KAMANCI DA BAMBANCI TSAKANIN KARIN HARSHEN KATSINANCI DA DAURANCI TA FUSKAR FURUCI DA TSARIN SAUTI

NA

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DECLARATION

I hereby declare that the work in this thesis titled "Comparative Analysis Between Katsina and Daura Dialects in Terms of Phonetics and Phonology" was performed by me in the Department of African Languages and Cultures, Ahmadu Bello University, Zaria under the supervision of Dr. M.Y. Tsoho and Professor Munir Mamman.

The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any institution.

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CERTIFICATION

This thesis titled "Comparative Analysis between Katsina and Daura Dialects in Terms of Phonetics and Phonbology" meets the regulations governing the award of degree of Masters of the Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

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ABSTRACT

Despite the fact that it is common to have different groups of people who speak the same language, but one may find out that there exists some similarities and differences among these groups of people in some lingustics areas such as phonetics, phonology, morphology, lexicons etc. This dynamism of language as a means of communication is what makes up of an area worthy of research (study). In Hausa language, there are different dialects that are being used by the native speakers of specific communities, states and groups, in their day-to-day interactions for their basic and other socio-cultural needs. In view of the aforementioned, this research work has explored some of the similarities and differences between Katsina and Daura dialects, in terms of phonetics and phonology. In achieving the aims and objectives of the study, the factors that are responsible for the similarities and differences of the two dialects have been analysed.

TSAKURE

Duk da kasancewar za a samu al'umma masu harshe guda amma a tarar da 'yan bambmace-bambance na yanayin furuci da tsarin sauti da tsarin jumloli da gundarin kalmomi daga wannan gari zuwa wancan gari ko daga wannan nahiya zuwa waccan. Wannan ne ya sa yake da muhimmanci qwarai wajen yin nazari domin duk inda aka samu xan Adam za a tarar yana da harshe wanda yake magana da shi dan isar da saqonsa ga masu jin wannan harshe. A harshen Hausa akwai kare-kare waxanda ake amfani da su a takamaiman wani vangare ko wata nahiya ko wani sashe na qasa, don haka, za a tarar mutane suna amfani da harshe domin gudanar da harkokinsu na yau da kullum. A qoqarin cimma wannan buri ne suke karya harshensu dai-dai da yadda suke buqata domin hulxarsu da zamantakewa. Saboda haka, wannan nazari an qalailaice inda aka gano bambance-bambance da kamancin da aka samu tsakanin karin harshen Katsinanci da Dauranci ta fuskar furuci da tsarin sauti. Domin cimma manufar wannan bincike an duba abubuwa da suka haxa da dalilan da suke haifar da wannan bambance-bambance da kamanci domin tabbatar da hasashen da aka yi a wannan bincike.

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BABI NA [AYA: GABATARWA

1.1 Shimfi]a

Matsayin harshe a rayuwar [an'adam yana da matu}ar muhimmanci don duk inda ka sami [an'adam za a tarar yana da harshe wanda yake magana da shi don isar da sa}onsa ga 'yan uwansa masu jin wannan harshe. A harshen Hausa akwai kare-karen harshe wa]anda ake amfani da su a takamaiman wani ~angare ko wata nahiya ko wani sashe na }asa. Don haka a duk inda aka samu mutane, lallai za a tarar suna amfani da harshe domin gudanar da harkokinsu na yau da kullum. A }o}arin cimma wannan buri ne sukan karya harshensu daidai da yadda suke bu}ata domin hul]arsu da zamantakewa su]ore. Ta haka ne sukan }ir}iri sababbin kalmomi wa]anda suka sa~a wa daidaitacciyar Hausa. A cikin aikin Crane, L.B. et al, (1981:179-180) an bayyana ma'anar karin harshe da cewa:

> *"A dialect is a regional variety of language that may differ from other varieties of the language in features of its vocabulary, grammar and pronunciation. Further, dialect may be seen as a variety of language used by one occupational group or one social class."*

Ma'ana:

> "*Shi karin harshe wani kari ne na yanki a cikin harshe wanda ya bambanta daga kare-karen harshe, musamman ta yanayin rumbun kalmomi da nahawu da furuci. Bugu da }ari, za a iya kallon karin harshe kamar wani nau'i ne na harshe wanda masu sana'a iri]aya ke amfani da shi ko masu wani matsayi ko mu}ami."*

Saboda haka wannan bincike zai yi nazari ne a kan kwatanci tsakanin karin harshen Katsinanci da Dauranci, domin kasancewarsu a cikin manyan rukunin kare-karen harshen Hausa da muke da su. Haka nan kuma, bincike ya gano irin gudummuwar da karin harshen Katsinanci da Dauranci suka bayar wajen bun}asa harshen Hausa.

1.2 Dalilin Bincike

An gudanar da rubuce-rubuce da dama a kan harshe da kare-karen harsuna. A vangaren kare-karen Hausa akwai kamar aikin Bergery (1934) wanda ya fi mai da hankali a kan gundarin kalmomi (lexical) waxanda suka shafi kare-karen harshen Hausa. Da aikin Liman (1978) da Malka (1978) waxanda suka fi mai da hankali a kan rabe-raben karin harshen Hausa. Don haka dalilan wannan bincike su ne:

a. Ana ganin waxannan karuruwan suna da tarayya musamman saboda kasancewar su a shiyya xaya tare da tsarin rayuwa makamanta juna, alhali kuwa akwai ximbin kamanni da bambance-bambane a tsakaninsu.

b. Haka kuma, duk da cewa an gudanar da bincike da dama a fagen karin harshen Hausa, kamar yadda muka gain a sama, ba a qalailaice ‘yan bambance-bambancen cikin gida da suka shafi Karin harshen Katsinanci da Dauranci ba.

1.3 Manufar Bincike

Duk da yake akwai dalilai da dama da suka sa gudanar da wannan bincike, amma manya daga cikinsu sun haxa da:

(a) Gano inda waxannan karuruwa suka yi kama da kuma inda suka sha bamban ta fuskar furuci da tsarin sauti.

(b) Gano tasirin maqwabtaka a tsakaninsu, duk da yake a gefe xaya akwai Katsinanci da Sakkwatanci, kuma a gefe xaya ga Dauranci da Damagaranci.

1.4 Muhimmancin Bincike

Wannan bincike yana da matuqar muhimmanci a vangaren ilimin harshe domin:

(a) Ya yi bayanai kan fagen nazarin ilimin walwalar harshe da kuma shi kansa karin harshe.

(b) Ya nuna alaqar da ke tsakanin waxannan kare-karen harsuna.

(c) Haka nan zai iya amfanar mai nazarin ilimin walwalar xan adam.

(d) Binciken zai yi amfani ga mai nazarin adabi ko malaman insha'i.

(e) Haka nan binciken zai amfanar da 'yan jarida waxanda ba su nazarci harshen Hausa ba.

(f) Har ila yau binciken zai yi amfani ga masu yin wa'azi da sauransu.

1.5 Farfajiyar Bincike

Duk da kasancewar ilimin walwalar harshe fage ne mai faxi, saboda haka binciken zai taqaita ne a kan karin harshen rukuni yadda ya shafi Katsinanci da Dauranci kawai (wato kwatanci a tsakaninsu da kuma daidaitacciyar Hausa), sannan kuma ya xan tavo wasu abubuwa kamar ginin kalma da gundarin kalmomi tare da ma'ana domin dukkansu suna cakuxiwa da juna, domin in ana maganar qwayoyin sauti, dole ma'ana ta shigo. Dan haka, wannan bincike yana iya ragaxo waxannan fannoni, domin kwalliya ta biya kuxin sabulu.

1.6 Hasashen Bincike

Wannan bincike, wato kwatanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furuci da tsarin sauti, zai yi hasashen wasu abubuwa kamar haka:

a. Shin ko za a iya samun bambance-bambance a cikin shiyya]aya, musamman kasancewar Katsinanci da Dauranci sun fito a cikin jiha]aya?
b. Wani abin da ke kawo dangantaka a tsakanin karin harshe shi ne, hul]a ko ma}wabtaka, shin ko akwai tasirin haka a karin harshen Katsinanci da Dauranci, don haka wannan tambaya na]aya daga cikin abin da hasashen zai gano, ya kuma tabbatar.

1.7 Hanyoyin Gudanar da Bincike

Kamar kuwane bincike, wanda za a gabatar, akwai hanyoyi da ake bi domin gudanar da shi. Haka abin yake a wannan bincike wanda yake kamanci da bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furuci da tsarin sauti ya duba abubuwa kamar haka: Bayanan

wuraren da aka gudanar da bincike da bayanan matallafa bincike da hanyoyin tattara bayanai, waxanda suka haxa da xakin karatu da cuxanya da al'umma, sannan daga qarshe aka qarqare da salon sarrafa bayanai.

1.7.1 Bayanan Wuraren da aka Gudanar da Bincike

Wannan bincike wanda ya qunshi karin harshen nahiya, an gudanar da shi ne da farko a manyan birane guda biyu wato birnin Katsina da birnin Daura, waxanda kowane birni masarauta ce mai zaman kanta qarqashin sarki wuqar yanka. Daga waxannan birane ko masarautu ne karin harshe biyun da aka nazarta ke amsa sunansu karin harshen Katsinanci daga Katsina, karin harshen Dauranci kuma daga Daura. To, da farko dai an aiwatar da wannan bincike a garin Katsina a matsayin babban birnin da Katsinanci ya samo sunansa. Baya ga Katsina kuma wasu garuruwan da ke qasar Katsina. Waxanda ba a cikin birnin suke ba, waxannan garuruwa sun haxa da Jibiya wanda ya yi iyaka da Sakkwato daga yamma da kuma Maraxi cikin jamhuriyar Nijar daga arewa. Sannan kuma sai aka xauki garin Kankiya wanda ke tsakiyar qasar Katsina. Gari na qarshe shi ne garin Funtuwa, wanda ke kudancin qasar katsina. Waxannan garuruwa na daga cikin wuraren da aka gudanar da wannan bincike a vangaren karin harshen Katsinanci.

Ta vangaren Dauranci kuwa, an xauki birnin Daura a matsayin wuri na farko. Daga nan sai garin Mai'aduwa wanda ke arewa da birnin Daura, sannan kuma ya yi iyaka da qasar Damagaram da ke cikin Jamhuriyar Nijar. Bayan shi sai Sandamu, wadda ta yi iyaka da qasar Kano daga kudu. Waxannan su ne garuruwan da aka gudanar da wannan bincike.

1.7.2 Bayanan Matallafa Bincike

Bayanan matallafa bincike, bayanai ne na yadda wasu masana ko manazarta suka ba da haske na yadda za a gudanar da bincike. A sakamakon haka, sai aka xauko aikin Labov (1972) mai taken *The Study of Language in its Social Context.* Ya ba da bayanai na irin matakan da za a bi wajen gudanar da bincike irin wannan, musamman wanda ya shafi karin harshe.

Da farko ya bayyana idan ana so a sami bayanai masu inganci wanda ya shafi maganganun mutane kuma wanda yake da inganci shi ne a xauki hirarrakin mutanen da ake so a xauki bayanansu a voye, ba tare da sun san ana yin hakan ba, misali a wasu muhimman wurare ko tarurruka, ta yin haka zai ba da damar samun bayanai masu yawa a xan qanqanin lokaci.

Haka nan, ya qara bayyana wata hanyar ta samun ingantattun bayanai ita ce, ta yin lura marar tsari, abin da yake nufi nan shi ne, wato a naxi kalaman mutane masu yawa a wasu muhimman wurare, waxanda suka haxa a cikin jirgin qasa ko a motar haya ko wajen cin abinci ko a layin amsar tikiti ko a gidan zoo domin waxannan wurare na ba da damar haxuwar mutane daban-daban kuma zai ba su damar yin maganganunsu a tsintsar harshensu, ba tare da takura ba. Domin irin wannan wuri na ba da damar samun kalaman mutane waxanda ba su yi wani karatu mai zurfi ba, wato ba a bin qa'idojin harshe. Domin haka, ana samun ingantattun bayanai na 'yan asalin harshe.

Har ila yau, masanin ya qara bayyana wata hanyar ita ce, ta amfani da kafofin yaxa labarai. Ya nuna cewar ana iya samun bayanai ta hanyar shirye-shiryen gidan rediyo da

talabijin, sai dai hanyar tana da xan cikas, domin ya bayyana cewar da can tattaunawa da mutane ta kai tsaye a lokacin da wata annoba ta auku na ba su qwarin guiwar faxin abin da ke cikin zukatansu, ta wannan ne ke ba da damar lura da kalamansu da zantuttukan da za su riqa yi a tsakaninsu. Irin wannan tsari na xaukar jawabai ya fi zama ingantacciyar hanya wajen tattara bayanai fiye da ganawa tsakanin mutum da mutum.

Wata hanyar wadda kuma ita ce ta qarshe wadda Labor ya kawo a cikin aikinsa da ya danganci samun ingantattun bayanai, ita ce ta ba da wani labari domin karantawa, wato yin amfani da hanyar karanta wani labari na ba da damar ‘yan asalin harshe su faxi bambance-bambancen da ke cikin harshe, musamman idan irin waxannan labarai za su qunshi zantuttuka na labaran gargajiya, waxanda a cikin labaran akwai zubin kalmomin da suka kevanta da karin harshe waxanda babu daidaitaccen kari sosai a ciki sannan a sanya wa kalmomin karin harshen wata alama domin tantancewa, ba tare da sanin mai karantawa ba. Irin wannan ta faru a cikin Wolfram da Riley (1967) da aikin Trudgill (1971)

1.7.3 Hanyoyin Tattara Bayanai

Wannan bincike akwai hanyoyi guda biyu waxanda aka yi amfani da su wajen tattara bayanai kamar haka:

a. Xakin karatu
b. Cuxanya da al’umma

Xakin karatu na da muhimmanci sosai wajen tattara bayanai, domin wannan bincike ya ziyarci xakunan karatu da yawa domin samun bayanai waxanda aka yi amfani da su wajen tattara bayanai, waxanda suka taimaka wa wannan bincike, tun daga kundayen bincike na digiri na xaya har zuwa digirgir, da bugaggun littattafai da mujallu da maqalu da sauransu. Wuraren da aka ziyarci xakunan karatunsu sun haxa da xakin karatu na Sashen Harsuna da al'adun Afirka na Jami'ar Ahmadu Bello, Zariya da babban xakin karatu na Sir kashim Ibrahim da ke Jami'ar Ahmadu Bello, Zariya da xakin karatu na Sashen Ingilishi da ke Jami'ar Ahmadu Bello, Zariya. Haka nan an ziyarci xakin karatu na Sashen Harsunan Nijeriya da ke Jami'ar Usmanu Xanfodiyo, Sakkwato da xakin karatu na Sashen Harsunan Nijeriya da ke Jami'ar Bayero ta Kano, da xakin karatu na Jami'ar Bayero, Kano da xakin karatu na Sashen Harsunan Nijeriya da ke Jami'ar Jihar Kaduna, da xakin karatu na Sashen Harsunan Nijeriya da ke Jami'ar Umaru Musa Yar'adua, Katsina.

Haka nan an ziyarci xakunan xaukar shirye-shirye na gidan Rediyon Companion F.M. da ke Katsina da gidan rediyon Raypower F.M. da ke Katsina domin xaukar wasu shirye-shirye da suke da alaqa da wannan bincike, da xaukar wasu jawabai a wajen tarurruka.

Cuxanya da al'umma na da muhimmanci sosai wajen yin bincike musamman irin wannan da ya shafi karin harshe, wanda ke buqatar a haxu da ainihin 'yan asalin harshe domin tattaunawa. Da farko dai an ziyarci wurare da dama, musamman wuraren da aka zayyana tun da farko a sama domin gudanar da wannan bincike. An yi hira da ganawa da mutanen wajen da a lokuta daban-daban waxanda suka qunshi jinsin maza da mata.

1.7.4 Salon Sarrafa Bayanai

Salon sarrafa bayanai hanya ce ta yadda aka bi aka sarrafa bayanan da aka tattaro wajen gudanar da wannan bincike. Da farko da akwai littattafai da kundaye da maqalu waxanda suke da alaqa da wannan bincike wanda aka yi amfani da su, kuma waxanda suke da alaqa da wannan bincike, an dudduba su sun kuma taimaka qwarai da gaske wajen xaukar dabarun da suka yi amfani da su. Bayan wannan kuma, akwai wasu hanyoyi da aka bi wajen sarrafa bayanai, ita ce ta yin hira da ‘yan asalin harshe, wannan ma ya taimaka, kuma a cikin hirarrakin da aka yi da su, ne aka tattance misalan da ake so a yi amfani da su a wajen wannan bincike, wannan hanyar ma ta taimaka domin ta nan ne za ka samu ingantaccen bayani daga waxanda abin ya shafa.

Sai wata hanyar wadda aka yi amfani da ita wajen sarrafa bayanai ita ce ta xaukar wasu shirye-shirye da hirarraki a wasu gidajen rediyo da kuma xaukar wasu jawabai a tarurruka. Wannan ma an yi amfani da su wajen tace bayanai da aka yi amfani da su a wannan bincike, musamman tun da abin da ya shafi karin harshe ne, akwai buqatar a ji yadda ‘yan asalin harshe suke furta wasu saututtuka da kalmomi daga bakinsu. Saboda haka, an yi amfani da waxannan bayanai kuma sun taimaka qwarai da gaske. Sai hanya ta qarshe wadda ta taimaka ita ce ta amfani da labaran barkwanci irin wanda ke faruwa tsakanin Katsinawa da Daurawa, wannan ma ya taimaka wajen samun bayanan da aka sarrafa su a wajen wannan bincike, waxanda za a kawo su a rataye.

1.8.1 Ta}aitaccen Tarihin {asar Hausa

Masana tarihi da masu nazarin yanayin }asa sun da]e suna tofa albarkacin bakinsu dangane da muhallin da ake kira }asar Hausa. An shata }asar Hausa ce ta la'akari da lamuran siyasa da ya}e-ya}e da mallakar wasu sassa wa]anda asalinsu ba }asar Hausa ba ne amma sarakunan }asar Hausar suka mallake su a lokacin ya}i. Haka kuma a kan yi la'akari ne da mutanen da ke zaune a }asar da irin al'adun da suke gudanarwa da kuma yanayin rayuwarsu gaba]aya. Wa]annan bambance-bamcen ra'ayoyi sun faru ne saboda idan aka ce }asar Hausa, ba wai ana nufin }asa ce guda ko kwaya]aya ba. Saboda haka inda ake kira }asar Hausa gungun }asashe ne daban-daban }ar}ashin mulkin sarakuna wa]anda suke da kamancin al'adu da yanayin tattalin arzi}i da yanayin mulki da sauransu. Wani abin da ya ha]a wa]annan mutane ko }asashe har ya sanya ake kiran wurin da suke zaune da sunan }asar Hausa, shi ne kasancewarsu suna magana da harshen Hausa.

Wani dalilin kuma da ya haifar da matsaloli dangane da iyakance }asar Hausa, shi ne rashin ilimin zana taswira a wancan lokacin. A daidai lokacin da ilimi ya kawo }asar Hausa aka fara tunanin fara zana taswirar yankin da ake kira }asar Hausa, al'amura sun sassauya ba kamar da ba. Wannan ya sanya ake tunanin cewa duk abin da za a iya samarwa dangane da yankin da ake kiran }asar Hausa, lalube ne cikin duhu. Amma duk da haka, (Alhassan, 1981:1) na hasashen cewa, "In aka duba taswirar Afirka, za a sami }asar Hausa a tsakanin layi na goma sha biyar (15N) zuwa na goma sha takwas (18N) na arewa da Ikwaita. Kuma }asar tana

tsakanin layi na takwas (8E) da na goma sha biyu (12E) a gaba da layin Greenwhich" Wannan ya nuna }asar Hausa tana yanki mai zafi.

{asar Hausa tana a Afrika ta yamma ne, a farfajiyar da take tsakanin hamadar sahara da dazuzzukan da suka doshi ga~ar tekun atalantika daga kudu, kuma ana kiran }asar da sunan Sudan ta yamma, watau tsakanin tafkin Cadi da guiwar kogin kwara a can yamma (Alhassan, 1981:1). A wata fa]ar kuma an bayyana cewa }asar Hausa tana shimfi]e ne a can arewacin Nijeriya da kuma kudancin Jamhuriyar Nijar a cikin Afirka ta yamma. Daga gabas ta yi iyaka da }asashen Barno daga yamma ta yi iyaka da kasashen Dohomey a ga~ar kogin kwara. Daga arewa ta yi iyaka da }asar Adar a cikin jamhuriyar Nijar. Daga wajen kudu kuma ta yi iyaka da }abilun gwari da kuma }abilun kudancin Zariya da na kudancin Bauchi (Ibrahim, 1982:1).

{asar Hausa wadda tana shimfi]e a shiyyar Sudan ta tsakiya, a tsari na gargajiya a iya cewa ta ha]a da }asashen sarakunan Katsina da Kano da Daura da Zazzau (Idan aka]ebe kudancin Zazzau) da Kabin Argungu da Gwandu da Gumel da Ha]ejiya da Kwanni.

Idan aka tayar da saiti Arewa zuwa kudu }asar Hausa ta fara daga Azbin har ya zuwa }usurwar Arewa maso gabas da tsaunukan Jos. Daga nan sai ta shararo ta yi yamma har zuwa wurin da kogin Kaduna ya yi maha]a da Kogin Kabi. Daga wannan wurin sai ta karkata ta nufi arewa maso gabas har Azbin (Sallau, 2000:24). {asar Hausa tana da yanayin shekara iri biyu, lokacin damina da na rani. A lokacin damina ne ake samun ruwan sama. Yawan ruwan da ake samu }ima ne, amma duk da haka yakan biya bu}ata wajen aikin gona. A lokacin damuna ne

ake samun farkon damina da tsakiyar damina da kaka. Lokacin rani ya kasu biyu, lokacin]ari ko hunturu, da lokacin zafi, wato bazara.

Babbar sana'ar mazauna wannan yanki na }asar Hausa ita ce noma da kiwo. Amma duk da haka suna ha]awa da wasu sana'o'i kamar; Jima da Rini da Dukkanci da Sa}a da {ira da sauransu.

1.8.2 Ta}aitaccen Tarihin {asar Katsina

{asar Katsina, babbar masaurata ce wadda ke ~angaren iyakar Nijeriya da jamhuriyar Nijar daga fuskar Arewa, haka kama ta yi iyaka da masarautar Daura daga gabas da kuma masarautar Zazzau daga kudu da kuma masarautar 'Yandoto daga yamma maso arewa. 'Katsina ta Dikko]akin kara', kamar yadda ake yi mata kirari ta samu ne ko ta fara ne a farkon }arni na sha uku, yayin da mazaunin sarautar a wannan lokaci yake a Ambutai, cikin garin Katsina na yanzu (Barth, 1965:475-476).

