilas da ake bu□ata yayin tsira. Kamar yadda dole ne a alamta dukkan darajoji na dukkan sifofin da ke wakiltan sautauka a harshe. Afagan ilimin Tsarin Sauti Tsirau ana □aukar alamun □oye a matsayin mara □aukar □arin kawai-wato duk wata siga da ake iya tsinkaya daga sigar wata sifa ba a sanya shi a cikin muhallin wata sifa ta alamar □oye na harshen. Sai dai tun da alamomin furuci da na

kamanta sauti dole ne su kasance masu fayyacewa kuma marasa harshen damo har a zanensu sauti, sannan dukkan sifofi… masu □arin kawai da marasa □arin kawai duk ana alamata su. Da wannan ilimin Tsarin Sauti Tsirau ke tabbatar da kasancewar ***ragaggen fayyataccen muhalli*** (***partially specified matrix***) mara □aukar □arin kawai ana kuma samunsa a alaman □oye da kuma ***cikakken fayyataccen muhalli (fully specified matrix***) mai fayyace dukkan sifofi da dukkan darajojin da ake samu a matakin furuci.

Domin bayyana yadda bayani da ya gabata ke aiki, Oyebade (1998:42) ya kawo tsarin wasulan yarbanci don kwatanta yadda Yarbanci ke amfani da wasula bakwai. Sannan wajen bayyana yadda sifofin da ke bayyana wannan tsarin mai bin □a'idar ilimin Tsarin Sauti Tsirau marasa amfani da sifofin da suka kasance na tilas wajen tantance matu□ar bambancin yankunan harshen ko suka kasance wa□anda ake matsanancin bu□atarsu a tsarin sautin harshe. Wasulan bakwai na harshen Yoruba sun ha□a da:

21. □, e, □, a, □, o, da u

Sifar rarrabewa ta farko da za a fara gabatarwa ita ce (sama)

22.

wasula	□	e	□	a	□	o	u
sama	+	-	-	-	-	-	+

A misali na (2) da suka gabata za a ga sifar [sama] ta bambanta [i] daga [e] kuma [u] daga [o]. Sai dai kuma, e, □, a, a, o da □ ba a tantance su da junansu ba, haka ma [□] da [u]. Don haka ana bu□atar gabatar da □arin wasu sifofi. Ga sifar [□asa] nan kamar haka:

23.

wasula	□	e	□	a	□	o	u
sama	+	-	-	-	-	-	+
□asa	-	-	-	+	-	-	-

Sabuwar sifar da aka gabatar a (3) ya taimaka wajen yiwuwar bambanta wasalin [a] dag duk sauran; sai dai kuma, har yanzu, [□] da [u] ba a iya bambanta su ba, haka ma e, □, o da □. Wannan ya nuna har yanzu da sauran sifofin da ke tantance wasula a harshen Yarbanci. Ga sifa ta uku ita ce ta [kewaya]:

24.

wasula	□	e	□	a	□	o	u
sama	+	-	-	-	-	-	+
□asa	-	-	-	+	-	-	-
kewaye	-	-	-	-	+	+	+

Da wannan sifar za mu iya cewa an samu yadda za a ware [□, e, □, da a] a gefe guda sannan wasulan [□, o, da u] a □aya gefen. Amma kuma har wa yau [e da □] da [o da □] suna kama da junansu dangane da kamanninsu bisa sduk siffofin da aka riga aka gabatar ya zuwa yanzu. Domin warware wannan matsala da ke tattare a wannan tsari ya zuwa yanzu, bari a □ara gabatar da wata sifa ta [tk. sa□a] kamar haka Oyebade (1998:43-4):

25.

wasula	□	e	□	a	□	o	u
sama	+	-	-	-	-	-	+
□asa	-	-	-	+	-	-	-
kewaya	-	-	-	-	+	+	+
tk-sa□a	+	+	-	-	-	+	+

Yanzu kam dukkan wasulan an yi iyakar tantance su ta amfani da wa□annan sifofin hu□u. A yanzu babu wasu wasula biyu da suke iri guda bisa darajararsu ga duk sifofin. Baya ga hakan darajar wasu daga cikin sifofin ana iya tsinkayarsu ne bisa fahimta kan darajar wasu sifofin. Alal misali, a kowane lokaci da aka tsara wani yanki ya kasance [+ sama], a kodayaushe yana tsikayar [- □asa]. Haka ma [+ sama] kai

tsaye na tsinkayar [+tk-sa□a]. Dangane da sifar sama, ana lura da □arin kawai irin wa□annan haka, (ana sanya □arin kawai a cikin baka-biyu).

26.

wasula	□	e	□	a	□	o	u
sama	+	-	-	-	-	-	+
□asa	(-)	-	-	+	-	-	(-)
kewaya	-	-	-	-	+	+	+
tk-sa□a	(+)	+	-	-	-	+	(+)

Haka kuma Oyebade ya cigaba da cewa yayin da aka fayyace darajar [+] game da sifar [□asa], ana iya tsinkayo darajar [- sama], [-kewaye] da [-tk-sa□a]. Hakan abu ne da ya ke da tabbaci tun da yanki guda □aya ne kawai ke □auke da darajar [+ □asa]; kowane harshe da ke wannan layi ya zamanto dole a tsinkaye shi, kamar haka:

27.

wasula	□	e	□	a	□	o	u
sama	+	-	-	-	-	-	+
□asa	(-)	-	-	+	-	-	(-)
kewaya	-	-	-	-	+	+	+
tk-sa□a	(+)	+	-	-	-	+	(+)

Darajar [+ kewaye] ita ta tsinkayo darajar [-kasa]. Wannan tabbaci ne cewa a koyaushe wani wasali ya tabbatar da darajar [+] ga [kewaye], kai tsaye [-] na kasance ma [□asa].

28.

wasula	□	e	□	a	□	o	u
sama	+	-	-	(-)	-	-	+	
□asa	(-)	-	-	+	(-)	(-)	(-)	
kewaya	-	-	-	-	(-)	+	+	+
tk-sa□a	(+)	+	-	(-)	-	+	(+)	

Malamin ya kuma ce a kodayaushe aka samu [+ tk-sa□a], kai tsaye ana tsinkayar [-□asa].

29.

wasula	□	e	□	a	□	o	u
sama	+	-	-	(-)	-	-	+
□asa	(-)	(-)	-	+	(-)	(-)	(-)
kewaya	-	-	-	(-)	+	+	+
tk-sa□a	(+)	+	-	(-)	-	+	(+)

A □arshe, za a kuma lura da cewa a ko'ina aka samu darajar [- ts-sa□a] ya tabbata, to ana tsinkayar darajar [- sama] ya kasance:

30.

wasula	□	e	□	a	□	o	u
sama	+	-	-	(-)	(-)	-	+
□asa	(-)	-	-	+	(-)	(-)	(-)
kewaya	-	-	-	(-)	+	+	+
tk-sa□a	(+)	+	-	(-)	-	+	(+)

Yayin da aka yaye duk da'irar da aka sanya wa darajojin nan, sakamakon na kasancewa ragaggen fayyataccen muhalli na wanda matakin □oye ne. Wannan muhallin zai kasance kamar haka:

31.

wasula	□	e	□	a	□	o	u	
sama	+	-				-	+	
□asa			-	+				
kewaya		-	-	-	-	+	+	+
tk-sa□a				+	-		-	+

Duk kare-kare kawai da aka tsinkayo ana iya bayyana su a ***dokokin cika gurbi (fill in rules)*** wanda ake kira ***Tarnakin Tsarin Yanki na*** **IDAN-YAYIN DA** (IF-THEN Segments Structure Constrainsts):

32. i. IDAN: [+ sama]
↓
YAYIN DA: [-□asa]

ii. IDAN [+ sama]
↓
YAYIN DA: [+ tk-sa□a]

iii. IDAN: [+□asa]
↓
YAYIN DA: [- sama]

iv. IDAN [+ □asa]
↓
YAYIN DA: [- kewaya]

v. IDAN: [+kewaya]
↓
YAYIN DA: [-□asa]

vi. IDAN [+ □asa]
↓
YAYIN DA: [- tk-sa□a]

vii. IDAN: [+tk-sa□a]
↓
YAYIN DA: [-□asa]

viii. IDAN [-tk-sa□a]
↓
YAYIN DA: [- sama]

Oyebade ya kuma □ara da cewa, yayin da aka yi amfani da dokokin cikon gurbi a ragaggen fayyataccen muhalli (11) hakan zai tsirar da cikakken fayyataccen muhalli (5) kamar yadda suka gabata. Wani muhimmin mallakin □ere-□ere na tsarin yanki shi ne kowane □ari yana □unsar akasin bayanin □an uwansa kamar haka: (i) da (iii) suna da akasi juna ne, haka ma (ii) da (iii), haka (iv) da (v), da (vi) da (vii).

Kare-□aren kawai na samuwa na ta hanya biyu: na farkon na samuwa ne a sanadiyar yin□uri don yiwuwar bayyana □alubalen da ke tattare da tsarin halittar □an Adam (ko rashin yiwuwarsa) ta ga□ar magana. Ga misali tarnakin idan [+ sama] yayin da [- □asa] na bayyana da'awar cewa ba ya yiwuwa harshe ya tashi sama ya kuma sauka □asa duk a lokaci guda. Abin nufi a nan shi ne idan harshe ya tashi sama, to ba zai kasance ya sauka □asa duk a lokaci guda ba, haka kuma idan ya kasance yana □asa ([-□asa]) to ba zai kasance a sama ([+sama]) a wannan lokaci ba. Tun da yiwuwar tsarin halittar kwararon magana ta □an Adam bai □aya ne a dukkan tarin halittar □an Adam, to wannan nau'i na □arin kawai ya kasance na gama duniya.

Hanya ta biyu kuwa na samuwa ce ta ha□i□anin cewa ba kodayaushe ne harshe ke sarrafa dukkan tarin yiwuwa da bisa a zanci ake sanya rai da su ba yayin da sifofin suka kasance a wuri guda. Alal misali harshe Hungari na tabbatar da wa□annan ba□a□en tsayau marasa ziza.

p t c k

Sanna kuma harshen ingilishi ya tabbatar da wannan tsarin.

p t k

Tsarin harshen Hungari yana tantance wa□annan ba□a□e ne bisa guraben furuci wa□anda sifofi [kwararau] da [tsn. harshe] ke bayyanawa kamar haka:

33.

	p	t	c	k
kwararau	+	+	-	-
tsn. Harshe	-	+	+	-

Wannan na bayyana sifofin biyu wanda kowanensu na da □unshe tarna□un azanci yiwuwa guda hu□u. Harshen Hungari na amfani da duk wa□annan tarin azanci. A gefe gudu kuwa harshen Ingilishi ya kasancewa mai tsarin muhalli kamar haka yayin da aka yi amfani da tsarin da ke misali na (13).

34.

	p	t	c	k
kwararau	+	+	-	-
tsn. harshe	-	+	+	-

Oyebade ya ce bisa lura za a ga tarin yuwuwan azanci guda ([- kwararau]), [+ tsn. harshe] ya □ace. Hakan shi ya samar da yanayin tsinkayo a harshen Ingilishi ta yadda akodayaushe darajar [kwararau] ke zamantowa [-], da/ko darajar [+tsn.harshe]

ake tsinkaya. Sannan a kodayaushe darajar ya kasance [+tsn.harshe] ake tsinkaya. Don haka ana samun akasin na zance □arin kawai kamar haka:

35. IDAN: [+ kwararau] ii. IDAN [+ ts harshe]
↓ ↓
YAYIN DA: [-tsn. harshe] YAYIN DA: [+ kwararau]

Wa□annan zantuka masu □arin kawai ba na gama duniya ba ne (ga misali ba su samuwa a harshen Hungari) sun ke□anta ga harshe Ingilishi (da duk wani harshe da ke aiki da da irin wannan tsari) wannan shi ake kira ***tarna□in ke□a□□en harshe*** (***language-specific constraints***).

