TASIRIN KARIN HARSHEN HAUSA KAN ƙAIMI DA NAQLTAR RUBUTUN ƊALIBAN WASU KWALEJOJIN ILIMI NA AREWACIN NAJERIYA

EFFECTS OF HAUSA DIALECTAL DIFFERENCES ON THE MOTIVATION AND WRITTEN PERFORMANCE IN HAUSA OF NCE STUDENTS IN SOME NORTHERN NIGERIA COLLEGES OF EDUCATION

NA

DANTANINasiruGele NCE 2003, BA.ED (ABU), 2012

M.ED/LANG.ARTS/P14EDAS8093/2014-2016

LANGUAGE ARTS SECTION, DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION, FACULTY OF EDUCATIONAHMADU BELLO UNIVERSITY, ZARIA
NIGERIA

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DECLARATION

I declare that the work in this thesis entitled "TASIRIN KARIN HARSHEN HAUSA KAN ƘAIMI DA RUBUTUN ƊALIBAN KWALEJOJIN ILIMI NA AREWACIN NAJERIYA DA ILLARSA A SAKAMAKON JARABAWARSU" has been carried out by me in the department of ARTS AND SOCIAL SCIENCE EDUCATION. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other institution.

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Nasiru Dantani Gele **Signature** **Date**

CERTIFICATION

This thesis entitled "TASIRIN KARIN HARSHEN HAUSA KAN ƘAIMI DANAQLTAR RUBUTUN ƊALIBAN KWALEJOJIN ILIMI NA AREWACIN NAJERIYA DA ILLARSA A SAKAMAKON JARABAWARSU" by NASIRU DANTANI GELE meets the regulations governing the award of the degree of M. Ed Language Arts (Hausa) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

DR. RAMLATU JIBIR - DAURA
Chairman, Supervisory Committee (Signature) ---------- Date ----------

PROF. SADIQ MUHAMMAD
Member, Supervisory Committee (Signature) ---------- Date ----------

DR. ABDULLAHI DALHATU
Head of Department (Signature) ---------- Date ----------

PROF. S. Z. ABUBAKAR
Dean, School ofPost Graduate Studies (Signature) ---------- Date ----------

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ABSTRACT

The study entitled "The Effects of Hausa Dialectal Differences on the Motivation and Writing Performance in some Hausa of NCE Students in Northern Nigeria Colleges of Education" Examined the effects of Hausa dialects (the features of grammar and vocabulary, as well as aspects of pronunciation of different dialect boundary that speaks the same language) on writing performance and motivation of NCE students in Northern Nigeria Colleges of Education. The population for the study comprises the entire Hausa students of the Northern Nigeria Colleges of Education. Three research questions were raised base on objectives of the study. A survey design was used for the study . A purposive sampling technique was used to select the sample schools according to the three geo-political zones (North-West, North-Central and North-East) of the Northern region of Nigeria. One college was selected from each region. An essay writing assignment was given to the students. The essay written by the students was used as an instrument for data collection and the statistical package for social science (SPSS) version 16 was used to analyse the data that was gathered. P-test and one way of variance (ANOVA) were used for testing the effect of Hausa dialectal differences on the components of assay (content, orgnisation, expression and mechanical accuracy) at 0.05 alpha value. The result of the study revealed that Hausa dialect reflects in students writing. And the reflections of the dialects have significant affects on the components of essay writing. The dialectal differences also affect morphological and syntactical structure of standard Hausa and eventually violate the orthographical rules. Based on these findings, it is recommended that curriculum planers should review the current NCE Hausa curriculum to effect changes that is commensurate with students' needs. Hausa lecturers should put more effort in teaching orthography and standard Hausa respectively. They should also help their students to understand the effect of using dialect especially in writing on orthographical and grammatical rules.

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MA’ANONIN MUHIMMAN KALMOMI

Karin Harshe –bambance-bambance da sukashafifuruci da nahawu da kalmomi da akesamu tsakaninal’umomimasumagana da harshedàya (Yule, 2007)

DaidaitaccenHarshe – harshekoKarinharshe da aka tsayarwa da ƙa’idojinrubutu da nahawukumaakeamfani da shi a makarantu da jaridu da kafafenyadàlabaru da kumarubutunlitattafai.

Kare-karen Harshen Hausa- bambance-bambancen da akesamu da sukashafifuruci da kalmomi da nahawutsakaninal’umomin Hausa da kezaune a masarautadaban-daban.

Daidaitacciyar Hausa- Hausar da aka tsayarwa da ƙa’idojinrubutu da nahawukumaakekarantar da ita a makarantukumaakeamfani da ita a jaridu da rubutunlitattafai da kafafenyadàlabaru.

Ma’anominkalmomin da aka takaita

Ƙ**aimi**-shauƙi da karsashi da kumayanayin da keingizamutunkobashiƙwaringwiwaraikatawaniabu.

TaqaitattunKalmomin

Skc- Skkwatanci

Bsc- Bausanci

Grc-Guddiranci

Dh-Daidaitacciyarhausa.

SM – Sakamakontsakiya

MS –MatsakaicinSakamako

BSM- BambancinSaiwarMurabba'i

FASSARAR MUHIMMAN KALMOMI

Harshe - language

Karin harshe - dialect

Daidaitaccenharshe – standard language

Ƙa'idojin rubutu – orthography

Ƙaimi – motivation

Ƙaiminzuci – intrinsic motivation

Ƙaiminsarari – extrinsic motivation.

Ra,ingargajiya _ traditional dialectology

Ra,indoriya _ structural dialectology

Ra'inwalwalarharshe _ sociolinguistic dialectology

DunguminSakamako - mean

Bambancindunguminsakamako – Standard Deviation

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BABINA ƊAYA

SHIMFIƊA

1.1 Gabatarwa

Ƙasar Hausa buɗaɗɗiyar ƙasa ce shimfiɗaɗɗiya tsawonta da faɗinta. Ba ta da wasu matsaloli na yanayi. Ƙasar ta game Arewacin Nijeriya ta yau amma ban da tsakiyar ƙasar (middle belt), da kuma ƙasar Borno. Kuma ƙasar ta wuce har Kudancin jumhuriyar Nijer; (Adamu, 2011 da Bello, 2015 da kuma Zarruƙ da Kafin-Hausa da Alhassan, 2010). Kuma faɗin ƙasar ta kai murabba'in mil 300,000; (Bello 2015). Tarihi ya nuna cewa ƙasar ta ƙunshi manyan larduna guda bakwai, kuma a kowane lardi akwai sarki mai zaman kansa, ba wanda ke ƙarƙashin wani sarki kafin jihadi. Lardin Katsina shi ne matsakaicinsu, lardin Zazzau ya fi su yalwar ƙasa; lardin Gobir ya fi su ƙarfin soji, a yayin da lardin Kano ya fi su albarkar ƙasar noma da ciniki da sana'o'i; (Whitting, 1957).

Tarihi ya nuna cewa asalin Hausawa zuriyar Lamarudu ne ɗan Kan'ana ɗan Hausal ɗan Kush ɗan Misirayimu ɗan Hamu ɗan Annabi Nuhu (AS). Tarihin ya nuna cewa 'ya'yan Hamu sun yi hijira daga inda su ke suka shigo Afrika sai Misirayamu ya kafa ƙasar Misira ta bayan Ruwan Ɗufana wadda ake kira Misira daga sunansa. Bayan Girkawa sun kawar da mulkin Fir'aunanci da ga Misira ne sai Habash ɗan Kush ɗan Misiriyamu ɗan Hamu ya tafi gaba ya kafa ƙasar Habasha wacce ake kiranta da sunan sa. 'Ya'yansa suka kafa Habasha wanda da ga cikin zuriyar su ne wasu suka yi hijira zuwa ƙasar Hausa ta yau; (Adamu, 2011 da Johnson, 1967).

Shaharar Hausa a duniya al'amari ne da aka sani, domin bayan nazarinsa da ake yi tun a matakin firamare har jami'o'in gida da waje, ana kuma amfani da harshen a gidajen rediyo da jaridu da kuma mujallu. Amurka da Ingila da Jamus da Rasha da ƙasar Sin duk sun duƙufa wajen

nazarin Hausa da kuma amfani da ita a kafafen yaɗa labarai. Duk da wannan shahara da Hausa ta yi, harshen na fuskantar ƙalubale da dama dangane da masu amfani da shi musamman akan abin da ya shafi karatu da kuma rubutu a harshen.

Masana irinsu Garba (1970:31) na ganin cewa an fara rubuta Hausa tun a ƙarni na goma sha uku lokacin da Musulunci ya yaɗu a ƙasar Hausa. A wancan lokaci ana amfani ne da haruffan Larabci a rubuta Hausa, wannan nau'i na rubutu shi aka fi sani da Ajami. Shi kuwa nau'in rubutu wanda shi ya fi shahara a yau wato Boko, wanda shi ne amfani da harufan Romanci a rubuta Hausa, an fara shi ne a ƙarni na sha tara. Kuma ana ganin cewa wanda ya fara wannan aiki shi ne Bajamushen nan mai suna JamesFrederickSchon (Yahaya 1988: 77).

Karin harshe kuwa, tsari ne na nahawu da ginin kalma tare da furuci na harshe da yake bambanta daga wannan ɓangare zuwa wancan na masu magana da harshe ɗaya (Yule 2007). Saboda haka, karin harshe nau'i ne na harshe da kuma bambance-bambancen da ake samu tsakanin mutane masu magana da harshe ɗaya ta dalilai masu dama. Wajibi ne ga duk wani harshe da ya tumbatsa kuma yake da miliyoyin masu magana da shi a mabambantan muhallai ya kasance a samu 'yan bambance-bambance na kalmomi da ginin jumla da furuci daga waɗannan al'umma na harshen zuwa waɗancan. Amma kuma wajibi ne karin harshen nasu ya kasance yana tattare da siffofin harshen, inko ba haka ba to ba karin harshe ba ne wani harshene na daban.

Karin harshen Hausa bambance bambance ne da ake samu da suka danganci furuci da tsarin sauti da ginin kalma da kuma ginin jumla a tsakanin al'ummar Hausawa da ke zaune a masarautu daban- daban a cikin ƙasar Hausa. Akwai kare-karen harshen Hausa da dama wasu a Arewacin Nijeriya, wasu kuma a Kudancin JumhuriyarNijer. Misali a Arewacin Nijeria akwai kare-karen harshen Hausa, kamar su Sakkwatanci da Kananci da Katsinanci da Zazzaganci da Dauranci da Bausanci da Guddiranci da sauransu. A Jumhuriyar Nijer kuwa,akwai,Damagaranci,

da Gobiranci, da kuma Arewanci. (Bello 1992). Dalilan da suka haifar da yaɗuwar harshe da karin harshen Hausa kuwa sun haɗa da ƙaura, da cinikayya, da neman ilimi (Musamman ilimin Addinin musulunci), yaƙe-yaƙe da kuma yawon buɗe-ido.

Daidaitacciyar Hausa ta bamabanta da duk kare-karen Hausa kuma Hausa ce ta asali, duk da cewar Kananci yafi zama kusa da daidaitacciyar Hausa (Ahmad da Daura 1980). Babban misalin daidaitacciyar Hausa itace Hausar da ake samu a litattafan da Hukumar Talifi (NORLA) da maɗabba'ar Gaskiya yanzu kamfanin ɗab'i ta Nijeriya ta Arewa ta buga –MaganaJarice na ɗaya zuwa na uku da littafan ƙagaggun labarai na farko (RuwanBagaja da Ganɗoki da Shaihu Umar da Jiki Magayi da Idon Matambayi da Iliya Ɗan Maiƙarfi).

Tun a ƙarni na goma sha tara aka yi ta ƙoƙarin tsayar wa Hausa da ƙa'idojin rubutu da kuma tabbatar da daidaitaciyar Hausa, wadda za a riƙa amfani da ita musamman a rubuce. Wannan ƙoƙarin ya haifar da yin taruka daban-daban na masana da kuma manazarta tare da kafa hukumar Hausa. Taro na ƙarshe da aka yi domin tabbatar da wannan manufa shi ne wanda aka yi daga 7-12 ga watan Janairu 1980 a Yamai babban birnin Jumhuriyar Nijer (Yahya 1982 da 1988).

Duk da namijin ƙoƙarin da masana tare da gwamnati suka yi domin magance matsalolin rashin ƙa'ida da kuma kura-kurai da ake yi a rubutun Hausa; har wayau, akwai matsaloli da dama da suka danganci ƙa'idojin rubutu a rubuce-rubucen yau da kullum kai harma rubuce-rubucen ɗalibai masu nazarin harshen Hausa a makaratun gaba da sakandiri.

Bai kamata ba ga ɗalibai musamman na kwalejojin ilimi da ake baiwa horo na musamman domin su zama malamai a nan gaba ace suna amfani da karin harshe musamman a rubuce-rubucensu. Saboda yin haka na ishara ne da cewar daidaitacciyarHausa zata cigaba da samun naƙasu ba a

magance kawai ba har ma a rubuce. A dalilin haka ya kamata masu ruwa da tsaki a harkar ilimi su hadɗa ƙarfi – da - ƙarfe wajen ganin cewar sun magance wannan matsalar.

1.2 MatsalolinBincike

Tun sama da shekaru talatin da suka gabata masana harshen Hausa daga Nijeriya da kuma Jumhuriyar Nijer suka yi taro a Yamai babban birnin Jumhuriyar Nijer suka daidaita rubutun Hausa. Kuma suka tantance daidaitacciyar Hausawadda za a riƙa amfani da ita a makarantu da Jaridu da mujallu da gidajen radiyo da talabijin bugu da ƙari da littafai da sauran harkokin yau da kullum.

Kamar yadda aka sani, akwai kare-karen harshen Hausa da dama. Sakkwatanci da Kananci da Basauci da Zazzaganci da Katsinanci da sauransu. Wanda wannan bambance-bambance na harshen Hausa ne ya wajabta samar da daidaitacciyar Hausa wadda za a riƙa amfani da ita musamman a rubutu. Da kuma sauran al'amura na musamman, kamar yadɗa labaru da sauransu. Kuma ita ce Hausar da ake koyarwa a makarantu tun daga matakin firamare har zuwa jami'a.

Amma duk da haka koke-koke sun yawaita dangane da rashin amfani da daidaitacciyar Hausa da kuma saɓa wa ƙa'idojin rubutu. Misali Abdulmumini (2012) ya tabbatar da cewa akasarin Hausar da ake amfani da ita a allunan tallace-tallace ba daidaitacciya ba ce kuma ba a kiyaye ƙa'idojin rubutu. Haka kuma Lawal (2006) ya bayyana cewa, duk da shaharar da Hausa ta samu, har ila yau masu amfani da harshen na fuskantar matsaloli musamman kan abinda ya shafi karatu da rubutu. Ya ƙara da cewa duk ƙoƙarin da manazarta da kuma masana suka yi domin ganin cewa an magance matsalar rubutu barkatai ba ƙa'ida da kuma kawar da kura-kurai. Har yanzu akwai matsalolin ƙa'idojin rubutu da rashin amfani da daidaitacciyar Hausa. Haka kuma

manhajar Hausa ta kwalejojin ilimi ba ta ba da himma ba wajen bunƙasa rubutun ɗalibai, domin kuwa kwas ɗaya ne tal ya shafi koyar da ƙa'idojin rubutu. Har wa yau, Zarruk a cikin Wurma (2011); ya ce "Al'amarin daidaitacciyar Hausa da kuma ƙa'idojin rubutunta abu ne da ya dami dukkan Malaman Hausa. Ga kuma rashin wadatattun litattafai a wannan fagen, da kuma ƙyale mutane na rubutu a Hausa yadda suke so. Wannan ya sa al'amarin sai ƙara dagulewa yake yi. A na sa binciken, Sa'id (2003) ya bayyana cewa ɗalibbai tun daga firamare har sakandiri kusan sun yi asarar damar koyon ingantacciyar Hausa ne tun daga lokacin da aka daina koyar da su da harshen Hausa. Ilimin kansa sai daɗa taɓarɓarewa yake yi, sabo da gwamnati ba ta damu da bin hanyoyin inganta makarantuta ba; a dalilin haka sai a samu ɗan sakandiri ba zai iya rubuta wasiƙa da ingantacciyar Hausa ba.

Saboda haka, kamata yayi ace ɗalibbai masu nazarin Hausa a kowanne mataki na ilimi suriƙa amfani da daidaitacciyar Hausa musamman a rubuce-rubucensu. Amma kash! abin bahaka yake ba a zahiri. Domin kuwa karin harshen ɗalibai na tasiri a rubuce-rubucensu na yau da kullum kai harma a jarrabawar da suke rubutawa. Kuma wannan matsalar ba ta tsaya ga ɗaliban firamari ko sakandiri ba, harma ɗaliban kwalejojin ilimi da ake horarwa domin su zama malaman Hausa suna tabka irin wannan kuskuren.

Babu shakka, yin haka ka iya haifar musu da illoli a sakamakon jarrabawarsu. Haka zalika wannan ɗabi'a zata iya yin tasiri ga ɗaliban da zasu koyar a nan gaba idan sun zama malamai Cigaba dayin haka kuwa zai gurɓata tsarin rubutu da kuma ingancin harshe.

1.3 ManufofinBincike

Manufofin wannan bincike mai suna “Tasirin karin harshen Hausa kan ƙaimi da naqaltarrubutun ɗaliban wasu kwalejojin ilimi na Arewacin Nijeriyasune:

1.Tantance ko ɗaliban kwalejojin ilimi ke amfani da karin harshe wajen rubutunsu.

2. Gano yadda karinharshe ke tasiri kan muhimman ɓangarorin insha’i -ƙunshiya da ginuwar jawabi da gwanintar harshe da ƙa’idojin rubutu.

