KWATANCIN GININ KALMAR HAUSA DA NA BADANCI

NA

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MA/ARTS/7167/2009-2010

SASHEN HARSUNA DA AL'ADUN AFIRKA,

TSANGAYAR FASAHA,

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APRIL, 2014.

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Certification

This thesis entitled "**Kwatancin Ginin Kalmar Hausa da na Badanci"** by Tela Musa Musa meets the regulations of governing the award of the Masters of Arts (Hausa) Of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Declaration

This thesis entitled **"Kwatancin Ginin Kalmar Hausa da na Badanci"** has been written by me in the Department of African Languages and Cultures, Ahmadu Belllo University, under the able supervision of Profesor Dalhatu Muhammad and Profesor Muhammad Lawal Amin.The work has been presented in an Application for a Higher Degree, and I wish to declare that all sources of information by means of references and quotations have been indicated.

Tela Musa Musa Signature..... Date.....

Sadaukarwa

Na sadaukar da wannan aiki ga malamaina, Malama Rabi Garba da Malam Abdullahi Garba Wurma, waxanda Allah ya yi wa rasuwa a lokacin da nake gudanar da wannan binciken, Allah ya ji kansu da gafara, ya kuma lulluve su da rahamarsa, ya sa Aljanna ce makomarsu, Amin.

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Abstract

The research is designed to highlight some major areas in word formation, between Hausa and Bade languages. It is also based on contrastive analysis, where the similarities and dissimilarities are examined. Both primary and secondary sources of data are used for the research. The primary source includes a series of interviews in some Bade communities, while the secondary source includes lexicographic works in both languages and library materials. The research is limited to derivation and inflectional morphology. It found out that adverbs are not derived to or from any lexical category in Bade language unlike in Hausa. Similarly, the research confirmed that adjectives are not pluralized in Bade. It also confirmed that Hausa has linguistic influence on Bade language, in the uses of **ma-** bound morpheme, in deriving agential nouns, *ma-makan→mámáakáan* (seeker); instrumental nouns, *ma-saviyan→ másáavéyáan* (havesting tools); and locative nouns, *ma-cakudan→ mácákúdáan* (threshing floor) all from verb stems.

Tsakure

Wannan binciken mai taken kwatancin ginin kalmar Hausa da na Badanci, ya yi nazarin wuraren da Hausa da Badanci suka yi kama da kuma inda suka bambanta da juna dangane da ginin kalma. Binciken an gina shi ne a kan ra'in nazarin bambancin harsuna (contrastive analysis), inda binciken ya bi hanyoyin tattara bayanai ta nazarin litattafai da qamusoshin harsunan. Sannan an ziyarci qauyuqan Badawa, domin tattauna waxansu kalmomi da suka yi tsauri. Kuma binciken ya gano cewa, a Badanci ba a tsirar d bayanau, kuma ba ya tsirarwa. Haka kuma binciken ya gano cewar ba a jam'inta sifa a Badanci. Haka ma biciken ya gano cewar Hausa ta yi tasiri a kan Badanci dangane da amfani da gudar ma'anar **ma-** wajen tsirar da ma'aikaci; *ma-makan→mámákáan* (manemi) da abin aiki; *ma-saviya→ másávéyáan* (masassabi) da wurin aiki; *ma-cakudan→ mácákúdáan* (turmin casa ginanne na qasa) duk daga aikatau.

Ta’arifin Kalmomi

A wannan sashen an bayyana ma’anar waxansu kalmomi da aka yi amfani da su a cikin wannan binciken:

Xafi:	liqa wa saiwar kalma gudajin ma’ana.
Xafa-goshi:	xafi ne da ake liqa wa a farkon saiwar kalma.
Xafa-ciki:	xafi ne da ake liqa wa saiwar kalma a tsakiyarta.
Xafa-qeya:	xafi ne da ake liqa wa saiwar kalma a qarshenta.
Saiwa:	gundarin ma’ana da kan yi saura bayan duk an cire xafi da ke cikin (wannan) kalma.
Tsirar Kalma:	vullar wata kalma daga wata tare da sabuwar siga da wata ma’ana ta daban kuma a wani sabon matsayi na nahawu.
Gudar Ma’ana:	sashi ne na kalma da ke xauke da mafi qarancin zance mai ma’ana, wanda ba za a iya rage wani abu daga ma’anar ba.
Xafin Tsira:	xafi ne da ake amfani da su wajen qirqirar sababbin kalmomi.
Kumburar Kalma:	qarin gudar ma’ana (xafi) da ba ta canza rukunin Nahawun kalma.

Jam’i:	kasancewar abu fiye da xaya, watau daga biyu zuwa sama.
Xafin Kumbura:	xafi ne da ke haifar da kumburar kalma daga namiji zuwa mace ko daga tilo zuwa jam’i.
Tilo:	wato kasancewar abu qwaya xaya tak.
Jinsi:	kalmar nahawu ce mai fayyace namiji da mace.
Ninki:	ruvanya kalma sukutum xinta ko kuma maimaita wani sashenta.
Cikakken Ninki:	wato ruvanya kalma sukutum xinta.
Ragaggen Ninki:	wato maimaita wani sashe na kalma.

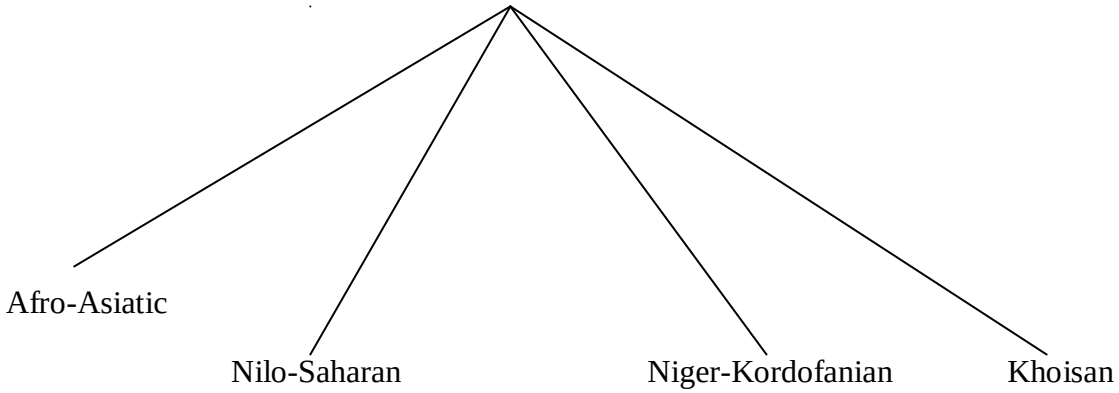
BABI NA XAYA: SHIMFIXA

1.1 Gabatarwa

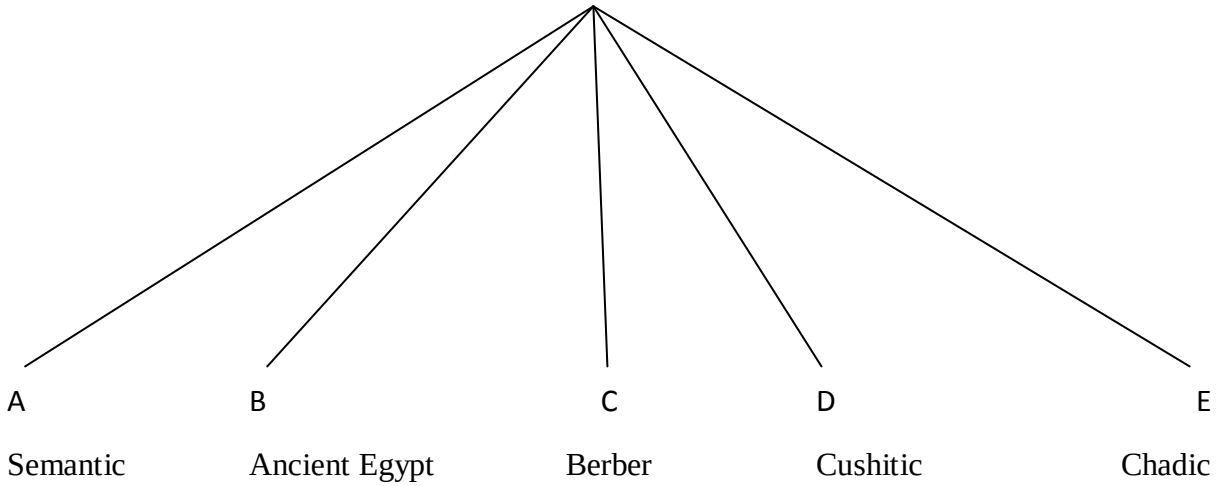
A wannan babin an yi bayanin yadda aka gudanar da wannan bincike, tare da taqaitaccen tarihin harsunan biyu, Hausa da Badanci, da kuma nuna gidan da suka fito (Iyalin Cadi). Sa'annan babin ya a tavo duk abinda ya wakana a wannan aikin, wato wurin da binciken ya dosa. Haka kuma an yi bayani a kan matsalolin bincike da manufar bincike da dalilan bincike da muhimmancin bincike da farfajiyar bincike da hasashen bincike da hanyoyin tattara bayanai da ra'in binciken da kuma kammalawa.

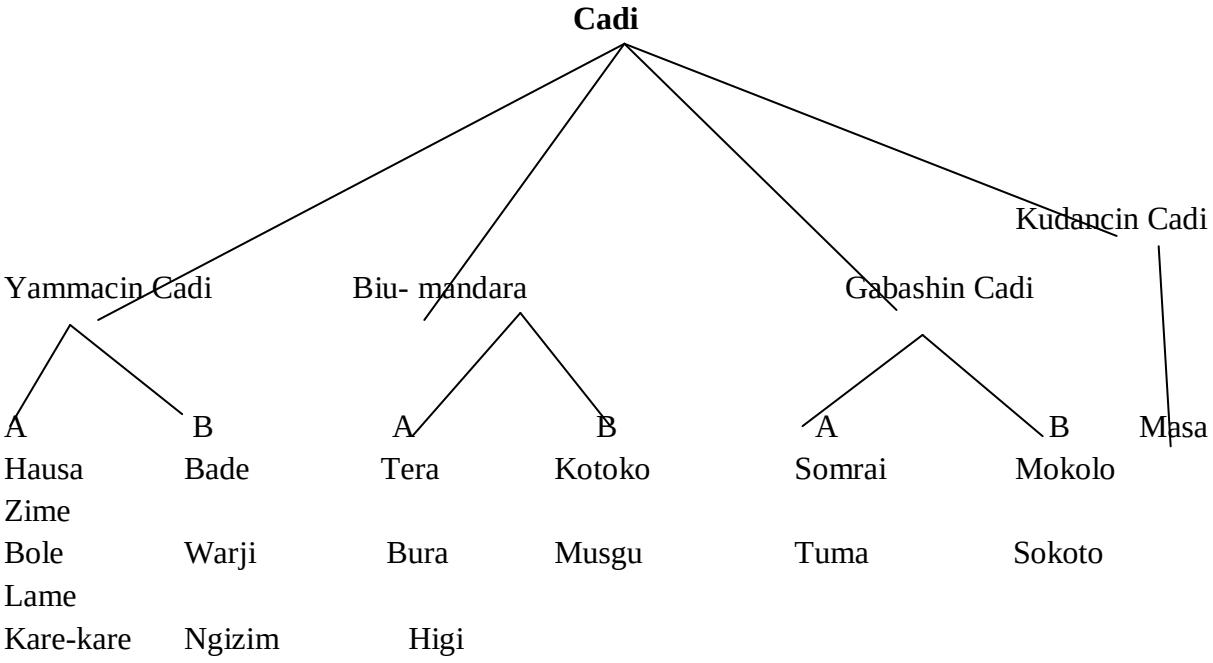
Masana harsuna irin su Greenberg (1963, 1970) da Schuh (1982, 2003) da Newman (1977, 1990) da Ruhlen (1987) da Blench (2006) sun karkasa harsunan Afirka zuwa manyan rukunai huxu: Afroasiatic da Nilo-Saharan da Niger-kordofanian da kuma Khoisan, dangane da kusancin sautuka da ginin kalma da kuma ginin jumla. Harshen Hausa da Bade, waxanda wannan binciken ya shafa, sun faxo a qarqashin Afro-asiatic ne a reshensa na Cadi. Sai dai ko a rukunin na Cadin ma, sun faxo ne a Yammacin Cadi wanda ke maqwabtaka da Biu-Mandara da Gabashin Cadi da kuma Masa. Sai dai Hausa da Bole da Angas da Ron da wasu harsuna xakinsu xaya (A), Badanci kuwa da Ngizim da Warji da Boghom da wasu harsuna xakinsu xaya (B) Newman (1977:12).

Rabe-raben Harsunan Afirka



Afro -Asiatic





Harshen Hausa harshe ne daxaxxe, kammalalle kuma yalwatacce wanda yake biya wa Hausawa buqatarsu ta sadarwa da sauran buqatoci na yau da kullum. Harshe ne isasshe wanda kuma babu irin nazarin da masana ba su yi ba a kansa. Harshen Hausa harshe ne mai farin jini wanda a yau akwai mutane fiye da miliyan ashirin waxanda suka iya shi, kuma su na amfani da shi. Harshen Hausa fitaccen harshe ne domin ya watsu a duniya, kuma babu nahiyar da ba a san Hausa ba Amfani (2011:10).

Masana sun nuna cewa “ginin kalma” fanni ne da yake duba sigar kalma da yanayin motsinta da rabe-rabenta. Fannin yana bayyana irin tubalan da ke haxuwa su gina kalma da yadda sigar kalma da ma’anarta ke canzawa, dalilin cuxanyar da tubalan suke yi a tsakaninsu. Hartmann da Stork (1972:146) sun ce nazarin ginin kalma, fanni ne na qirar kalma da fixarta da rabe-rabenta.

“Tsirar kalma” kuma yana nufin samar da wata kalma daga cikin wata, ta hanyar sabunta ajin nahawu, tare da samar da wata ma’ana ta daban (Hartmann da Stork, 1972: 62; da Zarruq, 1980: 84; da Newman, 2000: 5; da Abubakar, 2001: 23; da Jaggar, 2001: 91; da Fagge 2013: 7)**.**

Shi ma “xafi” a matsayinsa na xaya daga cikin hanyoyin ginin kalma, ya kunshi qari da ake yi wa saiwa a gabanta, ko a qarshenta, ko a tsakiyarta. Xafin da aka yi a gaban saiwa, shi ake kira **xafa-goshi**, wanda aka xafa a qarshen saiwa, shi ake kira **xafa-qeya**; wanda kuma ake xafawa a tsakiyar saiwa, ana kiransa da **xafa-ciki** (Abubakar, 2001: 2).

A xaya vangaren kuma, “kumbura” tana nufin qari da ake yi wa kalma, da ba ya canza rukunin nahawunta (Hartmann da Stork, 1972:112; da Abubakar, 2001:115). Hanya ce da ake amfani da saqala xafi, domin fayyace matsayin kalma a nahawu. Tsari ne da ake gane matsayin kalma ta waxannan fuskokin: hanyoyin fayyyace jinsi da nuna nasaba da nuna mallaka da kuma fayyace jam’i (Fagge, 2013:60).

Jinsi na nufin nau’i ne na tantance namiji ko mace, ma’ana a kowace kalmar suna ko sifa, za a tarar tana da jinsin mace ko namiji (Fagge, 2013:60-61).

Haka kuma jinsi kalmar nahawu ce mai fayyace namiji da mace, jinsi na samuwa ne a wajen suna ko wakilin suna ko sifa (Yar'aduwa, 2004:117).

Mamman (2004:12) ya nuna cewar "Qwayar ma'ana ita ce mafi qarancin zance mai ma'ana, wadda ba a iya rage wani abu daga cikinta ba tare da an vata ma'anar ba. Kuma sun kasu kashi biyu, wato ma'ana gama-gari, wadda duk mai jin Hausa zai iya gane abinda ake nufi, da ma'ana ta voye (ta nahawu) wadda sai mai nazarin ilmin nahawu kawai zai gane. Har ila yau Mamman (2004:13) ya nuna cewa akwai qwayar ma'ana sakayau, wadda aka ce tana da 'yancin kanta, wato za a iya fahimtar ma'anarta ko da ba a haxa ta da wani abu ba, tana da cikakkiyar ma'ana. Ita kuma qwayar ma'ana dogarau an nuna cewa qwayar ma'ana ce wadda ba ta dogara da kanta, sai an xosana ta a saiwa kafin a gane ma'anarta, wato ba ta da 'yancin kanta ke nan.

Masana ilimin harsuna sun yi nazarce-nazarce da dama a kan ilmin Siffanta Harsuna daban-daban, kamar ilimin furuci da tsarin sauti da ginin jumla da ilimin ma'ana. Sai dai ana ganin ginin kalma bai sami kyakyawar kulawa ba kamar sauran. Masana harshen Hausa da dama sun gudanar da bincike a kan ginin kalma, amma an fi bayyana ma'anarta da kuma nuna yadda ake amfani da tsira da kumbura a ginin kalma. Haka kuma a Badanci, an xan yi 'yan ayyuka game da ginin kalma, sai dai ba su taka kara sun karya ba. Wannan binciken ya yi tsinkaye da waxansu 'yan bincike-binciken da aka kwatanta ginin kalmar Hausa da na Ingilishi da Larabci, sai dai binciken bai sami ayyuka da aka kwatanta ginin kalmar Badanci da wasu harsuna ba. Domin

haka, wannan binciken ya xauki aniyar fito da wuraren da harshen Hausa da na Badanci suka yi kama ta fuskar ginin kalma da kuma inda suka bambanta.

1.2 Hujjar Bincike

An gudanar da bincike da dama game da ginin kalmar Hausa, waxanda suka haxa da tsira da kumbura da harxantawa da musayen wasulla da kuma guntile kalma. Bayan haka, an gudanar da bincike da aka kwatanta ginin kalmar Hausa da na wasu harsuna, waxanda mu'amula ta wanzu tsakaninsu, kamar harshen Ingilishi da Faransanci da Bogwan da sauransu. Amma babu wani bincike da aka kwatanta ginin kalmar Hausa da na Badanci, kuma samun irin wannan binciken yana da amfani musamman idan aka yi la'akari da xaxaxxiyar mu'amula da dangantaka ta jini dake wanzuwa tsakanin Hausa da Badanci. A taqaice wannan binciken, an ansa waxannan tambayoyin:

i. Ko akwai bambancin muhallin xafin tsira tsakanin Hausa da Badanci?

ii. Shin tsira a Badanci kan auku tsakanin rukunan nahawu huxu (suna da aikatau da sifa da kuma bayanau) kamar na Hausa?

iii. Ko a Badanci akan samar da jinsin mace daga kalmar namiji kamar na Hausa?

iv. Wace irin tasiri Hausa ta yi a kan ginin kalmar Badanci?

v. Ko Badanci na da takamammun xafen jam'i, irin na Hausa?

1.3 Manufar Bincike

Kowane harshe na duniya yana bukatar kalmomi domin amfanin yau da kullum ga masu harshen, da kuma waxanda suke qoqarin koyon harshen. Kuma kowane harshe yana da tsari dangane da yadda yake ginin kalmominsa. Saboda haka manufar wannan bincike shi ne:

i. Wannan binciken zai yi qoqarin gano wuraren da harshen Hausa da na Badanci suka yi kama ta fuskar ginin kalma da kuma inda suka bambanta.

ii. Binciken zai yi qoqarin gano yaya tsarin tsira yake a Badanci, ya yi daidai da na Hausa ko sun bambanta.

iii. Binciken zai yi qoqarin gano ko akwai rukunan nahawu da ba a tsirarsu, kuma ba sa tsirarwa a Badanci kamar na Hausa

1.4 Dalilan Bincike

Dukkan wani aiki idan za a yi, ba ya rasa dalilan yin sa, manyan dalilan gudanar da wannan binciken su ne:

i. Saboda dangantaka da daxaxxiyar mu'amula da yake wanzuwa tsakanin Hausa da Badanci, shi ya sa za a kwatanta ginin kalmar harsunan.

ii. Domin a gano irin rawar da gudajin ma'ana suke takawa a ginin kalmar harsunan.

iii. Domin a samu darusa masu alfanu da binciken zai haifar daga qarshe.

iv. Domin a gano irin rukunan nahawu dake taka rawa a ginin kalmar harsunan.

v. Domin a gano tasirin da harshen Hausa ya yi a kan na Badanci, musamman dangane da ginin kalma.