Tarna□un tsarin yanki (Segment Structure Constraints) na samar da □ari guda na bayanan da ke □unshe a tarna□un tsarin □wayar ma'ana (Morpheme Structure Constraints). Tuna cewa □wayar ma'ana (ko wani furuci) tari ne na sifofin marasa tsari da akan jero su bisa kan wani tsari na jeri. Yanayin dangantakar haliccin da ke tsakankanin abubuwan da ke cikin tari mara tsari shi ne tarna□un tsarin yanki ke bayyanawa. Bayan nan akwai tarna□u da ake tsinkaya da kowane harshe ke □yalewa a jerin □wayar ma'ana. Wannan tarna□u ana bayyana su na a *Tarna□un Tsarin Jeri* (*Sequence Structure Constraints*) ko □are-□aren kawai wanda wani lokaci akan kira *Sigar Tsarin Tsarin Sautuka (Phonotatics*) na harshe. Kenstowicz (1994:2050-1) a Oyebade (1998:49) ya ce tarna□un sigar tsarin sautuka na nufin iyakoki ne na rarrabewae sautuka da jere-jeren sautuka a wurare daban-daban (a farko, ko tsakiya ko karshe) a cikin tsarin sautin kalma ko yanyi. Hakan na aukuwa na ba don wa□annan iyakokin suna kasancewa sakamako ne na canzawar wani sauti zuwa wani ba. Sai dai don tabbaci na da nuni da cewa suna bibiyan nahawum halicci na mai magana da harhe ne. Har wa yau, Oyebade ya ambaci Sommerstem (1977:196) inda aka samu □arin bayani game da bayanin da ya gabata a inda Sommerstein ya ce " a duk yayin da mai magana da harshen Ingilishi ya saurari jerin yanki na [gæbl□t] zai

□auka cewa wannan shi na daidai, ko ya kasance ta kowace kima, wata kalma ce ta Ingilishi da bai san ta ba (….) amma yayin da ya ji [žabl□t] zaton da zai yi kawai shi ne ko wata ba□uwar kalma ce don babu wata kalma Ingilishi ta halicci ko ta □asa da ke farawa da [ž].

Oyebade (1998:49) ya ce za a iya zayyana tsarin halicci na wannan tarna□i bisa la'akari da tsarin goshin Ingilishi kamar yadda Kenstowicz (1994:256) ya gabatar a jaddawali kamar haka:

36. i. Tsarin Goshin Ingilishi: Masu Ba□a□e Bibiyu:

	W	y	r	l	m	n	p	t	k
p	-	+	+	+	-	-	-	-	-
t	+	+	+	-	-	-	-	-	-
k	+	+	+	+	-	-	-	-	-
b	-	+	+	+	-	-	-	-	-
d	+	+	+	-	-	-	-	-	-
g	+	+	+	+	-	-	-	-	-
f	-	+	+	+	-	-	-	-	-
θ	+	+	+	-	-	-	-	-	-
ž	-	-	+	-	-	-	-	-	-
s	+	+	-	+	+	+	+	+	+

w	**y**	**r**	**l**	
twin	p[y]uke		priest	plate
quit	t[y]une		trap	clean
dwell	byuty (beauty	brick	glad	
thwart	d[y]une		drip	flow
sweet	anbig[y]uity	grip	slip	
	f[y]ume		free	
	enth[y]use	three		
	s[y]uit (suite)	shrill		

m	**n**	**p**	**t**	**k**
smell	snow	spa	stem	skip

Daga bayan nan da suke gabata akwai abubuwan da dama da suka kamata a kula da su. Farko dai [s] da [š] bisa dukkan alamu suna masu *zaman surukai (complementary distribution*) don haka suna kasancewa masu takin sa□a na wani sauti guda. Haka kuma [p] da [b] da [f] wa□anda ba□a□en le□e ne ba su barin [w]

wanda sulalau ne na le□e ya kasance yanki na biyu a wani goshi. Sannan [t] da [d] da [θ] wa□anda ba□a□e na 'yan haure su ma ba su barin wani ba□i □an jirge ya biyo su a wani goshin. Har yanzu, an lura da cewa yayin da yanki na biyu na wani goshi ya zamanto tsayau [m, n, p, t, k] dole yankin farko ya kasance □an huci. Wannan bayanin ana iya bayyana shi a shara□in ***idan-yayin da (if-then condition)*** kamar haka:

37. IDAN: #BB
↓[-cont]
YAYIN DA: [+zuzau-amau]

Wannan ya kasance tarna□i na mai fa'ida (possitive constraint) sannan matsin da ba ya □yalewa wani jeri ana bayyana shi a matsayin tarna□i mara fa'ida (negative constraint). Ga misali:

38. i. *(+ ba□i, + la□□a) (- ba□i, +)

ii. *
(+ba□i, +tsn.harsh) [+□an jirge]

Oyebade (1998:51) ya ce tarna□i mara fa'ida na yawan aukuwar ne a harsunan Afirka da dama musamman a harshen Yarbanci wanda ba ya □yale cinkoson ba□a□e ko ya bar kalmomi su □are da ba□i. Wa□annan tarna□u biyu ana iya bayyanar da su a korau kamar haka:

39. i. *ββ

ii. *β#

Malamin ya □ara da cewa wa□annan tarna□u na korau suna da abubuwan sha'awa na sanya ko □arin □ai'mi ga matakan tsarin sauti don ko su tsai da shara□in da wa□annan tarna□u suka dora wa kwayoyin ma'ana. Alal misali ana gabatar da

matakin shafewa da na shafewar wasali wajen sake tsara kalmomin aro a Yarbanci don tsai da sharru□□an da aka kawo a baya. Misali:

40.	**Ingilishi**	**Yarbanci**	**Ma'ana**
	teibl	tébù	table
	b□tl	b□tù	bottle
	r□bl	r□bù	rebel
	sleit	síléèti	slate
	bl□k	búl□□kù	block
	br□d	búrɛ́dì	bread

ha□i□a Yarbanci na sa□ala wasali a tsakankanin cinkoson ba□a□e kamar yadda ya zo a misali

41. /b□tl/ $\xrightarrow{\text{shafewa}}$ b□tùl

Sannan sai a shafe ba□in □an jirgen da ke □arshen kalmar kamar haka:

42. /b□tl/ $\xrightarrow{\text{shafewa}}$ b□tù

A misali na (19ii) yana nuna matakin sa□alawa ne.

Wannan ba ke□a□□en misali ne ba saboda Oyebade (1998:52) ya ambaci Kisseberth (1970) wanda ya nuna cewa a harshen Yawelmani yayin da ba□a□e uku suke yin cinkoso (su kasance wuri guda), ana shafe □aya daga cikinsu.

43. i. B (Ø)/ BB+ — (a wasu muhallan Nahawu da aka bayanar).

ii. B → Ø/B+ —B

Haka kuma ana sa□ala wasali yayin da wasu ba□a□e uku suka yi cinkoso a wa □wayar ma'ana ko ba□a□e biyu suka kasance a □arshen kalma.

44. $$Ø \rightarrow W/B—B \left\{ \begin{matrix} B \\ \# \end{matrix} \right\}$$

Duk wa□annan matakai suna samuwa ne a sakamakon tarna□in da yake □yale jerin ba□a□e uku ko cinkoson ba□a□e biyu na □arshen kalma su kasance.

44. $$* \text{ BB } \left\{ \begin{matrix} B \\ \# \end{matrix} \right\}$$

Daga dukkan wa□annan bayanai za a fahimci cewa Nahawun harshen halicci na mai magana na wani/kowane harshe na da matu□ar fa'ida don bayyana sharru□an tsarin □wayar ma'ana a harshe wanda wa□annan sharru□a suna kasancewa a sigogi kamar na tarra□un tsarin yanki da na tsarin jeri. Yayin da tarna□un tsarin yanki suke bayyana irin halicci yankunan □oye da ba su □aukar bayanan □arin kawai masu kasancewa ko dai tarna□u ne na harsunan gama duniya ko kuma na wani ke□a□□un jerin da ake □yalewa a wata fitacciyar □wayar ma'ana. Wa□annan tarna□u na iya kasancewa masu fa'ida ko marasa fa'ida. Masu faidar ana bayyana su ne ta amfani da sharru□□an ***idan-yayin da (if then conditions).*** Sannan tarna□u marasa fa'ida ana bayyana su na ta yin amfani da alamar (*) akan jerin da ba a □yalewa, sai dai kuma suna da halayyar sanya □aimi ga dokokin tsarin sauti.

3.7. Tattara Bayanai

Babu shakka dabarun tattara bayanai su ne ginshi□an kowane bincike muddin ana son sakamakon wannan bincike ya inganta. Burin kowane bincike, bai wuce warware matsala ko inganta wani lamari ko samar da sabon fahimta wadda za ta zama mai amfani ga rayuwar al'umma ba. Don haka, samar da bayanai ingantattu don cimma wannan burin bincike abu ne da ya rataya ainun kan ingancin dabarun samar da bayanan. Akwai dabarun tattara bayanai na bincike da dama kuma ana za□an dabarun abu ne bisa nau'in binciken ko matsalar da ake nazarta. Don haka wannan bincike zai yi kwatanci ne na bambance-bambancen amfani da harshe a muhallin da ba nasa ba. Za a yi hakan ne don a kwatanta wannan nau'i na harshe da wanda yake Daidaitacce. Domin samun nasarar haka, binciken zai yi amfani da dabarun tattara bayanai kamar na nazarin liattafai don nazarin batutuwa da suka shafi walwalar harshe da amfani da shi a tsakanin al'umma. Haka kuma wannan bincike zai yi amfani da dabarar hira wadda za a yi amfani da ita wajen tattaunawa da jama'ar da ke

amfani da nau'in harshen da ake nazarta wanda a yayin tattaunawar za a □auka a rikoda. Har wa yau, dabarar saurare da ta lura za su kasance masu matu□ar fa'ida don za a yi amfani da su wajen sauraron lafuza yayin tattaunawa.

3.7.1. Nazarin Litattatfai

Domin gudanar da wannan nazari, binciken zai tattara bayanai da farko daga littattafai, da □asidu da mujallu da aka gabatar game da al'umaran da wannan bincike ke nazarta wato kare-karen Hausa musamman ma na wajen □asar Hausa.

3.7.2. Hira

Baya ga tattara bayanai da aka tsamo ta hanyar nazarin ayyuka da suka shafi batun bincike, binciken zai yi amfani da dabarar hira da nufin yin hul□a da al'ummar da ta samar da wannan nau'i na harshe da wannan bincike ke nazarta. Yin hakan zai ba mai bincike damar yin cu□anya da tattara bayanai da dama don za□an masu ma'ana da wa□anda suka dace. Yayin cu□anyar mai binciken zai samu damar yin tambayoyi ta hanyar hira ga wa□anda ake cu□anya da su domin niman □arin bayani a kan bambance-bambance da asali da halayyansu da kuma dalilan amfani da harshen.

3.7.3. Dabarar Saurare da Lura

Wannan bincike zai yi amfani da dabarar saurare wajen tattara bayanai. Mai bincike zai kasance tare da wa□anda ake nazartan harshensu. A yayin kasancewansu tare za a lura tare da sauraro yadda suke furta wasu kalamai, ko yin lafazi ta hanyar sauraro da kuma kwaikwayonsu. Zai yi hakan a wasu lukuta ba tare da saninsu amma wasu lokutan da umurninsu hakan zai faru damin tattaunawa kan wasu al'amura na wajibi da ka iya tasowa yayin binciken.