A wani ra'ayi, kuma ana ganin akwai mutane zaune a Dur~i-ta-Kusheyi da wasu }auyuka na kusa da ita tun lokaci mai nisan gaske (Usman, 1987:7). Mazauna wa]annan duwatsu sun za~i su zauna a wuraren ne saboda]iban tama da samun wajen noma. Labarai da dama sun yawaita game da kafuwar masarauta da tsarin sarauta a Katsina. Amma ana a iya cewa tsarin sarauta ya samu ne a }ar}ashin }arni na sha biyar, haka kuma za a iya tabbatar da ha}i}anin hakan. Daya daga cikin wa]annan labarai ya zo da cewa sarkin Katsina na farko shi ne Kumayau]an sarkin Daura Bawo]an Abu Yazid (Bayajidda). An ce Kumayau ya kafa

kansa a karagar sarautar Katsina bayan cinye birnin Dur~awa. Daga nan zuriyarsa suka ci gaba da ri}on Katsina har zuwa lokacin da aka sami Korau daga ‘Yandoto ya kar~e mulki daga hannunsa ya tabbatar da nasa matsayin mulki.

To, ko yaya dai asalin kafuwar garin Katsina yake, Katsina ta fito fili a inda aka san ta sosai a }arni na sha uku zuwa na sha hu]u (15c-14c). tun ma ba lokacin sarautar Muhammadu Korau ba zuwa yau. Haka kuma daga lokacin sarautar Muhammadu Korau ne aka fara rubuta lokacin da kowane sarki ya yi nasa mulkin a Katsina. Wannan wata alama ce ta nuna fitowar garin Katsina sarari a idan duniya. Masarautar Katsina }asa ce mai fa]in gaske tare da gundumomi masu yawa da kuma yawan jama’a wa]anda suka ha]a da Hausawa da Fulani da Buzaye da Abzinawa da Barebari. Babbar sana’ar mazauna wannan wuri ita ce noma da kiwo da sauran sana’o’in Hausawa kamar }ira da rini da jima da sa}a da fatauci da sauransu.

1.8.3 Ta}aitaccen Tarihin {asar Daura

Daura dai ita ce masarauta ta }arshe a ~angaren iyakar Nijeriya da jamhuriyar Nijar ta fuskar gabas, ta fuskar arewa kuwa ta yi iyaka da masarautar Katsina. Ta fuskar kudu ta yi iyaka da masarautar Kazaure, a cikin jihar jigawa.

Asalin Daura ya faru ne a sakamakon ha]uwar wata al’umma a wannan wuri da ake kira Daura. Birnin Daura ya samu sanadiyyar }auratowar mutane daga }asashen Asiya zuwa }asashen Afirka. Marubucin tarihin Sarauniya Daurama (Tsiga, 1978:5) ya nuna cewa, tarihin

bai bar wani cikakken bayani ba na mutanen farko da suka kafa garin Daura, amma ana hasashen cewa asalinsu mutane ne da suka fito daga gabas. Ana jin cewa sunan kakansu Najib, yana kuma da]a sunansa Abdul}adir. Duk da cewa wannan, labarai ne na kunne-ya-girmi-kaka kusan masu tarihin ka ne suke bayar da shi. Abin dai da ake cewa game da ha}i}ancin kafuwar Daura shi ne, ana hasashen cewa an sami bayanin wasu mutane sun zauna a wurin da suka jima suna gudanar da harkokin mulkinsu da sauran abubuwan rayuwa ta yau da kullum. (Gusau, 2008:7) A yanzu haka dai masarautar Daura na da hakimai goma (10) a wa]annan garuruwa.

a. Mai'aduwa b. Koza c. Daura d. Rijiyar Tsamiya
e. Sandamu f. Zango g. 'Yar daje h. 'Yanduna i.Vaure
j. Babban mutum.

Manyan sana'o'in wa]annan mutane su ne noma da kiwo da kuma farauta. Haka kuma sukan ta~a sana'o'i irin su kira da jima da sassa}a da sa}a da kuma fatauci. Haka kuma, manyan }abilun da ke zaune a garin Daura sun ha]a da Hausawa da Fulani da Buzaye, ko da yake a yanzu saboda auratayya ta shiga, da wuya a iya rarrabewa. Amma duk da haka Ha~e suke mulkin garin duk da cewa Fulani sun ta~a mulkin a (1806-1906) a }ar}ashin jagorancin Malam Isiyaku wanda ya amso tuta daga wajen Mujaddadi Shehu Usman Danfodiyo a Sakkwato. Haka kuma harshen Hausa shi ne babban harshen sadarwa na mutanen garin Daura.

1.9 Na]ewa

A wannan babi an yi gabatarwa wadda ta shafi dukkan abin da za a duba, wanda a ciki an ba da ta}aitaccen tarihin }asar Hausa da ta}aitaccen tarihin garin Katsina da Daura wanda a nan ne za a gudanar da binciken, sai manufar bincike, wato inda aikin ya dosa. Haka kuma an tantance farfajiyar bincike da matsalolin bincike da dalilin bincike da muhimmancin bincike da hasashen bincike wato abin da binciken zai hasaso, sannan daga }arshe aka tantance hanyoyin da za a gudanar da bincike.

BABI NA BIYU

AYYUKAN DA SUKA GABATA

2.0 Shimfi]a

Masana da manazarta harshe sun yi rubuce-rubuce da dama a kan karin harshe tun shekaru masu yawa da suka wuce, kuma suna da ya}inin cewa nazarin bambancin da ake samu a harshe a tsakanin mazauna, wani abu ne mai muhimmanci. Akwai kundayen binciken digiri da wallafaffun littattafai da ma}aloli da dama da aka gabatar wa]anda suke magana a kan

harshe da karin harshe da wanzuwarsa. Saboda haka, wannan babi zai yi bitar]an abin da ya samu game da wannan bincike.

2.1 Waiwayen Ayyukan da Suka Gabata

Bello, (1982) ya yi bayani a kan karin harshe da kuma yadda dangantaka take a karin harshen Hausa. Haka nan, ya kawo misalai a kan karin harshen gabas da na yamma ta fuskar bambancinsu da kamancinsu a furuci da tsarin sauti da ginin kalma da tsarin jumla. Kamar yadda ya ba da misali a karin harshen yamma ne, ake samun furucin /hw/ maimakon /f/. Haka kuma ya kawo misalin yadda ake amfani da ~ir~ishin 'ma' a karin harshen yamma maimakon 'wa' na daidaitacciyar Hausa. Misali a yamma ana gina jumla, 'Na saya ma Bala' amma a daidaitacciyar Hausa ana cewa ne 'Na saya wa Bala'. Haka kuma a karin harshen yamma ne ake samun tagwaita ba}a}e kamar yadda ya ba da misali a karin harshen yamma ana cewa 'Mallam' maimakon 'Malam' a daidaitacciyar Hausa. Don haka wannan bincike ba zai rasa ala}a da wannan ba, sai dai inda suka bambanta. Shi wannan aiki zai fi karkata a kan Katsinanci da Dauranci ne, ba kamar aikin Bello (1982) ba, wanda ya duba karin harshen gabas da na yamma.

Zagga, (1986) ya gudanar da bincike ne kan karin harshen nahiya, ya kawo bambancin karin harshen Kananci da Sakkwatanci ta fuskar ginin kalma da tsarin kalmomi da kuma shigar da wata kalma cikin karin harshe. Misali ya bayyana cewa a wajen }ir}irar kalmar jinsin mace ta Sakkwatanci ya bambanta da karin harshen Kananci, kamar haka.

Saiwar kalma –	Kananci	Sakkwatanci
Kan -	ba-kan-oo	ba-ka-nee (namiji)
	ba-kan-uwa	ba-kan-aa (mace)
Dakkar-	ba-dakkar-iyaa	ba-dakkar-aa (mace)
Haus-	Ba-haush-iyaa	ba-haus-aa (mace)

Babu shakka, ko ba a fa]a ba, wannan aiki zai yi jagora wajen wannan bincike, domin shi ma kwatanci ne, ta ~angaren ginin kalma a wannan bincike. Shi kuwa Amfani, (1980), ya yi }o}arin kawo bambance-bambancen da ake samu tsakanin Zazzaganci da daidaitacciyar Hausa ne ta fuskar furuci. Misali a Zazzaganci a kan samu bambancin furucin wasalin /a/ maimakon /u/ a daidaitacciyar Hausa, kamar haka a zazzaganci a kan ce '/a/nguwa' maimakon '/u/nguwa a daidaitacciyar Hausa ko '/a/ngulu' maimakon '/u/ngulu'. Haka kuma ya ci gaba da kawo misali inda ya ce a Zazzaganci a kan ce 'leefe'maimakon 'laife' ko 'leema' maimakon 'laima' ko 'reeno' maimakon 'raino' a daidaitacciyar Hausa. Har ila yau, a Zazzaganci a kan samu bambanci a wajen jam'intawa alal misali a Zazzaganci a kan ce 'almukusa' maimakon 'almakasai' a daidaitacciyar Hausa ko 'maluma' maimakon 'malamai' ko 'agololi' maimakon 'agolai' duk a daidaitacciyar Hausa. Haka nan ya }ara kawo misalai ta bambancin da ake samu a ~angaren tsarin jimla sannan daga }arshe ya kawo jerin kalmomin Zazzaganci da takwarorinsu na Daidaitacciyar Hausa. Wannan bincike na da ala}a sosai da wannan, don haka zai yi jagora wajen wannan bincike.

Haka nan a aikin Iro, (1980), a cikin aikinsa ya karkasa yankin Katsina zuwa yankin mulki guda bakwai, wato }ananan hukomi bakwai na tsohuwar jihar Kaduna, sannan ya kawo irin bambance-bambancen da ake samu a tsakanin wa]annan yankunan mulki musamman ta ~angaren arewa da kudanci da kuma lardin Katsina ta fuskar furuci da kirar kalma da tsarin jumloli. Misali akwai wurin da /u / kan koma /m / ko /b / wato / u / /m/ /b/ kamar yadda ya kawo, Katsinanci a kan ce ‘kamri’ maimakon ‘kauri’ a daidaitacciyar Hausa da ‘amre’ maimakon ‘aure’ da ‘samrayi’ maimakon ‘saurayi’ da ‘dabshe’ maimakon ‘daushe’ da ‘tabshi’ maimakon ‘taushi’duk a daidaitacciyar Hausa. Wannan aiki na Iro (1980) yana da ala}a da wannan aiki, duk da cewa shi wannan bincike a kan karin harshen Katsinanci da Dauranci ne. Don haka zai ba da haske ga wannan bincike.

Shi kuwa Dankama, (1981), bincike ne wanda ya shafi karin harshen nahiya inda ya yi }o}arin fito da yanayin Hausar garuruwan kan iyaka ta ~angaren yankin Sakkwato da yankin Daura da yankin Katsina da Kano duk a tsakaninsu da jamhuriyar Nijar. Sannan ya kawo misalai a kan bambance-bambancen da ake samu ta fuskar furuci da kirar kalma da tsarin jumla a kan daidaitacciyar Hausa. Kamar yadda ya ba da misali da cewa a garuruwan kan iyakar yankin Daura a kan yi amfani da furucin wasalin /i/ maimakon /a/ kamar haka; ‘bin yarda ba’ maimakon ‘ ban yarda ba’. Haka kuma, suna amfani da furucin /l/ maimakon /r/ wajen nuna nasaba kamar haka ‘motal Habibu’ maimakon ‘motar Habibu’ ko ‘}ofal mazugal’ maimakon

‘}ofar mozugal’. Saboda haka wannan aiki ya shafi karin harshen nahiya ne kawai, don haka zai yi wa wannan bincike manuniya.

Maigari, (1983), a aikinsa ya kawo tarihihin Hausawa da harshensu da ya]uwar harshe. Haka nan ya yi bincike a kan yadda ake samun bambanci da kamanci tsakanin Sakwwatanci da Katsinanci ta fuskar furuci da zunzurutun kalmomi, ya kawo yadda ake samun kamanci tsakanin karin harshen sakkwatanci da Katsinanci musamman a wajen furuci. Ya kawo misali da inda furucin /ø/ kan koma /h/ a Sakkwatanci da Katsinanci misali ‘lahiya’ maimakon ‘lafiya’ da ‘hillanci’ maimakon ‘fillanci’ da ‘hirgita’maimakon ‘firgita’ duk a daidaitacciyar Hausa. A ~angaren zunzurutun kalmomi, ya kawo misali kamar haka a karin harshen sakkwatanci a kan ce ‘ijiya’maimakon ‘ido’ ko ‘ka]a’ maimakon ‘audiga’ ko ‘garka’ maimakon ‘}ofar gida’ duk a daidaitacciyar Hausa. Shi ma binciken zai ba da gudunmuwa.

Sani, (1988), ya gudanar da bincike, a cikin aikin ya kawo bambance-bambancen da ake samu ta fuskar furuci da }irar kalma da kuma kalmomi masu ma’ana]aya. Misali, ana samun bambance-bambance wajen furucin wasulla da ba}a}e tsakanin Kananci da daidaitacciyar Hausa kamar wajen wasalin /a/ maimakon /i/, da /a/ maimakon /o/, da /a/ maimakon /u/. Misali a karin harshen Kananci a kan furta ‘dutsan’ maimakon ‘dutsen’ a daidaitacciyar Hausa da ‘daran’ maimakon ‘daren’ da ‘wajan’ maimakon ‘wajen’. Har ila yau wajen furucin ba}a}e ana samun bambanci a tsakanin Kananci da daidaitacciyar Hausa kamar misali wajen furucin /n/ maimakon /m/, da /sh/ maimakon /s/, da /y/ maimakon /]/ da sauransu. Misali a Kananci a kan furta ‘malan’ maimakon ‘malam’da ‘jingin’ maimakon ‘jingim’ da

‘shuri’ maimakon ‘suri’ da ‘wa’yanda’ maimakon ‘wa]anda’ duk a daidaitacciyar Hausa. Duk da kasancewar aikin ya shafi kananci ne da kuma daidaitacciyar Hausa, zai ba da haske ga wannan bincike.

Ita kuwa, Hadiza Alkasim. (1992), ta yi tsokaci ne tare da ba da haske a kan irin bambance-bambancen da ake samu a harshen Hausa ta fuskar karin harshe, saboda wasu dalilai, inda ta nazarci karin harshen Bausanci ta fuskar tsarin sauti da ginin kalma. Inda ta kawo misalai ta fuskar furuci wato ta nazarci yadda bambanci yake inda furucin ba}in /sh/ ke maye gurbin /c/, da kuma inda /s/ ke maye gurbin /ts/ kamar yadda ta ba da misali a karin harshen Bausanci a kan furta ‘zanshe’ maimakon ‘zance’ da ‘shiki’ maimakon ‘ciki’ da ‘sinke’ maimakon ‘tsinke’ da ‘rasewa’ maimakon ‘ratsewa’ duk a daidaitacciyar Hausa. Haka nan a wajen ginin kalma ta nazarci yadda jam’intawa a Bausanci ta bambanta da daidaitacciyar Hausa wato misali wasalin /u/ kan koma /i/ a]afin saiwar kalmar kamar yadda ta musalta a Bausanci a kan furta ‘takardi’ maimakon ’takardu’da ‘makaranti’maimakon ‘makarantu’ duk a daidaitacciyar Hausa. Saboda haka, wannan aiki zai ba da haske ga wannan bincike.

Abbas, (2000), A cikin aikinsa ya yi }o}arin kawo ma’anar karin harshen Hausa da rabe-rabensa. Daga nan kuma sai ya yi tsokaci a kan karin harshen Zamfarci ta fuskar tsarin sauti da ginin kalma. A tsarin sauti ya kawo misalai kamar inda }wayar sautin /ø/ (Bale~e maras ziza) yana komawa sauti /h/ in wasalin /i/ ko /e/ ya biyo bayansa kamar a wajen ‘hi]a’ maimakon ‘fi]a’ a daidaitacciyar Hausa. Haka kuma a Zamfarci ake samun furucin ba}in /ts/ kan koma /tc/ kamar yadda ya kawo misali Zamfarci ne ake samun ‘/tc/in/tc/inya’ maimakon ‘

/ts/in/ts/inya'da '/tc/inke' maimakon '/ts/inke' da 'ha/tc/i' maimakon 'ha/ts/i' a daidaitacciyar Hausa. Har ila yau, ya }ara ba da haske inda furucin ba}in /r/ kan koma /l/ a Zamfarci kamar a wajen 'halbi' maimakon 'harbi' da 'halshe' maimakon 'harshe' da 'kalgo' maimakon 'kargo' da 'falke' maimakon 'farke' duk a daidaitacciyar Hausa. Haka kuma a wasula masu aure wato /au/ kan koma /oo/ da kuma /ai/ kan koma /ee/ inda ya kawo misali kamar 'tsootsayi' maimakon 'tsautsayi' da ']ooka' maimakon ']auka' da 'leema' maimakon 'laima' da 'sheeda' maimakon 'shaida' duk a daidaitacciyar Hausa. A ~angaren tsarin sauti, wato wajen naso (nason baya) nan ma akwai bambanci da Zamfarci da daidaitacciyar Hausa, a Zamfarci a kan furta '~anna' maimakon '~arna' da 'siddi' maimakon 'sirdi' da 'azziki' maimakon 'arziki' da 'bacci' maimakon 'barci' da 'hadda maimakon 'harda' duk a daidaitacciyar Hausa. Don haka wannan aiki zai yi jagora domin sifofin karin harshen Zamfarci ya so ya yi kama da karin harshen Katsinanci

Garba, (2006), shi ma a nasa bincike ya yi }o}arin kawo ma'anar harshe da karin harshe, tare da tsokaci a kan karin harshen Zazzaganci da kuma kallon karin harshen Karganci a matsayin karamin karin harshe daga Zazzaganci. Daga nan kuma sai ya kalli karin harshen Zazzaganci da Karganci ta fuskar tsarin sauti da gundarin kalmomi inda ya ba da misalai kamar haka: a Karganci a kan samu bambancin furucin /z/ kan koma /d/ wato furuci ba}in /z/ na Zazzaganci kan koma /d/ a Karganci kamar haka 'dan do' maimakon 'zan zo' da 'da ka tafi' maimakon 'za

ka tafi' da 'dai wuce' maimakon 'zai wuce' duk a daidaitacciyar Hausa. Haka nan ma a ~angaren rawar 'yan mata ya kawo inda Karganci ya bambanta da Zazzaganci kamar haka a Karganci a kan furta 'ayallahu' maimakon 'alayyahu' da 'botiki' maimakon 'bokiti' da 'gabaruwa' maimakon 'bagaruwa' da 'alkamashi' maimakon 'almakashi' duk a Zazzaganci. Don haka wannan bincike zai taimaka wa wannan aiki.

Ibrahim, (2007) a bincikensa da ya shafi }ananan karuruwa wa]anda suke a kan iyakar manyan kare-karen Katsinanci da Zazzaganci. Aikinsa ya ta~o irin kamanci da bambancin da ake samu a tsakanin wa]annan karin harshe ta fuskar furuci da tsarin sauti da ginin kalma. Misali: ana samun bambanci ta furucin wasullan le~~a a wa]annan kalmomi a kan samu furucin /a/ a kudan maimakon /u/ na karin harshen [anja. Kamar yadda ya kawo a Kudan a kan furta '/a/nguwa' maimakon '/u/nguwa' da '/a/ngulu' maimakon '/u/ngulu' duk a karin harshen [anja.

Ta ~angaren rawar 'yan mata nan ma ana samun bambanci a tsakanin karin harshen kudan da na [anja a kalmomi kamar haka 'gabaruwa' maimakon 'bagaruwa' da 'katanas' maimakon takanas a karin harshen [anja. Saboda haka wannan aikin zai yi wa wannan bincike jagora.

Salisu, (2007), ya gudanar da bincike wanda ya shafi }ananan kare-karen hashen Hausa ne, wa]anda ake samu daga cikin babban karin harshen Kananci, wato karin harshen Tudun-wada da na Bichi ya kawo misalai daga kalmomin da ya samo. Wato a zunzurutun kalmomi inda ya kawo misalai kamar haka a karin harshen tudun-wada a kan ce 'kyanwa' maimakon

‘mage’ da ‘tasshi’ maimakon ‘barkono’ duk a karin harshen Bichi. Wannan aiki bai da ala}a da wannan bincike domin Salisu (2007) ya yi bincike ne a kan }ananan karin harshe wanda shi wannan bincike za a yi shi ne a kan kwatancin manyan karin harshe.

Shi ma Mukoshy (2007) a cikin aikinsa ya kawo karin harshen Gobiranci duk da cewa a rabe-raben da Malka (1978), ya yi sanya shi ne a cikin jamhuriyar Nijar. Shi kuwa Mukoshy (2007) yana ganin akwai shi a cikin Nijeriya. Haka nan a cikin aikin ya kawo misalai daga tsarin furuci wato rawar ‘yan mata misali a karin harshen Sakkwatanci a kan furta ‘amre/arme’ a maimakon ‘aure’ da ‘sarmayi/samrayi’ maimakon ‘saurayi’ duk a karin harshen Gobirci. Don haka wannan aiki yana da ‘yar ala}a da wannan bincike.

Alkanci (2008) kuwa, ya gudanar da bincike mai sunan “Kamanci tsakanin Sakkwatanci da Zamfarci” A cikin aikinsa ya yi }o}arin kwatanta karin harshen Sakkwatanci da Zamfarci ta fuskar furuci misalai furucin /]w/ duk]aya ne a Sakkwatanci da Zamfarci a maimakon /]/ a daidaitacciyar Hausa. Daga nan kuma ya kawo misalai na kamanci ta fuskar gundarin kalmomi. A inda kuma daga }arshe ya kawo kamanci ta fuskar ginin jumla. Don haka, wannan aiki bai da ala}a sosai, sai ta ~angaren tsarin sauti kawai.

Su kuwa, Bilal da Wasu (2008), sun gudanar da bincike a kan karin harshe, inda suka kalli karin harshen Zamfarci gaba]ayansa da kuma yadda ya rarraba wato rabe-raben Zamfarci a inda suka kawo misalan rarrabuwa daga kalmomi ta fuskar ma’ana (}aramar hukumar Maru da {auran Namoda) Haka nan aikinsu ya yi nazari a kan zamfarci ta fuskar tsarin sauti, kamar su naso da tagwayen wasulla da sauransu, haka nan sun yi tsokaci a kan ginin kalma, sannan

daga }arshe suka nazarci sigar zamfarci ta fuskar ilmin ma'ana. Kamar yadda ya ba da misali, a Zamfarci a kan furta '/hw/aci' maimakon '/ø/aci' da '/hw/a]a maimakon '/ø/a]a duk a daidaitacciyar Hausa. Don haka, wannnan aiki yana da ala}a da namu musamman ta ~angaren tsarin sauti da ilimin furuci.

