

**KARIN HARSHEN RUKUNI:
NAZARIN HAUSAR MASU SANA'AR KAYAN GWARI**

BY

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DEDICATION

This research is dedicated to my parents (Alhaji Ahmed Madaki Kargi and Late MalamaAdama Umar Pala), family, and lecturers of the Department of African Languages and Cultures, Ahmadu Bello University, Zaria.

DECLARATION

I hereby declare that this thesis entitled '**Karin Harshen Rukuni: Nazarin Hausar Masu Sana'ar Kayan Gwari**' is written by me under the supervision of Prof. Dalhatu Muhammad and Dr. I. I. Suleiman and it is a record of my own research work, and that has not been presented in any previous application for a higher degree. All quotations and sources are duly referenced and specifically acknowledged

Hamisu Ahmed

Date

CERTIFICATION

This Thesisentitled‘**Karin HarshenRukuni:NazarinHausarMasuSana’anar Kayan Gwari**’ by Hamisu Ahmed, meets the régulation governingthe award of the degree of Master of Arts (M.A) in African languages (Hausa) of Ahmadu Bello University, Zaria – Nigeria and is approved for its contribution to knowledge and literary presentation.

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SHAFIN GODIYA

Dukkanyabo da godiya sun tabbatagaSarki Allah maikowamaikomai,Tsira da amincin Allah sutabbatagafiyyyenhalitta, manzontsiracikamakonannabawa Muhammad (S.A.W). Ina matuqargodiyaga Allah da yabaniikonkammalawannanbincike da kumarubutashi, don cimma buri,naganinnasamiwannandigirinabiyu. Allah yasa mai amfani ne a gare ni da kumasauranmusulmibakixaya,amin.

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Wannanbincikemai taken “Karin Harshen Rukuni: NazarinHausarMasuSana’arKayanGwari” (The Social Dialect: A Sociolinguistics Study of Grocers Sociolect) Bincike ne da yayiqoqarinzaqulofaxaxama’anarkalmomi da nau’ukanjumloli a Hausarmasusana’arkayangwari. Aikin yayiqoqarinbinciko yadda masusana’arkayangwarikeharxantakalmomitundagamasutushensuna da masutushenaiki da masutushentsigIlau da masutushensifa da masutushenmahaxi. A qarqashinjumlofikuma, bincikenyayiqoqarinzaqulonau’o’injumloisauqaqa da sauranzantukanhikima.A qarshe, aikinyabincikonau’o’inharxantasunayebiyar: Masutushensuna (noun-based) da masutushen-sifa(Adjectival-based) da masutushentsigilau(diminitive-based) da masutushenmahaxi (particle-based) da masutushenaiki(verbal-based). A qarqashinjumloli, bincikenyaganoanaamfani da sauqaqanjumloli da jumlolimarasaai katau da zantukanhikima da kirari.

ABSTRACT

This work entitled, Karin Harshen Rukuni: Nazarin Hausar Masu Sana 'arkayan Gwari (The Social Dialect: A Sociolinguistic Study of Grocers Sociolect) is an examination of various forms of both semantic extension and semantic shift of some lexical and syntactic variables of the Grocers sociolect. The work analyses various forms of compounding, ranging from noun-based, through the verbal-based to the diminutive based of the lexical variables. While on the syntactic variables, it analyses various forms of simple sentences and some idiomatic expressions. Finally, the research was able to find out five forms of compounding: Noun-based, adjectival-based, diminutive-based particle-based and verbal-based. On the syntax it discovered the use of simple sentences, noun phrases, verbal arts and figurative sentences respectively.

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BABI NA XAYA

SHIMFIXA

2.0 GABATARWA

An gabatar da kanun wannan bincike ne don a bayyana bakin zaren yadda aikin zai gudana. Binciken da aka gudanar suna da yawa waxanda suka yi ta bayani game da ilimin harshe dangane da sassan da aka sani guda biyu wato (Micro linguistics and Macro linguistics) wannan ke nufin ginshiqai da kuma rassa na nazarin kimiyyar harshe. Manyan sun haxa da ilimin nahawu (syntax) da ilimin ma'ana (semantics) da ilimin tsarin sauti (phonology) da ilimin furuci (phonetics) da kuma ilimin ginin kalma (morphology).

To su waxanda ake musu laqabi da rassa kuma su ne, ilimin walwar harshe (socio-linguistics) da ilimin tarihin harshe (historical linguistics) da makamantansu. Sai dai shi wannan bincikenya shafi vangaren ilimin walwalar harshe ne, ta yadda shi kuma wannan vangaren ake nazarin harshe ta hanya biyu, wato nazarin ilimin walwalar harshe dangane da nahiya da kuma nazarinsa dangane da rukunin al'umma. Wannan binciken ya mayar da hankali ne avangaren nazarin karin harshen rukunin masu sana'ar kayan gwari, kasancewarsu xaya daga cikin rukuni da suke gudanar da al'amuransu a cikin Hausawa.

Su masu sana'ar kayan gwari tamkar sauran rukunonin al'umma masu gudanar da sana'o'i, suna da nasu kevavvun kalmomi da jumloli da suke sarrafawa domin biyan buqatarsu.

2.1 Manufar Bincike

Manufofin wannan bincike sun haxa da:

- i. Zaqulo kevavvun kalmomi da masu sana'ar kayan gwari ke sarrafawa yayin gudanar da sana'arsu.
- ii. Gano hikimomi da hanyoyin da masu sana'ar kayan gwari suke amfani da su wajen samar da sababbin ma'anoni ko kalmomi a rukuninsu.
- iii. Zaqulo sababbin jumloli da suka qirqira da kuma waxanda suka faxaxa ma'anarsu yayin gudanar da sana'arsu.

1.3 Dalilin Bincike

Dalilin wannan bincike shi ne domin a cike wani givi da aka bari a fagen nazarin ilimin walwalar harshe. Wannan givi kuwa shine kasancewar masu nazari ba su yi bincike game da manoma da 'yan kasuwar gwari ba, sai dai an taqaita ne a binciken Hausar masu kayan miya na Fagge (2004) wannanshi ne ya qara wa mai bincike qaimin ganin ya kyautu a yi bincike game da wannan sana'a tun daga manoman da 'yan kasuwan baki xaya domin a cike wancan givi.

1.3 Hasashen Bincike

Sanannen abu ne cewa, dukkan rukunonin al'umma sukan kevanta da harshensu domin sadarwa a tsakaninsu.

- i. Shin ko rukunin masu sana'ar kayan gwari ya amsa sunansa na rukuni, kuma yana da harshensa?

- ii. Idan rukunin yana da harshensa, to wacce hikima ko dabara suke sarrafawa wajen haifar ko samar da harshen?
- iii. Shin ko zai yiwu a nazarci gundarin kalmomi da ginin kalmomi da jumlojin wannan rukuni?
- iv. Shin ko hulxa na tasiri game da samuwa ko havakar Hausar wannan rukuni?
- v. Shin ko bambancin muhallin masu sana'ar kayan gwari yana shafar Hausar wannan rukuni?
- vi. Shin ko Hausar wannan rukuni na havaka rumbun kalmomin harshen Hausa?
- vii. Shin ko akwai wasu zantuka na hikima da masu sana'ar gwari kan sarrafa a fagen sana'arsu da suke samar da wata nau'in Hausa ta daban?
- viii. Shin ko akwai wasu kalmomi da zamani ya shigo da su cikin wannan sana'a?

1.4 Farfajiyar Bincike

Wannan bincike an yi qoqarin iyakance abubuwa da faxin wuri da kuma fagen da binciken ya taqaita don ganin an cim ma buri cikin sauqi. Binciken ya shafi fagen walwalar harshe ne, ko a wannan fagen ma abin da ya shafi Hausar rukuni. Sannan kuma binciken ya mayar da hankali ne a rukunin masu sana'o'i ne, ko a cikin su kuma, Hausar masu sana'ar kayan gwari. Ta fuskar bigire kuwa, aikin ya mayar da hankali ne ga wasu garuruwa da kasuwannin lardin Zazzau, waxanda suke qarqashin qananan hukumomi kamar haka:

1Qaramar hukumar kubau:

- i. Kogin Dutsen-wai
- ii. Kasuwar Albasa ta Kargi
- iii. Kasuwar Kuvewa ta Zuntu
- iv. Kasuwar Pambeguwa
- v. Bakin kogin Galma, Kuzuntu
- vi. Kasuwar Talata, Anchau
- vii. Kasuwar Tattasai, Qofar Gidan Baba Rabi'u, Kargi

2 Qaramar hukumar Ikara:

- i. Kasuwar kurmin kogi, Ikara
- ii. Kasuwar kayan gwari ta Jivis
- iii. Garin Furana
- iv. Kasuwar Ikara
- v. Dokan Xan-qauye
- vi. Zage-zagi, Ikara

3 Qaramar hukumar Soba:

- i. Kasuwar gwari ta Kwasallo
- ii. Garin Ricifa
- iii. Garin Awai
- iv. Kogin xan-wata Soba

4 Qaramar hukumar Maqarfi:

- i. Kasuwar kayan gwari ta Gubuci
- ii. Kasuwar kayan gwari ta Kunkumi

- iii. Kasuwar kayan gwari ta Mai-gadi
- iv. Kasuwar Maqarfi
- v. Garin Dokan-Makarfi

5 Qaramar hukumar Zariya:

- i. Kasuwar Zariya
- ii. Kasuwar Fada
- iii. Kasuwar Bakin-kogin Galma(Nagoyi)
- iv. Kasuwar T/ wada, Zariya
- v. Kasuwar Xan-Magaji, Zariya

6 Qaramar hukumar Sabon Gari:

- i. Kasuwar masu kayan miya P.Z
- ii. Kasuwar Samaru
- iii. Kasuwar Masu Kayan marmari Bakin Gada Kwangila
- iv. Bakin Titin Dogarawa

7 Qaramar hukumar Kudan:

- i. Marabar Xanja
- ii. Garin Jaja
- iii. Garin Hunquyi

Hausar masu sana'ar kayan gwarin ma za a fi mayar da hankali ga manya da suka haxa da:

- i. Tumatiri.
- ii. Tattasai.
- iii. Albasa.

Waxannan guda uku, su ne ginshiqai daga cikin kayan gwarin da aka yi bincike game da su. Sai kuma qanana daga cikin kayan gwari da kuma waxanda cuxanya da sauran al'umma suka samar da su waxanda suka haxa da:

- i. Burukoli
- ii. karas
- iii. Latas.
- iv. Kabeji.
- v. Lausuru.
- vi. Kwakwamba.
- vii. Aful da sauransu.

Sai kayayyaki matallafa wajen gudanar da sana'ar kayan gwari da kuma bayanin sauran kayan noma masu kama da kayan gwari, irin su doya da dankali da sauransu. A taqai da wannan farfajiya da aka ambata a cikinta wannan bincike ya gudana.

1.5 Muhimmancin Bincike

Sanannen abu ne cewa duk wani bincike na ilimi yana da muhimmanci, don haka wannan binciken yana da matuqar muhimmanci a fagen ilimin walwalar harshe kamar haka:

- i. Binciken yana da matuqar muhimmanci ga ilimin walwalar harshe don ganin yadda rukunin al'umma masu sana'ar kayan gwari ke samar da kalmomi da jumloli waxanda suke bunqasa harshe.

- ii. Yana da matuqar muhimmanci ga xalibai masu qoqarin nazarin ilimin walwalar harshe domin zai qara musu haske da yi musu jagora wajen gudanar da bincike makamancinsa.
- iii. Domin samar da qarinqar takardun nazari ga manazarta harshen Hausa a matakan karatu mabambanta tun daga sakandare har kwalejoji da jami'o'i a vangaren ilimin walwalar harshe.
- iv. Zai taimaka wa manazarta ilimin ginin kalmomi ta hanyar la'akari da yadda masu sana'ar gwari ke tsirar da kalmomi da kuma yadda suke kumbura wasu.
- v. Har ila yau, binciken yana da muhimmancidon ya zama qalubale ga manazarta harshen Hausa wajen qara zurfafa bincike a wannan fage kuma a rukunin irin waxannan masu sana'o'i.
- vi. Wannan bincike zai qara zaburar da manazarta a fagen nazarin ilimin walwalar harshe wajen qara himma domin fuskantar sana'o'in da muke da su wajen fito da duk wani abu da ka iya bunqasa ilimin walwalar harshe.

1.6 Bayanan Alamomi Da Taqaitattun Kalmomi Da Aka Yi Amfani Da Su A Cikin Aikin

(\) Alama ce da ke nuna karin sautin qasa.

(/) Alama ce da ke nuna karin sautin sama.

(^) Alama ce ta karin sauti faxau

(Sn) Alama ce da ke nufin suna

(Hrx sn) Alama ce da ke nuna harxaxxen suna

- (Nmj) Alama ce da ke nufin jinsin namiji.
- (Mc) Alama ce da ke nuna jinsin mace.
- (Jmi) Alama ce da ke nuna jam'i.
- (Sif) Alama ce da ke nuna sifa.
- (Ss sif) Alama ce da ke nuna sassauqar sifa.
- (Srqnbs) Alama ce da ke nuna sarqaqqiyar nasaba.
- (Mnx) Alama ce da ke nuna mahaxi.
- (Mdg) Alama ce da ke nuna madanganci.
- (YA) Alama ce da ke nuna yankin aiki.
- (GA) Alama ce da ke nuna gurbin aiki.
- (YS) Alama ce da ke nuna yankin suna.
- (J) Alama ce da ke nuna jumla.
- (Byn) Alama ce da ke nuna bayanau.
- (Mlk) Alama ce da ke nuna mallaka
- (Gjr mlk) Alama ce da ke nuna gajeruwar mallaka.
- (Sft3) Alama ce da ke nuna sifatau na uku.
- (A'ant) A'antawa

1.7 NAXEWA

Wannan babi na farko shimfixa ne ga wannan bincike aka gabatar, wato yadda binciken ya gudana tun daga farkonsa har qarshe. Bugu-da-qari, an bayyana dalilin da ya haifar da yin binciken da manufar yinsa da muhimmancinsa ga manazarta harshen Hausa da ilimin walwalar harshe baki xaya. An yi bayanin hasashen abin da ake sa ran binciken zai samar idan an kammala shi. Da

farfajiyar bincike da dukkan hanyoyin da suka taimaka wajen samun nasarar wannan bincike. Don haka wannan babi (shimfixa) shi ne ya ba da haske kan yadda binciken ya gudana.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

Hausawa dai kan ce: “waiwaye adon tafiya” kuma “da na gaba ake gwada zurfin ruwa”. Saboda haka, wannan aiki ya yi waiwaye da bitar ayyukan da masana da kuma manazarta suka gabatar, masu alaqa ta kusa da ta nesa da wannan aiki ta fuskoki da dama, domin samun tudun dafawako samun haske akan yadda za a iya warware wannan aiki.

2.1 Bitar Littattafai

Bitar game da karin harshe da karin harshen rukuni:

A wannan wuri ne binciken ya yi tsokaci game da abubuwan da aka ce waxanda suka shafi karin harshe a littattafai.

Kamar yadda Sani (1998:3-7) ya kawo a Alfiyarsa tun daga baiti na 31-88. Ga misalan ma'anar karin harshen a cikin baitukan:

31. *To shi dai karin harshe,
Fa nau'i na shi harshe.*
32. *Na sadarwa guda fa daxe,
Ka gane kar ka daburce.*
33. *A shiyya nan ta al'umma,
Musamman ai ka kiyyaye.*
34. *Ake yin shi fa amfani,
Da wannan dai karin harshe.*
35. *Ma'ana nan kowace shiyya,
Da nata ka san karin harshe.*

36. *Karin harshe na nan shiyya,
Da wancan ai daban fa yake.*
37. *Sai dai nan ka lura da kyau,
Kacokan 'yan gida xaya ne.*
38. *Domin duk da bambancin,
Tsakani nasu ba kome.*
39. *Mai wannan karin harshe,
Da wancan duk sukan gane.*
40. *Sukan dai gane junansu,
Su sadar nan cikin harshe.*
41. *Rashin wannan fahimta ba-
Bu don tushe guda harshe.*
42. *A nan wataqil ka zan cewa,
Misali wai ina yake ne?*
43. *Misali nan ka xau Zazzau,
Karin harshenta kevavve.*
44. *Gama shi Zazzagancin nan,
Da Dauranci daban fa suke.*
45. *Katsinanci duk da Bausanci,
Haxejanci daban fa suke.*
46. *Masana wannan karin harshe,
Na Hausa fa sun kasa biyu ne'*
47. *Nanan Rukunin Gabas wannan,
Sa'annan Na Yamma rabe.*

Ba wani abu ne karin harshe ba illa bambance-bambance na sarrafa harshe xaya. Watau bambancin da ake samu a cikin harshe xaya. Akwai karuruwan harshe iri biyu a harshen Hausa da suka haxa da karin harshen yanki ko lardi da

karin harshen rukuni. Da yake wannan binciken yana qoqarin nazari ne a kan karin harshen rukuni, to, a nan an kawo ma'anar karin harshe na rukuni a matsayin matashiya, Fagge (2002) ya xauko daga Bargery(1934) da Asiru (1981) da Musa (1996) inda suka nuna cewa karin harshen Hausa yana da kare-kare na nahiya da kuma na rukuni, amma a nan za a yi dubi ne a kan karin harshe na rukuni.

Karin harshen rukuni wani vangare ne na karin harshe da ya danganci wasu mutane masu halayyar zamantakewa da kuma hanyoyin sarrafa harshe iri xaya. Wato yanayin zamantakewarsu yana da nasaba da tsarin harshe da kuma yadda suke amfani da shi (Fagge 2002:97).

Masana irin su Hudson(1980:24) da Wales(1989:398) sun yi bayanin karin harshe a matsayinwani nau'i ne na yaddawasu mutane suke amfani da harshen dominisar da saqo ta hanyar yin amfani da wasukalmomi ko ginin jumla ko qirar kalmawanda wasu vangarorin ba su amfani da suduk da cewa harshe xaya suke magana da shi. Sun qara da cewa:

Hudson (1980:24) says:

A language variety is a set of linguistics item with similar distribution.

The foregoing definition has two advantages.

- (a) It allows the linguist to say that Nigerian English, English of the legal profession, and Standard English are all varieties of English language.
- (b) It helps the linguist to treat all languages of a community as a single variety since all the linguistic items have a similar social distribution.

Ma'ana:

Karin harshe nau'i ne na harshe da yake haifar da sakamako xaya na cim ma burin sadarwa. Karin harshe na samuwa ba tare da wani cikas ba a cikin al'umma xaya ta fuskoki mabambanta, kama daga dalilin yin amfani da harshen, matsayin mai magana ko sauraron maganar, da kuma saqon da ake son gabatarwa.

Wales (1989: 398) says:

“To obtain a given variety of language, three main variables are to distinguished which are felt to be very significant: Field (subject-matter), medium (speech or writing), and tenor (social role-which will influence the degree of mood).”

Ma'ana:

Za a iya samun karuruwan harsheta la'akari da ko a dalilin abubuwa:

- i. Gurbi ko batun da ake magana ko sadarwa a kansa
- ii. Hanyar isar da saqon
- iii. Yanayin da ake ciki wadda yakeyin tasiri a kan kalmomin da za a zava domin sadarwa.

Ya cigabada cewa, dalili ko yanayi ne kan tilasta kaucewa daga daidaitaccen harshe zuwa yin amfani da wanda ba shi ba. Kenan, wannan na nuni da cewa rukunin mutane da kuma batun da ake magana a kai sune suke taka muhimmiyar rawa wajen samar da wani harshe. Watau karin harshe akwai hanyoyi uku na fahimtarsa kamar haka:

- i. Ta fuskar yanayin mai magana (furuci)
- ii. Ta fuskar kalma da ma'ana.
- iii. Ta fuskar ginin jumla.

Karin harshe kalmomi ne na harshe waxanda ake amfani da su na musamman a wuraren sana'a ko aiki ko yanayi da aka tsinci kai. Harshen da ma'aikacin tsaro zai yi amfani da shi ya bambanta da harshen da ma'aikacin lafiya zai yi amfani da shi, fitacciyar siffar itace ta bambancin ma'ana, ta yin amfani da kalma mai nufin wata ma'ana ta musamman kamar yadda Flexner yake gani duba Xantumbishi (2003:32-34). 'Harshe na sajiwa ko sauyawa a kowane lokaci da zarar an sami wani sabon tunani ko cigaba, hakan kan haifar da sababbin kalmomi '.

A bayanin da Fagge (2004:37) ya yi ya nuna cewa karin harshen rukuni vangare ne na karin harshe daya danganci halayyar zamantakewa da kumahanyoyin sarrafa harshe iri guda. Wato yanayin zamantakewa na tasiri na musamman dangane da harshe da kuma yadda ake amfani da shi".

Babanzara (2006) ya bayyana cewa, kenan karin harshe na rukuni wani sarqaqqen zance ne ko magana wadda wasu kevvun mutane kan yi amfani da su ko masu wata sana'a ko qungiya mai wahalar fahimta. Daga cikin mutanen akwai yan boko da matan aure da zawarawa da sauransu. Kar a xauka harshen Hausa ne kawai yake da kare-karen harshe, a'a, ai duk harshe na duniya ana iya samun sa da karin harshe. Shi ya sa binciken ke qoqarin xaukan salon

waxannan masana domin binciko kalmomi keɗavvu ga masu sana'ar kayan gwari.