3. Zaƙulo sigogin karin harshe a cikin rubutun ɗaliban kwalejojin ilimi dangane da ginin kalma da kuma ginin jumla.

1.4 TambayoyinBincike

1. Ta yaya ɗaliban kwalejojin ilimi ke amfani da karin harshe wajen rubutunsu?

2. Ta yaya karin harshe ke tasiri kan muhimman ɓangarorin insha’i?

3. Shin sigogin karin harshe a cikin rubutun ɗaliban kwalejojin ilimi sun danganci ginin kalma da kuma ginin jimla?

1.5 Hasashe

Amafani dakarin harshe a rubutun ɗaliban kwalejojin ilimi bai da wata muhimmiyar tasiri kan muhimman ɓangarorin insha’i.

1.6 **MuhimmancinBincike**

Wannan binciken zai taimaka ainun wajen bayyana wa ɗalibai muhimmancin amfani da daidaitacciyar Hausa musamman a rubutu. Yin haka kuwa, ko tantama babu zai sa ɗaliban su riƙa ƙoƙarin amfani da daidaitacciyar Hausa. Wanda yin haka zai taimaka wa ɗaliban su inganta rubuce-rubucensu.

Haka kuma, binciken zai tallafawa malaman Hausa su ƙara fahimtar muhimmancin amfani da daidaitacciyar Hausa a yayin koyarwa. Da kuma illar amfani da karin harshe domin inganta rubutun ɗalibai da kuma sakamakonsu. Kuma hakan zai sa su ƙara ƙaimi wajen ganin cewa daidaitacciyar Hausa ta cigaba da tsayi da ƙafafunta.

Binciken zai bai wa masu tsara manhaja damar fahimtar gazawar manhajar wajen inganta rubutun Hausa. Saboda haka, su aiwatar da canje-canjen da suka kamata domin manhajar ta dace da buƙatar ɗalibaida kuma tabbatar da ɗorewar daidaitacciyar Hausa.

Ta fuskar marubuta kuwa, wannan bincike zai agaza musu wajen ƙara ƙaimi domin ganin cewa suna kiyaye ƙa'idojin rubutu da kuma ba daidaitacciyar Hausa haƙƙinta. Kuma su san cewa rashin amfani da daidaitacciyar Hausa na illata ma'anar rubutu.Harwa yau, binciken zai taimaka wa masana harshen Hausa su tashi tsaye wajen ganin cewa daidaitacciyar Hausa ba ta cigaba da samun naƙasu ba.

Haka kuma,binciken zai amfani kafofin yaɗa labarai su ƙara fahimtar muhimmancin amfani da daidaitacciyar Hausa domin inganta aikinsu da kuma cimma manufarsu ta isar da saƙo. Saboda rashin amfani da daidaitacciyar Hausa na illata ma'anar saƙo.

1.7 DalilinBincike

Kwamacala ta yi yawa a rubuce-rubucen da ake yi a yau. Abin takaici jaridun Hausa a yau basu karantuwa da dadi saboda rashin kiyaye ka'idojin rubutu. Haka kuma ƙorafe-ƙorafe sun yi yawa kan rashin kiyaye ko tabbatar da daidaitacciyar Hausa harma a rubuce.

Wannan matsalar inda ta fi muni ma shi ne ba ta ta'allaƙa a kan gama-garin al'ummaba, birjik ake samunta a rubuce-rubucen ɗalibai masu nazarin harshen Hausa. Kuma wannan harma a tsakanin ɗaliban kwalejojin ilimi masu nazarin harshen Hausa. Waɗanda ake ba horo na musamman domin zama malaman Hausa a makarantun firamare da kuma ƙananan ajujuwan sakandiri.

Saboda haka, waɗannan dalilan suka wajabta aiwatar da irin waɗannan bincike-binciken da manufar bayyanawa masu ruwa-da-tsaki matsalolin da ake fuskanta. Tare da bada shawarwarin da suka kamata domin rage ko kuma kawo ƙarshen matsalar.

1.8 IyakancewarBincike

Duk dacewar wannan bincike muhallinsa shine sashen nazarin harshen Hausa na kwalejojin ilimi sittin da ɗaya (61) dake ArewacinNijeriya (Aliyu da Bello 2014). Ammaan iyakance binciken a zaɓaɓɓun kwalejojin ilimi guda uku wato sashennazarin harshen Hausa na kwalejin ilimi na tarayya da ke Kwantagora jihar Neja, da sashen nazarin harshen Hausa na kwalejin ilimi ta Adamu Augie dake Argungu jihar Kebbi da kuma sashen nazarin harshen Hausa na kwalejin ilimi dake Azare jihar Bauchi. Idan akayi la'akari da yadda aka zaɓo makarantun, za a ga cewa a kowanne ɓangare na Arewacin Nijeriya an zaɓo makaranta ɗaya (Arewa maso yamma da Arewa maso Gabas da kuma Arewa ta Tsakiyya).

Haka kuma,binciken ya taƙaita ne wajen tantance karin harshe uku; wato Sakkwatanci da Bausanci da kuma Guddiranci. Haka kuma, an taƙaita tantance karin harshen ne kan ginin kalma da ginin jumla; ba a taɓo abin da ya shafi furuci da tsarin sauti ba.

1.9Kammalawa

A wannan babin anyi shimfiɗane musamman akan wannan bincike domin ba mai nazari damar sanin inda binciken ya dosa. A inda aka bada bayanai taƙaitattu kan muhimman abubuwan da suka ta'allaƙa da wannan bincike. Wato harshe, muhimmiyar baiwa da Allah ya yi wa ɗan Adam da yake amfani da ita domin isar da saƙo. Da karin harshe, wato bambance-bambance tsakanin al'umma masu magana da harshe ɗaya; da daidaitaccen harshe, ma'ana harashen da aka tsayar wa da ƙa'idojin rubutu. Da harshen Hausa, harshe ne da cibiyarsa ke Arewacin Nijeriya da Kudancin Jumhuriyar Nijer. Karin harshen Hausa, wato bambance-bambancen da ake samu tsakanin Hausawa. Da kuma daidaitacciyar Hausa, ita ce Hausar da aka tace aka tabbatar mata da ƙa'idojin rubutu. Bugu da ƙari,muhimman batutuwa kamar su matsalolin bincike da manufofin bincike da tambayoyin bincike da hasashe da muhimmancin bincike da kuma iyakancewar bincike duk ba a barsu a baya ba; sai da aka bayyana su ɗaya bayan ɗaya a cikin ingantaccen tsari.

BABI NA BIYU

BITARAYUKANDA SUKAGABATA

2.1 Shimfiɗa

Wannan babi shi ne babi na biyu na wannan binciken. Kuma a cikinsa an nazarci ko yi bita kan ayuka da kuma binciken da waɗanda suka gabata suka aiwatar da ke da dangantaka da wannan binciken. Tare da tabbatar da cewa binciken bai zamo mai-mai na abinda aka riga aka aiwatar ba. Batutuwan da aka nazarta sun haɗa da:

Harshe da

Karin harshe da

Daidaitaccen harshe da

Harshen Hausa da

Daidaitacciyar Hausa da

Tarihin daidaita rubutun Hausa da

Rubutu da

Samuwar rubutu a Hausa da

Ƙaimin rubutu da

Tasirinkarin harshe kan koyon rubutu da kuma

Ra'in ɗabbaƙa bincike.

2.2Nazarin KarinHarshe

Nazarin karin harshe nazari ne da ya ƙunshi yadda sauti da kalmomi da kuma nahawu ya bambanta a tsakanin al'ummomi masu magana da harshe ɗaya. Fagen ya shafi bayani da nazarin karin lafazi da karin harshe. A taƙaice dai kamar yadda Britain (2005) ya bayyana nazarin karin harshe yana mayar da hankali ne kan yaɗuwar harshe da bambancin lafazi da kuma karin harshe, duk da cewar fagen kan taɓo abubuwan da suka danganci walwalar jama'a (Shekaru da jinsi da kuma matsayi).Akwai ra'o'i uku sanannu dangane da nazarin karin harshe, wato ra'in gargajiya da ra'in ɗoriya da kuma ra'in walwalar harshe.

2.2.1 Ra'in Gargajiya

Chambers da Trudgiu (1998) sun bayyana cewa, wannan ra'i ne da ya samo asali tun a ƙarni na sha tara.Ra'in ya maida hankali ne wajen bincike da kuma samar da taswirorin karin harshe da ke ɗauke da wurare da iyakoki da kuma muhallan kare-karen harshe. A ra'in gargajiya ana bada muhimmanci ne kan tattara bayanai dangane da karin harshe. Wannan kuma ya jiɓanci aikin tattara bayanai na gani da ido kuma gwargwadon yawan bayanai da aka tattara gwargwadon karɓuwar aikin. Haka kuma a wannan ra'in ana gabatar da bayanan da aka tattara ne ta hanyar amfani da tsarin ƙamus ko nahawu ko kuma taswira.

Daga shekara ta 1960, mutane suka fara yi wa wannan ra'in raddi saboda taƙaituwarsa kan tattara bayanai ta hanyar tambaya da amsa. Da kuma mai da hankali kan karin hashen dattijai da kuma yankunan karkara. Masu raddin na ganin cewa nazarin karin harshe ba ya dogara ba ne kawai kan wasu 'yan mutane kuma tsofaffi da mutanen karkara kuma maza ba.

Nazarin wajibi ne ya haɗa da yara da mata da mazauna birane. Bugu-da-ƙari amsar tambayar da bata wuce kalma ɗaya ba ko abin da yayi kamada haka ba ta isa a yi amfani da ta a yanke

hukunci ba. Balle kuma ƙaddara ta a matsayin yadda al'umma ke amfani da harshe. Sun ƙara da cewa nazarin karin harshe na da buƙatar nazari sosai da kuma sauraron hira irin ta yau da kullum a tsakanin masu harshe (Trudgill 2004). Babu shakka, duk da aka iya samun bayanai dangane da karin harshe idan aka yi amfani da wannan ra'in. To amma ra'in ya gaza wajen ba mai nazari damar zaƙulo karin harshe da ake samu sanadiyar al'amurar da ke da dangataka da walwalar jama'a. Kamar su jinsi da shekaru da matsayi ko muƙami.

2.2.2 Ra'inƊorayi

A wannan ra'in manazarci karinharshe na buƙatar ya gano tsari da dokokin nahawu da karinharshe ke dashi kuma wanda shi ne ya bambanta shi da sauran kare-karen harshen. Da kuma yadda wannan ke canzawa saboda shigowar wani sabon hali ko al'amari. A wannan ra'in aikin manazarcinkarin harshe ya haɗa da gano gundarin tsari da kuma dokokin nahawu da ake samarwa tare da ƙirar sarari na ainihin karin harshe. Kuma yayi ƙoƙarin gano bambance-bambancen dokokin nahawu da ke akwai tsakanin kare-karen harshe tare da zaƙulo asalinsu da kuma dalilansu; (Britain 2005). Duk da cewa wannan bincike zai taɓo abubuwan da suka shafi nahawu a yayin Tantance kare-karen harshe, amma kuma binciken zai fi mayar da hankali ne kan yadda bambancin karin harshe ke dagula ma'anar rubutu da kuma ƙa'idojin rubutu.

2.2.3 Ra'in Walwalar Harshe

Samuwar rakoda a shekarar 1960 ya ba manazarta karin harshe damar ɗaukar muryoyin masu karin harshe, su adana muryoyin su kuma tantancesu. Saboda haka, manazarta walwalar harshe suka samu damar ɗaukar muryoyin masu karin harshe domin nazari da kuma tantancewa.

Haka kuma sun fahimci cewa sauran ɓangarorin walwalar jama'a kamar tattalin arziki da jinsi da kuma shekaru nataka muhimiyar rawa kan walwala da kuma nazarin harshe. Waɗannnan dalilai sun ba manazarta damar yin fatali da ra'in gargajiya. Suka fara mai da hankali da nazarin harshe da ya haɗa da mazauna karkara da birane da jinsin maza da mata da tsofaffi da kuma ƙananan yara tare da tasirin jinsin da shekaru da matsayi da sauransu a harshe. (Labov 1966 da Wolfran 1969 da kuma Trudgill 1974). Wannan ra'in na walwalar harshe shi ya fi dangantaka da wannan binciken. Saboda binciken na magana ne kan yadda kare-karen harshen Hausa ke tasiri kan rubutun ɗalabai. Kuma ɗaliban nan sun fito ne daga birane da ƙauyuka. Kuma a cikinsu akwai maza akwai mata. Wasunsu kuma daga gidajen attajirai da sarakuna wasu kuma daga gidajen talakawa.

2.3 Harshe

Sapir (1921) a cikin aikin Lyons (2009), ya bayyanaya fassara harshe da "tsantsar sifa ta ɗan Adamkuma hanya ce da yake amfani da ita ya bayyana fahimtarsa da halinsa da buƙatarsa ta amfani da wasu alamomi." Idan muka nazarci wannan bayani zamu fahimci cewar Sapir bai yi la'akari da sadarwa ta amafani da wasu sassan jiki ba. Kamar kai da hannu da sauran gaɓoɓin jiki da ɗan Adamke amfani da su ya bayyana farin cikinsa ko damuwarsa ba,wanda aka fi sani da bebanci ko ishara.

A nasu bayanin, Block da Triger (1942) a cikin aikin Hudson (2005) cewa suka yi, harshe wani samammen tsari ne wanda ta hanyarsa ne al'umma ko al'ummomi ke mu'amala. SaɓaninSapir, wannan bayani na Block da Triger ya yi la'akari ne da muhimmanciɗaya tal na harshe wato "sadarwa". Saboda haka, wannan ma'anar ta taƙaita harshe kan rawar da yake takawa na sadarwa a tsakanin al'umma.

Ita kuma Prasad (2008) ta bayyana harshe da cewa “shiryayyen sauti ne da ake furtawa daga baka domin sadar da saƙwanni masu ma’ana. Ta ƙara da cewa hanya ce ta bayyana tunani ko bayanai a rubuce ko a zane, manufar harshe ita ce bayyana saƙo ga mahalarta”

A taƙaice dai za a iya cewa akwai alaƙa irinta hanta da jini a tsakanin harshe da magana. A lissafe dai, harshe ya riga magana, domin kuwa ba zai yiwu a yi magana ba saida harshe, amma za a iya amfani da harsheta hanyoyi da dama ba tare da magana ba. Misali ta amfani da gaɓoɓin jiki ko kuma a rubuce. Saboda haka harshe bai dogara ga magana ba amma magana ya dogara kan harshe.

Mutane na sadarwa a tsakaninsu. Suna badawa da kuma karɓar ilimi da fahimta da buri da barazana da umurni da godiya da alkawula da bayyana damuwa duk ta amfani da harshe. Anayin dariya domin bayyana gamsuwa ko farin ciki ko raini, kuma ana iya yin murmushi domin bayyana gamsuwa ko raha ko amincewa ko ɓacin rai. Haka kuma, akan yi kururuwa domin bayyana ɓacin rai ko farinciki ko firgici ko tsoro. Ana murtuƙe fuska domin nuna ɓacinrai ko barazana, akan iya ɗaga gira domin bayyana amincewa korashin amincewa ko mamaki da sauransu. Amma dai muhimmiyar hanya ta sadarwa it ace harshe. Shi kuwa Osisanwa (2008) cewa ya yi harshe abu ne na ɗan Adamwanda asalinsa furuci ne.

Harshe siga ne da ake bayyana tunani irin wanda ya keɓanta ga ɗan Adam mai kuma bambanci da duk wasu nau’o’in harsuna. Harshe hanya ce ta bayyana tunani ko ilimi ko fahimta ko bayani tare da isar da saƙo da fahinta ga al’ummar baya wato masu tasowa (Abdullahi da Danbala 2013:276). Shi kuwa Bussman (1996:253), cewa ya yi, harshe al’amari ne da ya danganci matakan yin tunani waɗanda suka jiɓanci dalilan zamantakewa, sannan suka kuma danganci sauye-sauye da cigaban tarihi.

Harshe al'amari ne da ya siffantu da wasu jerin sautuka na daga kwararon baki waɗanda ake iya bayyanar da su. Gaɓoɓin furuci, kamar leɓɓa da harshe (tsini, gaba, doro, baya) da maƙwallato da sauransu. Su suke samar da waɗannan sautuka waɗanda ake sarrafa su bisa tarayyar wasu tsare-tsare da ƙa'idoji tare da taimakon huhu da kuma zirin iska. Shi ya sa Akindeleda Adegbite(2005); Cewa, harshe lamari ne da ke da siga wadda ake iya kwatanta shi bisa jituwarsa da wasu yankuna kamar na ƙwayar sauti da kalmomi da ƙwayoyin ma'ana da yankunan jumla da jumlar ita kanta, da dai sauransu. Sigar harshe a nan na bayyana yadda sautuka ke haɗuwa da ma'ana su saje wajen bayyana ra'ayi, tunani, fahimta da sauransu.

Harwa yau, kasancewar harshe lamari ne mai fitattun siffofi waɗanda ke bayyana ɗabi'u da siffofin ɗan Adam, ya kasance ba ya yiwuwa ya samar da kansa shi kaɗai, yana gudana ne a muhalli, ma'ana a koyaushe yana kasancewa tattare da shi akwai tsarin zamantakewa da ala'ada da kuma al'umma. Harshe da zamntakewa ɗanjuma ne da ɗanjummai, saboda shi harshe ya kasance cibiya ta bayyana al'adun gargajiya na al'umma. (AkindeledaAdegbite (2005:03). Samar da harshen sadarwa da amfani da shi a tsakanin al'umma wadda ko ya kasance harshen al'umma bai ɗaya ko fiye da haka, ya zamanto wajibi domin kyautata zamantakewa da fahintar juna da kuma cigaban rayuwa, musamman idan wannan al'umma ta kasance tarayya ce ta al'ummomi masu asalin harsuna da al'adu daban-daban. Wannan irin fahimtar ce ta sa Sambo (2004) yake cewa babu wata maraya wadda ba ta da harshe mafi rinjaye ko aƙalla harshen da ya fi karɓuwa ko amfani wajen sadarwa, musamman a muhalli ko ƙasa da aka sami cinkoso ko tururuwar baƙi waɗanda ke da harsuna da al'adu daban-daban.