Yakasai, (1999) Ya dubi karin harshe, amma bincikensa ya fi karkata ga yadda harshen Hausa ya tsallaka, wato ya }etara zuwa kan wasu iyakoki guda biyu, wato garuruwan {onni da kuma iyakar garin Illela da ke jamhuriyar Nijar, sannan ya nuna irin yadda gudunmuwar da kan iyaka ke bayarwa wajen kawo canje-canje a harshe. A ta}aice, binciken ya shafi ilmin walwalar harshe ne, wanda kuma shi ke haifar da karin harshe. Saboda haka, wannan bincike bai da ala}a ta }ut da }ut da wannan aikin, sai dai ta ~angaren karin harshe kawai.

Haka nan ma, Fagge, (1982), ya yi }o}arin fito da tasirin karin harshe ta hanyar za~en kalmomi 'yan le~~a marasa ziza a yanayin Hausar Kano. Tun da farko ya yi bayani a kan karin harshe na nahiya da na matsayi. Sai kuma ya kawo bayani a kan bambance-bambancen }abilu da abubuwan da suka shafi ilimin walwalar harshe, na Kano a matsayin majiya harshe]aya. Saboda haka, wannan aikin bai da ala}a ta kaitsaye da wannan bincike, sai dai ta ~angaren ma'anar karin harshe kawai.

Su kuwa Ahmed, da Daura, (1970), a cikin wannan aiki sun yi }o}arin kawo Daidaitacciyar Hausa da cewa," Tabbatacciyar hanya ce da ake samun daidaitacciyar Hausa ita ce jaridar "Gaskiya ta fi kwabo" Hausar da ake rubuta wannan jarida da ita ba ta wani lardi ba ce, duk da cewa, Hausar kano (Kananci) ita ta fi kusa da Daidaitacciyar Hausa. A cikin

aikin sun }ara da cewa “Littattafan da hukumar adabi ta lardin Arewa da kuma wanda ma]aba’ar buga littattafai ta Arewa suka samar wato, kamar jerin littattafan “Magana jari ce” da “Ruwan Bagaja” duk an buga su ne da Daidaitacciyar Hausa. Haka nan a cikin aikin nasu sun kawo wuraren da ake magana da Daidaitacciyar Hausa, kamar a gidan rediyon B.B.C da Rediyo Moscow da sauransu.” Bayan wannan aiki nasu ya yi tsokaci a kan manyan karuruwan harshe da muke da su, kamar Katsinanci da Zazzaganci da Sakkwatanci da Dauranci da sauransu, kuma sun kalli ~angaren furuci da karin sauti da tsarin jimla, da sauransu, duk da cewa sun yi tsakure ne daga rubutun zube da wa}e da kuma rubutaccen wasa. Wannan aiki na su Ahmad da Daura (1970) zai yo mana jagora musamman ta wajen fahimtar Daidaitacciyar Hausa da kuma karin harshe.

Sani, (2001), a cikin aikinsa ya kawo siffofin kare-karen harshen Kananci da Katsinanci da Zazzaganci da Dauranci da Bausanci da Guddiranci da sauran ta fuskar tsarin sauti da }irar kalma da gundarin kalmomi. Don haka akwai dangantaka tsakanin wannan aiki da wannan binciken, domin dukkansu sun shafi karin harshe ne, sai dai Sani (2001) ya kawo misalansa ne a wa}e wan]anda da za su dace da karin wa}arsa. Amma duk da haka wannan aiki zai fa]a]a misalai, musamman tun da wannan kwatanci ne tsakanin Karin harshen Katsinanci da Dauranci.

Shi kuwa Wurma, (2005), a cikin aikinsa ya yi tsokaci a kan daidaitacciyar Hausa da karin harshe, kamar Katsinanci da Kananci da Sakkwatanci da saurancu ta fuskar tsarin sauti

don haka yana da ala}a da wannan aiki da ake gudanarwa, sai dai inda suka bambanta shi ne, wannan zai]ora ne da ginin kalma.

Bello, (1992), a cikin aikinsa ya yi }o}arin bayani game da }asar Hausa da dangantakar Hausawa da Fulani. Daga nan ya dubi duk siffofin kare-karen harshen Hausa na Nijeriya da Nijar. Daga nan kuma aikin nasa ya nazarci kare-karen harshen ta fuskar furuci da tsarin sauti, sannan ya kwatanta su da daidaitacciyar Hausa. Bincike na Bello (1992) zai taimaka wa wannan nazari musamman ta wajen furuci da tsarin sauti.

Hauwa Muntari (2008) ta gudanar da bincike wanda ya shafi karin harshen rukuni, wanda kuma ya shafi qasar Zazzau. A cikin aikinta ta duba yadda Hausar wasu rukuni take a Zazzau. Misali ta nazararci Hausar asibiti da ta ‘yan acava da Hausar fada da kotu da makarantar allo da mahauta da marina da mabuga da Hausar tasha. Misali a Hausar asibiti ta kawo wasu kalmomi waxanda suka kevantu da wannan rukuni kamar haka:

(i)

Kalma	**Sabuwar ma’ana**	**Tsohuwar ma’ana**
A sha shi da basilla	A yi wa mara lafiya allura	Abin da ake amfani da shi domin xinke buhu.
Akuyar likita	Mutumin da aka yi wa tiyata	Suna
An yi masa tiyata	An shiga wani wata ba albashi	Yi wa mutum aikin fixa
Niqan qaura	Naquda	Niqen qaura (dawa) ta zama gari
Xakin jihadi	Kakin haihuwa	Xakin/yaqi

Ta vangaren Hausar ‘yan acava nan ma ta yi tsokaci a kan yadda suke amfani da nasu karin harshen. misali:

(ii)

Kalma	**Sabuwar ma’ana**	**Tsohuwar ma’ana**
Dokina	Mashin	Dabba
Jaki	Xan qauye wanda ba ya iya biyan kuxin mashin	Suna ne da kala
Tanimu fari	Xan qauye wanda zai iya biyan kuxin mashin	Suna ne da kala
Zabuwa	Macen da ba ta iya biyan kuxin mashin	Tsuntsuwa

Ta vangaren mahauta nan ma ta ba da misali na yadda suke amfani da wasu kalmomi wanda in ba su ba, sai an nemi qarin bayani.

(iii)

Kalma	**Sabuwar ma’ana**	**Tsohuwar ma’ana**
Ta nazari	Naman wuya	Yin bitar littafi
Hassan ne	Macucin mutum	Suna
Kada ne	Macucin mutum	dabbar ruwa
Qunduu	Naman cinya	Qundun kaza/zakara
Guzuma	Tsohuwar dabba	Tsohuwar mace

Don haka, wannan aiki nata ya shafi karin harshen rukuni ne, wanda kuma kamar xan Juma ne da xan Jummai da nawa binciken, wato karin harshen nahiya, don haka zai taimaka.

Hauwa Shitu (2011) ta yi bincike a kan ilimin walwalar harshe, kuma na nazarci yadda ake faxaxa ma’anar kalmomi da jimloli a Hausa, kuma kalmomi da jimlolin da ta kawo sun

kasance ana amfani da su ne a yawancin karuruwan harshen Hausa. A cikin aikin ta kawo yadda Hausawa ke amfani da halayen dabbobi wajen bayar da wata ma'ana. Misali:

Kalma da matsayinta a Nahawu	Ma'anar asali	Ma'anar da aka faxaxa	Dangantakar ma'ana ta asali da wadda aka faxaxa
Tunkiya (suna gama-gari)	Ta dabba	(1) Mace mai tafiya, marar hayaniya. (2) Mace mai yawo (uwar gararamba)	Saboda ita dabbar ba ta da hayaniya, ga kuma kaiwa da komowa. Don haka aka danganta mace mai irin wannan halin da tunkiya
Xan maciji. (tsigalau + suna)	Xan maciji na dabba	Mutumin da ba shi da halin kirki	Daga muguntar sarin maciji, saboda shi maciji da wuya bai cuci jama'a ba, don haka aka danganta mutum marar kirki da xan maciji.

(a)	(b)	(c)	(d)
Dage (suna game-gari)	Dabba	Mutum mafaxaci mai neman rigima	Dasa faxan dage, Domin cikin dabbobi ba mai faxansa.
Damo (suna game-gari)	Dabba	Mutum mai haquri	Dangantakar ta haquri ce kamar yadda dabbar take

Haka nan ta nazarci kalmomi waxanda ake faxaxa ma'anarsu da ta shafi tsuntsaye.

Misali:

(a)	(b)	(c)	(d)
Maiki (suna game-gari)	Tsuntsu	Mutum mai hangen nesa	Dangantakar natsuwa da hankali
Tantabara (suna game-gari)	Tsuntsu	Mutum mai alqawari	Dangantakar ta cika alqawari da qima. Duk wajen da ta tafi za ta dawo gida.
Kaza	Tsuntsu	Mutum mai tonon asiri	Dangantakar ta rashin godiya ce da tonon asiri, kamar yadda kaza take da tone-tone.

Daga nan ta kawo kalmomin da Hausawa suke amfani da su wajen faxaxa ma'ana waxanda suka shafi qwari da kuma kalmomin da aka ara daga Ingilishi da kuma sigar faxaxa ma'anar jumloli da sunansu.

Halima Kabir, (2008) a cikin aikinta ta yi qoqarin kawo yadda jaridun Hausa, wato jaridar 'Amana' da 'A yau' da 'Gaskiya ta fi kwabo', suke shigar ko amfani da wani Karin harshe maimakon daidaitaccen kari. Misali a mujallar 'Amana' ta gutsuro wani labari kamar haka:

> *Xan Nijeriya na farko da aka gabatar a kotu bisa tuhumar aikata irin wannan mummunar laifi shi ne marigayi Sanata Joseph Tarka….*

A nan ta bayyana yadda Karin harshen zazzaganci ke cin karensa ba babbaka. Ta ci gaba da kawo wasu misalai kamar haka. A wani kanun labari mai suna .

“Talaka Gugan yasa”.

“Talakawan qasar nan mutane ne waxanda suka sadaukar da kawunansu ba dare ba rana don ganin cewar qasarsa ta haihuwa ta bunqasa ta zama mai dogaro da ta kowane hanya….”

A nan sai ta fito da kalmomin da aka yi amfani da wani Karin harshen na daban, sannan ta kwatanta su da daidaitacciyar Hausa. Misali:

	Daidaitacciyar Hausa
Gugan	Gugar
Kowane hanya	Kowace hanya
Iyakan qoqarinsu	iyakar qoqarinsu
Rayuwan al’umma	rayuwar al’umma

Ta vangaren Naso nan ma ta fito da misalai kamar haka:

Naso	**Daidaitacciyar Hausa**
maida (za, KT, SK)	mayar da (D.H)
daban-dabam (Za, KT, SK)	daban-daban (D.H)
runfarsa Za, KT, SK)	rumfarsa (D.H)
sa’adda za	sa’ar da (D.H)

Malka, (1978), a bincikensa ya bayyana yadda Daidaitacciyar Hausa take. Sannan kuma ya kawo rabe-raben manyan kare-karen harshen Hausa da ake da su a Nijeriya da Jamhuriyar Nijar, in da ya bayyana cewa guda goma sha hu]u ne, inda ake samun bakwai a ~angaren Nijeriya da bakwai a ~angaren jamhuriyar Nijar. Misali

A Nijeriya

1. Kanancin ko Hausar Kano
2. Katsinanci ko Hausar Katsina
3. Dauranci ko Hausar Daura
4. Zazzaganci ko Hausar Zazzau (Zariya)
5. Sakkwatanci ko Hausar Sakkwato
6. Bausanci ko Hausar Bauchi
7. Zamfarci ko Hausar Zamfara

A Jamhuriyar Nijar

1. Damagaranci ko Hausar Damagaran (Zinder)
2. Gobiranci ko Hausar Gobir (Tsibiri)
3. Adaranci ko Hausar Adar (Tahou/Tawa)
4. Arewanci ko Hausar Arewa (Dogon Dutse)
5. Kurfanyanci ko Hausar Kurfai (Filinge)
6. Canganci ko Hausar Cangawa (Gaya)
7. Agadasanci ko Hausar Hausawan Agadas

Daga nan kuma sai binciken ya kawo wasu daga cikin bambance-bambancen sautuka da ake samu tsakanin Daidaitacciyar Hausa da Hausar Filinge, misali sautin /s/ a

Daidaitacciyar Hausa kan koma /sh/ a Hausar Filinge da kuma sautin /z/ kan koma /j/. Har ila yau sautin /r/ kan koma /l/ duk a daidaitacciyar Hausa da Hausar Filinge. Kamar yadda ya kawo misalai kamar haka: a karin harshen Filinge '/sh/irdii' maimakon '/s/irdii' da '/sh/arcee' maimakon ' /s/arcee' da '/sh/igari'maimakon '/s/igari' duk a daidaitacciyar Hausa. Haka nan kuma karin harshen filinge ake samun furucin 'ha/l/bi' maimakon 'ha/r/bi' da 'ha/l/she' maimakon 'ha/r/she' da '/J/inariya' maimakon '/z/inariya' da 'ar/j/iki' maimakon 'ar/z/iki' da sauransu duk a daidaitacciyar Hausa.

Shi kuwa, Batagarawa, (1986), a cikin aikin ya kawo ma'anar Daidaitacciyar Hausa da cewa ita ce Hausar da aka fi amincewa da ita, aka kuma fi amfani da ita a rubuce. Daga nan kuma bincike ya nuna cewa ilimin boko na kawo bambanci a cikin wasu sautukan Katsinanci, wannan ya biyo bayan lura da ya yi da cewar idan Bakatsine ya kai ga wani matsayi cikin boko yakan canza wasu sautuka na karin harshensa ya koma na daidaitacciyar Hausa misali. '/ts/'

kan koma '/s/' da '/hw/' kan koma '/ ⌀ /' da '/hj/' kan koma '/ ⌀ j/'. Don haka wannan aiki zai yi jagora a ~angaran furuci. Dangane da wa]annan bayanai na binciken da suka gabata za su ba mu haske game a kan inda za a]ora wannan aiki.

Schur, (1982:3) a cikin aikinsa ya karkasa harsuna iyalan Chadi inda ya lissafo harshen Hausa na]aya daga cikin wannan iyalan na Chadi, wanda shi kuma yake a }ar}ashin harsunan 'Afro-Asia'. A cikin gidan Chadi da Berber da Cushitic da Semetic da Tsohon harshen }asar Masar wato 'Coptic'.

Har ila yau Schur ya ruwaito Newman (1977) inda ya karkasa harsunan iyalan Chadi da cewa sun }unshi ko sun kasu gida hu]u kamar haka, akwai "iyalan Chadi (daga yamma) wanda ya }unshi harsuna kamar Hausa, da Balanci da kare-kare da 'Kankuru' da 'Angas' da 'Bade' da 'Ngizim' da 'Warji' da 'Miya' da 'Sayance' da sauransu.

Haka nan ya ci gaba da cewar ana samun samuwar kalmomi iri biyu a harshe wato ainihin kalma ta asali da kuma wadda aka yo aro daga wani harshe; don haka ana amfani da kalma ta asali ne don nuna dangantakar harsuna, inda ya kawo misalai daga kalmomi kamar hu]u da mai, inda ya nuna cewa a harshen Hausa ana cewa hu]u, a harshen Badanci kuma ana cewa Pa]]au, da kuma mai a harshen Hausa da mor a harshen Badanci.

"Indo-European": harshe ne wanda ya samo asali daga }asashen Turai zuwa yankunan Indiya har kuma ya ya]u a sassan duniya kamar Arewacin Amurka da Kudancin Afirka, kuma iyalan harshe ne wanda aka fi yin bincike a kansa, kuma harshe ne wanda tsatsonsa daga tsatson harshen Indo-European wanda ana magana da shi tun }arni na uku kafin haihuwar Annabi Isa (A.S).

A }ar}ashin harsunan da suka ya]u sun ha]a da harshen 'Germanic' wanda kauci ne daga wannan tsatsan, kuma ya yi rassa gida kamar haka, akwai na Gabashin Germanic wanda a cikinsa akwai harshen Gothic wanda aka yi rubuce-rubuce har zuwa }arni na 4 bayan rasuwa Annabi Isa (AS). Daga nan kuma akwai na Arewacin wato 'North Germanic' ko kuma 'Scandinavian' wanda ya yi rassa da harsunan 'Iceladic' da 'Norwerjian' da 'Swedish' da 'Danish' da sauransu.

Haka kuma sai na qarshe shi ne na Arewaci wato ‘West Germanic wanda ya qunshi harsunan “German’ da ‘Yiddish’ da ‘Dutch’ da ‘Flemish’ da ‘Frisian’, da ‘Africaans’ da ‘English’ da sauransu.

Haka kuma akwai Indo-Iranian wanda yake a }asashen Iran da Indiya, wanda yake da manyan rassa guda biyu wato harshen ‘India’ da na ‘Iranian’. Shi wannan harshe wanda asalinsa daga harshen Sansikirit ne ya }unshi harsunan ‘Hindi’ da ‘Urdu’ da ‘Bengali’ da ‘Gujurat’. Shi kuwa harsunan Iraniyawa wa]anda aka fi amfani da su a yau sun ha]a da harsunan ‘Pastu’ da ‘Persian’ da ‘Kurdish’ da ‘Ossetic’ da sauransu.

Haka nan akwai harshen ‘Tocharian’ yana daga cikin iyalan Indo-European wanda aka samo wasu rubuce-rubuce da aka yi da harshen a wajajen }arni na 6 zuwa na 7 bayan rasuwar Annabi Isa (A.S) kuma harshe ne wanda aka ta~a yin amfani da shi a yankin Sin mai suna Turkestan.

Honeybone, P. (2007) a cikin aikinsa ya yi bayani a kan Ingilishin Liverpool inda ya nuna cewa duk da kasancewar akwai ala}a tsakanin Ingilishin Liverpool da wasu ma}wabta, to akwai kuma inda suka bambanta domin akwai wasu sigogi da Ingilishin Liverpool ke da su amma ba su a Ingilishin Lancashine da Manchester da kuma Chelsea. Hakan ko ya auku ne a sanadiyar cu]anyar da aka samu tsakanin karuruwan harshe da Ingilishin Liverpool.

Honeybone ya fito da ire-iren waxannan sigogi inda ya gina aikinsa ta fuskar tsarin sauti ‘phonology’. Marubucin ya ci gaba da bayyana Ingilishin Liverpool da Birkenhand da kuma

wasu yankuna da ke kusa da birnin Mersiyside. Haka kuma ya nuna ana kiran wannan Ingilishi da suna “Scouse” kamar yadda ya zo a cikin aikin Traudgill, (1999).

2.2 Ma’anar Harshe

Akwai masana da dama wa]anda suka ba da ma’anar harshe da kuma abubuwan da suka dangance shi dangane da asali da kuma bun}asarsa. Masana irinsu Fage (1982) da Salim (1986) da Anderson (1973) da sauransu duk sun bayyana ma’anar harshe ta hanyoyi daban-daban kamar haka:

Fagge, (1982:2), ya ba da ma’anar harshe da cewa: “Harshe wata hanyar sadarwa ce da take amfani da sauti da kuma ma’anar wadda kuma take da dokoki. Ya ci gaba da cewa ta hanyar harshe ne al’umma takan sanar ta kuma fahimci abubuwan da ke }unshe a zukatan jama’a kamar a}ida da ra’ayi da tunani da sunayen abubuwa da sauransu. Haka nan, Salim, (1986:1), ya ba da ma’anar harshe da cewa: “Harshe wata hanya ce ta furta wasu sautuka masu ma’anar wadda]an’ adam kan yi amfani da ita domin sadar da wani sa}o.

Anderson (1973) ya bayyana cewa, ba kowacce halitta ba ce za ta iya koyon harshe ko da irin dabbobin nan masu haza}ar gaske, kamar biri da aku da alhudahuda. A fahimtarsa harshe na nufin wata hanya ce da ake isar da sa}o a tsakanin juna, wato]an’ adam. Zarruk, R.M. da Wasu (1996), sun bayyana harshe da cewa. Harshe shi ne tunanin]an’adam wanda yake bayyanawa da bakinsa ko a rubuce.

Ma’ana:

Dukkanin wa]annan ma'anoni da aka kawo dangane da ma'anar harshe, shimfi]a ce wadda zai wa wannan bincike jagora.

2.3 Ma'anar Karin Harshe

Trudgill, (2004) a wani aikinsa, ya yi bayani mai tsawo a karin harshen Turanci inda ya bayyana abin da ake nufi da karin harshe kamar haka: Harshen Turanci kamar sauran harsuna na duniya yana da bambance-bambance a cikinsa. Ana kuma samun bambance-bambancen ne tsakanin yankuna masu magana da harshe]aya da kuma rukunin al'umma (ma'aikata da ajin shekaru da sauransu).

A babi na biyu ya yi bayani a kan abin da ya shafi karin harshen 'yan birni/za~a~~un al'umma (social dialect) da karin harshen rukuni (regional dialect) sannan ya kawo bambancin da ke tsakanin daidaitaccen Ingilishi da ake amfani da shi a (BBC) da kuma sauran karuruwan Ingilishi. Haka nan ya ci gaba da tattaunawa a kan abin da ya shafi tsarin sauti, inda ya nuna irin abin da ya auku na ya]uwar rashin (r) a kalmomin kamar arm da kuma gushewar (h) a kalmar hill da sauransu.