Bitar game da majiya harshe xaya:

Majiya harshe xaya batu ne da masana ilmin walwalar harshe suke amfani da shi domin nuni da al'umma masu harshe ko mutane masu jin magana da harshe iri xaya. Wannan ya haifar da ra'ayoyi da dama dangane da ma'anar majiya harshe xaya. Lyons (1970 :326) cewa ya yi, majiya harshe xaya sun qunshi dukkan mutanen da suke amfani da harshe xaya kenan majiya harshe xaya rukuni ne na mutane da suke amfani da karin harshe iri xaya ba tare da la'akari da al'ada ba domin sadarwa a cikin al'umma xaya. Gumperz (1972-386) ya bayyana cewa, majiya harshe xaya rukunin wasu mutane ne masu harshe xaya da suke zaune tare, kuma suke yawan hulxa ta sadarwa da juna, sannan ake samun wasu 'yan bambance-bambance ta fuskar amfani da harshe a yayin da ake hulxa tsakaninsu da waxanda ba acikinsu suke ba.

Daura (1974) ya kalli majiya harshe xaya a Hausa, inda ya bayyana yanayin da Kanawa suke magana na nuna yanayin yadda suke hulxar kasuwanci. Daba (1987) ya yi tsokaci a kan majiya harshe xaya a karin harshen kananci. Ya bayyana cewa akwai masu yin amfani da harshen Hausa a matsayin (L1), (L2) da kuma (L3). Watau, masu harshen uwa da masu harshe na biyu (L2) da kuma harshen Hausa a matsayin harshe na uku (L3). Haka kuma wannan nazari yana qoqarin zaqulo irin wannan harshe ne da ake samu a tsakanin masu sana'ar kayan gwari.

Waxannan bayanai da suka gabata na qoqarin bayyana yadda wani yanki a cikin al'umma xaya, masu harshe xaya suke magana a tsakaninsu a lokacin sadarwa, wadda a kan sami wasu 'yan bambance-bambance. waxannan yanki na mutane a fahimtar Daba kan kasance masu harshen uwa ko harshe na biyu ko kuma harshe na uku.

Bitu game dadangantakar harshe da al'umma:

Trudgill (1974:32-33) stated that:

Sociolinguistics is a part of linguistics concerned with language as a social and cultural phenomenon. Sociolinguistics is concerned with investigating the relationship between language and society with the structure of a language and of how such a linguistic code functions in communication.

Ma'ana:

Ilimin walwalar harshe wani vangare ne na ilimin harshe da ya danganci cuxanya da yadda al'adun al'umma ke gudana. Ilimin walwalar harshe ya qunshi binciko dangantaka dake tsakanin harshe da al'umma ta la'akari da irin tsare-tsaren harshen da kuma yadda wannan canji kan yi tasiri a wurin sadarwa.

Abdulqadir (2013:41) ya kawo bayani game da abin da Allah (SWT) ya fahi dangane da yadda ya yi halittar mutane jinsi-jinsi, sai kuma ya ba su hanyar da za su yi mu'amala da junansu, wato ta hanyar magana da harshe. Harshe na taka muhimmiyar rawa wajen isar da tunani da al'adun kowace al'umma. Akwai

ma'anoni mabambanta da aka bayar a kan ma'anar harshe. Za mu iya ganin haka a wasu surori na alqur'ani mai girma, misali suratul Rum tazo aya ta 22. Allah (SWT) yana cewa:Kuma akwai daga ayoyinsa, halittar sammai da qassai, da savawar harsunanku, da launikan ku, lallai a cikin wannan akwai ayoyi ga masu ilimi. (Abdullahi: 1934)

Sai kuma suratul hujirat sura ta 49, aya ta 13, Allah yana cewa: Ya ku mutane!Lallai ne mu, mun halicce ku maza da mata, kuma muka sanya ku dangogi da qabilu, domin ku san juna, Lallai mafificin daraja a wurin Allah (shine) wanda yake mafifici a taqawa. lallai ne, Allah masani ne mai qididdigewa. (Abdullahi 1934)

Osisanwo (2003:1) says:

“Language is a human vocal noise or the arbitrary graphic representation of this noise, used systematically and conventionally by members of a speech community for the purpose of communication.”

Ma'ana:

Harshe wasu 'yan guntayen maganganu ne da xan Adam kan yi waxanda ake amfani da su domin cimma burin sadarwa.

Xantumbishi (2004) ya yi bayaninharshe da cewa:Harshe shi ne magana ko furuci wanda ya bambanta mutum da dabba. Ana fassara tunani da harshe, da kuma harshe ake sadarwa da harshe ake kulla abota da kuma tafiyar da dukkan al'umuran rayuwa.

Yakasai(2012:47)Ya bayyana harshe a matsayin hanyar furta ma'anoni da tunane-tunane da suke ran xan –Adam. Wato dai hanyar sadarwa tsakanin mutane.Ita wannan hanya kuma ba ganin ta ake yiba, jin ta ake yi kawai, wato hanyar sadarwa ta xan Adam (harshe) saututtuka ne masu ma'ana da ake furta su, kunnen mai sauraro ya ji, kana basirarsa ta kama, ta fahimta domin amfanin sa.

Al'umma ta xan Adam tana da alfahari da buri. Alfaharin nan shi ne tarihi, buri kuma shi ne kokawar rayuwa domin yau da kullum. Saboda haka, a fafutuka ta wanzuwa ko zaman rayuwa, akwai buqatar abubuwan nan da suka zama dole ga kowace al'umma, domin ita rayuwar ta tafi dai dai.waxannan abubuwa sune: Mulki da shari'a da tattalin arziki da addini da kuma al'ada.

Yakasai, 2012:51-54)Akwai dangantaka mabambanta da take tsakanin harshe da al'umma kamar yadda masana suke gani.

Wardhaugh (1988:10) ya yi bayanin cewa: Akwai abubawa huxu da wannan batu na dangantakar harshe da al'umma ya gadar:

Tsarin zamantakewa kan iya yin tasiri ko tafiyar da yadda harshe ko xabi'u kan kasance. Akwai alamu da kan iya tabbatar da wannan tuni. Bambancin shekaru tsakanin wannan rukuni da wancan rukuni. Kenan wannan rukuni na mutane kan yi magana daban da na wancan rukunin mutane. Waxannan bambance-bambance kan kasance na yanki, kai har ma da bambamci tsakanin maza da mata.

Harshe kan tafiyar da zamantakewar al'umma, wannan shi ya yi dai dai da tunanin Sapir Whorfian, Beinstein da wasu. sun ce harshe shi kansa na iya tafiyar da yadda mai amfani da harshen kan yi amfani da shi.

Yakasai (2012) A wannan hasashe, cewa ya yi harshe ya tanadar wa majiya wata dama ta hango duniya. Harshe-linzamin tunanin akasarin yadda ake hangen sauran al'amura saboda haka, harshe yana tasiri kan al'umma ta hanyar daidaita tunanin majiya kan lamuran duniya.

- i. Tasirin vangarori biyun wato harshe da kuma al'ummar kanta.
- ii. Babu wata alaqa ko tasiri ta a zo a gani tsakanin harshe da zamantakewa, domin kowane na zaman kan sa ne.

Trudgills (1974 :32-33) ilimin walwalar harshe vangare ne na nazarin harshe da yake kallon harshe ta fuskar zamantakewa da al'adar al'ummar da suke amfani da wannan harshe. Ilimin walwalar harshe da al'ummar da suke amfani da wannan harshe da burin tabbatar da fahimtar tsarin harshe da kuma yadda qa'idon harshe suke a lokacin sadarwa.

Hudson, (1980:4-5) has described the difference as follows:

Sociolinguistics is the study of language in relation to the society, while the sociology of language is the study of society in relation to language.

Ma'ana:

Ilimin walwalar harshe na nazarin harshe ne da dangantakarsa da al'umma, yayin danazarin zamantakewar xan Adam da harshe yake nazarin al'umma da dangantakarsu da harshe".

Ke nan, idan ana nazarin ilimin walwalar harshe ana qoqarin fito da yadda al'umma take magana da harshe ne domin gudanar da harkokin rayuwa ta yau da kullum. Hakan kan haifar da bambance-bambance a lokacin sadarwa. wannan ya yi dai dai da tunanin Fromkin da Rodman (1978:272) “ Al’ada na taka muhimmiyar rawa wajen tafiyar da harshe, saboda al’adarce take nuni da yadda zamantakewa take gudana. Holmes (2001) ya bayyana ilmin walwalar harshe a matsayin wani fage na nazarin da kan nazarci hanyoyin da ake sarrafa harshe domin tantance qiima da walwalar harshe gida biyu:

- i. Masu nasaba da harshe
- ii. Masu nasaba da zamantakewa

Akwai batun shekaru da jinsi da muqami da kuma matsayin mai magana a cikin muhallin sadarwa. Muhallin yana xaya daga cikin ma’aunan walwalar harshe da yake da tasiri wajen zavin harshe ko karin harshen da za a yi sadarwa da shi. Matsayi komuqamin mai amfani da harshe kan hana ambaton wasu batutuwa, ko kuma suna tanadar wa mai magana wani zavi na abin da yake so ya faxa. Dukkan waxannan ma’aunai masu nasaba da zamantakewa ne. Kuma suna da tasiri kan ma’aunai masu nasaba da harshe. Su kuwa ma’aunan walwalar harshe masu nasaba da harshe suna jagoranci ne wajen zavin harshe ko kuma karin harshen muhalli, sana’a da kuma shekaru ma suna da tasiri wajen zavin harshe. Shi kuma bambancin karin harshe yana shafar tsarin sauti da qirar kalmomi da jumloli ne. (Eyatal da Favy, 1969 a cikin Yakasai, 2012:66).

2.2 BitarKundayen Bincike

Asiru (2000) ya yi bincike a kan Hausar ‘yan kasuwa a binciken da ya gudanar ya karkasa kalmomi kashi-kashi, tare da kawo misalai waxanda ‘yan kasuwa ne suke amfani da su dama waxanda su masu sayan kayan kan yi amfani da su domin sadarwa a tsakaninsu.

Misali:

Kalma	Ma’anar	yau da Sabuwar ma’ana
	kullum	
Salula	Wayar tafi da gidanka	Wata irin shadda ce
Xanmani	Xanmani	Kwastoman da ya zo sayen kaya amma kuma ya qi saye.
Xangezawa	Xangezawa	Mutanen da suka zo don vata ciniki
Tafi da shi	Tafi da shi	Rashin daidaitawa a ciniki/za ka iya jarabawa

A qarshe ya bayyana cewa akwai karin harshen da ‘yan kasuwar suke amfani da su a kan kayansu da kuma abokancinikinsu wanda idan an yi amfani da su wanda yake wajen kasuwar ba zai fahimci abin da ake nufi ba. Haka kuma su ma abokan cinikayyarsu (masu sayan kaya) na amfani da irin wannan karin harshe kan ‘yan kasuwar, wannan ya sa ‘yan kasuwar ba za su fahimci abin da suke nufi ba. Wannan ma karin harshen rukuni ne kuma yayi kama da binciken da ake gudanarwa, amma bambancin shi ne wannan a kan masu sana’ar gwari ne.

Zailani (2013)ya yi nazarinsa ne game da karin harshen rukuni nazari kan Hausar kan Titi. Ya yi bayani game da Husar mashaya da direbobin bas da ‘yan

acava.Mashayan sun haxa da ‘yan sholisho da kodin da wiwi.Ya kalle su ta fuskar nahawu da azuzuwan aikatau.Wannan binciken ma ya yi qoqarin bayani dangane da kimiyyar harshe.

Xantumbishi, (2003:146) ya nazarci sara ta la’akari da shekaru da jinsi da matsayin ilimi ko rashin ilimi wanda kan haifar da yin sara a lokacin sadarwa. Wato kalmomin da ake amfani da su a wurare na musamman da halin da ake ciki wanda kan haifar da yin sara, ba Hausar da aka saba yau da kullum ba. Ya cigaba da cewa sara ko kalmomin da ake yin sara da su na bayyanar da yanayin rayuwa ta fuskar zamantakewa da hidimomin yau da kullum da kuma cigaban qere-qeren zamani da aka samu kai a cikin rayuwa. Ya kalli sara ta fuskoki kamar haka: Sara ta gaba xaya da sara da ta jivanci wani abu na musamman. Dangane da sara da ta jivanci harkar ilimi da masu ilimin boko suke yi wanda yake bayyana hali ko yanayi da masu yin sarar suke sadarwa. Xantunbishi ya kawo misalai dangane da kalmomi na sara a jadawali kamar haka:

Misali:

Ma’ana a Hausa

Lashe (lick)

Haye (cross over)

Kwaro (insect)

Bindiga (gun)

An ga wata

Buxe-wuta

Ma’ana a sara

Ya ci jarabawa/ Ya ci zave

Ya ci jarabawa

Mai Qoqari

Faxuwa jarabawa

An sami tambayoyin jarabawa kafin a yi

Mayar da hankali kan karatu

Idan an lura, za a ga cewa ma'ana ta zahiri ta sha bamban da ma'ana a wajen masu wannan Hausa ko sara, kamar yadda ya kira. Sara da ta jivanci ko danganci kuxi. Ya kawo misalai na kalmomi irin su, Bagi da Qarfe da Jinga da Gada da Boza da 'Ya'yan Banki da Damawa da Shafa-kai da Akwai-shi da Kacima da Makamantansu. Kalmomin sara da suka jivanci shaye-shaye. Ya kawo kalmomi irin su, "Rushe da Kwaxe da Qole da Gari da kuma Daidai. Aikinsa ya yi kama da wannan nazari da ake gudanarwa, sai dai shi wannan kalmomin ba na sara ba ne, kuma ba rukunin matasa kawai ke samar da su ba. Dukkan rukunin masu sana'ar yake bayani.

Xantumbishi (2003) ya cigaba da bayyana cewa, akwai tarayya wajen amfani da wasu kalmomi tsakanin masu ilimi mai zurfi da matsakaicin ilimi kai harma da marasa ilimi. Akwai kuma waxanda karuwai ne kawai suke amfani da su a cikin mata, amma a maza hakan kan yi qaranci; sannan samari ko matasa 'yan shekaru 20-29 da 30-39 su ne kan gaba wajen yin wannan sara.

Dangane da sara da ta jivanci lalata ko fasiqanci ya kawo misalai na kalmomi irin su, Wake da Qere da Buge da Amsa da Hutu da Shata da Tava da Goge da Faqo da Qishi da Mota da Faxo da Gurza da Miqe da Gama da Casa da Yi-shi da Tana-ja. Ya cigaba da cewa. Ya wake, ba shi da ma'ana a Hausa sai dai abin da suke nufi shi ne, "Ya sadu da ita". Ya qara da cewa matasa su ne suka fi amfani da wannan sara kuma sun yi tarayya tsakanin masu ilimi da marasa ilimi wajen yin wannan al'amari, kuma mazan ne suka fi amfani da wannan sara.

Akwai sara da ta jivanci ko ta danganci sutura. Ya kawo misalai da kalmomi irin su, "Lashe da Haxu da Tazarce da Xige da Cakare da Gangariya da Fes-fes da Zuba da Futo" da makamantansu. A sara da ta jivanci abinci kuwa ya kawo kalmomi irin su, Wake da Watu da Gabza da Garau-garau da Wasko. A sara da ta jivanci motocin hawa; ya kawo kalmomi da suke bayyana sunayen motoci irin su, Bana-ba-harka da Dafa-duka da Shiga-da-alwala da Shiga-ba-biya da Raja da Makauniya" da Sauransu. A sara da ta Jivanci wasanni, ya kawo kalmomi irin su, Yanka da Caji da Kulle da Tava da Cizo da Qeta da Taka-leda da Sake-lale da Akwai-kai da kuma Yana-da-kyau.

Haka dai ya kalli sara wadda take ba ta rukuni ba, sara ce da ake yi domin biyan buqatar sadarwa da bai ta'allaqa ko bai jivanci wani rukuni ba ko wani abu na musamman. Amma wannan nau'i na bayyana abubuwan rayuwa ne na yau da kullum waxanda ba su shafi rukunin da aka bayyana a kashi na farko ba. Ya kawo misalai na kalmomin da suka shafi harkokin rayuwar yau da kullum na kowane fanni na rayuwar xan'Adam. Misali, kalmomi irin su, "Vagas da Yab da Murxe da Share da Manta da Latsa da Qoquwa da Buta da Jirga da Wanki da Kwaxar da Yawa da Gangara da Daru da Bagu da Yarfa da Vararwa da Zare da Zara da Kifar da Qazami da Ta-tashi da Banga.

A taqaike binciken Xantumbishi, (2003) ya yi la'akari da waxannan abubuwa kamar haka : Kalmar da aka ambata. Wato sarar da aka yi da ma'anar kalma ta asali da kuma Ma'ana a sara wadda take nuni da bambanci na magana a lokacin sadarwa.

Binciken da Xantumbishi ya gudanar (2003) na da alaqa da wannan qud-da-qud sai dai sun sha bamban a wurare kamar haka. Ba matasa ke qirqira ko faxaxa ma'anar kalmomi ba a tsakanin masu sana'ar gwari. Kuma kalmomin ba na sara ba ne.

Bilkisu K. (2004) a binciken da ta gudanar ta nuna cewa matsayin ilimi na boko da na addini ya kawo qirqire-qirqiren sababbin kalmoni da kuma canjin ma'anar kalmomi da jimloli tare da ingausa bisa mata kai daban-daban. Haka kuma rashin ilimin boko ko na Isilamiya a wajen matasan mata bai hana su amfani da karin harshen nasu ba lokacin da suke so su yi hulxa da junansu.

Bilkisu K. (2004) ta gano cewa wannan karin harshen na faruwa a rukunin waxannan mata matasa, masu ilimin boko da na Isilamiya da kuma masu talla. Akwai sababbin kalmomi da aka qirqira a harshen Hausa, hakan ya samar da kalmomi da jimloli da aka qirqira ta hanyoyi daban-daban. Wasu ta hanyar faxaxa ma'ana, wasu ta hanyar ingausa.

Misali:

Kalma/jumla	Ma'anar/Asali	Sabuwar ma'ana
Muguwa	Mace mai mugunta	Yarinya kyakkyawa
Jar mota	Mota mai jar kala/fenti	Jinin hails (al'ada)
Akuya	Dabba	Yarinya mai samari da yawa
Abar garin	Sanannan abu da aka sani a cikin gari	Audugar mata da suke amfani da itaa lokacin al'ada

A wannan nazari babu maganar ingausa, amma sun yi kama a vangaren da tayi magana game da qirqira. A nasa binciken.

Yakasai (2004) ya nazarci yadda sojoji suke samar da kalmomi ko jimloli a cikin bariki. Ya ce akwai kalmomin da suka shafi muqaman soja da abin ci da na sha da kuma waxanda suka shafi sauran hulxoxin rayuwa. Haka kuma, ya kalli yanayin kalmomi da jimloli da sauran mazauna barikokin suka samar wa harshen Hausa, kamar matan sojoji da 'ya'yansu maza da mata da kuma yanayin Hausar sojojin da suka daxe suka tsufa cikin harshen Hausa.

Misali:

Kalma/Jumla	Ma'ana ta Asali	Sabuwar Ma'ana
Tsauni	Dutse mai tsawo ainun	Sabon shiga aikin soja
Ice ba ganye	Kwauren bishiya	Soja maras igiya
Magajiya	Uwar xakin karuwai	Muqami nea wajen matan aure na Bariki
Bodar Kuwaiti	Kan iyakar Kuwaiti	Hanyar zuwa mami.
Akwai takarda	A na cigiyar abin rubutu	salon saye wa idan ana son karvan bashi
Ya tava ruwan Kwara	Ya tava ruwan Kogin Kwara	Ya sha giya ke nan
Matar arsan ta yi ciki	Matar arsan tana da juna biyu	An sami cakin biyan albashin sojoji

Yakasai (2004:245) ya gano cewa ra'ayin sojoji ya zo xaya dangane da yadda suke amfani da harshen Hausa, domin kuwa sun bayyana cewa “duk da cewa kasancewar rayuwar bariki hatsin bara ce, amma sun yi tarayya ta fagen amfani da harshe na Hausa; musamman saboda sauqinsa da shahararsa da kuma kasancewarsa zakaran gwajin dafi. Sun bayyana cewa yadda ake faxarsa haka nan ake rubuta shi savanin waxansu harsunan.

Dawakin Tofa (2005) ya yi bincike a kan mahauta, ya bayyana cewa “mahauta na da abubuwan bincike masu sha'awa, sana'arsu cike take da maganganu masu hikima da abubuwan alfahari, saboda fasahar da ke cikinta. Daga cikin waxannan tarin maganganu nasu akwai karin harshen mahauta. Shi wannan karin harshe na mahauta magana ce wadda ma'anarta ta bambanta da ma'ana ta asali wanda aka fi saninta. Wato, mahauta kan qirqiri wasu ma'anoni na daban da waxanda suke amfani da su saboda su sirrinta sana'arsu ta fawa. Ya cigaba da cewa shi wannan karin harshe ko kuma hanyar sadarwa ba wai wani karin harshen wata qasa ko wani gari ba ne na daban. A'a na rukunin wasu mutane ne da suka qaga wa kan su kawai sakamakon sana'a iri xaya da suke yi”. Ya kawo karin harshen mahauta na gama gari da na a xaixaiku kamar haka:

Na Gamagari

Kalma/Jumla	Ma'ana ta Zahiri	Ma'ana a wajen mahauta
Ni na yano shi	Ya fuce da hannu	Na riga ganin mai saye
Sai na ci kwala da	Cin kwala da bado	Neman la'ada wajen mai

bado

saye da mai sayarwa

Na Mahauta Xaixaiku

Ma da biyar

Ma da kuma biyar

Goma sha biyar

Na bayan qyaure

Wanda yake a bayan Xan qauye
qofa

Alhaji

Wanda ya je haji

Rago mai qaton ciki
kuma fari

Kamar yadda mahauta suka kasance rukuni daga cikin majiya harshe xaya, haka ma masu sana'ar gwari suke, saboda haka wannan bincike na da alaqa da wanda aka gabatar.