3.7.4. Alamta Sauti

Wannan bincike zai gabatar da misalai ta amfani da hanyar alamta sautuka na tsarin kimiyyar tsarin sauti sannan bisa misalai binciken zai zai ninka wasali inda akwai tsawon wasali sannan idan misalan na wasu masana ne zai gabatar da su yadda masanan ko manazartan suka gabatar ba tare da an canza musu tsari ba. Haka ma zai kasance dangane da alamta karin sauti wannan bincike zai alamta karin sautin sama ne kawai, sai dai idan misalan wasu masana da wannan bincike ya kawo zai gabatar kamar yadda marubutan suka sanya.

BABI NA HA□U: TACIYAR BINCIKE

4.0. Shimfida

Kowane harshe na □auke da wasu lafuza wa□anda ake samun tangar□a ko tarna□i ainun wajen ambaton su a matsayin lafuzan asali na harshen, musamman ma ga wa□anda ke amfani da harshen a matsayin harshe na biyu ko na hul□a/sadarwa. Saboda haka a mafi yawancin lokuta an lura da cewa saiwoyin kalma na harshe su ke sassaduwa da junansu don samun sassa□awa wajen samar da lafuzan asali, sannan sassa□awar na bambanta daga yanayi da wuri zuwa wani yanayi da wurin. Haka kuma gyare-gyaren wa□annan sassa□awar na samar da wasu □ir□ire-□ir□ire ta hanyar samar da wasu hanyoyi wa□anda harshen ke tanadar da su ta bin wasu tsare-tsare. Irin wa□annan hanyoyi su ake wa la□abi da matakan tsarin sauti. Sai wasu lokuta ana samun matakan tsarin sauti na harshe ne ta yun□urin harshen don ko ya adana ingancin za□in muryar da ake ambato/furta harshen ko kuma don ya samar da daidaito da sau□i wajen sakar maha□in furuci don furta wani sauti tare da fara samar da maha□a na daban a jerin sauti. Wannan yun□uri na □ara sau□a□a yayin da dukkan sautukan da za a furta na bu□atar tsarin furuci bai □aya da zai tabbatar da su.

Bugu da □ari, masana fannin Walwalar harshe sun ayyana cewa mafi yawancin matakan tsarin sauti ana rarrabe su ne dangane da matakan tsarin ga□arsu, a inda ake samun suke gyaggyara tsarin ga□ar da aka □ir□iro don ya saje/dace da tsarin ga□ar da suka fi dacewa da su ta hanyar sarrafa rarrabuwar wasula da ba□a□en da ke □unshe a cikin kalmar. Irin wa□annan matakai sun ha□a da na shafewa da narkewa da shafewar wasali. Har ila yau, ana iya kallon wasu matakan tsarin sauti a matsayin masu tabbatar da kaifin (sautin) murya saboda suna sau□a□e ambato da ko

sanya jin da□in sauraro, su ma irin wa□annan matakai sun □unshi naso da jituwar wasula.

Tsarin sauti dai wani fanni ne na harshe wanda ke bayyana tsare-tsaren sautukan magana na harshe. Kowane harshe na da iya yawan sautukan magana da ke □unshe a harshen saboda kowane harshe ya ke□antu bisa yadda yake harha□a sautukansa. Hakan shi ke sanya kowane harshe/kari ya zama mai □unshe da tsarin sautukansa shi ka□ai wanda kuma babu wani harshe ko wasu harsuna da ke amfani da wannan tsarin sauti bai □aya, ko da harsunan sun kasance masu sautukan ba□a□e da wasula iri □aya. Kasancewar yanayi daban-daban na amfani da harshe, akwai kuma dalilai da dama da ke haifar da sauye-sauyen sautuka a harshe. Don haka ne ma, ba a iyakance iya yawan sauye-sauyen da sautuka ke samu a harshe saboda shi harshe al`amari ne da kullum wanda ke □aukan salo daban daban. Baya ga aron kalmomi da □wayoyin sautuka da cu□anyar harsuna ke haifarwa, ana kuma samun sauye-sauyen tsarin sauti a harshe. Wannan na aukuwa ne don sau□a□a wahalar ko tarna□in da wasu masu amfani da harshe ke fuskanta.

Wannan babi kuma zai tattauna ne kan ire-iren sassauyawar harshe bisa ha□akar kalma da li'irabi wato ta fuskar samayyar ginin kalma da jimla (Morphosyntactic). Matakan sauye-sauye na hashe ba su tsaya a furuci kawai ba, sun □unshi wasu fannonin ginin kalma da rukunonin nahawu daban-daban wa□anda ke yin tasiri wajen samar da bambance-bambance wajen yadda al'ummomi ke sarrafa harshe. Don haka babin zai nazarci ire-iren sauye-sauyen tsarin sauti da na tasarifin kalma da ginin jimla Hausar Kafi. Binciken zai yi hakan ne dan nufin tantance ire-iren bambance-bambancen da nufin kwatanta su da na Daidaitacciya Hausa.

4.1. Bambance-Bambancen Tsarin Sauti

4.1.1. Korewar Hamzantawa

Korewar hamzantattun sautuka na nuni da yadda ake kore sautukan wasu yankuna a zantukan yau da kullum. Shafewar sauti ya □unshi ba□a□e da wasula a harshe kuma lamari ne da ya yawaita a harshe wanda kan sanya □acewar wani yanki bisa wasu □a'idoji na musamman wa□anda akan □orawa harshe. Yayin da □acewar ta wasali ne, ana kiran shi da □acewar wasali (elision/vowel elision). Irin wa□annan yanayi kan yawaita aukuwa a zantukan baka. Kamar yadda ya gabata ana samun shafewar sautukan wasali ko na ba□a□e iri-iri, daga ciki akwai:

4.1.1. 1. Korewar Hamzantawa da Hamzantawar wasu Sautuka

Muhimmi daga cikin bambance-bambancen tsarin sauti da ake samu a tsakanin Daidaitacciyar Hausa da yawancin Hausar da ake samu musamman a kudancin □asar Hausa, shi ne na kore hamzantawar wasu □wayoyin sautuka da kuma hamzantawar wa□anda da ma can ba sautukan hamza ba ne. Daidaitacciyar Hausa na da sautukan ba□a□e guda talatin da hudu (34). Daga cikinsu akwai [□] wanda bale□e ne □an ha□iyau, da [□] bahan□e ne ha□iyau, da [□] han□a tunku□au da [□w] wanda le□antaccen han□a tunku□au da [kj] wanda shi ma gan□antaccen han□a tunku□au ne da [s'] wanda bahan□e ne tunku□au maras-ziza. Haka kuma akwai [?j] gan□antacciyar hamza. Wa□annan □wayoyin sautukan kan canza a ambaton Hausar wasu al'ummomi na daga kudancin garurruwar □asar Hausa wanda Kafi na cikinsu. Ana mai da wa□annan sautuka ya zuwa takwarorinsu masu sau□in furuci/lafazi kamar haka:

[□] bale□e ha□iyau mai ziza → [b] bale□e tsayau mai ziza.

[□] na□e harshe ha□iyau ziza → [d] bahan□e tsayau mai ziza.

[□] □an han□a tunku□au mara ziza → [k] □an han□a tsayau mara ziza.

[□w] le□antaccen han□a tunku□au → [kw]gan□antaccen handa.

[□j] gan□antaccen han□a tunku□au mara ziza → [kj] gandantaccen han□a tsayau mara ziza.

[s'] bahan□e tunku□an mara ziza → [s] bahan□e zuzau mara ziza.

[?j] gan□antacciyar hamza → [j] bagan□e kusantau □inin wasali mai ziza. Ga misalansu bi-da-bi kamar haka;

4.1.1.1.1. Korewar [□] → [b]

1.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	□áawóo	bàawóo	bark cover of tree
	□ángárèe	bángárèe	section
	□áarèe	barèe	to pill
	□àrìi	barii	to be shivery
	□éeráa	beeraa	rat
	□úuyáa	buuyáa	to hide
	cáa□ì	cáabì	muddy
	□àrnáa	banna/barna	destruction
	kùr□àa	kùrbàa	to sip
	tá□áryáa	tábáryáa	pestle
	kàr□áa	karbaa/karfaa	to receive

4.1.1.1.2. Korewar [□] → [d]

2.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	□àmáaràa	dàmáaràa	to get ready/prepare
	ka□an	kadan	little
	ku□ii	kudii	money
	kóo□ì	kóodi	snail
	□áukàa	dookàa/daukàa	to carry
	há□é	hadde/hadee	mixed
	há□íyá	hádíyá	to swallow
	fáa□ìi	fáadí	to fall/collapse

bà□í	bàdí	next season
□áaríi	darii	cold/winter
□ányée	□ányée	to be wet
□ínkìi	dinkìi	sawing

Daga wa□annan misalai za a ga □wayar sautin [□] wadda bale□iya ce □an ha□iyau mai ziza amma ana sauya shi da takwararsa [b] wanda shi ma bala□e ne amma □an tsayau mai ziza. Sai dai kuma akwai wasu ke□a□□un yanaye-yanaye a inda ake samun akasin abin da ya gabata a misalan da aka kawo. Wato ana sauya sautin [d] [□] mnisali:

3.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	díngà	□ìngà	continually
	□údáa	kú□aa	fly
	dáurèe	□óorèe	to withstand pains/pressure.

Anan an hamzantar da sautin /d/→/□/ wanda ba haka yake a daidaitacciyar Hausa ba. Wa□annan lafuza ba su yawaita ba ainun wato □ai-□aiku ake samun su, don haka misalansu ba su da yawa ainun. Wannan tawaya na samuwa ne tsakanin masu amfani da Hausa a matsayin harshe na biyu ko fiye.

4.1.1.1.3. Korewar [□] → [k]

4.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	□áaráa	karáa	sound
	□àuyèe	koyèe	village
	□úngíyáa	kúngíyáa	association
	□úlíi-□úlíi	kùlíi-kùíii	groundnut cake
	□ùugìyáa	kugìyáa	hook
	□áryáa	kàryàa	to lie
	bá□íi	baki	black
	wú□áa	wúkà	knife
	háyáa□íi	(h)áyáakì	smoke
	□áuráa	káura/koora	to migrate

sár□àa	sárká/tsárká	chain
záa□íi	záakì	sweetness

Wa□annan misalai suma sun yi nuni da sauyin □wayar sautin [□] wanda tunku□au ne mara-ziza ya zuwa sautin □an han□a tsayau mara-ziza wato [k]. Haka kuma ana samun tawaya a wasu ‘yan tsirarun lokuta a inda ake samun akasin abin da ya gabata wato ana samun □wayar sautin [k] take sauyawa zuwa [□]. Ga misali.

5.	**D. Hausa**	**H. Kafi**	**Ma’ana**
	káamàa	□áama	to catch
	kállóo	□àllóo	watching
	saukaa	soo□aa/saukaa	to come down
	kwányáa	□wànyáa	talent
	káamà	□ámà	resemblance

Anan an hamzantar da sautin /k/→/□/ wanda ba haka yake a daidaitacciyar Hausa ba. Wa□annan lafuza su ma ba su yawaita ba don haka samunsu □ai□aiku ne.