Idan muka dubi bayanan da waɗannan masana (Sapir,1921 da Block da Triger, 1942 da Bussman, 1996 da Sambo, 2004 da Hudson, 2005 da Adegbite, 2005 da Prassad, 2008 da Abdullahi da Ɗanbala 2013 da kuma Amberg da Vouse, 2015.) suka yi. Za mu ga cewa duk sun

nuna muhimmiyar maƙasudin harshe shi ne isar da saƙo. Kenan duk abinda za a yi a gurɓata ma'anar saƙo har wanda aka nufa ya kasa fahimtar shi to illa ce babba kuma haramun ne. Saboda haka wajibi ne ga duk wani mai rubutu ya kiyaye dokoki da ƙa'idojin harshe domin tabbatar da cewa ma'anar saƙo ba ta gurɓata ba. A dalilin haka tilas ne ga duk wanda zai rubuta Hausa ya yi amfani da daidaitacciyar Hausa. Kuma lallai ne ya kiyaye ƙa'idojin rubutunta.

2.3.1 KarinHarshe

Karin harshe shine na harshe na musamman daga wani gamammen harshe wanda ake magana da shi a wani ɓangare ko al'umma wanda ya bambanta da daidaitacce ko rubutaccen harshe na wannan harshen ta fuskar furuci da nahawu da adon harshe da amafani da kalmomi. Kuma ake kallonsa a matsayin na musamman, amma kuma bambancin bai kai da a kira shi wani harshe na daban ba (Prasad 2008).

Wannan bayani na ta ya tabbatar da cewa karin harshe nau'i ne na wani harshe amma ba harshe ne mai zaman kansa ba. Misali Sakkwatanci nau'i ne na harshen Hausa amman ba wani harshe ne na daban ba saɓanin Hausa.

Karin harshe nau'i ne wani harshe da wasu al'umma na harshen ke magana da shi wanda ke da halayya da tsari da ɗabi'u (ginin kalma da kalmomi da nahawu) daya bambanta shi da wani.karin harshen na harshe ɗaya. Kuma wannan na faruwa saboda nisantar juna a tsakanin masu magana da harshe ɗaya na wani lokaci ko kumabambancin mazauni ko muhalli (http://www.italian-about.com/gi/diguannic/offsite.htm).

Ana amfani da kalmar kari a harshe ne don bayyana wani yanki ko nau'i na harshe. Kuma kare-karen harshe sun bambanta. Zarruƙ (nd) ya ce kare-karen harshe na nuni ne da bambance-bambance na harshe tsakanin al'umma. Kuma waɗannan bambance-bambancen na

faruwa ne daga mutum guda ta yadda kowanne ɗan Adam na da yadda yake sarrafa harshensa a tsakanin al'ummarsa. Wannan shi ke haifar da karin mutum, sannan ya yaɗu ya kai ga unguwa da gari. Daga nan kuma sai ya yaɗu ta yadda za a samikari na wani ɓangaren ƙasa ko wuri. Sannan kare-kare a harshe suna bambanta da juna sosai musamman idan kare-karen sun kasance na karkara ne masu kuma nisanta da juna dangane da shiyoyinsu. Ta wannan fuska, ana nazarin karin harshe tare da yin la'akari da iyakokin ƙasa, wanda sau da yawa, yana la'akari da yanayin ƙasa kamar na rafuka da tsaunuka, da dai sauransu. Haka kuma iyaka na bayyana ta fuskar zamantakewa, musamman a tsakanin rukunonin jama'a daban-daban. A wannan fuskar za a iya cewa nazartar harshe dangane da matsayi ko muƙamin masu amfanin da harshen, kenan yayin ne karin matsayin ke bayyana ko su wane ne ke amfani da harshe. Karin shiya na bayyana muna ko masu Magana da harshe daga wani ɓangare na ƙasa suka fito. Romaine (2000:02).

Wannan bayani ko shsakka babu ya fito da muhimman dalilai da kansa a samukarin harshe ya bambanta. Wato nisantar juna na wani lokaci mai tsawo a tsakanin al'ummar dake amfani da harshe ɗaya, sai kuma bambancin muhalli. Amma bayanin bai ambaci yaɗuwar harshe ba ta hanyar ƙaura, ko cinikayya ko yaƙe-yaƙe, ko kuma cuɗanyar harsuna waɗanda dukkansu muhimman dalilai ne dake haddasa karin harshe.

ItakuwaHolmes (2013) tayi ƙoƙarin bambantawa netsakanin karin harshe da daidaitaccen harshe inda tace " Karin harshe dai na nufin harshen da ba a daidaita shi ba kuma bai samu kulawa ta musamman ba". Abinda Holmes ke nufi shi ne, duk wani harshe da ba daidaitacce ba, to karin harshe ne. Ke nan duk harshen da bai samu gata ta amfani da shi a kafofin yaɗa labaru ba ko koyarwa a makarantu ba, to wannan karin harshe ne ba daidaitaccen harshe bane. A ƙarƙarshin wannan bayani na Holmes zamu iya cewa duk karin harshen daya samu wannan gata da aka bayyana a sama to daidaitaccen harshe ne, a dalilin haka ba za a ƙara kiran shi da karin

harshe ba. Misali TurancinAmerica, da na Ingila danaAustraliadana Indiya duk daidaitattun Tunranci ne bakarin harshe ba domin kuwa sun samu wadannan gatattattakin. Su kuwa Zarruk, da Kafin Hausa da Alhassan (2010) cewa suka yi karin harshe yana da bambance-bambance na lafazi da na kalmomi da salon ginin jumloli.

A takaice dai, karin harshe wani nau'i ne na wani harshe. Akwai dalilai da dama da suka sa ake kiransa da wannan suna, wadanda suka hada da:

- Saboda ba a samun shi a rubuce kuma ba a tabbatar masa da dokoki kokа'idojin rubutu ba.
- Saboda ba ya da matsayi na daidaitaccen harshe.

Dalilan da suke jaza samuwar karin harshe kuwa sun hada da: Tattalin arziki, da bambancin muhalli da siyasa da kaura da cinikayya da yake-yake da sauransu.

Amman a cikin kowane karin harshe akan iya samun mutum ya na da wani karin lafazi na musamman. Wannanya na faruwa ne misali idan aka haifi mutum a wani wuri, amma yana yawaita tafiye-tafiye watakila saboda kasuwanci zuwa wurare daban-daban. Zai iya rika gauraya wannan karin harshe da wancan, wani lokaci ma zai iya yin magana da karin harshe daya zaba ta la'akari da wurin magana da abokin magana da kuma muhallin magana, (Skinner 1982).

Abu mai muhimmanci da ya kamata a kiyaye dangane da karin harshe shi ne, karin harshe ya bambanta da dan'uwansa ta fuskar furuci da tsarin sauti da ginin kalma da kuma nahawu tare da aruli. Amma a inda bambancin ya kasance a furuci kacal, to wannan ba karin harshe bane, karin lafazi ne.

2.3.2 DaidaitaccenHarshe

Russ (1991) a cikin aikin Len da Granthan (2014) cewa yayi daidaitaccen harshe shine harshen da ake samu a rubuce kuma aka tsayar masa da ƙa'idoji da kuma dokokin nahawu da gudajin kalmomi dafuruci. A wannan bayani na Russ zamu fahimci cewa karin harshe mana da nahawu da wadattatun kalmomi da tsarin sauti amma banbancinsu da daidaitaccen harshe shi ne rashin tsayar masa da ƙa'idoji, ba safai kuma ake samunsa a rubuce ba.Kenan duk harshen da aka tsaida waƙa'idoji ake kuma samunsa a rubuce-rubucen litattafai daidaitacce ne. Haka zalika, ana amfani da daidaitaccen harshe a magana musamman a wuraren da suka shafi makarantu da gidajen rediyo da talabijin da kuma tashoshi tauraron ɗan Adam.

A nasa fahimtarHaugen (1966) a cikin aikin Hudson (2005) ya ƙarfafa cewa daidaitaccen harshe wajibi ne yabi matakai guda huɗu kafin ya tabbata. Wato, zaɓa da tabbatarwa da faɗaɗa amfani da kuma karɓuwa ga al'umma. Shi kuwa harshen da ba daidaitacce ba (karin karshe) shine harshen da ba a samu a rubuce musamman a jaridu da mujallu da litattafai kuma ba a amfani da shi a kafafen yaɗa labarai haka zalika ba a amfani da shi a yayin koyarwa a makarantu.

Su kuwa, Deumert da Vandambusshe (2005) cewa suka yi, daidaitaccen harshe kan samu ne ta sanadiyar buƙatuwar zaɓen harshe da za a riƙa amfani dashi a tsakanin mutane da ke amfani da kare-karen harshe mabanbanta domin amfani dashi a harkokin da suka shafi siyasa da mulki da ilimi da cinikayya da sauransu. Saboda haka ne ma, suka tabbatar da yana cewa dole ne ga duk wani daidaitataccen harshe ya cika wasu sharuɗa huɗu kafin tabbatar da shi.

1. Zaɓe
2. Tsara masa ƙa'idoji
3. Aiwatarwa da kuma

4. Faɗaɗa amfani da ma’ana

Ma’ana dai duk wani harshe da aka daidaita wajibi ne ga masu aikin daidaitawar su zaɓi karinharshen da ake ganin shine matsakaici ko kuma mafi tasiri a harkokin yau da kullum. Bayan haka kuma a tabbatar wa karin harshen da ƙa’idojin rubutu da nahawu da furuci da ginin kalma da kuma tsarin sauti. Haka kuma a aiwatar da karin harshen a harkokin yau da kullum, sai kuma faɗaɗa harshen ta hanyar aiwatar da canje-canje domin ya dace da zamani. Hakan kuwa ya haɗa da samar da keɓaɓɓun kalmomi da ƙa’idojin rubutu da nahawu da salo domin harshen ya cimma buƙatun rayuwa da zamani da fasahohin ƙere-ƙere da kimiyya ta hanyar samar da wadatattun kalmomi da kuma ƙago sababbin kalmomi tare da faɗaɗa ma’anonin kalmomi. Ita ma ta tabbatar da makakai hudu na daidaita harshe

A nata fahimtar Prasad (2008) cewa ta yi daidaitaccen harshe shi nekarin harshen da aka amince ya zama harshen yanka, kuma shi ne harshen sadarwa a tsakanin al’ummomi masu mabanbanta karin harshe, saboda a sauƙaƙa mu’amala a tsakanin al’ummomin. Haka kuma ra’ayinta ya zo daidai da na Haugen (1966) akan matakan daidaita harshe guda huɗu, wato:

Zaɓa da

Tabbatar da ka’idoji da

Aiwatarwa da kuma

Faɗaɗawa.

Abin nufi dai daidaitaccen harshe ma a akasarin lokuta karin harshe nedaya samu kulawa ta musamman daga masana da kuma gwamnati kan cewa shi ne karin harshe mafi cancanta a riƙa amfani dashi a harkokin mulki da siyasa da kotuna da ilimi da yaɗa labaru da kuma rubuce-rubucen litattafai da ƙamusoshi.

2.3.3 Harshen Hausa

Hausa ne harshe mafi girma a Yammacin Afrika. Kuma shi ne harshen farko na miliyoyin mutane a Afirka ta Yamma zuwa Sudan. Harshen ya mamaye Arewacin Nijeriya da Kudancin Nijer. Masana da dama sun amince cewa Hausa ta zama harshen mu'amala da hulɗar cinikayya a Nijeriya da Nijer da Gana da Jumhuriyar Beni da Kamaru da Aibori-Kwas da Burkinapaso da Cadi da kuma Togo.(Newman, 2000 da Ethnolgue 2000 da Jagger, 2001 da Amfani, 2007 cikin Amfani 2016 da kuma Baba, 2016).

Yalwa (2016) ya yi hasashen cewa sama da mutum miliyan hamsin a Njjeriya Hausawa ne. Kuma sama da wasu miliyan ashirin da biyar na Magana da Hausa a matsyin harshe na biyu da kum wasu milyoyin a wasu ƙasahe. Sama da kashi tamanin na mutanen jumhuriyar Nijer Hausawa ne. (Amfani 2011).

A yau Hausa na ƙoƙarin yin kafaɗa-da-kafaɗa da TurancidaFaransanci da kuma Larabci Afrika. Aƙalla ƙasashen Afrika bakwai na yaɗa labaru da Hausa (Kamaruda Jumhuriyar Afrika ta tsakiya da Masar da Gana da Nijer da Togo da kuma uwa-uba Nijeriya) da sauran qasashen da suka haɗa da Sin da Jamus da Ingila da Amurka da Faransa da kuma Farisa (Baba 2016). A halin yanzu kamar yadda Wolff(1991) ya tabbatar sama da ƙasashen Afrika 22 ake sauraron sashen Hausa na BBC.

Jordan (2015) ta tabbatar da ra'ayin Wolff (1991) inda taceHausa harshe ne da 'yan kasuwa da yawa na Afrika ta Yamma da ta Tsakiya da kuma yankin Sahel ke amfani da shi yayin gudanar da cinikayya a tsakaninsu. Ta ƙara da cewa ana amfani da Hausa a ƙasashen Togo da Kamaru da Jumhuriyar Benin da Gana da kuma sauran ƙasashen da ake amfani da shi a matsayin

harshen uwa. Haka kuma harshen Hausa harshe nenamu'amular da ta shafi addinin musulunci da Kirista a ƙasashe da dama na Afrikata Yamma.

A yau,ba wata ƙasa ta duniya da ba a san da wannan mashahuri kuma hamshaƙin harshe ba. Kai harma jami'oin ƙasashen TuraidaAmurkada Jamus ana nazarin Hausa tun daga matakin digirin farko har na uku (Amfani 2016, da Baba 2016, da kuma Yalwa 2016). Harshen Hausa, harshe ne da ya raba ƙafa sannan ya watsu a ƙasashen Nijeriyada Nijer ya kuma yaɗu a yawancin yammaci da arewacin Africa. A Nijeriya harshen Hausa na daga cikin harsuna sama da ɗari huɗu da ake iƙirarin suna wannan ƙasa, kuma harshen ya kasance mafi rinjaye a arewacin Nijeriya.

Lawal (2006:97), ya bayyana cewa a yau sama da mutum miliyan talatin da biyar ke amfani da harshen Hausa a matsayin harshen uwa ko harshe na ɗaya daga Arewacin Najeriya da kuma kudancin Jumhuriyar Nijer. A matsayin harshen hulɗar kasuwanci kuwa, sama da wasu mutum miliyan goma ke amfani da shi a YammacinAfrika. Ya ƙara da cewa Hausa shi ne harshe na biyu da aka fi yawan amfani da shi a Afirka yau bayan harshen Larabci. Shaharar harshen Hausa a duniya a matsayin harshen ƙasa-da-ƙasa sanannen al'amari ne. domin a fili yake cewa bayan koyarwa ko nazarin harshen da ake yi a matakai daban-daban na ilimi (tun daga firamari har zuwa jami'a), ana kuma amfani da shi a gidajen rediyo a manyan ƙasashen duniya (Amurka, Ingila, Jamus, Rasha da Sin).

Cuɗanya ta hanyar kasuwanci da yaƙe-yaƙe da auratayya, da siyasa da addini sun taka muhimmiyar rawa wajen yaɗa harshen Hausa da bunƙasa shi. Wannan cuɗanya a tsakanin harshen Hausa da sauran harsunan Afrika ya bada gudumuwa, domin yau Hausa ta zama harshen mu'amala a tsakanin ƙabilu mabambanta a Yammacin Africa (Amfani 2016, da Bbaba 2016). Ana amfani da harshen a masalatai da coci-coci da makarantu da sauran harkokin yau da kullum.

Sakamakon wannan cigaba da harshen Hausa ke samu ya haifar da samuwar daidaitacciyar Hausa wadda ta bambanta da duk sauran kare-karen harshen Hausa.

Ta fuskar tarihi kuwa, Hausa na cikin sama da harsuna ɗari da arba'in (140) na Cadik wanda ake amfani da su a ƙasashen Jumhuriyar Benin da Burkinafaso da kuma Kamaru da Gana da Nijar da Sudan da Togo da kuma Nijeriya (Sosal 2011).Hausa na da dangantaka mai nisa tsakaninta da harsunan Samitik da Koshitik da ƙibɗanci da ke gabashin Africa (Habasha da Somaliya da ƙasar Kanya da sauransu). A taƙaice daiHausa na cikin harsunan Yammancin tafkin Cadi wadda keda dangantaka da wasu harsunan na tsakiyar Najeriya kamar su Gwandara da Bole da Angas da Ron da sauransu.

A matsayin Hausa na harshen ƙasa-da –ƙasa, kuma harshen da ke cuɗanya da wasu harsuna ya haifar da Hausa ta ari kalmomi da dama daga Larabci, da Turanci da Farasanci da wasu harsunan Afrika waɗanda suka haɗa da Kanuri da Yarbanci da Mande da Fulfulde da sauransu (Wolff 1991). Sanannen al'amari ne cewar Hausa cike take da ɗarururwan arrarrun kalmomi wasuma har sun rikiɗe sun zama 'yan gida ba safai ake iya tantance cewar ba 'yan asali bane ararrune.