Hauwa M.(2008) A binciken da ta gudanar a kan karin harshen rukuni a qasar Zazzau, ta fara ne da kawo tarihin qasar a taqaice da kuma bayanin karin harshen rukuni da dalilan da suke kawo karin harshen. Ta duba rukunoni da dama na masu sana'o'i mabambanta a qasar Zazzau, ta nazarci Hausar Asibiti da Hausar 'Yan a-cava da Hausar Fada da Hausar Kotu da Hausar Mahauta. Ta kawo misalai na kalmomin da aka qirqira da kowane rukuni suke amfani da su waxanda suka kewanta da wannan rukuni kawai. Binciken nata ya yi kama da wannan domin ta kalli rukunin wasu masu sana'a ne, da yadda suke samar da kalmomi da jumloji sababbi a harshe. Haka ma wannan yana qoqarin bayanin yadda masu sana'ar gwari ne ke samar da kalmomi da jumloji domin bunqasar harshen Hausa.

2.3 Bitar Maqalu

Abubakar (2001) ya yi a kan Hausar gardawa a cikin birnin Kano da kewaye. Gardawa su ne almajirai da suka girma suka kai lokacin gardanta. Wato bayan

sun haddace Alqur’ani tare da iya rubuta shi. Ya kawo misalai na kalmomi da ma jumloli da suke amfani da su domin sadarwa. Akwai alaqa tsakanin aikin Abubakar da wannan aiki da ake yi. Alaƙar dake tsakani kuwa shine na fiito da karin harshe rukuni a Hausar Gardawa wanda ake nazari akai yana magana ne a kan karin harshen rukuni a Hausar masu sana’ar Gwari.

Fagge (2002:99-101), ya bayyana cewa akwai wani salon magana da zawarawa suke yi. Binciken ya nuna cewa su daizawarawa a sanadiyar lokutan da suka xauka a gida kafin su samu damar yin wani aure shi ne yake haifar da ire-iren karin harshen da ake samu a tsakaninsu.

Ga wasu misalansu kamar haka:

Kalma	Ma’anar yau da kullum	Sabuwar ma’ana
Xan birni	Wayayye	Matashin bazawari
Kwasa	Xibar wani abu	Aura
Qarfe	Qarfe	Marowacin bazawari
Tulu	Abin zuba ruwa	Bazawari mai qaton ciki

Haƙiqa, akwai abubuwa da dama da karin harshen ya haifar ga wannan rukunin na Hausawa. Kaxan daga cikinsu akwai, azanci wanda ya bai wa zawarawan damar sarrafa harshen Hausa ta vangarori daban-daban wanda yin hakan kan jawo sanya wa wani abu suna, kuma ma’anar ta dace, kuma ta zauna daram ba tare da haifar da wata matsala ba a harshe.

Babanzara (2006:18-43) ya kalli karin harshen rukuni a matsayin zaurance wanda a kan koya a iya tsakanin matasa. Watau, wani rukuni na al'umma. Rukuni daban-daban na Hausawa na amfani da zaurance kuma suna yi ne da niyyar voye wani saqo ko wasu muhimman saqwanni. Kamar mashaya da masu laifi ko masu aikata laifi. Wani lokaci kuma ana amfani da zaurance domin yin zagi, tsegumi da gulma.

Ya ce:

Zaurance wani muhimmin batu ne ko al'amari ne a al'adar Hausawa'. Mai binciken ya kalli zaurance ta fuskoki kamar haka: zaurance na gaba xaya kamar a wajen hira ko talla da kuma zaurance na kinaya, ya bayyana irin wannan zaurance da cewa kowace jumla na da ma'anarta ta asali, a lokaci xaya kuma akwai ma'ana ta musamman; wanda sai xan hannu kan gane ma'anar da ake nufi. Wannan ne ma ya sa ake amfani da irin wannan zaurance domin a yaudari ko a cuci wanda bai san gaskiyar ko ainihin ma'anar da ake nufi ba.

Misali:

Kalma/Jumla

Ma'ana/abin da ake nufi

Ba shi goron faranshi

Mare shi

Ya da qanwa

Nera xari da hamsin (#150)

Wasan yaran gano

Sata

Na je Saminaka

Na sami riba

Zani Qaraye

Zan qara aure/ zan qara wani abu

Akwai kuma wasu misalai da ya kawo daga zaurancen zawarawa da zaurancen xalibai da zaurancen masu cuwa-cuwar man fetur da zaurancen mashaya wiwi da zaurancen dillalai da zaurancen fada. A Hausar masu sana'ar gwari

musamman a vangaren dilallai a kan samu zaurance, kenan akwai alaqa a tsakanin wannan aiki da wanda ake gudanarwa game da masu sana'ar gwari.

Musa (2011:273) ya fara ne da kawo ma'anar Hausa-Niga inda ya bayyana cewa "wani rukuni ne na matasa Hausawa masu haxin gambiza na al'adu biyu. Watau, al'adunsu na Hausa da na aro na Nigan Amerika wanda suke gani a fina-finan sinima dasatilayi(dish) da bidiyo". Ya cigaba da cewa "bayan al'adunsu na asali, Hausa-Niga sun qirqiri sababbin kalmomi na sadarwa a tsakaninsu. Kuma waxannan kalmomi suna yin tasiri a tsakanin sauran matasa, kuma har suna samun karvuwa da bunqasa". Ya yi nuni da xabi'un Hausa-Niga da cewa aske kai qwalkwabo yana qyalli suna da shiga ta asali ta Hausawa. Akwai kuma shigarsu ta Amerika-Niga. Watau, T-shat marar hannu mai kama da singileti ko shat da wando jins koxaxxe ko mai jiki duk faci ko wanda yake kira cinos mai aljihu barkatai daga sama har qasa na yin zanzaro, da qaton takalmi sawu ciki(but), ko waje ko kambas. Wani lokaci Niga kan sa sarqa da xankunne. Hausa-Niga sun qirqiri kalmomin sadarwa waxanda suka kevanta da rukuninsu na matasa.

Misali:

Kalmar Niga	Ma'anar Asali	Ma'ana a wurin Niga
Tsami	Xanxano mai tsami	Rashin wayewar kai
Haxuwa/haxewa	Gamuwa	Yin ado
Sharewa	Kawar da datti	Mantawa/manta da shi
Mai tsada	Marar sauqi	Kyakkyawa/ji da kai

Django (Suna)

Dijango

Uba/mahaifi

Ayyukan biyu sun yi kama ta fuskar qirqira, domin su ma masu sana'ar gwari kanyi amfani da qirqirar ma'ana ne ta hanyar samar da kalmomi da kuma jumloli a harshe.

Azare, (2011:224) ya bayyana cewa mata na amfani da wasu nau'in kalmomin harshe domin sadarwa a tsakaninsu ta yadda ba kowane mutum kan fahimci ma'anar da suke nufi ba. Ya kalli rukunonin mata da dama, daga matan aure masu ilimi (boko ko mahammadiya da marasa ilimi, sai mata marasa aure. Watau, 'yan mata masu ilimi na sakandare da 'yan jami'a da 'yan islamiya da kuma marasa ilimi kamar 'yan talla, sannan zawarawa da kuma karuwai. Kasancewar kowane rukuni na da irin Hausar da suke amfani da shi domin sadarwa a tsakaninsu.

Misali:

Kalma	Ma'ana ta asali	Sabuwar ma'ana
Sai da manja	Sayar da manja	Jinin hails
Rijiya gaba dubu	Rijiya gaba dubu	Macce mai yawan aure
Himma ce	Mace mai himmi	Maccen da ana mata aure da wata tara ta haihu
Daqiqi	Mutum mara fahimta	Ragon namiji
Waccar Magana	Waccar magana da aka yi	Saduwa da miji

Sandar girma	Sandar girma ta Sarki	Al'aurar namiji
Ba sabis	Babu sabis na waya	Mijin da baya biya wa matarsa buqata
Burodi	Abin ci burudi	Audugar al'ada

A qarshe, ya nuna cewa ko tantama babu domin kuwa a kan sami sauyi a harshe ta la'akari da yanayin hulxoxin al'umma, wanda kan haifar da qirqirar harshe, wato karin harshe domin ya dace da hali ko yanayin da ake ciki. Wannan kan haifar da samuwar sababbin kalmomi waxanda daga baya sukan koma ga al'umma. Watau, al'umma su zavi waxanda za su riqa amfani da su, su kuma yi watsi da wasunsu.

Alaƙar wannan aiki da wanda aka gudanar ita ce , kasancewar su duka game da karin harshen rukuni ake magana. Amma shi nasa rukunin mutane ne da suke gudanar da hulxa ta zaman tare ba sana'a ba, shi kuma wannan aiki yana qoqarin bayani ne game da rukunin ma su sana'ar gwari. Amma duk suna da alaƙa ta fuskar qirqirar kalmomi da jumloli a harshe.

Xantumbishi (2011:149) ya kalli karin harshe na rukuni a matsayin sara, domin kuwa ai wani rukuni ne na wasu Hausawa da suke sadarwa a tsakaninsu da harshen Hausa kan qirqiri karin harshe ko sara domin hulxar sadarwa. Ya cigaba da cewa bincike na baya bayannan da Adamu (2008) da Xantumbishi (2003) suka gudanar ya nuna cewa matasa su ne kan gaba wajen bunqasa da bayar da gudunmuwa wajen ciyar da harshen Hausa gaba. Masu ilimi a cikinsu musamman samari kan qirqiri kalmomi waxanda suke amfani da su a lokacin

sadarwa a tsakaninsu domin biyan buqatarsu. Ya kawo misali na kalmomi irin su *zarce* da *daidai-ta-saho* da kuma kalmar *haska*. Duka waxannan kalmomi sun sami sabuwar ma'ana na *ta-zarce* da *adaidai-ta-sahu* da kuma *haskashi*.

A qarshe ya nuna cewa sara na da matsayin karin harshe na Hausa kuma na rukuni. Dalili kuwa, rukunoni mabambanta na hulxar sadarwa a kowane lokaci, kuma amfani da sara ya kasance abin yi a kowane lokaci domin cimma buri ko manufar sadarwa. Sara ta kasance wani yanayi da yake nuni da rukunin da mai magana ko sara yake ciki. Haka kuma sara kan taka muhimimiyar rawa a harkokin zamantakewa da siyasa na Hausawa.

Sara wata hanya ce da ake amfani da ita wajen samar da sababbin kalmomi ko jumloli a karin harshen rukuni, amma wannan bincike ya karkata ne a kan qirqira da faxaxa ma'ana da zaurance da aron kalmomi ko jumloli ba sara ba kamar yadda Xantumbishi yayi amfani da ita wajen samar da kalmomi.

2.4 Tarihi Dangane Da Asalin Sana'ar Kayan Gwari

Sana'ar kayan gwari sana'a ce da ta danganci sayar da kayayyakin noman fadama da kayan miya waxanda manoma suke nomawa. Kamar Albasa da Tumatur da Tattasai da Kuvewa da Kankana da Alayyahu da sauransu. Wannan sana'a kuma ta samu havaka ne sakamakon buqatar xan Adam na waxanan sinadarai da ake amfani da su wajen harkokin abinci kamar miya ko fate-fate da sauran nau'o'in abinci da suka danganci amfani da ire-iren waxannan abubuwa da kuma wasu a rukunin kayan marmari.

Dangane da waxanda suke aiwatar da wannan sana'a kuwa a asali talakawa ne, domin kayan gwari mafi akasari an fi kiransu da "hanjin gona" a da, wato bayan hatsi ya samu kaka ta kunno kai, to idan mutum ya jajjefa ire-iren waxannan kayan gwari irin su tumatari da tattasai da alayyahu da kalkashi kan iya maganin 'yan qananan matsalolinsa ba tare da ya tava hatsi ba. Wani lokaci kuma sukan kira su "tare ni". Abin da suke nufi da haka shi ne; da zarar ruwan sama ya zuba kafin su fara haramar shukan hatsi, sai a fara da dashen kayan gwari irin albasa ko tumatiri ko tattasai domin idan suka zo, za su taimake su wajen gyaran sauran hatsin da za su noma a cikin damina. Amma daga baya sana'ar ta sami karvuwa kasancewar ta sana'a ce mai matuqar kawo kuxi, sai ya kasance ba talakawa kawai ke gudanar da sana'ar ba, har masu kuxi yanzu suna noman kayan gwari sosai. Hakan ya haifar da samun wasu sababbin kayan gwari, sakamakon zuwan baqin al'umma ko kuma sakamakon haxuwar Hausawa da Turawa da Larabawa da sauran al'ummu. Kayan gwari irin su Tumatur da Tattasai da Albasa da Alayyahu duk na Hausawa ne. Sannan kayan gwari irin su Salad da Lamsir da Kabeji da Koren-wake da Gurji da Latas da Tafarnuwa da Bulunjo da nau'o'in wake kamar Tuwardad da Khadden duk nau'o'in kayan gwari ne da suka samu sakamakon haxuwar Hausawa da baqin al'umma.

Sakamakon buqatar al'umma na waxannan kayayyaki ya sa manoma suka duqufa wajen samar da irin waxannan kaya masu yawa har aka samu mutane da suke zuwa wajen manoma su sayo su domin kai wa garuruwa da birane domin samun abin masarufi. A kan kai irin waxannan kayayyaki zuwa

kuduncin qasar nan da wasu qasashe na waje. Garuruwa irin su Ikko da Fatakwal da Oweri da Abiya da Enugu duk suna daga cikin garuruwan da ake kai wa irin waxannan kayayyaki. Sannan akwai qasashe irin su Kwatano da Gana da Saliyo da Saudiyya kamar yadda aka sami bayani daga bakin masu wannan sana'ar.

Kamar yadda aka sami bayanai daga manoma kayan gwari irin su Alhaji Umar Zaki Kulin mai Zare da Alhaji Kaka Sarkin noma Kargi da sauran manoma da aka zanta dasu a kasuwanni da wuraren noman kayan gwari da kuma littafai da aka nazarta, binciken ya tabbatar da cewa wannan sana'ar da masu gudanar da ita na da alaqa da gado. Musamman idan aka yi la'akari da karin magana da kirarin da ake yi wa sana'ar ma kamar yadda aka yi ta samun su daga bakin masu wannan sana'a, asali da ma'anar kayan gwari zai qara tabbata kamar yadda suka yi ta bayyana min cewa ana yi wa kayan gwari kirari da cewa:

Murnar safe tagumin la'asar, na waje xaya na ganin damarki: Ma'anar wannan kirari shi ne: Ita dai wannan sana'ar, sana'a ce da ba ta da tabbas, domin idan mutum ya kawo kayan sa kasuwa aka saya ya qi sayarwa ko aka rasa mai saya, ko kuma aka yi jinkiri wurin xiban sa a gona, idan kayan ya kai yamma to sai dai yadda Allah Ya yi, domin kayan wasu daga ciki sukan yanqwane a rasa wanda zai saya, domin kayayyaki irin su tumatir ba sa jure wahala ko daxewa. Shi ne ma ya sa ake kiransu "Kayan Gwari".

Gwari mai kamar ya yi wa yaro riga, amma ta wuyar sa yake so: Idan aka yi la'akari da yadda kasuwar sa take gudana, da safe sai a sayar da Kwando a kan kuxi dubu biyar, amma kafin yamma sai ya iya komawa xari biyu, wani

lokaci ma a rasa mai saya, idan ma ya lalace sai mai kaya ya biya kuxi sannan a xeve shi a kai juji.

Da yawa manoma gwari kan xibi hatsin da suka noma a damina su sayar domin aikin noman kayan gwari, amma idan aka sami akasi sai kayan noman ya lalace tun ma a gona. Binciken ma ya tabbatar da cewa har kayan xakin mata a kan xiba a sayar domin aikin gwari, idan an fita sai a mayar da kayan har da qari ga su matan, idan kuma an sha kashi sai a tara gaba. Wannan ne ma yake qara tabbatar da cewa asalin sana'ar sana'a ce da talakawa ke yi, kafin ta sami havaka har kowa ya rungume ta.

Gwari banten mahaukaciya: Wannan kirari yana qarɓin haske ne game da yadda kayan gwari yake, domin zanin mahaukaciya a jangave yake da duk wani nau'i na qazanta kamar yadda Hausawa ke kallon ma'ana ko dalilin da suka kalla suka kwatanta qazantar da take jikin zanen Mahaukaciya da kayan gwari, domin su ma kayan gwari saboda rashin tabbas xin su, faxuwa idan ta zo ba qaramin qazanta take yi ba. To shi yasa idan aka tashi samun riba ba a iya misalta ta, haka idan aka tashi faxuwa ma ba a iya misaltawa.

Xanye xiban lahadi maso kuxinka sai ya bi dare: Wannan kirari ya samu ne bayan da noman gwari ya sami havaka har aka fara kai shi wasu sassan qasa da ma waje. To sai manoman da 'yan kasuwa suka laqanci mutanen da ake kai wannan kayan idan lahadi ce ba a cika samun kasuwa ba, saboda zaman hutu ne da kuma ayyukan ibada na kiristoci wacce ta nashe dukkan al'umma waxannan yankuna (wato kudanci ko yammaci) kai har ma da arewacin qasar

ta yadda ko musulmin wannan wuri ma ba kasafai suke gudanar da harkokin kasuwanci a wannan rana ba. Wannan yasa manoman sukan tabbatar da cewa motar kaya ta tashi a daren lahadi ta wayi gari litini ko talata idan an loda kaya a daren litini (wato dai a farkon sati ake da buqatuwar kayaya isa waxannan wuraren). Domin kafin rana ta buxe ta yi zafi har kayan ya lalace, to an kai shi yadda ya kamata.

A taqaiɓe dama shi nomakansa ana yi masa kirari da cewa “Noma na duqe tsohon ciniki, kowa zaka duniya kai ya tarar” wannan ke qara tabbatar da cewa noman kayan gwari ma na daga cikin abin da wannan karin magana ke bayyanawa, domin babu tahaqanin lokacin da aka fara ta, sai dai bunqasar da ta samu saboda sauyin zamani ha rake samun wasu sababbin hanya da kuma kayan gwari savanin waxanda ma aka san sun a Hausawa.

Su masu sana’ar kayan gwari kamar sauran al’ummomi ko kuma sauran masu gudanar da sana’a suna da nasu kevavvun kalmomi da jumli da suke amfani da su, kamar yadda wannan bincike ya yi qoqarin zaqulo su da qwanqwance hikimomi da amfanin su a fagen nazarin ilimin walwalar harshe

2.5 Ma’anar Kalmar Gwari

Kalmar gwari kalmace da aka faxaxa ma’anarta daga wata qabila mai suna Gbagyi, wacce kuma take nufin nau’in kayan noma waxanda ba sa jure ajiya a yadda Hausawa suke kallon ta, amma kafin a ce komai ga tacewar magabata game da kalmar:

Busa, M. (2012:1) says:

“The Gbagyis are usually referred to as ‘Gwari’ by the Hausas. They are called ‘Gbari’ by the Nupes, the Yorubas and the Igbirras. This is because the abov mentioned speakers find it difficult to pronounce the name ‘Gbagyi’ as often being used by the native speakers of the Gbagyi language.

Ma’ana:

“Idan aka ce ‘Gbagyi’ kai tsaye Bahaushe kan kira Kalmar da ‘Gwari ne. Nufawa kan ce ‘Gbari’ da kuma Yarabawa da Igbirra. Saboda duk waxannan qabilun furta ‘Gbgyi’ yana musu wahala kamar yadda su qabilar ‘Gbagyi’ ke faxi cikin sauqi.”

Rufa’i (1986):

He discloses that it is naturally difficult for the native speakers of the Hausa language to pronounce the word ‘Gbagyi’ correctly as the ‘Gbagyi’ language. He indicated that it is easier for the Hausa speakers to pronounce the word ‘Gbagyi’ as ‘Gwari, ‘Gwagi’ or even ‘Bayi’. He continues that Hausa does not have the co-articulated consonant /gb found in the ‘Gbagyi’ language. He adds that it is easier for the Hausa speakers to use ‘gw’ or ‘ba’ to replace ‘gb’, and to use ‘ri’ or ‘yi’ to replace the last two consonants and a vowel ‘gyi’ found in the word ‘Gbagyi. Rufa’i (1993).

Ma’ana:

Su a asali Hausawa yana zama abu mai wahala gare su wajen furta Kalmar ‘Gbagyi’ ba kamar yadda masu harshen ke furta Kalmar cikin sauqi. Ya nuna cewa Hausawa basu da baqin da aka yi aurensa na ‘gb’ da yake a ‘Gbagyi’ sai ya fi sauqi a gare su wajen amfani da ‘Gw’ ko ‘Ba’ domin maye gurbin ‘gb’. Kuma suna amfani da ‘ri’ ko ‘yi’ domin maye gurbin baqi da wasalin qarshe na ‘gyi’ da ake samu a ‘Gbagyi.

Busa (2000:47-48) says:

In an interview with Bala Usman in 1998, he discloses that the Hausas and the “Gbagyi” have been existing in the same geographical environment for over 800 years. He discloses that the Gbagyis are referred by the Hausas as bai-bai or Gwari, meaning, people who like living in rural areas. These names according to him may be due to the fact that, the Gbagyis prefer living in the rural rather than urban areas. Bala as Busa said, continued to say that it may also be due to the attitude of the Gbagyis of not accepting islam when it first came to them in about 13th-15th century despite their long years of stay among the Hausa community and the cordial relationship which has existed between them.

Ma’ana:

A ganawar da suka yi da Bala Usman, a shekarar 1998. Ya bayyana cewa, Hausawa da Gbagyi suna zaune wuri guda fiye da shekara 800. Ya bayyana cewa, Hausawa na kiran Gbagyi da bai-bai ko Gwari, domin kasancewar su mutane ne masu xarare kansu daga mutane, sun fi son zaman qauye. Bala kamar yadda Busa ya bayyana cewa, ya ci gaba da cewa zai iya kasancewa ana kiran su Gwari saboda sun xi karvan musulunci lokacin da ya zo gare su tun a qarni na 13 zuwa qarni na 15. Duk da daxewar su tare da al’ummar Hausawa da kuma kyakkyawar dangantaka da take gudana a tsakanin su.