Idan aka ce karin harshe ana nufin bambanci ne na sarrafa harshe guda, wato bambancin da ake samu a cikin harshe. Akwai ma'anoni daban-daban da ake samu, da kuma wa]anda ake kan samu daga masana da manazarta karin harshe. Ga ka]an daga ra'ayoyin masana dangane da wannan fanni kamar haka:

A cikin aikin Crane, L.B. et al, (1981:179-180) an bayyana ma'anar karin harshe da cewa:

> *"A dialect is a regional variety of language that may differ from other varieties of the language in features of its vocabulary, grammar and pronunciation. Further, dialect may be seen as a variety of language used by one occupational group or one social class."*

Ma'ana:

> "*Shi karin harshe wani kari ne na yanki a cikin harshe wanda ya bambanta daga kare-karen harshe, musamman ta yanayin rumbun kalmomi da nahawu da furuci. Bugu da }ari, karin harshe za a iya kallonsa kamar wani nau'i ne na harshe wanda masu sana'a iri]aya suke amfani da shi ko masu wani matsayi ko mu}ami." (*Crane, L.B. et al, 1981:179-180)

Shi kuwa Fagge, (1982:1) cewa ya yi, karin harshe na nufin:

> *"Is a body of speech which doesn't contain within itself any sharp difference that are commonly received as such by it users. The term dialect refers to differences between varieties of speech in a language in terms of vocabulary, grammar, pronunciation".*

Wato ma'ana karin harshe yana nufin

> *[aukacin maganganu ne wa]anda suke a cikinsu ba su]auke da wani bambanci na zahiri da masu amfani da shi za su iya ankara da shi gaba]ayansu. A ta}aice, karin harshe yana nufin 'yan bambance-bambancen da ake samu tsakanin kare-karen harshe a cikin harshe guda ta fuskar rubutun kalmomi da nahawu da kuma furuci".*

Haka kuma, Zarruk, da Wasu (1990:9) sun bayyana ma'anar Karin harshe kamar haka:

> *“Karin harshen Hausa yana nufin ‘yan bambance-bambancen lafazi da na kalmomi da jimloli a tsakanin rukunoni al’uma ko shiyyoyin }asa mai harshe]aya.”*

Wurma, (2005:36), ya bayyana ma’anarsa da cewa:

> *“Karin harshe, shi ne harshe wanda ake amfani da shi takamaimai a wani ~angare ko sashe na }asa. Ana gane shi a wajen lafazin kalmomi da jimloli tsakanin mutane.”*

Babu shakka idan aka yi la’akari da dukkan wa]annan ma’anoni da muka kawo wato kamar na Crane, (1981) da Fagge (1982) da Zarruk da Wasu (1990) da Wurma (2005) da Sauransu kan abin da ake nufi da karin harshe kusan duk ma’anar iri]aya ce. A ta}aice karin harshe rarrabuwa ce da a kan samu a cikin harshe, da kuma yadda ake tafiyar da wannan tasirin rarrabuwar wajen sarrafa harshe]aya.

2.4 Ire-Iren Karin Harshe

Karin harshen Hausa yana da manyan rassa guda biyu karin harshe na nahiya da karin harshe na rukuni/zamantakewar. Kowanne]aya daga cikin wa]annan sassa ko ~angare yana da nasaba da kuma tasiri ga juna.

2.4.1 Karin Harshen Nahiya

Masana irin su Haugen (1972:98) ya nuna cewa a }asar tsohuwar Girka, kare-karen harsunan }asarsu ne suke amsa sunayen lardunan da }asar ke da su wa]annan karin harsuna ba

a amfani da su a zance ko magana sai dai kowannensu na nan a rubuce. Ana amfani da su a fannoni na musamman a fagen rubuce-rubucen adabi. Misali karin harshen ‘Lonic’ ana amfani da shi wajen yin bayanin abubuwan da suka }unshi tauhidi, sauran kare-karen irin su ‘Domic’ da ‘Attice’ ana amfani da su wajen rubuta wa}o}i da wasannin kwaikwayo na ban tausayi.

Karin harshen nahiya shi ne karin harshen da ake samu a tsakanin manyan garuruwan. Kuma su ne kare-karen harshen da ake samu a sakamakon bambance-bambance da ke tattare da garuruwan. A ta}aice dai karin harshen nahiya shi ne wanda yake fayyace }ungiyar mutane, kuma yana nuna wurin da suka fito. A }asar Hausa, an lura kusan kowace daula ko masarauta tana da irin wa]annan ‘yan bambance-bambance. A ta}aice, kowace masarauta tana da karin harshe daban-daban da na ‘yan uwanta. Hasali ma, sunan masarautar shi ke la}abin karin harshen, misali Dauranci daga Daura, Kananci daga Kano, Katsinanci daga Katsina, zazzaganci daga Zazzau (Zariya) da sauransu. (Zarru}, da wasu, 1990:9).

2.4.2 Karin Harshen Rukuni/Zamantakewa

Fagge, (1982) ya bayyana ma’anar karin harshen rukuni da cewa “karin harshen rukuni wani ~angare ne da ya danganci karin harshen wasu mutane masu halayyar zamantakewa da kuma hanyoyin sarrafa harshe iri guda, wato yanayin zamantakewar yana da tasiri na musamman dangane da harshe da kuma yadda ake amfani da shi.” Shi kuwa Ba~ura, (2005) cewa ya yi “Karin harshen zamantakewa nau’i ne daga cikin kare-karen harshen Hausa kuma yana da wasu siffofi na Bahaushiyar al’ada wanda ba za a iya barinsu ba idan ana magana kan

yadda yanayin zamantakewa yake, wa]annan siffofi su ne jinsi da shekaru da kuma dangantaka wadda za ta kasance tsakanin mai magana da kuma mai sauraro." Wannan ~angare na karin harshen rukuni ko na zamantakewa ke kallon kowace al'umma ta duniya tana da irin tsarin zamantakewarta wanda ya bambanta da sauran al'ummomi. Dangane da wannan, masana sun raba al'ummar Hausawa zuwa manyan kaso guda biyu, wato ajin saraki da ajin talakawa wanda shi wannan ajin na talakawa ya }ara rabuwa aka samu ajin malamai da attajirai da sauran jama'a.

2.5 Daidaitaccen Kari

Wardhaugh (2006:35) a cikin aikinsa ya yi bayani mai fa]i a kan abin da ya shafi daidaitaccen kari inda ya bayyana abin da ake nufi da daidaitaccen harshen Ingilishi, sannan kuma ya danganta aikin da ra'ayin (Trudgill, 1995:5-6) kamar haka:

> *Daidaitaccen Ingilishi shi ne Ingilishin da ake amfani da shi wajen buga takardu, haka shi ne harshen da ake amfani da shi wajen koyarwa a makarantu da kuma masu koyon harshe a matsayn harshe na biyu (wato wa]anda ba Ingilishi ne harshensu na asali ba).*

Ya }ara yin bayani da cewa tarihin samuwar wannan daidaitaccen karin harshen Ingilishi ya samo asali ne ta hanyar bun}asar karin harshen Ingilishi da wasu masana suka yi bayan an]auke kotu daga Winchester zuwa London.

2.5.1 Daidaitacciyar Hausa

Zarru}, da Wasu (1990:93) sun bayyana cewar " Daidaitacciyar Hausa samfuri ne na salon maganar da dukkan Hausawa suka yi tarayya a kansa, wannan samfuri kuwa kari ne da aka za~a akan daidaita masa }a'idojin rubutu da nahawu, kuma a ka adana su cikin littattafai da }amusoshi" Shi kuwa, Sani, (2009:4) ya }ara da cewa Daidaitacciyar Hausa nau'i ne na harshen Hausa, wanda ake amfani da shi yau da kullum wajen lamuran da suka shafi koyarwa da buge-bugen littatafai da jaridu da mujallu. Haka kuma ita wannan Hausa da aka yi wa la}abi da daidaitacciyar]abe-]abe ce daga ire-iren karin harshe daban-daban da muke gani sai dai kananci ya fi yawa cikinta. Haka nan, Wurma (2006:7) ya }ara bayyana Daidaitacciyar Hausa da cewa " Hausar da ta zama muhallin hukuma da take da hannu misali gidajen rediyo da jaridu da mujallu da kuma makarantu. A ta}aice Daidaitacciyar Hausa dai daidaitaccen kari harshe ne da masu amfani da shi suka amince, kuma kowa na iya fahimta, kuma da ita ake amfani wajen koyarwa da rubuce-rubuce. Saboda haka, daidaitacciyar Hausa kari ne wanda kowane Bahaushe zai iya fahimta.

2.5.2 Ba}a}en sautukan daidaitacciyar Hausa

Akwai sautin ba}a}e guda talatin da hu]u a daidaitacciyar Hausa (Sani, 1999:3). Ga su a rattabe tare da misalansu cikin kalmomi:

Rubutattun sauti		**Rubutun yau da kullum**
[b]	bays	b
[v]	vari	v
[m]	kurma	m

[ø]	qarfi	f
[øj]	fyauce	fy
[t]	tudu	t
[d]	gida	d
[x]	huxu	x
[l]	hula	l
[r]	bara	r
[n]	nono	n
[ŋ]	can	n
[ɳ]	hanya	n
[s]	sikari	s
[z]	zare	z
[Š]	tsalle	ts
[r]	ruwa	r
[ʃ]	shanu	sh
[ts]	ciyarwa	c
[dz]	jaki	j
[j]	yaro	y
[k]	kare	k

[kj]	kyauta	ky
[qw]	qwari	kw
[q]	qaya	q
[kj]	qyalle	qy
[qw]	qwaro	qw
[g]	raga	g
[gj]	gyara	gy
[gw]	gwanda	gw
[w]	wuqa	w
[h]	hayaqi	h
[?]	ba’a	,
[?j]	‘ya’ya	‘y

2.5.3 Wasulan Sautukan daidaitacciyar Hausa

A daidaitacciyar Hausa akwai zubin wasula guda goma sha uku. Tilon wasula guda goma, wato gajeru guda biyar dogaye guda biyar. Sai kuma tagwai guda uku. Ga su kamar haka tare da misalai:

Gajeru	**Dogaye**

[i]	wani	[ii]	niisa
[e]	mace	[ee]	meesa
[a]	abu	[aa]	gidaa
[o]	sambo	[oo]	bargoo
[u]	yanzu	[uu]	yatsuu

Tagwai

[ai]	bakwai
[au]	tauri
[ui]	guiwa

2.6 Karin Harshen Katsinanci

Karin harshen Katsinanci shi ne karin harshen da Katsinawa suke amfani da shi wajen maganganunsu da harshen Hausa. Kamar kowace daula ta }asar Hausa, tana iya samun karin harshe na }ashin kanta kuma cibiyar wannan karin harshe ita ce Masarauta ko fadar wannan daula wadda da sunanta ne karin harshen ya sami sunanasa (Zarru} 1990) Don haka, shi ma karin harshen Katsinanci ya mamaye }asar Katsina, birni da }auyukanta duk da cewa akwai]an bambance-bambance musamman tsakanin arewaci da kudanci.

2.6.1 Ba}a}en Sautukan karin harshen Katsinanci

Rubutattun sauti		**Rubutun yau da kullum**
[b]	bays	b
[v]	vari	v
[m]	kurma	m
[ø]	qarfi	f
[øj]	fyauce	fy
[t]	tudu	t
[d]	gida	d
[x]	huxu	x
[l]	hula	l
[r]	bara	r
[n]	nono	n
[ŋ]	can	n
[ɳ]	hanya	n
[s]	sikari	s
[z]	zare	z
[Š]	tsalle	ts
[ɾ]	ruwa	r
[ʃ]	shanu	sh

[ts]	ciyarwa	c
[dz]	jaki	j
[j]	yaro	y
[k]	kare	k
[kj]	kyauta	ky
[qw]	qwari	kw
[q]	qaya	q
[kj]	qyalle	qy
[qw]	qwaro	qw
[g]	raga	g
[gj]	gyara	gy
[gw]	gwanda	gw
[w]	wuqa	w
[h]	hayaqi	h
[?]	ba’a	,
[?j]	‘ya’ya	‘y
[hw]	hwaihwai	hw
[tc]	tcintciya	tc

Waxannan su ne baqaqen sautukan karin harshen katsinanci, abin da ya bambanta su da na daidaitacciyar Hausa shi ne a karin harshen katsinanci ana samun qarin [hw] da [tc] waxanda babu su a daidaitacciyar Hausa.

2.6.2 Wasulan sautukan karin harshen Katsinanci

Gajeru		**Dogaye**	
[i]	wani	[ii]	niisa
[e]	mace	[ee]	meesa
[a]	abu	[aa]	gidaa
[o]	sambo	[oo]	bargoo
[u]	yanzu	[uu]	yatsuu

Tagwai

[ai]	bakwai
[au]	tauri
[ui]	guiwa

Ta vangaren wasula babu bambanci da na daidaitacciyar Hausa.

2.7 Karin Harshen Dauranci

Dauranci ma kamar sauran kare-karen harsuna, in aka ce karin harshen Dauranci ana nufin yanayin maganar mutanen Daura. Daura tsohon gari ne mai]imbin tarihi wanda daga gare shi ne aka sami wanzuwar Hausa bakwai da kuma banza bakwai, kuma ta kasance arewa maso gabashin }asar Hausa. Karin harshe Dauranci ya mamaye Masarautar Daura, wato birni

da }auyukanta da kuma wasu larduna kamar Wargun da Kance da Magarya duk a cikin jamhuriyar Nijar wa]anda da ma tun da suke }ar}ashin mulkin Daura, kafin daga bisani Turawan mulkin mallaka suka raba yankin ya koma jamhuriyar Nijar. Haka nan ma, karin harshen Dauranci ya]an ha]o da wasu kyauyuka na Masarautar kazaure a cikin jihar Jigawa.

2.7.1 Ba}a}en sautukan karin harshen Dauranci

Rubutattun sauti		**Rubutun yau da kullum**
[b]	bays	b
[v]	vari	v
[m]	kurma	m
[ø]	qarfi	f
[øj]	fyauce	fy
[t]	tudu	t
[d]	gida	d
[x]	huxu	x
[l]	hula	l
[r]	bara	r
[n]	nono	n
[ŋ]	can	n
[ŋ]	hanya	n
[s]	sikari	s
[z]	zare	z
[Š]	tsalle	ts
[ŗ]	ruwa	r
[ʃ]	shanu	sh

[ts]	ciyarwa	c
[dz]	jaki	j
[j]	yaro	y
[k]	kare	k
[kj]	kyauta	ky
[qw]	qwari	kw
[q]	qaya	q
[kj]	qyalle	qy
[qw]	qwaro	qw
[g]	raga	g
[gj]	gyara	gy
[gw]	gwanda	gw
[w]	wuqa	w
[h]	hayaqi	h
[?]	ba’a	,
[?j]	‘ya’ya	‘y
[hy]	hyayi	hy

Waxannan su ne baqaqen sautukan karin harshen Dauranci. Abin da ya bambanta su da na daidaitacciyar Hausa shi ne, a karin harshen Dauranci ana qara [hy] wanda babu shi a daidaitacciyar Hausa.

2.7.2 Wasulan sautukan karin harshen Dauranci

Gajeru		**Dogaye**	
[i]	wani	[ii]	niisa
[e]	mace	[ee]	meesa
[a]	abu	[aa]	gidaa
[o]	sambo	[oo]	bargoo
[u]	yanzu	[uu]	yatsuu

Tagwai	
[ai]	bakwai
[au]	tauri
[ui]	guiwa

2.8 Hanyoyin Nazarin Furuci

Qwayar sauti ita ce wadda ake harhaxawa da ‘yan uwanta su ba da siga irin ta magana. Watau qwayar sauti ita ce alamar murya mafi qanqanta wadda kunne ke iya rarrabewa. Muhimmin abu a nan shi ne cewa, ana samar da qwayar furuci ne ta hanyar amfani da murya. Idan haka ne to ashe lallai qwayar sauti furta ta ake yi. Ba a yin furuci kuwa sai an yi amfani da gavovin furuci.

Furuci dai shi ne magana. Gavovin furuci kuwa su ne sassan jikin mutum waxanda ake amfani da su wajen wanzar da magana.

2.8.1 Gavovin Furuci

Levva - Na sama da na qasa

Haqori - Na sama da na qasa

Inda ya haxu da haqori.

Ganda - Qurya daga hanqa, wata ‘yar gargada ce wadda ake iya ji da tsinin harshe.

Hanxa - Qurya daga ganxa, wata farfajiyar fantani ce mai xan laushi kamin a kai beli. Akan kira ta ganxa tattausa

harshe - Da doronsa, (watau tsakiyarsa) da kuma can tushensa duk suna da amfaninsu daban wajen magana.

Maqwallato - Shi ake kira zakaran wuya. A cikinsa akwai tantani biyu; Xaya a sashen dama aya kuma a hagu, suna buxewa suna rufewa idan ana magana.

Kogon hancia - Kogo ne mai kwararo a saman baki. Qofofin hanci su ne qofofin kogon. Kwararon yana daidaita furucin wasu sautuka.

Huhu - Su suke tura iskar da ake amfani da ita wajen turo iskar magana tamkar zugazuge ne a maqera.

Gavovin furuci sun rabu gida biyu da sakakku da kafaffu, watau da masu motsi da marasa motsi. Sakakku sun haxa da harshe da levvan qasa da haqoran qasa. Haka kuma kafaffu sun haxa da levan sama da haqoran sama da hanqa da ganxa da hanxa.

2.8.2 Iska,

Kamar gavovin furuci, ko sauti, iska tana taka muhimmiyar rawa ainin wajen furuci domin waxannan abubuwa guda biyu watau gavovin furuci da iska su ne furuci ya dogara a kai.

Iskar da ta fi muhimmanci wajen furuci mafi yawan sautukan Hausa ita ce ta huhu. Ita wannan iska ta huhu iri biyu ce; akwai mai fita waje da mai faxawa ciki. Mai fita wajen ce take da amfani wajen furuci. Ita mai faxawa cikin ba ta da amfani ta wannan fanni, sai kamar a wajen yin hamma inda mutum zai shigar da ita zuwa cikin huhun. Yadda mutum zai gwada wannan, sai ya yi qoqarin yin magana a lokaci guda kuma yana shigar da iska cikin huhunsa. Ba za ta yiwu ba.

Wata iskar kuma da ke biye da ta huhu wajen muhimmanci dangane da furuci ita ce ta maqwallato. Maqwallato wani wuri ne cikin maqogwaro da yake buxewa ya rufe. Yayin da ya rufe, wannan rufewa ke samar da wannan iska. Ita ma kamar ta huhu, iri biyu ce; akwai mai fita waje da mai faxawa ciki. Sai dai mai fita wajen da mai faxawa duk suna da muhimmanci wajen furuci.

Bayan waxannan muhimman abubuwa guda biyu da furuci ya dogara a kai, za a duba furucin baqaqen nan namu guda talatin da huxu (34). Ana duba furucin sautukan baqi ta fuskoki uku ne kamar haka:

2.8.3 Gurbin/Wurin Furuci

Wurin furuci shi ne daidai inda mafurci mai motsi ya haxu da marar motsi wajen aiwata wani baqi. Akwai wuraren furuci daban-daban guda bakwai (7) waxanda suka shafi baqaqen Hausa kamar haka:

Baleve – kamar yadda sunan ya nuna, wannan wurin furuci ya shafi levva ne. wato nuni yake yi da ind alevan qasa ya kusanci na sama ko ya haxe da shi, kamar wajen furta [b], [v], [m] da [ð]

Bahanqe - inda tsinin harshe ya kusanci tsinin hanqa ko ya haxu da shi, kamar wajen furta [9], [d], [(], [r], [n], [s], [z] da [s]

Naxe – harshe – inda tsinin harshe da bayan tsinin hanqa suka haxe, kamar wajen furta [r] da [x].

Xan bayan hanqa – inda kirjin harshe da bayan tsinin hanqa suka kusanci juna ko suka haxe, kamar wajen furta [s], [ts] da [dz].

Baganxe – Inda gaban harshe da ganxa tsattsaura suka kusanci juna ko suka haxe, kamar wajen furta [j] da [n]

Bahanxe – Inda doron harshe ya kusanci hanxa ko ya haxe da ita, kamar wajen furta [w], [k], [q], [n] da [g].

Hamza – Inda tantanin maqwallato ya ja ya rage faxin maqwallaton, kamar wajen furta [h], ko ya ja sosai ya rufe maqwallaton gaba xaya kamar wajen furta [?]

Waxannan baqaqe ashirin da shida (26) ana kiransu baqaqe sauqaqa. Saura guda takwas (8) xin kuwa, wato [Φj], [kw], [qw], [gw], [kj], [gj], [qj] da [?j] ana kiransu da baqaqe masu goyo. Ba

kamar baqaqe sauqaqa ba waxanda furucinsu ke da mataki guxa xaya tak, masu goyo mataki biyu gare su, wato suna da qarin sifa a kan ta farko da aka sani kamar haka:

[ð] – A mataki na farko, wannan baqi ne balave. Amma bayan kusantar juna da levvan ke yi wajen furucin, gaban harshe kan xaga sama ya doshi ganxa tsattsaura, abin da ake kira ganxantarwa. Don haka wannan sauti ya komo ganxantaccen baleve.

ƙw
qw
gw

- A wajen furta kowane xaya daga cikin waxannan, doron harshe ne kan haxu da hanxa a mataki na farko. Bugu da qari, akan kewaye lavva, abin da aka sani da levantarwa. Don haka kowanensu levantaccen bahanxe ke nan.

kj
kj
gj

A nan, bayan doron harshe da hanxa sun haxe, gaban harshe kan xaga sama ya doshi ganxa tsattsaura. Wato waxannan ganxantattun hanxawa ke nan.

‘yj

Dangane da wannan, tantanin maqwallato zai ja sosai ya rufe maqwallaton kansa, sannan gavan harshe ya xaga ya doshi ganxa tsattsaura. Don haka, wannan ma Ganxantacciyar Hamza ke nan.

2.8.4 Yanayin Furucı

Abin da ake nufi da yanayin furuci shi ne irin tangarxar da zirin iska ke samun kansa kafin ya fice don yin furuci. Akwai yanayin furuci iri daban-daban da ya danganci baqaqen Hausa kamar haka:

Tsayau – (Zirin iska: Iskar huhu ziri waje) mafurci mai motsi da marar motsi sukan toshe mafitar zirin iskar a wasu wurare na xan lokaci kaxan kafin su ware, zirin iskar ya fice da saurin gaske da wata ‘yar qara kamar fitar harsashi. Ita wannan toshewar zirin iska kan faru a waxannan wurare:

A leve, kamar wajen furta [b]

A tsinin hanqa, kamar wajen furta [t], [d]

A hanxa, kamar wajen furta [k], [kj], [kw] [g], [gj], [gw].

A maqwallato, kamar wajen furta [?], [?j], Haxiyau – (zirin iska: iskar maqwallato ziri ciki).

Yayin da mafurta suka haxe sannan suka ware, zirin iska kan yi qasa ne ya faxa qasan kwararon maganar.

Baqaqen [v] da [ð] dukkansu haxiyau ne.

Tunkuxau – Zirin iska: Iskar maqwallato ziri waje. Sa’adda mafurta suka haxe, sannan suka ware, iskar kan fice ne. baqaqen [q], [kj], [qw] da kuma [‘s’] duk tunkuxau ne.