2.3.4 Kare-Karen Harshen Hausa

Akwai kusan kare-karen harshen Hausa guda takwas a Arewacin Nijeriya. Waɗannan kuwa, sun haɗa da: SakkwatancidaKanancida Katsinanci da Dauranci da Zazzaganci da Bausancida Gudirancida Haɗejanci. Waɗannan masana ba su ambaci Zamfaranci da Kabanci ba. Duk da cewa suna da dangantaka ta ƙut-da-ƙut da Sakkwatanci, to amma akwai wasu 'yan bambance-bambance a tsakaninsu.

A ƙasar Hausa, an lura da cewa, kusan kowace tsohuwar daula ko masarauta tana da irin waɗannan ‘yan bambance-bambance. A taƙaice, kowacce masarauta tana da karin harshe dabam da na ‘yan uwanta. Hasali ma, sunan masarautar shi ke zama laƙabin karin harshe, misali Dauranci daga Daura, Kananci daga Kano, Katsinanci daga Katsina, Zazzaganci daga Zazzau da sauransu.

Zarruk da Kafin-Hausa da Al-Hassan (2010), sun lura cewa Bambace-bambance irin na Karin harshe, an fi jinsu a fili, musamman a dauloli da suka shahara a tarihi. Dalili kuwa, duk tsawon tarihin ƙasar Hausa, ba a taɓa jin labarin wani sarki ya haɗe ƙasar gaba ɗaya ya mallake ta ba. Saboda haka, tun da can, ƙasar Hausa a rarrabe take da dauloli daban-daban masu zaman kansu. Harma akan sami ‘yan yaƙe-yaƙe a tsakaninsu. Kuma a wancan zamanin, in ka ɗebe fatake da ‘yan gudun hijira, ba kowanne mahaluki ne ke iya tafiya mai nisa har zuwa wasu ƙasashe daban-daban ba. Saboda haka, hulɗa tsakanin jama’ar waɗanan dauloli ba ta yi ƙarfin da za ta iya haɗe kare-karen harshen daulolin ba ta mai da su abu ɗaya ba.

Kamar yadda Skinner (1982) ya tabbatar “duk harsunan duniya na da karin harshe. Harshen da miliyoyin al’umma ke magana da shi, kamar Turanci da Larabci da kuma Hausa, na da nau’uka da dama dangane da inda mai magana da harshen ya fito. …. Mutanen Kano da Katsina da Baucida Sakkwato da kuma Jumhuriyar Nijer na magana da Hausar da ta ɗan bambata da juna. Wannan bambancin shi ake kira karin harshe. A nan Skinner ya tabbatar da cewa akwai kare-karen harshen Hausa kamar yadda ake da kare-karen harshen Turancida Larabci, kuma ya bayyana cewa bambancin muhalli ke haddasa samuwar karin harshe.Amma akwai wasu dalilai da dama da ke haddasa karin harshe ba bambancin muhalli kawai ba, kamar haɗuwar harsuna mabambanta, walwalar jama’a da sauran wasu dalilan. Saboda haka akwai Hausa iri daban-daban, amma abin ban sha’awa shi ne duk wani bahaushe daga ko’ina yake a

ƙasar Hausa yana fahintar Hausar wani ɓangaren. Misali bakano na fahimtar bazazzagi, haka basakkwace na fahintar bahaɗeje da dai sauransu. Ma'ana dai bambamce-bambancen da ake samu bai kai matsayin da Hausawaba sa iya fahintar abinda wani bahaushen na wani ɓangare ke cewa ba, saboda haka suna mu'amala da juna su kuma fahinci juna.

A nasa bayanin Bargery (1993), ya karkasa kare-karen Hausa zuwa gida biyu, wato kare-karen Gabas da kuma kare-karen Yamma. A inda ya sanya Kano da Haɗeja da Katagun a matsayin kare-karen Gabas. Yayin da Sakkwatanci da Katsinanci da Gobiranci da kuma Zazzaganci ke matsayin kare-karen Yamma. Ya kuma tantance bambance-bambance da ke tsakaninsu kamar haka;

Kare-karen Gabas	**Kare-karen Yamma**
/u/	/m/
Taure	Tamre
Zauna	Zamna
Tauna	Tamna
Aure	Amre
/r/	/t/
Biyar	Biyat
Ƙwaryar	Ƙwaryat
/f/	/h/

Fiɗa	Hiɗa
Fita	Hita

Kare-karen Gabas	**Kare-karen Yamma**
Riga ce	Riga ta
Mota ce	Mota ta

HaɗaZazzagancida Sakkwatanci a gida ɗaya ko kusa bai kamata ba domin Zazzanganci ya fi kusa da Kananci fiye da Sakkwatanci.Haka kuma Bargery bai yi Magana dangane da kare-karen Jumhuriyar Nijer ba kamarsu Damagarancida Arewanci da sauransu. A taƙaice bai maida hankali wajen yin nazari mai zurfi ba dangane da nazarin karin harshen Hausa.

Su kuwa, Ahmad da Daura (1980) sun gano kare-karen Hausa har guda bakwai wato Kananci da Katsinanci da Sakkwatanci da Dauranci da Zazzaganci da Bausanci da kuma Haɗejanci. Sunyi amfani da ɗaliban sakandire inda suka sa suka rubuta insha'i sannan suka tantance yadda ɗaliban ke amfani da karin harshensu. AhmaddaDaura sun maida hankali ne wajen gano kare-karen harshen Hausa amma ba su bada wata himma ba wajen zaƙulo tasirin karin harshen a sakamakon karatu ko jarabawar ɗalibai ba.

Shi kuwa Sosal (2011) a bincikensa ya yi ƙoƙarin kwatantawa tsakanin Kananci da Kabanci. Ya karkasa kare-karen harshen Hausa zuwa kashi huɗu; wato kare-karen Gabas-Kananci da Dauranci da Bausanci da Guddiranci da Haɗejanci. Sai kare-karen Yamma-Sakkwatanci da Kabanci da Gobiranci. Sai kare-kare Arewa inda ake da Arewanci, sai kare-

karen Kudu wato Zazzaganci. A inda yaceKatsinanci mahaɗa ne na kare-karen Gabas da na Yamma.

Duk da yake manufar Sosal shi ne kwatanta Kabanci da Kananci amma bai yi ƙasa a gwiwa ba wajen zaƙulo kare-karen harshen Hausa. Amma kash shi ma kamar Bargery (1993) bai ce komai ba dangane da sauran kare-karen da ke JumhuriyarNijer, sai dai ya yi ƙoƙarin bayyana dalilan da suka haifar da samuwar kare-karen harshen Hausa.Inda ya kawo dalilai na bambancin bigire, da siyasa da tattalin arziki. SaɓaninJaggaras (2001) wanda ya ta'allaƙa bambancin karin harshe akan bambancin ƙasa da wuri da matsayin al'umma da kuma halayar kimiyyar harshe.



2.3.6 Muhallan Kare-Karen Harshen Hausa

A taƙaice dai Hausa harshe ne da keda kare-kare da dama. kusan kowace masarauta mai zaman kanta a ƙasar Hausa a nan Nijeriya da kuma jumhuriyar Nijer na da karin harshe na musamman wanda ya bambanta da ɗan'uwansa na wata masarauta.

Misali

Masarauta	**Karin harshe**
Kano	Kananci
Daura	Dauranci
Katsina	Katsinanci
Sakkwato	Sakkwatanci
Kabi	Kabanci
Zariya	Zazzaganci
Gobir	Gobiranci
Hadɗeja	Hadɗejanci
Damagaran	Damagaranci
Arewa	Arewanci
Guddure	Guddiranci
Bauci	Bausanci
Zamfara	Zamfaranci

Haka kuma akan samu karin harshe na musamman a wasu ƙasashe da ba na Hausa ba. Wannan na faruwa ne idan Hausawa suka yi ƙaura zuwa wata ƙasar mai harshe na daban, idan zama ya yi tsawo yakan haifar da bambance-bambancen hausar Hausawan da ta ƙasar su ta asali.

Misali a Gana akwai Gananci, a Sudan akwai Sudanci da sauransu. Kuma hakan na kasancewa ne saboda tasirin harshe ko harsunan da suka tarar da kuma yanayin ƙasa.

Wannan dalili ya sa Jodan (2015) ta karkasu karin harshen Hausa zuwa gida uku, wato kare-karen gargajiya da kare-karen Arewa da kuma karin harshen HausarGana da kewayenta. A inda ta ce kare-karen Arewa sun bambanta da kare-karen asali ta fuskar nahawu da karin sauti. Ta ƙara da cewa cuɗanya da ake samun tsakanin Torankawa (Tuareg) da zarmawa (zarma) aArewa ya haifar da canjawar nahawu. Wannan na nuna yiwuwar ɓacewar karin sauti da karin harshen asali keda shi, saboda haka kare-karen Arewa sun canja daga karin sauti zuwa kaifin amo.

Abin mamaki, Jodan (2015), bata faɗa mana wasu kare-karen harshe ne nagargajiya ba, ba ta kuma faɗa mana na Arewa ba. Duk da bayanin da ta yina cuɗanya da ake samu tsaƙanin Hausawada Torankawa da kuma Zarmawa a Arewa za mu iya hasashen cewa tana nufin kare-karen JumhuriyarNijer.A nasu ra'ayin Zaruƙ da Kafin- Hausa da kuma Al-Hassan (2010), sun tabbatar da cewa "kowacce masarauta tana da karin harshe daban da na 'yan'uwanta. Hasali ma, sunan masarautar shi ke zama laƙabin Karin harshen. Misali Dauranci daga Daura, Kananci daga Kano, Katsinanci daga Katsina, Zazzaganci daga Zazzau (Zariya) da sauransu".

Wannan batu na kare-karen harshen Hausa sanannen al'amari ne kuma a fili yake. Har wayau waɗannan masanan sun tabbatar da cewa kare-karen Hausa ya kasu zuwa kareren Nijeriya da kuma na jumhuriyar Nijer. A inda Bausanci da Kananci da Dauranci da Katsinanci da Sakkwatanci da Zazzaganci da Guddaranci da Gumalanci da Haɗejanci da Kabanci da Zamfaranci ke a ƙarƙashin kare-karen Hausa da ke Nijeriya sai kuma Adaranci da Arewanci da Damagaranci da Gobiranci ke a matsayin kare-karen Jumhuriyar Nijer.

Idan muka yi nazari mai zurfi zamu fahimci cewa dalilai uku muhimmai suka haifar da kare-karen harshen Hausa-siyasa da bambancin bigire da kuma ƙaura.

Sabo da haka, wajibi ne a yi taka tsantsan a kuma bada himma tare da sa ƙaimi sosai wajen ganin cewa an kauce wa yin amfani da waɗannan kare-karen a rubutu. Domin wannan dalili ne ya sa aka ɗauki tsawon lokaci ana ta ƙoƙarin samar da daidaitacciyar Hausa. Manufar yin haka kuwa shi ne sauƙaƙa fahimta da kuma samar da fasali ɗaya na rubutu a duk inda ake amfani da Hausa.

Wani abin ban sha;awa dangane da kare-karen harshen Hausa shine duk ƙasar. Hausa tsawonta da faɗinta, babu inda karin harshe ya yi tsananin da har wani Bahaushe zai kasa jin ko fahimtar abin da wani ke cewa. Wannan kuwa ba abin mamaki ba ne, in aka dubi yanayin ƙasa da na tarihi.

Da farko dai, ƙasar Hausa ƙasa ce shimfiɗaɗɗiya kuma mai sarari. A cikinta babu wasu manyan koguna, ko duwatsu, ko dazuzzuka waɗanda suka gagari ƙetarawa. Kuma har kullum, akwai matafiya kamar fatake, da masu ƙaura, da ‘yan cirani. Saboda haka, ba a dai yanke hulɗa kwata-kwata tsakanin daulolin ba, balle har a daina jin maganar juna. Bayan haka, galibin waɗannan dauloli na Hausa sun yi zama irin na tarayya a ƙarƙashin Daular Usmaniyya, tun daga 1806 har kusa da zuwan Bature Arewa, wato 1900 ke nan. Wannan ma wani dalili ne wanda ya rage bambanci tsakanin kare-karen Hausa.

A duk lokutan da Hausawa na kowace nahiya suke hulɗa, babu kamar daga shekara ta 1930, zuwa yau, wannan lokaci ne, litattafai da jaridu suka soma ɓulla a Hausa, kuma kowa yake iya samun su ya karanta bugu-da-ƙari, a wannan zamani ne hanyoyin sadarwa da kafofin yaɗa labaru da na tafiye-tafiye suka bunƙasa, kuma suka yaɗu a ko inaƙasar Hausa. Ga kuma birane

sun ƙara girma suka zama matattarar al'umma daga kowanne karin harshe ko yare. Kuma a wannan lokaci ne aka haifi Daidaitacciyar Hausa, aka yi renonta.

2.3.5 Daidaitacciyar Hausa

Kamar yadda aka bayyana a sama, harshen Hausa na da kare-kare da dama kuma kowane karin harshen Hausa na da bambanci a tsakaninsa da ɗan'uwansa, ko dai ta fuskar furuci ko tsarin sauti ko ginin kalma ko kuma nahawu. Kuma duk kare-karen harshen daidai ne ba wani karin harshe da ke da fifikoakanɗan'uwansa domin kuwa dukkaninsu suna da wadatattun kalmomi da yalwatacciyar nahawu. Amma inda matsala zata taso shi ne a yayin rubutu, shin duk kare-karen harshen za a riƙa rubutawa ko kuwa, in ba haka ba kuma wani karin za a zaɓa wani za'a bari? Duk harsunan da aka rubuta ko kuma ake samu a rubuce, masu rubutun dole ne garesu su zaɓikarin harshe ɗaya daga cikin kare-karen harshen. Kuma zaɓin ya danganta ga abinda su marubutan ko manazarta suka cimma yarjejeniya kansa.

"Danganeda Hausa, an cimma matsaya tun shekaru arba'in da suka wuce, cewar, a duk kare-karen harshen Hausa da ake da su, idan an zo rubutu to a yi amfani da kananci. Sai fa inda kananci ya bambanta da duk sauran kare-karen, misali, marubutan sun yi amfani da 'ƙyaure' a maimakon 'gambu', 'kogi' a maimakon 'gulbi', amma kar su yi amfani da 'barci' wanda ake furtawa 'bacci' saboda ana ganin ya taƙaita ne a kananci kawai. Wannan shawarar ce aka yi amfani da ita a cikin Littafin Bargery (1933) Hausa-English Dictionary, da rubuce-rubucen hukumar Talifi, wadda ta koma hukumar Gaskiya, musamman a cikin jaridar Gaskiya ta Fi kwabo. A lokaci ɗaya kuma aka tabbatar da wasu dokoki waɗanda aka bisu a cikin Littafan Hausa tun daga Ka Koyi Karatu har zuwa Ikon Allah" (Skinner 1982).

Babu shakka marubuta da dama kamarsu – Ahmad da Daura (1980) da Jaggaras (2001) da Liman (2009) da Daud (2003) da Kraft (1973) sun tabbatar da cewa kananci ne aka gina daidaitacciyar Hausa akan sa.Saboda haka, Hausar Kano (Kananci) wandaKano ne birni mafi girma a ƙasar Hausa, itace aka yi wa ‘yan gyare-gyare aka kuma rattaɓa mata ƙa’idoji ta zamo daidaitacciyar Hausa. Kuma wannan itace Hausar da ake amfani da ita a litattafai da jaridun Hausa da mujallu. Kuma itace Hausarda akasarin lokuta ake ji a kafafen yaɗa labaru kamar su radiyon Nijerya, Kaduna da Muryar Nijeriya Legas da gidajen talabijin irin su Arewa 24 da Tauraruwa da kuma gidajen rediyo na ƙasa-da-ƙasa, kamar BBC, da Radiyo Jamus da Muryar Amurka da Faransa.

Ga abinda Ahmadda Daura (1980) ke cewa, “mafi kyawun daidaitacciyar Hausa ita ce Hausar da ake samu a jaridar GaskiyaTa FiKwabo. Haka kuma litattafan da hukumar NORLA ta buga, misali magana jari ce littafi na ɗaya zuwa na uku. Da kuma litattafan ƙagaggun labaru na farko a Hausa-Ruwan Bagaja da Shehu Umar da Ganɗoki da Iliya Ɗan Mai Ƙarfi da Jiki Magayi daIdon Matambayi.”

Daidaitacciyar Hausa samfuri ce ta salon maganar da dukkan Hausawa suka yi tarayya a kanta. Wannan samfuri kuwa, kari ne da aka zaɓa aka daidaita mata ƙa’idojin rubutu da na nahawu, kuma aka adana su cikin litattafai da ƙamusoshi. Zarruk da Kafin Hausa, da Al-Hassan (2010:93).

A nan daidaita ƙa’idoji yana nufin tanadin hanyoyi na yadda za a sarrafa harshe. Saboda haka, maanar daidaita ƙaidojin rubutu ita ce tanadin haruffan da za a rubuta harshe da su da sharuɗan harhaɗa su wajen gina kalmomi da jumloli. Daidaita ƙa’idojin nahawu kuwa, yana nufin tanadi a siffofin harshe da rukunansa ta yadda za a iya bayyana ma’anonin kowanne iri da su. Wato sababbi ne ko tsofaffi, na fasaha ne ko na kimiyya, da sauransu. Kuma daidaita

ƙa'idojin nahawu yana nufin dukkan rukunan nahawun da ke cikin sauran kare-kare, ya kamata a same su a karin da aka daidaita. Misali muddin akwai karin harshen Hausa, inda ake bambanta kalmomin maza da mata, to, daidaitacciyar Hausa ma ya kamata ta sami rukunin jinsi a nahawunta. Haka kuma idan akwai karin da ke da lokatai takwas, to, daidaitacciyar Hausa ma kada ta gaza haka, da dai sauransu.