Wakili, B.(2011:11).

Hausawa na kiran Gbagyi da “Gwari” saboda babu kalmar “gb” a Hausa. Kamar yadda “Gbagyi” suke da shi. Haka kuma ba su da “gyi sai “ri.

To, idan aka yi la’akari da maganganun da suka gabata game da ma’anar kalmar gwari za a fahimci cewa, ita kalmar faxaxa ma’ana ce (wato Extention of meaning), ta yadda Bahaushe yake kallon Gbagyi a matsayin wanda kansa ke cikin duhu saboda qyamar da suke da ita na zama a cikin jama’a. Bayanan

masanan sun nuna cewa, saboda yadda suka kasance jarumai, ya sa duk yadda gona take suna kusa da wurin, domin su ba ragwage ba ne. Haka ne ya sa Hausawa suke kallon su a matsayin gidadawa. Hilar da muka yi da masana a wannan fage sun qara tabbatar da tunanin da ake yi kan cewa, kayan noma da ake kira gwari sun samo sunan ne daga irin wasa na zolaya da ke tsakanin Hausawa da Gwarawa ta yadda suke kallon su a matsayin marasa wayewar kai. To halayyar gwari na rashin tabbas kamar yadda karin maganar Bahaushe ke cewa: “Gwari xanyen kaya, shi ba kuxi ba sai an saida”. Sai ake ganin idan Bahaushe na kallon kayan gwari a matsayin duk wani nau’in kayan gona da ba ya ajiyuwa ya daxe, domin yadda suka shaida min shi ne, kowa ya noma kayan gwari qoqarinsa ya sayar nan take, sai dai kuma idan larura ta gitta sai a yi kauxarsa (wato a busar da shi, amma dai ba yadda aka so ba).

2.6 Harkokin Sana’ar Kayan Gwari

Kamar yadda Hausawa kan ce “Ba maraya sai rago” Ita wannan sana’a ta gwari sana’a ce mai matuqar kawo kuxi wacce take haxa hulxa a tsakanin jama’a daga vangarori da dama kama daga qananan kasuwannin kayan gwari da ake da su waxanda suka haxa da Dutsen –wai da Kargi da Kwanar Gafan da Bakori da Kurmin Kogi Ikara da Gubuci da Zuntu da Nahuce da sauransu. Ana gudanar da wannan harka har a tsakanin Kudanci da yammacin Nijeriya domin biyan buqatun su na waxannan kayayyaki, kamar Ikko, Anaca da sauran wurare makamantan waxannan. Kuma kowa ka gani na qoqarin nema ne domin samun rufin asiri. Wannan hulxar ce ta haifar da duk irin cigaban da ake samu na bunqasar harshe a qarqashin wannan sana’a domin hulxa ce da ba ta yanke wa

rani da damina. Kasancewar wasu suna noman kayan gwari da rani, wasu damina, wasu ma rani da damina babu hutu. Don haka hulxar zamantakewa a tsakanin jama'a a wannan sana'a ba ta yankewa gaba xaya kamar dai yadda aka sami waxannan bayanai daga bakin masu wannan sana'a.

2.7 Masu Sana'ar Kayan Gwari

Kamar yadda bayanin ma'anar kayan Gwari ya gabata abaya, ba wasu ne masu sana'ar kayan gwari ba illa mutane ne vangarori daban daban waxanda suka haxa da: manoma da 'yankasuwa da dillalai da 'yan dako da direbobi da 'yan kamasho. Kuma kasuwannin gwari suna gudana ne dangane da lokaci na rani ko damina ko bazara, haka kuma za a tarar cewa masu wannan sana'a na karaxe kasuwannin, kamar 'yan ci- rani. Daga cikin manomangwari akwai masu yawon noma daga wannan gari zuwa wancan. Musamman yankin Kwanar gafan saboda wadatar ruwa domin akwai shi rani da damina. Kuma da yawa ma binciken ya gano cewa suna haqa rijiya ta musamman domin samun ruwa don ganin aikin noma ya xore, it ace suke kira da Burtsatse.

2.8 Nau'o'in Amfanin Gona Dangin Kayan Gwari

Akwai nau'o'in amfani gona waxanda ake kiransu gwari, amma kuma bayan su, akwai wasu nau'o'in da suke kama da a kira su gwari, amma kuma ba za a sa su cikin gwari ba domin dalilai da za su biyo baya. Idan an kawo su za a kuma bambamce su da waxanda suke su ne tsantsan kayan noma dangin gwari.

Ana da kayan noma dangin gwari kamar haka :

- Albasa
- Tattasai

- Tarugu
- Kwakwamba
- Kankana
- Kuvewa
- Latas
- Kabeji
- Alayyahu
- Karas
- Muruci
- Lausuru
- Gauta
- Yalo da sauransu.

Sai kuma kayan noma da suke kama da dangin gwari, amma kuma ba gwari ba ne, ga su kamar haka:

1. Doya
2. Walaha/Gwaza/makani
3. Dankali
4. Rogo
5. Barkono da sauransu

Akwai kuma wasu kayan noma da suke sababbi ga Hausawa sakamakon cuxanyarsuda sauran al'ummu kamar:

- i. Gangar Zomo (mushroom)
- ii. Koren wake (Green Beans)

- iii. Milo (Sweet Milo)
- iv. Tarnim (Turnip)
- v. Tafarnuwa (Garlic) Da sauran su.

2.9 Tsokaci Game Da Wasu Daga Cikin Kayan Gwari Da Cuxanya Da Sauran Al'umma Suka Samar Da Su

Bincike ya tabbatar da cewa baqi daga cikin kayan noma da ake kiran su gwari kama daga sinadarai da ake amfani da su wajen girki har zuwa kayan marmari an same su ne a sanadin cuxanya da wasu jama'a kamar Turawa da Larabawa da ma wasu qabilu na qasa waxanda suka haxa da Yarabawa da Inyamurai da sauran su. Tare da cewa binciken ya fi karkata ga waxanda Hausawa suka fi amfani da su ne, sai a ka ga yana da muhimmanci a xan nuna cewa fa akwai waxannan xin, domin wasu na iya faxaxa bincike a kansu. Ga misalan wasu daga cikinsu:

- | | |
|-----------------------------------|------------------------------|
| i. Kaabeejii (Cabbage) | xi. Miiloo (Sweet milo) |
| i. Karas (Caroot) | xii. Kwakwamba (Cucumber) |
| ii. Cittaa (Ginger) | xiii. Aful (apple) |
| iii. Raadish (Radish) | |
| iv. Burookoolii (Brocolii) | xiiii. Leemuu (Orange) |
| v. Ciilii (Chilli) | xv. Ayabaa (Banana) |
| vi. Gangar zomo (Mushroom) | xvi. Muruci |
| vii. Koren- wake (Green Beans) | xvii. Mangwaroo (Mango) |
| viii. Kaulif Fulawa (Cauliflower) | xviii. Kankana (Water Milon) |
| ix. Baqin yalo (Garden egg) | |

2.10 Kayan Noma Makamanta Kayan Gwari

Wannan bincike kamar yadda aka yi bayani a baya ya taqaita ne ga kayan gwari kawai, amma sai aka yi la'akari da cewa akwai wasu kayan noma da suke kama da gwari sai dai kawai bambancinsu shi ne su idan aka ga dama ana iya ajiye su na tsawon lokaci ba tare da an yi kauxar su ba. Wannan abin da ya bambanta su da kayan gwari kenan kasancewar kayan gwari idan so samu ne, to a sayar da su a lokacin da a ka xibe su (wato da laimar su) sai dai idan an sami akasin hakan, sai a yi kauxar su (wato a busar da su) sannan a ajiye su. Kuma a cikin su ma akwai waxanda kwata-kwata ba sa kauxa, kamar Tarugu, idan a ka shanya shi sai dai ya ruve, sai idan ma har ana buqatar ya bushe a cire 'ya'yan cikinsa, wadda yake hakan ba zai yiwu ga mai noma shi da yawa ba. Wannan dalili ne ya sa a ka ga cewa bai kamata a wuce wannan gava ba ba tare da an yi xan tsokaci game da su ba, domin su ma wani fage ne da masu nazari za su iya xauka domin gudanar da bincike. Ga misalin wasu daga ciki:

- i. Kabewa.
- ii. Doya.
- iii. Makani/gwaza/walaha.
- iv. Dankali.
- v. Roogo.
- vi. Jar-Masara.
- vii. Goba/Gwaiba.
- viii. Tafarnuwa (Garlic).

ix. Barkono (Chilli or Peppe).

2.11 Naxewa

A qarshe an fahimci cewa dukkan ayyukan da suka gabata game da karin harshen rukuni ba su yi cikakkun bayanai ba game da Hausar rukunin masu sana'ar kayan gwari, shi ne ya sa binciken ya yi qoqarin binciko irin kevavvun kalmomi da jumloli na wannan rukunin masu sana'ar domin cike gurbin da aka bari da qara ciyar da wannan fage na nazarin ilimin walwalar harshe gaba. A babu na uku da ke zuwa zai yi qoqarin bayani ne game da hanyoyin da aka bi don gudanar da binciken da kuma bayanin sauran abubuwa waxanda ka iya kawo ruxani ga mai nazarin aiki.

BABI NA UKU

HANYOYIN GUDANAR DA BINCIKE

3.0 Gabatarwa

A wannan babi an yi bayani ne game da hanyoyin da aka bi domin tattara bayananda suka taimaka wajen gudanar da bincike a kan wannan batu na karin harshen rukunin masu sana'ar kayan gwari. An kuma kawo ginshiƙan bayanai da suka danganci fahimtar binciken gaba xaya.

3.1 Samfurin Tambayoyin Bincike

An yi qoqarin karkasa vangarorin masu sana'ar da ake sa ran hira da su, da adadin mutane qarqashin kowane vangare, da qiyasin waxanda aka yi hira da su kamar haka:

Rukunan sana'a	Adadin waxanda aka samu damar ganawa da su.	Kimanin waxanda aka sami damar ganawa da su bisa xari (%)
Masu sana'ar tumatir	30	15
Masu sana'ar tatasai	10	7
Masu sana'ar albasa	30	15
Masu sana'ar latas, kabeji da labsiru	10	10
Masu sana'ar kuvewa	5	5
Masu sana'ar kankana	5	10
Masu sana'ar saurankayan Gwari	40	44
Dillalan kayan Gwari	10	10
Masu sayar da kayan marmari	10	10
'Yan dako	10	5
		131

Ga samfurin yadda aka tsara tambayoyin ga waxannan mutane:

A sanya wannan alama() a yadda ya dace:

1. Jinsi.....Mace () Namiji ()
2. Sunan unguwa
3. Sana'a
4. Wane irin ilimi ka/kike da shi?
 - (a) Boko (b) Arabiyya (c) Duka (d) Ba ko xaya
5. In boko ne wane mataki?
 - (a) Firamare (b) Sakandare (c) Gaba da Sakandare
6. In arabiyya ce wane mataki? Allo ko Litattafai?
7. Shekarun ka/ki Nawa?
8. Lokacin yin ciniki kukan yi amfani da wasu kalmomi?
9. Zayyana kaxan daga waxannan kalmomi:

Kalma

Ma'ana

A

B

C

D

E

10. Menene dalilin yin amfani da waxannan kalmomi?
11. Waxanne kalmomi ka/kike jin anaba wasu kayan noman kayan gwari a yankin da ka/kike? Zayyano su:

A

B

C

D

E

12. KO akwai wani kirari na zantukan hikima da ka sani wanda ake yi wa kayan Gwari? Kawo su:

A

B

C

D

E

Baya ga wancan tsarin da aka yi amfani da shi ga kaxan daga cikin misalan tambayoyin da aka yi amfani da su a lokacin gudanar da binciken:

1. Mene ne ya sa ake kiran waxannan kayan noma da gwari?
2. Idan aka ce magexuwa me ake nufi a wannan fage na sana'ar kayan gwari?
3. Me ake nufi da qwan-zabo?
4. Me ake kiran tumatiri da yaran mota suke xaurawa a Leda suna sayarwa a hanya kafin a isa garin da aka nufa?
5. Na ji akan kira wani nau'in tumatir ko tattasai ko albasa da daqila, me ake nufi ke nan?
6. Akwai kalmar baagee da take nufin kare mai fari da baqi, amma kuma akwai baagee mene ne bambancin su da wancan ma'anar?
7. Ana samun tumatiri xan-rani da ake kiransa qwan agwagwa yake?

8. Akwai wani nau'in ciwo da ake kiransa 'gishu' me kayan gwari yake yi idan ya kamu da irin wannan ciwon?
9. A cikin hidimar da ake yi wa kayan gwari na ji ana maganar 'buxaa' ya ya abin yake?
10. Haka kuma akwai wata kalma da ake kira 'beedii' me take nufi?
11. Masu sana'ar kayan gwari sukan kira wani nau'in tumatiri da suna A-mutu-du, to me suke nufi?
12. Cana tana nufin mene ne a sana'ar noman kayan gwari?
13. Akwai kayan gwari tumatir ko tattassai da ake zava a zuba su a saman Kwando ko buhu me ake kiran su?
14. Akwai wani nau'in tumatir da yake voye 'ya'yansa a ganye me suke kiransa?
15. Akwai cire-beli na haqiqa da na sani da ake cire wa a maqoshin jariri, amma kuma sai na ji ana yawan amfani da kalmar a wannan wurin me take nufi?
16. Akwai wata kalma da na ji ana kiranta hawa doro me take nufi?
17. Na ji ana cewa la'ada ciki da la'ada waje me ake nufi?
18. Mene ne amfanin mesar kwari da kuma mesar tudu da na ji ana yawan amfani da su a wannan sana'a me ake nufi da su?
19. A randama kalma ce da na ji ana amfani da ita a rukunin masu sana'ar kayan gwari me take nufi?
20. Akan tarar cewa wani lokacin ganyen albasa kan narke me ake kiran wannan ciwon?

21. Na zo wurin da ake aikin wave, sai na ji ana ambaton wata kalma “maxas’ me wannan kalmar take nufi?
22. Kuma shi aikin wave me ake nufi da shi?
23. Me kalmar guda take nufi a sana’ar albasa?
24. Me ake nufi da murxiya?
25. Akwai wata albasa mai siririn jiki da babban xa wacce irin albasa ce wannan? Me kuma ake kiranta?
26. Akwai wata nau’i kuma mai kaurin jiki ita kuma me ake kiran ta?
27. Na ji idan an dawo kasuwar ba a ji daxinta ba, sai na ji ana kiran farar takarda ko kuma amarya me ake nufi da waxannan kalmomi?
28. Nakan ji ana kiran wata kalma yankan duro me ake nufi?
29. Na sami wani kirari da ake yi wa gwari da cewa ‘Banten mahaukaci’ to me ake nufi?
30. Me yasa aka fi so a xebi kayan gwari a farkon sati? Kuma harake yi masa kirari da “xanye xiban lahaxi, maso kuxin ka sai ya bi dare”.
31. Idan mutum ya yi hasara akwai wani abu da ake faxesa masa?
32. Wai wane ne ‘Xan-Audu’ da nake jin masu sana’ar kayan gwari suna faxi?
33. Akwai wani tattasai da ‘ya’yansa kan lankwashe saboda tsayi me ake kiransa?
34. Baya ga ‘dabo-lere’ tsohon gwamnan jihar Kaduna da na sani, na ji ana ambaton ‘Dabo-lere’ a nan me ake nufi da wannan sunan a sana’ar ku?

35. Wula da ake ambata a sana'ar kayan gwari me take nufi?
36. Algarara da ake kira me ake yi da shi? Kuma ya ya yake?
37. Me ake kiran masu sauke kayan gwari?
38. Akwai wasu qananan kwanduna da nag a wani lokaci ana amfani das u me ake kiransu?
39. Na ji dallalai na wasu maganganu masu kama da zaurance me suke nufi da hakan?
40. Na ji ana kiran sunayen wasu motoci da ake xeban kayan gwari ko za a iya gayamin sunayensu?
41. Mene ne ya bambanta noman Doya da na Tumatir?
42. Daga ina ake kawo irin sababbin kayan gwari?
43. Ya ya ake aikin noman dankali, shin yana iya ajiyuwa ya daxe?
44. Na ji ana kiran wata kuvewa da mai hula, ya ya take?
45. Akwai wata nau'in kuvewa da na ji ana kira da 'yar valle, ko za a iya bayyana min yanayinta?
46. Akwai wani iri da ake kira bazawari kamar yadda wasu masu wannan sana'ar suka gaya min me ake nufi?

Na kan ji kuma musamman a wasu yankin ana kiran irin da manomi ya fitar da kansa da suna wankin farko, me ake nufi da hakan?

3.2 Hanyoyin Tattara Bayanai

Daga cikin hanyoyin da aka bi wajen tattara bayanai game da binciken an karkasa su kashi-kashi kamar haka:

3.2.1 Ganawa (Hira da jama'a)

A lokacin da ake qoqarin tattara bayanai an yi amfani da hanyar hira da jama'a da suke da alaqa da wannan sana'a ta kayan gwari da kuma sauran Hausawa masu ido game da harkar noma baki xaya a dukkan yankunan da aka iya kaiwa a lardin Zazzau.

3.2.2 Ziyarar Kasuwanni

A lokacin gudanar da bincike an yi qoqarin ziyartar kasuwanni daban daban na kayan gwari da ma sauran kasuwanni waxanda suke na gamarin kayayyaki na hulxar kasuwanci (wato waxandaba kayan gwari kawai ake sayar wa ba). Ga sunayen wasu kasuwanni da aka ziyar ta da kuma lokutan ziyarar:

- i. Kasuwar tumatiri wadda take a Kurmin Kogi Ikara ranar 26 ga watan fabarairu 2013.
- ii. Kasuwar tumatiri wadda take Kunkumi qaramar hukumar Maqarfi ranar 5 ga watan maris 2013.
- iii. Kasuwar Albasa ta garin Kargi qaramar hukumar Kubauranar 5 ga watan maris 2013.
- iv. Kasuwar Gwari da take Dutsen-wai qaramar hukumar Kubau ranar 10 ga watan Nuwamba 2013.
- v. Kasuwar Kuvewa wadda take Zuntu qaramar hukumar Kubauranar 26 ga watan disamba 2013.
- vi. Anziyarci garin Jaja qaramar hukumar Kudan 7 ga watan janairu 2014.
- vii. Kwasallo qaramar hukumar Soba ranar 12 ga watan janairu 2014.

- viii. Kasuwar Samaru qaramar hukumar Sabon-Gari 6 ga watan fabarairu 2014.
- ix. Kasuwar Xan-magaji qaramar hukumar Zariya ranar 6 ga watan fabarairu 2014.
- x. Gadar kwangila qaramar hukumar Sabon-Gari 23 ga watan maris, 2014.
- xi. Jivis qaramar hukumar Ikara5 ga watan afirilu, 2014.
- xii. Nahuce qaramar hukumar Xanja jihar Katsina 10 ga watan afirilu, 2014.
- xiii. Bakori qaramar hukumar Bakori jihar Katsina ranar 21 watan afirilu, 2014.
- xiv. Dokan xan qauye qaramar hukumar Ikara ranar 11 ga watan mayu, 2014.
- xv. Bagwiwa Kargi qaramar hukumar Kubau ranar 14 ga watan mayu, 2014.
- xvi. Gubuci Qaramar hukumar Maqarfi ranar 20 ga watan mayu, 2014.
- xvii. Sabuwar kasuwa kargi qaramar hukumar Kubau ranar 6 ga watan yuli,2014.
- xviii. Kasuwar Anchau Qaramar hukumar Kubau ranar 1 ga watan yuli 2014.
- xix. Kasuwar Pambeguwa Qaramar hukumar Kubau 11 ga watan yuli, 2014.
- xx. Bakin kogin Galma qaramar hukumar Kubau ranar 31 ga watan yuli, 2014.
- xxi. Kogin danwata qaramar hukumar Soba ranar 1 ga watan agusta, 2014.
- xxii. Kasuwar Maqarfi Qaramar hukumar Maqarfi ranar 13 ga watan agusta, 2014.

- xxiii. Kasuwar D/wai qaramar hukumar Kubau ranar 15 ga watan okutoba, 2014.
- xxiv. Kasuwar kogin D/wai qaramar hukumar Kubau ranar 17 ga watan okutoba, 2014.
- xxv. Kasuwar gefen gadar Nagoyi Zariya qaramar hukumar Zariya ranar 21 ga watan okutoba, 2014.
- xxvi. Kasuwar Masu sayar da kayan marmari PZ qaramar hukumar Sabon-Gari Zariya ranar 23 ga watan nuwamba, 2014.

A lokacin wannan ziyara ta ganawa da masu sana'ar kayan gwari a wuraren da aka ambata anyi qoqarin hira da wasu muhimman mutane kamar haka:

- i. Alhaji Bala qusugu Pambeguwa.
- ii. Alhaji Tanimu Haruna Kargi.
- iii. Alhaji Abdullahi Fodiyo Anchau.
- iv. Suleiman Abdullahi Jaja.
- v. Namari kasan gwari Gidan Ali.
- vi. Mahammad Ali Rahama.
- vii. Alhaji Umbaru Zaki Qulin Maizare.
- viii. Shehu Naxanwata Dokan Toro.
- ix. Sarkin Kasuwar Gwari Anchau Lawal Maisalati.
- x. Maikuxi mamuda Tavan sani Kudan.
- xi. Buhari mai labar nagoyi Zariya.
- xii. Sule Ingila.
- xiii. Aminu Ya'u layin Bare-Bare Zariya.