1.5 Muhimmancin Bincike

Wannan binciken ya shafi nazarin ginin kalma, tare da qoqarin kwatanta ginin kalmar Hausa da na Badanci domin gano wuraren da harsunan suka yi kama, da inda suka bambanta. Saboda haka ana sa ran bincike ya taimaka wa masana da xalibai, musamman masu sha'awar nazarin fannin ginin kalma, da kuma wasu vangarorin nahawu kamar haka:

i. Ana fata aikin ya zamanto matashiya mai muhimmanci ga manazarta harshe, domin za a fito da waxansu siffofin tasarifin harsunan da suka yi kama da juna da kuma bambanci.

ii. Binciken zai taimaka wa masana walwalar harshe, wajen xinke al'umma, domin za a nazarci alaqa tsakanin al'ummar Hausawa da Badawa.

iii. Wannan binciken zai buxe qofa ga xalibai masu sha'awar nazarin dangantakar wasu harsuna.

iv. Binciken zai zama mai amfani ga masu son gudanar da bincike a kan harsunan Hausa da Badanci

1.6 Farfajiyar Bincike

Kamar yadda taken wannan binciken ya gwada, wato kwatancin ginin kalmar Hausa da na Badanci, aikin ya taqaita ne a kan kwatanci ta fuskar ginin kalma, bai shafi ginin jumla ba. Kuma binciken ya yi dubi a kan kwatancin ne ta fuskar tsira da kumbura na waxannan harsuna. Bayan haka, binciken ya kwatanta ginin kalmar Hausa da Badanci ne kawai, ba wasu harsuna ba.

1.7 Hasashen Bincike

i**.** Binciken yana qoqarin gano ko Badanci kan yi amfani da saiwa da kuma xafe a ginin kalma kamar na Hausa.

ii. Kuma binciken ya qara tabbatar da bayanan masana game da tasirin harshen Hausa a kan harsunan Cadi, musamman ma Badanci.

iii. Haka kuma binciken yana sa ran gano ko Badanci kan jam'inta kalmomin rukunan nahawu huxu, kamar na Hausa.

iv. Binciken na sa ran gano ko harsunan sun bambanta, dangane da tsirar da wasu rukunan nahawu daga wasu.

1.8 Hanyoyin Tattara Bayanai

Haqika a duk lokacin da ake gudanar da bincike a kan harsuna masu asali da tushe xaya, akan fahimci cewar akwai al'amura masu xan sauqi, duk da 'yan matsalolin da ba za a rasa ba, musamman idan xaya harshen ba a yi bincike

mai zurfi a kansa ba. Wannan kuwa haka yake, kamar yadda yake a Badanci, duk da kasancewar mai nazarin ya karanta Hausa a matakin digiri na xaya, kuma Badanci harshensa ne na haihuwa. Shi ya sa yake da qudurin kwatanta ginin kalmar harsunan, ta nazarin litattafai da qamusoshin Hausa da na Badanci da ziyartar qauyukan Badawa domin tattauna muhimman batutuwan da binciken ya shafa kamar haka:

1.8.1 Hanyar Tattaunawa

An tattauna da masu harsunan, wato Hausawa da Badawa, kuma an ziyarci qauyukan Badawa irin su: Musari da Tikərzai a jihar Bauchi da Abunabo da Kadira a jihar Jigawa da Murza da Dagona da Madamuwa da Gwayo da Amshi da Damasa duk a jihar Yobe. An yi amfani da hanyar nan ta canki-canki na Abubakar (2008) inda aka yi hira da tsofaffi mata guda (10) goma, ‘yan shekaru hamsin-hamsin zuwa sama, inda aka tattauna a kan kalmomi xari da hamsin (150). Bayan haka, an tattauna da ‘yanmata guda goma sha biyar (15), inda aka tattauna kalmomi guda xari biyu (200) waxanda ake amfani da su a yanzu, ba tsofoffin kalmomi ba. Bayan haka, an tattauna da Hausawa masu jin Badanci mutum goma (10), an tattauna kalmomi hamsin (50), daga nan an tattauna da xalibai masu nazarin harsuna, waxanda Badanci shi ne harshensu na asali, har mutum goma (10), su ma an tattauna kalmomi har xari uku (300) tare da su. Daga bisani, an tattauna da masana ilmin harsuna mutum shida, domin fayyace wasu abubuwan da suka yi tsauri a fannin.

1.8.2 Hanyar Nazarin Littatafai

An yi amfani da hanyar tattara bayanai daga ziyarta xakuna karatu na jami'o'in Bayero da Umaru Musa Yar'aduwa da ke Katsina da jami'ar Maiduguri da jami'ar Jos da jami'ar jihar Kaduna da ke Kaduna, inda aka duba littattafai da kundayen bincike da muqalu, domin zaqulo kalmomi. Haka kuma an ziyarci xakunan adana littattafai na kwalejojin ilmi irin su Kwalejin Ilmi ta Umar Suleiman da ke Gashuwa, a jihar Yobe, da ta Sir-Kashim da ke Maiduguri, da kwalejin Ilmi ta Sa'adatu Rimi da Kwalejin Ilmi ta Tarayya (FCE) da suke Kano.

An yi waxannan ziyarce-ziyarcen ne domin nazarin qamusoshin harshen Badanci kamar *Bade-English-Dictionary* da *Bade-Hausa-English-Dictionary* da kuma qamusoshin Hausa kamar na Bagery da qamusun Skinner da qamusun Abraham da *Qamusun Hausa* na Cibiyar Nazarin Harsunan Nijeriya ta jami'ar Bayero da ke Kano, tare da nazarin littattafai da aka rubuta na labaru kamar *Ruwan Bagaja* da mujallu da kundayen bincike da rubutattun tatsuniyoyin Badanci kamar, ***Tərzinan gabade*** (Tatsuniyoyin Badanci) da ***əngarə miya gabade*** (Karin Magana xari na Badanci), domin samun wadatattun kalmomi da za a gudanar da binciken.

1.9 Ra'in Bincike

An gudanar da wannan binciken ne bisa amfani da ra'in nazarin bambanci da siffanta harsuna na Carl James (1980). Wannan ra'in, wani fage ne na kimiyyar harsuna da ke bayar da damar bincike mai fuska biyu, wato kullum

yana qunsar harsuna biyu ne da ake kwatanta su da niyyar gano bambance-bambance da ke tsakaninsu. Ra'in nazarin bambanci da siffanta harsuna ya faro ne tun daga ayyukan manazarta qwanqwancewar harsuna irin su Blomfield (1933) da Fries (1945) da Lado (1957) da Harris (1963) har zuwa su James (1980) da sauransu.

Wannan bincike ya zavi James (1980) ne saboda ya bambanta da sauran ta hanyoyi da dama, duk da cewa dukkansu sun shafi kwatanta harsuna biyu ne ko fiye. James (1980) ya nuna cewa an fi samun haka ga harsuna maqwabtan juna ta fuskar asali ko wurin zama, inda shi kansa ya kwatanta harsunan Ingilishi da Jamusanci.

Dangane da inda ra'in ya fuskanta kuwa, James (1980:20) ya nuna cewa ra'in ya ta'allaqa ne a kan fassara da siffanta waxansu muhimman rukunan harshe na harsuna biyu da kuma rarrabe waxansu abubuwa dangane da kasancewarsu makusanta ko akasin haka. Har wa yau, James (1980:22) ya nuna cewa wannan ra'in ya kasu zuwa matakai biyu, wato matakin siffanta wani rukunin nahawun harsuna da kuma matakin kwatantawa. A nan, za a yi nazarin wuraren da Hausa da Badanci suka yi kama da inda suka bambanta dangane da ginin kalma. Haka an gina ra'in ne da zummar cewa harsunan za su iya kwatantuwa da ma, kuma akan yi amfani da wannan ra'in ne domin gano kamanci da bambanci a nazarin harsuna.

1.10 Kammalawa

A wannan babin, an yi shimfixa, a inda aka kawo taqaitaccen tarihin harsunan biyu, Hausa da Badanci, tare da nuna gidan da suka fito a Iyalin Cadi. Sa'annan an tavo duk abinda ya wakana a wannan aikin, wato wurin da binciken ya dosa. An kawo matsalolin bincike da manufar bincike da dalilan bincike da muhimmancin bincike da farfajiyar bincike da hasashen bincike da hannyoyin tattara bayanai da kuma ra'in bincike.

BABI NA BIYU

WAIWAYE A KAN AYYUKAN DA SUKA GABATA

2.1 Gabatarwa

Kamar yadda ake gina gida ta hanyar amfani da tubala, haka ma ake ginin kalma, akan samu ‘yan bambance-bambance a tsakanin harsunan duniya. Wannan babin an yi waiwayen waxansu ayyuka da suke da alaqa da wannan binciken, kama daga bugaggun litattafai da muqaloli da kuma kundayen bincike, kuma an karkasa su kanu-kanu kamar haka:

2.2 Ginin Kalma

Masana kamar su Mathews (1973:38) da Schuh (1974:50) da Rufa’i (1979:42) da Skinne (1979:23) da Zarruk (1980:12) da Jinju (1981:11,15) da Abubakar (1981:6,7) da Abubakar (2001:23,63) da Fagge (2004:9) da Wurma (2009:177,180) da Jibir-Daura (2010:69,79) da Mu’azu da Isah (2010:50,70) da Sani (2011:12,13) sun nuna cewar ginin kalma wani fanni ne da yake dubar sigar kalma, da yanayin motsinta da rabe-rabenta, da kuma duba tubalan da ke haxuwa su gina kalma, kamar haka:

Mathews (1973:38) ya raba fannin ginin kalma gida biyu: fannin ginin kalma da fannin kumburar kalma. Ya bayyana fannin ginin kalma a matsayin fannin da ya shafi yadda ake ginin kalma, ya raba shi zuwa gida biyu; na tsirar kalma da harxanta kalma, misali kalmar: **generation** ya tsira daga kalmar **generate**

ne, haka ma kalmar **trying** ya tsira daga kalmar **try** ne. Kuma Mathew (1973:124) ya bayyana halayyar xafi a ginin kalma, har kashi biyu: na farko suna taimakawa wajen samar da kalmomi, na biyu kuma ba sa canza wa kalmar ma'ana. Dangane da rabe-rabensu kuma, ya kawo nau'o'i uku: xafa-goshi da xafa-qeya da kuma xafa ciki. Ya kuma qara da cewa harshen Ingilishi ya fi amfani da xafa-qeya fiye da sauran nau'o'in xafin a wajen qirar kalma misali:

Misali na (1)

Stem/Root

generate → generate +- **ion** → *generation*

happy → happy + **-ness**→ *happiness*

try → try+**-ing** → *trying*

sail →sail+**-ed** → *sailed*

Dangane da xafa-goshi kuma, ana samun irin waxannan:

Misali na (2)

Root/Stem

happy **un**-+happy → unhappy

kind **un**-+kind → unkind

order **dis**-+order → disorder

party_ **anti**-+party → antiparty

Haka kuma Schuh (1974:50) ya ce yawancin baqaqen Badanci akwai su a Hausa sai ‘yan kaxan misalin baqaqen Hausa:

b, v, c, d, x, f, g, h, j, k, l, m, n, r, s, t, w, y, z

Bayan waxannan akwai baqaqen da Badanci take da su amma babu su a Hausa, kamar haka:

Misali na (3)

p – páarxàn da ápáapìwáa

(kafaxa) (qarangiya)

v– váayan da kúvàan

(dukiya) (qirji)

jl– Jlâkmóon da jláajlàan

(rakumi) (vawon itace)

ny – nyáamìin da nyímìin

(kitse) (dauxa)

tl-tátlúu da tláanən

(karyewa) (majina).

gh – gháan da háaghən

(hankaka) (makwallato)

ŋ - Wúunəŋ da Wúurjəŋ

(yaro) (kunama)

Wannan binciken ya tabbatar da daina amfani da baqaqe ‘jl’ da ‘tl’ sakamakon tasirin baqaqen Hausa, kamar yadda marubucin ma ya ambato a baya, an maye su da wadannan baqaqen sune ‘**j’** da **’sh’**.

Haka ma, Rufa’i (1979:43) ya tabbatar cewar akan yi amfani da xafi wajen samar da sababbin kalmomin Hausa, ya kawo misalan xafe kama tun daga xafa-goshi da xafa-ciki da kuma xafa-qeya, kamar haka:

Misali na (4)

ba-hago → bahago

ma-taimaki → mataimaki

ma-kada → makaxi

ja-n-yo→ janyo

sha-n-ye→shanye

Bayan haka Rufa’i (1979:38) sun yi tarayya da Newman (1970:88) game da ninki a ginin kalmar Hausa, amma ninki na iya kasancewa cikakke ko ragagge kamar haka:

Misali na (5)

yanka→yayyanka

haxa→ hahhaxa

faram→faram-faram

buguzum→buguzum-buguzum

qif → qif-qif

Bayan nan, Rufa'i (1979:42) ya goyi bayan cewar akan samar da sababbin kalmomi daga baqin abubuwa da suka shigo qasar Hausa. Kuma an karkasa qirqirar kashi biyu wato qirqira takanas da bazata:

Misali na (6)

zaben-cika-gurbi

majalisar-dinkin-duniya

abookan-hamayya

rundunar-ruwa

harsashi-mai-linzamani

mai-kararrawa

yaro-da-gora

mai-guduma.

Shi kuwa Rufa'i (1979:44) ya ambaci aro da cewa babbar hanya ce ta samar da sababbin kalmomi a dukkan wani harshe mai bunqasa a duniya, a inda ya nuna cewar Hausa ma ta bi wannan hanya domin cika rumbunta, sakamakon mu'amularsu da waxansu harsuna na duniya, kamar Larabci da Turanci, wanda sakamakon hakan ya haifar da aron kalmomi masu yawan gaske kamar haka:

Misali na (7)

qura'a → kuriyaa

majalis→ majaliisaa

bucket→ bookitii

motor →mootaa

change → canjii

capenter→kaafintaa

table→teebur

Skinner (1977: 23) da Zarruq (1980: 12) da Jinju (1981:5,11) ma sun yi tarayya da juna a ginin sassan kalma, sun kira saiwa da tushen qare-qaren ma'anar kalma inda suke cewa, matsayin kalma ita kaxai ba tare da wani qari a gaba ko qarshenta ba. Sun kuma qara da cewa, kalma na ginuwa ne, a sanadiyar qare-qaren ma'ana, da ake yi wa saiwoyi, wanda hakan ya bambanta ma'anonin kalmomin, ko da saiwarsu xaya ne. Kamar sauran masana, Jinju

(1981:61) ya raba qare-qaren ma'ana zuwa gida biyu: qarin gabannin saiwa da qarin ma'anar qarshen saiwa, ya zayyano qarin gabannin saiwa guda huxu kamar haka:

Misali na (8)

1) masu qarin ***ba***- misali, b*a-larab-ee →Balaarabee* da *ba-kan-e→Bakanee* da *ba-zamfar-e →Bazamfaree*
2) masu qarin ***ma***- a farko –***oo***- da –***ii***- a qarshe; *ma-noom-ii* →Manoomii da *ma-goog-ii→Magoogii*
3) masu qarin ***ma***- a farko "-***uu***- da ***ii***" a qarshe; *ma-bug-ii* →Mabuugiida *ma-duub-ii* →Maduubii
4) masu qarin ***ma***- farko –***uu***- da –***aa***" a qarshe *ma-vuuy-aa* →Mavuuyaa da *ma-bug-aa*→Mabuugaa

Abubakar (1981:6-7) da Wurma (2009:177-180) sun tarayya da juna, wajen amincewa da cewar zauxen wasulla, ba komai ba ne illa canjin wasulla ne da ake samu a tsakiyar ko karshen saiwar kalmomin domin samar da sunaye ko aikatau. Wannan musayar na aukuwa sakamakon kusancin da suke da juna. Wurma (2009:184) da Abubakar (1981:7-8) sun tabbatar da cewawasulan Hausa masu kusanci da juna, ta fuskar furuci, sukan maye gurbin junansu, wasulan sune /**i**/ da /**e**/ da kuma /**o**/ da /**u**/ da /i/ da /u/. Ana samun musaya tsakanin waxannan wasulan sau da yawa, a tsakiyar kalma da kuma gavar farko ta kalma mai gava biyu saboda dalilai na canjin ajin aikatau da tsirar kalma da kuma kusancin wasullan. Musayar da ake samu kuwa ta wurin

sunayen mutane, zamananci da karin harshe ne suka kawo su. Sun kuma kawo dalilan da suke kawo musayar wasulla a gavar kalma ta Hausa:

Misali na (9)

i. canjin ajin aikatau ko lokaci (qoonee→quunaa da soomee→suumaa)
ii. kusancin wasulla (tseefee→tsiifaa da feeqee→fiiqaa)
iii. amfani da qarin harshe (laushi→lauhi da karfii→karhi)
iv. tsira ko qirqira (zafi→zazzafa da saya→sayo)

Abubakar (1981:7-9) ya xan bambanta da Wurma (2009:184) wajen kawo misali, inda ya kawo misalai kamar: vaar***aa***, vaar***ii*** da buux***aa***, buux***ii*** da waas***aa***, waash***ii*** da harb***aa***,harb***ii*** da kaax***aa***, kaax***ii*** da ruux***aa***, ruux***ee*** da zaan***aa***, zaan***ee.*** Wurma (2009:180) har ma ya tabbatar da cewar musayar wasullan, sun shafi sunayen mutane, sakamakon tasirin zamananci ko son birgewa kamar haka: ziinat, zeenat da kabiir, kabeer da kariima, kareemaa da haliimaa, haleemaa. Kuma Abubakar (1981:10) da Wurma (2009:180), sun amince cewar wannan jituwar da wasullan suke yi, shi ya haifar da ganxantawa, inda sautika ‘yan hanqa, suke komawa ‘yan ganxa.

Abubakar (2001:23-63), ya bayyana fannin da ya qunshi ginin kalma da kumburarta, da cewar kalma na ginuwa ko kumbura ta xayan waxannan hanyoyin: *xafi* da *ninki* da kuma *canji*, ya kuma bayyana xafi a matsayin xaya daga cikin hanyoyin ginin kalma da ya qunshi qari da ake yi wa kalma, ya

kawo nau'in xafi guda uku: *xafa-goshi* da xafa-*ciki* da *kuma xafa-qeya*. Sa'annan ya bayyana xafa-qeya a matsayin xafen da ya fi taka muhimmiyar rawa, a fannin qirar kalmar Hausa, akwai qwayoyin ma'ana na tsira, fiye da goma sha biyar, ban da marasa tabbas, da ke fitowa a matsayin xafa-qeya a harshen Hausa, a cikin su akwai: **--ntaka** da **-nta** da **-ta** da –**ncii** da –**u** kamar a kalmomin:

Misali na (10)

Danga +**ntaka**→dangantakaa

Yar+**anta**→yarantaa

Waw+**ancii**→waawancii

Adal+**cii**→adalcii.

Fagge, (2004:9) ya nuna cewar ginin kalma, ta dogara ne a kan abubuwa uku: tsira da harxantawa da kuma kumbura. Kuma Fagge (2004:23) ya yi tarayya da Zarruq (1980:43) da Jinju (1981:90) da Abubakar (2001:28) da kasancewar xafe iri uku a harshen Hausa (wato xafa-goshi da xafa-ciki da xafa-qeya) misali: **ma**-haukac-**ii**→ mahaukacii (hauka) da tur-**a**-me→ turame (turmi) da Hausa-**wa**→Hausawa (Hausa).kuma Fagge (2004:11-20) sun yi tarayya da Abubakar (2001:47) da Skinner (1977:34) da Jaggar (2001:228) da Newman (2000:556) game da tsirar da waxansu kalmomin nahawu daga waxansu azuzuwan nahawu kamar, suna da sifa da voyayyen suna daga saiwar aikatau da kuma aikatau da sifa daga saiwar suna, ta amfani da xosane-xosanen qwayar ma'ana: maharbii (harbi) da maqoonii (qona) da kuturtaa (kuturu) da

dangantaakaa (dangi) da bookancii (booka) da ciyayyaa (ci) da kuma sanyaayaa (sanyi).