Bayan haka, duk mai maganada Hausa, ko daga wane karin harshe yake kuwa, bai kamata wani abu ya gagare shi ba cikin daidaitacciyar Hausa. Shi zai sa a ji daɗin karɓar ta a ko'ina. Kuma wannan shi zai sauƙaƙa koyar da harshen ga masu wasu harsuna na daban. Saboda haka, sauƙaƙa nahawu ma wani aji ne na daidaita harshe. Kuma ya kamata daidaitacciyar Hausa ta yi sauƙin kai, shi zai taimaketa ta tafi tare da zamani, wajen bayyana abubuwan da za su yi ta ɓullowa a fagen kimiyya ko fasaha ko wanin waɗannan.

A daidaitacciyar Hausa ga misali akwai sautukan baƙaƙe guda talatin da huɗu(34); (Galadanci, 1976 da Sa'idu, 2004 da Sani 2010). Waɗannan sautuka su ne /ts/ /f/ fj//g/ gw/ /gj/ /h/ /j/ /k / /kw/ /ky/ /ƙ/ /ƙw/ /ƙj/ /l/ /m/ /n/ /r/ /s/ /ś/ /w/ /j/ /r/ /z/ /n/ /ɓ/ /m//t/ /d/ /ɗ/ /l/ /dʒ/ /?/ /?j/

A ɗaya hannun kuwa, akwai sautukan wasula nau'i biyu, wato gwauraye da kuma masu aure. Gwauraye su ne /a/ /e/ /i/ /o/ /u/ /aa/ /ee/ /ii/ /oo/ /uu/.Sai masu goyo guda biyu wato /ai/ da /au/ duk da masana irinsu Sani (2001:4) na ganin cewa akwai na uku wato /ui/ wadda ke cikin kalmar guiwa.

Haka kuma Kafin-Hausa da ZarrukdaAlhassan (2010) sun bayyana amfani ko muhimmancin daidaitacciyar Hausa kamar haka:'Tsai da daidaitacciyar Hausa abu ne wanda ya fi ƙarfin ace ya kamata sai dai a ce ya wajaba. Dalilin kuwa, daidaitaccen karishi ke kafe

ma’anoni irin na ilimi. Shi ke haɗe bakin dukkan al’umma masu Magana a harshen. Kuma shi ke yi wa harshen mafita guda.

Muddin harshe ya kai matsayin a rubuta shi, to, ya zama, ludayi na kamfatan ilimi. Shi kuwa ilimi .... abu ne mai fasali da ƙa’idoji – in ana rubuta shi, dole ne a fito da fasalin da ƙa’idojin da ke cikinsa. Wajibi ne duk ta inda ka ɓullo masa ka same shi akan siffofinsa na ainihi. Saobda haka, Magana irinta ilimi, tilas ne a rubuta ta da samfurin harshe ɗaya, wanda, sauran al’umma suka yi ijima’i a kansa. In ba haka aka yi ba, za a riƙa samun bambance-bambance wajen fassara ma’anar abin nan da aka rubuta.

Harshe kakaki ne na al’umma, saboda haka, duk abin da al’umma ke son faɗa wa duniya ko kuma take son ta rubuta don gaba, wajibi ne ya zama bai ɗaya.

…muhimmi ne (masu harshe) su sami wata hanya guda ta yin aro da aiwatar da shi".

A duk gidajen rediyoyin da ke yaɗa labaru da Hausa a nan cikin gida da waje, gidan radiyon BBC ya cancanci yabo dangane da amfani da daidaitacciyar Hausa da kuma bunƙasa shi. Muryar Nijeriya, Legas da radiyo Nijeriya na Kaduna, da muryar Amurka da Jamus, da Faransa da sauransu, a mafi yawan lokuta suna amfani da daidaitacciyar Hausa, sai dai akan samu wasu lokutan da sukan yi zamiya zuwa karin harshensu har ma a yayin karanta labaru.

Babban manufar wannan bincike shi ne fito da hanyar da za ta taimakawa ɗalibai su fahimci muhimmancin amfani da daidaitacciyar Hausa musamman a rubuce. Domin bunƙasa rubutu da kuma inganta sakamakon jarabawarsu tare da samar da ɗorewar daidaitacciyar Hausa.

2.4. Taƙaitaccen Tarihin DaidaituwarRubutun Hausa

Akwai muhimman hanyoyi biyu da ake rubuta Hausa, wato hanyar amfani da haruffan Larabci a rubuta Hausa wadda aka fi sani da ajami kuma ake kyautata zaton an fara amfani da shi

tun a ƙarni na 13 sakamakon yaɗuwar addinin musulunci a ƙasar Hausa.Sai kuma mashahuriyar hanyar da aka fi sani a yau kuma aka fi amfani da ita wato hanyar amfani da haruffan Romanci da aka fi sani da rubutun boko wanda aka fara amfani da shi a ƙarni na 19 sanadiyar shigowar turawa a Ƙasar Hausa (Yahaya 1988 and Wolff 1991).

A wannan binciken za a mai da hankali ne akan hanyar rubutu na biyu, wato rubutun boko. A wannan marhalar za a bayyana a taƙaice dangane da tarihin daidaituwar rubutun Hausa a cikin boko.

A ƙarni na 19 masana harshe suka fara nazarin harshen Hausa. Sanannu daga cikinsu sun haɗa da: Heirich Barth (1821-1865) sai masihiyawa ‘yan ƙasar Jamus da Ingila kamarsu James Friedrich Schon (1803-1889) da Charles H. Robinson (1861-1925) da kuma Adams Mischlich (1864-1948). A farkon ƙarni na 20 kuwa an samu wasu ƙwararrun masana kimiyar harshe ‘yan asalin ƙasar Jamus-CarlMeinhutda Diedrich Westernmann da August Klingerheben har zuwa yaƙin duniya na biyu sunyi fice akan nazarin harsunan Africa. A 1909 Turawan mulkin mallaka kuma masu yaɗa addinin kiristasun taka muhimmiyar rawa kan nazarin harshen Hausa – F.W.Taylor da G.P. Gerbery da R.C.Abraham.

Bayan kammala yaƙin duniya na biyu masana kimiyar harshe da dama sun bada gudumuwa akan nazarin harshen Hausa. Sanannu daga cikinsu sun haɗa da: Johannes Luka da F.W. Persons da Claud daGouffe da Joseph H. Greenberg da CarletonT.Hodge da Charles F.Fraft da NinaPilrzafzikowa da Pert Zina da Paulwema da Russell G.Schu da Newman da kuma Roxana Ma Nerman (Wolff, 1991).

Cibiyoyi da jami’oin da ake nazarin harshen Hausa a yau sun haɗa da Jami’ar Indiyana da Harnburg da Los Angelas da Wisconsin da California da kuma jami’o’in Afrika kamar su

Jami'ar Khartoum da Jami'ar da Jami'ar da Jami'ar da Jami'ar da Jami'ar da sauran jaumi'o'in da ke Arewacin Nijeriya (Amfani 2016).

Kasancewar Hausa harshen mu'amala a yammacin Afrika tun kafin mulkin mallaka, da kuma ayukan masihiyawa da ayukan Turawan mulkin mallaka da kuma tsarin mulkin-kauce da wasu dalilai muhimmai sun tilasta daidaita rubutun Hausa saboda ya biya buƙatar sadarwa a tsakanin al'umma.

Sanannen baturen nan ɗan ƙasar Ingila kuma malami mai koyarwa wato HansVischer,wanda aka fi sani da Ɗan-Hausa shi ne ya fara buɗe fage a ƙoƙarin daidaita rubutun Hausa. Ya rubuta wani littafi mai suna "Rules of Hausa Spellings" a 1911 wanda aka fara amfani da shi a 1912 a azuzuwan yaƙi da jahilci. Ɗan-Hausa ya zayyana ka'idojin rubutun Hausa a cikinsa, ya bayyana irin kalmomin da suka kamata a haɗa, da waɗanda suka kamata a raba, sannan kuma ya canza ƙa'idojin rubuta waɗannan sautuka kamar haka:

Maimakon b, a rubuta 'b wato ɓ

Maimakon d, a rubuta 'd wato ɗ

Maimakon k, a rubuta 'k wato ƙ

Waɗannan ƙa'idojin su Bergery (1933), ya bi wajen rubuta wani ƙaton ƙamus na Hausa, (Hausa-English Dictionary and English-Hausa Vocabulary) wanda har yanzu ba a sami kamarsa ba a harsunan Afrika domin ya ƙunshi kalmomi kimanin dubu arba'in da tara na Hausar wurare daban-daban (Yahaya 1988 da Wolff 1991).

Mataki na biyu na daidaita rubutun Hausa shi ne kafa kwamitin daidaita rubutun Hausa da gwamnatin JiharArewa ta yi a shekarar 1932. Ɗaya daga cikin 'yan kwamitin wato R.M. East, ya tafi birnin Berlin na ƙasar Jamus. Ya tattauna da wani babban malami kuma a lokacin shugaba ne na cibiyar Nazarin Harsuna da Al'adun Africa, D. Westernman, inda suka yarda da cewa

maimakon yin dĩge-dĩge, a dinga rubuta ƙugiya akan waɗanan baƙaƙen ‘b-ɓ, ‘d-ɗ, ‘k-ƙ. Sai. East ya dawo ya sanar da gwamnatin Arewa, aka yarda aka buga sanarwa a Jaridar Gwamnatin Najeriya “Nijeriya Gazette”, Government notice No. 396, ta 24 ga watan Maris 1938.

Wanda ya fara yin amfani da wannan sabuwar ƙa’idar shi ne R.C.Abraham,wanda ya rubuta ƙamus kwatankwacin na Bergery, ya sa masa suna, “Dictionary of the Hausa language”Wanda University of London Press suka buga a 1946.

Duk da ƙa’idojin rubutun Hausa da gwamnati ta yarda a bi ana ta samun bambance-bambance wajen yadda wasu suke rubuta Hausa; musamman wajen haɗa wasu kalmomi da raba wasu. Bugu da ƙari, sababbin kalmomin da ke shiga cikin harshenHausa ana rubuta su barkatai.

Wannan ya ja hankalin wani ɗan majalisar wakilai mai wakiltarBauchi a majalisar Jahar Arewa wato MalamBawaBulkacuwa ya bada shawarar kafa wata hukumar da za a ɗora wa nauyin daidaita rubutun Hausa. Kuma aka karɓi shawararsa wanda a sakamakon haka aka kafa hukumar Hausa (Hausa Language Board) a 1955 domin ta daidaita rubutun Hausa, tatace kalmomin da Hausa ke arowa daga wasu harsunan musamman Larabci da Turanci da kuma daidaita yadda ake rubuta kare-karen Hausa daban-daban. Sannan kuma ta gudanar da duk wasu ayuka waɗanda zasu kyautata harshen Hausa rubutacce.

Kaɗan daga cikin ayyukan da wannan hukuma ta yi sun haɗa da:

1. TabbatardaLittafin ƙa’idojin rubutun Hausa,ta yi gyare-gyare a cikinsa waɗanda suka danganci haɗa wasu kalmomin da raba wasu a lokacin rubutu. Duk gyare-gyaren da hukumar ta yi an buga su a cikin mujallar gwamnatin JiharArewa, (1957).
2. An cimma yarjejeniya kan waɗansu kalmomi na bayyana nahawun Hausa, misali an canza ‘ismi’ ya zama suna, ‘fi’ili’ amri ya zama abinda za a yi.

3. An tsara littafi wanda ya ƙunshi jerin ararrun kalmomi cikin Hausa fiye da ɗari biyu da hamsin (1958).
4. An tsara wani Littafi daban na keɓaɓɓun kalmomin Hausa. A cikin wannan Littafi an jera kalmomi kimanin dubu ɗaya da ɗari ɗaya, a tsarin rukuni-rukuni na kalmomin da ake amfani da su a wasu keɓaɓɓun wurare. Misali a ma'aikatar gona, da ma'aikatar lafiya, da majalisar wakilai, da ma'aikatar safiyo, da ma'aikatar ilimi da ma'aikatar waya da sadarwa da sauransu. (Yahaya 1988 and Wolff 1991).

Duk da wannan ƙoƙari da hukumar Hausa ta yi mutane sun ci gaba da rubuta kalmomin Hausa barkatai. Wasu su haɗa wasu kalmomin wasu su raba wasu kalmomi, ko kuma kalmomin su ƙunshi baƙaƙe iri daban-daban.

Wannan matsalar itace ta jawo aka yi tarurruka har kashi uku a wurare daban-daban dan a daɗa duba waɗannan ƙa'idoji na rubutu, a yi musu gyare-gyare yadda zasu fi samun ƙarbuwa. Ɗaya taron an yi shi a birnin Bamako ta ƙasar Mali, daga 28 na watan Febrairu zuwa 5 ga watan Maris na shekara 1966. Ɗayan an yi shi a Jam'iar Ahmadu Bello, Zariya, ranar 21 ga watan yuni na shekarar 1970. Sai kuma ɗayan da aka yi a CibiyarNazarinHarsunanNijeriya, Jam'iar Bayero Kano a watan Satumba na shekarar 1972.

Kaɗan daga cikin gyare-gyaren da aka yi wa ƙa'idojin rubutun Hausa.

Nau'in Gyara	**Tsohuwar Ƙa'ida**	**Sabuwar Ƙa'ida**
Kalmomin jami'u	Ko ina	Ko'ina
	Ko yaushe	Koyaushe
	Kowane	Kowanne
Alamomin lokaci	Za ka	Zaka

Nau'in Gyara	Tsohuwar ƙa'ida	Sabuwar ƙa'ida
	Na ke	Nake
Wasu sunaye da kalmomin amsa kama	Mutun	Mutum
	Malan	Malam
	Kullun	Kullum
	Jingin	Jingim
Sajewar sauti	Ranat kasuwa	Ranar kasuwa
	Ranat tashi	Ranar tashi
	AkwatimMusa	AkwatinMusa
Shaddadawa	Mutsutstsuka	Mutsuttsuka
	Gyagygyara	Gyaggyara

(Yahaya 1988)

AranarBakwai (7) zuwa sha Biyu (12) ga watan Janairu, 1980 an sake yin wani taro a birnin Yamai na JumhuriyarNijer a CibiyarNazarinHarsheda Tarihi da Sarrafa Adabin Baka. A ƙarƙashin inuwar majalisar haɗa kan Afrika (OAU). Manufar wannan taro shi ne a daidaita ƙa'idojin rubutun Hausa na Nijeriya da kuma Nijer domin an fahinci cewar a ƙasar Nijar ana bin wasu ƙa'idojin rubutun Hausa waɗanda suka saɓawa na Nijeriya. Wato su a cikin rubuce-rubucensu suna nuna dogon wasali, kuma suna yin amfani da 'y' maimakon 'I' ko kuma 'w' maimakon 'u' a wasu muhallai na kalmomi.

Misali

Ayki maimakon aiki

Awna maimakon auna

Ɗaakii maimakon ɗaki

Kwaanoo maimakon kwano

A ƙarshen taron an tsara duk ƙa'idojin rubutun Hausa, an tace su, an rattaɓa su dalla-dalla a rubuce a cikin rahoton taron tare da fatan cewa za a yi amfani da su a ko'ina wajen rubuta Hausa. Domin an daidaita duk guraben da aka samu saɓani wajen rubutun Hausa. (Yahaya 1988 da Wolf 1991).

Kamar yadda aka bayyana a sama, masana da gwamnati da kuma sauran hukumomi masu ruwa da tsaki dangane da harshen Hausa sun bi dare sun bi rana don ganin cewa an daidaita rubutun hausa kuma daidaitacciyar hausa ta samu gindin zama. Saboda haka, wajibi ne a kiyaye waɗannan ƙa'idoji na rubutu domin kauce wa komawa cikin halin da aka fito na rubutu barkatai ba kan gado, kowa na rubutu gwargwadon yadda shi yake ganin ya dace ba yadda ka'ida ta tabbatar ba.

2.5 TasirinKarinHarshe kan KoyonRubutu

Labovda Hadley (2009), sun mai da hankali ne wajen gano yadda karin harsheke tasiri ga sha'anin harkar ilimin ɗalibai. Sun gano cewa bambance-bambancen karin harshe da ake samu da suka danganci tsarin jumla da kuma dokokin nahawun kare-karen harshen ɗalibai na tasiri sosai a karatu da kuma koyon daidaitacen Turanci.

Idan muka yi la'akari zamu fahinci cewa LabovdaHadley sun ta'allaƙa bincikensu kan yadda kare-karen harshen Turanci ke tasiri a yayin koyon karatun ɗalibai musamman yayin karanta daidaitaccen Turanci. Kuma basu faɗa mana wani ko wasu kare-karen harshen suka yi bincike a kansu ba, haka kuma banbance-banbancen karin harshe bai ta'allaƙa akan tsarin jimla da dokokin nahawu kawai ba, yakan shafi tsarin sauti da ginin kalma da kuma furuci.

A nata binciken da ta aiwatar a kan karin harshen Amurkawa 'yan asalin Afrika, charity (2007) ta gano cewa ɗaliban da suke Magana da wannan karin harshen sukan fuskanci wahalhalu a yayin karatu da kuma darussan auna fahimta. Haka zalika tatabbatar da cewa malamai na da ƙarancin fahimtar tsarin da yanayin karin harshen. Ga kuma rashin ingantaccen ƙwarewar fuskantar abubuwan da keda dangantaka da karin harshe a yayin koyarwa. Wannan na nuna cewa malaman basu sami horon daya cancanta ba a makarantun horar da malamai.