- xiv. Wada Shehu Illa Kargi.
- xv. Yusha’u mai kabewa zuntu.
- xvi. Hasan xan Bakara K/Gafan.
- xvii. Sale na Abdu K/Gafan.
- xviii. Binta Shugaba K/Gafan
- xix. Yunusa Sale PZ.
- xx. Odira na qasa Alhaji Sale kwanar Gafan

3.2.3 Ziyarar Kafafen Watsa Labarai

A lokacin gudanar da wannan bincike an yi qoqarin ziyartar kafafen watsa labarai da suka haxa da gidajen Rediyo da Talabijin da kamfanonin jaridu da kwamfanonin sarrafa amfanin gona domin neman bayanai game da sana’ar kayan gwari, kasancewar ta xaya daga cikin sana’a da take samar da bunqasar harshe. Misalan wasu daga ciki sun haxa da: Gidan rediyon jihar Kaduna da NTA Zaria da KSTV Kaduna da Rediyo Nijeriya Kaduna da Nagarta rediyo Katabu Marabar Jos. Ma’aikatar Gona ta Bom da ke Jihar Filato.

3.2.4 Sauran Maganganun Jama’a

Wani lokaci a kan yi qokarin riqe abin rubutu, domin ana zaune sai a ji wani ya faxi wata kalma, kodai wata magana mai alaqa da wannan bincike. Binciken ya yi ta samun bayanai ta wannan hanya ba tare da sanin mutanen da ake zaune da su ba. Wannan ma muhimmiyar hanya ce da aka yi amfani da ita wajen tattara bayanai a lokacin gudanar da binciken.

3.3 Sauran Hanyoyi

3.3.1 Ziyarar Xakunan Karatu

An yi amfani da xakunan karatu wajen neman bayanai masu alaqa da wannan aiki ta kusa ko ta nesa. A lokacin wannan ziyara an bincika littattafai da muqalu da kundayen bincike tun daga digirin farko har zuwa na uku a jami'o'i da kwalejoji da sauran cibiyoyin ilimi. Daga cikin jami'o'in da aka ziyarta sun qunshi : Jami'ar Bayero Kano da Jami'ar Usumanu Xanfodiyo dake Sakkwato da Jami'ar Jihar Kaduna da take Kaduna. Akwai kwalejoji da suka haxa da kwalejin ilimi ta tarayya da take Zariya da kwalejin ilimi ta jihar Kaduna da take Gidan waya Kafancan da Kwalejin Sa'adatu Rimi ta jihar Kano. Sai kuma wasu cibiyoyin ilimi da suka haxa da cibiyar nazarin ayyukan gona da take Maigana qaramar hukumar Soba da cibiyar nazarin ayyukan gona da ke jami'ar Ahmadu Bello ta Zariya.

3.4 Ra'in Bincike

Wannan aiki an xora shi bisa ra'in da ake kira (field theory) na Lehrer (1969) ga abin da ra'in ke cewa da kuma bayanin dalilin xaukarsa a matsayin ra'i da aka yi amfani da shi a binciken.

Field theory by Lehrer (1969) stated that, field theory can be used to illustrate language change. The way semantic space carved up and realised in lexical items changes constantly. It can also be used in contrastive analysis of different languages. Language often differ even in apparently quite basic lexical division, and field such as temperature terms, kinship terms, colour terms, part of the body and division of vegetable would will divide the semantic space

differently and reflect this in the vocabulary items covering those field.
(Malmkjar, K. (1991).

Ana amfani da ra'in fage ne domin fayyace irin canje-canjen da ake samu a cikin harshe. Yadda kuma ma'ana kan iya canzawa na gaba xaya bisa kalmomin da harshe ke da su. Ana amfani da wannan ra'in wajen ilimin kwatancen harsuna. Ana nazarin harshe ta hanyar lura da azuzuwan kalmominsa da kuma tasirin muhallin da ake samun kowacce kalma. Ire-iren waxannan yanayi sun haxa da: Yanayi na zafi (temperature terms) da muqami na sarauta (kinship terms) da nau'in kaloli (colour terms) da sunaye na sassan jiki (parts of the body) da ire-iren sunaye na dabbobi (Division of animals) da Naui'n kayan gwari (vegetable world).

Ma'ana:

Waxannan rabe-rabe na iya rarrabe ma'ana a tsakanin kalmomi domin su dace da yanayi da muhallan da aka same su don a iya gane irin yadda suke havaka.

Wannan rai'n an yi amfani da shi ne wajen nazarin Hausar masu sana'ar kayan gwari saboda ya yi bayani ne game da irin yadda ake samun canje-canjen ma'anar kalmomi a cikin harshe. Tare da cewa canje-canjen da ake samu a cikin kalmomin Hausa sakamakon yunquri na masu sana'ar kayan gwari duk a ckin harshe guda ne, amma yana xaukar ma'anar (language change) kamar yadda Lehrer ya ambata a cikin ra'insa. Ga misalan ire-iren sauyin ma'anar da ake samu daga kalmomi waxanda suke na asali da kuma sauyin ma'ana da masu sana'ar gwari ke ba su:

Wannan ra'in ya sami goyon baya na masana irin su Sapir Wardhaugh da su Micheal Halliday da suka yaxa sabuwar hanyar nazari tun daga 1960s. An ci gaba da samun masu bin wannan ra'in, irin su Lyons, (1970 da Gumperz, (1962) da Hudson, (1980) da Wales, (1989) Har dai aka gangaro zuwa yanzu da wannan bincike ya yi qoqarin xaukan wannan ra'ain domin amfani da shi wajen gudanar da binciken.

3.5 Naxewa

Waxannan hanyoyi da aka yi bayaninsu, sune hanyoyin da aka yi amfani da su wajen tattara dukkan bayanan da suka taimaka wajen qwanqwance abubuwan da wannan bincike ya qunsa filla-filla a babi na huxu, wanda daga wannan babi sai shi. Kuma amsoshin da aka samu a tambayoyin da aka zayyana a lokacin gudanar da wannan bincike sune za su warware sakamakon abin da ake so wannan bincike ya samar. Kuma a wannan babi ne aka yi qoqarin bayanin duk wani abu da ka iya rikitar da mai nazari komai qanqantarsa.

BABI NA HUXU

SIGOGIN HAUSAR MASU SANA'AR KAYAN GWARI

4.0 Gabatarwa

A wannan babi an yi qoqarin daddale bayanai ne game da dukkan abubuwan da aka samu a lokacin da aka yi qoqarin tattara bayanai da suka shafi binciken dangane da karin harshen rukunin masu sana'ar kayan gwari. An yi bayanin nau'o'in sunayen da ake samu da kuma jumlori na zantukan hikima da ake samu a Hausar tasu. Ga yadda aka rarraba su:

4.1 Qirqira Ta Hanyar Faxaxa Ma'ana

A dukkan sunayen da aka samu a rukunin masu sana'ar kayan gwari, ba sababbi ba ne akwai su a harshen Hausa, sai dai buqatuwar masu sana'ar ce take sanya idan suka xauki kalmar suna, sai su qara mata sabuwar ma'ana bayan ma'anarta ta sarari domin biyan buqatarsu ta sadarwa.

Ga yadda aka rarraba kalmomin dangane da yadda zubi da tsarinsu yake a kimiyyance:

4.1.1 Kalmomi Masu Xauke Da Tilon Sunaye

Kalmomin da aka samu masu xauke da tilon sunaye a rukunin masu sana'ar kayan gwari sun kasance akwai waxanda suke xauke da jinsin maza da kuma jinsin mata, wadda jinsin mata a kan tarar da xafin "a" sai kuma jinsin maza sukan qare da "i, u, o, e" a mafi yawan lokuta. Ga misalansu:

Lamba	Kalma	Ma'anar Asali	Sabuwar Ma'ana
1	Mageexuwaa (sn/mc)	Ciwon bushewa da gutsurewar yatsun qafa	Bushewa da gutsurewar tushen tumatir ko tattasai
2	Koomii (sn/nmj)	Jirgin ruwa na itace	Gurbin yafin(shuka) kayan gwari
3	Buuxaa (sn/nmj)	Buxe abu	Buxe kunyakai don samar da yalwatacciyar ruwa ta yadda zai ratsa ko' ina a gonar kayan gwari
4	Arandamaa (sn/nmj)	Qaton abu	Albasar da lawashinta ya shanye/mamaye xanta.
5	Gundumau (sn/nmj)	Gutsure abu	Narkewar ganyen albasa
6	Waavee (sn/nmj)	Sare abu	Tsaga albasa domin samar da iri
7	Lawashii (sn/nmj)	Abu mai laushi/katakata/gabu	Ganyen albasa
8	Rukutaa (sn/nmj)	Arufta ko taran aradu da ka	Sunan kayan gwari saboda rashin tabbas irin tasu
9	Gudaa (sn/nmj)	“xa”	Girman xa ga albasa
10	Murxiyaa (sn/mc)	Qwace/juye abu	Ciwon da yake kashe albasa gabaxaya
11	Qwaraa (sn/mc)	Xan bishiyar kaxe	Girman xan albasa da

			kyawunsa
12	Qarangaa (sn/mc)	Nau'in takarda mai qarfi	Murfin da ake rufe kwandon tumatiri ko buhun Tattasai da shi
13	Gwaramaa (sn/mc)	Mutumin da ya cika rigimar bashi	Rigimar bashi a wajen sana'ar gwari
14	Fiyaa (sn/nmj)	Nau'in bishiya mai 'ya'ya kamar gwanda	Nau'in qaramin buhu da ake zuba tattasai
15	Sooloo (sn/nmj)	Mutum mara kauri, ga tsayi	Dogon buhun tattasai mara faxi mai cin kwano ko tiya ashirin
16	Shanyaa (sn/nmj)	Sanya abu a rana don ya bushe	Busar da kayan gwari idan babu kasuwa domin yin kauwa, saboda ya ajiyu
17.	Lorii (sn/nmj)	Yaudara	Tsiba kyawawan/ manyan kayan gwari a birbishin munana/ qanana
18.	Baagee (sn/nmj)	Mara kyau	Ruvavun kayan gwari
19.	Gwalagwajii (sn/nmj)	Lalataccen abu	Ruvavun kayan gwari, musamman tumatiri da tattasai
20.	Gishu (sn/nmj)	Motsuwa/hauka	Ciwon da kayan gwari yake yi idan wuri ya gaji (musamman tumatiri da tattasai)
21.	Daaqila (sn /nmj)	Dakatar da abu	'ya'yan qarshe na kayan gwari

22.	Maxas (sn/ams km/nmj)	Tas/Ka-fi-bindiga	Sunan irin albasa mai saurin kisa idan aka ci(mai guba)
23	Wazai (sn/nmj)	Mai sari	Mai sarin kayan noma ya ci riba (kamar gwari)
24.	Burtsaatsee (sn/nmj)	Burzar da abu	Injin ban-ruwan kayan noma
25.	Caalii (sn/nmj)	Raga mai qofofi da yawa (babbar raga)	Ragarda ake baibaye bakin buhun albasa
26.	Tangul (sn/mc)		Motar xaukan kaya mai taya goma
27.	Tanguleelee (sn/mc)		Motar xaukan kaya mai taya goma sha biyu
28.	Wulaa (sn/mc)	Yaudara	Qaramin kwandon zuba kayan gwari
29.	Caakaa (sn/nmj)	Gaye	Kwandon kayan gwari mai qananan saqa.
30.	Geezaa (sn/nmj)		Dogon kwandon kayan gwari, kuma babba

1. **Magexuwaa:** Magexuwa sunan wani nau'in ciwo ne da yake kama yatsun qafar mutum kuma wani lokaci ciwo yakan haifar da gutsurewar yatsar qafa ko kuma wurin ciwon ya bushe. Da masu sana'ar gwari suka

kalli nau'in wannan ciwon sai suka yi la'akari da yadda tumatiri ko tattasai tushensu ke bushewa ko gutsurewa idan suka kamu da ciwon.

2. **Koomii.** Daga bayanai da aka samu dangane da bincike da aka yi game da kalmar, sun nuna cewa ita kalmar an kalli yanayin jirgin ruwa ta yadda ake yi masa gurbi-gurbi a ciki sai aka qirqiri ma'anar ga kalmar domin bayyana yanayin yadda komin da ake yafa kayan gwari da sauran kayan noma yake kasancewa.
3. **Buuxaa:**Asalin kalmar daga buxe abu ne, ta aikatau, sai masu sana'ar gwari suke amfani da ita wurin aikin ban-ruwa domin samar da hanyoyin da ruwa zai dinga bi zuwa ko'ina a cikin gonar gwari.
4. **Arandamaa:** Kalmar arandama kalma ce da masu sana'ar kayan gwari suke amfani da ita wajen bayyana nau'in ciwon da albasa kan yi wanda lawashinta kan murxe gudanta/ xanta, kuma ya shanye, sai a ga tushenta ya yi kauri kawai.
5. **Gundumau:** A Hausa ana samun kalmomi irin su gunduma wato yanki-yanki ko gundume abu wato a sare abu daga tushe. Ana samun kalmomi irin su gundumi fasa kwanya da suke nuna wauta kan mutane.To shi ciwon da masu sana'ar gwari suke kira gundumau alamarsa ita ce kamar yadda yatsun kuturu kan gutsure, haka ciwon ke narkar da ganyen albasa, hikimar qirqirar wannan kalma ke nan ga nau'in wannan ciwo saboda gabaxaya albasar kan narke ne.
6. **Wavee:** Asali kalmar na nufin sharve abu, kamar a gona lokacin da ciyayi suka yi girma ba noma ake yi ba, sai a ce a shave su. Shi kuwa

Bargery(1934:1071) ya bayyana aikin wave a matsayin buxe ko cire wani abu kamar yadda ya kawo misalin wave igiyar bauta da kuma buxe zobe ko mahaxin sarqa. Amma a wurin masu sana'ar kayan gwari, Suna ne da aka qirqira game da aikin da ake yi wajen raba gudar albasa biyu a shuka domin samun iri da ake kira da Maxas.

7. **Lawashii:** Bargery (1934:723) Shi ya kawo waxannan ma'ana na lawashi, kalmar tana nufin ganye da yake a saman xan Albasa.
8. **Rukutaa:** Kayan gwari suna da wani irin yanayi wanda ba su ajiyu na tsawon lokaci, kuma yanzu a yi asara. Kalmar ta yi kama da wasu kalmomi irin su rufta da masu sana'ar Acava ke amfani da ita da take nuna kasada, to shi ya sa kayan gwari ake ce musu rukuta, domin sana'ar sayar da rai ne a nemo suna. Domin kayan noman basu da tabbacin samu.
9. **Gudaa:** Guda a sana'argwari na nufin xan albasa, domin in ba su ba babu mai fahimtar cewa guda na nufin babbaban xan Albasa ne, saboda ana iya samun guda a matsayin qirga misali guda xaya, ko nau'in gudaddaji na tuwo ko miyar kuka ko kuvewa wacce ta yi gudaddaji, domin a kan ce tuwo ya yi guda ko miya ta yi guda. Amma su ba waxannan suke nufi ba, idan Albasa ta yi babban xa ne ake cewa ta yi guda.
10. **Murxiyaa:** Tanaxaukar ma'anar juye Bargery (1934:802) Kalmar murxiya na nufin akasin da ake samu maimakon Albasa ta yi xa sai ta nuna kafin ta sanya xa a qasa. Kamar yadda dai kalmar a Hausa ke nufin

mutum ya qwace abin da ba nasa ba sai ya zama nasa. To idan Albasa ta murxe shi kenan asara ta shiga, shi ne ya sa suke kiran ciwon da murxiya.

11. **Qwaaraa:** kalmar qwara nanuƙin kyau na xan albasa, domin masu sana'ar goro ma kan yi amfani da ita wajen bayyana mafi kyau daga cikin goro. Amma a sana'ar kayan gwari an xibi sifar xan itaciyar bishiyar kaxe ne sai aka ba albasa wacce take mafi kyan xa, domin kafin a savule vawon xan kaxe ana kiransa da tavo, kuma ba ya ba da sha'awa, amma idan aka savule fatar tavon, to qwallon ake kira qwara, kuma yakan kasance har yana qyalli saboda kyau. To kyawun suka kalla suke kiran albasar da ta fi kowacce kyau da qwara.

12. **Qaranga:** Qaranga takarda ce da ake amfani da ita a sana'ar gwari, sai dai ba masu wannan sana'a ne kawai suke amfani da ita ba, mahauta ma suna amfani da ita wajen qunshen nama, haka masu sayar da kifi da qosai da sauransu. A bayanin ma'anar kalmar da Bargery (1934:562) ya kawo ya nuna cewa kalmar na nufin abu mara amfani. Idan aka yi la'akari da haka, sai a ga cewa sai an zazzage siminti ko madara sannan ake samun ta. Qaranga kuma siffar ta qabebe take kamar dai yadda sunan ya nuna. Su masu sana'ar kayan gwari idan suka ce qaranga suna nufin wata takarda mai qadabarbar da ake rufe saman buhu ko kwandon kayan gwari.

13. **Gwaramaa:** Kalma ce da ake kiranduk mai rigimi a kan harkar sana'a da ita. Idan aka yi la'akari da kirarin mahauta saboda tsananin rigimar

bashi, akan yi wa sarkin fawa kirari da cewa “sarkin fawa rikici gado, a ciyo bashi a biya bashi”. A wurin masu sana’ar gwari wannan hali ake kira gwarama.

14. **Fiyaa:** Wani da an ce fiya, zai xauka wata itaciya ce mai ‘ya’ya kamar gwandar daji. Amma suna nufin wani nau’in qaramin buhu ne da ake zuba tattasai a cikin sa. Suna la’akari da tsawon da bishiyar ke yi ne wajen ba buhun sunan, domin shi ma haka yake tsololo kamar yadda bishiyar take.

15. **Sooloo:** Kalmar solo kalma ce ta faxaxa domin ba masu sana’ar gwari kaxai ke amfani da ita ba. Amma su dai a wurin su kalmar tana nufin wani nau’in buhu ne mai cin kwano 20 na Tattasai, amma sun yi la’akari da tsayin sa ne aka ba shi suna, domin solo kan sifanta tsayi idan namiji ne ya cika tsayi a kan ce sololo da shi, idan kuma mace ce a kan ce da ita sololuwa Bargery (1934 :951).

16. **Shanyaa:** Suna ne da yake bayyana aikin baza wani abu domin ya bushe a rana Bargery (1934 :928) Har ya kawo misalan wasu jumloji a qarqashin bayanin wannan sunan yadda ya ce, ‘Abin shanya ba a hana rana’. Idan kuma wani ya umarci wani mutum da ya jira shi a wani wuri kuma ya manta da shi Hausawa na amfani da shanya ta wannan fuska na aikatau, domin idan mutum ya gaji da jira wanda yake jira bai zo ba ya kan ce ya wane zai shanya ni. Amma su a wurin su idan suka ce shanya suna nufin aikin busar da kayan gwari ne a rana a lokacin da kasuwa ta qi kan gado.

17. **Loorii:** Kalmar ce da ake amfani da ita wajen masu sana'a ba lallai ta kayan gwari ba. Kowa na fassara kalmar da ma'anar yaudara, sai dai kowa da sigar da yak e amfani da ita. Idan aka xauki masu sana'ar kayan gwari sukan zavi manyan Tumatiri ne ko Tattasai ko Albasa masu kyau su zuba su a saman Kwando ko buhu su kuma sa qananan ko ruvavvu a qasa domin yaudara. Haka yak e faruwa a kashin Dankali manya a sama qanana a qasa. Haka kuma ya ke faruwa a wurin masu sayar da dafafiyar gyaxa masu gwari a saman gwangwani ruwa-ruwa a qasan gwangwani.
18. **Baagee:** Bage kalma ce da take nufin ruvavven tumatiri ko tattasai kuma idan aka dubi ma'anar kalmar a bakin xaixaikun tana nufin duk wani nau'in abu mai xigo-xigo ko darbi-darbi. To la'akari da yanayin jikin kayan gwarin idan ya ruve ko ya fara alamun lalace wa suka kalla suka ba shi wannan suna.
19. **Gwalagwajii:** La'akari da yadda ruvevven tumatir ko tattasai ke jagwalgwale wa ya zama ruwa. To sun kalli kalmar jagwalgwala abu ko yagwalgwalallen abu kamar tuwo ko tsagwaran miya ko fate-fate ba su da kyan gani, shi ya sa suka ba wannan nau'i na ruvavven tumatiri ko tattasai wannan sunan kasancewar gwalagwaji har xoyi yake yi.
20. **Gishu:** Asali idan aka ce gishu, ana nufin mahaukaci/ko dai wani mutum haka-haka, amma sai aka faxaxa ma'anar kalmar ga wani nau'in ciwo da tumatir yake yi idan wuri ya fara gajiya.
21. **Daaqilaa:** Kalmar na nufin daqile abu (wato a dakatar da abu). To idan masu sana'ar gwari suka ce daqila suna nufin 'ya'yan qarshe. Kuma

hikimar ita ce, da zarar an fashi kalmar to masaya kan fihimci nau'in kayan da ake nufi ba mai kyau ba ne. sai dai idan akwai buqatuwar sa a haka sai a saye shi da halin sa.

22. **Maxas:** Maxas kalma ce da Bargery (1934 :739) ya bayyana ta da ma'anar duk wani nau'in guba da zai iya halakar wa idan aka sa a baki, tana xaugar ma'anar Tas ko maxak ko kafi-bindiga. Amma a wurin masu sana'ar kayan gwarisuna ne da ake kiran qwayayyakin irin Albasa. Maxas kan iya zama a matsayin kafi-bindiga, domin idan aka ci shi ana iya mutuwa.

23. **Wazai:** Wazai kalma suna ce da aka ba wani nau'in aiki da mutane ke yi a wurin sana'a na sarin kaya domin neman riba, kuma tana xaugar ma'anar awu. Amma idan aka ce xan wazai a sana'ar gwari ba ya sava wa da ma'anar da sauran jama'a suka san ta, sai dai kawai ana samun ta a Hausar masu sana'ar gwarin ne kamar yadda take kasancewa a bakin sauran masu sana'ar.