Xan hanci: - (Zirin iska: Iskar huhu zirin waje). Mafurta kan doxe mafitar iska a wasu, a wannan lokaci kuma akan yi qasa da hanxa yadda iskar za ta fice ta hanci yayin da aka sake ta.

A leve, kamar wajen furta [m]

A tsinin hanqa, kamar wajen furta [n]

A hanxa, kamar wajen furta [n]

Zuzau – (zirin iska: Iskar huhu ziri – waje). Mafurta kan kusanci juna ne kawai, wato ba sa haxewa su toshe mafitar iska. Yayin da suka kusanci juna xin nan, faxin mafitar iskar zai ragu yadda har sai ita iskar ta yi amfani da qarfi kana ta kurxa ta fice tare da zuza. Zuzau a Hausa su ne [s], [z], [ʃ], [h], [ɓ].

Xan atishawa – (zirin iska: Iskar huhu ziri-waje) Mafurta kan toshe mafitar iska na xan lokaci qanqane. Amma ba kamar wajen furta 'stayau' ba, in mafurtan sun ware, iskar kan fice ne a hankali don haka ake jin zuza maimakon qara irin ta fitar harsashi. Baqaqen [tʃ] da [dz] duk 'yan atishawa ne.

Xan jirge – (Zirin iska: iskar huhu ziri waje) mafurta kan doxe mafitar iska na xan lokaci kaxan kafin su ware iskar ta fice ta gefen harshe, kamar wajen furta [l].

Ra – gare – (zirin iska: Iskar huhu ziri waje) mafurci mai motsi garawa yake yi ya rinqa katsewa kaxan-kaxan wajen fita, [r].

Ra-kaxe – (Zirin iska: iskar huhu ziri-waje). Mafurci mai motsi yakan kaxa ne ya bugi xan uwansa marar motsi sau xaya tak, iskar ta fice. [r]]

Kinin wasali – (Zirin iska: Iskar huhu ziri waje). Faxin mafitar iska da ke raguwa a sakamakon kusantar juna da mafurta ke yi bai kai yadda har sai iskar ta yi amfani da qarfi wajen ficewa tare da zuza ba, kamar wajen zuzau. Wannan givi da yake tsakaninsu bai yi rashin faxin da har zai haddasa zuza ba. A nan, akan bayyana waxannan mafurta da cewa, suna da kusanci mai tazara. Baqaqen [j] da [w] duk kinin wasali ne.

2.8.5 Matsayin Maqwallato

A yayin furuci, maqwallato zai iya xaukar matsayi iri daban-daban har uku gwargwadon irin sautin da za a furta. Zai iya kasancewa a rufe rif, zai iya ksukewa; zai kuma iya kasancewa a buxe. Kowane xaya daga cikin waxannan matsayi iri uku yana taka muhimmiyar rawa wajen furyuci, domin akwai sautuka takamaimai da suka jivanta da shi.

Maqwallato a rufe rif.

Tantanin maqwallaton kan ja sosai ya rufe maqwallaton iskar ta dakata qasansa, kamar wajen furta sautin baqin hamza [?].

Maqwallato a tsuke

Tantanin maqwallaton kan ja maqwallato ya tsuke. Rashin faxin maqwallaton ya faye yawa yadda har sai iska ta yi amfani da qarfi kafin ta sama wa kanta hanya sosai. A irin wannan hali kuma, qarfin wannan iska kan rinqa kaxa wannan tantani yana karkarwa ana jin wata qara da ake kira ‘ziza’. Dukkanin sautukan da furucinsu ya shafi karkarwar tantanin maqwallato ana ce da su ‘masu ziza’. Baqaqen [z], [d], [dz], da [g] da sauransu.

Maqwallato a buxe

Tantanin maqwallato a nan yakan saki ne sosai ya bar hanya sosai ba tare da wahala ba. Don haka, tun da yake iskar na wucewa ne ba tare da wata tangarxa ba, ba ta yin amfani da qarfi har ta kaxa tantanin maqwallaton ya yi karkarwa a sami ziza. Sautukan da ake da furtawa a wannan hali na maqwallato don haka ake ce da su ‘marasa ziza’. Baqaqen [s], [t], [k], [s] da sauran irin su duk marasa ziza ne.

2.8.6 Furucin wasula

Wasali sautin magana ne wanda yake a lokacin furtawa iska ba ta samun wata tangarxa wajen fita, sai dai karkarwa da tantanin maqwallato ke yi. Ba kamar wajen furta sautin baqi ba inda yake tilas ne iskar ta sami tangarxa ko yaya, wajen furta wasali babu wannan tangarxa haka. Haka kuma dukkanin wasula masu ziza ne.

Hausa tana da tilon wasula goma (10), tagwai kuma guda uku (3).

Shi tilon wasali, ya danganci abubuwa ne guda biyu, wato matsayin harshe da kuma matsayin levva.

Matsayin harshe

Sashen da harshe ya fi xagawa zai iya kasancewa gabansa ko doronsa ko tsakiyarsa. Wannan sashe na harshe zai iya zamowa ya xaga ne ya tavi rufin baki (sama), ko kuma ya tsaya ne tsakanin rufin bakin da qasansa (tsakiya) ko kuwa ya kasance ne kawai qasa shimfixe.

Matsayin levva

Wajen furta wasali levvan mutum za su iya bajewa, za su iya kewayewa, za su kuma iya zama ‘yan-ba-ruwanmu. Ana haxe su waje guda a kira wasalin da suka samar marar kewaya.

Dogaye

[ii] wasalin gaba na sama marar kewaya

[ēe] wasalin gaba na tsakiya marar kewaya

[āa] wasaslin qurya na tsakiya mai kewaya

[ōo] wasalin qurya na tsakiya mai kewaya

[ūu] wasalin qurya na sama mai kewaya

Gajeru

[i] daidai da [ii] sai dai ya xan yi qasa ya doshi tsakiya

[ē] daidai da [ee] sai dai ya yi qasa

[ā] dai dai da [aa]

[ō] daidai da [oo] sai dai ya yi qasa ya doshi tsakiya

[ū] daidai da [uu] sai dai ya yi xan qasa ya doshi tsakiya

Tagwai

Wannan wasali siga biyu gare shi, wato sai an soma furta wasalin farko sannan a furta na biyu a lokaci guda. Don

[ai]

Wajen furta wannan wasali, da farko wajen furta [a] za a bar harshe gaba xayansa shimfixe qasa cikin baki, sannan a xaga shi a turo gaban baki, a baje levva yadda za a sami furucin [i].

[au]

A wajen furta wannan ma, lamarin kusan xaya ne. sai dai bayan an furta [a] doron harshe kan xaga sama a kewaye levva yadda za a sami furucin [u].

[ui]

Shi kuwa wannan, sai an xaga doron harshe sama an kewaye levva yadda za a furta [u], sannan a turo harshen gaba a baje levvan, yadda za a sami furucin [i].

2.9 Hanyoyin Nazarin Tsarin Sauti

Ilimin tsarin sauti ilimi ne da ya shafi yadda harshe ke tsara sautukansa, wato baqaqe da wasulansa wajen gina kalma, domin waxannan sautuka da muke ji da ganinsu ba haka kawai ake harhaxa su kara zube ba, suna da qa'ida wadda ta jivinci wannan tsarin. Hasali ma dai kowane sauti akwai muhallinsa cikin kalma, wani na zuwa a farkon kalma ko a tsakiya ko kuma a qarshe, wani kuwa za a ganshi a farko ko a tsakiya kawai. Saboda haka, wannan fanni ana nazarin wasu muhimman abubuwa da suka haxa da: Naso, da Garawa da ganxantawa da Levantawa da Rawar 'yan mata da Karin sauti da sauransu. Yanzu za a xauki kaxan daga cikinsu a yi taqaitaccen bayani.

2.9.1 Naso

Naso shi ne tasirin wani sauti a kan lafazin wani sautin daban a cikin kalma, a sakamakon haka kuma, sautukan biyu ko dai su yi jivi da juna ko su zamo iri xaya. Ma'ana sautin guda kan nashe guda a wannan lamari. Baqi kan nashe baqi, baqi kan nashe wasali, wasali kan nashe baqi, wasali kuma kan nashe wasali. Naso iri-iri ne kamar haka: cikakke da ragagge, na dama da na hagu; na kusa da na nesa.

Cikakken Naso

Wannan shi ne nason da ake samu tsakanin sauti da sauti, a kalma ko kalmomi, wato ko a cikin kalma xaya ko kuma tsakanin kalma da kalma, haka kuma, a sautinn baqi kan yi tasiri a kan xan uwansa ta kowane vangare. Misali:

Motar haya

Rigar Bello

Hular dara

A waxannan misalai –r xafau xin nasaba, sau da yawa faxar sa ake yi da lafazin da ke biye, musamman a magana da sauri.

Motah haya

Rigab Bello

Hulad dara

A waxannan misalai baqin da ke biye da kowane xafau xin nasaba ya nashe wannan xafau gaba xaya, ya komo kamarsa. Wato [r] ya komo [h], [r] ya komo [b], sai [r] ya komo [d]. Wannan shi ne naso cikakke.

Ragaggen Naso

Naso ragagge shi ne inda ake samun tasirin wani sauti a kan wani ta vangare xaya ko biyu kurum, amma ba ta vangare ukun ba. Misali:

Gidan Balarabe

Keken garba

Qanen Yakubu

A nan kuwa, xafau xin nasaba –n faxar sa ake yi da lafazin gurbin furuci kawai na baqin da ke biye, kamar haka:

Gidam Balarabe

Kekeŋ garba

Qaneŋ Yakubu

Don haka, baqin da ke biye da kowane xafau xin nasaba ya nashe wannan xafau sama-sama, wato suna xaya tak ta gurbin furuci ya xauka daga baqin nan da ke biye, a misali na xaya [n] ya komo [m] (baleve) kafin [b] (baleve), [n] ya komo [ŋ] (bahanxe) kafin [g] (bahanxe) [n] xin dai kuma ya komo [ŋ] (baganxe) kafin [y] baganxe. Wannan shi ne naso ragagge.

Naso na dama

Shi kuwa nau'in naso na dama shi ne inda sautin gefen dama ya yi tasiri a kan lafazin na gefen hagu. Wato idan an lura duk misalan naso cikakke da ragagge, misalai ne na nason dama.

Motar haya ⟶ motah haya

A H D

A waxannan misalai na cikakken naso (inda sautin [h] ya nashe [r] gaba xaya) [h] xin nan a dama yake (D) /r/ kuma a hagu (H). ma'ana, bayan kasancewar nason cikakke, har wa yau na dama ne.

Gidan Balarabe ⟶ gidam Balarabe

H D

Wannan ragaggen naso (inda /b/ ya nashe /n/ sama-sama). /b/ xin nan a dama yake (D) /n/ kuma a hagu (H). wato bayan kasancewar nason ragagge, har ila yau na dama ne.

Naso na hagu

Naso na hagu kamar yadda sunan ya nuna, shi ne inda sautin gefen hagu ya yi tasiri a kan gefen dama. Duba waxannan kalmomi

Yunwa

Yunvu

Yunquri

A wasu lokuta wasalin /u/ da ke biye da /y/ na kowane misalai faxar sa ake yi da lafazin [i] kamar haka:

Yinwa

Yinvu

Yinquri

Abin da ke faruwa a nan shi ne, sautin nan na farko wato [y] yake komar da lafazin nan na [u] zuwa [i]. saboda cewa shi [y] a gaban baki ake furtawa, ba kamar [u] ba da ake furta shi a quryar baki. Wato dai a waxannan misalai /y/ sautin gefen hagu (H) ya yi tasiri kan /u/ sautin gefen dama, (D), kamar haka:

Yunwa ⟶ yinwa

H D

Yunquri yinquri

H D

Haka kuma, za a iya lura da cewa, wannan naso, bayan kasancewarsa na hagu, har wa yau naso ne ragagge. A nan wasalin /u/ ba ya koma /y/ ba ne sak. Surar furucin gaba kawai ya xauka daga /y/, mai tasirin.

2.9.2 Levantawa

Levantawa nau'i ne na naso, wato furuci ne na goyo inda ake qara wa sauti kewayar leve, kamar wajen furta /kw/ da /qw/ da /gw/ waxanda ake kira levantattun hanxawa amma a nan hanxawa sauqaqa kamar /k/ da /q/ da /g/ ne kewayar levan ta shafa bisa wasu sharuxxa.

Hanxawa sauqaqa sukan levance a Hausa yayin da suka gabaci wasalin quryar ma'ana, duk bahanxen da ya zo kafin dab da wasalin qurya levantacce ne. misali:

A	B
Mako	makwan
Saqo	saqwan
Rago	ragwan
Tukunya	tukwane
Mugu	mugwaye

A waxannan misalai za a lura cewa hanxawa da ke kalmomin rukunin ‘A’ waxanda aka rubuta kamar sauqaqa, levantattu ne. za a iya jin levantawar sosai a wajen faxar kalmomin rukunin B.

Levantawa a Hausa nau’i ce na naso. Domin a nan wasalin qurya /u/ ko /o/ na bayan bahanxe sauqaqa /k/ ko /q/ ko /g/ shi yake tasiri kan lafazin wannan bahanxen, ya levence zuwa /kw/ ko /qw/ ko /gw/. Wato levantawar nan, kewayen leven da ke tattare da wasalin quryar nan ke haddasa ta.

2.9.3 Ganxantawa

Ganxantawa kamar levantawa ita ma nau’i ce na naso. Ganxantawa na nufin qara furucin ganxa ga baqin da ba baganxe ba bisa wasu sharuxxa. Ganxantawa a Hausa iri biyu ce. Ganxantawa ta farko ita ce inda sautuka hanqawa /s/, /t/, /d/, /z/ kan ganxance idan wasalin gaba /i/ ko /e/ ya biyo baya. Misali:

/s/ ⟶ /sh/ ⟶ i/e /t/ ⟶ /c/ ⟶ i/e

Qasa ⟶ qasashe wuta ⟶ watace

Tasa ⟶ tasoshi buta ⟶ butoci

/d/ ⟶ /dz/ ⟶ i/e /z/ ⟶ /dz/ ⟶ i/e

quda ⟶ qudaje maza ⟶ mazaje

gida ⟶ tasoshi kaza ⟶ kaji

2.9.4 Musayar gurbi

Musayar gurbi kamar yadda sunan ya nuna, lamari ne inda sautuka biyu na kalma suke musayar muhalli ga junansu ba tare da jirkita ma'anar wannan kalma ba. Ma'ana sautin wannan wuri ke komawa wancan wuri, na wancan wuri kuma ya koma nan.

Musayar gurbi iri-iri ce, akwai ta baqi, da ta wasali, da ta haxaka.

Musayar gurbi ta baqi, shi ne inda baqaqe suke musayar muhalli a junansu, wannan kuwa ita ce cikakkiyar musayar gurbi ko rawar 'yan mata.

Misali: ba garuwa gabaruwa

1 2 2 1

Hawainiya wahainiya

1 2 2 1

Almakashi alkamashi

1 2 4 3

A waxannan misalai baqaqe ke musayar gurbi a misali na xaya /b/ da /g/ suka yi wannan musayar. Sai na biyu /h/ da /w/ suka yi musaya. Sai misali na uku /m/ da /k/ suka yi musayar da sauransu.

2.9.5 Karin Sauti

Abin da ake nufi da karin sauti shi ne kaifin sauti na murya wanda yake da tasiri a kan gava. Don haka, kowace gava tana da nata irin kaifin muryar, ko karin sauti. Wasu gavovin ana fatar su ne da kaifin sauti mai yin sama, wasu kuma mai yiwowa qasa. Daga nan kuma akwai karin sauti kaxau, wanda na sama da na qasa ne suke haxuwa su ba da shi. Karin sauti yana da muhimmanci ainun a Hausa. Mai koyon Hausa dole ne ya yi qoqarin faxar kalmomi siosai dangane d akarin sautin kowace gava. Canjin karin sauti kaxan, zai iya canza ma'anar kalma.

Misalin karin sautin sama cikin jimla:

'yãn mãkãrãntã sūn kõmõ gĩda

Gídán sárkí yá fí kúsá

Misalin karin sautin qasa cikin jimnla

Gà àyàbà dàgà Kàfànchàn

Dà àlàlà dà àmàlà à Ìbàdàn

Misalin karin sautin faxau cikin jimla

Yâu mânjân bâ kyâu

Yârân zân bâ zôbbân

Da sauransu.

Waxannan su ne abubuwa kaxan da suka jivanci nazarin furuci da tsarin sauti, wanda aka yi bitar su, saboda muhimmancinsu wajen wannan bincike, domin ya shafi karin harshe ne

ta fuskar furuci da tsarin sauti. Don haka wannan bitar za ta yi mana jagora na kaxan daga cikin abubuwan da binciken ya shafa.

2.10 a]ewa

Wannan babi ya yi bitar ayyukan da suka gabata wa]anda masana da Manazarta daban-daban sukai aiki akai, kama tun daga karin harshen nahiya wanda ya }unshi nazarin ta fuskar furuci da tsarin sauti da ginin kalma da ilimin ma'ana da gundarin kalmoni da sauransu. Haka kuma an]an yi bitar ka]an daga cikin karin harshen rukuni wanda duk za su taimaka mana wajen wannan bincike.

BABI NA UKU: FURUCI

3.0 Shimfixa

A babi na biyu, an yi tsokaci a kan bitar ayyukan da suka gabata wato an duba tun daga kan kundayen bincike da maqalu da littattafai waxanda suke da alaqa ta kusa da ta nesa da wannan bincike, waxanda kuma za su zama manuniya ga wannan bincike.

Don haka, wannan babi ya yi qoqarin kwatanta karin harshen Katsinanci da Dauranci ta fuskar furuci. Da farko an kawo ma'anar furuci da qwayoyin sauti a taqaice. Bayan haka an kalli kamancinsu da bambancinsu ta wannan fuskar wato furuci, sannan daga qarshe aka rufe da kammalawa.

3.1 Furuci

Furuci, kamar yadda sunan ya nuna, ya danganci bayani ne na yadda ake furta sautin magana, wato baqi ko wasali na harshe (Sani, 1999:2).

3.2 Qwayoyin Sauti

Qwayoyin sauti jam'i ne na qwayar sauti da ke nufin sauti mafi qanqanta daga cikin sautukan da ake furtawa su zama magana. Qwayoyin sauti ba su da ma'ana tasu ta kansu, ana amfani da su ne kawai a harhaxa su da juna a tayar da kalmomi masu ma'ana waxanda suke zuwa a farkon kalma da tsakiya da kuma qarshen kalma. Hanyar da za a iya tantance haka, shi ne ta hanyar gwada kalmomi guda biyu da suke da bambancin ma'ana waxanda kuma sauti

xaya ne ya bambanta yadda ake furucinsu, alal misali kalmar ‘bala’ da ‘bata’, idan aka saurara za a ji sautin baqi na biyu ya bambanta da yadda ake furucinsu. Don [l] a nan qwayar sauti ce, haka [t] qwayar sauti ce, da sauransu.

3.3 Musayar Qwayar Sauti

A karin harshen Katsinanci da Dauranci ana samun furucin qwayar sautin (ø) matsattse xan levva marar ziza na daidaitacciyar Hausa na komawa [hw] levantaccen sauti xan hamza zizau a karin harshen Katsinanci da Dauranci. Misali:

(a) A farkon kalma [ø] → [hw]— a

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma’ana (gloss)**
[hw] àtaá	[hw] àtaá	[ø] à taá	skin
[hw] àará	[hw] àaraá	[ø] àa raá	grasshopper
[hw] àa rií	[hw] àa rií	[ø] àa rií	white
[hw] àrgabaá	hw] àargabaá	[ø] àar gàbaá	afraid
[hw] àtányaá	[hw] àtányaá	[ø] àtányaá	hoe
[hw] àrmàkií	hw àrmàkií	[ø] àrmàkií	attack
[hw] àrceé	hw] àrceé	[ø] àrceé	nail

[hw] àrkoó	[hw]àrkoó	[ø] àrkoó	first
[hw] àrantií	[hw] àrantií	[ø] àrantií	plate

A nan an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin sautin [ø] matsattse xan levva marar ziza na daidaitacciyar Hausa kan koma [hw] levantaccen sauti xan hamza zizau a karin harshen Katsinanci da Dauranci idan ya biyo bayan wasalin [a]. ø → [hw] ___ a farkon kalma. Haka abin yake a karin harshen Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka da kuma kasancewar Katsinanci da Dauranci da Sakkwatanci da Zamfaranci sun yi maqwabtaka da juna, kuma suna da yanki xaya a rabe-raben yankunan karin harshen Hausa.

(b) A qarshen kalma [ø] → [hw] ___ a/ai misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
qàhwàa	qàhwàa	qàfàa	leg
hwáihwái	hwáihwái	[ø]ái[ø]ái	tray
sàhwráa	sàhwáa	sà[ø]áa	sock
àtámhwá	àtámhwá	àtám[ø]á	wax
ránhwái	ránhwái	ránfái	fish (wicked)

A nan ma babu wani bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin sautin [ø] matsattse xan levva marar ziza na daidaitacciyar Hausa kan koma [hw] levantaccen sauti xan hamza zuzau a karin harshen Katsinanci da Dauranci idan wasalin [a] ko [ai] ya biyo bayansu.

[ø] → [hw] —— [hw] a/ai

Haka nan sun yi tarayya da karin harshen Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka a junansu. Haka kuma, sakamakon bincike ya nuna da wuya a sami irin wannan sharaxi a tsakiyar kalma, sai dai ya kasance a farkon kalma ko a qarshen kalma, kamar yadda misalai suka nuna.

(ii) Haka nan qwayar sautin [ø] matsattse xan levva marar ziza na daidaitacciyar Hausa na komawa [h] matsattsen sautin xan maqoshi marar ziza gabanin wasalin gaba na sama shimfixaxxe [i] da wasalin baya na sama kewayayye

[u] → [ø] → [h] —— i/u

(a) A farkon kalma [ø] → [h] —— i/u

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
[h]ìliì	[h]iliì	[ø]ìliì	field
[h]ìtsàriì	[h]itsariì	[ø]ìtsarii	urine
[h]ìtaá	h]itaá	[ø]itaá	exit
[h]ìzgaá	[h]izgaá	[ø]ìzgaá	confisgate
[h]ùrá	[h]ùraá	ø]ùraá	porradge
[h]ùrhuraá	[h]ùrhùraá	[ø]urøúraá	grey hair
[h]ùrúciì	[h]ùrúciì	[ø]ùrúciì	phonetics

[h]ùskaá [h]ùskaá [ø]ùskaá face

A nan an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin sautin [ø] matsattse xan levva marar ziza na daidaitacciyar Hausa da ke komawa [h] matsattsen sauti xan maqoshi marar ziza gabannin wasalin gaba na sama shimfixaxxe [i] da wasalin baya na sama kewayayye [u] a farkon kalma. [ð]→ [h] —i/u. Har ila yau, Katsinanci da Dauranci sun yi tarayya da Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka da junansu.