A nan, za a ga Fagge (2004:21-25) sun yi tarayya da Abubakar (2001:67) da Baba (1998:34) da Wurma (2009:24) game da canjin wasali, a yayin tsirar da suna daga saiwar aikatau: /**a**/ da /**i**/ a kalmar: tuuqaa-tuuqii da taafaa-taafii da wasullan /**a**/ da /**u**/ a kalmar: kaamaa-kaamuu da bugaa-buguu da wasullan /**a**/ da /**e**/ a kalmar: kaama-kaamee da zaanaa-zaanee da wasulan /**e**/ da /**i**/ a kalmar tseefee-tsiifaa da wasullan /**o**/ da /**u**/ a kalmar sooyaa-suuyaa da googaa-guugaa da wasullan /**a**/ da /**o**/ a kalmar gaadaa-gaadoo. Bayan haka, Fagge (2004:56) sun bambanta da Abubakar (2001:53) wajen kumburar kalma, ya kawo jinsintarwa a karkashin tsira, amma Fagge ya kawo jinsintarwa da jam'intawa a qarqashin kumbura: kafir-i→kaafirii da baq-o→baqoo da sheeg-iyaa→sheegiyaa da varau-niyaa→ varauniyaa. A jam'intawa kuwa: yaaraa (yaroo) da kattaa (katoo) da birai (birii) da fituluu (fitila) da hannuwa (hannu) da karnukaa (kare) da hannuwaa (hannu) da veerayee (veeraa) da watannii (wata). Kuma ya tabbatar da cewar akan jam'inta kalmar Hausa ta amfani da gudajin ma'ana (xafe).

Ita kuma Jibir-Daura (2010:69:71:72:78:79), a wurin da ta bayyana cewa, kalma mafi qarancin zance mai ma'ana waxanda tattaruwarsu ke gina jumla, a kowane harshe, kuma a samu amincewar mai harshen. Ta zayyano hanyoyi uku da ake bi domin ginin kalma kamar haka:

(1) Ginin kalma ta qwayoyin ma’ana.

(2) Ginin kalma ta amfani da kalma.

(3) Ginin kalma ta amfani da tushen kalma.

Wato an nuna cewar akwai kalmomin da suke nan dama, ba tare da sai an yi xosane-xosane ba, da kuma kalmomin da ba a samun su sai an yi musu xosane-xosanen.

Mu’azu da Isah (2010:50-70) sun karkasa kalmomin Miship zuwa gidaje biyu wato so-xafau da qi-xafau, inda suka ce kalmomi so-xafau sukan xauki tsarin tsira da babu iyaka wajen tsirar da sababbin kalmomin nahawu, idan aka yi xosane-xosane na gudajin ma’ana, amma kalmomi qi-xafau ba sa xaukar xafe ko kuma xosane-xosanen a jikin saiwowinsu. Inda Mu’azu da Isah (2010:56-58) suka nuna cewar idan aka yi amfani da xafa-goshin, **ngu-** da **nyen-** da kuma **pe-** a tsirar da sunan ma’aikaci da ma’aikata daga aikatau kamar haka:

Misali na (11)

Xafe	**Aikatau**	**Suna**
ngu-	digələ→	ngùdígələ
	(gini)	(magini)
ngu-	wat→	ngùwát
	(sata)	(varawo)
ngu-	tam→	ngùtâm

	(rawa)	(marayi)
nyən-	mantam→	nyənmántâm
	(waqa)	(mawaqi)
nyən-	kam→	nyənkâm
	(koyo)	(malami)
pe-	səsə→	pesəsə
	(ci)	(maciya)
pe-	xangnaan→	pexângnáan
	(sallah)	(masallaci)
pe-	shumos→	peshùmós
	(sha)	(mashaya)

Sani (2011:4-7), ya kira ginin kalma da tasarifi a inda ya ce, “fanni ne na ilmin harsuna da ya danganci yadda ake samar da kalma bisa la’akari da qwayar ma’ana. Waxansu masana suna qiran tasarifi da suna “qirar kalma.” A nan ana ganin kalma qera ta ake yi, kamar yadda ake tsara sauti da ginin jumla. A wurin da ya ce kalma ta qunshin wani adadi ne na qwayar ma’ana. Akwai kalma mai qwayar ma’ana xaya, kamar “biyar”, akwai mai biyu kamar “bakwai-ni” →bakwaini da mai uku “ma-gina-i”→ magini da akwai mai huxu

“ma-gina-ni” →maginin da sauransu. Ya kuma rarraba qwayar ma’ana gida biyu kamar haka:

i saiwa

ii rava-danni

Misali a kalmar biyar, tana da qwayar ma’ana guda, ita kanta kuma saiwa ce, domin kana iya cewa biyar ka yi shiru, kuma ta yi ma’ana, wato kalmar qirga ta Hausa, dake tsakanin huxu da shida, amma a kalmar bakwaini, akwai bakwai, saiwa sai “-ni” wadda ba ta zaman kanta, idan ta ravu da bakwai. Ashe ke nan kalma mai qwayar ma’ana fiye da guda, akwai saiwa da rava-danni wadda aka qara mata. Kuma wannan qarin na rava-danni ne ake kira xafi. Idan aka yi la’akari da bayanai game da saiwa da rava-danni, ba kowace kalma ce ke kasancewa da wannan tsarin ba, waxansu kalmomin musayar wasali ake a yi a ginin kalma.

Dangane da abubuwan da aka yi nazari a baya, waxannan masana sun yi bayani game da ginin kalma da tubalan da ake amfani da su wajen samar da sababbin kalmomi, waxansu sun duba yadda ake aro da yadda ake sarrafa kalmomin idan an are su, haka kuma wasu sun yi bayanin yadda ake kirkirar sababbin kalmomi. Waxannan ayyukan suna da alaqa da wannan binciken da ake gudanarwa ta fuskar ginin kalma, sai dai sun bambanta, domin wannan binciken ana qoqarin kwatanta ginin kalmar Hausa ne da na Badanci, domin gano wuraren da suka yi kama da inda suka bambanta.

2.3 Kwayar Ma’ana

Manazarta da Masana kamar su Skinner (1979:43) da Zarruk (1980:21) da Jinju (1981:5,6) da Yule (2000:75) da Mamman (2004:12,13), Sun yi bayanai daban-daban game da qwayar ma’ana kamar haka:

A fahimtar Skinner (1979:43) da Zarruq (1980:76) da Jinju (1981:5-6) sun yi tarayya kan cewar harshen Hausa na da qwayar ma’ana kashi biyu: qwayar ma’ana sakayau (free morpheme) da qwayar ma’ana dogarau (bound morpheme), a wajen da suka qira qwayar ma’ana dogarau da suna xafa-goshi da xafa-qeya waxanda ake ginin kalmomin Hausa da su, sun buxe da kawo misalan waxannan kalmomin:

Misali na (12)

mahaifi→mahaifii

maharbi→ maharbii

marubuci→marbuucii

Kuma sun tabbatar da cewar kowanne yana xauke da gudajin ma’ana uku-uku kamar haka; xafa-goshin ***ma***- da xafa-qeyan {**ii**} da saiwoyi kamar haka; haif- da harb- da rubuc-.

Amma Zarruk (1980:60 xan bambanta da sauran masana kamar su Jinju (1981:23) da Skinner (1977:31) game da karkasa kwayoyin ma'ana goma kamar haka:

Misali na (13)

(a)–**iya**, danne →danniyaa.

(b)–**ayya**, buga →bugayyaa.

(c)–**au**, nika →nikau.

(d)**-eniya**, aika → aikakkeniyaa.

(e)–**nce**, hausa → hausancee.

(f)–**nci**, gobir →goobirancii.

(g)–**iyya**, nasara → nasaariyyaa.

(h)–**nta**, mugu →muuguntaa.

(i)–**inya**, yaro →yarinyaa.

(j)–**niya**, varawo → varauniyaa.

(k)–**ko**, bi →biikoo

Haka kuma Yule (2000:75), kamar sauran masana, ya raba qwayar ma'ana, zuwa gida biyu, turkakkun qwayoyin ma'ana da 'yantattun qwayoyin ma'ana. Ya bayyana 'yantattun a matsayin qwayoyin ma'ana ne da suke tsayawa su kaxai a matsayin kalma. Misali *open* da *tour*. Yule ya qara da cewar waxannan qwayoyin ma'anan sun sake rabuwa gida biyu:

misali na (14)

i. buxaxxun rukunin kalmomi kamar, suna da sifa da aikatau, misali: boy, man, house, yellow, long, break da sauransu, wannan na nufin azuzuwan kalmomi da ake samun sababbin daga cikinsu (so-xafau).

ii. rufaffun rukunin kalmomi; kamar mahaxi da wakilin suna da bigire.Wannan na nufin azuzuwan kalmomi da ba a samun sabbabbin kalmomi daga jikinsu (qi-xafau). Ya kuma bayyana turkakkun qwayoyin ma'ana a matsayin qwayoyin ma'anar da ba su iya tsayawa da kansu; misali **re**-,**-ist**, da –**ed**.

Misali na (15)

i. qwayar ma'anar tsira: qwayar ma'anar da ake amfani da ita wajen qirqirar ko gina sababbin kalmomi a harhen Ingilishi: **-ness**, a kalmar goodness da –**less**, a kalmar careless.

ii. qwayoyin ma'anar kumbura: qwayar ma'anar da ke nuna adadi (tilo ko jam'i) ko nuna mallaka:

Amma biyu na liqe da suna –'**s** da –**s** *john's book boys* .huxu na liqe da aikatau:- **s**, he *bales*. –**ing**, teaching da –**ed**, *waited* da- **en**,*written*. biyu na liqe

sifa: -**est**, *fastest*, -**er**, *faster*.

Mamman (2004:12) ya nuna cewar “Qwayar ma’ana ita ce mafi qarancin zance mai ma’ana, wadda ba a iya rage wani abu daga cikinta ba tare da an vata ma’anar ba. Kuma sun kasu kashi biyu, wato ma’ana gama-gari, wadda duk mai jin Hausa zai iya gane abinda ake nufi, da ma’ana ta voye (ta nahawu) wadda sai mai nazarin ilmin nahawu kawai zai gane. Ya ci gaba da nuna ya nuna cewa akwai qwayar ma’ana sakayau, wadda aka ce tana da ‘yancin kanta, wato za a iya fahimtar ma’anarta ko da ba a haxa ta da wani abu ba, tana da cikakkiyar ma’ana. Ita kuma qwayar ma’ana dogarau an nuna cewa qwayar ma’ana ce wadda ba ta dogaro da kanta, sai an xosana ta a jikin saiwa, kafin a gane ma’anarta, wato ba ta da ‘yancin kanta ke nan (Mamman, 2004:13).

Kusan za a iya cewa masana suna da ra’ayi iri xaya, game da kwayar ma’ana, sai dai sun xan yada kafa, domin waxansu sun kalli kwayar ma’ana, da nufin su ne sinadaran da ake amfani da su a gina kalma ko jam’inta kalma da sunaye. Amma waxansu sun nazarci kwayar ma’ana ne ta vangaren jinsintarwa da sauransu. Sai dai ayyukan suna da alaqa da wannan bincike, dangane da sarrafa kwayoyin ma’ana, don ginin kalma. Amma sun bambanta, domin wannan binciken ana qoqarin kwatanta ginin kalmar Hausa ne da na Badanci, don gano wuraren da suka yi kama da inda suka bambanta, a ginin kalma.

2.4 Xafi

Dangane da xafi kuma, Masana kamar su; Mathews (1973:124) da Schuh (1973:14,20) da Rufa'i (1979:43) da Zarruk (1980:21) da Jinju (1981:40) da Al-Hassan (1997:30) da Yule (2000:69) da Abubakar (2001:4) da Fagge (2004:12,18) da Akmajian da Demers da Farmer da Harnish (2010:11) da Al-Hassan (2011:7,10) da kuma Mamman (2012:29,30) sun nuna cewar xafi qari ne da ake yi wa saiwa, ko dai a farkonta ko a tsakiyarta, ko kuma a qarshenta, kamar haka:

Mathew (1973:124) ya bayyana halayyar xafi a ginin kalma, har kashi biyu: na farko suna taimakawa wajen samar da kalmomi, na biyu kuma ba sa canzawa kalmar ma'ana. Dangane da rabe-rabensu, kuma, ya kawo nau'o'i uku: xafa-goshi da xafa-qeya da kuma xafa ciki. Ya kuma qara da cewa harshen Ingilishi ya fi amfani da xafa-qeya fiye da sauran nau'o'in. xafin a wajen qirar kalma misali:

Misali na (16)

Stem/Root

generate → generate +- **ion** → generation

happy→ happy + -**ness**→ happiness

try → try+-**ing** → trying

sail →sail+-**ed** → sailed

Dangane da xafa-goshi kuma, ana samun irin waxannan:

Misali na (17)

Root/Stem

happy **un**-+happy → unhappy

kind **un**-+kind → unkind

order **dis**-+order → disorder

party_ **anti**-+party → antiparty

Schuh ma (1973:14-20) ya yi tarayya da sauran masana, dangane da amfani da xafe a wajen jam'inta kalmomin Badanci, inda ya kawo xafen jam'i har guda bakwai kamar haka: **-ən** da –**əco** da –**awat-** da –**cən-** da –**a-** da –**g-** da kuma –**an** a misalan kalmomi kamar haka:

Misali na (18)

Gaskaman gaskaman+-ən→ gaskamanən

(zakara), (zakaru)

əfcan əfcan+-ə→ əfcanən

(taburma) (taburmi)

amən amə+mo+n→ aməmon

(hannu) (hannaye)

Gutən gut+atə+n→ gutatən

(kunne) (kunnuwa)

Rufa'i (1979:43) ya tabbatar cewar akan yi amfani da xafi wajen samar da sababbin kalmomin Hausa, ya kawo misalan xafe kama tun daga xafa-goshi da xafa-ciki da kuma xafa-qeya, kamar haka:

Misali na (19)

ba-hago → bahagoo

ma-taimaki→ mataimaakii

ma- kada → makaxii

ja-n-yo→ janyoo

sha-n-ye→shanyee

Zarruq (1980:23,24) da Jinju (1981:40) da Skinner (1977) sun amince da kasancewar xafi a ginin kalmar Hausa, inda aka nuna yadda ake iya gane qwayoyin tasarifi iri daban-daban a cikin kalma xaya, kazalika da wurin jera su; qwayoyin xafau, suna liquwa a farkon kalma ko tsakiya ko a qarshenta kamar haka:

Misali na (20)

(a) xafa – goshi

ba- ba-+fada → bàfáadée

ma- ma-+tsatstsaku → mátststsákúu

(b) xafa-qeya

-anya zak+-**anya** →záakànyáa

-au aikat+-**au** → aikatau

-una rig+-**una** → riguna

(c)xafa-ciki

-a – gur+-**a**-+gu →guraguu

Amma wannan binciken ya tabbatar da cewa xafe, sinadari ne na ginin kalma, sai dai akwai harxantawa da sabuntawa su ma waxansu hanyoyi ne na samar da kalmomi da ba a bayyana ba.

Yule (2000:69) ya ambato cewa akwai xafi iri uku; xafa-goshi da xafa-ciki da kuma xafa-qeya, amma ya nuna cewa babu xafa-ciki a harshen Ingilishi, sai dai akan same shi a wasu harsuna daga cikin harsunan kudu-maso-gabashin Asiya.

A wani vangaren kuma, Abubakar (2001:33-38) da Fagge (2004:12-18) sun yi tarayya wajen amincewa da xafa-goshin ***ma-*** a ginin kalmar Hausa, inda ya yarda cewar idan aka saqala xafa-goshin ***ma-*** a jikin saiwar aikatau, za a tsirar da ma'aikaci da ma'aikata da kuma abin aiki, ko da aikatau xin ya kasance mai

gava xaya ko biyu ko sama da haka, misali: buga, **ma-**bugi→mabuugii da nooma, **ma-**noomi→manoomii da sha, **ma-**shay-**i**→mashaayii da dogara, **ma-**dogar-**i**→madogaarii (ma'aikaci) da fara, **ma-**fara→mafaaraa da rina, ma-rina→mariinaa da (ma'aikata) da tuki, ma-tuki→matuukii da buxi, ma-buxi→mabuuxii (abin aiki).

Al-Hassan (2011:7-20) ya nuna kokwanto game da kasancewar xafa-ciki a harshen Hausa, amma ya fara da ambato masana kamar: Mathews (1973) da Marantz (1982) da Newman (1990), game da ma'anar xafa-ciki da kuma ambato Sapir (1970) game da xafa-ciki a harsunan yammacin Turai. Al-Hassan (2011) ya kawo ma'anar xafa-ciki da cewar hanyoyin ginin kalma ne da ake buxe saiwar kalma a saqala qwayar ma'ana dogarau. Ya kuma rarraba xafa-ciki wato na gargajiya da na kuma sauran xafa-ciki, a inda ya qira xafa-cikin gargajiya da cewar su ne waxanda aka rubuta a littatafai, kuma amintattu, ya ambato Abubakar (2000) da Wolff (1993) da Schuh (1993) da Leben (1976, 1977), waxanda suka yi tarayya da cewar dukkan xafa-ciki, sun kasance wasulla ne kamar haka –**aa-** da –**ee-** da –**oo-** da –**u-**.

Al-Hassan (2011) ya zayyano xafa-cikin gargajiya bisa ra'ayin Leben (1976,1977) da Schuh (1983) da Wolff (1993) da Abubakar (2000) da cewar xafa-cikin: -**aa-** da –**ee-** da –**oo-** da kuma –**ii-** kan kumbura kalmar tilo zuwa jam'i a misalan kalmomin:

Misali na (21)

kurtu-kur-aa-t-aa→kuuraataa

kwalbaa- kwal-aa-b-ee→kwalaabee

qafa- qaf-aa-f-uu→qafaafuu

salkaa-sal-ee-kan-ii→saleekaanii

maaganii-maag-u-n-aa→maaguunaa

taasaa –taas-oo-sh-ii→taasooshii.

Bayan haka, Al-Hassan (2011:14) ya kawo ra'ayin Newman (2000:58) game da dokokin jam'intawa, ta amfani da xafa-cikin –**aa**- da –**oo**- da –**u**- a inda ake saqala xafin bayan an qirga sautika uku na saiwar kalmar kamar haka: gurgu, gur-**aa**-guu→guraaguu da gaatarii, gat-**uu**-ra→ gatuuraa. Kuma ya nuna cewar xafin jam'i na –**ee**- wanda yake zuwa tare da xafa-qeyar –**anii**, a kalmar garma-gar-**ee**-manii→gareemanii da salka- sal-**ee**-kanii-saleekanii.

Al-Hassan (2011) ya ambato Abubakar (2000) da cewar ya tabbatar da misalin xafa-cikin –**i**- a misalin kalmar baawaa –ba-**i**-wa→ baiwa, wanda ya nuna tsirar da jinsin mace daga jinsin namiji. Al-Hassan ya janyo hankalin manazarta game da tarihin asalin kalmar, ta inda aka yi xafen –***iyaa*** a saiwar bawaa, sai ya koma baawiyaa, aka samu zaizayar wasalin gavan farko, ya gajarce, ya koma bawya da karin sakkwatanci, baw-boo-sai kuma –ya, na booyaa, ya vace, sai xafa-qeyar –***waa*** ta maye gurbin –***yaa***, sai dokar gajarce

wasali ya shafe –**oo**- ya maye da –**a**- a gavar farko, ta koma bay-**wa**-baywa→ba-i-wa.

Al-Hassan (2011) ya kawo ra'ayin Zarruq (1996) game da xafa-ciki a harshen Hausa; da xafen: -**nta**- da –**nku**- da -**nzur**- da –**gu**- da –**ku**- da kuma –**mu**- a kalmar, va-nta-ree→vantare da cu-nku-saa→cunkusaa da tu-nzu-raa→tunzuraa da caa-ku-xa→cakuxaa da laa-mu-shee→laamushee. Al-Hassan ya tabbatar cewa al'amarin xafa-ciki a Hausa ai mawuyacin abu ne, ko kuma a ce qawalwalniya ce, babu tabbas.