24. **Burtsaatsee:** Kalma ceda suka samar da ita don bayyan nau'in rijiyar da suke haqa wa saboda buqatuwar su na aikin ban-ruwa. Idan masu aikin kayan gwari suka zura mesar kwari cikin rijiyar bayan sun tayar da inji, mesar takan jawo ruwa da qarfin ta yiwo waje da shi, wannan yanayi suka kalla suka ba abin suna.

25. **Caalii:** Suna ne na qirquir na daga kalmar cilla abu sama ko caccara fitsari ko caccaka abu ma'anar kalmar za ta fara fitowa, domin sai an yi tsiri da buhu sannan ake xora cali a sama, kuma ana yi masa qananan

qofofi ma domin Albasa ta sha iska. Har ma kwai karin magana da ta ke cewa ‘Qofar Allah ta fi ta cali yawa’ saboda yanayin yadda qofofin nasa suke.

26. **Tangul:** Suna ne na nau’in babbar mota, ba su kaxai suke amfani da kalmar ba, masu sauran san’a ma na amfani da ita. Amma su dai suna amfani da ita ne wajen bayyana nau’in wata motar xaukan kaya buxaxxiya mai taya goma, ko mai bodin qarfe ko mai bodin katako. Kuma har ma sukan fi son mai bodin katako ta xauki musu kaya saboda komai rana ba ta xaukan zafi. Kuma ba za a ji mutum ya ce na cika mota xaya ko biyu ba, sai dai ka ji ya ce na cika tangul xaya ko biyu kuma kowa a wannan rukunin zai fahimci abin da yake nufi.

27. **Wulaa:** Kalmar wula ba masu sana’ar gwari ne kawai suka amfani da ita ba, kuma kalmar tana nufin yaudara ko wala-wala, wato yawo da hankali ko gada-gada. Sai aka ba wani kwando qarami da ‘yan gwari suke amfani da shi don cutar masu sayen kaya.

28. **Caakaa:** Kalmar caka wani nau ‘in kwando ne da yake da qananan saqa ta yadda ba kasafai ya kan lalace ba. To mutane suna amfani da wasu kalmomi masu kama da wannan, da suka haxa da caku wacce ke fassara mutumin da ya sha wiwi ya yi xif, da kuma xan gay usai a ce masu caka-caka ko ya yi caku, domin ai duk wanda ya yi ado ya fi fitowa dai-dai kamar yadda qananan saqar kwando ya fi ingan ta shi.

29. **Geezaa:** Kalmar qirqira ce wacce in ba a wurin su ba dan ka ce geza ba mai fahimtar abin da kake nufi. Ana samun kalmomi irin su gezar

masara wacce ke fita a tsakanin dodon masara har wajen goyon ta, za a gan shi gazarzar. Amma su idan suka yi amfani da wannan kalmar suna nufin sunan ne na wani nau'in kwando mai manyan saka domin a iya bambance su da sauran kwanduna.

4.1.2 Harxaxxun Sunaye Masu Tushen Sifa Tsigilau (jinsin maza)

Akwai harxaxxun sunaye masu tushen sifa tsigilau jinsin maza da ake samu a Hausar masu sana'ar kayan gwari, waxanda suke farawa da xan + yankin suna.

Misali:

S/N	Kalma	Ma'anar Asali	Sabuwar Ma'ana
30.	Xan raanii (hrx sn/nmj)	Wanda aka haifa da rani	Noman gwari da ake yi da rani
31.	Xan vare-vare (hrx sn/nmj)	Mutum maras natsuwa	Kayan gwari da ake nomawa da bazara gab da zuban ruwan damina
32.	Xan kaakaa (hrx sn/nmj)	Mutum da aka haifa da kaka	Kayan gwari da ake aikin sa bayan kammala aikin hatsi da kaka.
33.	Xan daaminaa (hrx sn/nmj)	Mutum da aka haifa da damina	Kayan gwari da ake noma su da tsakiyar damina
34.	Xanleedaa (hrx sn/nmj)	Abin da ake sa shi a	Kayan gwari da yaran mota

		cikin leda	ke qulla su a leda suna sayar wa a hanya kafin a isa garin da za a kai kaya.
35.	Xan eekaa (hrx sn/nmj)	Iri na fakiti sabo fil	Sabon iri(kayan gwari) da aka yafa
36.	Xan dangaa(hrx sn/nmj)	Abin da aka haifa a jikin danga	Gyauron tumatirin da yake fitowa a jikin danga, kuma irin yakan zama gauraye-gauraye ne. (hatsin bara)
37	Xan ango (hrx sn/nmj)	Xa wanda Ango ya haifa	Tattasai mai saurin zuwa kuma mai manyan 'ya'ya.
38.	Xan damasaa hrx sn/nmj)	Mutumun garin Damasa	Nau'in manyan tattasai ne mai auki
39.	Xan anacaa (hrx sn/nmj)	Mutumun garin Anaca	Babban kwando da masaya daga Anaca suka fi so
40	Xan bendel (hrx sn/nmj)	Mutumun Bendel	Wani nau'in Kwando daga Bendel, wanda masu kayan gwari suka fi so
41.	Xan Audu (hrx sn/nmj)	Xa wanda Audu ya haifa	Manomin kayan gwari

30. **Xan raanii:** Masu sana'ar gwari sun faxaxa ma'anar wannan kalma ce ta la'akari da lokacin da ake yin noman wannan nau'in tumatirin (wato

lokacin rani). Yanayin Ana masa laqabi da haka ne saboda a da kamar yadda manoman suka yi bayani cewa sana'ar noman kayan gwari aiki ne na rani kawai domin a yi maganin zaman banza bayan gama aikin damina, amma da zamani ya zo, sai ya kasance ba ma sai da rani ba, ko da yaushe ana aikin. To hakan ne ya sabbaba samar da sunayen gwari dangane da lokaci, ba wai ire-iren kayan gwarin ne suke da bambanci ba, sai dai manoman idan da rani ne saisu ce xan-rani, idan farkon damina ne su kira shi xan-bazara, haka kuma idan da kaka ne su kira shi xan-kaka. Bugu-da-xari, manoman sun yi min bayanin cewa kamar yadda mu 'yan book muke la'akari da lokaci to su ma haka ne, domin idan aka kalli manhajar karatu sai a tarar da cewa akwai zangon karatu na farko an san lokacin da yake faraway da kuma qarewar sa, haka na biyu da na uku. To su ma haka suke la'akari da lokacin da ake haramar yafa kayan gwari na damina da na rani da kuma na bazaar da kuma saita yadda za a sami riba dangane da bukukuwan salla ko kirsamati da makamantan waxannan lokutan. .

31. **Xan varee-varee:** Ita Kalmar vare-vare kalma ce ta faxaxa ma'ana, domin hikimar masu wannan sana'a ta faxaxa ma'anar wannan kalma ta vare-vare ta la'akari ne da tsumar jiki da mutum kan yi sanadiyyar jin sanyi ko razana ko dai wani yanayi da mutum kan sami rashin natsuwa. Amma a wurin masu sana'ar gwari, kalmar tana bayanin wani lokaci da ake yin gwari (wato lokacin gab da bazara) domin ana gaggawa ne a gama xiban kayan gwarin ne kafin ruwan sama ya sauka,

saboda ruwa na sauka shi kenan asara ta shiga. Wannan hanzarin shi suke kira vare-vare.

32. **Dan kaakaa:** Shi ma wannan suna ya samu ne bayan da aikin noman kayan gwari ya sami havvaka kasancewar da da rani kawai ake noma kayan gwari maganin zaman banza tun da aikin damina ya qare. To shi ne sai ya zama wajibi a yi qoqarin bambamce lokutan ya sa ake kiran wanda aka noma da kaka da suna Xan-kaka na rani kuma Xan rani da makamantan su. Kuma ana fara aiki da ruwan sama ne, sai kuma a ci gaba da ban ruwa, idan ruwan sama ya xauke shi ne dalilin wannan sunan.

33. **Dan daaminaa:** Shi ma kamar yadda bayanai na sauran lokutan suka gabata, ana la'akari da lokacin da ake noma wannan nau'in kayan gwarin ne wajen ba shi suna. Shi ana fara aikin sa ne a cikin damina kuma a qare a cikin damina domin akwai abin da manoma suke kiran sa 'Tareni' wato da sai dai da rani a ke noman kayan gwari, idan damina ta sauka sai dai a yi amfani da kauxa, to da abin ya ci gaba sai suka gano cewa da zarar ruwa ya sauka sai mutum ya yi qoqarin yin abin da zai zo cikin lokaci kafin hatsi ya buqaci gyara, sai ya yi amfani da abin da ya samu ya taimake shi wajen gyara abin da ya shuka da daminar. A kan noma Albasa da Farin-iri (Tattasai ne) don ire-iren waxannan buqatun. Dalilan sa wannan sunan kenan.

34. **Xan leedaa:** Ba wai ana nufin leda tana da xa ba ne, amma yaran mota ne (babbar mota) kan yi kala sai su quqqulla shi a leda, sannan su dinga

sayar wa a hanya kafin a isa garin da za'a kai kaya. Shi ya sa aka kira shi haka. domin a wurin masu sana'ar atamfa kuma za a ji suna kiran wani nau'in zani xan leda, haka 'yan tireda sukan kira madara 'yar gwangwani ko 'yar fakiti da makamantan su.

35. **Xan eekaa:** Sunan tumatir ne mai manyan 'ya'ya mara ruwa a cikinsa sosai. Kuma nau'in irin tumatir ne na gidan gona. Ta yadda ko masara ma akwai 'yar Hausa akwai 'yar eekaa (wato ta gidan gona). Wato dai irin yakan kasance zavavve ne babu gauraye a cikinsa.

36. **Xan angoo:** Nau'in tattasai ne mai saurin nuna, kamar yadda yake da saurin nuna, an alaqanta shi da ango ne sabo da kasancewar duk ango (wato wanda ya yi sabuwar amarya) akwai zumuxi ga sabuwar amaryar sa. Sai suka yi la'akari da saurin zuwan sa aka ba shi wannan sunan.

37. **Xan damasaa:** A fagen sana'ar Tattasai ne kawai ake samun irin wannan kalma. Bayn haka an yi amfani da sunan wannan gari domin ba wannan nau'in tattasai suna, kasancewar mutanen garin nau'in Tattasan da suka fi noma wa kenan. Waxannan bayanai suna fita daga bakin 'yan kasuwan da suke zuwa daga wasu sassan qasar nan ne da ake cin karo da su a fagen bincike.

38. **Xan anaacaa:**, Mutum mazaunin Anaca a kan kira shi Xan anaca, amma su a wurin su nau'in wani babban kwando ne da ake zuwa da shi daga Anaca.

39. **Xan bendel:** Mutum mazaunin Bendel ana kiransa da suna Xan bendel, amma a wurin masu san'ar kayan gwari sunan kwando ne da ake zuwa

da shi daga Bendel, ba wai mutumin Bendel ake nufi ba. Hikimar ita ce domin a iya bambance sunayensu ne (wato kwandunan).

40. **Xan Auduu:** A asali tana nufin mutumin da audu ya haifa, amma a wurin masu sana'ar kayan gwari suna nufin manomin kayan gwari, amma fa suna nufatan su da wannan suna ne ta fuskar cewa marasa wayau, domin wani lokaci 'yan-wazai kan ce tukuici kawai suke ba manoma, domin da yawa kuxin kayan kan ninka a hanun su bayan sun saya a hanun manomi.

41. **Xan wazai:** Wazai suna ne da aka ba wani nau'in aiki da mutane ke yi a wurin sana'a na sarin kaya domin neman riba, kuma tana iya xaugar ma'anar awu. Amma idan aka ce xan wazai a sana'ar gwari ba ya sava wa da ma'anar da sauran jama'a suka san ta, sai dai kawai ana samun ta a Hausar masu sana'ar gwarin ne kamar yadda take kasancewa a bakin sauran masu sana'ar.

42. **Xan dangaa:** An yi la'akari da yadda tumatir yake bin jikin danga kamar dai yadda xa ke liqe da uwar sa ko da yaushe. Shi ba dasa shi ake yi ba, fitowa yake yi, bayan an yi amfani da tumatir an zubar da irin. Wannan yake nuna tsarin gidan bahaushe a da danga take kewaye da shi.

4.1.3 Harxaxun sunaye masu tushen tsigilau(jinsin mata)

Daga cikin sunaye da ake samu a Hausar masu sana'ar kayan gwari akwai harxaxun sunaye masu tushen tsigilau jinsin mata waxanda suke farawa da 'yar + yankin suna, ga misalansu:

43.	‘Yar vallee (hrx sn/mc)	Jinsin mace da ke zaune a bakin rafi	Albasar da ake yin ta a bakin rafi
44.	‘Yar yaawuri (hrx sn/mc)	Jinsin mace da ke zaune a bakin kogi	Albasar da ake yin ta a bakin kogi
45.	‘yan jawootaa (hrx sn/jm)	Tarbar kaya	Masu sayen kaya a hannun manoma bashi, sai an sallama, sannan su nemi mai biya daga cikin sauran ‘yan kasuwa

43. ‘Yar Vallee: An faxaxa ma’anar kalmar ce daga valla abu, domin ita ba ta da taurin hanci, idan ta isa valla da hannu aka fi vallanta shi yasa ake kiranta da haka.

44. ‘Yar yaawurii: Albasa ce da ake samunta daga yankin qasar yawuri kasancewar nau’in albasa ce da mutanen yawuri suka fi yi, shi ya sa ta xauki wannan sunan. Ita kuma nau’in albasa ce mai ja sosai.

45. ‘Yan jaawootaa: Bahaushe na kallon kalmar jawo ta a matsayi wani yunquri na xebo rigima. Masu wannan sana’a ta kayan gwari suna amfani da sunan ne wajen bayayyan wasu mutane masu taimaka wa masaya a kasunni lokacin ciniki, duk da kasancewar sub a su da jari. Kuma ba masu sana’ar kayan gwari ne kawai suke amfani daita ba har

da sauran sana'a'o'i, amma za su yi qoqarin cinikin kaya sannan sai su nemo mai kuxi ya biya domin su sami nasu.

4.1.4 Harxaxxun Sunaye Masu Tushen Aikatau

Sunaye masu tushen aikatau suna daga cikin nau'o'in sunaye da ake samu a rukunin masu sana'ar kayan gwari wadda gavan farko na dukansu kan kasance kalmar aikatau ce sai karan xori sai kuma suna ya biyo baya. A wani lokacin ana samun aikatau sai mahaxi sai yankin suna (Aik +Sn) da (Aik +mhx+Sn).

Ga misalansu:

46	Ban ruwa (hrx sn/nmj)	Umurni da kawo ruwa	Shayar da kayan gwari ruwa
47.	Saa-wandoo (hrx sn/nmj)	Sanya wando a jiki (wato nau'in tufafi)	Nau'in ciwon da tumatiri ko tattasai ke yi ta yadda qarqashin ke bushewa, amma suna ganye a sama.
48.	Ciree-beeli (hrx sn/nmj)	Cire wata tsoka a wuyar jariri/jaririya wanda wanzamai ke yi	Xiban kayan gwari na farko
49.	Hawaa-dooroo (hrx sn/nmj)	Hawa kan abu	Xiban kayan gwari a gona na dab da qarshe
50.	Yankan diroo (hrx sn/nmj)	Fafe abin da ake zuba manja	Mutum ya sari kayan gwari domin cin riba, amma sai ya

			faxi, wato ya yi asara.

46. Ban ruwaa: Kalmar suna ne da duk sauran masu sana'ar noman rani ke amfani da ita, amma abin da kalmar take nufi a asali umurni kalmar ke yi da a ba da ruwa, amma su masu sana'ar gwari suna nufin wani aiki ne da ake yi na jiqq kayan gwari da aka yi a gona da inji, ko kuma ta hanyar amfani da mazubai, bokitai ko qore.

47. Saa-wandoo: Kalmar suna ce da aka sa wa wani nau'in ciwo da tumatiri ke yi, kuma an sa sunan ne ta hanyar la'akari da wasu busassun ganyaye da kan bayyana a tushen tumatir sai yanayin tushen ya kasance kamar yanayin tufa da mutum ke rufe jiki da ita da ake kira wando. Domin ciwukan da yawa, amma da an ce tumatir ko tattasai sun sa wando to za a gane nau'in ciwon da ake nufi a gurin masu wannan sana'a..

48. Ciree-beelii: Ba wai ana nufin cire wannan tsoka a maqoshin jariri/jaririya ba ne. A'a xiban farko ne da a kan yi wa tumatir ko tattasai, kuma hikimar ita ce, da zarar an ce ciree-beelii xan gwari zai fahimci ga matakin da ake, game da xiban kayan gwari.

49. Hawaa-dooroo: Duk abin da aka ce an hau doronsa to a Hausance ana nufin ya kusa qare wa kenan. Wannan qirqirariyar kalma suna ce a rukunin sana'ar gwari, kuma tana nufin wani lokaci ne da idan aka xibi kayan gwari to xiba na gaba ba zai tava maimaita adadin da aka xiba a farko ba, sai dai adadi ya ragu.

50. Yankan Diroo: Suna negame da nau'in asara da ake yi a sana'a duka Shi ma yana nufin mutum ya sari kaya ya faxi. Kuma an yi la'akari da wahalar da ake sha ne wajen fafe qarfen da ake kira duro, yasa ake amfani da kalmar wajen nuni ga wahalar da kasuwa ta bayar.

4.1.5 Harxaxxon Sunaye Masu Tushen Sifa Zumuntu Samau

Ana samun sunaye masu tushen sifa zumuntu samau a Hausar masu sana'ar kayan gwari wacce take xauke da tsarin(zmt + Ysn) ko (zmt + sn +mhx+ysn).

Ga misalansu:

51	Mai huulaa (hrx sn/mc)	Mutumin da ya mallaki hula	Nau'in kuvewa mai wani baza a jikin xan ta.
52	Mai durumii (hrx sn/mc)	Mutum da ya mallaki bishiyar durumi.	Nau'in kuvewa mai yawan rassa
53	Mai jikin mutum (hrx sn/mc)	Wani abu mai samfurin jikin mutum	Nau'in kuvewa mai jiki suvul kamar na mutum zara-zara.(wato maras qaya)
54	Mai wuyar shalafaa (hrx sn/mc)	Tsuntsuwa (shalafa)	Albasa mai sirirn wuya da babban xa.
55	Mai wuyar makwarwa (hrx sn/mc)	Mai wuya irin ta makwarwa	Albasa mai siririn wuya da babban xa.
56	Mai Wuyar bijimii (hrx sn/mc)	Mai wuya irin ta babban Sa	Albasa mai babban xa.
57	Mai wuyar kadaa (hrx sn/mc)	Mai wuyar irin ta kada	Albasa ce mai jan vawo da saurin nuna.
58	Maitabarma (hrx sn/mc)	Mutumin da ya mallaki tabarma (ta shimfixa)	Nau'in tumatir mai yaxo a qasa kamar shimfixa

51. Mai huulaa: An yi la'akari da yadda wasu ganyaye kan baibai xan kuvewar da ake kira mai hula. saboda la'akari da yadda furen kuvewar bayan xan ya girma kan kasance a hancinta yasa aka yi la'akari da yadda hula kan kasance a kan mutum wajen bata wannan sunan..

52. Mai Durumii: An yi la'akari da yadda durumi yake da rassa, haka ma wanan nau'in kuvewa take da shi, ya sa aka faxaxa ma'anar kalmar zuwa ga wannan nau'in kuvewar.

53. Mai jikin mutum : Sun bayyana min cewa (masu sana'ar gwari) suna kiranta da wannan suna ne saboda yanayin kyawun jikin ta. Kuma wannan bayanin daga bakin masu wannan sana'a ce da aka samu a garin Zuntu kasuwar kuvewa da ke qaramar hukumar Kubau.

54. Mai Wuyar Shalafaa: Suna ne da aka ba nau'in albasata hanyar la'akari da dogon wuyarta mai kama da na tsuntsuwa shalafa. Haka ya faru ne domin samun saukin bambance nau'ukan albasa da ake da su.

55. Mai Wuyar Makwarwaa: An yi amfani da sunan ne wajen fasalta wata nau'in albasa mai siririn wuya kamar na wata tsuntsuwa (makwarwa). Suna da xan bambanci tsakanin ta da mai wuyar shalafa, domin ita an yi la'akari da sirantakar wuyan ta da yake kama da na makwarwa (wato wannan tsuntsuwar mai tashi mai zane a jiki kamar zabuwa).

56. Mai Wuyar Bijimii: Bijimii/Bijinii nau'in suna ne da a asali ke nufin babban Sa ko wani shahararren mutum mai xaukaka, kamar a ce wannan sarkin bijimin sarki ne. Bargery (1934 :105) An yi la'akari da kaurin wuyar ta ne,

wajen faxaxa ma'anar kalmar domin la'akari da cewa, wuyar bijimin Sa yana da kauri, kuma shaharar abu kan ba da sha'awa.

57. Mai wuyar kadaa. Nau'in suna ne da a asali ake nufin wuyar wani dabba mai suna kada yana zama a ruwa. Kuma yanayin wuyar tasa kan kasance mai kauri kamar yadda masu wannan sana'a suka yi la'akari da kaurin wuyar suka ba wannan nau'in albasar domin yanayinta kenan.

58. Mai tabarmaa : Sunan ya samo asali ne ta la'akari da yanayin yadda shi wannan nau'in tumatirin ke shimfixa yaxonsa a qasa kamar dai yadda a ke shimfixa tabarma. Shi ya sa kai tsaye suke kiransa mai tabarma.