(b) A tsakiyar kalma [ð] → [h] — i/u

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
tá[h]ìyaá	tá[h]iyaá	tá[ø]iyaá	walking
là [h]ìyaá	là [h]ìyaá	tá[ø]iyaá	health
tà[h]ìdaá	tà[h]ìdaá	tà[ø]idaá	traditional title
[t]àhíntá	tàhíntá	tàhíntá	interpreter

A nan an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin qwayar sautin [Φ] matsattse xan levva marar ziza na daidaitacciyar Hausa kan koma [h] matsattsen sautin xan maqoshi marar ziza gabanin wasalin [au] gaba na sama shimfixaxxe [i].

Haka nan an sami tarayya da karin harshen Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka.

(c) A qarshen kalma [Φ] → [h] — i/e

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
már[h]ìì	már[h]ìì	már[ø]ìì	cover

kí[h]iì	kí[h]iì	kí[ø]iì	fish
léhé	léhé	léfé	bride gift
hétùr	hétùr	[ø]étùr	petrol
láihì	láihì	láiøì	offence
hótì	hótì	øótì	fotin (pent)

A nan an sami kamanci tsakanin Karin harshen Katsinanci da Dauranci ta fuskar furucin qwayar sautin [ø] matsattse xan levva marar ziza na daidaitacciyar Hausa kan koma [h] matsattsen sauti xan maqoshi marar ziza idan ya biyo bayan wasalin [j] ko [e], ba kamar a farkon kalma ba ko tsakiyar kalma ba, inda wasalin [i] i/u ke fitowa a farkon kalma da tsakiyarta ba.

Haka nan an sami tarayya da Karin harshen Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka.

(iii) Qwayar Sautin [r] xan dasashi mai ziza bahanqe ra-gare na daidaitacciyar Hausa na komawa [l] sautin gefe xan dasashi mai ziza a wasu kalmomi a karin harshen Katsinanci da Dauranci. Misali [r] ⟶ [l]

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
qí[l]gaá	qí[l]gaá	qí[r]gaá	counting
ká[l]goó	ká[l]goó	ká[r]goó	tree
fá[l]keé	fá[l]keé	fá[r]keé	merchant

ká[l]kàsáwaá	á[l]kàsáwaá	á[r]kàsáwaá	sharing
ùwá[l]gidaá	ùwá[l]gidaá	ùwá[r]gidaá	senior wife
má[l]kaá	má[l]kaá	má[r]kaá	female name

A nan an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin qwayar sautin [v] xan dasashi mai ziza bahanqe na-rage na daidaitacciyar Hausa na komawa [l] sautin gefe xan dasashi mai ziza a karin harshen Katsinanci da Dauranci. Sakamakon bincike ya nuna cewar wannan sauyi yana faruwa a gava rufaffiya wato baqi wasali baqi (bwb) ba a haxaxxiyar gava ba. Haka kuma ba a samu a qarshen kalma sai dai a farko ko a tsakiyar kalma, idan ko ya zo a qarshen kalmar musamman a karin harshen Katsinanci sai dai ya koma tagwan wasalin [ai]. Haka nan bincike ya gano cewar da baqin [r] da [l] duk suna cikin gurbin furuci xaya ne, wato a nan sun yi tarayya a gurbin furuci. Haka nan kuma, Katsinanci da Dauranci sun yi tarayya da Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka.

(iv) Qwayar sautin [š] wato burtsattsen sauti xan hanqa marar ziza na daidaitacciyar Hausa kan sanya zuwa furucin [tl] burtsattsen sauti xan hanxa marar ziza a karin harshen Katsinanci gabanin gajeru guda biyar [aioue] (tc) ⟶ (ʃ)

(a) a farkon kalma [tc] ⟶ [š] ⟵ (aioue)

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
[tc]ìnií	ts]ìnií	ts]ìnií	
[tc]ìntcíyaá	tsìntsìyá	tsìntsìyá	broom

tcéereé	tséereé	tséereé	run
tcègumií	tsègumií	tsègumií	side talk
tcàgaá	tsàgaá	tsàgaá	traditional mark
tcìmí	[ts]ìmií	tsìmií	economizing
tcòhó	[ts]òhó	tscòhó	old
tcùgúnné	tcùgúnné	tcùgúnné	to lay down

A nan an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin sautin [š] burtsattse xan hanqa marar ziza na daidaitacciyar Hausa na komawa [tc] burtsattsen sautin xan hanxa marar ziza a karin harshen Katsinanci gabannin wasulan [i] ko [e] ko [a] ko [o] ko [u]. Wannan ya nuna cewar akan sami wannan sauyi ne a duka gajerun wasulan guda biyar. Amma a karin harshen Dauranci sun yi daidai da na daidaitacciyar Hausa. Amma kuma Katsinanci da Sakkwatanci da Zamfaranci sun yi tarayya, wannan ya nuna tasirin maqwabtaka.

(b) a tsakiyar kalma [tc] ⟶ [s] ⟵ (aioue)

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
màtcìyácí	màtsìyàcí	màtsìyácií	poor man
wátcèwaà	wàtsèwaà	wátsèwaà	to scatter
ríntcímí	ríntsìmií	ríntsìmií	combart
ran[tc]ùwá	rantsùwá	rantsùwá	sworn

A nan an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin (s) burtsattse xan hanqa marar ziza na daidaitacciyar Hausa kan koma zuwa furucin [tc]

burtsattsen sauti xan hanxa marar ziza a karin harshen Katsinanci gabanin gajerun wasulan Hausa guda biyar.

Amma kuma sun yi tarayya da karin harshen Sakkwatanci da Zamfaranci, wannan ya nuna tasirin maqwabtaka.

(c) a qarshen kalma [s] ⟶ [tc]—— i/e

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
hátcií	hàtsií	hátsií	grains
ran[tc]eé	rántseé	rántseé	to sworn

A nan ma wato a qarshen kalma an sami bambanci tsakanin Katsinanci da Dauranci, wato a nan Dauranci sun yi tarayya da daidaitacciyar Hausa, shi kuwa Katsinanci suka yi tarayya da Sakkwatanci da Zamfaranci ta wannan fuskar furucin [s] burtsattse xan hanqa marar ziza na daidaitacciyar Hausa na komawa [tc] burtsattsen sauti xan hanxa a karin harshen Katsinanci a gabanin wasulan [ii] da [ee]

(v) Qwayar sautin [š] xan bayan hanqa marar ziza kan koma [h] matsattsen sauti xan maqoshi marar ziza a karin harshen Dauranci idan ya biyo bayan wasalin [i] na gaba na sama ko wasalin [e] na gaba na tsakiya marar kewaya. [s] ⟶ [h]— i/e

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
kí[h]iì	kí[h]iì	kíshiì	jeolousy
shélà	hélà	shélà	announcement

qìshií	qìhí	qìshií	thirst
shìgá	hìgá	shìgá	enter

A nan an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin sautin [š] xan bayan hanqa marar ziza na daidaitacciyar Hausa kan koma [h] matsattsen sauti xan maqoshi marar ziza a gabanin wasalin [i] ko [e] a karin harshen Dauranci. A nan Katsinanci sun yi tarayya da daidaitacciyar Hausa.

(vi) Qwayar sautin [š] xan bayan hanqa marar ziza kan koma sautin [hy] a karin harshen Dauranci, idan ya biyo bayan wasalin gaba na sama ko wasalin [e] na gaba na tsakiya, marar kewaya. [š] → [hy] ___ i/e

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
nìsháxíi	nìhyáxií	nìsháxíi	enjoyment
shágàií	hyágàlií	hágàií	celebration
sháyiì	hyáyiì	sháyiì	tea
sháwàráa	hyáwàráa	sháwàráa	advice
shá	hyá	shá	drink

A nan ma an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar wannan furucin sautin [š] xan bayan hanqa marar ziza kan koma sautin [hy] a karin harshen

Dauranci idan ya biyo bayan wasulan [i] ko [e] ko [a]. A nan, Dauranci ya bambanta da Katsinanci, amma an yi tarayya da Katsinanci da daidaitacciyar Hausa.

(vii) Qwayar sautin [x] xan naxe-harshe haxiyau mai ziza na daidaitacciyar Hausa kan sauya zuwa [?i] ganxantacciyar hamza, idan wasalin [a] tsaka-tsaki na qasa ya biyo bayansa, a karin harshen Katsinanci [x]⟶ [?i]— a

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
wà'yándaá	wàxándaá	wàxándaá	whose
wà'yán cán	wàxán cán	wàxán cán	those
wà'yán nàn	wàxán nàn	wàxán nàn	these
wà'yánsù	wàxánsù	wàxánsù	some

A nan an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin qwayar sautin [x] naxe-harshe haxiyau mai ziza na daidaitacciyar Hausa wanda yake komawa [?i] ganxantacciyar hamza a karin harshen Katsinanci, idan ya biyo bayan wasalin [a] tsaka-tsaki, wato [x]⟶[?i]— [a]

Haka nan sakamakon bincike ya gano cewa Katsinanci ya yi tarayya a Zazzaganci, wannan ya nuna tasirin maqwabtaka da juna.

(viii) Qwayar sautin [x] naxe-harshe haxiyau mai ziza kan koma [?] wato sautin hamza tsayau a karin harshen Katsinanci idan wasalin [i] ko [a] na gaba da na tsaka-tsaki ya biyo bayansu

[x] ⟶ [?] — i/a

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
[?]èebeé	[?]èebeé	xèebeé	to take away
[?]iíbaá	[?]iíbaá	x iíbaá	to take some

An sami bambanci a nan tsakanin karin harshen Katsinanci da Dauranci, wato Dauranci ya yi tarayya da daidaitacciyar Hausa a furucin wannan qwayar sautin [x] naxe-harshe haxiyau mai ziza kan koma [?] hamza tsayau a Katsinanci idan wasalin [i] ko [a] na gaba da na tsaka-tsaki suka biuo bayansu [x] ⟶ [?] —— i/a

(ix) Haka nan qwayar sautin [h] xan hamza marar ziza na daidaitacciyar Hausa kan koma [?] hamza tsayau gabanin wasalin [a] tsaka-tsaki na qasa ko wasalin [i] na gaba na sama kewayayye a karin harshen Dauranci [h] ⟶ [?] —— i/a misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
[h]ántaá	?ántaá	hanta	liver
[f]àhímtá	fàhímtá	fàhímtá	to understand
[h]àsaárá	?àsaárá	hàsaárá	loosing
[h]áìhùwaá	? áìhùwaá	háìhùwaá	birth
[h]áuká	?áuká	háuká	madness

A nan, bincike ya gano cewar waxannan qwayoyin sautin [?] da [h] duk 'yan gurbin hamza ne, wato ba su da bambanci ta gurbin furuci. Ammam kuma sun bambanta tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin sautin [h] xan hamza marar ziza na komawa [?] hamza tsayau gabannin wasalin [a] tsaka-tsaki na qasa ko wasalin [i] na gaba na

sama mara kewaya a karin harshen Dauranci. Haka nan, bincike ya gano sun yi tarayya tsakanin Dauranci da Kananci wanda hakan ke nuna tasirin maqwabtaka. Haka nan kuma sun yi tarayya da karin harshen Guddiranci.

(x) Qwayar sautin [x] naxe-harshe haxiyau mai ziza na daidaitacciyar Hausa kan koma [ts] burtsattsen sautin xan hanqa marar ziza a karin harshen Dauranci idan wasalin gaba na sama kewayayye [i] da wasalin [a] tsaka-tsaki na qasa ya biyo bayansa

[x]⟶ [ts] —— i/a

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
[x]áhìruú	[ts]áhìruú	[x]áhìruú	male name
[x]álhàtuú	[ts]álhàtuú	[x]álhàtuú	male name
[x]áhàrátuú	[ts]áhàrátuú	[x]áhàrátuú	female name
fá[x]ìmátuù	fá[ts]ìmátuù	fá[x]ìmátuù	female name

A nan an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta wannan fuskar, wato furucin sautin [x] naxe-harshe haxiyau mai ziza na daidaitacciyar Hausa na komawa [ts] burtsattsen sauti xan hanqa marar ziza a karin harshen Dauranci, idan ya biyo bayan wasalin [a] tsaka-tsaki na qasa ko wasalin [i] na gaba na sama kewayayye.

[x] ⟶ [ts] —— a/i

Haka nan sakamakon bincike ya gano an sami tasirin Larabci a karin harshen Katsinanci domin kasancewar shigowar addinin Musulunci da daxewa qasar Katsina da kasancewarta cibiyar Musulunci ya sanya suke amfani da qwayar sautin [x] a sunaye wadda

asalin sunayen daga Larabci ne, amma kuma su Dauranci suka riqe wannan furucin na [ts] a yadda yake a Hausa tun fil-azal.

(xi) Qwayar Sautin [r] xan dasashi bahanqe ragare mai ziza na daidaitacciyar Hausa na komawa tagwayen wasalin [ai] a qarshen kalma a karin harshen Katsinanci, wato a matsayin manuniya (referencial) [r] ⟶ [ai]

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
waina[ai]	wainaa[r]	waina[r]	traditional food
kaz[ai]	kaza[r]	kaza[r]	the hen
akuy[ai]	akua[r]	akuya[r]	the goat
zumunt[as]	zumunta[r]	zumunta[r]	
budurw[ai]	budurwa[r]	budurwa[r]	the girl friend
rig[ai]	riga[r]	riga[r]	the shirt

A nan ma an sami bambanci tsakanin karin harshen Katsinanci da Dauranci, Katsinanci na taqaita wannan [r] manuniya (referencial), sai ya xaure ta da tagwan wasulan [ai], kuma ita wannan [r] manuniya ba ta fito a farkon kalma domin haka yake a qa'idar nahawu. Amma, karin harshen Dauranci ya yi tarayya da na daidaitacciyar Hausa a furucin wannan qwayar sautin [r] xan dasashi bahanqe ra-gare mai ziza na daidaitacciyar Hausa na komawa tagwan wasalin [ai] a karin harshen Katsinanci in ya biyo tagwan wasalin [ai].

(xiii) Qwayar sautin dogon wasalin [ee] na gaba na tsakiya marar kewaya yana komawa dogon wasalin [ii] na gaba na sama marar kewaya a karin harshen Katsinanci inda suka biyo sautukan ‘yan hanci [n] da [m]

[ii] ⟶ [ee] — n/m

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma’ana (gloss)**
Zàn̲íi	zàn̲ée	zàn̲ée	wrapper
Qàn̲íi	qàn̲ée	qàn̲ée	brother (junior)
mí̲i	mé̲e	mé̲e	what?
kòmí̲i	kòmé̲e	kòmé̲e	everything

A nan ma an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta vangaren sauyawar dogon wasalin [ee] na gaba na tsakiya marar kewaya zuwa dogon wasalin [ii] na sama marar kewaya a karin harshen Katsinanci. Haka nan bincike ya nuna cewar hakan na faruwa ne a sautuka ‘yan hanci, wato [n] da [m]. Amma nan kuma Katsinanci ya yi tarayya da Zazzaganci, da Guddiranci, wannan ya nuna tasirin maqwabtaka tsakanin Katsinanci da zazzaganci, su kuwa Guddiranci akwai tasirin yaqi tsakaninsu da Zazzaganci.

(ivx) Qwayar sautin [w] bahanxe kusuntau na daidaitacciyar Hausa na komawa sautin [y] baganxe kusantau a karin harshen Katsinanci gabannin [i] na gaba na sama shimfixaxxe da wasalin [u] na baya na sama kewayayye.

[w]⟶ [y]—— i/u, misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma’ana (gloss)**

[y]ìnɪ́i	[w]ùnɪ́i	[‘w]ùnɪ́i	afternoon
[y]ùkɛ́e	[w]ùnɪ́i	[w]ùqaá	knife
[y]ìnqùrɪ́i	[w]ùnkarɪ́i	[w]ùnqurɪ́i	agitation

A nan ma an sami bambanci tsakanin karin harshen Katsinanci da Dauranci ta vangaren furucin sautin [w] bahanxe kusantau na daidaitacciyar Hausa na komawa sautin [y] bahanxe kusantau a karin harshen Katsinanci gabanin wasalin [i] na gaba na sama shimfixaxxe da wasalin [u] na baya na sama kewayayye. Amma kuma Dauranci sun yi tarayya da daidaitacciyar Hausa.

3.4 Na]ewa

A wannan babi an yi tsokaci ne a kan kwatancin karin harshen Katsinanci da Dauranci ta fuskar furuci**.** Da farko an kawo shimfixa sannan aka kalli abubuwa kamar shi kansa furuci da yadda qwayoyin sauti suke da yadda suke musanyawa. Sannan aka kwatanta su da karin harshen Katsinanci da Dauranci da Daidaitacciyar Hausa duk ta wannan fuskar. Sannan kuma aka duba sharuxxan da suke kawo waxannan bambance-bambance. Daga qarshe aka naxe babin da kammalawa.

BABI NA HUXU: TSARIN SAUTI

4.0 Shimfixa

A babi na uku, an yi tsokaci a kan furuci, wato an yi bincike a kan kwatancin karin harshen Katsinanci da Dauranci ta fuskar furuci da kuma auna mizaninsu da daidaitacciyar Hausa. An kalli abubuwa kamar furuci da qwayoyin sauti a taqaice. Sannan sai aka kalli musayar qwayar sauti wato yadda sautuka suke samun canji daga wannan wuri zuwa wancan, wanda shi ne qashin bayan wannan babi aka kwatanta su da karin harshen Katsinanci da Dauranci da kuma kawo sharuxxan aukuwar waxannan bambance-bambance.

Don haka wannan babi ya kalli abubuwa kamar haka, na farko an kawo ma'anar tsarin sauti a taqaice daga nan kuma an kalli abin da ake kira shaddantawa da musayar gurbi ko rawar 'yanmata da naso da sauransu.

4.1 Tsarin Sauti

Tsarin sauti, reshe ne na ilimin harsuna wanda ya shafi yadda sautuka na harshe ke aiki cikin harshe (Sani; 2010:1)

4.2 Shadda

Shadda na nufin rivanya kalma ko qwayar sauti. A karin harshen Katsinanci ana samun rivanya qwayar sauti a cikin wasu kalmomi kamar haka:

(a) A kalmomi masu gava biyu:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
ùkk̲ù	ùkù	ùkù	three

raggóo	ràgóo	ràgóo	ram
shíddàa	shídaà	shídaà	six
húllàa	húlaà	hula	cap
jàkkáa	jàkáa	jàkáa	bag
dúkkàa	dúkà	dúkàa	all
jàkkìi	jàkìi	jàkìi	donkey
dússàa	dúsàa	dúsàa	grain dust
zábbìi	zábìi	zábìi	guinea fowl
málllàm	málàm	málàm	teacher

A waxannan misalai da aka kawo an samu bambanci tsakanin karin harshen Katsinanci da Dauranci ta vangaren shadda, ana samun shadda a karin harshen Katsinanci a wasu kalmomi. Haka abin yake a karin harshen Sakkwatanci, wannan ya nuna tasirin maqwabtaka.

(b) a kalmomi masu gaba uku

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
kássùwáa	kàsùwáa	kásùwáa	market
tàlàkkáa	tàlàkáa	tàlàkáa	poor man
lùddàyíi	zùdàyíi	lùdàyíi	spoon
hànkùlláa	hànkùláa	hànkùláa	senses
júmmà'áa	júmà'áa	júmà'áa	friday
kàttífá	kàtífá	kàtífá	mattress

A nan ma an sami bambanci wajen shadda a kalmomi masu gava uku a karin harshen Katsinanci da Dauranci. A nan an sami kamanci da Sakkwatanci, wannan ya nuna tasirin maqwabtaka. Amma da Dauranci da daidaitacciyar Hausa sun yi tarayya.

4.3 Rawar ‘Yan mata (Musayar gurbi)

Rawar ‘yan mata wani muhimmin vangare ne na tsarin sauti da yake taimakawa wurin tantance karuruwan harshe, musamman a karuruwan harshen Hausa.

Rawar ‘yan mata na nufin yanayin da ake samu a cikin kalma inda sautuka biyu na kalma ke jirkita muhalli ba tare da lahanta ko sauya ma’anar kalma ba, wato sauyi ne da yake shafar harafi a lokacin furuci a cikin kalma, wanda hakan ba ya kawo canjin ma’anar kalma.

Ana samun rawar ‘yan mata a wasu kalmomi tsakanin daidaitacciyar Hausa da wasu karuruwan harshen Hausa. Misali:

(i) A karin harshen Katsinanci da Dauranci ana samun sautin [au] tagwan wasalin baya na sama kewayayye na daidaitacciyar Hausa kan koma sautin [am] a wasu kalmomi kamar haka: [au] ⟶ [am]

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma’ana (gloss)**
ámrée	ámrée	áurée	marriage
xámrée	xámrée	xáurée	to rope
sámràyíi	samràyíi	sauràyíi	young boy
támràróo	támràróo	táuràróo	star
gámráakáa	gámráakáa	gáuráakáa	
qàmnáa	qàmnáa	qàunáa	love
tàmnáa	tàmnáa	tàunáa	chewing
zàmnáa	zàmnáa	zàunáa	sitting
kàmríi	kàmríi	kauri	thick
qyàmrée	qyàmrée	qyaùrée	door

zàmnáa	zàmnáa	zàunáa	sitting
sàmnáa	sàmnáa	sàunáa	dull
	Da sauransu.		

A nan an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta wannan fuskar, wato ta fuskar furucin sautin [au] tagwan wasalin baya na sama kewayayye na daidaitacciyar Hausa na kowawa sautin [am] a wasu kalmomi kamar yadda aka kawo.

Bincike ya gano an sami kamanci tsakanin waxannan kare-kare da ‘yan uwansa da suke maqwabtaka da su, misali Katsinanci sun yi tarayya da karin harshen Sakkwatanci, haka Dauranci ya yi tarayya da Damagaranci da ke cikin Jamhuriyar Nijar. Wannan duka ya nuna tasirin maqwabtaka.