Bayan haka, Al-Hassan (2011:39) ya yi hannun riga da masana irinsu Abubakar (2001) da Newman (2001) game da kasancewar xafa-ciki, ya dai amince da cewar akwai xafa-mannau. Inda yake cewa xafa-mannau, yana xaya daga siffofin harsuna 'yan iyalin Afroasitic, inda ya kawo misalan da harshen Larabci, wanda suke da alaqa ta kusa da harshen Hausa. Inda ya nuna cewar rashin fahimta ce ta wasu masana suke ganin cewar a jikin kalma xaya, akan samu xafa-ciki da xafa-qeya nan take a jam'inta kalmar tilo. Kuma Al-Hassan (2011:34) ya ambato bayanin Greenberg (1955:203) game da katsattsun kwayoyin ma'ana a jam'inta kalmomin a harsunan Hebru da Aramaic da Akkandian. Wannan tsarin harshen Hausa ke kwaikwayo, inda yake cewa sakamakon ci gaban da Hausa ta yi, xafa-mannau xinta ya bambanta da na Larabci, kamar yadda ya kawo misalan: **k-b-r**, wanda yake xaukar wassulan **a…i**, kabir da **i…a**, kibar da **u…aa**, kubaar da **u…u**, kubur da **a…a…a**,

kabara da **a…i…a**, kabira. Kuma ya kawo misalan xafa-mannau xin jam'i har goma kamar haka: **aa…aa** da **aa…ii** da **aa…ai** da **aa…ee** da **u…aa** da **oo…ii** a kalmar:

Misali na (22)

bir-**aa**-n-**ee**→biraanee

gur-**aa**-g-**uu**→guraaguu

sar-**aa**-k-**ii**→saraakii

haq-**oo**-r-**ii**→haqoorii

tum-**aa**-k-**ii**→tumaakii

zar-**aa**-t-**aa**→zaraataa.

Idan muka yi la'akari da bayanan masanan, dangane da xafi, mun gani cewar inda babu xafi, to babu ginin kalma. Sai dai an xan samu inda Masanan suka bambanta game da xafa-ciki, domin wasu masana sun amince da xafa ciki, a harshen Hausa, amma Al-Hassan (2011) bai amince da kasancewar xafa ciki ba, a harshen Hausa, ya kira su da xafa-mannau. Waxannan ra'ayoyin masana suna da alaqa da wannan binciken, ta wajen amfani da xafe a ginin kalma. Sai dai sun bambanta domin binciken yana qoqarin kwatanta ginin kalmar Hausa ne da na Badanci, domin gano wuraren da harsunan suka yi kama da inda suka bambanta.

2.5 Tsira

Wato vullar wata kalma tare da sabuwa siga da wata ma'ana ta daban kuma a wani sabon matsani na nahawu, wannan fahimtar masana ne kamar su; Hoffman (1963:46,60) da Schuh (1977:23) da Shu'aibu (1991:21) da Sani (1994:89) da Baba (1998:50) da Newman (2000:450) da Jaggar (2001:94,96) da Mu'azu (2009:63,64) da Gambo (2009:56) da Mu'azu da Isah (2010:59,60) da kuma Yusuf (2011:12) kamar haka:

Hoffman (1963:46-48, 57-60), ya yi bayanin yadda harshen Margi kan yi amfani da xosane-xosanen xafe, a tsirar da voyayyen suna daga sauran rukunan nahawu, kamar su aikatau da suna da sauran rukunan nahawu a gina kalmar idan aka yi amfani da xafa qeyar "-**kur**"

Misali na (23)

a) voyayyen suna daga sifa:

vávál-**kúr** daga vávál

(tattaura) (tauri)

b) voyayyen suna daga suna:

bəlkú-**kúr** daga bəlkú

(jahilci) (rashin sani)

c) voyayyen suna daga aikatau:

kínàmí-**kúr** daga kinami

(xanxano) (xanxana)

d) voyayyen suna daga harxaxxen suna:

dúdəfəmdzəmdzù-**kúr** daga nùdəfú

(baqin ciki) (zafi)

Hoffman (1963:28) ya kawo xafen da ake xosana su a saiwar kalmar Margi, sai a tsirar da kalmar ma'aikaci ko kayan aiki daga saiwar aikatau kamar haka:

Misali na (24)

-**ani**, vəzá →vəz-**ani**→vəzánì

(matsa) (a matsar)

-**ari**, dza→ dz-**ari**→ dzâri

(gwada) (gwaji)

-**ba**, cadə→ cadə-**ba**→ càdəbá

(zava) (a zava)

-**na**, bəl → bəl-**na**→ bəlná

(karya) (karyawa)

-**nya**, bxu → bxə-**nya**→ bdənyà

(ci) (cinyewa)

-**ngəri**, bəl → bəl-**ngəri**→ bəlngərí

(a karya) (a karya asaka ciki)

- **ri**, bu → bu-**ri** → búrí

(tafasa) (tafasa ruwa)

tsəni, kanin →ka-**tsəni**→kátsəni

(kubuce) (a adana)

-**wa**, pətlu →pətl-**wa**→pətlwá

(a karya) (a karyawa biyu)

Bayan haka Schuh (1977: 23) ya yi bayanin tsira a harshen Bade, a inda ya ce, wata hanya ce da ake tsirar da sunan aiki daga aikatau, da kuma tsirar da sababbin kalmomin suna daga saiwar aikatau, haka kuma suna ma kan iya zama saiwar da za a iya tsirar da sifa, idan aka yi xosane-xosane.Ya soma da kawo misalan yadda "***ma***-" kan haifar da wata kalma idan an xosana ta a farkon saiwar aikatau kamar haka:

Misali na (25)

masculine: ***ma***- + base + ***n***

ma-+ rbəc + **an** → márbəcáan

(mabuxi)

feminine: **ma**- + base + -**ən**

ma-+ bənən →mábənən

(madafi)

definite form: **ma** -+ base + **-u**

ma-+guma+-**u** →mágúmâu

(na goma)

Haka kuma Shu'aibu (1991:21) ya gano cewa Badanci kan tsirar da wasu kalmomin nahawu daga saiwar aikatau kamar haka:

Misali na (26)

Aikatau	suna
Saksaktan	másáksáktâng
(sassaqa)	(masassaqi)
Guvang	gùváagóo
(jiqa)	(jiqawa)
Nawtan	nâwtágóo
(wuce)	(wucewa)

Sani (1994:89), a inda yake cewa wannan binciken an fahimci cewar a kan iya tsirar da kalmar sifa daga aikatau "yan aji (I) da (II) da (III) ta amfani da qwayar ma'anar "-aBB-" a wurin da "-B-" ta ke matsayin baqin qarshe na saiwar aikatau. Kuma Sani ya tabbatar da tsirar da ma'aikacciyar suna daga aikatau, ta yin xafa-goshin ***ma***- da kuma qwayoyin tasarifi da suke nuna jinsi da jam'i misali; -***iya*** da –***ii*** da –***a***

Misali na (27)

Xafe	**Saiwa**	**Xafe**	**Ma'ana**
Ma-	gin-	-ii→	mágìiníi
Ma-	gin-	-iya→	mágíinìiyáa
Ma-	gin-	-aa→	mágìinàa

Ya kuma kawo sunayen da suka tsira daga aikatau, masu qarewa da xafa-qeyar –**wa** da **-iya** da –**eeceniya** kamar:

Misali na (28)

Aikatau	**Xafe**	**Suna**
gama	-wa→	gáamaàwáa
kafa	-anya→	káfànyáa
danna	-niya→	dânnìiyáa
yarjee	-eeniya→	yárjéejéenìyáa

Sani (1994:88) ya kuma gano yadda ake tsirar da bayanau daga aikatau kamar haka:

Misali na (29)

Zaun+aa→ zaunee

Tsay+aa→ tsayee

Gud+uu → gujee (ganxantawa)

say-ar →sayee

rag-oo →ragee

Bayan haka, ya gano yadda ake tsirar da sunan wurin da ake gudanar da wata sana'a ko kuma aiki daga saiwar aikatau ta amfani da xafa-goshin **ma-** kamar haka:

Misali na (30)

qeer-aa ***ma***+qeeraa → *máqéeráa*

jeem-aa ***ma***+jeemaa →*májéemáa*

taac-ee ***ma***-tataa → *mátáatáa*

yanka ***ma***-yankaa → *máyánkáa*

Baba (1998:50) ya nuna cewar akan iya tsirar da aikatau daga saiwar aikatau, idan an yi la'akari da ra'ayin Pawlak (1975) da Kraft da Kirk-Greene (1973), inda ake ninka wani sashe na saiwar aikatau 'yan aji **I** da **II** da **III** a samar da jam'i kamar haka:

Misali na (31)

karyaa→ kar-karya→kak-karyaa→ kakkaryaa,

kaadaa→ kaad→kaadaa→kak-kaadaa →kakkaadaa.

Bayan haka, Baba ya ambato Parsons (1955: 403) game da yadda ake tsirar da aikatau daga saiwar suna (musamman voyayyen suna), akan yi amfani da kwayar ma'ana mai sifar [***-abaa***]:

Misali na (32)

waaraa,araa→ waaraa-araa→waar-araa→waaraaraa

lawsaa, -asaa→lawsaa-asaa→ laws-asaa→lawsaasaa

Kuma Baba (1998:20) ya tabbatar da tsirar kalmar aikatau daga suna idan an yi xafen wassulan |**a**| da |**aa**| da ***(n)taa***|***a***: qaawa-taa da yalwa-taa da kima-ntaa da bara-ntaa da gaba-taa da laamun-taa da nisa-ntaa da fuska-ntaa da musulun-taa da kunya-taa. Haka ma, ya ambato Galadanci (1976) cewar akan tsirar da aikatau da sassauqar sifa, ta amfani da xafen /**aa/** da /**a**/ da ***(n)ta*** kamar haka: misali na **(8)** far-, farii-+ **-antaa**→farantaa da taajir-, taajirii-**taa**-taajir-ta→taajirtaa. Baba ya tabbatar da cewar akan tsirar da sunan aiki daga saiwar aikatau 'yan aji **I** da **IV** da **V** da **VI** da **VII**, idan aka yi xafan ***-waa*** ya yi la'akari da ra'ayin Abubakar (1990) da Newman (1986):

Misali na (33)

zaagaa-waa→zaagaawa

tuna-waa→tunaawa

bugar-waa→bugarwaa

ciyar-waa→ciyarwaa

sayar-waa→sayarwaa

keetoo-waa→keetoowaa

zargoo-waa→zargoowaa

tsayu-waa→tsayuuwaa

jitu-waa→jiituuwaa

Kuma Baba (1998:23) ya yi bayanin tsirar da ma'aikaci daga aikatau, idan an yi xafen xafa-goshin ***ma***- da rakiyar xafa-qeyan ***-ii***:

Misali na (34)

hawaa, **ma**- hawaa-**ii**, **ma**-haw-**ii**, mahay-**ii**→ mahayii

qeeraa, **ma**-, qeeraa-**ii**, ma-qeer-**ii**→ maqeerii.

Baba (1998:93) ya ambato Skinner (1976) da Galadanci (1976) da Rufa'i (1987) kan cewar sifa kan tsira daga aikatau 'yan aji **I** da **II** da **III**, idan aka yi ninki ko shadda kamar:

Misali na (35)

zawnaa, zawnaa-annee, zawn-annee→ zawnannee

halaaka, halakaa-akkee, halak-akkee, halak-akkee→ halakakkee.

Amma Newman (2000:450) da Jaggar(2001) sun yi tarayya da junansu wajen tsirar wata kalma ta nahawu daga 'yar uwarta, a inda suka zayyano xafa-qeya guda uku waxanxa Hausa ke amfani da su wajen tsirar da voyayyen suna daga saiwar sifa da suna: ***-ci*** da ***–ta*** da ***-taka*** a kalmar: adal-**ci** daga adali, da bamban-**ci** daga bamban, da kutur-**ta** daga kuturu da sabu-**nta** daga sabo da danga-**ntaka** daga dangi da jaru-**ntaka** daga jarumi. Kuma Newman (2000:443) da Jaggar (2001:57) sun yi tarayya wajen amincewa da dokokin uku na tsirar sabuwar kalma daga wata kalmar nahawu kamar haka:

Misali na (36)

1) DVNS-with ***–iya*** da ***–uwa***

dara→dariyaa

2) DVNS – With ***–e*** LHL

dumbuza→ dumbuujee

3) DVNS – with – ***ko***

bai→ baikoo

Haka kuma sun tabbatar da cewar sifa kan tsira ta amfani da waxannan xafa-qeyar: ***-a***, da –***iya***, da –***uwa***, a kalmar:

Misali na (37)

qulumi (m), qulum-a→quluma (f)

bebe (m), beb-iya →beebiyaa(f)

gurgu (m), gurg-uwa→gurguwaa (f)

Daga nan Newman (2000:458) ya ambato Greenberg (1963) cewar kusan harsuna ‘yan gidan Cadi kan yi amfani da qwayar ma’anar ***ma-*** wajen tsirar da ma’aikaci da ma’aikata da abin aiki daga saiwar aikatau kamar haka:

Misali na (38)

ma-gini→maginii

ma-gina→magiina

ma-gini→magiinii

Jaggar (2001:94-96) sun yi tarayya da Newman (2000) da Abubakar (2001) game da xafa-goshin ***ma-*** wanda ya samo asali ne daga Afroasiatic, zuwa harsuna iyalin Cadi, inda ake tsirar da sunan ma’aikaci da ma’aikata da kuma ma’aikaci daga saiwar aikatau: mahaifi (haifa) da mahaif-iya, mahaifa da

mabiyi/mabiyiya/mabiya daga (bi) da masoyi/masoyiya/masoya daga (so). Bayan haka jaggar ya kawo xafa-qeyar tsira guda biyar kamar haka:

Misali na (39)

(1)–**nta**, jarumi+-nta → jarunta da gurg+-nta → gurguntaa.

(2) –**anci** – qauye+-anci → qauyanci da qarami+-anci → qarancii

(3)–**ntaka** – bebe+-ntaka →bebantaka da aboki+-ntaka → abookantakaa

(4)–**ayya** – tara+-ayya → tarayya da aura+-ayya → auratayyaa

(5)–**eCfeniya** – buga-bug-egeniya→bugeegeeniyaa

Kuma Jaggar (2001:97-100) sun yi tarayya da Abubakar (2001:23) da Zarruq (1980:47) da Jinju (1981:38) game da amfani da xafa goshin ***ba***- inda ya nuna cewar akan yi amfani da xafa-goshin ***ba***- a tsirar da sunan qabila daga saiwar sunan wuri ko qasa ko harshe:

Misali na (39)

ba-ture→batuuree

ba-fade→bafaadee

ba-yarabe→bayaraabee

ba-kano→bakanoo

Haka kuma Mu’azu (2009:63-64) ya yi tarayya da sauran masana dangane da tsirar suna daga aikatau a harshen Kilba, idan aka yi amfani da xafa-goshin, **ndur-** da **njir-** da **vir-** da kuma **mbor-** a kalmomin:

Misali na (40)

Xafe	**Aikatau**	**Suna**
ndur-	timi→	ndúrtìmí
	(su)	(masunci)
ndur-	həra→	ndùrhərá
	(gini)	(magini)
ndur-	cisu→	ndùrcísú
	(wanki)	(mai wanki)
njir-	zuw→	njírzúw
	(noma)	(gona)
njir-	tləra→	njírtlərá
	(aiki)	(ma’aikaci)
njir-	miya→	njírmìyá
	(wanka)	(wurin wanki)
vir-	waxa→	vírwáxà
	(wanka)	(banxaki)

vir-	tiwi→	vírtìwí
	(kuka)	(gidan makoki)
vir-	janka→	virjanká
	(karatu)	(xakin karatu)
mbo-	dlama→	mbórdlâmá
	(sallah)	(masallaci)
mbor-	sa→	mbórsá
	(sha)	(mashayar giya)
mbor-	hanyi→	mbórhânyì
	(barci)	(xakin barci)

Haka kuma, Mu'azu (2010:65) ya nuna cewar harshen Kilba kan tsirar da voyayyen suna daga aikatau da voyayyen suna daga sifa da kuma suna daga suna ta amfani da xafa-qeyar **–kur,** inda ya ambaci Hoffman (1963) a misalan kalmo kamar haka:

Misali na (41)

gya→	gyákúr
(zama)	(zamewa)
tla→	tlákúr

(yanka) (yankewa)

fala→ fálàkúr

(yabo) (yabewa)

valva→ válvákúr

(tauri) (tattaura)

dəgal→ dəgálkúr

(girma) (girmamawa)

Gambo (2009:56), ya gano cewar akwai kamancin xafe a ginin kalmar Hausa da Ingilishi. kuma da xafe ake qirqirar kalmar -ness kan canza kalmar good (sf) zuwa goodness (sn) da –less kan canza kalmar care (sn) zuwa careless (sf), ya ambato cewar haka na faruwa a harshen Hausa, inda ake amfani da xafa-goshin ***ma***- da xafa-qeyan –***ii*** da –***iya*** da –***aa*** a qarshen saiwar kalmar: harb-ma-harb-**ii** , maharb-**iyaa** da maharb-**aa**.

Haka kuma Gambo (2009:76) ya gano cewar dukkan waxannan harsunan sun yi tarayya wajen xafin qirqirar kalma, domin binciken ya gano cewar suna amfani da xafi fiye da xaya wajen qirqirar wasu kalmominsu. Wato akan samu tarayyar xafa-goshi da saiwar kalma sa'annan da xafa-qeya a lokaci xaya, wajen samar da tsirarriyar kalmar Hausa: **ma**-damfar-**-ii**→madamfarii da **ma**-bug-**ii**→ mabugii da **ba**-zamfar-**-ee**→ bazamfaree. Haka ma Ingilishi ana

samun haka, xafa-goshin **inter-** ko **in-** da xafa-qeyar –**al** ko –**ent** ko –**ship,** akan yi amfani da su wajen qirqirar sabuwar kalma kamar haka: **inter-**nation—**al** →international da **in-** depend-**ent**→independent da **inter**-relation-**ship**→interrationship.

Haka kuma Mu'azu da Isah (2010:69-70) sun nuna cewar harshen kan yi amfani da ninka kalmomin qirge, wajen harxanta sunaye misali: kəmə (xaya), kəmə-kəmə (xaxxaya) da kun (uku), kun-kun (uku-uku) da feer (huxu), feer-feer (hurhuxu). Kuma kamar sauran Masana Mu'azu da Isah sun amince cewar harshen Miship ma kan yi amfani da xosane-xosanen gudajin ma'ana domin ginin kalma.

Haka kuma Mu'azu (2009:63-64) ya yi tarayya da sauran masana dangane da tsirar suna daga aikatau a harshen Kilba, idan aka yi amfani da xafa-goshin, **ndur-** da **njir-** da **vir-** da kuma **mbor-** a kalmomin:

Misali na (42)

Xafe	**Aikatau**	**Suna**
ndur-	timi→	ndúrtìmí
	(su)	(masunci)
ndur-	həra→	ndùrhərá
	(gini)	(magini)

ndur-	cisu→	ndùrcísú
	(wanki)	(mai wanki)
njir-	zuw→	njírzúw
	(noma)	(gona)
njir-	tləra→	njírtlərá
	(aiki)	(ma’aikaci)
njir-	miya→	njírmìyá
	(wanka)	(wurin wanki)
vir-	waxa→	vírwáxà
	(wanka)	(banxaki)
vir-	tiwi→	vírtìwí
	(kuka)	(gidan makoki)
vir-	janka→	virjanká
	(karatu)	(xakin karatu)
mbo-	dlama→	mbórdlâmá
	(sallah)	(masallaci)
mbor-	sa→	mbórsá
	(sha)	(mashayar giya)

mbor-	hanyi→	mbórhânyì
	(barci)	(xakin barci)

Haka kuma, Mu'azu (2010:65) ya nuna cewar harshen Kilba kan tsirar da voyayyen suna daga aikatau da voyayyen suna daga sifa da kuma suna daga suna ta amfani da xafa-qeyar **–kur,** inda ya ambaci Hoffman (1963) a misalan kalmo kamar haka:

Misali na (43)

gya→ gyákúr

(zama) (zamewa)

tla→ tlákúr

(yanka) (yankewa)

fala→ fálàkúr

(yabo) (yabewa)

valva→ válvákúr

(tauri) (tattaura)

dəgal→ dəgálkúr

(girma) (girmamawa)

Yusuf (2011:11) ya kawo amfanin da gudajin ma'ana ***ma***- kan taka muhimmiyar rawa a ginin kalmomin suna da sifa da kuma bayanau, kuma akan yi amfani da xosana xafa-goshin ***ma***- a kumbura kalmar tilo zuwa jam'i kamar haka: a harshen Rindre, Idan aka xosana wannan qwayar ma'anar a jikin kalma tilo takan koma jam'i, kamar haka, uri (gida) da munbo (akuya) idan aka yi xafen ***ma***- kalmomin zasu tashi daga tilo su koma jam'i kamar haka: *mauri* (gidaje) da *mamumbo* (awaki).