4.1.1.1.4. Korewar sautin [□w] → [kw]

6.	**D.Hausa**	**H.Kafi**	**Ma’ana**
	□wàaróo	kwàróo	insect
	□wà□□wáaráa	kwàkkwáaráa	over grown
	□wái	kwái/ koi	egg
	□wáaràa	kwáràa	palmnut
	□wáa□ùlée	kwáakùlée	to scrape out
	□wâlláa	kwâlláa	tears
	□wáarèe	kwáarèe	get choked

Haka ma wa□annan misalai na kwatanta sassauyawar □wayar sautin [□w] wanda le□antaccen □an han□a tunku□au mara-ziza ya zuwa [kw] le□antaccen □an han□a tsayau mara-ziza, kamar sauran ana samun akasin wannan sauyi a inda ake

sauyi [kw] → [□w] amma shi ma yin hakan bai da tasiri wato bai yawaita ba ainun. Misali: ***kwártóo*** → □***wàrtóo/***□***órtóo*** wannan ma nau'i ne na hamzantawa.

4.1.1.1.5. Sauyawar sautin [□j] → [kj]

7.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	□yàllíi	kyàllíi	to glitter
	□yáafàa	kyàfàa	to smoke
	□yáurée	kyóorée	back door
	□yàashíi	kyáshíi	to envy
	□yástàa	kyásta	to strike matches
	□yálláe	kéllée	piece of cloth

4.1.1.1.6. Korewar sautin [S'] → [S]

8.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	tsákáa	sàkáa	wallgecor
	tsáwóo	sàwóo	length
	tsìráa	sìráa	to germinate
	tsábtàa	sàbtàa	neatness
	tsìráaràa	sìráaràa	nakedness
	mátsálàa	másàlá	problem
	yáatsàa	yàsàa	finger
	tsíináa	sìináa	to curse
	tsóomàa	sóomàa	to soak
	tsóohóo	sóohóo	aged man

Haka kuma sa□anin wannan yanayi kan faru a inda ake amfani da □wayar sautin[S] a madadin [S'] (wato [S] → [S']). Sai dai shi ma wannan yanayi bai yawaita ba don haka misalinsa □ai-□ai ake samu a tsakani masu amfani da harshen don sadarwa kawai. Misali:

sa□oo → tsakoo 'message' sarkii → tsarkii 'chief' da sauransu.

4.1.1.1.7. Gan□antawar sautin [?j]→ [j]

9.	**D.Hausa**	**H. Kafi**	**Ma`ana**

`yaa`yaa	yaya	children
`yar	yan	feminine demunitive
`yan	yan	masculine demunitive

4.1.1.1.8. Sauyawar sautin [□] → [p]

Sautin [□] a Hausa sauti ne bele□e zuzau kuma mara ziza sannan kuma sautin [P] shi ma bale□e ne □an buga mara ziza duk da ba a amfani da shi a Daidaitacciyar Hausa amma yana cikin santukan da ake samu a wasu kare-karen Hausa na yamma. Sai dai kuma sautin [□] da [P] dukkansu 'yan le□e ne. Da wannan za a iya cewa akwai wasu kare-karen Hausa da ke amfani da sautin [P] a madadin [□] wanda Daidaitacciyar Hausa ke amfani da shi. Wa□annan sautuka sun sa□a a yanayin furuci ne da kasancewarsu masu ziza ko marasa ziza. Wannan sauyin sauti ya bayyana a Hausar Kafi. Ga misali:

10.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	Ke□□i	kapii	name of a Town
	tàa□íi	tàapi	palm (clap)
	□áamáa	páamáa	repeatedly
	□ee	pee	please
	□áatàa	páatàa	skin
	□éeshíi	péeshíi	spraying
	□án□òo	pámpóo	pump
	□àskàrée	páskàrée	wood log

4.1.2. Sauyawar Tagwan Wasula

Wasali dai sautin magana ne ba ya ga ba□i. (Sani 2010:17). A Daidaitacciyar Hausa ba ya ga sautukan magana na ba□a□e guda talatin da hu□u akwai kuma sautukan wasula guda goma sha uku (Sani 1999:14 da 2010:17-20). Biyar daga cikinsu gajeru ne; ***[i], [e], [a], [o]*** da ***[u]***, biyar kuma dogaye ne, ***[i:], [e:], [a:], [o:], [u:].*** (Daura 2010:36) da (Sani 2010). Har wa yau, Sani (2010) ya □ara da cewa

akwai guda uku wa□anda tagwan wasula ne, ***[ai], [au]*** da ***[ui].*** Sai dai ya bayyana a Hausar Kafi cewa ana samun sauye-sauyen wasula musamman ma tagwan wasulan '***ai'*** da' '***au'*** wa□anda ake maye gurbinsu da dogayen wasulan '***ee'*** da '***oo'***. Ga misali:

4.1.2.1. Sauyawar wasalin [ai] → [ee]

11.	**D. Hausa**	**H.Kaffi**	**Ma'ana**
	Túurái	Túurée	Europe
	Túurái	Túurée	proper noun
	maimai	meemee	to repeat
	mai	mee	oil
	táimákóo	téemákóo	help
	màtáimàkáa	màtéemàkàa	assistants
	màalàmái	màalàmée	tutors/teachers

4.1.2.2. Sauyawar wasalin [au] → [oo]

12.	**D. Hausa**	**H.Kaffi**	**Ma'ana**
	□áukàa	dòokàa	to carry
	sáuríi	sòoríi	walking fast
	sáuràyíi	sòoráyíi	young man
	kyâu	kyòo	beauty
	yâu	yòo	today
	láulàyíi	lòolàyíi	feebleness
	gwáuróo	góoróo	bacherlor
	táunáa	tóonáa	to chew
	tàusàyíi	tòosàyíi	sympathy
	táusà	toosà	to surpress
	záunàa	zòonàa	sit down

4.1.3. Korewar Le□antawa

Le□antawa ma na daga cikin nau'o'in naso sannan yana nufin furuci ne na goyo a inda ake □ara wa sauti kewayar le□e, kamar a wajen furta ba□a□en ***[kw]*** da ***[□w]*** da ***[gw]*** . A Hausar Kafi ana shafe le□antattun sautukan ***[gw]*** da ***[kw]*** da ***[□w]***

yayin da wasalin ***[a]*** ya biyo le□antattun sautuka musamman a rufaffiyar ga□a mai sautin wasalin □urya na ***[o]*** ya shafe le□antawar. Ga misali:

13.	**D.Hausa**	**H. Kafi**	**Ma'ana**
	gwángwáaníi	gòngòníi	tin
	gwándàa	gòndàa	pawpaw
	gwámnàa	gòmnàa	governor
	Gwàmmáa	Gómmáa	proper name
	mángwàrò	mángòrò	mango
	gwángwáláa	gòngòláa	rafire
	kwàngíríi	kòngíríi	head pan
	□wán□wàsáa	kònkòsáa	to knock

4.1.4. Shafewar Sautin [h] a farkon kalma

Sautin [h] sautin hamza ne □an zuzau amma ana samu a wasu zantukan al'ummomin □asar Kafi sukan shafe sautin [h] a farkon kalmomin da ke □auke da wannan sauti. Misali:

14.	**D.Hausa**	**H. Kafi**	**Ma'ana**
	hanya	anyaa	road
	hannu	annu	hand
	hange	ange	to focuss
	ha□uri	akuri/ankuri	to be patient
	harbi	arbi	to throw
	hankali	ankali	to be gentle
	hawaye	awaye	tears

4.2. Ha□akar Ginin Kalma da Jumla

4.2.1. Amfani da Karin Sauti a Hausar Kafi

Tun da harshen Hausa harshe ne da ke amfani da karin sauti, to ashe kuwa sa□awa tanaje-tanajen karin sauti a harshe Hausa na iya shafar □irar kalma wanda a

wani zubin yin hakan na iya shafar ma'anar kalma. A Hausar Kafi, an lura cewa akwai tawaya da dama da ake samu wajen amfani da karin sauti a wurare da dama musamman a tsakanin masu amfani da harshen Hausa a matsayin harshe na biyu ke da tawayan lafuza a Hausar tasu. Kaifin muryoyinsu na sa□awa da lafuzan Daidaitacciyar Hausa. Samuwar haka na haifar da bambance-bambance irin na karin sauti a Hausarsu wanda hakan na canza sautukan muryoyin kalmomi ko na jimla sa□anin abin da Daidaitacciya ke □unsa. Misali

15.	**D. Hausa**	**H. Kafi**
	suunaa	sùnaa
	sayar	seya
	kánàa kiráanaa	náa kiraanìi
	kúu yí àlwàllàa	kÛi àlólá
	shíi nèe	shìi náa àbinshí
	záa kà inàa	kà tái angáa

4.2.2. Korewar Jinsi

Harshen Hausa harshe ne da ke bambanta jinsi, ma'ana harshe ne da a kodayaushe ke bambanta dangantakar namiji ko mace da abin da ake magana a cikin zance. Jinsi a Hausa ya kasu gida biyu: jinsin namiji da mace. A Hausa jinsi wani rukuni ne na Nahawu wanda ake tantance shi ta hanyar □a'idoji musamman ta hanyar lura da ire-ren □afen da kalmomin suna da ke □arewa da su. Rukunnan kalmomin Madanganci da na Dirka, da na Sar□a□□iyar Nasaba da 'Yar mallaka duk suna tantance jinsi a Hausa. (Zaria 1981:43-7) da (Gital 1995 a Baba 2005:28)

Tantance jinsi a Hausa ya □unshi jerin □a'idoji da ma wasu rukunonin nahawu da dama (□afen □arshen kalmonin suna na Madanganci da Maha□i da Sar□a□□iyar Nasaba da 'Yar mallaka da kalmomin Dirka. Har wa yau, Baba (2005:) ya ambaci Ibrahim (1973) a inda ya ce *bambancin jinsi a harshe abu ne da kan □ace a wasu harsunan da a wasu lokuta suke tantance jinsi*. Sannan kuma Baba

(2005) ya □ara da cewa wasu kare-karen harshe masu □auke da jinsi kan kasance ba su tantance jinsin a wani lokaci. Misali a Hausa akwai karin harshen Bausanci da Zazzaganci.

Baba (2005) ya ci gaba da cewa rashin bambanta jinsi da Karin Bausanci da Zazzaganci ke yi, yana da nasaba da cu□anyar wa□annan kare-kare da wasu al'ummomi daban-daban. Haka kuma wannan bincike ya fahimci cewa tarin yarurrukan da ke mu'amala da harshen Hausa a □asar Kafi ba su da bambance-bambancen jinsi a yarurrukansu don haka, tantance jinsi a Hausar tasu ya zame musu babban □alubale. Kasancewar rashin wannan rukuni na nahawu (jinsi) a harsunansu da ko wahalar tantance □a'idojin amfani da jinsi a rukunomin Nahawu daban-daban da ma tasirin wasu kare-karen Hausa wa□anda ba su tantance jinsi, ya sanya su masu amfani da harshen a matsayin harshen hul□a da ma su kansu Hausawan Kafi, ya sanya su yin watsi da jinsi gaba □aya a Hausar tasu. Hakan na faruwa ne musamman don sauwa□a wa kansu wahalar tantance jinsin da kuma ambatonsu a yadda suka dace. Ga misali.

4.2.2.1. Bambanta Jinsi a Hausar Kafi

Kamar yadda ya gabata, Hausa na da jinsi iri biyu kuma kalmomin *Suna* na Hausa na rarrabuwa ne dangane da □afin □arshe na kalma. Ga misali; ana gane jinsin mace a Hausa yawanci da wasalin '***-a/-aa'***. Kamar a kalmomin *riigaa* da *hulaa* da *wayaa* da *faataa* da sauransu. Wa□annan kalmomin ba su yiwuwa a sanya musu lamirin jinsin namiji saboda duk suna rukunin jinsin mace ce. Masana sun jaddada cewa sunayen mata na ha□i□a da sunayen nahiyoyi da na □asashe da na garuruwa da na unguwanni da kalmomin lambobin □irga da na ranaku da dai saurarsu duk suna rukunin jinsin mata ne.