Itama Charity (2007); ta ta'allaƙa binciken ta a kan tasirin karin harshe a karatu da kuma auna fahimta, kuma ta ɗauki karin harshe ɗaya tal ta yi bincike a kansa. Ba ta maida hankali kan yadda karin harshen ke shafuwar rubutun ɗalibai ba.

Ita kuwa Liz (2004), a muƙalar da ta gabatar a wani taron ƙarawa juna sani da aka yi wa taken "Appalachian writing project". Ta tabbatar da cewa ɗalibai da ke magana da karin harshen Appalachia na samun koma baya a rubutu. Ta kuma bayyana damuwarta dangane da illar hakan a sakamakon jarabawar ɗaliban da kuma karatunsu na gaba.

Babu shakka, ta yi la'akari da yadda karin harsheke tasiri a rubutun ɗalibai da kuma illar da hakan ke iya haifarwa ɗaliban a gaba. Amma bincikenta ya taƙaita ne ga karin harshe ɗaya tal, wato Karin harshen Appalachia.

Edwards, Gross, Mackdonald, Brown da Seidenberg (2014); sun gano cewa bambance-bmbancen karin harshe na haifar da rauni a darussan auna fahimta a daidataccen harshe. Wannan

ya nuna mana cewa ba rubutu kawai ba harma a darussan auna fahinta musamman saboda bambance-bambancen da ake samu na kalmomi da kuma tsarin nahawu a tsakanin kare-karen harshe da daidaitaccen harshe na haifar da koma baya ga ɗalibai.

Su kuwa Thomos-Tate da Washington da Craig da Packord (2006) sun tabbatar dacewa ɗalibai Amurkawa ‘yan asalin Afrika na samun koma baya kuma karin harshensuna tasiri yayin furuci da kuma tsarin sauti musamman a sautukan ƙarshe na wasu kalmomi. Inda suka kawo misalan cewa waɗannan ɗaliban na furta / Ten/maimakon/ Tend/,/bes/ maimakon/ best da sauran ire - irensu

Waɗannan masana sun baiyyana mana cewa bambance-bambance tsakanin kare-karen harshe da daidaitaccen harshe na tasiri a yayin koyon darussa a daidaitaccen harshe. Charity da wasu (2004) Seidenbera (2013)Warshington et el (2013) duk sun tabbatar dacewa karin harshe na tasiri sosai yayin koyan karatu da rubutu da saurare da magana kai harma a darussan auna fahimta.

Idan muka lura sosai zamu ga cewa duk waɗannan binciken da suka gabata an yi su ne akan harshen Turanci da kuma kare-karen harshen tare da tasirinsu a yayin koyon daidaitaccen Turanci. Shi kuwa wannan binciken an yi shine a kan harshen Hausa da kare-karensa. Da kuma tasirinsu a rubuce-rubucen ɗaliban kwalejojin ilimi naArewacin Nijeriya masu nazarin Hausa.

2.6 Rubutu

Rubutu waniɓangare ne daga cikin mahimman ɓangarorin harshe guda huɗu, wato: sauraro, Magana, karatu, da rubutu, kuma shi ne mafi ƙololuwar ƙwarewa ga harshe. Masana da dama sun tofa alabarkacin bakinsu kan ma’ana, da kuma muhimmancin rubutu. Kuma rubutu fage ne na dabarun koyon harshe, hanya ce da ake amfani da ita domin tantance ko jagoranta

amfani da harshe ga ɗalibi. Manazarta na amfani da rubutaccen bayani domin samun bayanai tare da tantance su.

Matsuda (2001) ya bayyana cewa da farko, a fagen dabarun koyon harshe rubutu bai zamo ɗaya daga cikin muhimman manufa na koyon harshe ba; ana amfani da shi kawai domin ya taimaka wajen koyon magana da harshe. Fasahar rubutu ya zamo muhimmin fage na bincike ko nazari da kuma harkar koyon harshen farko da na biyu ne a yan shekarun baya-bayan nan. A yanzu an fahimci sarƙaƙiya da ke tattare da rubutu tare da koyonsa. Saboda haka, koyon rubutu ya zamo fage mai faɗi da ya tattaro fagagen nazari waɗanda suka haɗa da: koyon harshe da nazarin insha'i (Leki, 2000, Matsuda, 2003).

Ta fuskar ma'anar rubutu kuwa Preuret (1995) a cikin Bunza (2002) cewa ya yi "Rubutu wata dabarace ta yin wasu 'yan alamomi da za su wakilci Magana. A nata ra'ayin (Asha, 2001) a cikin aikin Fredrick (2013) cewa ta yi rubutaccen harshe na nufin rubutaccen bayani ko bayanai da aka samar ta hanyar bin ko kiyaye wasu matakai da manufar isar da wani saƙo ga mai karatu". Kenan muhimmyar manufar rubutu ita ce isar da saƙo. Da wannan ma'ana za mu fahimci cewar idan mai rubutu ya saɓa matakai ko ka'idojin rubutu, to wannan na haifar da gurɓatan saƙo wanda sakamakon shi ne rashin cimma manufar rubutun.

Ta fuskar koyo da koyarwa kuwa, babbar manufar rubutu ita ceɗalibai su bayyana ra'ayoyinsu da tunaninsu da fahimtarsu a cikin ingantaccen tsari mai ma'ana; Su kuwa, GrahamdaPerin (2007) suna da fahimtar cewa:

Duk da cewar ana rubutu ne da manufar bayyana ra'ayi da tunani da fahimta, babbar manufar itace sadarwa ko isar da wani saƙo ga wasu, haka kuma a harkar ilimi da kuma bunƙasa tunani, ana rubutu ne saboda a yi bitar abinda aka koya domin tabbbatar da cewa an samu cigaba a fagen koyo.

Daga bayanan da suka gabata za mu fahimci cewa, rubutu fage ne mai muhimmanci sosai a fagen ilimi da kuma koyo da koyarwa. Domin kuwa muhimmiyar hanya ce da ake iya gano samuwar cigaba ko akasin hakan ga ɗalibi. Haka zalika kashi tamanin bisa ɗari na gwaji da jarabawar da ake yi wa ɗalibai duk a rubuce ne. Kenan wajibi ne ga malaman harshe su ƙara ƙaimi wajen ganin cewa sun bai wa ɗalibansu horon da ya cancanta domin su zama ƙwararrun marubuta. Wannan shi yasa Barau (2000) ya ce "rubutu muhimmin fage ne a kowanne harshe, kuma yana taka muhimmiyar rawa a ɗorewar ilimi, kuma muhimmin al'amari ga mutane saboda babban hanya ce ta sadarwa. Haka kuma, fage ne mai matsayi sosai a koyon harshe"

Rubutu hanya ce ta sadarwa a tsakanin mutane da ake amfani da shi a matsayin wakilin harshe da kuma sosuwar zuciya ta amfani da wasu alamomi. a akasarin harsuna, rubutu wakilin zance ne.Mark, (2011), ya bayyana cewa, rubutu ba harshe ba ne sai dai fahasaha ne da aka samar a matsayin kayan aiki da ke tafiya tare da al'umma. Saboda haka, rubutu bayyanannen abu ne da ke bayyana magana a harshe, kenan rubutu dabara ce ta wakiltar harshe da za a iya ganinsa a fili.

A fahimtar waɗanan masana, tsarin rubutu na amfani ne da wasu alamomi na musamman da kan wakilci furucin magana. Haka kuma, rubutu kan iya samun wasu alamomi da ake kira alamomin rubutu kamar su aya da waƙafi da ruwa biyu da baka biyu da sauransu domin inganta rubutun da kuma sauƙaƙa karatu tare da sauƙaƙa fahimtar saƙon da ke ƙunshe a cikin rubutu. Saboda haka ne ma Fischerda Rodgers (2001) ya tabbatar da cewa, wajibi ne rubutu ya kasance:

- Manufarsa shi ne isar da saƙo,

- Wajibi ne ya ƙunshi wasu ƙagaggun alamomin rubutu,
- Tilas ne a yi amfani da wasu alamamomi da suka danganci ko suke wakiltar furuci ta yadda za a cimma manufar sadarwa.

Wannan bayani na FischerdaRodge (2001) ya yi muwafaƙa ga abinda Bunza (2012) ya tabbatar, kamar haka:

> *Maƙasudin rubutu shi ne ya wakilci wani abu da ake son a tuna. Na biyu, ya kasance yana ba da wata ma'ana ga waɗanda suka san shi. Na uku, ya zamo ana iya zana wata ƙawa da aka san wasu mutane da ita, ko wani yanki daga cikin wata al'umma wadda idan suka ga abinsu, suna gane nasu ne, idan wani ya ganshi, ya san nasu ne, ko da ba ya iya fahimtar sirin da ke ciki.*

A taƙaice dai maƙasudin rubutu shi ne isar da saƙo ko kuma sadarwa. Kuma rashin bin ko kiyaye ƙa'idoji da kuma dokokin rubutu na gurɓata saƙo wanda sakamakon haka ba za a cimma manufa ba wato sadarwa. Kenan wajibi ne ga duk wanda zai yi rubutu ya tabbatar da ya kiyaye ƙa'idoji da dokokin da aka ayyana wa rubuta harshen da yake rubutu da shi.

2.6.1 Samuwar Rubutu a Ƙasar Hausa

Sharma (1971) a cikin aikin Mamman (1995) ya nuna cewa Sumariyawa ne suka fara amfani da fasahar rubutu a duniya tun 3500 kafin zuwan Annabi Isa (AS) daga nan sai Misirawa daga nan sai Romawa da Girkawa da kuma larabawa. Ita kuma Hausa an fara bututa ta ne a ƙarni na goma sha uku, rubutunta na farko da aka fi sani da ajami, wato amfani da haruffan larabci a rubuta Hausa. Sai rubutun Boko wanda shi ne rubutun Hausa ta amfani da haruffan Romanci, wanda aka fara a ƙarni na goma sha tara.

Duk da cewa abin da aka fi sani kuma ya fi shahara a tsakanin masana shi ne , Hausa tana da hanyoyin rubuta ta iri biyu wato 'ajami' da kuma 'boko'. Amma masana irinsu Bunza (2002)

na da wata fahimta da ta bambanta da wannan mashahuriyar fahimtar. Domin kuwa shi ya na ganin cewa Hausawa na da fasahar rubutu na gargajiya tun kafin zuwan Larabawa da kuma turawa a ƙasar Hausa. Inda ya ayyana dalilansa kamar haka:

Idan aka yi la'akari da tarihin rubutu na duniya, da yadda aka fara, da bunƙasarsu, za mu ga akwai abubuwan cewa da yawa a rubutun Hausa.

1. *Duk abubuwan da ake kirdadon cewa su ne asalin rubutu a duniya akwai ire-irensu a ƙasar Hausa.*
2. *Bayan rushewar daular Rum, Rumawa sun watsu a duniya, ciki hadda Afirka kuma tarihi ya nuna cewa akwai rumawan da suka zauna a wata unguwa a cikin birni Kano har suka sauya wa wata rijiya suna "Akwa" wanda Kalmar "akwa" na nufin ruwa a harshensu. Domin haka ana ganin cewa sun yi amfani da fasahar rubutunsu na Girka sun rubuta Hausa domin Malam Aminu Kano ya ce, sun taɓa ganin wani rubutun Hausa da aka yi da harshen Girkanci a wani gidan tarihi da ke ƙasar Ingila.*
3. *Duk da cewa zuwan Bayajida tarihi ne mai rauni, da yake ya fito daga Iraƙi kuma ya ratsa ƙasashe da yawa gabannin ƙasar Hausa can da ya baro ƙasarsa akwai karatu da rubutu kuma addini ya kankama. Babu shakka, da wuya a ce, ya ƙare cin raninsa da ya zo ƙasar Hausa bai rubuta wani abu ba. (Bunza,2012:19).*

Saboda haka shi (Bunza 2002) yana ganin cewa akwai rubutun Hausa na gargajiya wanda har wa yau akwai sauran ɓirɓishinsu, misali, tsagar gargajiya da feƙen ƙwarya da sassaƙa da sauran sana'o'in gargajiya. Duk waɗannan abubuwa ne da a fili za a iya ganin fasahar rubutun Hausa a gargajiya. Wanda duk tarihin bunƙasar rubutu a duniya an gina su ne daga irin waɗannan zane-zanen.

Tabbas wannan Magana ta Bunza akwai ƙanshin gaskiya a cikin ta, to amma waɗannan zane-zane da feƙe da kuma sassaƙa ba bu wani saƙo da suke isarwa kai tsaye, ma'ana ba za a iya fahimtar abinda suke cewa kai tsaye ba. Haka kuma, manufar masu waɗannan tsage-tsagen gargajiya da feƙen ƙwarya da kuma sassaƙa shi ne nuna ko bayyana ƙabila ko rukunin masu sana'a da mutum ya fito daga cikinta ne kawai amma ba wani abu suke cewa ba muhimmi.

Kenan idan muka goyi bayan wannan ra'ayi zamu ce Hausa na da nau'ukan rubutu uku. Rubutun Hausa na gargajiya wanda babu takamammen lokacin da ya fara ko aka ƙaga shi. Sai

rubutun ajami, wato yin amfani da harrafan Larabci a rubutu Hausa, wanda masana ke ganin cewa an fara shi a ƙarni na sha uku bayan yaɗuwar musulunci a ƙasar Hausa kuma ya shahara a ƙarni na goma sha tara, ma'ana lokacin Jahadi Shehu Dan-fodiyo (Ibrahim, 1985, Salim da Galadanci 1987, Yahaya 1988, Bunza 2000, Adamu 2000 da kuma Ubah 2001). Sai kuma rubutun boko, wato rubuta Hausa ta hanyar amfani da harufan Romanci, wanda ake kyautata zaton an fara shi ne a ƙarni na goma sha takwas (1773). Kuma wannan nau'in rubutun na Hausa ya samu shahara sosai a ƙarni na ashirin, domin lokacin ne aka fara gwagwarmaya da kuma ƙoƙarin sama masa ƙa'idoji, aka kuma fara buga litattafai da jaridu tare da kafa maɗaba'ar 'Gaskiya' a Zaria. (Yahaya, 1988, da Bunza 2002).

2.7 Ƙaimi

Ƙaimi ɓangare ne na nazarin halayyar ɗan-Adam, kuma yanayi ne da ke ingiza mutum ko ba shi ƙwarin gwiwar aikata wani abu (Cover da Schier, 1998 da Festinger, 1957 da Fishbein da Ajzen 1974 da kuma Kruglanski, 1996). Abubuwan da ke ba da gudummuwa ga koyon harshe na da yawa, amma rawar da ƙaimi ke takawa a wajen cimma manufa muhimmin abu ne da ya cancanci nazari. Bincike ya tabbatar da cewa ƙaimi na taka rawa a koyon harshe da kuma samar da nagartaccen sakamako (Gardner 1972 da Wigfield da Wentzel, 2007). Manazarta da dama sun bayyana ƙaimin ilimi dangane da wasu halayyar ɗan-Adam da suka haɗa da: ciyar da kai gaba (McCaslin, 2009 da Roeser da Peck, 2009), jajircewa (La Guardia, 2009), aiki tuƙuru domin cimma manufa (Boekaerts, da Koming da Vedder, 2006 da Vensteenkiste da Lens da Deci 2006); ko kuma sha'awa (Reninger, 2009). A taƙaice dai ƙaimi fage ne na nazarin halayyar ɗan-Adam da ke taka rawa wajen ingiza ko sanya wa mutum karsashin aikata wani abu. Kuma ƙaimi

na taka muhimmiyar rawa kan harkokin ilimi, haka kuma a harkokin da suka shafi koyon harshen cikinsu hadda koyon rubutu.

Ƙaimi na shiryar da mutum zuwa ga wani aiki ko aiwatar da wani abu ta hanyar sanar da shi manufar aikin (Bargh da Barndolla, 1996 da Gollwitzere, 1996 da Kuruglanski, 1996). Ke nan, ƙaimi na bayyana ne ta hanyar da aka sanar da manufa ko manufofin aikata wani aiki a zuci (Arts, Dijksterhms da De vries, 2001 da Wyer da Srull, 1986). Saboda haka, ana iya auna ƙaimi ta la'akari da yanayin manufa da kuma abubuwan da suka danganci manufa ta hanyar amfani da fayyataccen awo, misali ƙudiri ko kuma ɓoyayyen awo kamar harhawar da aiki (Maferimada Ayelet 2014).

Akwai ƙaimi iri biyu sanannu, wato (1) ƙaimin zuci, da kuma (2) ƙaimin sarari. Ƙaimin zuci ya danganci 'yanci da ƙwarin gwiwa da kuma karsashin da yake bayyana halin da ya danganci sha'awa da buƙatuwar samun gamsuwa tare da jin dadîn aikata wani abu da mutum ke ji a cikin zuciyarsa (Bernerd 2010). Misali mutum ka iya jin dadîn koyon wani harshe saboda gamsuwa da yake samu a zuciyarsa idan ya samu ƙwarewa kan wani batu a harshen. Ko kuma saboda sha'awa da kuma jin dadîn koyon harshen. Saboda haka, ƙaimin zuci na mai da hankali ne kan jin dadî da sha'awa lokacin da ake aikata wani abu domin ƙoƙarin cimma wata manufa (Sansone da Haraskiewicz 1996; Shah da Kruglanski 2000). Ke nan ƙaimin zuci wani yanayi ne da mutum ke ji a zuciyarsa da ya danganci sha'awa ko jin dadî ko kuma gamsuwa lokacin wani aiki ko aiwatar da wani abu tare da dogewa kan aikin har sai ya cimma manufar da ya sa a gaba.