Sakamakon nazarin ayyukan masana da masu nazarin harsuna, waiwayen ya gano cewar masana sun yi kama a waxaansu wurare, inda wasu suka amince da tsirar sunaye daga aikatau, wasu kuma sun dubi tsirar ta fuskar, kalmar nahawu ya tsirar da kalmar nahawu 'yar uwarta, wasu kuma su tsirar da wata kalma ta nahawu daban da wata siga. Bayan haka, wasu sun dubi tsirar ta fusakar amfani da kwayoyin ma'ana a vullar da wata kalma ta daban. Duk da waxannan 'yan bambance-bambancen ayyukan su na da alaqa da wannan binciken, sai dai sun xan bambanta dangane da manufa, domin wannan bincike ya dogara ne kacokam a kan kwatancin ginin kalmar Hausa da na Badanci, domin gano wuraren da harsunan suka yi kama da kuma inda suka bambanta.

2.6 Harxaxxen Suna

A bayanan Masana kamar; Rufa'i (1979:1, 17) da Abdulmumin (1995:20) da Newman (2000:109,121) da Jaggar (2001:117) da Mu'azu (2009:68, 71) da Akmajian da Demers da Farmer da Harnish (2010:32, 34) Garba (2011:47) da

Yusuf (2011:12). Sun tabbatar cewa hanya ce ta samar da sabuwar kalma, ta hanyar harhaxa wasu kalmomi masu ‘yancin ma’ana, su haifar da sabuwar kalma mai ma’ana guda xaya kamar haka:

Rufa’i (1979:1-17), ya ambato Marchand (1962) game da hanyoyin ginin kalma, inda ya nuna cewar akan bi waxannan hanyoyin ginin kalma kamar: harxantawa da xafi da ninki da tsira da aro da qirqira, sune yardaddun hanyoyin ginin sababbin kalmomi kamar: a wurin da ya buxe da cewar harxantawa, akan haxa kalmomin nahawu daban-daban su samar da sunan abu xaya, kamar akwai waxanda ake samun, suna da suna a kalma xaya:

Misali na (44)

bakan-gizoo

Karen-moota

baturen-shaanuu

uwar-gidaa

rawar-dajii da sauransu.

Akwai haxakar sunan aiki da suna (sunan aiki+suna):

Misali na (45)

kisan-kai

jin-kai

son-kai

cin-zumaa

kaamun-qafaa.

Kuma akwai waxanda ake samun haxakar aikatau da suna (aikatau+suna):

Misali na (46)

haxa-kai

auna-arzikii

fasa-taroo

keeta-rainii da sauransu

Da kuma haxakar sifa da suna (sifa+suna):

Misali na (47)

baqin-jinii

farin-jinii

jan-halii

farar- zuciyaa

baqar-anniyaa.

Bayan haka, Abdulmumin (1995:20) da Garba (2011:47) sun yi tarayya da juna wajen tabbatar da harxantawa a ginin kalmar Hausa. Inda suka nuna cewar yana xaya daga cikin hanyar samar da sababbin kalmomi, sakamakon shigowar sababbin kayan qere-qere da kirkira da ilmi da sauransu. A inda Abdulmumin (1995) ya ambato ra'ayin Rufa'i game da kashe-kashen harxaxxun suna ta fuskar tushe, kamar haka:

Misali na (48)

Masu tushen suna:

tarin-shikaa

taurin-kai

Masu tushen aikatau:

ruxa-kuyangii

taya-ni-munii

tuma-qasaa

Masu tushen amsa kama:

rub-da-cikii

fi-da-tsartsee

qyal-qyal-banzaa

Amma Garba (2011:47-50) ya karkasa yadda ake harxanta sunaye inda ya ambato tsarin Bargery (1960:40) da Abraham (1947:309) inda ya nuna cewar

dukkan harxaxxun suna na amfani da tushe, kalma mai zaman kanta a haxa da wata kalmar, domin ginin kalma ko sashin jumla. Kuma Garba (2011:84) sun xan bambanta da Abdulmumin (1995:76). Domin Abdulmumin ya yi binciken ne a kan harxantawa a harshen Hausa, amma Garba (2011:50-51) ya kwatanta harxantawan a harsunan Hausa da Turanci, inda shi ma ya nazarce harsunan ta fuskar tushe kamar:

Misali na (49)

bath-room

boy-friend

out-gun

out-line

down-grade

come-down

Har ila yau, Newman (2000:109-121) da Jaggar (2001:117, 124,142,647) da Abubakar (2001:79,112) da Fagge (2004:30-40) da Abdu (2008:64-66) da Akmajian da Demers da Farmer da Harnish (2010:50-52) da kuma Mu'azu (2010:68-71). Sun yi tarayya da juna wajen ginin harxaxxun sunaye, ta inda suka tabbatar da cewar, akan harhaxa kalmomin nahawu fiye da xaya, a samar da harxaxxun sunaye. Har ma waxansu lokuta akan samu suna da suna ko suna da aikatau ko aikatau da sifa da kuma amsa-kama. Domin ginin irin waxannan

sunayen a kalmar Hausa da waxansu harsunan duniya. Kuma manazartan sun karkasa kalmomin ta fuskar tushe. Kamar yadda Newman (2000:110-111) da Jaggar (2001:119-121) da Abubakar (2001:82-83) da Fagge (2004:32) da Abdu (2008:66) da Akmajian da wasu (2010:51) da Mu'azu (2010:70), sun amince da cewar akan gina harxaxxun sunaye ta harhaxa kalmomin nahawu mabambanta, inda aikatau yake zaman tushen kalma kamar:

Misali na (50)

hana-sallaa

gagara-gasaa

faxi-tashii

gigita-bamii

tafi-da-malintaa

bi-bangoo

gutsiri-tsoomaa

taka-hayee

kwashi-zubar

bad-da-bamii

swimming-pool

walking-stick (Turanci)

dapti-kər

mba-nza

zidir-pici

təxir-pici (kilba).

Haka kuma, Newman (2000:112-133) da Jaggar (2001:1200 da Abubakar (2001:85) da Fagge (2004:33) da Abdu (2008:66) da Akmajian da wasu (2010:50) da Mu'azu (2010:70), sun tabbatar da kasancewar harxaxun sunaye masu tushe daga sifa kamar:

Misali na (51)

farar-huulaa

baqar-maganaa

sabon-shigaa

baqar-faata

bakin-qarfee

jan-gwarzoo

doogon-hannuu

girman-kai

red-book

white-house

high-chair (Ingilishi)

kyakyar-mashi

ul,ulu-ndu

pərtu-ndu (Kilba).

Kuma Jaggar (2001:120) da Abubakar (2001:84-85) da Fagge (2004:35) sun xan bambanta da Newman (2000) da Abdu (2008) da Mu'azu (2010), inda suka tabbatar da cewar akan samu harxaxxun sunaye masu tushe daga amsa-kama kamar:

Misali na (52)

qyal-qyal-banza

gaarin-gubus

suvul-da-bakaa

kirib-da-kallubaa

fii-da-sartsee

Haka kuma Newman (2000:110-115) da Jaggar (2001:118) da Abubakar (2001:81-82) da Fagge (2004:30-31) da Abdu (2008:65) da Akmajian da wasu (2010:50) da Mu'azu (2010:68-70), sun yi tarayya da juna, kan amincewa da

harxaxxun sunaye masu tushe daga suna da waxansu kalmomin nahawu kamar haka:

Misali na (53)

abookin-gaabaa

huular-kwaanoo

riigar-ruwaa

idon-sanii

karen-mootaa

roomon-bakaa

laayar-zaanaa (a Hausa)

house-wife

home-work

car-park

car-wash

girl-friend

basket-ball (a Turanci)

kəra-sar

nya-vi

bəl-kunyi

kum-dza

hada-ki (Kilba).

Haka kuma Yusuf (2011:11) ya yi bayaninn harxaxxen suna, duk da ana hasashen cewa harxaxxen suna ya taka muhimmiyar rawa a ginin kalma a harshen, misali: *manyiwula* ma'ana ruwa da wuta wato ruwan zafi da *manyiriyi* ma'ana ruwan sanyi a turance hot water da cold water.

Dangane da bayanan masanan da suka gabata dangane da harxaxxen suna, wasu sun dubi harxantawa ta fuskar tushe, waxansu kuma sun yi bayanin ma'anar harxantawa. Domin haka, bayanan nasu, suna da alaqa ta kurkusa da wannan binciken, ta fuskar samar da kalma. Amma kuma sun bambanta, domin wannan binciken yana qoqarin kwatanta ginin kalmar Hausa ne da na Badanci, domin a gano wuraren da suka yi kama da inda suka bambanta.

2.7 Kumbura

Haka ma masana da dama sun yi bayani game da kumbura a ginin kalma, inda suka nuna cewar, qari ne da ake yi wa kalma da ba ya canza rukunin nahawunta. Kuma hanya ce da ake amfani da saqala xafi, domin fayyace jinsi da nuna nasaba da nuna mallaka da kuma fayyace jam'i. Masanan sun haxa da; Schuh (1973:14, 20) da Shu'aibu (1991:65) da Newman (2000:56, 78) da Jaggar (2001:91, 93) da Abuakar (2001:40) da Yar'aduwa (2004:20,25) da

Mu’azu da Balami (2010:25,33) da Akmajian da Demers da Farmer da Harnish (2010:54) da Fagge (2013:30).

Schuh (1973:14-20) ya yi tarayya da sauran masana, dangane da amfani da xafe a wajen jam’inta kalmomin Badanci, inda ya kawo xafen jam’i har guda bakwai kamar haka: **-ən** da –**əco** da –**awat-** da –**cən-** da **–a-** da –**g-** da kuma –**an** a misalan kalmomi kamar haka:

Misali na (54)

Gaskaman gaskaman+-ən→ gáskàmánən

(zakara), (zakaru)

əfcan əfcan+-ə→ əfcáanən

(taburma) (taburmi)

amən amə+mo+n→ àməmóon

(hannu) (hannaye)

Gutən gut+atə+n→ gúutátən

(kunne) (kunnuwa)

Haka kuma ya zayyano xafen da ake jam’inta kalma kamar haka:

Misali na (55)

i. xafa-goshin /**kw**/ da xafa qeyan /**ng**/ kúuràn→ kwàakúrâng

(qi) (qiyayya)

ii. xafa-cikin /**a**/ da xafa qeyan /**ng**/ síftâan→sífáftâng
(busa) (bubbusawa)

iii. xafa-cikin |**af**| da xafa-qeyan /**ng**/ síiftân →síifáftâng
(busa) (bubbusawa)

iv. xafa-cikin /**yay**/ da xafa qexan /**ng**/ kíidân →kíiyàyxâng
(ci) (cicci)

v. xafa-cikin /**kə/** da xafa-qeyan /**ng**/ màakân → mákəkâng
(nema) (nannema)

vi. xafa-cikin /**w**/ da xafa-qeyar /**ng**/ təwáayàn→təwáawyâng
(mantuwa) (mammantawa)

vii. xafa-cikin /**ap**/ da xafen-qeyan /**ng**/ háptân → hápàptâng
(xagawa) (xaxxagawa)

viii. xafa-cikin /**ag**/ da xafa-qeyan /**ng**) əgnân →əgágâng
(karva) (kakkarva).

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

Misali na (56)

1) ***oxi*** – taga → tag-oogii→ tagoogii

2) ***ai*** – dalili →dalil-ai→ dalilai

3) ***axe*** – damo → dam-ame→ damaamee

4) ***(a) xa*** – sirdi →sir-aada→siraadaa

5) ***axu*** – gurgu →gur-aagu→guraaguu

6) ***una*** – hula →hul-unaa→hulunaa

7) ***axi*** – fure →fur-anni→ furannii

8) *(...)* ***axi*** – guntu →gunt-attaki→ guntattaakii

9) ***u/-i*** – kujera →kuj-eeru→ kujeeruu

10) ***va-vB*** – kwaxo →kwax-i→ kwaxii

11) ***-awa***, baduku →duk-awa→ dukawaa

12) x2 (redup) – joji→ joji – joji

13) e)x2 (redup) – tsiro→ tsire – tsire

14) x2) redup) – makeke→maka-maka

15) 1x2 redup) – minini→ mini-mini

A bayanin Newman (2000), jam'intawa a Hausa na samuwa ne a sanadiyar cuxanya tsakanin saiwa mai baqi uku da wasu yankunan xafi wato da – ***aa-ee-*** misali jirgi jam'in na samuwa ne daga saiwa mai gava uku **jirg**. A inda yankin na farko na xafin wato –**aa-** ke zuwa a saiwar kafin hararfin vaqi na uku wanda ya zama jiraagee, haka yake a kalmar damo **damm**- ya koma dammaamee.

Bayan haka Jaggar (2001:91-93) ya ambato masana kamar: Abraham (1962:60) da Leben (1977:23) da Newman (1972,1986,1990,2000) da Parsons (1970,1975,1981) da Wolff (1992:67,1993:65) game da xafen jam'i guda goma sha huxu kamar haka:

Misali na (57)

i–**aCe**, baqaqe, baqi da giwaye, giwa

ii–**aCaa**, harassa, harshe da zobba, zobe

iii–**aCuu**, guragu – gurgu da koramu, korama

iv–**oCii**, taagogii, taaga da waqooqi, waaqa

v–**uCa-** wanduna, wando da qauyuka da qauye

vi–**aki**/**-a(i) -ku**, gonaki, gona da ranaku, rana

vii–**anni**, watanni, wata da shugabanni, shugaba

viii–**i**, varayi, varawo da sabbi – sabo

ix–**u**, shegu – shege; kujeru, kujera

x–**ai**, abookai, aboki

xi–**awa**, hausawa, hausa da dogarawa, dogari

xii–**a**, maza, miji

xiii cikakken ninki, coci-coci, coci da gida-gida, gida

xiv–**e**, mata, mace.

Haka ma Abubakar (2001:40) ya kawo xafe guda biyar na kumbura; ***-una*** da ***ukaa*** da –***ku*** da –***ayee*** da –**nnii**, kamar:

1) **Misali na (58)**
2) Bank+**una**→bankuunaa
3) Tsaun+**uka**→tsaunuukaa
4) Rana+**kuu**→raanakuu
5) Zoom+**ayee**→zoomayee

Yar'aduwa (2004:20,28) ya zayyano hanyoyin da ake bi wajen jinsintarwa da jam'intawa ta amfani da qwayoyin ma'ana. Ya kuma karkasa xafi gida uku, ta hanyar amfaninsu kamar haka:

Xafin jinsintarwa; A wurin da ya ci gaba da bayanin cewa jinsintarwa, ita ce hanyar da ake yin amfani da xafi wajen mayar da kalma namiji zuwa mace kamar haka:

Misali na (59)

Jinsin Namiji	**Jinsin Mace**
Varawo	varau+**niya** → varauniyaa
Maraya	mara+ai+**niya** → marainiyaa
Zobe	zob+**anya** → zoobanyaa
Biri	bir+**anya** → biranyaa.

Dafin jam'intarwa wannan hanya ce da ake amfani da xosane-xosane da ake yi da xafi domin jam'inta kalmar saiwar suna ko sifa:

Misali na (60)

Saiwa	**jam'i**
Magaj-	maga+**a** → magaadaa
Malam-	malam+**ai** → maalaamai
Gard-	gard+**awa**→ gardaawaa
Datt-	datt+**awa** → dattaawaa

Kuma Mu’azu da Balami (2010:25-33) sun kawo xafen kumbura kalmar tilo zuwa jam’i a harshen Bura kamar haka:

Misali na (61)

hyipa hyipa+ta→ hyípátá

(koyo) (yi ta koyo)

Nam nam+ta→ nàmtá

(gyara) (gyaggyarawa)

Mwa wa+nta→ mwântá

(tafiya) (haifar da tafiya)

Tila tila+nta→ tílântá

(zafi) (haifar da zafi)

dəla dəla+mta →dəlàmtá

(saye) (sayarwa)

səma səma+mya→ səmâmnyá

(ci) (cinyewa)

Bayan haka, Akmajian da Demers da Farmer da Harnish (2010:54) sun tabbatar da cewar akan yi amfani da waxansu xafe wajen kumbura kalmomin suna da aikatau da sifa a harshen Ingilishi, wanda hakan na faruwa ne ta

amfani da waxansu yardaddun xafa-qeya kamar haka: xafin jam'inta suna (noun inflectional suffix) misali: xafin jam'i (plural markers) **-s**, girl → girls da xafin mallaka: **'s** mary→ mary's da (verb inflectional suffixes) misali: bake→ bakes da wait→waited da kuma adjective inflectional suffixes: fast→faster da fast→fastest. Akmajian da Demers da Farmer da Harnish (2010:57-58) sun tabbatar da cewar akan tsirar da wata kalmar nahawu daga 'yar uwarta ko daga wata kuma a canza ajin nahawu kamar suna daga suna ko suna daga aikatau a Ingilishi:

Misali na (62)

read read-+-**able**→ readable

charge **re**-charge→recharge

modernize-+-**able** →modernizeable.

Bayan haka, Fagge (2013:30) sun bambanta da Abubakar (2001:53) wajen kumburar kalma, ya kawo jinsintarwa a karkashin tsira, amma Fagge ya kawo jinsintarwa da jam'intawa a qarqashin kumbura: kaafir-ii→kaafirii da baaq-o→baaqoo da sheeg-iyaa→sheegiyaa da varau-niyaa→ varauniyaa. A jam'intawa kuwa: yaaraa (yaroo) da kattaa (katoo) da birai (birii) da fitulu (fitila) da karnukaa (kare) da hannuwaa (hannu) da veerayee (veeraa) da watanni (wata). Kuma ya tabbatar da cewar akan jam'inta kalmar Hausa ta amfani da gudajin ma'ana (xafe).

Dangane da ayyukan masana waxanxa aka yi nazarin su, an xan samu ‘yan bambanci, domin wasu sun dubi; jinsintawa da jam’i, waxansu kuma sun yi bayanin mallaka da nasaba. Kusan masanan suna da ra’ayi iri xaya, sai dai ‘yan bambance-bambance da ba za a rasa ba, dangane da misalai da aka gani. Amma waxannan bayanan su na da alaqa ta qut da qut da wannan binciken da ake qoqarin gudanarwa, sai dai sun xan bamabanta, don wannan binciken yana qoqarin kwatanta ginin kalmar Hausa ne da na Badanci, inda ake son gano wuraren da harsunan suka yi kama da inda suka bambanta, dangane da tsira da kumbura a ginin kalma.

2.8 Ninki

Masana kamar su Rufa’i (1979: 38) da Al-Hassan (1983: 21) da Al-Hassan (1997: 58, 88) da Mu’azu da Isah (2010: 69) da Kadiri (2011: 12), sun amince cewar ninki wata hanyace da ake ruvanya kalma sukutum xinta ko kuma a maimaita wani sashenta kamar haka:

Rufa’i (1979:38) sun yi tarayya da Newman (1970:88) game da ninki a ginin kalmar Hausa, amma ninki na iya kasancewa cikakke ko ragagge kamar haka:

Misali na (63)

yanka→yayyankaa

haxa→ hahhaxaa

faram→faram-faram

buguzum→buguzum-buguzum

qif→ qif-qif .

Al-Hassan (1983:21) ya ambato Salim (1981) game da matsayin ninki a wajen jam'inta kalmar Hausa, inda ya ce ninki ya kasu kashi biyu (wato cikakken ninki da ragaggen ninki), ya kuma tabbatar da cewar ragaggen ninki na samuwa ne idan aka ninka wani sashe na saiwar kalma, amma cikakken ninki kuwa na samuwa ne ta ninka kalmar bakixayanta. Bayan haka, Al-Hassan (1983:30) ya tabbatar da cewar nannage ma hanya ce ta ninka kalma, inda ake ninka kalma ba tare da ko canjin karin sauti ba misali: yau-yau (yau) da jiya-jiya (jiya) da gobe-gobe (gobe) da yanzu-yanzu (yanzu). Haka kuma ragaggen ninki na nufin ninka wani sashe na kalma, ya kasu kashi biyu: akwai waxanda ake qirga qwayoyin tasrifi uku na farko na gavar kalma da kuma waxanda ake yin qarin gava mai fasalin BWB misali: qaq-qarfaa (qarfii) da kyak-kyaawaa (kyaawoo) da kak-kaifaa (kaifii).