4.1.6 Harxaxun Sunaye Masu Tushen Sifa Ta Nuna Launi/Kala

Akwai sunaye da ake samu masu tushen sifa mai nuna launi ko kalar abu, suna xauke da tsarin (sif + mhx +sn):

59	Farin iri (hrx sn/nmj)	Hatsi ko abin da ake shukawa fari	Iri ne na tattasai mai fararen 'ya'ya kafin ya nuna sai ya zama ja.
60.	Baqin kayaa (hrx sn/nmj)	Baqin tufafi	Tattasai ne wanda ya daxe da xiba sai ya yi baqi
61.	Jan kaayaa (hrx sn/nmj)	Jajayen tufafi	Tattasai mai kyau
62.	Narkakken kaayaa (hrx sn/nmj)	kaya wanda ya jiqe	Kayan gwari da ya daxe ba kasuwa ya lalace
63.	Koren wake(hrx sn/nmj)	Wake mai launin kore	Nau'in wake ne da ake sanya shi a cikin shinkafa

64	Farar takardaa (hrx sn/mc)	Takarda mai farin launi	Wasiqar da babu ko kwabo a cikin ta.
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59. Farin irii: Ana samun irin wannan sunan a sauran magan-ganun jama'a kamar dai yadda aka gani a Bargery (1934 :308) ya yi bayanin kalmar farin-kai wacce take nufin mutum malami ko mai wayayyen kai. Wannan kalma ta farin iri da suka yi la'akari da cewa akwai wani nau'in Tattasai ta yadda kafin ya fara nuna za a ga cewa 'ya'yan sa farare suke fita, sai ya fara nuna, sannan yake yin ja. Ba kamar sauran tattasai ba, da suke kasance wa kore vashau kafin su fara nuna.

60. Baqin kaayaa: Wannan suna ko a al'adar bahaushe ma idan mace ta yi vari a kan kira shi baqin-kaya, amma a asali idan aka ce baqin kaya ana nufin kaya mai launin baqi. A wannan wurin ba abin da ake nufi kenan ba, idan Tattasai bai gama qosawa ba aka xebe shi yana yin baqi mai makon ja idan ya bushe. Shi ne yasa ake kiran sa da haka.

61. Jan kaayaa: Suna neda aka samar domin bayyana nau'in kayan gwari waxanda ja ke bayyana kyawun su. Amma a asali kaya mai launin ja ake kira da jan kaya. A wurin masu sana'ar gwari kuwa suna ba Tattasai ko tumatiri wannan sunan ne idan suka kai matuqar jan su, ta hanyar la'akari da haka sai ka ji suna kiransu jan kaya, kuma sukan fi kowanne kaya daraja (wato jan kayan domin kaya ne mafi kyau daga kayan gwari).

62. Narkakken kaayaa: Akwai sunaye irin su zagwanye da lugwuigwuice da jagwalgwale da suke xaugar ma'ana xaya da wannan sunan da yake fassara duk wani abu mara juriyarwahala, amma a wurin masu sana'ar kayan gwari Idan

aka xibi gwari kuma kasuwa ta kwave, to, la'akari da yadda kayan yakan lalace kafin a sayar ya sa ake kiransa da haka.

63. Kooren Waakee:Suna ne na wani nau'in wake mai koren launi, ana amfani da shi wurin girki. Ta la'akari da tsarin yadda kalmar take a harshen ingilishi (Green Beans), sai a ga cewa sun canza tsarin kalmar ce kaxan daga yadda take a asali suka ba wannan wake suna da irin abin da suke da shi a harshensu.

64. Farar takarda:Suna ne da aka faxaxa ma'anarsa, ta la'akari da yadda farar takarda ke kasancewa babu komai a cikinta. To idan aka kai kaya kasuwar ta kwave, za a tarar ko kuxin mota ma kayan ba ya iya biya wa kansa, don haka nau'in wasiqar da dillalai suke aiko wa da ita babu ko kwabo, ita ce ake nufi da farar takarda.

4.1.7 Harxaxun Sunaye Masu Tushen Suna

Akwai sunaye da ake samu a Hausar masu sana'ar gwari masu xauke da harxaxun sunaye masu xauke suna guda biyu ko fiye, amma suna nufin abu xaya ne ($S_n + S_n$) da ($S_n + mx + S_n$). Ga misalan kalmomin da ake samu a wannan rukunin:

65.	Qwan zaaboo (hrx sn/nmj)	Qwan Zabuwa	Tumatir mai qarfin vawo da juriyar wahala
66	Qwan agwagwaa (hrx sn/nmj)	Qwan Agwagwa	Tumatir mai zado-zadon 'ya'ya.
67.	Makaho-da-wayau (hrx sn/nmj)	Mutum mara gani mai wayau	Tumatir mai voye 'ya'yansa a cikin ganye

68.	Meesar tuduu (hrx sn/mc)	Macijiyar tudu	Kwarkwaron banruwa daga jikin inji zuwa gona.
69.	Meesar kwarii (hrx sn/mc)	Macijiyar kwari	Kwarkwaron banruwa daga jikin inji zuwa cikin ruwa
70.	Yamaa-yamaa (hrx sn/mc/nmj)	Tarkace ko mitsi-mitsi	Yaskar albasa ko tumatiri ko tattasai da sauran kayan gwari na 'ya'yan qarshe.
71.	Qahon bareewa (hrx sn/nmj)	Qahon Barewa (dabba)	Kuwewa ko Tattasai masu lanqwasassun 'ya'ya
72.	Kumaatun muzuuruu (hrx sn/nmj)	Kuncin muzuru (dabba)	Kuwewa mai dunqulallen jiki kuma sumul.
73.	Gangar zoomoo (hrx sn/nmj)	Abin kixa na wani dabba (zoomoo)	Nau'in tsiro da ake soya shi kamar nama
74.	Daabo-leeree (hrx sn/nmj)	Tsohon gwamnan Kaduna	kwando ne qarami da ake zuba kayan gwari
75.	Amayyar takarda (hrx sn/mc)	Sabuwar takarda	Wasiqar da babu komai na kuxia cikinta

65. Qwan zaaboo: Wannan suna ne da aka xibi siffar qarfin vawo na qwan wata dabba zabuwa aka yafa wa wani nau'in tumatir domin shi ma yana da qaqqarfan vawo, ta yadda yakan xauki dogon lokaci bai ruve ba. Idan aka dubi yadda qwan zabo yake da qarfi da kuma yadda mutane ma saboda a tabbar da hakan suke yin wani nau'in wasa da shi ma ta hanyar gwara dafaffen qwan da

xan uwansa (wato fashe) amma a kan sami wani saboda qarfinsa sai dai a fasa shi da dutse, amma komai buga wa ba ya fashewa da jikin qwai xan uwansa. Shi ma Tumatirin da ake kiransa da qwan zabo yana da juriya na xauri ko dogon zango, ko lalacewar moto a hanya ba ya fashewa da wuri. Wannan su ne dalilan da suka kalla suka ba shi wannan sunan.

66. Kwan agwaagwaa: Wannan sunan, hikima ta samar da suna ga kowanne nau'in tumatiri domin ba su da wani suna na musamman da za su ba shi, sai suka kalli wani abu da suke da shi (kwan agwaagwaa dabba) da ya yi kama da wannan nau'in tumatir sai suke kiransa da hakan.

67. Makaahoo-da-waayau: Wannan kalmar suna ce da aka samu ta hanyar la'akari da kasance wa shi wannan nau'in tumatir yakan rufe 'ya'yan sa a ganye kamar dai yadda idon makaho yake a rufe. Kuma hikimar su a nan itace, domin samun daman bambanta nau'o'in tumatir da ake da su da kuma fahimtar wayau da mafi akasarin makafi suke da shi duk da cewa ba sa gani.

68. Mesar tudu: Kalmar suna ne amma dukan masu noman rani suna amfani da ita. Mesar tudu na nufin wani bututu ne da ake amfani da shi wurin ban ruwa, amma ita a ke sa kanta a waje a jikin injin ban ruwa, an yi la'akari da yanayin jikin bututun ne da jikin macijiyar da ake kira mesa aka ba kalmar wannan ma'ana, domin suna kama da juna tun da jikin wani bututun ma ana iya ganin wasu zane kama da jikin maciji.

69. Meesar kwarii: Kalmar suna ne amma dukan masu noman rani suna amfani da ita. Mesar kwari kuma na nufin wani bututu ne da ake amfani da shi wurin ban ruwa, amma ita a ke sa kanta cikin rafi ko rijiyar ban ruwa zuwa inji,

kuma an yi la'akari da yanayin jikin bututun ne da jikin macijiyar da ake kira mesa aka ba kalmar wannan ma'ana, domin suna kama da juna tun da jikin wani bututun ma ana iya ganin wasu zane kama da jikin maciji.

70. Yamaa-yamaa: Kalmar tana xaukar ma'anar 'taragutsa' wanda ke nufin taron qananan abubuwa Bargery (1934 :1102). Amma a wurin masu sana'ar kayan gwari idan aka ce yama-yama ana nufin 'ya'yan qarshe da aka xiba na kayan gwari (Yaska).

71. Qahon barewaa : Suna ne da aka ba wata nau'in kuvewa mai dogaye 'ya'ya kama da qahon wannan dabbar barewa, wannan shi ne dalilin ba ta sunan.

72. Kumatun muzuruu: Sunan wata kuvewa ce mai 'ya'ya sosai, amma an yi la'akari da yadda gashi yake a kumatun muzuru ne yasa ake kiran ta haka, domin haka take a kumbure kamar dai kumatun muzurun ga kuma gashi bazar haka a jikin 'ya'yanta.

73. Gangar zoomoo:Suna ne da yake bayyana wani nau'in abinci dangin kayan marmari, ba yana nufin ganga na wani dabba ne da ake kira zomo ba. To ko mene ne hikimar bashi wannan sunan? Sai wasu daga cikin masu wannan sana'a suke ganin kamar saboda faxin da yake da shi ne aka yi la'akari da yanayin kunnuwan zomo aka bashi wannan sunan.

74. Daaboo-leeree:Suna ne da aka faxaxa ma'anarsa, kuma asalin sunan tsohon gwamnan jihar Kaduna ne. Amma su masu sanar kayan gwari suna amfani da ita ne wajen bayyana wani nau'in qaramin kwandon zuba tumatiri. Bincike ya tabbatar da cewa wannan suna ya samo asali ne a lokacin

mulkin sa ba mamaki ko akwai wata saboda akwai wata ‘yar yaudara da ya tava musa na alqawarin kayan noma bai cika ba.

75. Amaryar takarda: Suna ne da ake kiran nau’in saqon kuxi da aka kawo babu ko kwabo a ciki daga kasuwa. Saboda kasancewar amarya kan kasance sabuwa fil yasa ake kiran wannan takarda wacce babu komai da wannan suna.

4.1.8 Harxaxxun Sunaye Masu Tushen Mahaxi

Akwai harxaxxun sunaye da ake samunsu da tushen mahaxi a Hausar rukunin masu sana’ar kayan gwari. Su waxannan harxaxxun sunayen sukan farane da mahaxi kafin karan xori sai kuma suna ya biyo baya ba kamar sauran ba da ake samun sifa ko suna da makamantansu kanzo a farko. Ga misalan su:

76	A- Mutu-duu (hrx sn/nmj)	Mutuwa gabaxaya	Tumatir mai nuna alokaci guda
77	Na-baa-kaa-kaa (hrx sn/nmj)	Maka-makan abu	Tumatiri manya masu kama da xuwawun mutum

76. A-Mutu-duu: Idan bahaushe yace a- mutu-du wata kalma ce da ta ke nufin asara, ta a fasa kowa ya rasa, ko kuma dai mutuwar mutane baki xaya, Amma a wurin masu sana’ar kayan gwari kalmar faxaxa ma’ana ce domin tana bayyana wani nau’in tumatir ne wanda yake nuna a lokaci guda. To hikimar faxaxa ma’anar kalmar shi ne, idan ya kasance an xibe shi a lokacin da kasuwa ta kwave (wato kaya na arha) to kai tsaye asara takan shiga. Shi ya sa manoman da ‘yan kasuwan su ke gudun noman sa, domin shi a wajen xiba ma idan aka yi

sakaci sai ya lalace gaba xaya a gonar. Amma kuma akwai ‘ya’ya fa’ shi ya sa duk da haka yake yaudar wasu.

77. Na-vaa-kaa-kaa: Suna ne a asali idan aka ce na-va-ka-ka ana nufin abu mai faxi, har ma akwai rawa da mata kan yi da kuturinsu da ake kiransa rawar na-va-ka-ka wanda masu faxin kuturi kawai ya fi kyau da su. Sai ana ganin cewa an yi la’akari da faxin da ‘ya’yan wannan tumatir ke da shi ne ake kiransa na-va-ka-ka.

4.2 Sarrafa Baqin Kalmomi A Hausar Masu Sana’ar Kayan Gwari

Akwai sunaye da ake samu ta hanyar aro daga sauran harsuna da suka haxa da Ingilishi da Larabci da Yarabanci da Gbagyi wadda Hausa kan are su, ta mayar da su cikin harshenta, ta hanyar yi masu kwaskwarima (Adaptation) kamar haka:

Lamba	Kalma	Ma’anar Asali	Sabuwar Ma’ana
78	Gwaarii (sn/nmj)	Gbagyi	Kayan noma masu saurin lalacewa
79.	Canaa (sn/mc)	Channel	Hanyar ruwa
80	Eekaa (sn/nmj)	Hecter	Kadada/juyi/murgine
81	Beedii (sn/nmj)	Bed	Tarin qasa da ake yafa irin kayan gwari
82	Ofareeto (sn/nmj)	Operator	Mai sarrafa injin ban ruwa
83	Wayaa (sn/mc)	Wire	Zare na qarfe da ake xaure

			kwando da shi.
84.	Hoomaa (sn/mc)	Kauxi	Mota rufaffiya wadda ake amfani da ita wajen xaukan kayan gwari
85.	Kaabeejii (sn/nmj)	Cabbage	Nau'in kayan gwari da ake abinci da shi ko a ci da quli.(kwaxantawa)
86.	Karas (sn/nmj)	Carrot	Nau'in kayan gwari da ake sa shi cikin abinci kuma ana cinsa haka nan kai tsaye
87.	Radish (sn/nmj)	Radish	Nau'in kayan gwari da ake cin xanyansa (tsiko) kai tsaye
88.	Buruukoolii (sn/nmj)	Broccoli	Nau'in fure da ake maganin ciwon lammuka da shi.
89	Aful (sn/nmj)	Apple	Kayan marmari da ake ci.
90	Miiloo (sn/nmj)	Sweet milo	Nau'in kayan gwari dangin aful, ana cin sa ne kamar aful
91	Tumatirii (sn/nmj)	Tomatoe	Nau'in kayan gwari da ake miya da shi.
92	Albasa (sn/mc)	Albasal	Nau'in kayan gwari da ake amfani da ita wajen miya da sauran buqatu.
93	Latas (sn/nmj)	Latas	Nau'in ganye da ake sa wa a

			abinci, amma shi faxi yake da shi.Kamar shinkafa.
94	Lausuru (sn/nmj)	Labsir	Ganye ne qanana tamkar ganyen karas wanda ake amfani da shi a abinciko a yi kwaxonsa a ci shi kai tsaye
95	Kwakwamba (sn/mc)	Cucumber	Nau'in abin sha ne dangin kankana mai kama da xan soson danga
96	Attaaruguu (sn/nmj)	Attarudu	Tattasai mai qananan 'ya'ya da matsanancin yaji

78. Gwaarii: Kamar yadda asalin sunan yake “Gbagyi” Bahaushe kuma sai ya yi qoqarin aron sunan ya koma gwari saboda ba sa iya furta sautin “Gby”. Sai mutane masu sana’ar kayan noma dangin gwari suka yi qoqarin aro sunan yadda idan suka ce gwari suna nufin duk wani nau’in kayan noma da baya jure ajiya sai ya lalace idan ya xauki dogon lokaci. A nan kalmar gwari da ake kiran waxannan kayan noma ana iya cewa adon harshe ne, kasancewar rashin tabbas ta fuskar ajiya da kuma yanayin yadda kasuwar su ta ke kasance wa.Daga ma bayanai da aka samu daga masana irin su Bargery (1934) sunan yana xaukar ma’anar wata nau’in fara wacce ba ta da qarfin kai da kuma yarinya wacce ba ta isa samartaka ba duk ana kiransu da gwari.

79. Canaa: Wannan sunan aro nemusamman ma manoman rani, domin a aikin ban ruwa ne ake amfani da sunan. Wannan aro ne daga harshen ingilishi, wadda yake nufin hanyar da ruwa yake bi. To bahaushe sai ya sa hikima wurin hausantar da ita maimakon channel sai kawai yace cana.

80. Eekaa: Sunan aro ne daga harshen ingilishi domin ba masu noman gwari ne kawai suke amfani da sunsn ba, duk sauran manoma sukan yi amfani da shi, wadda ke nufin hecter a turance (wato kadada). Ba wai babu madadin sunan ba ne a Hausa, domin akwai kadada da wuriya, amma dai shi aron na ganin dama ne.

81. Beedii: Wannan sunan aro ne ta daga ingilishi, masu sana'ar kayan gwari suka samo ta daga "bed" na gado. Domin tsarin da ake yi kama da nau'in gado yakan kasance. Tare da cewa akwai kalmar gado a Hausa, amma sai suka fi amfani da bedi mai makon gadon, wannan ya ke nuna cewa aron ma na ganin dama ne.

82. Ofareeto: Suna ne aka aro daga ingilishi domin duk Hausawa haka suke amfani da kalmar daga turanci aka aro ta, amma a wurin masu sana'ar kayan gwari kalma ce wacce take nufin mutum mai sarrafa injin ban ruwa a lokacin aikin kayan gwari.

83. Wayaa: Kalma ce ta aro daga harshen ingilishi wacce suka are ta a Hausarsu take xaugar ma'anar duk wani abu da aka yi amfani das hi aka xaure Kwando don ya qara qarfi to waya suke kiran sa ko da kuwa kirtanin xinkin buhu ne. Amma shi a zahirin yadda yake zare ne na qarfe wadda idan an qona tayar mota ake samun sa, ana yin keji na tsuntsaye da shi, cin-bakin gugar roba

da dukawa suke yi da makamantan su. Amma dais u idan suka yi amfani da kalmar to abin da suke nufi kenan.

84. Hoomaa: Suna ne da masu sana'ar gwari suka ba wata nau'in j5 la'akari irin gudu da girma da ainihin Homer jeep ke da shi.

85. Kaabeeji: Sunan aro ne daga ingilishi, kabeji ana yafa shi ne kamar yadda ake yafa Albasa da Tumatiri da Tattasai, kuma bayan yafi a kan tuvo shi sai a kafa shi, amma fa sai ya sami kamar kwana talatin a yafe yayi qwari, sannan ake cire shi a dasa. Kuma bayan ya sami kamar kwana sittin ko fiye yakan isa xiba a sayar. Kuma ya kasu kashi biyu ne; akwai mai qananan ya'ya, akwai mai manyan 'ya'ya. To amma mai bincike baya ga waxannan bayanai bai samu wani qarin bayani ba game da kabeji.

86. Karas: Karas sunan aro ne daga ingilishi, an yi qoqarin kiransa da haka a harshen Hausa ta hanyar yi wa sunan kwaskwarima domin ya dace da qa'idojin harshen Hausa, amma lafazin duka xaya ne da na ingilishin.

87. Raadish: Sunan aro ne daga ingilishi, an yi qoqarin kiransa da haka a harshen Hausa ta hanyar yi wa sunan kwaskwarima domin ya dace da qa'idojin harshen Hausa, amma lafazin duka xaya ne da na ingilishin.

88. Buruukooli: Sunan aro ne daga ingilishi, an yi qoqarin kiransa da haka a harshen Hausa ta hanyar yi wa sunan kwaskwarima domin ya dace da qa'idojin harshen Hausa, amma lafazin duka xaya ne da na ingilishin.

89. Aful: Sunan aro ne daga ingilishi, an yi qoqarin kiransa da haka a harshen Hausa ta hanyar yi wa sunan kwaskwarima domin ya dace da qa'idojin harshen Hausa, amma lafazin duka xaya ne da na ingilishin

90. Miloo:Aro ne daga ingilishi, domin haka ake kiran kalmar a cikin ingilishi, kuma yadda ake rubuta ta ma bai canza ba, ana samun canji ne kawai a wurin qa'idar rubutu ta yadda dole ta bi tsarin Hausa.

91. Tumaatirii:Aro ne daga ingilishi, domin haka ake kiran kalmar a cikin ingilishi, kuma yadda ake rubuta ta ma bai canza ba, ana samun canji ne kawai a wurin qa'idar rubutu ta yadda dole ta bi tsarin Hausa.

92. Albasaa:Aro ne daga harshen Larbci, ita ma kalmar da aka are ta an yi mata kwaskwarima domin ta dace da qa'idar harshen Hausa, amma a yanayin furucin kalmai Hausawa na share sauti /l/ ne maimakon albasal sai ya ce albasaa.

93. Latas:Aro ne daga Ingilishi, domin haka sautin kalmar yake a cikin Ingilishi, kuma yadda ake rubuta ta ma bai canza ba. Ana samun canji ne kawai a wurin qa'idar rubutu ta yadda dole ta bi tsarin Hausa.

94. Lausuru:Aro ne daga ingilishi, domin haka ake kiran kalmar a cikin ingilishi, kuma yadda ake rubuta ta ma bai canza ba, ana samun canji ne kawai a wurin qa'idar rubutu ta yadda dole ta bi tsarin Hausa

95. Kwakwamba:Suna ne na aro daga ingilishi, kwakwamba ita ce mai 'ya'ya kamar na soson danga, kuma ita ana shukata ne kamar yadda ake shuka kankana, kuma ta yi kama da soson danga. Idan ta samu kamar wata biyu ko uku takan nuna, kuma da ta fara nuna ana xiban ta duk bayan kwana biyu ko uku, idan ya wuce haka takan yi ja wanda sai dai a yi iri da ita.

96. Ataaruguu: Aro ne daga yarabanci, daga kalmar attarudu da samo asali, kuma Tattashi ne mai yaji sosai shi kuma ba a shanya shi ya bushe matuqar dai ba a cire 'ya'yan cikin sa ba.