(ii) Haka nan sautin [au] tagwan wasalin baya na sama kewayayye na daidaitacciyar Hausa kan koma sautin [ab] a wasu kalmomi a karin harshen Katsinanci da Dauranci kamar haka:

[au] ⟶ [ab]

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma’ana (gloss)**
àbkíi	àbkíi	àukíi	
sàbkáa	sàbkáa	sàukáa	to come down
gwàbróo	gwàbróo	gwàuróo	divorcee
àbkáa	àbkáa	àukáa	to fall in
		da sauransu	

A nan ma an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furucin wannan sauti, wato sautin [au] tagwan wasalin baya na sama kewayayye na daidaitacciyar Hausa na komawa sautin [ab] a wasu kalmomi a karin harshen Katsinanci da Dauranci, kamar yadda muka gani a sama. An samu kamanci tsakaninsu da Sakkwatanci da Zamfaranci, wannan ya nuna tasirin mawabtaka.

(iii) A nan kuma an samu cikakkiyar rawar ‘yan mata, inda ake samun musayar gurbi ta jirkitawar dukkan kalma, wato inda wani sashe ko gava na kalma kan sauya daga wancan waje zuwa wannan waje ba tare da canjin ma’ana ba. Misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma’ana (gloss)**
gàbàrúwáa	gàbàrúwáa	bàbàrúwáa	
àlkákàshíi	àlkákàshíi	àlmákàshíi	scissors
wàháinìyáa	wàháinìyáa	hàháinìyáa	camelleon
bíncikìcé	bíncikìcé	bíncikìcé	investigation
bótìkí	bótìkí	bókìtí	bucket
katanas	katanas	takanas	to purposely
kàtàmaímaí	kàtàmaímaí	tàtàmaímaí	specific
àyállàhúu	àyállàhúu	àlállàhúu	green leaves
tàafàaríi	tàafàaríi	fàatàaríi	short nicker
dàqúmàa	dàqúmàa	dàmúqàa	to grab

Da sauransu.

A nan vangaren rawar ‘yan mata an sami kamanci tsakanin karin harshen Katsinanci da Dauranci, wato a rawar ‘yan matan da ake samun musayar gurbi ta jirkitarwar dukkan kalma ko wani sashe ko gaba na kalma ba tare da canjin ma’ana ba.

Haka nan bincike ya gano haka abin yake a karin harshen Zazzaganci da kuma karin harshen Karganci wanda yake qaramin karin harshen Zazzaganci ne, wannan ya nuna tasirin maqwabtaka.

4.4 Naso

Haka nan, naso a vangaren tsarin sauti, muhimmin abu ne da yake taimakawa wajen tantance karuruwan harshe. Naso na xaya daga cikin sigogin tsarin sauti da ake samu a karin harshen Katsinanci. Naso shi ne tasirin wani sauti daban a cikin kalma. A sakamakon haka, sautuka biyu ko dai su yi xivi da juna ko kuma su zamo iri xaya. Wato abin nufi a nan shi ne, sauti guda kan nashe guda. Ana kuma samun naso tsakanin baqi da baqi ko baqi da wasali ko wasali da wasali (Sani, 1999:42)

Naso ya kasu da dama, amma za mu yi bayanin guda biyu waxanda suka shafi wannan bincike.

4.4.1 Naso Cikakke

Wannan shi ne nason da ake samu a tsakanin sauti da sauti, a kalma ko kalmomi, wato ko a cikin kalma xaya ko kuma a tsakanin kalma da kalma, haka kuma sautin baqi kan yi tasiri a kan xan uwansa ta kowane vangare. Waxannan vangarori sun haxa da gurbin furuci da yanayin furuci da kuma yanayin tantani.

(i) A karin harshen Katsinanci da Dauranci akan sami cikakken naso, wato inda baqi kan nashe xan uwansa baqi ta xaukar duka siffofinsa. Misali:

(a) **Cikin kalma xaya**

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
tàkáddá	tàkáddá	tàkárdá	paper
vànná	vànná	vàrná	to waste something
báccí	báccí	bárcí	sleep
ázzìqí	azzìqí	arzìqí	wealth
qánníi	qánníi	qárníi	bad smelling

Da sauransu.

A nan, an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta vangaren naso cikakke na cikin kalma xaya, a nan an sami naso inda baqi ya nashe xan uwansa baqi ta xaukar duka siffofinsa. Haka abin yake a karin harshen Sakkwatanci da Zamfaranci. Wannan ya nuna tasirin maqwabtaka.

(b) A cikin kalma biyu

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
sáyád dà	sáyád dà	sáyár dà	to sell
dùy yàráñ	dùy yàráñ	dùk yàráñ	all the boys
hùlam málam	hùlam málam	hùlar málam	malam's cap
gyàxák Kábír	gyaxàxák Kábír	gàxár Kábír	Kabir's groundnut
tùkúyàs Sání	tùkúyàs Sání	tùkúyàr Sání	Sani's pot
àkúyàb Báraú	àkúyàb Báraú	àkúyàr Báraú	Bara'u's goat

Da sauransu.

A nan, an sami kamanci a tsakanin karin harshen Katsinanci da Dauranci ta vangaren naso cikakke mai kalma biyu, kamar yadda yake a mai kalma xaya an sami naso cikakke inda

baqi ya nashe xan uwansa baqi da ke cikin xaya kalma ta xaukar duka siffofinsa, wato wannan shi ne naso na tsakanin kalma da kalma.

Haka abin yake a karin harshen Sakkwatanci da Zamfaranci, wanda hakan ke nuna tasirin maqwabtaka da juna.

4.4.2 Naso Ragagge

Naso ragagge shi ne inda ake samun tasirin wani sauti a kan wani ta vangare xaya ko biyu kurum, amma ba ta vangare ukun ba.

(a) A karin harshen Katsinanci da Dauranci ana amfanin da ragaggen naso, wato abin da ke faruwa a nan shi ne, baqin [m] ke nashe baqin [n] a rufaffiyar gava, wato baqi wasali baqi (bwb)

[n] ⟶ [m] —— bwb (Rut gava)

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**	**Ma'ana (gloss)**
dámshíi	dámshíi	dánshíi	moisture
túmkìyá	túmkìyá	túnkìyá	sheep
kúmcíi	kúmcíi	kúncíi	chick
túmfáfìyáa	túmfáfìyáa	túnfáfìyáa	
támtábàráa	támtábàráa	tántábàráa	pigeon

A nan, an sami kamanci tsakanin karin harshen Katsinanci da Dauranci ta vangaren naso ragagge, wato a nan naso bai shafi duka siffofin guda uku ba, ya xauki siffofin yanayin furuci ne kawai, wato duka baqaqen [m] da [n] 'yan hanci ne a yanayin furucinsu. Haka nan

kuma bincike ya gano akwai tasirin maqwabtaka tsakaninsu da karin harshen Sakkwatanci da Zamfaranci domin sun yi tarayya da juna a wannan vangare.

4.5 Naxewa

A wannan babi wato babi na huxu, wanda kwatanci ne tsakanin karin harshen Katsinanci da Dauranci ta fuskar tsarin sauti. Babi ne wanda ya duba abubuwa kamar shi kansa tsarin sauti. Sannan aka kalli wasu manya vangarori da suka shafi tsarin sauti kamar shaddantawa da musayar gurbi (wato rawar ‘yan mata) da naso, kamar naso cikakke da kuma naso ragagge dukkansu an kwatanta su da karin harshen Katsinanci da Dauranci da kuma Daidaitacciyar Hausa. Sannan daga qarshe aka kawo dalilai ko sharuxxan da suka sa ake samun waxannan bambance-bambance. Daga qarshe aka naxe babin da kammalawa.

BABI NA BIYAR: KAMMALAWA

5.0 Shimfixa

Wannan bincike wanda aka gudanar, bincike ne wanda ya shafi ilimin walwalar harshe, wanda shi ilimin walwalar harshe fage ne mai faxi, wanda a cikinsa ne aka xauki wannan fage na karin harshe. Shi karin harshe ya qunshi abubuwa ne guda biyu, wato karin harshen nahiya da karin harshen rukuni/zamantakewa. Kasancewar wannan aiki ya shafi karin harshen nahiya, wato an yi kamanci da bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar

furuci da tsarin sauti. Waxannan kare-karen harsuna, wato manya ne daga cikin kare-karen harsunan da Hausa take da su, misali, kamar karin harshen Katsinanci ya fito ne daga Yamma sai karin harshen Dauranci ya fito daga Gabas, amma kuma dukkansu suna qunshe a cikin jiha xaya.

5.1 Naxewa

Wannan kundin bincike, yana da babi xai-xai har guda biyar. Da farko akwai babi na xaya mai taken gabatarwa, wato a cikinsa akwai shimfixa da aka buxe babin da ita, daga nan sai aka duba abubuwa kamar dalilin bincike, wato dalilin da ya sa aka aiwatar da wannan bincike da manufar bincike wato wace irin manufa bincike yake da ita, da muhimmancin bincike, wato in an yi binciken wacce irin gudunmuwa ko alfanu binciken zai kawo. Daga nan sai farfajiyar bincike, wato ina binciken ya taqaita, da ina da ina za a duba a wajen binciken. Sai kuma hasashen bincike, wato mai binciken yake hasasowa, kuma mai zai tabbatar. Daga nan kuma sai hanyoyin gudanar da bincike, a qarqashin wannan an duba abubuwa kamar bayanan wuraren da aka gudanar da wannan bincike, wato birane da qauyukan da ak gudanar da bincike. Sannan kuma aka bayyana matallafa bincike, bayanan da masana suka yi game da irin wannan bincike. Sai hanyoyin tattara bayanai, wato hanyar da aka bi wajen tattara waxannan bayanai. Sai na kusa da na qarshe shi ne taqaitaccen tarihin qasar Hausa da taqaitaccen tarihin qasar katsina da qasar Daura, waxanda a nan ne aka gudanar da wannan bincike, an kawo tarihinsu a taqaice.

Daga nan sai babi na biyu, wanda ke xauke da ayyukan da suka gabata. Babi ne wanda ya yi bitar ayyuka da masana da manazarta suka yi a game da abin da ya shafi wannan aiki. An duba kundayen neman digirin digirgir da na digiri na biyu da na digiri na xaya da littattafai da maqalu da sauransu, wato a kan abin da ya shafi ilimin walwalar harshe da shi kansa harshen da karin harshe da ire-iren karin harshe da daidaitaccen kari da daidaitacciyar Hausa da baqaqe da wasulan daidaitacciyar Hausa da karin harshen Katsinanci da baqaqe da wasulan karin harshen Katsinanci da Dauranci. Daga qarshe aka naxe babin da naxewa.

Sai babi na uku wanda ke da taken furuci, wato an kamanta an kuma bambanta tsakanin karin harshen Katsinanci da Dauranci ta fuskar furuci. A qarqashin wannan babi an duba abubuwa kamar shi kansa Furuci da qwayoyin sauti da uwa-uba, musayar qwayar sauti, wanda nan gundarin aikin yake, an kalli irin kamancin da ake samu da kuma bambance-bambance da ke tattare da waxannan kare-karen harsuna ta wannan fuska, da kuma sharuxxan da ke kawo canje-canjen, da kuma kawo dangantaka da wasu kare-karen harsuna waxanda suke da alaqa da waxannan kare-karen harshen. Daga qarshe aka qarqare babin da naxewa.

Daga nan sai babi na huxu, wanda ke da taken Tsarin Sauti, wato a nan an yi kamanci ne da bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar Tsarin Sauti. Da farko an kalli abubuwa kamar shi kansa Tsarin Sautin, sannan aka kalli shaddantawa ko ninki. Sannan an duba musayar gurbi ko rawar ‘yan mata, wato an duba inda suke da kamanci da kuma bambvanci, sannan aka kwatanta su da daidaitacciyar Hausa. Haka nan an kalli Naso, amma an kalli naso iri biyu ne a wannan binciken, domin su kaxai ne wannan binciken ya

shafa, wato naso cikakke da naso ragagge, an duba kamanci da bambanci, sannan aka kwatanta su da daidaitacciyar Hausa. Sai daga qarshe aka rufe babin da naxewa.

Daga nan sai babi na qarshe, wato kammalawa, wanda ke qunshe da qananan kanu kamar waiwaye na abin da aka nazarta da sakamakon bincike, wato itin sakamakon da aka samu daga wannan bincike da aka gudanar. Sannan sai shawarwari, wato shawarwarin da manazarcin ya bayar game da abin da ya hango, sai na qarshe aka naxe babin da naxewa, tare da yin ratayen wasu gundarin kalmomi na karin harshen Katsinanci da Dauranci, sannan aka kamanta su da na daidaitacciyar Hausa.

5.2 Kammalawa

Wannan bincike, wato kamanci da bambanci tsakanin karin harshen Katsinanci da Dauranci ta fuskar furuci da tsarin sauti, bincike ne wanda aka gudanar kuma yake da hasashen, shin ko za a iya samun bambance-bambance a cikin shiyya xaya, musamman kasancewar Katsinanci da Dauranci sun fito a cikin shiyya xaya.

Haka nan binciken ya hasaso wani abin da ke kawo dangantaka a tsakanin karin harshe shi ne hulxa ko maqwabtaka, shin ko akwai tasirin haka a karin harshen Katsinanci da Dauranci.

To, da farko dai akwai dalilai guda biyu waxanda ke haddasa sauye-sauye a harshe. Na farko akwai dalilan da suka shafi harshe, sannan kuma akwai waxanda ake dangantawa da zamantakewa (Yakasai, 2012:180).

Da farko dai kamar yadda hasashe ya nuna a wannan bincike, duk da kasancewar karin harshen Katsinanci da Dauranci a muhalli xaya wato a rukuni xaya na rabe-raben karin harshen Hausa, wannan bai hana an samu ximbin bambance-bambance ba a tsakaninsu.

Bambancin farko da aka samu a vangaren furuci shi ne qwayar sautin [ʃ] burtsattsen sauti xan hanqa marar ziza na daidaitacciyar Hausa na komawa [tc] burtsattsen sauti xan hanxa marar ziza a karin harshen Katsinanci gabanin gajerun wasulan [a,i,o,u,e].

[tc] ⟶ [s] —— [a,i,o,u,e]

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**
tcìnìi	tsìniì	tsìmì
màtcíyacìi	màtsíyacìi	màtsíyacìi
hatcìi	hatsìi	hatsìi

Kuma bincike ya gano wannan bambanci na aukuwa ko a farkon kalma ko a tsakiyar kalma ko a qarshen kalma.

Haka nan an sami bambanci tsakanin Katsinanci da Dauranci ta fuskar furucin sautin [š] xan bayan hanqa marar ziza na daidaitacciyar Hausa kan koma [h] matsattsen sauti xan maqoshi marar ziza a gabanin wasalin [i] ko [e] a karin harshen Dauranci.

[š] ⟶ [h] —— i/e misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**
qìshìi	qìhìi	qìshìi
shela	hela	shela da sauransu

Har ila yau, binciken ya gano bambancin tsakanin Katsinanci da Dauranci ta qwayar sautin [x] naxe-harshe haxiyau mai ziza na daidaitacciyar Hausa kan koma [ts] burtsattsen sauti xan hanqa marar ziza a karin harshen Dauranci idan ya biyo wasalin gaba na sama kewayayye [i] da wasalin [a] tsaka-tsaki na qasa.

[x] → [ts] —— i/a misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**
[x]ahiru	[ts]ahiru	[x]ahiru
[x]alhatu	[ts]alhatu	[x]alhatu
Fa[x]imatu	fa[ts]imatu	fa[x]imatu
[x]aharatu	[ts]aharatu	[x]aharatu

Haka nan sakamakon bincike ya gani wannan bai rasa nasaba da tasirin Larabci a karin harshen Katsinanci domin kasancewar Musulunci ya daxe da shigowa qasar Katsina ya sanya Katsinanci suke amfani da qwayar sautin [x] a sunaye, kamar yadda yake a harshen Larabcin, amma kuma Dauranci ya riqe furucin [ts] na asali a sunayen.

Haka nan sakamakon bincike ya gano qwayar sautin [r] ra-gare bahanqe xan dasashi mai ziza na daidaitacciyar Hausa na sauyawa zuwa tagwan wasali [ai] a karin harshen Katsinanci, musamman idan ta fito a qarshen kalma a matsayin manuniya (referencial)

[r] → [ai], misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**
wainai	wainar	wainar

kazai	kazar	kazar
akuyai	akuyar	akuyar

Haka nan, bincike ya gano cewar, ita ba ta fitowa a farkon kalma ko a tsakiya, sai dai a gefe kamar yadda qa'idar nahawu ya shimfixa.

Har ila yau bincike ya samo bambanci tsakanin karin harshen Katsinanci da Dauranci ta vangaren shadda, a nan ana samun shadda a wasu kalmomi masu gava biyu ko uku a karin harshen Katsinanci. Misali:

Katsinanci	**Dauranci**	**Daidaitacciyar Hausa**
shidda	shida	shida
ukku	uku	uku
talakka	talaka	talaka
jumma'a	juma'a	juma'a

Duk da kasancewar Katsinanci da Dauranci a shiyya xaya bai hana an sami ximbin bambance-bambance a tsakaninsu ba. A nan an xan tsakuro kaxan daga cikin sakamakon da aka samu ne a wannan vangare, wato vangare xaya da ke haddasa sauye-sauye wanda ya shafi harshe.

Sai dalili na biyu da ke haddasa sauye-sauye a harshe shi ne zamantakewa, wato tasirin zamantakewa. A wannan bincike babu wannan tasirin na sauye-sauye, ko da akwai bai wuce tasirin maqwabtaka ba, wanda kuma kusan kamanci ne ake samu da tsakanin maqwabtan

waxannan karuruwa da aka yi bincike a kansu wato karin harshen Katsinanci da Dauranci. Ta vangaren Katsinanci akwai maqwabtansu irin su Sakkwatanci da Zamfaranci da Zazzaganci, wanda an sami kamanceceniya a tsakaninsu. Haka kuma Dauranci an sami kamanci tsakaninsu da maqwabtansu kamar Kananci da Damagaranci da ke cikin jamhuriyar Nijar. Waxannan su ne kaxan daga cikin sakamakon wannan bincike wanda ya kalli karin harshen Katsinanci da Dauranci, wato kamanci da bambanci ta fuskar furuci da tsarin sauti.

5.3 Shawarwari

Wannan bincike, bincike ne wanda ya shafi karin harshen rukuni, kuma ya shafi biyu daga cikin kare-karen harshen Hausa ne da muke da su a harshen Hausa. Sannan kuma aka xauki fanni biyu ne na harshe, wato Furuci da Tsarin Sauti, fatarmu a nan ita ce wasu kuma su xauki sauran fannonin, kamar Tsarin Jumla da ginin jumla domin faxaxa bincike ko qananan kare-karen harsunan da ke cikin waxannan manyan karori dan faxaxa bincike.

Wata shawarar kuma ita ce, saboda muhimmancin da harshe yake da shi a ci gaban qasa, musamman yadda aka zavi manyan harsunan qasar nan guda uku, wanda harshen Hausa yana ciki, ya kamata a riqa koyar da karin harshe tun a makarantu domin damar fahimtarsa sosai da sosai.

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Waxanda aka yi hira da su:

(1) Malam Kabir Sule Daura Ranar 2/3/12

(2) Alhaji Bala mai taki Daura Ranar 2/3/12

(3) Malama Mariya Amadu Daura Ranar 2/3/12

(4) Tasi'u Ummaru Mai'adua Ranar 3/3/12

(5) Ibrahim Tukur Mai'adua Ranar 3/3/12

(6) Alaramma Yahya Damagaram Ranar 6/3/12

(7) Gambo Musa Damagaram Ranar 6/3/12

(8) Ramlatu Hussaini Damagaram Ranar 6/3/12

(9) Murtala Ya'u Sandamu Ranar 9/3/12

(10) Maikano Lawali Sandamu Ranar 9/3/12

(11) Kamalu Hussaini Sabuwar Unguwa, Katsina Ranar 11/3/12

(12) Mani Usman Unguwar Alqali, Katsina Ranar 17/08/12

(13) Halima Musa Unguwar Alqali, Katsina Ranar 17/08/12

(14) Mustapha Aminu Qofar Soro, Katsina Ranar 18/08/12

(15) Abdullahi Lawal Qofar qaura, Katsina Ranar 18/08/12

(16) Gambo Ali Kanti, Kankia Ranar 20/9/12

(17) Mairo Malam Bello, Kankia Ranar 20/9/12

(18) Tukur Yakubu, Zaria road, Funtuwa Ranar 4/11/12

(19) Nata'ala Ahmed, Maska road, Funtuwa Ranar 4/11/12

(20) Talatu mai Abinci Tashar Mota, Funtuwa Ranar 4/11/12

RATAYE

LABARAN BARKWANCI

WASAN QWALLON ZUMUNTA TSAKANIN KATSINA DA DAURA

Wata rana ‘yan Daura suka je wasan qwallo na sada zumunci a Katsina. Da fara wasa sai ‘yan Katsina suka jefa qwallo ta farko a ragar ‘yan Daura ta hanyar yin amfani da qafa. Bayan nan kuma sai suka qara cin ta biyu da kai. Bayan wani lokaci sai ‘yan Daura suka ci qwallonsu ta yin amfani da hannu, amma sai alqalin wasa ya kashe cin. Wannan sai ya harzuqa ‘yan Daura, domin haka sai suka ce:

> *A ci mu da qafa, a ci mu da kai, mu don mun ci da hannu a ce ba ci ba ne! to, kutubalbal xim ma bal ma yi, tuwaon garin ma bal ma ci hurar garin ma bal ma hya ma biyu tahya mahi mu hya hyayi.*

SAQON WASIQAR XALIBAN MAKARANTAR KWANA ‘YAN DAURA

Wata rana wasu xalibai ‘yan Daura da ke wata makarantar kwana a jihar Katsina suka tashi ba da saqo gida ta hannun wani ma’aikacin makarantar, da ya zo daga Daura kowane xaya daga cikinsu sai ya faxi saqonsa kamar haka:

Xalibi na A: Alka, ga leta ta

Xalibi na B: Ni ma ga leta ta

Xalibi na A: Banni buruhi, banni abin hyafa wa buruhi

Xalibi na B: Na baro hyafana ta a gida

JAWABIN MALLAMAWAN KATSINA A WAJEN TARON MAKON HAUSA NA YAN AJIN 2012/2013

Ahh! Wato wannan rana wadda muka taru a nan. Wato tun abubuwa na tafiya haka, haka, haka, sai wannan wanda ya yi lakca yanzu ya kawo wani abu. Ba sabo ba ne abin da ya kawo kuma shi ya sa ina tunanin kullum ina son sai kun canzawa wannan rana suna. Wannan buki da kuke ya hi }arhin cewa kuna maraba da sabbin]alibai. Ya hi nan don irin ilimin da aka samu a yau da kuma wanda wata }ila za a samu nan gaba kafin mu tashi to }ashin gaskiya ba }aramin al'amari ba ne. Ba }aramin al'amari ba ne. Ahh! Sannan kuma duk mutanen nan, da shi da ya ba da wannan da kuma wa'anda suka ba da sharhi a kan abin da ya yi. To gaskiya sun ba mu abinda bature ke cewa "things for thought" sai mun yi tunanin abubuwan nan. Ahh! [an }aramin musali, Wata rana ina zaune ni da mutanena a majalisata a nan |atagarawa, akwai wanda muke zama da shi kullum, kusan kullum idan na zo ofis muna tare da shi. Rannan sai ya ce mani, ahh! Baba ko kuma Mallamawa, shin wai kai ba abin da ba ka koya ba a cikin duniyar

nan? Na ce ma shi mi ya sa ka ce haka? Ya ce idan mutane sun zo ba}i, yana jin Turanci, ya yi boko. Ya ce idan mutane sun zo ba}i, ko masu "research" ko masu wasu abubuwa dai "academicians" da sauransu sai in ga ko wa ya zo sai ku yi ta yi. Mutum ne mai lissafi, mutum ne mai Turanci, mutum ne mai Hausa, mutum ne mai 'Geography', mutum ne mai tarihi, "English literature" da sauransu, sai na ce, i, maganar fa akwai kusan gaskiya ka]an. Rashin mu]alibai na da, da ku]aliban nan da ke zaune yanzu nan, babban banbancin mu shi ne, a halin rayuwa na yanzu, ba ku san komi wajen sauran abubuwa ba sai abin da kuka sa gaba. Abin nan da kuka sa gaba, Hausa ko "Chemistry" akwai "Psychology" kun tafi nan wurin. To kullum abin da muke ta kokowa da ku jama'a, don wannan babban lamari ne a gare mu. Rayuwa ba ta yiwuwa ta tahi "one lane" ya kamata a}alla ta]auki "two, three, four lanes", to sai ka ji da]in rayulka. Kuma duk inda ka shiga, sai a yi ta yi da kai. Saboda haka wa]annan abubuwa da aka fa]a, ra'ayin nan da a kai ta fa]a, gaskiya yana da muhimmanci. Kuma shi Malamin tarihin nan kamal yadda shi Ciyaman ya ce gaskiya ya yi nazari mai kyau. Kuma baya ga tarihin, ni tarihi na karanta. Lokacin da Dakta ya ke ta magana…ina da abun cewa mu a musulunci ga yadda aka fara. Adamu ya yi wasu abubuwa, Ubangiji Ma]aukakin Sarki ya jeho shi… ko matarsa daga nan aka samu duniya. To a wajen bayyana tarihi za ka ga akwai bambanci. Saboda haka a Afirka daga nan mutum ya fara. In ka]auko hanyar "Geography" da "Archeology" da Tarihi to za ka ga ma asalin mutum daga Afirka ne. To saboda haka ko ta wace hanya ka bi akwai abubuwan nan. Amma ba zan ~ata lokaci ba a kan wannan, abin da na ke so mu tabbatar da cewa anan ina son in yi kira ga wannan Jami'a, sashen Hausa gaskiya akwai aiki a kanku,

kuma aikin nan ba }arami bane ba. Kuma na yarda an kacaccala Hausa…kwalbati, mashina. Mine ne mashina? Muna ta ~ata Hausar nan, muna ta ~atata, kullum. Kuma idan ka le}a wasu mutane ne kowa da nashi aka zo aka yi ta. To amma maimakon mu gyarata, sai ta ~atata muke. Saboda haka ina ro}o ga]alibai da mu yi la'akari da wannan don mu san yadda za mu ci gaba da wannan halshe, halshe ne muhimmi, kuma yana]aya daga cikin manyan halsuna na duniya, a yanzu.

HIRA DA FARFESA ADO MAMMANE A TARON TARBIYYA DA AL'ADUN HAUSA A JAMI'AR UMARU MUSA 'YAR'ADUWA.

TAMBAYA: Ka gabatar da }asida wadda a ciki, ahh! Ka yi kira da cewa ya dace a kafa Hukumar Hausa wadda a da ake da ita. Mi ya ja ra'ayinka wajen yin wannan kira?

FARFESA ADO: Abin da ya ***ja*** hankalina shi ne nazarin Hausa ya ***ja*** da baya. Ba kamal wokacin da ba, wa'anda da wasu suka ba da kansu suka rubuta }amus na Hausa mai aminci kamar Abraham da Bargery, kamar dai manya-manyan masana na duniya, wannan ya ***ja*** da baya wannan abu na hwarko kenan. Taron masu nazarin Hausa da mu kai a Ingila Norwich ya nuna kula da Hausa ya ***ja*** da baya a cikin duniya. Sa'annan abu na biyu shi ne suma Hausawan sun fara yi wa halshensu da al'adunsu ri}on sakainar kashi. Ka ga ne ko? Yanzu in ka duba wanda zai zowa yai maka magana da Hausa ko yai maka rubutu da Hausa, ehh! {ara ragewa yake yi, sai dai ilmin nasara ake yi, ko ma in ce na Larabawa ake yi. Ehh! Kula da al'adun Hausa, sa'annan ba za a yi wani babban taro ba, ba ka ga ko an gayyaci su Naramba]a ba ko an gayyaci Shata ba. Ko amre wani za yai ko an gayyaci [an'anace an zo an yi shagali. In ka yi suna idan ka }asaita sai irin wa'annan mutanen sun zo sun yi wasa }ofar gidanka, ko wannan mutunniyar wadda ta mutu kwanan nanniya, Barmani Coge, sai ta zo. Yanzu sai wasu abubuwa da wanda ake na dandalin soyayya ko na pop con ko na it pon ko na MC wa'enda kamar in ka]auki na dandalin soyayyar Hausa ce kawai ake unfwani da ita ana kutsa al'adun Hindu. Amma babu cikin wannan abun al'adun Hausawa na ainahi. Ko na zaman lalle ko na inda za a rera wa}ar 'yan mata:

Amre ya}in ‘yammata
da na san za ni amre
da ban zaka duniya ba
da na bi ya}in Kano
da na bi ya}in Zau.

Kenan akwai al’adun Hausawa wanda suke nuna wanda yake yarinya ko macen amre ko mutum abin da yake ci mai tuwo a }warya ya hi]eshi. Yanzu wannan ya rage.

TAMBAYA: To Farfesa da yake ka kawo wannan shawara na san baka rasa wasu hanyoyi da da yadda kake ganin wannan hukuma za ta yi aikinta, ya kake son ita wannan Hukuma ta gudanar da aikinta, musamman in an yi la’akari da Hukumomin baya irin su NORLA da sauransu da sauransu suka gudanar da nasu ayyukan?

FARFESA ADO: Ni ba ma Hukuma nike kiranta ba, cibiyar nazari mai inganci ta al’adu da tabi’o’in Hausa da]a’ar Hausa. Cibiyar nazari mai inganci wadda ba kowa za ya iya zowa ya yi koyaswa a cikinta ba, ko ya yi bincike a cikinta ba, sai mutane }wararraru. Ba kowane]alibi zai iya zowa a koya mai ba shi ma sai]alibi ingantacce. Wannan Hukuma kuma wanda za su aiki da ita ba a ce ba sai ‘yan Najeriya kawai ba, ko sai ‘yan Nijar kawai, a’a, duk inda }wararre yake mutumen, ko wanda ya kula da Hausa ko ma ba Bahaushe ba ne ba. Ai wa’anda suka rubuta abubuwa na farko bisa Hausa ba Hausawa ba ne. Kamar yanzu wanda ya yi addu’a ya ce shi yana fahariya da Hausa. To duk wanda yake ya }ware ya zo ya koya. Kuma kal a ce sai ‘yan Najeriya da ‘yan Nijar kawai. Hausawa da ke Kamaru da wa’enda ke Ghana da

wa’anda ka abun nan su za a tattaro ko’ina su zama Malamai. Kuma ko ina zai]aukan nauyinta. Da UNESCO ta]auki nauyinta, abokan hul]a su]auki nauyinta kuma }asashenmu su]auki nauyinta. Ita cibiya ce ta nazari, nazari mai zurfi da nazari na aikatawa. In an hango wani abu wanda za a aikatawa, in fina-finai ne za a yi, a yi shi, in dirama ne za a yi a yi su, in gidan kallo ne za ai, a yi shi. In “festival” ne za ai a yi shi.

TAMBAYA: To daga }arshe Farfesa ina kake ganin wannan Hukuma za ta samo ku]in da za ta gudanar da wa]annan ayyuka da ka zayyana?

FARFESA ADO: {asashenmu za su biya. In aka kimtsa ta aka shirya ta. Kamar yanzu Jihar Katsina ta ce ga abin mu ke so. Jihar Kano ta ce muma wannan abun muna son shi. Jihar Sakkwato ta ce wannan abun muna son shi sai an yi manu shi. Can wurin Hausawan dake Nijar su ce wannan abun muna son shi sai an yi mana shi. Wa’anda da ke Ghana su ma su ce muna son shi muma wannan abun sai an yi mana shi. Ai dole! Shuwagabanninmu ne. in mukai tsaye mukai turmin danya, muna da al’umma da yawa abin da muke so sai an yi shi. Dama salon tafiya da mulki yana tattare da mutane su fa’inci abin da suke so, mai nagarta, mai komawa gobe, kuma su ce shi suke so. Ba a baka burodi ba ko a baka naira hamsin (_ 50) ga za~e ko baka wani abu. Abun da muke so shi za ai mana, kuma a yi mana shi.

SHIRIN HADARIN KASA A REDIYON RAYPOWER FM KATSINA

DAKTA TASI'U: Ita dai hada-hadar siyasa da ma dai tana nan. Masu mutane suna tare da mutanensu. Kuma mutanen sun san wa'anda za su za~a. Sun san wa'anda suke ganin in an za~e su, za su kare masu ha}}insu. To amma abin da ake gudu shi ne, wa'anda mutane ke so, ba kasahe ake barinsu, su kai ga inda za a za~e su ba. Kamar maganar "internal democracy" da ake yi, wato demokuradiyya ta cikin "party" koda yaushe za ka ga abubuwa sun zo sun kasance da son zuciya. Wanda mutane ke so da ban, wa'anda manya su ke so daban. Sai ka ga ta

kasance cewa wa'anda mutanen ke so ba a barinsu su kai ga fagen da za su fito za~e, ai abunnan. Kuma wannan a halin gaskiya shi ke kashe mana siyasarmu. Kamar fatinmu na PDP ina ganin wannan shi ne ainahin matsalar PDP. Shi ya sa Jihar Katsina ba su samu "senators" ba, kana kuma cikin 'yan "House of Reps" ya zamana cewa, ah! ma fi yawansu sun fito daga wani "party" ne. "In fact" Akwai {aramar Hukumar da ba ma]antakara, amma PDP ba ta ci ba. Duk wannan abun ya kasance haka ne saboda ba a bari mutane suka za~i wanda suke so ba, don su fito sui takarai.

TAMBAYA: Ah! Ya kake ganin za a gyara wannan matsalai?

DAKTA TASI'U: To, gyara dai yana ga manya. Manya su za su zo su duba su yi abu saboda Allah. In za su zo su yi saboda Allah, su bari mutane su za~i wa'anda su ke so. Wa'anda suke ganin za su je su kare masu ha}}insu. Sai su bari. Amma in dai son zuciya zai shigo ciki to 'yar jiya za a sake.

TAMBAYA: Ah! Da ka kawo maganar son zuciya, yawanci }orafin da ake yi kenan. Za ka ga ko da 'yan takara sun yi "campaign", sun shiga lunguna sun sadu da jama'a, to }arshe in aka zo za~en za ka ji }orafi ya cika yadda aka gudanar da za~en. Ah! Shin akwai fata kau cewa akwai ranar da za ai za~e wanda mutane da 'yan kallo da masu ainahin sharhi za su gamsu da shi?

DAKTA TASI'U: Watau ka san shi halin [an'adam wuya gareshi, iya ma [an'adam sai Allah, amma kamantawa]in tana da kyau. Ah! Kamar za~en da ya wuce (2011) da farko an yi al}awarin za a bar mu kowa ya fito ya nemi jama'a a zo ai "primary" wanda ya ci " primary" za a ba shi. Aka bar mutane suka shiga suka wahala suka kashe lokacinsu, suka kashe

dukiyarsu, sai da aka zo yin “primary”, “interest” kala-kala suka shigo. Wani wuri ma sai ana ranar da za ai za~e sai a canza “list” na “delegate”. In dai za a gyara wannan to siyasa za ta tafi yadda ya kamata. “Because” idan aka zo za~en gari duka (general election) PDP tana da mutane akwai “spread” kuma komin yaya Gwamnati ake zagin ta, ta yi wa mutane wani abu, ta yi aiki. Saboda haka in za a gyara wannan, to za~e zai tafi. “But” idan aka ce za a duba “personal intereses” yar gidan jiya ita za a tafi.

TAMBAYA: Ko wannan ne ya sa siyasar ta dare gida biyu, tsakanin tsohuwa da sabuwa?

DAKTA TASI’U: Eh! Wannan yana cikin abin da ya kawo matsala cikin jam’iyyah, amma kamar dama yadda aka sani duk wani abu babba. Ko gida ne babban gida za ka samu cewa akwai rarrabuwar kai. Wannan darewar jam’iyya da aka ce ta yi in lokaci ya matso komi zai dai-daita za a shirya. Saboda me wa]annan dai gwamnoni da suka ce sun bar PDP, ita siyasa sai da abokan yinta, kamar Babangida Aliyu Gwamnan Nija da wa zai je ya yi siyasa? Kana ganin zai shirya da Buhari? Saboda haka wa]annan dama akwai wani “philosophical principle” dama sai ana fa]a a cikin gida yake kawo cigaba, yanzu idan aka zo aka shirya za ka ga PDP ta fito fiye da yadda take da. Ina ganin za a shirya, kuma abubuwa za su tafi dai-dai.

TSOHON SHUGABAN {ARAMAR HUKUMAR SAFANA, [AN SABUWAR PDP

ABDULKADIR ZAKKA: Babban musali a nan akwai Damo. Damo duk lokacin da zai hiddo halshe nai, in ya ga abin da zai amfana da shi, kuma Damo ba zai hiddo halshen na shi ba, sai lokacin da ya ga halshen zai mai amfani, da ya fito da harshen na shi za ka ga kai biyu ke gareshi. To PDP]aya ce amma ta yi halshen damo. Ba ni mancewa da Marigayi Malam Aminu

Kano (Allah ya gafarta masa) kullum yana cewa mu ‘yan Arewacin Najeriya, Najeriya]aya ce amma kowa da gidan Ubansa. Kuma gaskiya ne to ka ga duk maganganun da ya ke ta yi ana ga siyasa ce, shekaru aru-aru-aru tun har mu muka zo muka tadda tun lokacin NEPU da akai ta farko har mu muka zo muka same shi akai PRP muka bi shi akai tare da shi yana ta nuna mana wannan abubuwa, yau gaya ita ke tabbata a doron shugabanci na Najeriya. Najeriya]aya ce amma kowa da gidan Ubansa.

TAMBAYA: Da yake ana ta batun a sasantawa, wanda daga sama har }asa, na san daga sama har }asa, na san ana ta }o}arin a ga an sasanta, an]unke wannan ~arakar, a koma kamar yadda ake a da. Shin kana ga wannan sasanci zai cimma gaci?

ABDULKADIR ZAKKA: A’a sasanci zai cimma gaci. Mi zai hana? Ai ba wai hwa mu]in nan da muke “new PDP” ~angaren Abubakar Kawo Baraje, ba mun tai wannan ba ne don PDP ta lalace, don a hwa a gyarata. To wa’anda ba su san yadda abun yake ba. Ba su iyawa wai su ne, wai ba su yarda su suna kuskakurai ba. Waye kai a doron }asa Annabi ne kawai bai kuskukure. {arya [an’adam kake ka ce wai don Allah ya baka shugabancin duniya, ka ce wai ba ka kuskure ko wane ne kai. Allah ne kawai, Manzon Allah (SAW) ne kawai shi ne ba ya kuskure a doron }asa. Ka diba ka ga misali lokacin muna almajirai, muna }is}ali muna karatun allo, lokacin da duk muka wo rubutu za mu zo wajen darasu, muna zaune ‘Yan’uwa za a sa ido da an karanta, aka jawo ba}i aka karanta aya ka za, za ka ji wani cikin ‘Yan’uwa ya ce a’a ba haka ba ne ko kuma Mallam da kanshi ka ji ya ce ba haka ba ne. To ka ce kai ba ai ma gyara, baka kuskure? A’a! To shugabanni ya kamata su zauna sui nazari a kan wannan.

TAMBAYA: Da yake kuna da ainafin sharu]]a na a sasanta]in, idan ba a cika maku wa]annan sharu]]an ba, mi zai faru? Za ku ha}ura?

ABDUL{ADIR ZAKKA: Duk [an'adam ajizi yake, ana cewa mutum tara yake bai cika goma. Mu wai sharu]]an nan hwa na a gyara PDP ne hwa. Ba wai na a ba mu mu}ami ba ne. Na gaya maka, ni har gobe ina fa]i a Gwamnatin nan ba ni bu}atar mu}ami wurin kowa sai ga Allah bu}ata shi. Babu dalili za ka tai kana doro, kana to}abo wai don kana shugabanci wai sai wani ya zo gareka za kai mai. Mi za ka iya yi mai? Kwana nawa za ka gama mulkin? Ko wa ye kai. Lokaci gare shi. Ba hin su za kai ba. Ba wanda ya fi wani a duniya ga Allah sai wanda ya fi tsoron shi. Duk wanda ya nuna tsoron Allah shi ya fi kowa ga Allah.

TAMBAYA: Da yake shekara ta 2015 tana kawo jiki, ah! kuma ga shi kuna ta tada }ura a jam'iyyar PDP, ba ka ganin kamar sauran jam'iyyu da suke neman su dun}ule, ah! ko ma suka dun}ule]in ah! za su ainahin kwasheta gasassa?

ABDUL{ADIR ZAKKA: A'a, to ai aka sake, ai sai su kwasheta gasassar, saboda abu an ga kuskure, an nuna ai gyaran ya. Sai ka ga "congress" ya za~e ka sai a zo a ce an koreka. A matsa~a a ce an kori shugaban maza~a kaza, an rushe "exco"]insa. Haka kurum Kantoma zai zauna da wasu 'yan tsiraru a ce an kori wane. Kuma jam'iyya ta gaza yin komi, ina shugabanci yake a nan. Jam'iyya ta fi }arfin kowa, ga yadda da mu sani a 1978, 1979, 1980 har zuwa 1983 a jamhuriya ta biyu.

TAMBAYA: Shin in wannan sasantawa ba ta yiwu ba minene mafitarku a 2015?

ABDUL{ADIR ZAKKA: Mu fa ‘yan siyasa ne, kuma siyasa muke. Kuma na tabbatar ma, mu kanikawanta ne, wannan sasanci dole ne ya yiwu. Dole ma ya yiwu, a duba abubuwan. Ai ba an ce dole duka sai an yi abubuwan 100% ba. Amma a duba wa]ansu wa’anda idan aka yi su jam’iyyar PDP za ta ci gaba. Da an yi su, ai mu ci gabanta muke so, ba wata jayayya ba. A’a ce wa mu kai, ga wasu kura-kurai mun gani a gyara su, a zo a gyara su.

TAMBAYA: Ina maganar in duk hanyoyin maslahar da kuka bi da sauransu, ba su yiwu ba?

ABDUL{ADIR ZAKKA: Ita maslaha ya za a ce ba ta yiwuwa. Ni Musulmi ne. Kai Musulmi ne. Siyasa kake. Siyasa nake. A siyasa a ce maslaha ba ta yiwuwa? Ai bai yiwuwa, dole ma ta yiwu. A zo, a zauna, a yi ta]in. Maganar ba ta yiwuwa ma ba ta taso ba. To a matsayinku na ‘yan jarida kana nufin ka ce in ba ta yiwu ba, a yi… a yi mi? Ai dole ta yiwu da iznin Allah. PDP mu ke, ba ma barin PDP. Ba mu kafa abunmu, ‘yan kama wuri zauna su zo, su ce, sun kore mu. Wallahi bai yiwuwa!

SHIRIN HADARIN {ASA NA RAYPOWER FM KATSINA

KASIMU ABDU: To ai da lokacin da aka tsaya CPC kawai, ita ma ACN tana can yankin Kudu Maso Yamma ai ana kiran ita ace mata ACN ace mata ai "regional party" jam'iyyace ta Yarbawa. nan kuma idan aka yi maganar CPC sai a ce iyakacinta Arewa Maso Yammacin Najeriya da "some part of north-east" to amma yanzu bayan duka an zo an ha]u ACN suna da Jihohinsu su na Yarbawa guda biyar sannan kuma suna da Jihar Edo shidda ke nan. CPC ta zo

da Jihar Nasarawa da kuma ~angaren Arewa Maso Yamma da Arewa Maso Gabas. Don baka cewa CPC tana da Jiha]aya ne kawai ba magana Jiha]aya ake ba. in ka kalli Janar Buhari ya tsaya tarkara a 2011 bayan ya kafa Jam'iyyar CPC cikin watanni shidda ya samu }uri'a milyan goma sha biyu, to ka ga ba za ka dogara da cewa CPC na da Jiha]aya ba ce kawai a wannan "merger" da ake magana. Za kai maganar kuri'ar Janar Muhammadu Buhari milyan sha biyu da dubu]ari bakwai da casa'in da ya samu. Ita za kai magana "in particular" ba maganar kawai "Nasarawa State" ba. to ka ga cewa yanzu in ka kalli Kudu Maso Gabas, misali sourth-south kenan muke ce mata, ka ga daga can akwai Chief Rocas Okrocha ka ga ya zo da Jihar Imo, kuma ya shigo cikin wannan "merger" . To ka ga in ka]auka ba ~angaren Najeriya ita wannan "merger" ba ta ta~a ba. Kuma Alhamdulillah tun da ma da aka fara siyasa daga 1957 lokacin da akai "London conference" aka taho har aka samu 'yancin kai daga hannun Turawa. To tsakani da Allah ba a ta~a samun wata "merger" wadda akai cikin jin da]i kuma cikin kwanciyar hankali kamar wannan wadda aka yi.

TAMBAYA: To amma dai masu iya magana na cewa ba girin-girin ba tai mai. Mafi yawa za ka ga sai abubuwa sun taho amma kuma sai za~e ya zo sai ka ga abubuwa sun kuma kwance kamar yadda ka yi musali da Jihar Katsina, baku gudun ko duk wannan tada }urai da kukai kuma ya zama ta lafa }urai?