Haka kuma Al-Hassan (1983:42) ya ambato ra'ayin Frajzyngier (1965) da cewar a tsarin gargajiya akwai aikatau masu gava xaya waxanda ake ninka xafa-qeya mai fasali gavar BWB kamar: cic+-ci→ ciccii kuma wannan ba ya faruwa a tsirarrun aikatau (secondry grades), kamar haka: ci-+-ee →cinyee da ci-+-ar →ciyar da ci-+-oo →ciwoo da kuma ci-+-u→ ciwuu. Al-Hassan ya

tabbatar da cewar akan tsirar da bayanau ta yin ninki; faf-fashe (fasa) da rir-rikice (rikit) da kur-kusa (kus-) da mar-maza (maz-) da sas-safe (saf-).

Bayan haka, Al-Hassan (1983:46) ya ambato Kraft da Kirk-Greene (1978) kan cewar akan ninka suna, a samar da sunan sifa, idan an ninka gavar farko na saiwa, kuma a canza wasalin qarshe a maye da wasalin /**a**/ misali: qarfii→qaq-qarfaa da qyau→qyaq-qyawaa da muuni→mum-munaa. Kuma naso na taka muhimmiyar rawa wajen ginin kalma, kuma nason kan kasance na gaba ko na baya ko cikakke ko ragaggen naso, inda ake samun nashewar baqaqe, inda baqaqen ganxa da hanxa ake nashe su [b,v,f,k] idan aka yi amfani da ragaggen ninki kamar haka: raba-rabraba→rarraba da tava-tavtava safe-safsafe→sassafe da sake-saksake→sassake. Kuma akwai wajen da sautika ‘yan sululu ko kinin wasali \m,n\ sukan koma [l ,r] ko [w,y] misali:

Misali na (64)

rama→ramrama→rarrama

rina→rinrina→rirrina

lamvace→lam-lamvace→lal-lamvace

wana→wan-wana→waw-wana

wuni→wun-wuni→wuw-wuni.

A ragaggen naso kuma sautika ‘yan hanci kan koma gurbin sautukan da suka biyo bayansu:

Misali na (65)

gama-gam-gama→gaggamaa

sumbata-sum-sumbata→sussumbataa

jeme-jem-jeme→jajjemee.

Bayan haka, Al-Hassan (1983:50) ya qara da cewa ra'antawa na xaya daga cikin hanyar ginin kalmar Hausa, amma idan an ninka wani sashe na saiwar kalma kuma waxansu sautika 'yan ganxa kan koma [t,d,x,s,z,sh,ts,j,c] kan koma [r] kamar haka:

Misali na (66)

fita→fit-fita→ firfitaa

mutu→mut-mutu → murmutuu

gudu→gudgudu→ gurguduu

faxa→faxfaxa→ farfaxaa

fasa→fas-fasa→farfasaa

kusa→kus-kusa →kurkusaa

baza→bazbaza → barbazaa.

Amma Al-Hassan (1997:58-88) ya tabbatar da aukuwar ninki a ginin kalmar harsuna iyalin Cadi, a inda ya ambato, cewar akan nazarci ragaggen ninki ta fuskoki uku, wato xafa goshin ninki da xafa qeyar ninki da xafa cikin ninki

waxanda sukan zo a farkon kalma ko a qarshen kalma ko a tsakiyar kalma. Bayan haka ya kawo su da fasalin gava, inda ya nuna cewar xafa goshin ninki kan zo a harsunan Cadi da fasalin gavovi daban-daban uku kamar: /**BWB**/ da /**BW**/ da /**B**/. Haka kuma xafa qeyar ninki na da fasalin gavovi huxu: /**BWB**/ da /**BW**/ da /**WB**/ da /**B**/ da kuma xafa cikin ninki na da fasalin gava biyu kamar haka: /**BW**/ da /**B**/. Ya tabbatar da cewar waxannan xafan kan zo a matsayin gava, maimai ne na gavar farko ko kuma gavar tsakiya ko kuma gavar karshe na kalma, inda ya kawo misalai daga waxansu harsuna iyalin Cadi kamar:

M**isali na (67)**

karyaa, kak-karyaa→kakkaryaa

kaamaa, kak-kaamaa→kakkaamaa

sauyaa, sas-sauyaa→sassauyaa (Hausa)

bina, bib-bina→bibbina

cina,cic-cinaa→ciccina

meno, mem-meno→memmeno (Bolanci).

Haka ma ya kawo misalan xafa goshin ninki mai fasalin gavar /**BW**/ a wasu harsunan Cadi kamar:

Misali na (68)

jwaalee, jwaa-jwaalee→jwaajwaale

kaaraa, kaa-kaaraa→kaakaaraa

maacaa, maa-maacaa→maamaacaa (Gwandara)

goz, go-goz→gogoz

lood, lo-lood →lolood

gojjo, go-gojjo→gogojjo (Bolanci)

mal, ma-mal→malmal

sabt, sa-sabt→sasabt

dob, do-dob→dodob (Tangale)

bətu, bə-bətu→bəbbətu

xuba, xu-xuba→xuxuba

kəna, kə-kəna→kəkəna (Warji).

Har ila yau ya kawo misalan xafa goshin ninki mai fasalin gavar /**B**/, inda ake maimaita baqin gavar farko na kalma, a waxansu harsuna iyalin Cadi, amma abin da ke faruwa a waxansu harsunan akan samu karin wasalin /**a**/ a yayin ninki, waxansu harsunan baqin suke ninkawa kamar haka:

Misali na (69)

ksa, ka-ksa→ksaksa

psa, pa-psa→psapsa

mta, ma-mta→mamta

bim, b-bim→bbim

nin, n-nin→nnin

ba, b-ba→bba

dea, d-dea→ddea da dai sauransu.

Kamar yadda aka ambata a baya, akan yi amfani da xafa qeyan ninki, a ninka kalma a wasu harsuna iyalin Cadi, ya bude da fasalin gavar /**BWB**/ kamar haka: tafas, tafas-fas da maqal, maqal-qal da rikit, rikit-kit a Hausa. Ya kuma kawo misalai na masu fasalin gavar /**WB**/ a wasu harsuna kamar: misali **(6)** Ngizim bacən, bacən-ən da bokol, bokol-ol, sai mai fasalin gavar /**BW**/ a xafa qeyar ninki, inda yake nuna cewar wannan ninkin na faruwa ne idan aka maimaita sautikan karshe na kalma: tuura, tuura-raa da taaraa, taara-raa da zuraa, zuuraa-raa a Hausa, da taha, taha-ha da girimi, girimi-mi da juru, juru-ru a harshen Matakam. Ya kuma kawo xafa qeyar ninki mai fasalin gavar /**B**/ a misali wasu harsunan Cadi misali, daula, daul-oli da dabba, dab-obi da (Hausa) da baka, baka-kal da cadam, cadam-al (karekare) da canduwa,

canduwa-wun da abuwan, abuwa-win (Ngizim) da dəm, dəm-amau da kunkul, kunkul-alau (Warji).

Al-Hassan (1997) ya ambato Jungraithmayr (1970) da Newman (1990) da Schuh (1981) inda suka yi tarayya da kasancewar xafa cikin ninki a wasu harsunan Cadin yamma kamar haka: mirim, mi-ri-rim da hulem, hu-li-lem da valan, va-li-lan (Ron) da mbugum, mbug-waa-gum da luusin, luu-si-sin da (Karekare) da azəm, a-za-zəm da məsək, məsa-s-k da dukwu,dukw-akwi-n (Ngizim). Wannan aikin ya dogara ne da yadda ninki ke taka rawa a ginin kalma a harsunan Cadi. Amma wannan binciken kuma na da kudurin tantance kamanci da bambanci a ginin kalmar Hausa. Bayanan Masanin ya nuna amfanin ninki, inda ya nazarci ninkin ta fuskar ra'antawa da naso da kuma xafe, sai dai bai ambaci ninkin ta fuskar jam'i ba.

Haka kuma Mu'azu da Isah (2010:69-70) sun nuna cewar harshen kan yi amfani da ninka kalmomin qirge, wajen ja'inta sunaye:

Misali na (70)

kəmə kəmə-kəmə

(xaya) (xaxxaya)

kun kun-kun

(uku) (uku-uku)

feer feer-feer

(huxu) (hurhuxu)

Haka kuma Kadiri (2011:12,13) ya tabbatar da cewa ninkin yana taka muhimmiyar rawa wajen jam'intawa a harshen Igala kamar haka:

Misali na (71)

Tilo	**Jam'i**
Uwo	uwo-uwo
(dutse)	(duwatsu)
Egbe	egbe-egbe
(daji)	(dazuka)
Onabule	onabule-onabule
(mace)	(mata)

Bisa la'akari da bayanan da Masana suka yi game da ninki, akwai wuraren da suka yi kama da inda suka bambanta, an yi tsinkaye da ayyuka da dama, inda waxansu suka yi bayanin ninki ta fuskar ilmin ma'ana, inda aka zakulo naso da ra'antawa waxanda suke faruwa sakamakon yin ninki. Kuma an yi nazarin waxansu da suka dubi ninki ta fuskar jam'i da nannage, saboda haka, akwai 'yan bambance-bambancen ra'ayoyi tsakanin masanan. Duk da haka, akwai alaqa ta qut da qut tsakanin bayanan Masana da wannan binciken ta fuskar ginin kalma, amma sun bambanta domin wannan binciken ana qoqarin

kwatanta ginin kalmar Hausa ne da na Badanci, domin gano wuraren da suka yi kama da inda suka bambanta, dangane da ginin kalma.

2.9 Ra'o'in Bincike.

Kwatantawa tsakanin harsuna ko tsakanin karuruwan harshe daxaxxen fage ne a nazarin ilmin harsuna. Za a ma iya cewa kusan lokaci guda aka fare su da ilimin kimiyyar harshe (Kambou, 2001:3). Abu muhimmi game da kwatanta harshe da waninsa ko karuruwansa shi ne gano kamanci da bambancin da ke tsakaninsu. Koyar da harshe a shekarun 1940 ya taimaka matuqa wajen kwaxaita wa masana ilimin harshe qara bincike wajen kwatanta harsuna don fito da dabarun sauqaqa koyarwa (Kambou, 2001:3). Ayyukan masana na farko-farko a wannan fage sun haxa da Fries (1945) da Reed da Lado da Shen (1948). Haka zalika ayyukan Fries da Pike (1949) da kuma na Weinrich (1953) duk sun shafi yadda za a koyi harshen da ba na uwa ba. Dangane da dangantakar koyar da harshe da ilimin kwatanta harsuna a kwai ma'aunai da ra'o'i da dama da suka haxa da: (a) Ra'in Nahawun Tsari wanda aka samo daga ayyukan Bloomfield (1933) da Fries (1945) da Lado (1953); (b) Ra'in Nahawun zumuntau da aka samo daga aikin Fillmore (1968) da ya shafi Ilimin Ma'ana; sai kuma (c) ra'in da Krzeszowski (1974 da 1976) ya fitar da yake da fuska biyu (kambou, 2001:3), wato fuskar kwatanci da kuma fuskar siffantawa.

Yawancin ayyukan da aka yi a kan kwatanta harsuna a shekarun 1960 sun shafi kwatantawa ne a tsakanin harshen Ingilishi da sauran harsuna irin su

Jamusanci da Italiyanci da faransanci da sauransu, ta fuskar tsarin sauti da ilimin furuci. Akwai ayyukan da suka shafi ginin jumla amma ba su da yawa. A yau, fagen kwatanta harsuna ya yi bunqasar da ba tsarin harshe kaxai ake kwatantawa ba, a'a har da wasu abubuwa da suka shafi ilimin walwalar harshe duk ana duba su da zummar gano kamancinsu ko bambancinsu tsakanin wasu harsuna (Kachru, 1976).

2.9.1 Ra'in Fassara (Translation Theory)

Mel'Chuk (1963) ya nuna cewar ra'in fassara shi ma wani sashe ne na nazarin bambanci da siffanta harsuna, domin akan xauki saqo ne daga wani harshe zuwa wani (harshen karva da harshen bayarwa). Inda ya nuna cewar dukkan mai fassara ya zama dole ne ya zama qwararre dangane da harsunan, domin ya san tasarifan da zai kwatanta. Wannan bayanin yana da alaqa da wannan binciken, domin yana tafiya ne tare da fassara, inda za a fassara wasu kalmomin da aka kawo misalansu daga Badanci zuwa Hausa a yayin kwatantawa.

A cikin aikin Wills (1977) wanda ya yi a kan ra'in fassara, ya tattauna matsalolin da ake fuskanta sakamakon bambancin al'adu da tasarifin harsunan da aka kwatanta su. Har wa yau Wills (1977:15) ya nuna cewar akan gane bambance-bambancen ne sakamakon amfani da wannan ra'in, inda ya nuna cewar Mafassari matsayinsa xaya ne dana qamusun harsuna, domin yakan tattara kalmomi daban-daban.

2.9.2 Ra'in Nazarin Bambancin Harsuna (Contrastive Analysis)

James (1980) ya tabbatar cewa wannan ra'in ya dogara ne kan fassara da sifanta harsuna sakamakon kusantakarsu ko dai na asali ko kuma na mu'amula da ta wanzu ko tana wanzuwa tsakanin harsuna ko da asalinsu ba xaya ba ne. Kuma ya nuna cewa an gina wannan ra'in ne da hurumin cewa harsunan za su kwata ntu, kuma akan tsara ma'auni da ake gani a sarari. Kodayake James (1980:22) ya tabbatar da cewa akan kwantanta tasarifin harshe ko nahawunsa. Ta wannan hanyar, James (1980:30) ya kwantanta harsunan Ingilishi da jamusanci. Inda ya nuna cewa akan sami bambanci tsakanin harsuna dangane da rashin amfani da wasu baqaqe a wani harshen. Kuma ya ci gaba da cewa akan sami wani harshe da yake jam'inta suna ta hanyoyi daban-daban, kuma kowanne akan yi qarin baqi a karshen tilon.

James (1980:40) ya qara nuna cewa ra'in nazarin bambancin harsuna ya kunshi tsimin kalmomi ne da siffanta waxansu vangarorin ginin Kalmar harshe. Don haka, ya yi amfani da wannan ra'in ya kwatanta harsunan Ingilishi da Jamusanci duk da kasancewarsu 'yan gida xaya. Wannan sashin na littafin yana da alaqa da wannan binciken, da yake qoqarin kwatanta ginin Kalmar Hausa da na Badanci waxanda asalinsu xaya ne su ma (iyalin Cadi).

Sampson (1975:4) ya tofa albarkacin bakinsa da nuna cewar nazarin bambanci da siffanta harsuna ya ta'allaqa ne a kan jam'un harsuna(harshe fiye da xaya), domin gano wuraren da suka yi kama da inda suka bambanta. Har ila yau ya

nuna cewa akan nazarci waxansu siffofin harshe, guda xaya tak, ta yin amfani da wannan ra'in. Saboda haka, ya ce manazarta harshe xaya tilo a qeve sun bambanta da waxanda suke kwatanta tsakanin harsuna, inda ya tabbatar cewa ra'in ya dogara ne kacokam wajen zakulo bambanci da kuma kamancin harsuna. Sai dai wannan sashin na littafin yana da alaqa da wannan binciken, ta fuskar kwatantawa.

Hayati (1995:12), ya nuna cewar ra'in nazarin bambanci da siffanta harsuna , an tabbatar da haka bayan an kwatanta harsuna fiye xaya. Kuma ya ce idan harsuna sun yi kama sosai,mai koyon harshen karva zai samu saukin fahimta. Amma ya nuna cewar, idan harsunan sun bambanta sosai, mai koyon harshen zai sha wahala. Bayan haka Hayati (1995:20) ya yi amfani da wannan ra'in, ya kwatanta harsunan Ingilishi da na Pasiya, inda ya gano cewar harsunan sun bambanta da juna wajen tashin sauti dangane da muhallansu, domin tashin sautin Pasiya kan zo a gavar qarshen kalma, inda na Ingilishi kan zo a gavar farkon kalma. Kuma ya gano cewar jumloli tambayau a harshen Pasiya na da fasalin tashi sauti sama-sama, amma na Ingilishi kuwa suna da fasalin qasa-qasa akasin na Pasiya. Wannan sashen littafin yana da alaqa da wannan binciken, wadda ake da qudurin kwatanta ginin Kalmar Hausa da na Badanci, domin gano wuraren da suka yi kama da inda suka bambanta.

Johannson (2008:4) kuma ya amince da wannan ra'in, inda yake cewar ra'in nazarin bambanci da siffanta harsuna, akan yi amfani da shi musamman wajen

kwatanta harsuna domin gano wuraren da harsunan suka yi kama da inda suka bambanta. Ya kuma ce wannan ra'in yana taimakawa wajen sauqaqa koyarwa da saukin koyo ga xaliban harsuna, musamman masu koyon harshe na biyu (baqon harshe) domin akan kwaikwayi siffofin da za su kwatantu. Bayan haka Johannson (2008:16) ya nuna cewar idan aka tashi amfani da wannan ra'in akan duba: siffantawa da kwatanta harshen uwa da baqon harshe da kuma yin hasashen wasu wurare da ake tsammani sun yi kama ko da inda suka bambanta. Wannan sashen na littafin yana da alaqa da wannan binciken, domin binciken ma an zavi fanni ne na ginin kalma da za a kwatanta, ginin Kalmar Hausa da na Badanci. Domin a gano wuraren da suka yi kama da inda suka bambanta.

2.9.3 Ra'in Siffanta Harsuna (Descriptive Theory of linguistics)

Wannan ra'in ya samo asali ne daga ayyukan De-Saussure (1857-1913), shi ya haifar da nazarin baibayi (anthrophologist) na Franz Boas (1858-1942) da nazarin kwankwancewa (structural linguistics) na Bloomfield (1887-1949). Ra'in siffantawa, ra'i ne da yake nazarin wani mataki na harshe.

Ra'in siffantawa ya kasance mafi inganci wajen binciken harsuna da ba a rubuta su ba a duniya, waxanda yawancinsu suna nahiyar Afirka. Ra'in ya shafi fito da muhimman siffofin harshe masu wanzuwa a wani lokaci takamamme a rayuwar harshe (synchronic). Har ila yau ra'in siffantawa, ra'i

ne mai nuna yadda harsuna suke, kuma ya shafi muhimman abubuwan da ake buqata don bayyana kowane harshe da siffansa.

2.10 Kammalawa

A wannan babin an yi waiwayen ayyukan da suka gabata, waxanda suke da alaqa na kusa da na nesa da wannan binciken. Inda aka karkasa su batu-batu wato kanu kanu. Kuma a wannan babin an yi waiwayen waxansu ayyuka da aka yi amfani ra'o'in bincike, kama daga ra'in nazarin bambancin harsuna da ra'in fassara da kuma ra'in siffanta harsuna domin gano makamar aiki.

BABI NA UKU

KWATANCIN TSIRA A GININ KALMAR HAUSA DA NA BADANCI

3.1 Gabatarwa

Dangane da wannan binciken, idan aka ambaci kwatanci, ana nufin samun daidaito a waxansu wuraren da kuma samun bambanci a wasu wurare. A qarqashin wannan batu, an zayyano yadda tsira ta ke taka muhimmiyar rawa a ginin kalmar waxannan harsuna biyu. Domin haka, bisa la'akari da ra'in nazarin bambancin harsuna (contrastive analysis), da aka gina aikin a kai, wannan babin ya nazarci batun ta fuskoki biyu, wato ta fuskar kamanci da kuma bambancin tsira a ginin kalmar Hausa da na Badanci.

Sakamakon amfani da wannan ra'in, an gano cewar Hausa da Badanci sun yi kama da junansu wajen tsirar da waxansu rukunan nahawu daga waxansu. Binciken ya gano cewar Hausa da Badanci sukan tsirar da voyayyen suna daga suna da sunan laqabi daga sunayen ranakun mako da suna daga sunan muhalli da ma'aikaci (agentials) daga aikatau da abin aiki (instrumentals) daga aikatau da ma'aikata (locatives) daga aikatau da aikatau daga sifa da aikatau daga voyayyen suna da ma'aikaciyar sifa daga aikatau da kuma sunan aiki daga aikatau.

Sakamakon amfani da ra'in bambancin nazarin harsuna, an gano harsunan sun xan bambanta, a wasu wuraren dangane da muhallan xafe, domin wasu lokuta

xafen kan zo a matsayin xafa goshi ko xafa ciki ko kuma xafa qeya a xaya harshen akasin xaya harshen.