Haka kuma kamar yadda ya gabata an bayyana cewa wasulan □arshe na yawancin kalmomin sunaye masu '***-e,-i,-o,-u'*** gajerunsu da kuma dogayensu da ma tagwayen wasulan '***-ai'*** da '***-au'*** da sunayen maza na ha□i□a mafi yawanci ana amfani da su a lamirin jinsin namiji ne, saboda haka a Daidaitacciyar Hausa ba dai-dai ba ne a sanya wa wata kalma lamirin jinsin da ba nata ba.

A Hausar Kafi da ma masu amfani da ita a matsayin harshe na biyu sau da yawa ana samun sa□a wa□annan □a'idoji. Yawanci ana ba su lamirin jinsin namiji ne. A wani zubin ma akan ba kalmomin sunaye masu lamirin jinsin namiji lamirin mace. Ke nan a Hausar Kafi amfani da lamirin jinsin namiji ya mamaye mafi yawan zantuttukan al'ummomin □asar gaba □aya don haka mai kiyaye □a'idojin jinsi na Hausa, ana jin Hausar tasa bambara□wai kamar yadda shi ma yake jin su. Misalai za su biyo baya a rukunonin kalmomin Mallaka, Nasaba, Dirka da Madanganci, Wakilin suna d.s.

4.2.2.1.1. Amfani da Madanganci

Ana amfani da wannan rukunin kalma a Hausar Kafi amma ba tare da jinsi ba a wannan rukunin kalma. Madanganci musamman a lamirin jinsin mace abu ne mawuyaci don haka lamirin jinsin namiji ya mamaye amfani da jinsin. Ga misali;

16.	**D. Hausa**	**H. Kafi**	**Ma'ana**
	riigar	riigan	the shirt
	mootar	mootan	the car
	makarantar	makarantan	the school

Daga wa□annan misalai za a fahimci cewa a Daidaitacciyar Hausa, misalai uku na farko dukkansu suna □auke da lamiran jinsin mace ce, amma a uku masu biye musu wa□anda ke nuna Hausar Kafi babu wannan bambancin, dukkanninsu an mai da su masu lamiran jinsin namiji.

4.2.2.1.2. Amfani da Nasaba

Kamar sauran rukunnan kalmomi na Hausa, nasaba rukuni ne na kalmomin wanda ke nuna dangantaka tsakanin abubuwa (kalmomin guda biyu). Rukuni ne na kalma wanda ke ha□a ko danganta wasu kalmomi biyu don yin bayani ko kwatance. A Daidaitacciyar Hausa kalmomin Nasaba sun rabu gida biyu. Akwani doguwar nasaba da gajeruwar nasaba. Sannan dukkansu sun bambanta dangane da jinsi da kuma adadi. Wannan bincike ya gano cewa a DH akwai doguwar Nasaba; '***na***' da '***ta'***. Ana amfani da '***na***' ga jinsin namiji da kuma jam'i sannan '***ta***' ga jinsin mace. Haka kuma a gajeruwar nasaba ana samun; '***-n***' da '***-r***'. Gajeruwar nasaba maha□ai ne amma sun bambanta bi sa muhallinsu da maha□i kuma sun bambanta dangane da jinsi da adadi. Sai dai a Hausar Kafi wa□annan sharu□□a musamman wa□anda suka shafi jinsin mace kau da su ake yi, kai ba ma ka tsintar su a zance. Ga misalai:

a. Doguwar Nasaba

17.	**D. Hausa**	**H. Kafi**
	hulaa ta Musa	hulaa na Musa
	igiyaa ta kaba	igiyaa na kaba
	kujeeraa ta azurfara	kujeera na katankoo
	riigaa ta Ibrahim	riigaa na Ibrahim
	gyale na sayarwaa	gyalee na sayarwaa
	zanii na Tabawa	zani na Tabawa
	wando na leeda	wando na leeda
	takalmi na ruwa	takalmii na ruwa
	littafi na karatuu	littafii na karatuu
	gidaajee na sayarwaa	gidaajee na sayarwaa
	shanu na rugaa	shaanu na raga

b. Gajeruwar Nasaba

18.	**D. Hausa**	**H. Kafi**
	hular Musa	hulan Musaa

igiyar kabaa	igiyan kabaa
kujerar azurfaa	kujeran azurfaa
riigar Ibrahim	riigan Ibrahim
gyalen sayarwa	gyalen sayarwa
zanin Tabawa	zanin Tabawa
wandon leeda	wandon leeda
takalmin ruwa	takalmin ruwa
littaafin keratu	littaafin karatuu

Daga wa□annan misalai na doguwa da gajeruwar nasaba za a fahimci cewa tantance jinsin mace ta yin amfani da '***ta***' a doguwar nasaba da '***-r***' a gajeruwa a Hausar Kafi bai samu kar□uwa ba. Amma '***-na***' da '***-n***' na doguwar da gejeruwar nasaba na lamirin jinsin namiji da jam'i da su ake amfani da su har a inda lamirin jinsin wasu lokutan ma har a lamirin jinsin mace ya kamata ya kasance. Wannan kan faru har a tsakanin Hausawa mazaura □asar Kafi.

4.2.2.1.3. Amfani da Mallaka

Rukunin kalmar mallaka, rukuni ne wanda ke nuna mallakar wani abu sannan ta kasu gida biyu; doguwa da gajeruwar mallaka. Haka kuma dukkanninsu sun rarrabu dangane da jinsi da adadi. Doguwar 'yar mallaka ta □unshi; dogayen maha□i na '*na*' da '***ta'*** hade da wakilin suna. Haka ma gejeruwar yar mallaka ta □unshi gajeren mahadin '***-n'*** da '***-r'*** wa□anda su ma sun bambanta bisa jinsi da adadin tare da wakilin suna. A kodayaushe, amfani da jinsi a mallaka ya danganta ne bisa lamirin jinsin abin da aka mallaka. Misali idan abin mallaka jinsin mace ce, to lamirin mallakar za ta kasance mace. Haka kuma idan abin da aka mallaka jinsin namiji ne, to shi ma lamirin mallakar zai kasance jinsin namiji haka ma idan abin mallakar mace ce, lamirin mallakar zai kasance ta mace wato ba ana la'akari da jinsin mai mallaka ba

ne. Sannan game da wannan bincike an gano cewa a Hausar Kafi ana samun sassa□awa da Daidaitaciyar Hausa kamar haka;

A doguwar mallaka akwai;

19.	**D.Hausa**	**H. Kafi**	**Ma`ana**
	goonaa tawa	goonaa nawa	my farm
	tukunya taki/tata	tukunyaa naki/nata	my pot
	hulaa tasa	hulaa nashi	his cap
	wasii□aa taka/ki/sa	wasii□aa naka/ki/shi	your/her/his mail
	fiilii nawa	fiilii nawa	my plot
	agoogoo naki/ka	agoogoo naki/naka	your watch
	taakalmii nata/ki/sa	takalmii nata/ki/shi	her shoes my shoes
	keekunaa namu/ku/su	keekunaa namu/ku/su	Our/ there/ your bicycles.

Haka ma a gejeruwar mallaka akwai

20.	**D. Hausa**	**H. Kafi**
	huulaata	huulaana
	riigarka	riganka
	rigarki	riganki
	mootarsa	mootanshi
	mootarta	mootanta
	kujerunmu/ku/su	kujerunmu/ku/su
	wandoona	wandoona
	wandonka	wandonka
	wandonki	wandonki
	wandonsa	wandonshi
	wandonta	wandonta
	□asaashenmu/ku/su	□asaashenmu/ku/su

Daga wa□annan misalai na dogwuwa da gejuruwar mallaka za a fahimci a Daidaitacciyar Hausa musamman a jinsin mace an kiyaye □a'idojin jinsi amma a Hausar Kafi an shafe duk lamiran jinsi mace an mai da su jinsin namiji. A lamirin

wakilin suna na mutum na uku (wanda ake magana akan sa) wakilin suna a Daidaitacciyar Hausa shi ne‘***-sa’*** amma a Hausar Kafi yana komawa '*-shi*’. Da wa□annan bayanai, a iya cewa har a rukunin kalmomin mallaka ba a tantance jinsin mace a Hausar Kafi, sai dai a na amfani da lamirin jinsi namiji ne gaba □aya.

4.2.2.1.4. Amfani da Dirka

Kalmomin dirka kalmomin ne □wara biyu wan□anda suka bambanta dangane da jinsi da adadi. Wa□annan kalmomi sun ha□a da ‘***ne***’ da ‘***ce’***. Ana amfani da ‘***ne***’ a jinsin namiji tilo da jam’i sannan ‘***ce***’ kuma a jinsin mace tillo (Galadanci 1976) misali:

21.	**D.Hausa**	**H. Kafi**	**Jam’i**
Mace tilo:	huulaa cee	huulaa nee	huulunaa nee
	riigaa cee	riigaa nee	riigunaa nee
	mootaa cee	mootaa nee	mootooci nee
	yaarinyaa cee	yaarinyaa nee	‘yan maataa nee
	kujeeraa cee	kujeeraa nee	kujeeruu nee
	□asaa cee	□asa nee	□asaashee nee
Namiji tilo:	gyalee nee	gyalee nee	gyalulluka nee
	zanii nee	zanii nee	zannuwaa nee
	wandoo nee	wandoo ne	wandunaa nee

Wa□annan misalai sun bayyana cewa amfani da Dirka don tantance jinsi a Hausar Kafi bai da tasiri domin masu amfani da harshen Hausa a wannan wuri ba su amfani da lamirin jinsin mace don bambanta jinsin kamar yadda Daidaitacciyar Hausa ta □ayyade.

4.2.3. Amfani Da Lokatan Aiki

A harshen Hausa da ma wasu harsuna da dama na Afirka, tantance lokatan aiki, ba aiki ne na tsarin kalmomin aikatau ba. Muhalli da kalmomi kamar na bayanau masu fayyace lokaci su ne hanyoyin tantance lokatan aiki. Har wa yau, a baya mun ga

cewa akwai lokutan aiki a Hausa kuma kalmomin zagin aikatau (Wakilin suna) suke tantance lokatan aiki sannan daga cikin lokatan aiki guda takwas da malamai ke kawowa a harshen Hausa bakwai ne ke bayyana lokatan aiki (Sani 1999). Sai dai amfani da wa□annan lokuta ba dukkansu ke samuwa a harshen Hausar da ke □asar Kafi ba. Ga bayanin wasunsu kamar haka:

4.2.3.1. Shuda□□en Lokaci Na I

Wannan nau'i ne na lokaci da ke nuna aikin da ake magana an riga an gudanar. Sani (1999:71-2) ya □ara da cewa wannan lokaci ya □unshi zagin aikatau: (wakilin suna(wsn) ne wanda yake da dangantaka da jinsi da adadi: ***ya, ka, kin, ta, mu, ku,*** da, ***su*** da ma'unin lokacin '***–a'*** da '***-n'*** da kuma aikatau. Ga misali:

22. *naa* karanta — *mun* karanta
kaa karanta — *kun* karanta
kia/kin karanta
yaa karanta — *sun* karanta
taa karanta
an karanta

4.2.3.2. Shuda□□en Lokaci Na II

Kamar wanda ya gabata a babi na biyu wannan ma nau'i ne na lokaci da ke nuna aikin ya riga ya gudana sannan yana da zubi zagin aikatau da manunin lokaci na *–ka* a wani zubin sanna sai aikatau. Misali:

23. *ka* karanta — *muka* karanta
ka karanta — *kuka* karanta
kika karanta
ya karanta — *suka* karanta
ta karanta
aka karanta

A ta□aice wannan su ne lokatan da ake samu a daidaitacciyar Hausa da ke bayyana aikin da ya gabata wato lokuta ne da suka riga suka shu□e. Sai dai samun duka wa□annan lokuta a Hausar Kafi na da wuya domin ba a yawaita samun masu

amfani da shu□a□□en lokaci na II musamman a tsakanin al'ummonin da ke amfani da Hausa a matsayin harshe na biyu. Amma a tsakanin Hausawan Kaffi akan samu masu amfani da shu□a□□en lokaci na □aya da na biyu. Ke nan sauran al'ummonin sun raja'a wajen amfani da nau'in shu□a□□en lokaci na I ne kamar yadda ya zo a misalan sama.