Ƙaimin sarari a ɗaya hannun, na nufin abubuwa ko halayyar muhalli (Malamai da tsara/sa'a da al'umma da yabo da horo) da ke sa wa ɗalibi shauƙin aikata wani abu domin cimma manufa ko gamsar da su. Ma'ana dai ayyukan da mutum kan aikata saboda cimma manufa ko manufofi a sarari ko fili. Misali mutum ka iya samun ƙaimin koyon wani harshe domin ya yarda

cewa ta hanyar yin haka zai iya samun aikin yi, ko saboda yin haka zai ba shi daman ko sauƙaƙa masa mu'amala da abokanin kasuwancinsa da ke magana da harshen ko kuma sauƙaƙa masa tafiye - tafiye. Haka kuma, ƙaimin sarari na iya kasancewa buƙatuwar aikata wani abu don guje wa horo ko samun wata lada daga wani.

2.7.1 Ƙaimi da Koyar da Rubutu

Ƙaimin rubuta ka iya kasancewa na zuci ko na sarari. Na zuci shi ne sha'awar da buƙatuwar neman ƙwarewa ga rubutu wanda ɗalibi ke da shi a zuci. Yayin da ƙaimin sarari ke nufin buƙatuwar ɗalibi daya burge wasu ko ya gamsar dasu cewa ya iya rubutu. Sanannen abu ne cewa samar da wannan ƙaimin na buƙatar zurfin tunani da lokaci da cuɗanya da kuma kyakkyawan sakamako wanda aka yi ta ingantacciyar hanya.

A yau nazarin ƙaimi na la'akari da tsayayyun batutuwan da ke shafuwar ƙaimin mutum, da kuma lura da cewa, ƙaimi kansa fage ne na walwalar al'umma. Kuma dukkaninsu kan shafi ma'ana da yadda fagagen waɗannan matakan suka ƙunshi yiwuwar bayyana ƙaimi da sha'awa da ɗalibi da cimma manufa da sauran batutuwan ta la'akari da halayya. Wasu masanan kuwa, sun rarrabe tsakanin ƙaimi da halayya. (Nicholls, 1989 da Hidi da Berndoff, (1998). ReningerdaHidi, (2002), suka rarrabe tsakanin sha'awa saboda wani yanayi ko halayya da kuma sha'awa tabbataciya. Masana irinsu Hidi da Berndorff da Ainley (2002); Krapp (2002); da kuma Lipstein da Reninger, (2006), Mitchell (1993); tare da Renninger da Hidi (2002) duk sun tabbatar da cewa cusa ƙaimi na wani hali idan aka inganta shi zuwa wani lokaci aka bashi kulawar da ta dace za a iya mayar da shi ƙaimi tabbatacce. Misali, rubutu na iya saɗalibi ya yi sha'awar wasu batutuwa wanda daga baya ya samu ƙaimin rubutu a waɗannan fagage ko batutuwa.

Rubutu fage ne na bayyana ra'ayi da tunani da manufa, kuma hanya ce ta sadarwa a tsakanin al'umma. Silva da Nicholls (1993) sun gano cewa ɗaliban kwaleji sun fahimci manufa da kuma muhimmancin rubutu mai kyau kuma wannan na nuna cewa ɗaliban na da ƙaimin zuci dangane da rubutu; sun kuma bayyana nasarar rubutu tare da manufa. Manufar bayyana tunani da fahimtar fagen zance da kuma manufar kiyaye ka'idojin rubutu. Manufar bayyana tunani na da dangantaka da ƙaimin zuci na rubutu. Saoboda haka, aikin malami shi ne ya taimakawa ɗalibi da ƙaimin sarari domin bunƙasa rubutunsa ta amfani da dabaru da kuma matakan da suka kamata.

Walwalar al'umma da kuma matsayinsu a makaranta da halolin rayuwar iyali da fagen rubutu na bada gudunmuwa kan yanayin rubutu da karatun ɗalibi (Berker da Scher da Mackler, 1997 da Freppon, 1991 da Health, 1982 da Scher da Baker, 1997). Haka kuma masana irin su Bogner, Raphael, da Pressley, (2002); Guthrie da Alao (1997); Guthrie da Knowles, (2001), Old father, (2002); Oldfather da Dahl (1994); da kuma Thorkildsen, (2002), duk sun tabbatar da cewa akwai dangantaka tsakanin koyarwa da sauran yanaye-yanayen fage dangane da ƙaimin karatu da rubutu. Misali GuthrieddaKnowles (2001); sun gano cewa ƙaimi dangane da insha'i sifface kan bunƙasa idan aka tsara koyarwa ta la'akari da batu da kuma jigo, tare da ba ɗalibai daman mu'amulantuwa da abubuwa sanannu da kuma abubuwan da suka faru. Ko ƙwarewa tare da ba ɗalibai daman su bayyana ra'ayoyinsu a sake tare da kulawa da kuma kyakkyawar jagora daga malami.

Haka kuma koyarwa da ke bada daman bunƙasa tunanin ɗalibi da tallafa wa tunanin zuci na taimakawa wajen bunƙasa ƙaimin ɗalibi (Turner da Wasu, 1998). Ba ɗalibai daman bunƙasa sha'awarsu, naba su daman su yi amfani da iliminsu su fahimci halin da ake ciki su kuma samar

da nagartaccen rubutu. Yin nasarar hakan kuma na bunƙasa kyakyawar tunanin zuci (Pajares da 2003; Pekrun da Goetz da Titz, da Perry, 2002, da kuma Walker, 2003).

Girmama wanda ya iya rubutu a cikin al'umma da kuma a tsakanin ɗalibai na bunƙasa ƙaimin rubutun ɗalibai. Idan ana girmama ɗalibin da ya iya rubutu ana kuma bashi ƙwarin gwiwa, wannan zai cusa wa ɗalibai ƙaimin rubutu; (Nicholls, 1989). Yin hakan na da matuƙar muhimmanci musamman ga ƙananan ɗalibai. Haka kuma ba ɗalibai damar fahimtar muhimmancin karatu da rubutu wajen samun nasarar rayuwa na ba da gudummuwakan bunƙasa ƙaimin rubutu (Decida Ryan, 2000 da Thorkidsen, 2002). Zamaƙwararru a fagen karatu da rubutu tabbas yana ƙara wa ɗalibi kima a cikin al'umma (West, 2002). A hannu ɗaya kuma , batutuwa irinsu sha'awa da ƙaimi ka iya samun bunƙasa ta hanyar tsara, da malamai da sauran ɓangarorin walwalar al'umma, (Pressick-kilborn da walker, 2002 da walker da Pressick-kilborn, Arnold da Saiburym2004).

2.8 Ra'inƊabbaƙa Bincike

Kamar yadda ya gabata, akwai ra'i uku sanannu dangane da nazarin karin harshe. Wato rail gargajiya wanda ya mai da hankali wajen sarnar da taswirar muhallan kere-keren harshe da kuma jerin kalmomin Karin harshe wato kamusi kuma raayin yana mayar da hankali ne wajen nazaria Karin hershen karker da kuma tsofaffi ta lanyar tambaya da amfa kai tsaye daga mahalarta.

Sai kuma ra'in doriya wanda ra'I ne da ke nazarin bambancin nahawu da ke tsakanin Karin harshe mabambanta ra'in na fito da muhallan bambanci da kuma dalilan su.

Shi kura ra'in walwalar harshe ra'ine da ke nazarin Karin hershe tare da kulawa d al'amuran da suka shafi walwalar jama'a kamar bambancin jinsi da shekaru da mukani da kima muhallan masu harshen.

Saboda haka, an ɗabbaƙa wannan bincike a kan wannan ra'in na uku, wato ra'in walwalar harshe. Saboda shi ne ra'in da ya dace da wannan zamani kuma ya bada dama ga manazarci ya ɗauki muryoyin masu karin harshe ya nazarcesu ya kuma tantance yadda masu muryoyin ke amfani da karin harshe mabambanta a maganganunsu. Kuma wannan ra'in yaba manazarta damar fayyacewa a lissafe da kuma tantance yawan bambance-bambancen da ke akwai atsakanin kare-karen harshe da kuma karin lafazi tare da la'akari da shekaru da jinsi da matsayin ilimi da muƙaman masu karin harshe (Garddon da wasu 2004).

Saboda haka a wannan binciken tsarin walwalar harshen da aka yi amfani da shi domin tantance kare-karen harshen Hausa an ɗauko shi ne daga Bello (1992), andashi ma ya ɗauko daga Wang, (1969). Ma'ana tsarin da ya bada daidaitacciyar dama ga dukkan kare-karen harshe da kuma daidaitaccen harshe, ma'ana ba wani karin harshe da aka fifita akan wani.

Saboda haka, a yayin tantance bambance-bambance da ke akwai a tsakanin kare-karen Hausa, an yi amfani ko la'akari da matakai, ko hanyoyin da bambance-bambancen ne a bai ɗaya. Abin nufi dai duk tantancewar da aka yi, an yi shi ne domin ya zamo haske da kuma nuni ga mai karatu cewa irin wanɗannan matakan bambance-bambambance na faruwa yayin ginin kalma a wani karin harshe amma ba ana nufin cewa wannan mataki da aka bayyana ba ya canzawa ba ko kuma mataki ne na gama-gari ba.

Haka kuma, a yayin tantance kare-karen harshen Hausa a cikin wannan kundin bincike an yi la'akari ne da kare-karen harshen Hausa guda uku da ke Arewacin Nijeriya (Sakkwatanci da Guddiranci da Bausanci). Amma ba a yi la'akari da kare-karen Hausa da ke Jumhuriyar Nijer ba

(Arewanci da Damagaranci). An kuma tantance waɗannan kare-karen harshen Hausa ne ta hanyar kwatantasu ɗaya bayan ɗaya da daidaitacciyar Hausa domin ganin irin bambance-bambancen ginin kalma da ginin Jumla da ke tsakaninsu. Duk da cewa binciken zai fi bada ƙarfi ne dangane da ginin kalma, ko bambance-bambancen ginin kalma da ke tsakanin kare-karen harshen da kuma daidaitacciyar Hausa. Amma anɗan taɓo zancen ginin jumla.

2.9 Kammalawa

Babu shakka, a wannan babi na biyu an tattauna an kuma yi bitar ayyuka da kuma binciken da suka gabata waɗanda keda alaƙa ko danganta ta kusa ko ta nesa da wannan bincike.

Batutuwan da aka tattauna masu alaƙa ta kai tsaye da wannan binciken mai taken ‘Tasirin karin Harshen Hausa kan ƙaimi da rubutun ɗaliban Kwalejojin Ilimina Arewacin Najeriya.” sun haɗa da:

Harshen Hausa da

Kare-karen harshen Hausa da

Daidaitacciyar Hausa,

Tarihin daidaita rubutun Hausa,

TasirinKarin harshe kan koyon rubutu.

Ƙaimi

Batutuwan masu alaƙa ta nesa kuwa sun haɗa da:

Harshe

Karin harshe

Daidaitaccen harshe

Rubut

BABI NA UKU

HANYOYIN BINCIKE

3.1 Gabatarwa

A wannan babi, wanda shi ne babi na uku a wannan binciken, an tattauna hanyoyi ko dabarun da mai bincike ya bi domin gudanar da bincikensa. Abubuwan da aka tattauna kuma sun haɗa da yawa da samfuri da kayan aikin tattara bayanai da aka yi amfani da su domin tattara bayanan bincike da dabarar da aka yi amfani da ita domin tantance bayanai da aka tattara a lissafe.

3.2 Tsarin Gudanar da Bincike

An yi amfani da tsarin bincike na safiyo. Wanda wannan tsari ne da ya ƙunshi nazari mai zurfi kan batu ko matsala da zimmar gano yadda yake da kuma yadda yanayinsa yake, (Anikweze 2009: 63).A ƙarƙashin wannan tsari na safiyoakayi amfani da tsarin safiyo na bai ɗaya, wato safiyon da ya danganci tattara bayanai kan batu ko matsala daga wurare daban-daban a kusan lokaci ɗaya (West and Khan, 1995). Saboda haka wannan binciken babban manufarsa shi ne gano tasirin Karin harshe kan rubutun ɗaliban kwalejojin ilimi na Arewacin Nijeriya. Domin cimma wannan manufa an buƙaci ɗalibai su rubuta insha'i da kalmominsa bai gaza ɗari uku ba (300) domin mai bincike ya yi nazarin insha'in domin gano ko Karin harshen na tasiri a rubutunsu. Batun insh'in kuwa shi ne: Sana'o'in gargajiya a ƙasar Hausa da gudummuwarsu wajen bunƙasa tattalin arziki. Kuma tsarin zai kasance kamr haka:

Wannan jadawali na ɗauke ne da ɓagare uku. Na farko na nuna makarantar da aka zaɓa domi aiwatar da bincike, yayin da na biyu ke nuna aikin da za a bai wa ɗaliban da aka zaɓa. Ɓangare na uku kuma na nuna nazarin da mai bincike zai yi domin tantance tasirin Karin harshe.

Jadawali 3.1 Tsarin Gudanar da Bincike

Makaranta	Aiki	Nazari
F C E Kwantagora	Rubutun insha'i	Tantance tasirin Karin harshe
C O E/Argungu	Rubutun insha'i	Tantance tasirin Karin harshe
C O E/Azare	Rubutun insha'i	Tantance tasirin Karin harshe

Haka kuma mai bincike ya yi nazari mai zurfi kan manhajar Hausa na kwalejojin ilimi domin tantance kwasakwasai da ma batutuwan da yaƙunsa da manuafar tantance ko gano ingancinsu da kuma tasirinsu wajen inganta rubutun ɗalibai.

3.3 Yawan Daliban Bincike

Yawan wannan bincike shi ne ɗaliban sashen nazarin harshen Hausa na kwalejojin ilimin Adamu Augie da ke Argungun, JaharKabi da kwalejin ilimi na tarayya da ke Kwantagora jahar Neja da kuma kwalejin ilimin da ke Azare, jahar Bauchi. Yawan waɗannan ɗaliban kuma a jimlace shi ne ɗari shida da goma sha biyar (615). Ga dai yadda abin ya ke a taswirance.

Jadawalin 3.2 na nuna makarantun da aka zaɓa da kuma yawan ɗaliban da ke nazarin harshen Hausa a makarantun.

Jadawali3.2 Yawan Ɗalibai

Makaranta	Rukuni	Yawan Ɗalibai	Jimilla
FCE, Kwantagora	NCE I	53	
	NCEII	64	
	NCEIII	57	174
COE Argungu	NCE I	87	
	NCEII	93	
	NCEIII	74	254
COE Azare	NCE I	67	
	NCEII	62	
	NCEIII	58	187
Jimilla			615

3.4 SamfurinBincike

Saboda samar da sakamako ingantacce wanda za a iya dogara da shi a kuma alaƙanta shi ga baki ɗayan yawan binciken an zaɓi ɗalibai ɗari da ashirin (120) 'yan rukunin NCE ii ɗalibai arba'in daga kowacce makaranta ko kwaleji. Kwalejojin kuwa sun haɗa da: kwalejin ilimi ta AdamuAugie da ke Argungun jahar Kebbi, sai Kwalejin Ilimi ta Tarayya da ke Kwantagora jahar Neja, sai kuma Kwalejin Ilimi da ke Azare jahar Bauchi. Idan aka lura, an zaɓo waɗannan kwalejoji ne daga shiyoyi uku da ke ArewacinNajeriya, ArewaMaso -Yamma, Arewa ta Tsakiya da kuma ArewaMaso-Gabas.

A taƙaice dai an yi amfani da ɗalibai ɗari da ashirin (120) kenan a matsayin samfurin da aka aiwatar da binciken a kansu. Yin haka kuma shi zai ba mai binciken dama yin nazari mai zurfi domin samar da ingantaccen sakamakon da za a iya dogaro da shi.

Wannan jadawali (3.3) na nuna samafurin bincike. Sahun farko na ɗauke da kwaleji sai sahu na biyu rukunin ɗalibai sai sahu na uku na nuna yawan ɗalibai sahu na huɗu kuwa na nuna samfuri.

Jadawali 3.3 Samfurin Bincike

Makaranta	**Rukuni**	**Yawan Ɗalibai**	**Samfuri**
COE Argungu	NCEII	93	40
FCE Kwantagora	NCEII	62	40
COE, Azare	NCE II	64	40
Jimilla		219	120

3.5 KayanAikinTattaraBayanai

Saboda gano tasirin da kare-karen harshen ɗaliban kwalejojin ilimi ke yi a rubutunsu da kuma illarsa a sakamakon jarabawarsu tare da karsashin rubutunsu. Kayan aikin da aka yi amfnai da shi, shi ne gwajin rubutun insha'in da kalmominsa ba su gaza ɗari biyu da hamsin ba (300) a kan sana'o'in gargajiya a ƙasar Hausa da gudunmuwarsu wajen bunƙasa tattalin arziki".

Mai bincike ya yi nazarin insha'in da ɗaliban suka rubuta ta la'akari da yadda Karin harshen ke tasiri kan ɓangarorin insha'i-ƙunishiya da ginuwar jawabi da gwanintar harshe da kuma ka'idojin rubutu. Jagoran tantancewa shi ne kamar haka:

Ƙunshiya – maki 25

Dacewar jawabi – maki 25

Gwanintar harshe – maki 25

Ka'idojin rububu = maki 25

Reskwana maki 100

Wannan tsarin jagorar da aka sifanta a sama an ɗauko shi ne da ga tsarin tantance insha'i na HukumarJarawa ta Afrika ta Yamma (WAEC 2015).