3.2.1 Voyayyen Suna Daga Suna a Hausa

Harshen Hausa kan tsirar da voyayyen suna daga suna, idan aka saqala xafa-qeyan waxannan xafen: ***-ntakaa*** da ***-ntaa*** da ***–taa*** da ***–ncii*** da ***–cii*** a matsayin xafa-qeya.

Misali na (72)

Suna	**Voyayyen Suna**
dángìi→	dàngà***ntákàa***
sáuràyíi→	sàmàr***tákàa***
múugùu→	mùugù***ntáa***
yáaròo→	yàrà***ntáa***
wáawáa→	wáawá***ncìi***
áadàlíi→	áadál***cìi***
gàjéerée →	gájár***tàa.***

3.2.2 Voyayyen Suna daga Suna a Badanci

Binciken ya gano a Badanci ana iya tsirar da voyayyen suna daga suna, idan aka saqala xafa-cikin ***–akwə-*** a jikin saiwar suna kamar haka:

Misali na (73)

Suna	**Voyayyen Suna**
mâangín→	mángìn-***àakwə-***n
(aboki)	(abota)
tətán →	tət-á***akwə-***n
(ciwoo)	(raxaxi)
mányíməәn→	mányím-á***akwə-***n
(yaro)	(yarinta)
bútú→	bút-á***akwə-***n
(sauqi)	(shagwava)

Dangane da ra'in nazarin bambanci da siffanta harsuna, wadda take tabbatar da kamanci da bambanci tsakanin harsuna guda biyu. An gano harsunan sun yi kama da juna domin sukan yi amfani da xafe wajen tsirar da voyayyen suna daga suna. Amma a binciken an gano harsunan sun bambanta da juna, dangane da muhallin xafen tsira, domin xafen na Hausa kan zo a matsayin xafa qeya, inda na Badanci kuwa xafen kan zo a matsayin xafa ciki akasin na Hausa.

3.3.1 Sunan Laqabi daga Sunayen Ranakun Mako a Hausa

Bisa nazarin da manazarcin ya gudanar kan wannan batun, a qarshen an gano cewa harshen Hausa na tsirar da sunan laqabi da sunayen ranakun mako kamar haka:

Misali na (74)

Sunayen Ranaku	**Laqabi**
Láhàdìi →	Làdídí/ Láadì
Lìitìnìi →	Tìníi/ Àltìnée/ Lìtí
Tàláatàa→	Tàláatù
Làaràbáa→	Làaràbá/ Bàláarábà
Àlhàmîs→	Làamîi
Júumá'à→	Júumà/ Júmmái/ Àljúumà
Àsábaàr→	Àsàbé

3.3.2 Sunan Laqabi daga Sunayen Ranakun Mako a Badanci

A vangaren Badanci kuwa, bincike ya gano cewar Badanci kan tsirar da sunan laqabi daga sunayen ranakun mako kamar haka:

Misali na (75)

Sunayen Ranaku	**Laqabi**
Láhàdìi→	Sáktáavì/ Ládùwà

Lìitìnîi→ Tìití/ Sáklíití

Tàláatàa → Tàatúwèe

Làaràbáa→ Làaràbá

Àlhàmîs→ Làamíisù

Júmmà'à→ Jləmáawà

Àsábàr→ Âkdúwà/ Sâkdú.

Bayan amfani da ra'in nazarin bambanci da siffanta harsuna, an gano cewar Hausa da Badanci sun yi kama da juna wajen samar da sunan laqabi daga sunayen ranakun mako. Amma bisa la'akari da ra'in da aka gina wannan binciken a kai, binciken bai gano inda harsunan suka bambanta ba dangane da muhallan xafe.

3.4.1 Sunan Asali daga Suna a Hausa

Harshen Hausa kan tsirar da sunan asali daga sunan muhalli, ta amfani da xafa goshin ***ba***- da kuma xafa-qeyan ***-ee*** a jinsin namiji da xafa-qeyar ***-iya*** a jinsin mace:

Misali na (76)

Xafa-goshi	**Muhalli**	**Suna**
ba-	Kánò→	bàkánè***e/îyáa***

ba- Kàtsínà→ bàkátsín***èe/ìyáa***

ba- Zàmfàrà→ bàzámfár***èe/ìyáa***

ba- Dàurá→ bàdàur***íi/ìyáa***

ba- Gúmèl→ bàgúmálè***e/ìyáa***

ba- Jámùs→ bàjámúsh***èe/ìyáa***

ba- Zázzàu→ bàzázzág***èe/ìyáa.***

3.4.2 Sunan Asali daga Suna a Badanci

Haka ma binciken ya gano Badanci kan yi irin wannan tsirar da sunan ta amfani da kalmar ***əmdək*** (mutumin) da ***gamak*** (mutumiyar) sai a ambaci muhalli kamar haka:

Misali na (77)

Muhalli		**Suna**
Kánò	***əmdək***+kánòo→	əmdəkkánòo
		(mutumin Kano)
Gàshúwà	***əmdək***+ gàsíwà→	əmdəkgàsíiwà
		(mutumin Gashua)
Katsina	**gàmák**+ kàsíinà→	gàmákkàsìinà
		(mutumiyar Katsina)

Dàurá ***gàmák+*** dàurá → gàmákdàurá

(mutumiyar Daura)

Báuchí ***gàmák+*** báuchí→ gàmákbáuchì

(mutumiyar Bauchi)

Binciken ya gano cewar Hausa da Badanci sun yi kama da junansu wajen tsirar da sunan asali daga suna. Amma sakamakon amfani da ra'in nazarin bambanci da siffanta harsuna, an gano cewar harsunan sun bambanta da juna, domin Hausa kan yi amfani da xafin tsira, Badanci kuwa kan yi amfani da saqala kalma sukutum a farkon Kalmar suna.

3.5.1 Ma'aikaci daga Aikatau a Hausa

Harshen Hausa kan yi amfani da xafa-goshin ***ma-*** da xafa-qeyan ***–ii*** ko ***–iya*** a tsirar da ma'aikaci ko ma'aikaciya daga aikatau kamar haka:

Misali na (78)

Aikatau		**Suna**
qéeràa	**ma+**	máqèer+í***i/iyaa****→ máqèerii/iyáa
búgàa	**ma**+	mábùg***íi/iyaa****→ mábùgíi/íyáa
nóomàa	**ma+**	mánòom***íi/iyaa***→ *mánòomíi*/íyáa
xínkàa	**ma+**	máxìnk***íi/iyaa***→ *máxìnkíi/íyáaa*

sôo **ma+** másòoy***íi/iyaa***→ *másòoyíi/íyáa*

3.5.2 Ma'aikaci daga Aikatau a Badanci

Binciken ya gano Badanci kan tsirar da sunan ma'aikaci daga saiwar aikatau, idan an yi xafa-goshin ***ma-*** da kuma xafa-qeyan ***–n*** a namiji ko xafa-qeyan ***–kon*** a mace kamar haka:

Misali na (79)

Aikatau		**Ma'aikaci**
máakà	**ma**+makaa+**n**→	mámáakáa***n***
(nema)		(manemi)
cáakà	**ma**+makaa+**n**→	mácáakáa***n***
(saqa)		(masaqi)
əxgà	**ma**+əxga+**n**→	máxgáa***n***
(bi)		(mabiyi)
xárà	ma+xarakoo+n→	máxárá***kóon***
(Magana)		(mamaganciya)
ətkà	**ma**+tkakoo+**n**→	mátká***kóon***
(duka)		(madakiya*)

Sakamakon amfani da ra'in nazarin bambanci da siffanta harsuna, an gano Hausa da Badanci sun yi kama da juna wajen amfani da xafen tsira, domin tsirar da ma'aikaci daga saiwar aikatau. Sai dai binciken bai gano inda harsunan suka bambanta ba, dangane da muhallan xafen tsira.

3.6.1 Abin Aiki daga Aikatau a Hausa

Hausa kan tsirar da sunan abin aiki daga aikatau, ta amfani da xafa-goshin ***ma-*** da xafa-qeyan ***–ii*** kamar haka:

Misali na (80)

Aikatau		**Ma'aikaci**
búrgàa	**ma**+burg+**ii**→	mábúrg***íi***
góogàa	**ma**+goog+**ii**→	mágóog***íi***
búuxèe	**ma+** buux+**ii**→	mábúux***íi***
sáaráa	**ma+**saar**+ii**→	másáar***íi***
káamàa	**ma+**kaam**+ii**→	mákáamí***i***

3.6.2 Abin Aiki daga aikatau a Badanci

Haka ma Badanci na da irin wannan tsari, akan yi amfani da xafa-goshin ***ma-*** da baqin /**-n**/ a tsira da sunan makami daga saiwar aikatau kamar haka:

Misali na (81)

Aikatau		**Ma'aikaci**
sávè	**ma+save+an**→	másáveyáa**n**
(sassabe)		(masassabi)
kúdvà	**ma**+kudv+**an**→	mákùdvá**n**
(goyo)		(magoyi)
dáasà	**ma**+daasa+**an**→	mádàasáa**n**
(toshe)		(matoshi)
támtlà	**ma**+tamtla+**an**→	mátámtláa**n**
(dama)		(madami)
cíntà	**ma**+cinta+**an**→	mácíntáa**n**
(goge)		(magogi)

Binciken ya gano cewar Hausa da Badanci sun yi kama da juna wajen tsirar da sunan abin aiki daga aikatau, idan aka yi la'akari da ra'in da aka xora binciken a kai, wanda ke da kuxurin gano bambanci da kamanci a harsuna biyu, binciken bai gano bambanci ba.

3.7.1 Má'áikátá daga Aikatau a Hausa

Wannan binciken ya gano cewa harshen Hausa kan tsirar da ma'aikata (wuri aiki) daga saiwar aikatau, ta amfani da xafa-goshin ***ma-*** kuma tsirarrun kalmomin kan qare da wassulan /**aa**/ kamar haka:

Misali na (82)

Aikatau		**Ma'aikata**
búgàa	**ma**+bug+**aa**→	mábúg***áa***
jéemàa	**ma**+jeem+**aa**→	májéem***áa***
qéeràa	**ma**+qeer+**aa**→	máqéer***áa***
sóomàa	**ma**+soom+**aa**→	másóom***áa***
dòogáràa	**ma**+doogar+**aa**	mádóogár***áa***
wánkèe	**ma**+wank+**aa**→	máwánk***áa***

3.7.2 Ma'aikata daga Aikatau a Badanci

Haka ma abin yake a Badanci, binciken ya gano cewar akan yi amfani da xafa-goshin ***ma-*** da baqin **/-n/** a tsirar da ma'aikata daga saiwar aikatau kamar haka:

Misali na (83)

Aikatau		**ma'aikata**
ərwé	**ma**+ərwe+**ən**→	márúyə**n**
(noma)		(manoma*)
cákúxà	**ma+cakuxa+an**→	mácákúxáa**n**
(sussuka)		(masussuka)
əkfà	**ma+əkfa+an**→	mákfáa**n**
(shiga)		(mashiga)
síftà	**ma+sifta+an**→	másíftáa**n**
(busa)		(mabusa)

Wannan binciken ya gano cewar harsunan, sun yi kama da junansu wajen tsirar da ma'aikata daga aikatau, domin dukansu suna amfani da xafa-goshin **ma-**Bayan haka, binciken ya gano wurin da suka bambanta da juna, domin tsirrarun kalmomin Hausa kan qare da wassulan /***-aa***/, inda Badanci kuwa sukan qare da baqin/***-n***/. Sakamakon amfani da ra'in nazarin bambanci da siffanta harsuna.

3.8.1 Aikatau daga Sifa a Hausa

Binciken ya gano cewar harshen Hausa kan yi amfani da xafa-qeyan, ***-ntaa*** da ***–taa,*** a tsirar da aikatau daga saiwar sifa kamar haka:

Misali na (84)

Sifa	**Aikatau**
Sáabóo+**antaa**→	sàabà***ntáa***
Báqíi+**antaa**→	báqà***ntáa***
Fáríi+**antaa**→	fárà***ntáa***
Gàjéerée+**taa**→	gájàr***táa***
Tsáwóo+**taa**→	tsáwài***táa***
Múunìi+**ntaa**→	múunà***ntáa***
Gúrgùu+**ntaa**→	gúrgù***ntáa***

3.8.2 Aikatau daga Sifa a Badanci

Binciken ya gano cewar Badanci ma kan tsirar da kalmomin aikatau daga saiwar sifa, kamar yadda wannan binciken ya gano, Badanci kan yi amfani da xafa-qeyan ***–ntu*** da –***tu*** kamar haka:

Misali na (85)

Sifa	**Aikatau**
Púlkà+**atu**→	pùlkà***ntú***
(baqi)	(baqanta)
Vúwàa+**ntu**→	vùwà***ntú***
(ja)	(ja'anta*)
Tlírtà+**ntu**→	tlìrtà***ntú***
(kore)	(koranta)
Jágè+**ntu**→	jàgè***ntú***
(rawaya)	(rawayanta*)
Kùsvúr+**tu**→	kùsvùr***tú***
(tsawo)	(tsawaita)

Hausa da Badanci sun yi kama da juna, wajen tsirar da aikatau daga sifa, inda harsunan kan yi amfani da xafe kamar yadda binciken ya gano. Domin dukkansu sukan yi amfani xafa-qeya ne, a lokacin da Hausa kan yi amfani da xafa-qeyan ***–nta*** da ***–ta,*** Badanci kuwa akan yi amfani da xafa-qeyan ***–ntu*** da ***–tu*.**

Dangane da misalan da aka gano,idan aka yi la'akari da ra'in da aka xora wannan bincike a kai ba a gano wurin da harsunan suka bambanta ba dangane da muhallan xafe, domin dukkansu xafen kan zo a matsayin xafa-qeya.

3.9.1 Aikatau daga Voyayyen Suna a Hausa

A harshen Hausa, masana sun tabbatar da cewa akan tsirar da waxansu ajin aikatau ne idan aka yi xafa-qeyan ***-a*** da kuma ninka baqin gavar qarshe na saiwa, kamar haka:

Misali na (86)

Voyayyen Suna	**Aikatau**
sányíi →	sány**àyáa**
záafíi→	záaf**àfáa**
háskée→	hásk**àkáa**
dáaxíi→	dáax**àxáa**
tsòoróo→	tsóor**àtáa**
zàmbáa→	zàmb**átàa**

3.9.2 Aikatau daga Voyayyen Suna a Badanci

Kamar yadda Hausa kan yi irin wannan tsirar a ginin kalma, haka ma binciken ya gano Badanci na yin irin wannan tsirar, ta amfani da xafa-qeyar –***tu*** kamar haka:

Misali na (87)

Voyayyen Suna	**Aikatau**
Dàmtóo damtoo+**tuu**→	dàmtòo***túu***
(Kusa)	(kusanta)
gàawá gawa+**tuu**→	gàawàa***túu***
(yawa)	(yawaita)
nàabée naabee+**tuu**→	nàabèe***túu***
(babu)	(qare)
Kùlí+tuu→	kùlà***túu***
(Daxi)	(daddaxa)

Binciken ya gano harsunan sun yi kama da juna wajen tsirar da aikatau daga voyayyen suna ta amfani da xafa-qeya, idan aka yi la'akari da ra'in da aka gina binciken a kai, Hausa da Badanci sun bambanta da juna, a wajen da Hausa kan yi amfani da wasalin **/a**/ da kuma ninka gavar karshe na saiwa, inda babu hakan a Badanci.

3.10.1 Ma’aikaciyar Sifa daga Aikatau a Hausa.

Har ila yau Hausa kan tsirar da ma’aikaciyar sifa daga aikatau, idan aka ninka baqin gavar qarshe na saiwa da kuma amfani da xafa-qeyan gava mai fasalin – ***aBBe***. Alal misali:

Misali na (88)

Aikatau	**Sifa**
cíkàa→	cìk***ákkée***
dáfàa→	dàf***áffée***
fáaràa→	fàar***árrée***
mântáa→	mànt***áccée***
nèemáa→	nèem***ámmée***
gàntàlíi→	gàntàl***állée***

3.10.2 Ma’aikaciyar Sifa daga Aikatau a Badanci

Harshen Bade, a xaya vangaren kan tsirar da ma’aikaciyar sifa daga aikatau, idan aka yi amfani da xafa-goshin ***ga-*** ko ***də-*** a kuma shafe wassulan gavar qarshe, a maye da wassulan /**aa**/ kamar haka:

Misali na (89)

Dafa-goshi	**Aikatau**	**Sifa**
ga+	əbdàmú→	***gá***bdàmá
	(gagara)	(gagararre)
ga+	cəkpàpú→	***gà***cákpápá
	(tsugune)	(tsugunanne)
ga+	gwàaxú→	***gá***gwàaxá
	(vaci)	(vatacce)
də+	gàfóo→	***də***gàfà
	(kama)	(kamamme)
də+	dəpsú→	***də***dəpsà
	(voye)	(voyayye)
də+	jlàwú→	***də***jlàwí
	(zama)	(zaunanne)

Binciken ya gano cewar harsunan sun yi kama da juna wajen tsirar da ma'aikaciyar sifa daga aikatau. Amma idan aka yi la'akari da ra'in nazarin bambancin harsuna,da aka gina wannan binciken a kai, an gano cewar harsunan sun bambanta da juna, domin Hausa kan ninka baqin gavar qarshe da kuma amfani da xafen gava mai fasalin –***aBBe.*** Inda Badanci kuwa kan yi

amfani da xafa-goshin **ga-** da **də-** da kuma shafe wasalin gavar qarshe, a maye da wasali **/aa**/. Kuma xafen na Hausa kan zo a matsayin xafa-qeya, amma na Badanci kuwa xafen kan zo a matsayin xafa-goshi akasin na Hausa.

3.11.1 Sunan Aiki daga Aikatau a Hausa

A Hausa akan yi amfani da xafa-qeyan –***waa*** da –***yaa*** da musayan wassulan /**ee**/ da /**ii**/ da /**oo**/ da /**uu**/ da /**aa**/ a tsirar da sunan aiki daga aikatau. kamar haka:

Misali na (90)

Aikatau	**Sunan Aiki**
káamà+waa →	káamà***wáa***
búuxèe+waa→	búuxè***wáa***
tánkàa+iyaa→	tánkí***yáa***
wáasà+ii→	wáshì***i***
sáabàa+oo→	sáab***óo***
rábàa+oo→	ràb***óo***
búgàa+uu→	búg***ùu***
féexàa →	fíixà***a***
dóokàa →	dúuk***àa***

3.11.2 Sunan Aiki daga Aikatau a Badanci

Haka ma Badanci kan tsirar da sunan aiki daga saiwar aikatau, idan aka yi xafen, xafa-qeyan ***–an*** da kuma shafe wasalin gavar qarshe na kalmomin aikatau kamar:

misali na (91)

Aikatau		**Sunan Aiki**
əbdəzá	əbdəza+**an**→	əbdəz***án***
(baza)		(bazarwa)
ədwàtlù	ədwatl+**an**→	ədwàtlá***n***
(gajiya)		(gajiyarwa)
tlərgədu	tlərgəd+**an**→	tlərgədá***n***
(rusa)		(rusarwa)
cəkpàpú	cəkpap+**an**→	cəkpápá***n***
(tsugune)		(tsugunarwa)
cìicìitú	ciiciita+**n**→	cíicíitá***n***
(tace)		(tacewa)

Sakamakon amfani da ra’in nazarin bambancin harsuna, wadda ke da qudurin kwatanta harsuna guda biyu, an gano cewar harsunan sun yi tarayya da juna

wajen tsirar da sunan aiki daga aikatau ta amfani da xafa-qeya. Amma kuma sun bambanta da juna, wajen da Hausa kan yin musayar wasulla. Inda Badanci kuwa, kan shafe wasalin gavar qarshe na aikatau xin, sai ta yi xafen xafa-qeyan –**an**

3.12 Kammalawa

Duk da ‘yan matsalolin da ba za a rasa ba, wannan binciken zai taimaka wa fannin ilmi, ta hanyar gano waxansu wurare da harsunan Hausa da na Badanci suka yi kama da juna wajen tsirar waxansu rukunan nahawu daga wasu da kuma inda suka bambanta da juna dangane da muhallan xafe a ginin kalma. Haka kuma binciken ya gano akwai waxansu rukunan nahawu da Badanci ba ta iya tsirar da su kamar (bayanau). An kuma gano cewar babu bambancin tsirar suna daga sunayen ranakun mako a Hausa da na Badanci, bisa la’akari da abin da binciken ya gano, ta amfani da ra’in nazarin bambancin harsuna na Carl James (1980) inda ya nuna cewa ra’in ya ta’allaqa ne a kan fassara da siffanta waxansu muhimman rukunan harshe na harsuna biyu da kuma rarrabe waxansu abubuwa dangane da kasancewarsu makusanta ko akasin haka. Bayan haka, ra’in ya kasu zuwa matakai biyu: wato matakin siffanta wani rukunin nahawun harsuna da kuma matakin kwatantawa.