4.2.3.3. Lokaci Mai Ci na I

Wannan lokaci bisa yadda sunansa ya ambata, yana nuni ne da abin da ke gudana a halin da ake ciki wato yanzu. Wannan lokaci ma na da zubin wakilin suna da manunin lokaci na: ***-naa*** da Suna domin kalmar aikatau na □aukar ga□ar –***wa*** ta koma sunan aiki:

24. *i naa* karantawa — *munaa* rubutawa
kanaa rubutawa — *kunaa* rubutawa
kinaa rubutawa
yanaa rubutawa — *sunaa* rubutawa
tanaa rubutawa
anaa karantawa

4.2.3.4. Lokaci Mai Ci Na II

Haka shi ma wannan nau'i na lokaci mai ci wanda shi ma ke nuna halin aikin da ake ciki. Wato aikin na gudana a lokacin da ake magana. Sai dai manunin wannan lokaci ya bambanta da na lokaci mai ci na I. Shi yana da zubin wakilin suna a farko da manunin lokacin –***kee*** da Suna. Ga misali:

25 *nakee* rubuta — *mukee* rubuta
kakee rubuta — *kukee* rubuta
kikee rubuta
yakee rubuta — *sukee* rubuta
takee rubuta
akee rubuta

Su ma wa□annan su ne nau'o'in lokaci mai ci a Daidaitacciyar Hausa. Sai dai ba kasafai ake samun bayyanar lokaci mai ci na biyu ba musamman a tsakanin

mutanen Kaffi masu amfani da harshen Hausa a matsayin harshe na biyu. Lokaci mai ci na I, ya shafe na II sannan a inda ma ya zamanto wajibi a yi amfani da lokaci mai ci na biyu, akan maye gurbin manunin lokaci na '***-kee***' da '***-naa***'. Ga misali.

26.	**D. Hausa**	**Hausar Kafi**
	nakee karantawa	***inaa*** karantawa
	kakee karantawa	***kanaa*** karantawa
	takee karantawa	***tanaa*** karantawa
	yakee karantawa	***yanaa*** karantawa
	akee rubutawa	***anaa*** rubutawa
	mukee rubutawa	***munaa*** rubutawa

Sai dai a tsakanin Hausawan Kaffi duk da tasirin sauran al'ummomin da suke tare da su ana samun dukkanin nau'o'in lokuta mai ci amma kuma akwai wuraren da ake samun tasirin al'ummomin a kan wasu Hausawa, musamman yara saboda Hausawa sun ce, zama da ma□aukin kanwa shi ke sa farin kai. Baya ga wa□annan zubin lokatai da suka gabata akwai lokaci mai zuwa na I da na II.

4.2.3.5. Lokaci Mai Zuwa Na I

Lokaci mai zuwa na □aya lokaci ne wanda ke nuna cewa aikin da ake magana bai gudana ba, sai zuwa wani lokaci gaba ka□an wanda tabbas zai gudana. Wannan zubin lokaci ya bambanta da wa□anda suka gabata kamar haka: lokaci mai zuwa sa□anin lokutan baya yana fara gabatar da manunin lokaci kamin wakilin suna kuma ba a ha□asu sannan aikatau ya biyo bayansu maimakon suna a sauran. Ga mislai:

27.	zaa na rubuta	zaa mu rubuta
	zaa ka rubuta	zaa ku rubuta
	zaa ki rubuta	
	zaa ya rubuta	zaa su rubuta
	zaa ta rubuta	
	zaa a rubuta	

4.2.3.6. Lokaci Mai Zuwa Na II

Shi ma lokaci ne da ke nuna aikin da ake magana akai bai riga ya gudana ba amma zai gudana nan gaba. Sai dai sa□anin na farkon, wannan nau'i na lokaci bai da tabbas. Wannnan lokaci ma na da zubin; Zagin aikatau (wakilin suna) a farko da manunin lokacin '***-a***' da aikatau. Ga misali:

28. naa rubuta — mua rubuta
kaa rubuta — kua rubuta
kia rubuta
yaa rubuta — sua rubuta
taa rubuta
aa rubuta

Wa□annan nau'o'i na lokaci mai zuwa suna samuwa a Daidaitacciyar Hausa dukkanninsu amma ba dukkansu ke bayyana a Hausar Kafi ba. Lokaci mai zuwa na I ne kurum ke bayyana, lokaci mai zuwa na II bai fitowa, a Hausar masu amfani da Hausa a matsayin harshe na biyu amma kuma ga masu harshen farko, hakan a bayyane yake. Ana samun lafuza wasu a Hausar Kafi kamar haka:

29. *Ba dan je gida ba.* *maimakon* *ba zan je gida ba.*
Da a muku darasi ne *maimakon* *za a muku darasi ne*

Wannan na bayyan □aya daga cikin hanyoyin da suke ambaton da lokaci mai zuwa a Hausar tasu.

4.3. Bambance-Bambancen Tsarin Jimla

4.3.1. Amfanin da '*bi*' a jimloli masu kerewa.

Jimlolin masu korewa wanda Sani (1999:99) ya kirasu da a'antawa ya ce *idan an a'anta zance an kore ma'anarsa ta farko ke nan.* Malamin ya ce, akwai hanyoyin a'anta jimla ko korewa da dama amma ya kawo guda uku kamar haka:

1. Ta gaba daya
2. Ta lokuta da waninsu

3. Ta sar□a□□iyar sifa

Wannan bincike zai shafi na farko ne don haka zai yi bayani da kawo misalan na farkon ne kawai:

4.3.2. Korewa Ta Gaba □aya

Sani (1999) ya cigaba da cewa wannan nau'i na korewa na amfani da a'antau 'ba.....ba'. Wato a farko da □arshen jimlar korewa. Ya kuma □ara da cewa a'antau kan kore nau'o'in zance kamar na jimla da ganga da kalma. Ga misali:

D. Hausa	**Hausar Kafi**
Audu yaaroo nee	Audu ***ba*** yaaroo nee ***ba***
Its Audu	it's not Audu
Binta fara ce	Binta ***ba*** fara ce ***ba***
Binta is light skin	Binta is not light skin
Kafin su zo	***Ba*** kafin su zo ***ba***
Before they come	Not before they come
Inda na ganta	***Ba*** inda na ganta ***ba***
Where i saw her	Not where i saw her
Biyar	***Ba*** biyar ***ba***
Five	Not five
Gidaa	***Ba*** gidaa ***ba***
House	Not house

Wa□annan misalan jimlolin korewa ta gaba □aya ke nan a Daidaitacciyar Hausa amma a Hausar Kafi musamman wadda ta masu harshe na biyu sukan yi amfani da '***bi***'' a cikin jimlolin korewa misali.

D. Hausa	**H. Kafi**
Ba naa son sa	Ban ***bi*** naa soo shi ba
Ban yii ba	Ban ***bi*** naa yii ba
Ban gan shi ba	Ban ***bi*** naa gan shi ba
Ba naa son irin wannan	Ban ***bi*** naa soo iri wonan ba
Ba ta zoo ba	Ba ta ***bi*** ta zoo baa

Ana amfani da Kalmar '***bi***' don jaddadawar magana ce wanda hakan a wasu lokuta kan shafi lokacin aikin. Hakan a wani zubi kan shafi Kalmar aikatau na wannan jimla. Ga misali.

H. Kafi	**D.Hausa**
Ban bi naa ***soo*** shi ba	Ba na ***son*** sa/ban son sa
Ban bi naa ***ji*** Hausa ba	Ba naa ***jin*** Hausa/ban jin Hausa
Ka bi kaa ***soo*** shi a inaa?	Yaushe kika fara ***son*** sa?
Ya bi yaa ***kooyaa*** karaatu	Ya ***kooyii*** karaatun

Haka kuma ba wai sai a jimloli masu korewa ne kawai ake samun jaddadawar ko ake amfani da '***bi*** ' kawai ba. Hakan ma na aukuwa a sau□a□an jimloli. Misali.

H. Kafi	**D. Hausa**
na ***bi*** na ji soro	(har) naa ji tsoro
I followed, i became afraid	i became afraid
ya ***bi*** ya bashi mari	ya mare shi
he followed, he slapped him	he slapped him
mun ***bi*** mu sayaa	mun sayaa
we followed, we bought	we bought
ya ***bi*** ya sayaa ma mama kayaa	yaa sayoo wa baba kayaa
he followed, he bought items for his mother	he bought items for his mother.

Har wa yau, a □ar□ashin jimloli masu korewa ana samun wani fitaccen zance kamar haka; *Ni ba Hausawa ba ne.*

Ko kuma a cikin sigar tambaya a kan tsinci maganar kamar haka;

Ni Hausawa ne?

Mai wannan maganar a Daidaitacciyar Hausa yana so ne ya ce;

Ni ba Bahaushe ba ne ko kuma Ni ba Bahaushiya ba ce.

Ke nan, Kalmar 'Hausawa' da ake Ambato a maganar an musanya ta da Bahaushe ko Bahaushiya. Wannan ya auku ne saboda □afen goshi da na □eya (wato

□afen ba- da na –e/iya) wa□anda ke sassauya sigar Kalmar. Wannan na daga cikin □ere-□eren da ake samu a Hausar Kafi.

4.3. Amfani da harafin '*sai*'

Kalmar '***sai*** 'na daga cikin harrufan □ur□usai wa□anda ake amfani da su wajan gabatar da Ganga. Sun ha□a da ***sai***, ***har***, ***tun*** (***da***), ***saboda***, ***domin*** da ***da***. Har wa yau, Bagari (1987) ya ce ana amfani da harafin ***sai*** wajen gabatar da nau'o'in kashin wasun bayanau dogarau. Misali.

Bai yi aiki ba ***sai*** (lokaci) da suka tashi
He didn't work until (after) they had arrived.

Sai sun tashi zai yi aiki
He will work only if they leave.

Amma a Hausar Kafi ana amfani da '***see***' ne (a madadin ***sai***) don □arfafawar ce. Lafazin ambaton kalmar kan canza wanda hakan kan yi tasiri wajen sauya hange ko wajen gabatar da wakilin suna na '***taa***' a madadin '***ita ce'*** don jaddadawa. Misali.

Hausar Kafi	**D. Hausa**
see taa ne ta goyaa shi	***sai*** ita ce za ta goya shi.
see shinaa wabi	***sai*** yana haifan 'ya 'ya suna mutuwa.
see shinaa kalloo	***sai*** kanaa kalloo.
see shinaa kallo shin/yaa tee	***sai*** kanaa kallo ya tafi.
see shi naa/nee abinshi	***sai*** shi ne ka□ai.

Daga bayanan da suka gabata, za a ga cewa an tattauna kan batutuwan da hasashen wannan bincike kuma an samu sakamako kamar haka: Hasashen farko na bu□atar sanin ko sanin bambanci tsakanin Hausar da ake samu a Kafi da ta Daidaitacciyar Hausa? Ko shakka babu bambance-bambance tsakanin Hausar Kafi da Daidaitacciya suna da dama.