4.3 Kirari A Hausar Masu Sana'ar Kayan Gwari

Daga cikin jumlojin da ake samu a Hausar masu sana'ar kayan gwari akwai masu xauke da sigar kirari. An kawo misalansu a jadawali ne, sannan kuma aka yi bayanin zubi da tsarin kowacce jumla a kimiyyance, da kuma bayanansu game da hikimomin da masu sana'ar gwari ke bi wajen samar da su. Ga su kamar haka:

Lamba	Kirari	Ma'anar Asali	Sabuwar Ma'ana
1.	Gwaarii banten mahaukaciyya	Zanen mahaukaciya	Gwaarii ba a ci mai alwashi.
2.	Xanyee diiban lahadiimasoo kuxinsa sai yaa bii daree	Dole mutum ya xiba lahadi kuma ya tafi da dare. Xanye abin da ake xiba ranar lahadi kuma da daddare.	Ishara ga lokacin xiban gwari don neman tsanin dacewa, saboda masu sayensa litinin suka fi isowa kasuwarsa.
3.	Kuxinsaa sun bii kwarkwaroo	Kuxi sun zube a kwarkwaron	Mutum ya yi noman kayan gwari bai sami komai ba. Watau manomin gwari da ya tafka asara
4.	Yaa sa adaashii a	Mutum ya zuba	Yin kasadar saran(

	bankin asaara	adashi a asusu na asara	sayen) kayan gwari a lokacin da kasuwa ta kwave ba Masaya
5.	Murnar saafee taagumin la'asar, na wajee dakee yana ganin daamar kii	Wata jinsin mace da ake sha'awa da safe ba a sha'awar ta da la'asar, kuma wanda ke nesa da ita yana sha'awar ta.	Kayan gwari da safe shar suke (lafiya lau), amma da zarar rana ta buga su, yamma ta yi, sai su zama abin tausayi. sana'a ce mai burge wanda bai santa ba daga nesa saboda kawo kudi, amma idan ya shiga ya kan raina kansa.
6.	Yinii dashee kwaana birgimaa	Mutum ya yini yana dashe, ya kuma kwana yana juyi a qasa	Kirarin albasa saboda wuyan aikinta na dashe, amma kuma ga saurin shigar asara.
7.	Gwaarii mai kamar yaa yiwa yaaroo riigaa, ammaa ta	.	Kirarin da ake yi wa kayan gwari saboda rashin tabbas xinsu

	wuyarsa yakee soo.		
8	Albasar, Karen bukii	Albasa ta Karen gidan buki.	Zancen hikima da ake yi game da asara da aka yi a sana'ar albasa
9	Jahilii baa yaa gwaarii	Sana'ar gwari ta masu ilimi ce	Hikimar magana ce da suke amfani da ita don nuna cewa ana yin asara a sana'ar, don haka mara tawakkali ba zai iya ta ba

4.4 Zaurance a Hausar Masu Sana'ar KayanGwari

Zaurance na xaya daga cikin hanyoyin da aka gano a cikin jumlolin da ake samu a Hausar masu sana'ar kayan gwari. Da kuma yadda sukexan jirkita wasu 'yan kalmomi kawai a cikin jumlolin.

10.	Ganamaa cikin reeyaa	Magana cikin yare	Nusar da junanansu cewa su juya yare don su vatar da mai gona
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11.	Kulaa da mee naagoo	Kula da mai gona	Jan hankali don a kula da mai gona kada ya gane.
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4.5 Hikimar Lissafi A Bakin Masu Sana'ar Kayan Gwari

An bayyanayanayin yadda suke lissafa kuxi ta hanyar sauya guraben kalmomi a wurin qirga tun daga xaya har zuwa goman ne a wannan muhalli. Haka kuma an nuna yadda suke kiran dubu da suna bubba, duk dai kawai domin a kawar da tunanin mai kaya. Wannan ita ma hanya ce ta kinaya kamar yadda Babanzara (2006 :22-23) ya kawo makamancin wannan misali irin yadda rukunin matasa kan kira Xari da hamsin(₦150.00) a matsayin (ya da qanwa) Ga misalin yadda suke lissafin :

11.	Bubbaa da yaaxaa	Dubu da xari xaya (₦1100)	Sayen magana a tsakanin dillalai masu sayen kaya don a cuci manomi/ mai kaya
12.	Bubbaa da yuubuu	Dubu da xari biyu (₦1200)	Sayen magana a tsakanin dillalai da masu sayen kaya don a cuci manomi/mai
13.	Bubbaa da ukaa	Dubu da xari uku (₦1300)	Zaurancen qirga don a cuci manomi/ mai kaya
14.	Bubbaa da xihuu	Dubu da xari huxu	Zaurancen qirga don

		(₦1400)	a cuci manomi/ mai kaya
15.	Bubbaa da yarbii	Dubu da xari biyar (₦1500)	Zaurancen qirga don a cuci manomi/ mai kaya
16.	Bubbaa da daashii	Dubu da xari shida (₦1600)	Zaurancen qirga don a cuci manomi/ mai kaya
17.	Bubbaa da kwabai	Dubu da xari bakwai (₦1700)	Zaurancen qirga don a cuci manomi/ mai kaya
18.	Bubba da kwatas	Dubu da xari takwas (₦1800)	Zaurancen qirga don a cuci manomi/ mai kaya
19.	Bubba da raataa	Dubu da xari tara (₦2000)	Zaurancen qirga don a cuci manomi/ mai kaya
20	Bubba da bubba	Dubu da xari tara (₦ 1900)	Zaurancen qirga don a cuci manomi/ mai kaya

4.6 Naxewa

Wannan babi ya yi qoqarin bayyana ma'anar Hausar masu sana'ar kayan gwari, tare da warware bayanai dangane da yadda sigogin Hausar tasu take. An yi qoqarin fito da Hausar da masu waxannan sana'a suke samar wa ta hanyar Faxaxa ma'anar sunayen wasu abubuwa waxanda dama akwaisu a Hausa, kuma sun yi amfani da harxantawa da amfani da tilon sunaye da Aron kalmomi daga ingilishi da yarbanci da larabci har ma da Gbagyi wajen samar da

sunayen. Sun yi amfani da wasu zantukan hikima da suka haxa da kirari da zaurance da amfani da kalmar bubba a madadin dubu xaya saboda vad-da bami a wajen lissafin kuxi. Bayan haka, an yi qoqarin bayanin azuzuwan kalmomin da kuma zubi da tsarin jumlolin da aka samu a rukunin wannan sana'a ta masu kayan gwari.

BABI NA BIYAR

NAXEWA DA KAMMALAWA DA SHAWARWARI

6.0 Gabatarwa

A wannan babin ne aka yi qoqarin naxe tabarmar wannan aiki, ta yadda bayanai na naxewa da kammalawa da shawarwari suka zo domin haskawa mai nazari abin da binciken ya qunsa a taqaice.

5.1 Naxewa

Wannan bincike an gudanar da shi ne a kan Hausar masu sana'ar kayan gwari a babi biyar. A babi na xaya an yi qoqarin shimfixa ne game da yadda a ke buqatar aikin ya kasance, ta yadda aka yi bayanin manufa da dalili da muhimmanci da farfajiyar bincike. A babi na biyu, an yi qoqarin waiwaye da nazarin ayyukan da suka gabata masu alaqa da wannan bincike ta kusa ko ta nesa. Sai babi na uku inda aka yi qoqarin bayanin hanyoyin da aka bi wajen gudanar da wannan binciken. A nan ne aka nuna cewar an yi amfani da hanyoyin tattara bayanai ta amfani da ginshiqa hanyoyin tattara bayanai, wanda sukahaxa da ganawa da hirarraki da ziyarce-ziyarce da sauransu. Sauran hanyoyi kuma sun haxa da ziyarar xakunan karatu don nazartar littattafai da maqalu da kundaye da makamantansu. Sai babi na huxu inda aka daddale bayanin abubuwan da aka tattaro game da Hausar masu sana'ar kayan gwari. Wannan babi an rarraba shi kamar haka: An fara xaukan kalmomin qirqira ta hanyar faxaxa ma'ana aka yi bayaninsu da hikimomin da suke amfani da su wajen samar da kevavvun kalmomi, ita ce hanyar harxanta sunaye. Sai zantukan hikima da sigar kirari da suke amfani da su wajen samar

da jumloli a Hausar su. Sai bayanin wasu sunaye da ake samu na wasu kayayyakin gwari sakamakon cuxanyar Hausawa da wasu al'ummomi. Sai bayanin nau'in kayan noma masu kama da kayan gwari. Sai babi na biyar wanda yake xauke da naxewa da kammalawa da kuma shawarwari, sai manazarta da rataye.

5.2 Kammalawa

A wannan muhalli ne aka yi qoqarin tattara sakamako da irin gudunmuwar da wannan aikiya bayar a fagen nazari. Mafi yawan abubuwan da aka yi hasashen cewa ana iya samu a rukunin masu sana'ar kayan gwari an kawo su a cikin aikin domin a tabbatar wa da duniyar ilimi cewa akwai su. Don haka binciken ya gano abubuwa kamar haka:

5.2.1 Sakamakon Bincike

Wannan bincike ya tabbatar da samuwar jumloli na musamman da sigar kirari a Hausar masu sana'ar kayan gwari.

Haka kuma, binciken ya gano salon lissafi da sigar zaurance a Hausar masu sana'ar kayan gwari. Misali:

Akwai jumloli da masu sana'ar kayan gwari ke amfani da sua Hausar su na zantukan hikima da suke zuwa a sigar kirari.

Akwai jumloli da masu sana'ar kayan gwari ke amfani da su waxanda suke xaukeda wani nau'in salon amfani da kalmar "Bubba" a matsayin dubu xaya (#1000) a lissafin kuxi, misali:

Bubba da yaxa= Dubu da xari xaya.

Bubba da yubu= Dubu da xari biyu. Da sauransu.

Sannan kuma binciken ya tabbatar da samuwar sifofi daban-daban na qirqira ta hanyar harxantawa a Hausar masu sana'ar kayan gwari. Misali:

Masu tushen tsigilau da masu tushen suna da masu tushen sifa zumuntu da masu tushen mahaxi da masu tushen sifa da ke nuna launi. Ga misalan wasu daga ciki:

Harxaxxun sunaye masu tushen tsigilau, misali:

Xan vare-vare

Xan ango

Xan damasa da sauransu.

Harxaxxun sunaye masu tushen sifa zumuntu samau:

Mai wuyar shalafa

Mai jikin mutum

Mai hula

Harxaxxun sunaye masu tushen suna:

Qwan zabo

Qwan agwagwa

Amaryar takarda

Bugu da qari, binciken ya tabbatar da yadda masu sana'ar kayan gwari suke amfani da dabaru daban-daban na sarrafa baqin kalmomi. Misali; kwaskwarima. Suna amfani da kalmomin aro daga wasu harsuna ta hanyar

yi musu kwaskwarima(Adaptation) domin su dace da tsarin harshen Hausa misali:

Gwari daga Gbagyi.

Tumatir daga Tomator.

Bedi daga Bed.

An gano sun fi sarrafawa da kuma qirqirar sauqaqan jimloli domin daga cikin jumlojin da aka gano suna amfani da su xaya ce kawai harxaxxiya. Ga misalan jumlojin:

Kuxinsa sun bi kwarkwaro.

Gwari banten mahaukaciya.

Albasar karen buki.

Sannan kuma binciken ya gano yadda masu sana'ar gwari ke qirqirar kalmomi da jumloli ta hanyar zaurance da sigar birkita kalmomi (rawar 'yan mata).

Misali:

Ganama cikin reya (Magana cikin yare)

Kula da me nago(kula da me gona).

Binciken ya gano cewa akwai daidaito a Hausar 'yan gwari, watau yadda bambancin muhalli ba ya tasiri wajen haifar da bambance-bambance a Hausar tasu. Babban dalilin da ya haifar da haka, kamar yadda masu sana'ar kayan gwari suka kasance kamar fulanin tashi, ana iya ganin mutum a wannan kasuwar gobe a tsince shi a waccan, musamman dai na lardin zazzau xin da aka yi nazari.

5.2 Shawarwari

Wannan bincike ne da ya yi qoqarin cike givin da aka bari dangane da nazarin Hausar masu sana'ar kayan gwari, sai dai duk da cewa binciken ya gano wasu muhimman abubuwa a wannan rukuni, akwai wasu sababbin kayan gwari da suka samu sakamakon cuxanyar masu sana'ar da sauran al'ummomi. Don haka wannan bincike ganin kasanceawarsa qalubale ga xalibai, kuma yake bayar da shawara da su (wato xalibai) bazama cikin wannan fage domin cike wannan givin da ya samu.

Bugu-da-qari, binciken yana bayar da shawara ga xalibai cewa su xauki sauran kayan noma, waxanda ba kayan gwari ba, su yi bincike makamancin wannan, kasancewar akwai muhimman abubuwa a wannan fage na nazarin ilimin walwalar harshe da za su ciyar da harshe gaba.

Har wayau, ana bagwamnati da hukumar makaranta shawarar cewa ta yi qoqarin tallafawa xalibai wajen gudanar da irin wannan binciken game da kayan gwari da sauran kayan noma baki xaya. Ba gwamnati ba kawai, har da sauran qungiyoyi masu zaman kansu, su dinga tallafawa don gudanar da irin wannan bincike a fagen ilimin walwalar harshe.

Qarin shawara ita ce a qara zurfafa bincike game da tsarin nahawu da ake samu a kalmomi da jimloli a rukuni na masu sana'ar kayan gwari, kasancewar hakan yana qayatarwa, domin a kowanne fagen nazari, ilimin kimiyyar harshe kan taka muhimmiyar rawa.

Daxin daxawa, yana da matuqar muhimmanci xalibai su qara zurfafa bincike game da nau'ukan harxaxxun sunaye da ake samu a irin wannan rukuni na masu sana'ar kayan gwari.

A qarshe, shawarwarin da ake ganin cewa zasu qara inganta wannan fagen na ilimin walwalar harshe kenan idan aka yi amfani da su.

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RATAYE I

A wannan wuri ne aka yi qoqarin kawo kaxan daga cikin hotunan kayan gwari da aka xauka a lokacin da ake gudanar da bincike kamar haka:

kuwewa



Shambo



Yanka



Yakuwa



Yama-yama



Wabin Albasa



Aful



Taruguu



Tima



Tangul

Yama- Yama



Solo

Barkono

Muruci



Milo



Daneka

Mesar tudun



Mesa kwari

Mai-tabama



Dandino



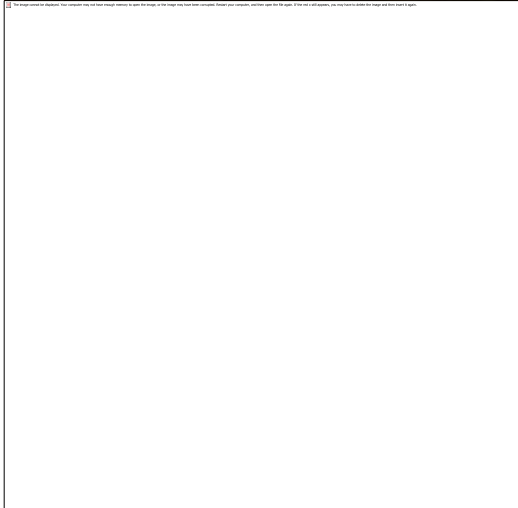
Qahon Barewa



‘Yar-valle



Lemun taba



Lemun tsami



Labka



Qwan-Anagwa



Kwando



Lori



Owan-Agwagwa



kwakwamba





b

Koren-wake



Koren wake

Aikin ban ruwa

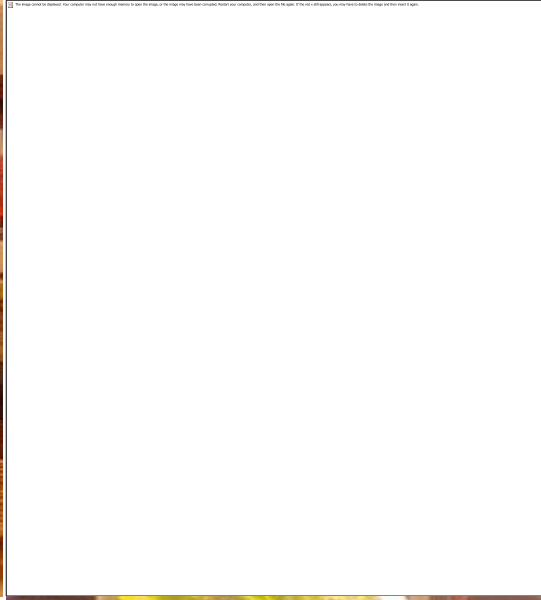


Kauxa

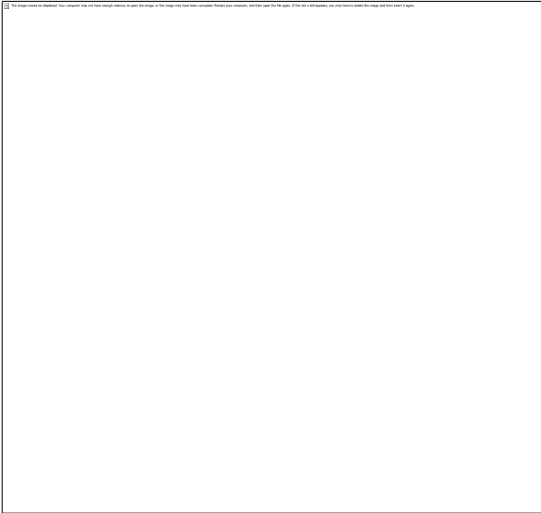
Karas



Kanka



Shambo



Kabeji

Farin iri



Tangulele



Tafarnuwa

Jar-masara



Gangar zomo

Dankali



Citta



Wakwamba



Radish

Karas



Kabeji

Kalif fulawa



Kwando xan-anaca



Kwara



Yaska



Yabanyar tumatir



Danni ko danga



Yabanyar tumatir



Yabayar dankali



Yabanyar rogo



Goji



Jan-kare



Xan-danasa



Farin buhu



Doya



Kwando dan bendel



Baqin iri



Daqila



Cana da buxa



Burokoli



barkono



Ban-ruwa



Bage



Albasa yaska



Alayyahu xan eka

Aleyyalu xan-Hausa



Buxa

RATAYE II

**KALMOMI DA JUMLOLIN DA AKA YI AMFANI DA SU MASU ALAQA DA
WANNAN AIKI NA KARIN HARSHEN RUKUNIN MASU SANA'AR GWARI:**

KALMOMI:

1. Mageexuwaa
2. Koomii
3. Buuxaa
4. Arandamaa
5. Gundumau
6. Wavee
7. Lawashii
8. Rukutaa
9. Gudaa
10. Murxiyaa
11. Qwaaraa
12. Qarangaa
13. Gwaramaa
14. Fiyaa
15. Sooloo
16. Shanyaa
17. Loorii
18. Baagee
19. Gwalagwajii
20. Gishu

21. Daaqilaa
22. Maxas
23. Wazai
24. Burtsaatsee
25. Caalii
26. Tangul
27. Wulaa
28. Caakaa
29. Geezaa
30. Xan raanii
31. Xan varee-varee
32. Dan kaakaa
33. Dan daaminaa
34. Xan leedaa
35. Xan eekaa
36. Xan angoo
37. Xan damasaa
38. Xan anaacaa
39. Xan bendel
40. Xan Auduu
41. Xan wazai
42. Xan dangaa
43. ‘Yar Vallee

44. ‘Yar yaawurii
45. ‘Yan jaawootaa
46. Ban ruwaa
47. Saa-wandoo
48. Ciree-beelii
49. Hawaa-dooroo
50. Yankan Duroo
51. Mai huulaa
52. Mai Durumii
53. Mai jikin mutum
54. Mai Wuyar Shalafaa
55. Mai Wuyar Makwarwaa
56. Mai Wuyar Bijimii
57. Mai wuyar kadaa
58. Mai tabarmaa
59. Farin irii
60. Baqin kaayaa
61. Jan kaayaa
62. Narkakken kaayaa
63. Kooren Waakee
64. Farar takarda
65. Qwan zaaboo
66. Kwan agwaagwaa

67. Makaahoo-da-waayau
68. Mesar tudu
69. Meesar kwarii
70. Yamaa-yamaa
71. Qahon bareewaa
72. Kumatun muzuuruu
73. Gangar zoomoo
74. Daaboo-leeree
75. Amaryar takarda
76. A-Mutu-duu
77. Na-vaa-kaa-kaa
78. Gwaarii
79. Canaa
80. Eekaa
81. Beedii
82. Ofireetoo
83. Wayaa
84. Hoomaa
86. Karas
85. Kaabeeji
87. Raadish
- 88 Burookooli
89. Aful

90. Miloo:
91. Tumaatirii
92. Albasaa
93. Latas
94. Lausuru
95. Kwakwamba
96. Ataaruguu

JUMLOLI

1. Gwari banten mahaukaciya.
2. Xanyee diiban lahadii, maso kuxinsa sai ya bi dare.
3. Kuxinsaa sun bii kwarkwaroo.
4. Yaa saa adaashii a bankin asaaraa.
5. Murnar safe tagumin la'asar, na waje dake yana ganin damar ki.
6. Yinii dashee kwanaa birgimaa.
7. Gwari mai kamar ya yiwa yaro riga, amma ta wuyarsa yake so.
8. Jahili ba ya gwari.
9. Albasar Karen bikii.
10. Ganamaa cikin reeyaa.
11. Kulaa da mee naagoo.
12. Kulaa da mee naagoo.
13. Bubba da yaxa.
14. Bubbaa da yuubuu.
15. Bubbaa da ukaa.

16. Bubbaa da ukaa.
17. Bubbaa da xihuu.
18. Bubbaa da yarbii.
19. Bubbaa da daashii.
20. Bubbaa da kwabai.
21. Bubba da kwatas.
22. Bubba da kwatas.
23. Bubba da raataa.
24. Bubba da bubbaa.