BABI NA HUXU

KWATANCIN KUMBURA A GININ KALMAR HAUSA DA NA BADANCI

4.1 Gabatarwa

Wannan babin mai taken kwatancin kumbura a ginin kalmar Hausa da na Badanci, zai yi bayani dalla-dalla ne dangane da kamanci da bambanci a kumburar kalmar Hausa da na Badanci, inda aka nazarci kamanci ta fuskar kumburar jinsi da baqaqqen da suke nuna mallaka da nasaba da jam'intawa da cikakken ninki da kuma ragaggen ninki, amma kuma sun bambanta dangane da muhallan xafensu, inda harsunan suka bambanta a kumbura kalmar jinsi da jam'intarwa da cikakken ninki da kuma ragaggen ninki kamar haka:

4.2.1. Jinsin Mace daga Namiji a Hausa

A harshen Hausa akan samar da jinsin mace daga kalmar namiji ta amfani da xafa-qeyan -***uwaa*** da -***iyaa*** da -***anyaa*** da -***niyaa*** da kuma musayan wasulla.

kamar haka:

misali na (92)

Namiji	**dafa-qeya**	**Tamata**
tsóohóo	+uwaa →	tsóoh***úwáa***
tsúntsúu	+uwaa→	tsúnts***úwáa***

záakìi +uwaa→ zák-***ányàa***

màkáhòo +uwaa/niya→ màkáah***ùwáa***/mákáu***nìyáa***

gwàníi +aa→ gwàn-***áa***

máalàmíi +aa→ málàm***áa***

4.2.2 Jinsin Mace daga Namiji a Badanci

Badanci a xaya vangaren, kan samar da jinsin mace daga kalmar namiji ta amfani da xafa-cikin ***-ko-*** da zauxen wasu wasullan (musayar wasulla) /**a**/ da /**i**/ da /**ə**/ kamar haka:

Misali na (93)

Namiji		**Tamata**
kərəgəmán	kərəgəmà-kó-n→	kərəgəmàkón
(qadangare)		(qadangaruwa)
əjlgən	əjlga+ko+n→	əjlgàkón
(makaho)		(makahuwa)
mádàwáan	madawa+ko+n→	mádàwàkón
(makiyayi)		(makiyayiya)
mácákán	macaka+ko+n→	mácákákón
(masaaqii)		(masaqiya)

ŋgərìpán	ŋgəripa+ko+n	ŋgərípákón
(shege)		(shegiya)
lákənán	lakəna+ko+n→	lákəná-kó-n
(ragoo)		(raguwa)

Dangane da ra'in da aka xora wannan binciken, mai qudurin tantance kamanci da bambancin nazarin harsuna biyu, binciken ya gano cewar Hausa da Badanci sun yi kama da juna wajen samar da jinsin mace daga namiji. Kuma sun yi taraiya ne dangane da amfani da xafen jinsintarwa. Kuma kowannensu kan yi amfani da musayar wasulla.Sai dai sun bambanta dangane da muhallan xafen jinsi, domin xafen Hausa kan zo a matsayin xafa-qeya, Badanci kuwa xafen kan zo a matsayin xafa-ciki akasin na Hausa.

4.3.1 'Yar Mallaka a Ginin Kalma a Hausa

Harshen Hausa kan yi amfani da baqaqen /**r**/ da /**n**/ a saqala a jikin suna, sai ta kumbura a samar da mallaka. A yayin da aka ambaci sunan abin da aka mallaka da sunan wanda ya yi mallakar kamar haka:

Misali na (94)

gídá***n*** Búkàr

màtá***r*** Súlè

gónár Jàtáu

mótàr Bàlá

kèkén Àdàmú

rìgár Kàbírù.

4.3.2 ‘Yar mallaka a Ginin Kalma a Badanci

Bincike ya gano cewar Badanci ma, kan kumbura kalmar suna idan an saqala wa sunan baqaqen /**k**/ ko /**ŋ**/ sai a samar da mallaka kamar haka:

Misali na (95)

	M**a’ana**
Kámók súlè	gonar Sule
ámák Záabù	matar Zabu
kóráŋ Tàatúwè	jakar Tatuwe
əngwák Rábí	gidan Rabi
xâŋ púlácìn	garin Fulani

Binciken ya gano cewa Hausa da Badanci sun yi tarayya da juna wajen samar da mallaka, domin sukan yi amfani da baqaqe ne wajen nuna mallaka. Sakamakon amfani da ra’in nazarin bambancin harsuna, wadda ke da qudurin

tantance kamanci da bambancin harsuna, binciken ya gano cewa a Hausa ‘yar mallaka tana dacewa da jinsi, inda a Badanci kuwa duka ana amfani da su wajen jinsin namiji ko tamata.

4.4.1 Nasaba a Ginin Kalma a Hausa

Binciken ya gano harshen Hausa kan yi amfani da baqaqen /**r**/ da /**n**/ ta kumbura Kalmar suna, a nuna nasaba kamar haka:

Misali na (96)

rìgá***r*** rúwá

tàkàlmí***n*** qárfè

gídá***n*** kárá

wàndó***n*** fátà

fárí***n*** wátà

mádárá***r*** gwángwání.

4.4.2 Nasaba a Ginin Kalma a Badanci

Haka ma binciken ya gano cewar harshen Badanci, kan kumbura Kalmar suna ta amfani da baqaqen /**ŋ/** da **/k/** wajen nuna nasaba kamar haka:

Misali na (97)

	Ma'ana
Kásó***ŋ*** áwáwún	xakin roba
ràpàgəní***ŋ*** álmáan	takalmin fata
ámə***k*** məsáakóon	hannun tsamiya
tàapúská***k*** púrgàmən	wainar shinkafa
ákúrná***ŋ*** mànkóon	kunun kanwa

Bayan an yi amfani da ra'in nazarin bambancin harsuna, an gano cewar Hausa da Badanci sun yi kama da junansu, wajen amfani da baqaqe da suke zuwa a matsayin xafa qeya don nuna nasaba, amma binciken bai gano wurin da suka bambanta ba.

4.5.1 Jam'i a Ginin Kalma a Hausa

Harshen Hausa kan yi amfani da waxansu yardaddun xafa-qeya da waxansu katsattsun gudajin ma'ana wajen samar da jam'i, bayan gudanar da wannan binciken kamar haka:

Misali na (98)

Tilo	**Jam'i**
kèekée +unaa→	kéek**ùnàa**
ráamìi +ukaa→	ráam**úkàa**

ráanàa+akuu→ ràan**àkúu**

kántáa+ooci→ kánt**óocíi**

zóomóo+aayee→ zóom**àayée**

wúrìi+aa+r+ee→ wúr**àar*ée***

kár +aa+g+ee→ kár***àa*g*ée***

sír+aa+d+aa→ sír***àa***d***áa***

sàl+ee+k+aa+n+ii→ sál***èe***ká***níi***

4.5.2 Jam'i a Ginin Kalmar Badanci

Haka ma Badanci, kan kumbura kalmar tilo zuwa jam'i ta amfani da xafa-ciki mai fasalin –***Wb-*** kamar yadda binciken ya gano kamar haka:

Misali na (99)

Tilo	**xafa-ciki**	**Jam'i**
əfcáan	əfc+***ən***+ən→	əfcənən
(taburma)		(taburmi)
kərbán	kərb+***ən***+án→	kərbənán
(shekara)		(shekaru)
ámən	ám+***əm***+ón→	áməmón
(hannu)		(hannaye)

dəwən dəw+***àaw***+ón→ dəwaawón

(rijiya) (rijiyoyi)

məsán məs+***ás***+kən → məsáskən

(tarwaxa) (tarewaxi)

Hausa da Badanci sun yi tarayya da juna wajen amfani da xafen jam'i. Amma idan aka yi la'akari da ra'in binciken, an gano cewar harsunan sun bambanta dangane da muhallan xafe, domin xafen na Hausa kan zo a matsayin xafa-qeya, Badanci kuwa xafen kan zo a matsayin xafa-ciki akasin na Hausa.

4.6.1 Cikakken Ninkin Jam'i a Ginin Kalma a Hausa

A harshen Hausa akan ninka kalma sukutum xinta, a kuma share wasullan qarshe na saiwar tilon, a maye gurbin da wasalin /**e**/ a samar da jam'i, kamar haka:

Misali na (100)

Tilo Jam'i

gyáaráa→ gyàar***è***-gyàar***é***

kúukáa→ kòok***è***-kòok***é***

fìtáa→ fìc***è***-fìc***é***

támbàyàa→ tàmbày***è***-tàmbày***é***

shìgáa→ shìg***è***-shìg***é***

káamèe→ kàam***è***-kàam***é***

sáatàa→ sàac***è***-sàac***é***

ròoqóo→ ròoq***è***-rôoq***é***

4.6.2 Cikakken Ninkin jam'i a Ginin Kalma a Badanci

Haka ma Badanci kan yi amfani da cikakken ninki, wajen kumbura kalmar tilo zuwa jam'i kamar yadda yake a Hausa kamar haka:

Misali na (101)

Tilo	**Ninkin jam'i**	**Jam'i**
gàaxée	gàaxée-gàxée→	gàaxée-gàxée
(xaya)		(xaya-xaya)
sərə	sərən-sərən→	sərən-sərən
(biyu)		(biyu-biyu)
kùlí	kùlí-kùlí→	kùlí-kùlí
(xaxi)		(xaxi-xaxi)
dùksí	dùksí-dùksí→	dùksí-dùksí
(nauyi)		(nauyi-nauyi)

sâab	sâabú-sâabú→	sâabú-sâabú
(yau)		(yau-yau)
sànáa	sàná-sàná→	sàná-sàná
(gobe)		(gobe-gobe)
təná	təná-təná→	təná-təná
(yanzu)		(yanzu-yanzu)

Wannan binciken ya gano cewar Hausa da Badanci sun yi kama da juna wajen amfani da cikakken ninkin domin samar da jam'i, inda Hausa da Badanci sukan ninka kalmar sukutum. Amma sakamakon amfani da ra'in bambancin nazarin harsuna, an gano cewar harsunan sun bambanta da junansu, domin Hausa kan shafe wasalin gavar qarshe na ninkakkiyar kalmar, a maye da wasalin /***e***/ inda Badanci kuwa ba a share wasali ko maye wasali, akan bar ninkakkiyar kalmar kamar yadda aka same ta, bisa amfani da ra'in nazarin bambancin harsuna da aka gina binciken a kai.

4.7.1 Ragaggen Ninkin Jam'i a Ginin Kalma a Hausa

Binciken ya gano cewar harshen Hausa kan yi amfani da xafa-goshi da xafa-qeyan ninki a kumbura kalmar tilo zuwa jam'i (wato ko dai a maimaita gavar farko ko kuma gavar qarshe na saiwar kalmar) kamar haka:

Misali na (102)

Tilo	**Jam'i**
húxú→	húh-húxú
jîká→	jìj-jìká
tàfásà →	tàfàs-fásà
háxìyée→	háxíy-xìyé
búgàa→	búb-bùgá

4.7.2 Ragaggen Ninkin Jam'i a Badanci

Badanci ma kan yi amfani da ragaggen ninki wajen samar da jam'i daga tilo, kuma akan yi amfani da xafa-ciki da xafa-qeyan ninki kamar haka:

Misali na (103)

Tilo	**ninkin Jam'i**	**jam'i**
tləkpàrú	tləkpà-**pà**-rú→	tləkpà**pà**rú
(hauakace)		(hahhaukace)
əgján	əgjà-**jí**-n→	əgjà**jí**n
(qota)		(qotoci)

tlərgədú	tlər-**gà**-gədú→	tlər**gà**gədú
(rusa)		(rurrusa)
gàfú	gàfù-**fú**→	gàfù**fú**
(kama)		(kakkama)
kàrmú	kàrmù-**mú**→	kàrmù**mú**
(sara)		(sassara)
metú	mè-**tə**-tú→	mè**tə**tú
(waiga)		(wawwaiga)

Binciken ya gano cewar Hausa da Badanci sun yi kama da juna wajen amfani da ragaggen ninki domin jam'intawa. Kuma kowannensu kan yi amfani da xafen ninki.Bayan amfani da ra'in nazarin bambancin harsuna, an gano harsunan, sun bambanta da junansu wajen muhallan xafen ninki, a inda Hausa kan yi amfani da xafa-goshi da xafa-qeyan ninki, Badanci kuwa kan yi amfani da xafa-ciki da xafa-qeyan ninki akasin na Hausa.

4.8 Kammalawa

Wannan binciken ya gano wuraren da harsunan suka yi kama da juna wajen samar da jinsi da nasaba da mallaka da jam'i da kuma ninki. Inda suka bambanta da juna a muhallan xafen jinsi da jam'i da kuma ninki. Inda a Hausa

xafen jinsi kan zo a matsayin xafa-qeya, Badanci kuwa xafan kan zo a matsayin xafa-ciki. Kuma xafan jam'i a Hausa kan zo a matsayin xafa-qeya, amma Badanci xafan kan zo a matsayin xafa-ciki. Bayan haka sun bambanta a cikakken ninki, domin Hausa kan shafe wasalin gavar qarshe na ninkakkiyar kalma, a maye gurbinta da wasalin /**e/,** inda babu hakan a Badanci. harsunan sun bambanta da juna wajen amfanin da xafin ninki, domin Hausa kan yi amfani da xafa-goshi da xafa-qeyan ninki ne, Badanci kuwa kan yi amfani da xafa-ciki da xafa-qeyan ninki ne akasin na Hausa.

BABI NA BIYAR

TAQAITAWA DA KAMMALAWA DA SHAWARWARI

5.1 Gabatarwa

A wannan babi ne aka qarqare aikin, inda aka taqaita aikin gaba xaya, wato abubuwan da ya qunsa tun daga babi na farko, har zuwa na qarshe. Sannan sai aka yi bayani a kan kammalawa, wato inda aka tattauna a kan abin da binciken ya gano. Daga qarshe kuma, aka kawo shawarwari waxanda ake gani za su qara bunqasa fannin bincike da nazari a kan harsuna Iyalin Cadi, da ma sauran harsunaa baki xaya.

5.2 Taqaitawa

Wannan binciken an gudanar da shi ne a tsakanin harsuna biyu wato, Hausa da Badanci, binciken ya kwatanta tsira da kumbura a ginin kalmar waxannan harsunan. Domin samun nasarar wannan binciken, an raba aikin zuwa babi biyar, inda aka fara da bayanin manufa da hasashe da muhimmanci da ra'i da hanyoyin tattara bayanai da kuma farfajiyar bincike. Kuma binciken ya waiwayi ayyuka da suka gabata dangane da ginin kalmar Hausa da wasu harsuna, inda aka karkasa su dangane da kasancewar su bugaggun litattafai da muqalu da kuma kundayen bincike. Bayan haka binciken ya gano inda harsunan suka yi kama wajen tsirar da voyaiyen suna daga suna da sunan laqabi daga sunayen ranakun mako da sunan asali daga suna da ma'aikaci daga

aikatau da sunan abin aiki daga aikatau da ma’aikata daga aikatau da aikatau daga sifa da aikatau daga voyayyen suna da ma’aikaciyar sifa daga aikatau da kuma sunan aiki daga aikatau.

Amma kuma an gano cewar sun bambanta da juna dangane da muhallan xafe, inda aka tabbatar da bambancin sakamakon amfani da ra’in bambancin nazarin harsuna, a yayin tsirar da voyaiyen suna daga suna, domin xafen na Hausa kan zo a matsayin xafa-qeya na Badanci kuwa kan zo a xafa-ciki. Kuma sun bambanta wajen tsirar da sunan asali daga suna, a yayin da Hausa kan yi amfani da xafa-goshi da xafa-qeya amma Badanci kuma kan yi amfani da kalma sukutum ne na **əmdək** (mutumin) da **gamak** (mutumiyar) sai a ambaci sunan lardin. Bayan haka, binciken ya gano cewar harsunan sun bambanta da juna wajen tsirar da ma’aikaciyar sifa daga aikatau dangane da muhallan xafe,inda xafen na Hausa kan zo a matsayin xafa-qeya na Badanci kuwa xafen kan zo a matsayin xafa-goshi. Haka ma binciken ya yi bayanin wuraren da harsunan suka yi kama da juna dangane da kumbura a ginin kalma, inda aka dubi kamancin ta fuskar jinsintarwa da mallaka da nasaba da jam’intarwa da cikakken ninki da kuma ragaggen ninki. Inda shi ma aka nuna cewar an gano sun bambanta da juna dangane da muhallan xafen ninki.

5.3 Kammalawa

Fannin kwatanta harshe, fanni ne da yake da matuqar muhimmanci a fagen nazarin harshe. Wannan binciken yana da muhimmanci ainun, kuma zai

taimaka tare da bunqasa fannonin nazarin harshe qwarai da gaske. A taqaice, wannan binciken ya gano waxansu abubuwa kamar haka:

Binciken ya gano cewa a harshen Hausa, tsira na faruwa tsakanin rukunan nahawu guda huxu, wato suna da aikatau da sifa da kuma bayanau, inda a Badanci kuwa tsira na faruwa ne tsakanin rukunan nahawu guda uku: suna da aikatau da kuma sifa, amma ban da bayanau (wato shi bayanau a Badanci ba a tsirarsa kuma baya tsirarwa).

Harshen Hausa kan yi amfani da xafa-goshin ***ba***- wajen tsirar da suna daga muhalli, amma a Badanci akan yi amfani da kalmar ***əmdək*** *(mutumin)* ko ***gaamak*** *(mutumiyar)***.**

Harshen Hausa da na Badanci sun bambanta wajen amfani da raggagen ninki a yayin jam'intawa, domin Hausa kan yi amfani da xafa-goshi da xafa-qeyan ninki, Badanci kuwa kan yi amfani da xafa-ciki da xafa-qeyan ninki.

Binciken ya tabbatar da tasirin Hausa a kan Badanci domin Badanci ma kan yi amfani da xafa-goshin ***ma***- wajen tsirar da ma'aikaci da abin aiki daga aikatau da kuma ma'aikata daga aikatau kamar yadda yake faruwa a Hausa misali **ma**-ərbacan da **ma**-jluxən da kuma **ma**-halman.

Binciken ya gano cewar Hausa kan jam'inta rukunan nahawu guda huxu (suna da sifa da aikatau da kuma bayanau), inda Badanci kuwa kan jam'inta rukunan nahawu uku (suna da aikatau da kuma bayanau), amma ban da sifa.

5.4 Shawarwari

Nazarin kwatanci harsuna fanni ne mai matukar alfanu, a fagen nazarin harsuna, bayan haka fannin ginin kalma, fage ne na sarrafa qwayoyin tasarifi da ke samar da kalmomi domin amfanin masu magana da harshe (Mamman 2012: 28). Wannan fagen yana da alfanu sosai, domin yakan sauqaqa koyon harshe da gano alaqa tsakanin harsuna. Dangane da haka, wannan bincike yake bayar da waxannan shawarwari ga manazarta da xalibai da ma hukumomin gwamnati da masu zaman kansu:

- shawara na ta farko shine ga xalibai ‘yan uwana, cewar mu yi qoqarin faxaxa wannan fagen, domin ciyar da harsunan gaba.
- bayan haka ina rokon xalibai ‘yan uwana mu riqa rubuta muqalu da harshen Hausa (ko da na qasa-qasa ne).
- haka ma ina rokon manazarta, a riqa rubuta kundayen bincike da Hausa.
- ina bayar da shawara ga xalibai masu jin wasu harsuna daban, su riqa kwatanta wasu abubuwa na nahawu ko na adabi ko kuma na al’ada da na Hausa.
- haka kuma ina bada shawara ga xalibai Badawa, su riqa zakulo waxansu abubuwa na ilmi su riqa kwatanta su da na Hausa, domin binciken an gano wannan fagen babu ayyuka wadatattu da aka yi da Badanci.
- ina rokon cewa yakamata a farfaxo da kwamitin fassarar kevabbun kalmomi domin a sauqaqa wa masu bincike.

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