Sannan game da hasashe na biyu na wannan bincike kuwa wanda ke bu□atar sanin ko za a iya kiran mutanen Kafi masu ***harshen al'umma*** kuma wani nau'in harshen al'umma ne ake samu a garin? Ga mafi yawan al'ummar da ke zaune a garin Kafi harshen Hausa na matsayin harshe ne na biyu wato mutane ne masu harsunansu a matsayin harsunan farko ko a ce harshen haihuwa. Saboda haka harshen Hausa na matsayin ***harshen hul□a.*** Kamar yadda tun a babin farko na wannan bincike a □ar□ashin 1.2. Ta□aitaccen tarihin □asar Kafi wannan bincike ya bayyana cewa akwai al'ummomi masu harsuna daban daban na kusa da na nesa wa□anda ke zama a gari da kewayen Kafi. Bayan Hausawa da Fulani da Yagwamawa, akwai kuma wasu harsuna da al'ummomi da suka ha□a da ***Yeskwa*** da ***Kwaro*** da ***Gwandara*** da ***Gade*** da ***Gwari/Gbagyi*** da ***Aho/Afo*** da ***Kwato (Igbira)*** da ma wasu ba□in □abilu na kusa da na nesa kamar; ***Jaba*** daga Kudancin Jihar Kaduna da ma wasu □abilu daga Jihar Pilato da Binuwe da Yarbawa da al'ummar □abilar ***Ibo***, duk wa□annan manuni ga tarin harsunan da ke zaune a □asar Kafi. Bugu da □ari, ba ya ga kasancewa Ingilishi wanda shi ne harshen koyarwa a makarantu da na aiki a ma'aikatun gwamnati da na wasu cibiyoyin hada-hada da kasuwanci, ana kuma samun masu amfani da harshen Larabci a makarantu da wasu cibiyoyi ya□a addinin musulunci musamman ma yadda Kafi ta yi suna wajen ya□a ilimin addinin musulunci.

Tarin al'ummar da wannan bincike ya zanta da su, sun nuna cewa an fi yin amfani da harshen Hausa a muhallai wa□anda kan tattaro jama'a da dama musamman wuraren bauta da na kasuwanci da wuraren wasanni ko kallon wasanni da na sha□atawa da ma wasu cibiyoyin gwamnati kamar kotunan shari'a da kuma □akunan shan magani. Haka kuma biinciken ya bayyana cewa masu wasu harsuna sun fi amfani da harsunan nasu ne yayin da suka ke□anta ko kuma yayin da suke gidajensu ko kuma yayin bukukuwansu. Sannan kuma ko sun ke□anta da magana a harsunansu

ana samun sukan yawaita surka yaren nasu da Hausa. Hakan na faruwa ne saboda samun sau□in sadarwa da kuma kasancewarsu harsuna marasa sautin hamza.

Da wannan a iya cewa □asar Kafi na da harsunan al'umma fiye da guda (Multilingual Speech Community). Sannan harshen Hausa na da matu□ar tasiri a zantuka da zamantakewar wannan al'umma ta inda har a kan samu wasu mutane sun fi yawaita amfani da harshen Hausa fiye da harsunansu a wani zubin ma 'ya'yan da suka haifa kan gaza wajen jin yaren da amfani da su. Haka kuma a wannan □asa wato Kafi, harshen Hausa duk da kasancewarsa ba□on harshe ne amma ya zamanto *harshen sama (super stratum language)* don ya shanye sauran harsunan □asar kamar su *Fulani* da *Yeskwa* da *Kwaro* da *Gwandara* da *Gade* da *Gwari/Gbagyi* da *Aho/Afo* da *Kwato(Igbira)* da sauransu ta yadda suka zamanto *harsunan □asa* (wato sub-stratum languages) don Hausa ta mamaye harkokin al'umomin wa□annan harsuna ta yadda sai da ita 'yan wa□annan harsuna ke samun gabatar da wasu harkokinsu na yau da kullun.

Hasashe na uku kuwa ya bu□aci gano ko wa□anne irin bambance-bambance ne ake samu a tsakanin Hausar da ake yi a Kafi da wadda take Daidaitacciya? Kamar kowane nazarin bambancin karin harshe ana nazarinsa ne ta fuskar tsarin sauti da ginin kalma da ginin jimla da ma ma'ana. Haka wannan bincike bisa abin da ya bincika an gano cewa ana samun bambance-bambance tsakanin Hausar Kafi da Daidaitacciyar Hausa ta fuskar Tsarin Sauti da Furuci wa□anda sun ha□a da lafazin harshe (pronunciation) da karin lafazi (accent) da kuma Ginin Kalma da Jimla da ma'ana. Ana iya tabbatar da haka a bayanan da suka gabata a babi na uku da na hu□u na wannan kundi.

Sai hasashe na hu□u mai neman ya sani cewa ko bambance-bambancen da wannan bincike ya gano tsakanin Hausar Kafi da Daidaitacciyar Hausa sun yi tasiri a

kan Hausar Hausawan Kafi? Masu iya magana na cewa ‘zama da ma□aukin kanwa...’ Da wannan bayani za a iya cewa lallai akwai tasiri na zamantakewa wanda in ma bai bayyana a harshen manya ko tsofaffi mazauna wannan gari ba, to akwai □ur□ushin hakan a harshen matasa da yara. Amma abin da wannan bincike zai tabbatar shi ne cewa tasirin ba na harshe ne ba kawai, wato akwai wasu dalilai kamar na tasirin zamananci.da ma wasu dalilai da wannan bincike bai sa hankali a kan su ba wa□anda duk sukan kasance abin lura kan yadda mutane ke sarrafa harshe.

Sannan hasashe na biyar na wannan bincike ya bu□aci sanin ko Hausar ta Kafi ta yi kama da wani kari daga cikin kare-karen □asar Hausa? Amsa ta kai tsaye a nan ita ce a’a. Duk da dai tana □auke da siffofin wasu kare-karen Hausa amma Hausar Kafi ta kasance Hausa ce ta ‘yan Kafi saboda tana da yanayi da tsare-tsarenta ko tanaje-tanajenta wa□anda sun bambanta ta da kare-karen Hausa. Ma’ana a ce Hausar ta ke□anta ga masu yin ta, abin da a iya kira da Kafanci (Keffanci-wato Hausar Kafi). Sai dai ta □unshi siffofi da tanaje-tanaje kamar na ire-iren Hausar da ake samu a wajen □asar Hausa.

Hasashen wannan bincike na □arshe shi ne wanda ya bu□aci sanin ko a iya kiran Hausar Kafi kari ko ko buroka ne? Wannan ma hasashen da ya gabata ya amsa shit a inda ya bayyana cewa sakamakon bayanan da wannan bincike ya taro ya nuna cewa Hausar Kafi ta ke□anta ga mutanen wurin ne kawai amma kuma ba harshen buroka ba ne saboda Hausa ce ta al’ummomin daga □asar Hausa da dama wadda ta samu cu□anya da wasu al’ummomi a wani wuri na daban.

4.4. Na□ewa

Wannan babi ya kawo ire-iren bambance-bambancen tsarin sauti da ake samu a tsakanin Hausar Kafi da Daidaitacciyar Hausa. Abubuwan bambance-bambance da

babin ya kawo ya □unshi shafewar sautukan[□] → [b] da [□] → [d] da na [□] → [k] da na [□w] → [kw] da na [□j] → [kj] da na [s'] → [s] da na [?j] → [j] da ma Sauyawar tagwan wasulan [ai] → [ee] da [au] → [oo] da ma shafewar le□antawa. Da wannan bayanai da misalai da suka gabata za a iya cewa lallai akwai bambance-bambance da dama a tsakanin Hausar Kafi da Daidaitacciya.

A wannan babi an kuma gabatar da bayani ne kan ha□akar kalma da li'irabi (Morphosyntactic). Babin ya gabatar da bayanai kan amfani karin Sauti a Hansar Kefi da shafewar jinsi da kuma yadda ake bambanta jinsi a Hausar Kafi- A □arsheshin wannan an gabatar da bayanan jinsi bisa mallaka, da Madanganci da Nasaba da Dirka da tsarin lokatan aiki a Hausa. Haka kuma babin ya gabatar da bayanai kan amfani da '***bi'*** a jimloli masu kirewa da amfani da harafin '***sai'***. Wannan tabbaci ne kan cewa nau'in maganar baka a harshe ba lamari ne na bai □aya ba don sun bambanta dangane da wurin (□asar) da mutane suka fito ko rukunonin zamantakewarsu... Akwai kuma hanyoyi uku wa□anda harshe ke rarrabewa kamar dangane da muhalli, lokaci da kuma mutum.

BABI NA BIYAR: KAMMALAWA

Wannan babi zai gabatar da bayanan da wannan bincike ya gabatar daga babin farko zuwa na hu□u a ta□aice sannan ya kawo kammalawa da shawarwari.

5.1 Ta□aitawa

Sakamakon wannan bincike da□in tabbaci ne bisa yarjejeniyar masana kan cewa babu wasu masu magana da harshe da ke magana bai □aya domin babu wasu mutane biyu masu magana da harshe da ke da halayya/gogayya iri guda a wajen amfani da harshe.Wannan bincike da aka yi wa take da 'Bambancin Hausar Kafi da Daidaitacciyar Hausa' bincike ne da aka gudanar a harshen Hausa bisa ire-iren sauye-sauyen da harshen Hausa ke samu a sakamakon cu□anyar harshen (wato Hausa) da wasu harsuna da ke kudancin □asar musamman kasar Kafi. Binciken ya fahimci cewa yanayi da harshen Hausa ke da□a ya□uwa musamman a tsakanin □ananan harsuna da suke zamantakewa da Hausawa duk da su ma wa□annan al'ummomi na samar da yanaye-yanaye daban daban wa□anda sun danganta ga irin kimiyyar harsunan da kuma nau'in cu□anyarsu suna tasiri mai yawa kan harshen Hausa musamman ma ga al'ummar da ke cu□anya a wannan waje da wannan lokaci. Ke nan bambance-bambance na yadda al'ummomi ke sarrafa harshen Hausa sun bambanta dangane da wuri da kuma lokaci.

Babin farko na wannan kundi ya kawo ta□aitaccen tarihin Hausa da na □asar Kafi (wato wajen da wannan bincike ya gudana) sannan ya gabatar da manufa da muhimmancin gudanar da wannan bincike. Babin ya kuma □unshi ma□asudin gudanar da wannan bincike tare da gabatar da hanyoyin da suka kasance madafa ga binciken. Haka kuma babin ya fayyace farfajiyar binciken ta inda ya ambaci cewa

binciken zai ta□aita ne wajen tantance bambance-bambancen da ake samu a tsakanin Daidaitacciyar Hausar da Hausar keffi ta fuskar Tsarin sauti da kuma Ha□akar ginin kalma da jimla (Morphosyntactic).

Babi na biyu na wannan kundi ya fara gabatar da hujjar gudanar da wannan bincike ne ta inda ya dogara ga cewa yawancin nazarce-nazarce kan kare-karen Hausa sun gudana kan kare-karen da ke □asar Hausa, amman sai dai akwai sauyin al□ibla da aka fara samu don nazartan kare-karen da ke wajen □asar Hausa da nufin kwantanta su da Hausa wadda take Daidaitacciya. Irin wa□annan nazari sun ha□a da ayyuka kamar na Pawlak (2000) da Sambo (2004) da Baba (2005).

Haka kuma binciken ya dogara ne ga wasu yanayi da ake samu a wajen □asar Hausa wa□anda ke samar da cu□anya tsakanin harshen Hausa da wasu harsuna daban-daban masu yawan gaske. Wa□annan bambanci sun ha□a da: samuwar harshen Hausa a □asashen da Hausa suke ma□wabtaka da su da samuwar zango-zango wa□anda fatake daga □asashen Hausa ke ya da zango ta yadda a yau ya zamanto matsuguni ne ga □umbin Hausawa da kuma kasancewa garin na □unshe da Hausawa daga □asashen Hausa daban-daban sun kuma yi tarayya a wuri guda da kuma tasirin harshen Hausa a yau wajen sadarwa, kasuwanci, harkokin ilimi, sha□atawa kai da ma nau'in harshe/harsunan da ke cu□anya da harshen Hausa a wannan □asa (wato nau'in al'ummar da ke samuwa a Kafi) d.s. duk suna taimakawa wajen bayyana da bambancin wajen sarrafa harshen Hausa a wurare daban daban a kuma lokuta mabambanta. Da wannan ne wannan bincike ya dogara.

Domin cim ma wannna ma□asudi, wannan bincike ya dogara ne bisa ra'in Ilimin Sauti Tsirau (wato Generative Phonology) wanda fanni ne na ilimin Kimiyyar harshe. Wannan fanni yana □unshe da matakan da ke haifar da sauye-sanye a harshe wanda babin ya fara tattaunawa kan ma'anonin harshe da masana da dama suka kawo

wato ya kalli harshe a matsayin al'amari ne da ya danganta kuma yake nuni da sadarwa a tsakanin al'ummomi. A babin an kuma tattauna kan dagantakar da ke tsakanin *harshe* da *karin harshe* da ma *karin lafazi*. Dukkansu abubuwa ne da suka dangata da jinsi da siyasa da addini da shekaru da lokaci da kuma al'ummar da ke hul□a da dalilan yin hakan. Baya ga nan babin ya ci gaba da nazartar dalilan da ke haifar da bambance-bambance a harshe da kuma bu□atu da amfanin bambance-bambancen. Har wa yau babin ya kuma yi sharhi kan hanyoyin rarrabe kare-karen harshe; *na mutun* da *na lokaci* da *na shiyya* da *na matsayi* da *Daidaitaccen harshen*. Bugu da □ari babin ya yi tsokaci a kan Daidaitaccen kari a matsayin karin da aka daidaitawa □a'idojin rubutu da karatu. Sannan babin ya zayyano matakan daidaita kari wa□anda sun □unshi *za□an kari* da *samar tsare-tsare* da *fa□a□a ayyukan* (*amfani da) harshe da* kasancewa karin da aka za□a ya zamanto mai kar□uwa a tsakanin al'ummar da ke amfani da su, da sauransu. Haka kuma babin ya yi tsokaci kan Daidaitacciyar Hausa, a □arshe kuma babin ya gabatar da bayani a ta□aice kan Hausa a wajen □asar Hausa wanda muhallin wannan bincike na daga ciki.

Baya ga nan, har da hakan babin ya kawo hanyoyin nazarin kare-karen harshe wa□anda sun □unshi: *Sigogin tsarin sauti* da *ginin kalma* da na *ginin jimla*. A □ar□ashin wa□annan batutuwa an tattauna a kan matakan sauye-sauyen harshe ta fuskar furuci da na tsarin sauti wa□anda sun ha□a da; *naso* da na *shafewar jinsi* da na *sa□alawa* da na *narkewa* da na *rawar 'yan mata* da na *jituwar wasali* da sauransu.

Babi na uku na wannan bincike ya kawo ra'in da wannan bincike ne a kai wato ra'in nan na tsarin sauti tsirau wanda ya gabatar da halayyar siffofin rarrabewar sautuka sannan babin ya kawo hanyoyin tattara bayanai dabinciken ya bi.

Babi na hu□u kuwa ya tsunduma ne kan bambance-bambance ta fuskar tsarin sauti wa□anda sun □unshi korewar da hamzar da wasu sautukan Hausa masu kamar:

[□]→[b] kamar a kalmar; *baawoo→bawoo, ta□aryaa→tabarya*

[□] → [d] kamar a kalmar; *□aa→da, ku□ii→kudii*

[□] → [k] kamar a kalmar; *□aaraa→kara, □aryaa→karyaa*

[□w] → [kw] kamar a kalmar; *□waaroo→kwaroo, □waaraa→kwaraa*

[□j] → [kj] kamar a kalmar; *□yaashii→kyashii, □yallii→kyalli*

[s'] → [s] kamar a kalmar; *tsayaa→sayaa, tsiraaa→siraa*.

[?j] → [j] kamar a kalmar; *'yaa'yaa→yaayaa.*

[□] → [p] kamar a kalmar; *taa□ii→taapii, □askaree→paskaree* ds

Bayan wa□annan, babin ya kuma kawo sauye-sauyen sautukan wasula a lafuza kamar na:

[ai] → [ee] kamar a kalmar; *taimakoo→teemakoo, mai→ mee.*

[au] → [oo] kamar a kalmar; *□aukaa→dookaa, saurii→soorii* d.s.

A babin ya kuma kawo bambance-bambance ne dangane da Ha□akar Tasarifin Kalma da Li'irabi (Morphosyntactic variations). n ya tattauna kuma kan bambance-bambancen Hausar Kafi da Daidaitacciyar Hausa ta yin la'akari da rukunonin nahawu kamar na karin sauti da jinsi da madanganci da nasaba da mallaka da dirka da lokutan aiki da kar□au da sauransu.

A □arshe sai babi na biyar wanda ya kawo ta□aitaccen bayanan da ke □unshe a wannan kundi da kawo shawarwari da kammalawa sannan kuma ya □unshi manazarta da rataye.

5.2. Kammalawa

Wannan bincike ya gudana ne a □ar□ashin fannin ilimin Kimiyyar Tsarin Sauti Tsirau(wato Generative Phonology) wanda fanni ne da masana kimiyyar harshe ke amfani da shi wajen nazartan irin sauye-sauyen da harshe ke samu yau da kullum a tsakanin al'ummomi masu amfani da harshen/harsunan. Wannan bincike ya da□a

tabbatar da cewa harshe lamari ne da ke canzawa bisa dalilai da suka shafi zamantakewar al'umma, muhalli (□asa), lokaci, mu□ami, siyasa, jinsi, shekaru da dai makamantansu. Haka kuma wannan bincike ya kuma □ara fahimtar cewa a duk inda aka samu tarayyar al'ummomi masu harsuna da al'adu daban daban a maraya ko a karkara, wannan tarayya na tilastawa wannan al'ummar samar da harshe wanda ke zama mata kafar musanyar ra'ayoyi da tunani da samar da fahimtar juna a tsakaninsu. Samar da harshen al'umma lamari ne da ya danganta da irin tarayyar ita wannan al'ummar kanta.

Da wannan ne wannan binciken ya da□a tabbatar da cewa harshen Hausa da ma al'ummar Hausawa sun mamaye manya da □ananan al'ummomi ko □abilu da ke wajen □asar Hausa saboda tasirin harshen wajen ilimi da ilmantarwa da addini da siyasa da nisha□i da ya□a labarai da samun sau□i wajen sadarwa.

Har wa yau wannan bincike ya kuma gano cewa samun bambance-bambance na yadda al'ummomi ke sarrafa harshe ya bambanta daga wuri zuwa wuri da kuma nau'in al'ummar ko al'ummomin da ke □asar wato harshe/harsunansu. Haka kuma bambance-bambancen na nuni da hanyoyin da (wasu) al'ummomi ke amfani da harshen don isar da fahimta a sau□a□e.

Ana tantance bambance bambancen amfani da harshe ne ta nazartan irin da harshe ke samarwa kamar na tsarin sauti da furuci, ginin kalma, jimla da ma'ana. Ana samun wa□annan ne ta hanyoyi kamar na matakan Tsarin Sauti (Phonological processes) wa□anda sun □unshi matakai kamar na naso, shafewa, sa□alawa, narkewa, rawar 'yan mata, jituwar wasali da sauransu. Haka kuma akwai matakan Tasarifin kalma da Li'irabi (Mophosyntactic) wanda shi ma na daga cikin matakan da ke samar da canje-canjen lafuza a harshe kuma ya □unshi tsare-tsaren harshe kamar na ginin kalma da na jimla wa□anda suka shafi wasu rukunonin nahawu kamar na

karin sauti, lokaci, jinsi, kar□au, da sauran su. Tabbas bambance-bambance na yadda wasu al'ummomi ke amfani da harshen Hausa a matsayin harshen hul□a sun yawaita sannan sun bambanta daga wuri zuwa wuri.

5.3. Shawarwari

Ko shakka babu, duk abin da ya yi farko, to zai yi □arshe, don haka wannan bincike na da shawarwari kamar haka.

Akwai bu□atar wannan fanni na nazarin bambance-bambancen yadda al'umma ke amfani da harshe (musamman harshen Hausa) ya samu fa□a□uwa ya zuwa wurare/□asashen da ke wajan □asar Hausa, sannan kuma suke amfani da harshen wajen harkokin su na yau da kullum, yin hakan zai taimaka wajen fahimtar bambance-bambancen da ke samuwa a wa□annan wurare. Sanin hakan zai taimaka wajen fahintar ire-iren tsauraran sasa□awar da wasu ke samarwa wajen ambatar harshen Hausa wanda hakan zai taimaka wajen samar da hanyoyin da za'a karantar da harshen Hausa a makarantun wa□annan wurare don inganta amfani da harshen.

Baya ga nan, akwai bu□atar □ara himma wajen samar da jaddawalin sautukan harsunan da wannan yanki na □asar Kafi saboda a yanzu wasu daga cikin harsunan ba a tantance sautukan da suke amfani da su ba. Yin haka zai taimaka wajen samun cikakkun bayanai game da wasu sifofi da ke bayyana da ma yin □arin bayani kan ire-iren tarna□in da ake samu a tsakanin harsuna.

A □arshe, wannan bincike na ba da shawarar cewa akwai wasu muhimman batutuwa da wannan bincike ya fahimci akwai bu□atar a fa□a□a su, misali kamar dagantakar harshen Hausa da Gwandara da kuma matsayin Hausar Yagumawa (wato Yagumanci) kan kasancewasa karin harshe ne na Hausa koko harshen buroka ne?

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Rataye

D. Hausa	H. Kafi	Ma'ana
atàa	bata	missing
àràaìi	bàràyìi	thief
óoyèe	boyèe	to hide
áa	dà	son
áyá	dàyá	one
ágàa	dágàa	lift
án yáaròo	dan yáaròo	small boy
òoyíi	dóyíi	to smell
hú ún	húdún	the four
bàa óo	bàako	guest
óotàa	kotàa	haft
bùn áasà	bùnkáasà	to develop
wállóo	kwàllóo/kòllóo	ball
wán wàsáa	kwànkwàsá/kònkòsá	to knock
yàamáa	kyàmáa	
yáalíyáa	kyàíliyàa	to snub
matsugunii	masugunii	toilet
tsíntsíyáa	sìnsínyáa	broom
yáamùtsáa	yàamùsà	to stir
tsálláe	sàllée	to jump
ká áa	kápáa	opening
tà íi	tàpíi	go
báikóo	béekóo	
mâi kyâu	mée kyou/kyoo	good one

máuláa	mòoláa	begging
láuníi	lòonìi	colours
mángwàrò	mángòrò	mango
gwángwáláa	gòngòláa	rafire
kwàngíríi	kòngíríi	head pan
□wán□wàsáa	kònkòsáa	to knock