Kuma aka tantance sigogin kare-karen harshen Hausa a cikin insha'in. -. sigogin kare-karen harshe da aka tantance sun haɗa da: (1) ginin kalma (2) ginin jumla. an riƙa kewaye waɗannan sigogin a duk inda suka auku cikin insha'in a yayin nazarin. Haka kuma,waɗannan sigogin an gwada bambancinsu da daidaitacciyar Hausa.

3.6 Gwajin Wucin-Gadi

Domin tabbatar da ingancin kayan aikin tattara bayanai an aiwatar da gwajin wicin-gadi kan ɗalibai biyar (5) na aji biyu da ke sashen nazarin harshen Hausa da ke kwalejin ilimi ta tarayya da ke Zariya. Mai bincike ya basu rubutun insha'in da kalmominsa basu gaza ɗari biyu da hamsin (300) ba akan muhimmancin sana'o'in gargajiyar Hausawa wajen samar da aikin yi ga matasa". Kuma sakamkon wannan gwaji ya tabbatar da cewa ɗaliban na amfani da Karin harshensu a rubutu.

3.6.1 InganciKayanAiki

An yi amfani da dabarar gwaji da maimai domin gano ingancin kayan aik. Aka kuma yi amfani da dabarar ƙididdiga na Spear Man Rank, inda aka samu darajar ingancin r = 0.87

3.7 MatakanTattaraBayanai

Domin tattara bayanan bincike an bi waɗannan matakai: an baiwa samfurin ɗaliban da aka zaɓa gwajin insha'i mai taken "sana'oin gargajiyar a ƙasar Hausa da gudunmuwarsu wajen bunƙasa tattalin arziki". Inda aka buƙaci ɗaliban da su rubuta kalmomin da basu gaza ɗari biyu da hamsin (250) ba.

Mai bincike yatantance insha'in da ɗaliban suka rubuta domin gano tasirin Karin harshen akan ƙunshiya, ginuwar labari, jeranta tunani da kuma ka'idojin rubutu.Haka kuma, mai binciken zai yi ƙoƙarin zaƙulo karin harshe a cikin insha'in da kuma tantancesu ta fuskar ginin kalma, ginin jimla tare da kwatanta su da daidaitacciyar Hausa.

3.8TantanceBayanai a Lissafe

Bayanan da aka tattara domin binciken an nazarce su a kuma tantance su ta hanyar amfani da dabarun tantace bayanai na lissafi. Haka kuma, an yi amfani da gwajin 'p'domin gwada hasashen bincike domin tabbatar da ko kuma yin fatali da shi. Yanke hukuncin tabbatar da hasasheko fatali da shi an ɗora shi ne kan matakin daraja na 0.5.

3.9 Kammalawa

A wannan babin an tattauna bayanai masu muhimmancin gaske da suka fito da surar hoton wannan bincike a fili. Babin ya haskaka tsarin binciken baki ɗaya da kuma hanyoyin da aka bi wajen tattara bayanai da samfuri da kuma bayyana hanyar da aka bi wajen tantance bayanan domin fassara sakamakon binciken.

BABI NA HUƊU

TANTANCE BAYANAN BINCIKE

4.1 Gabatarwa

Wannan shi ne babi na huɗu a wannan kundin binciken, kuma babin ya mai da hankali ne wajen tantance bayanan da aka tattara domin binciken. A tantancewar an yi amfani da sigogi biyu (1) tambayoyin bincike na ɗaya da na biyu an tantance su ne ta hanyar tantance bayani na lissafi (2) tambayar bincike ta uku kuwa an tantance bayanan ne ta hanyar zaƙulo wasu samfurin kalmomi da jumlolin karin harshe daga rubutun ɗalibai aka kuma fayyace nau'in karin harshen kalmomin ko jumlolin/yankunan jumloli. Haka kuma an nuna yadda suke a daidaitacciyar Hausa domin nuna bambancin da ke akwai tsakaninsu.

4.2 Ƙididdiga

A wannan sashen an gabatar da amsar tambayar bincike ta ɗaya ta yaya karin harshe daliban kwalejojin ilimi ke anfani da wajen rubutunsu?). An gabatar da adadi da kaso na yawan kalmomin da ɗalibai suka rubuta da kuma yawan kalmomin karin harshe a cikin rubutun.

Jadawali 4.1

Adadi da kason yawan kalmomin da aka rubuta da yawan kalmomin Karin harshe a cikin rubutunxalibai.

	Yawan Kalmomi da aka Rubuta				**Yawan Kalmomin Karin Harshe**		
		Ankuwa	**Cikin xari**			**Aukuwa**	**Cikin xari**
	300-350	40	33		15-25	15	13
	250-299	26	22		26-35	40	33
	200-249	38	32		36-45	52	43
	150-199	16	13		46-55	13	11
Jimilla		**120**	100	**Jimilla**		**120**	100

Jadawali 4.1 na ɗauke ne da ɓangarori biyu. ɓangare na farko na nuna yawan kalmomin da aka rubuta da kuma yawan ɗaliban da suka rubutasu. Matakin ƙoli ya nuna ɗalibai 40 ne suka rubuta kalmomin 300-350 wanda su ne 33% na yawan samfurin ɗalibai da aka gwada. Mataki na sama kuwa na nuna cewa ɗalibai 26 ne suka rubuta kalmomi 250-299 kuma su ne 22% na ɗaliban. Sai mataki na tsakatsaki ya nuna ɗalibai 38 ne suka rubuta kalmomin 200-249 kuma su ne 32% na ɗaliban. Sai mataki na ƙasa ya nuna cewa ɗalibai 16 ne suka rubuta kalmin 150-199 kuma su ne 13% na yawan samfurin ɗalibai.

A ta hannu ɗaya kuma (yawan kalmomin karin harshe), a matakin ƙoli ɗalibai 13 sun yi amfani da kalmomin karin harshe 46-55. Yayin da a matakin sama ɗalibai 52 (43%) suka yi amfani da kalmomin karin harshe 36-45. A mataki na tsakatsaka kuwa ɗalibai 40 (33%) sun yi

samfani da kalmomin karin harshe 26-35. A matakin ƙasa kuwa ɗalibai 15 (13%) sun yi amfani da kalmomi 15-25 na karin harshe.

Saboda haka, sakamakon ya tabbatar da cewa ɗaliban Hausa na kwalejojin ilimi na amfani da karin harshen Hausa a cikin rubutunsu domin sakamakon ya nuna cewa 14-15% na kalmomin da ɗalibai suka rubuta karin harshe ne.

4.2.1 Tambayar Bincike ta Biyu

Ta yaya amfani da karin harshe ke tasiri kan muhimman ɓangarorin insha'i (ƙunshiya da dacewar jawabi da gwanintar harshe da ƙa'idojin rubutu)?

Jadawali 4.2

Xungumin Sakamakoda Bambancin Xungumin Sakamako na yawan kalmomin da aka rubuta da yawan kalmomin karin harshe tare da tasirinsu kan ƙunshiya da dacewar jawabi da gwanintar harshe da ƙa'idojin rubuta

95% Confidence Interval Na Mean

	N	XS	**SK**	**MH**	**BDS**	**BDS**	**MQ**	**M**
Ƙunshiya	120	5.08	1.651	.151	4.78	5.37	2	8
GinuwarJawabi	120	4.67	1.404	.128	4.41	4.92	2	8
GwanintarHarshe	120	4.06	1.440	.131	3.80	4.32	2	8
Ƙa'idojin Rubutu	120	2.75	.833	.076	2.60	2.90	1	6
Jimilla	**480**	**4.14**	**1.621**	**.074**	**3.99**	**4.28**	**1**	**8**

Sakamakon jadawalin 4.2, ya nuna cewa ƙunshiya na da xungumin sakamoko 5.08 da bambacin xungumin sakamoko 1.651. Dacewar jawabi na da xungumin sakamoko 4.67 da bambacin xungumin sakamoko 1.404 shi kuwa gwanintar harshe na da xungumin sakamoko4.06

da bambacinxungumin sakamoko 1.440 yayin da ƙa'idojin rubutu ke da xungumin sakamoko 2.75 da bambacin 0.833. Wannan ya nuna cewa muhimman ɓangarorin insha'i na da xungumin sakamokoƙasa da biyar maimakon 25 da ya kamata kowane ɓangare ya samu. Hakan ya tabbatar da cewa amfani da karin harshe na da illa tasiri kan muhimman ɓangarorin insha'i. Ma'ana dai gwargwadon yawan karin harshe da ɗalibi ya yi amfani da shi gwargwadon yawan kurakurai da raunin samar da ingantaccen insha'i.

4.3 Tantance Samfuin Kalmomi da Jumlolin/Yankunan Jumlolin Karin Harshe daga Rubutu Ɗalibai

A arewacin Nijeriya akwai manyan karin harshen Hausa guda bakwai (Sakkwatancida Kananci da Zazzaganci da Dauranci da Katsinanci da Bausancida Guddiranci). Masana ta la'akari da siffofin da suka dangantakar waɗannan kare-karen harshen Hausar sun rarraba su zuwa gida biyu – Hausar gabas ko Hausar Kano ko kuma kare-karen Gabas, sai Hausar Sakkwato ko Hausar Yamma ko kare-karen yamma. (Bergery, 1993, da Ahmad da Daura, 1978, da Muhammad, 1978, da Amfani 1993, da Musa, 1997 da kuma Ɓatagarawa 2013).

Saboda haka, a tantancewar samfurin kalmomi da jumlolin karin harshe a cikin rubutun ɗalibai ba a bi tafarkin waɗannan masanan ba. Dalili kuwa shi ne la'akari da shiyoyin da ɗaliban suka fito: Azareda Argungu da kuma kwantagora. Akan haka, an maida hankali ne kan Sakkwatancida Bausanci da kuma Guddiranci. Inda aka ambaci Sakkwatanci to ana nufin kalmar ko jumlar ta haɗe Sakkwatanci da Kabanci da Yawuranci da kuma Kwantagoranci. Amma inda kalmar ko jumlar ta taƙaita ga ɗayan karin harshen da ke ƙarƙashin sakkwatanci an ambaci karin harshen ne kai tsaye.

Wasu daga cikin siffofin Sakkwatanci da Bausanci da kuma Guddiranci da suka bambanta da daidaitacciyar Hausa ta fuskar ginin kalma da ginin jumla:

4.3.1 Sakkwatanci

1. Amfani da /h(w)/ maimakon /f/ ko /p/

   Skc **dh**

   Misali: hwarii – farii

   Hwaarii – faarii

   Hita – fita

2. Amfani da “ma” a matsayin jakada maimakon “wa”

   Skc **dh**

   misali ya miƙa ma Bello Ya miƙa waBello

   ya miƙa ma Binta Ya miƙa wa Binta

   Amfani da “shi” ko “-y” a matsayin ɗafa ƙeya kuma wakilin suna dan mallaka , maimakon “sa”.

   Skc **dh**

   Misali takalminshi takalminsa

   Takalminay takalminsa

3. Amfani da “shi” a matsayin wakilin suna na uku umurtau, maimakon “ya”

   Skc **dh**

   Misali: Shi karanta Ya karanta

   Shi yanka Ya yanka

4. Amfani da “ka” a matsayin manunin lokaci mai ci, maimakon “ke”.

   Skc **dh**

Misali: Lokacin da shika cin abinci Lokacin da yake cin abinci

Shi ka wanka Shi ke wanka

5. Amfani da “anka” da “sunka” da “munka” da “kunka”, maimakon “aka” da “muka” da “kuka” da “suka”.

Skc dh

Misali: Gyaran da munka yi Gyaran da muka yi

Rigar da anka ɗinka Rigar da aka ɗinka

6. Baƙin farko na abinda aka mallaka ko nasaba na nashe “-r” da “-n” masu nuna mallaka ko nasaba.

Skc dh

Misali: gidam Musa rigab Bala

7. Sau da yawa akan musanya “ne” da “ce” da wasu harufan

Skc dh

Misali: Mu aɗɗalibba – mu neɗalibai

Ita as Sarauniya – Ita ce sarauniya

Shi az zarum i – Shi ne Jarumi

8. Amfani da “na” da “ta” a matsayin dirka, maimakon “ne” da “ce”.

Skc dh

Misali: BellonaBellone

Binta ta Binta ce

9. Amfani da “wagga” da “wanga” da “waɗanga” a matsayin nunau gajere, maimakon “wannan” da “waɗannan”

Skc dh

Misali: wagga riga – wannan riga

Wanga yaro – wannan yaro

Waɗanga yara – waɗannan yara

10. Wakilin suna na ɗaya ɗan mallaka “nawa” da “tawa” kan kuma “nau” ko “tau” a sakkwatanci.

11. So da yawa akan samu maimaita baƙin ƙarshe yayin jam’anta wasu kalmomi.

skc **dh**

Misali: gonakkai – gonaki

Hadissai – hadisai

12. Amfani da “-nni/-ne/ a matsayin ɗafa goshi yayin jam’anta wasu kalmomi.

skc **dh**

Misali: Makarantinni/ makarantinne makarantu

Kasunni/kasunne kasuwanni

Kalanginni/kalanginne kalangai

Asibitinni/asibitinne asibitoci

13. Shuɗaɗɗen lokaci na II

Misali: **SKC** **DH**

Da nit taho – da na zo

Da nacci abinci – da na ci abinci

Da tag ga Musa – da ta ga Musa

14. Lokaci mai ci dogarau (“ka” maimakon “ke”)

skc **dh**

Misali: Abinda nika karantawa – abinda na ke karantawa

Abinda ta ka dakawa – abinda ta ke dakawa

AbindaMusaka ci – abinda musa ke ci

4.3.2 Bausanci da Guddiranci

Wasu muhimman halayen Bausanci da guddiranci da suka bambanta da daidaitacciyar Hausa ta fuskar ginin kalma da ginin jimla:

(1) Amfani da "iya" a matsayin wakilin suna na uku da lokaci mai ci I; maimakon "yana".

	Bsc/adc	**dh**
Misali:	Iya tafiya	yana tafiya
	Iya cin abinci	yana cin abinci

(2) Amfani da "shi" a matsayin wakilin suna dan mallaka, maimakon "sa" musamman a Bausanci.

	Bsc/Gdc	**dh**
Misali:	agogonshi	agogonsa
	ƙarfinshi	ƙarfinsa
	takalminshi	takalminsa

3. Rashin bambance jinsi a nunau da kuma dirka.

Misali:	**Bsc/Gdc**	**Dh**
	Wannan yarinyan	wannan yarinyar
Wannan yaron		
	Wancan yarinya	waccan yarinya
	Wancan yaro	

Dirka: Misali

Bsc/Gdc **Dh**

Yarinya ne yarinya ce

Binta ne ta dawo Binta ce ta dawo

4. Amfani da "-n" a matsayin ɗafa ƙeya a maimakon "-r" a suna /sifa tilo ta mata.

Misali: **Bsc/Gdc** **Dh**

Yarinyan - yarinyar

Motan - Motar

Faran - Fara

5. Gauraya amfani da "ma/wa" a matsayin jakada.

Misali:

Bala ya yi tsiwa wa/ma Sarki

Binta ta miƙa wa/ma Musa

Halima ta yi keta wa/ma Binta

Jadawali 4.3 na ɗauke ne da samfurin kalmomin Karin harshe da aka ɗauko daga rubutun ɗalibai aka kuma kwatantasu da daidaitacciyar Hausa.

Jadawalin 4.3 Samfurin Kalmomin Karin Harshe daga Rubutun Ɗalibai

Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitacciyar Hausa**
Wanzamci	Wanzanci	Wanzanci	Wanzanci
Unfani	Amfani	Amfani	Amfani
Dubara	Dabara	Dabara	Dabara
Lalabe	Lalube	Lalube	Lalube
Daji	Gona	Gona	Gona

Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitacciyar Hausa**
Tahowa	Zuwa	Zuwa	Zuwa
Busuru	Busuru	bunsuru	Busuru
Garke	Garge	Garge	Gargke
Mayayi	Manjagara	manjagara	Manjagara
Ƙorama	Ƙorama	Orama	Ƙorama
Babbar	Babbar	Bamban	Babbar
al'umma	al'uma	al'uma	al'umma
jiɓinci	jiɓanci	jiɓanci	jiɓanci
yawuce-yawuce	yawace-yawace	yawace-yawace	yawace-yawace
Lalurori	Nanurori	Nanurori	Lalurori
Jakki	Jaki	Jaki	Jaki
Kayyaki	Kayaki	Kayaki	Kaya
ɓauta	Ƙota	ɓota	ɓauta
Gujjiya	gyaɗa	Gyaɗa	Gyaɗa
haɓɓaka	haɓaka	haɓaka	haɓaka
Mutun	Mutum	Mutum	Mutum
Raƙumma	Raƙuma	Raƙuma	Raƙuma
Attajirrai	Attajirai	Attajirai	Attajirai
Nina	Nuna	Nuna	Nina
Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitacciyar Hausa**
Amma	Amma	Amman	Amma
Ansa	Amsa	Amsa	Amsa
Jimiri	Juriya	Juriya	Juriya
Abin da	Abun da	Abun da	Abin da
Kacar	Kacal	Kacal	Kacar
Karkara	Knrkara	Kankara	Karkara
Farutta	Ƙumbobi	ƙumbobi	Ƙumbuna

Yuƙa	Wuƙa	Wuƙa	Wuƙa
Fatar	Fatan	Fatan	Fatar
Tallahi	Tallafi	Tallafi	Tallafi
ɓawa	ɓawo	ɓawo	ɓawo
Hulla	Hula	Hula	Hula
Damana	Damuna	damuna	Damana
shure-shure	haure-haure	haure-haure	shure-shure
Danganci	Danganci	inganci	Danganci
Kuwa	Ihu	Ihu	Ihu
Lissafuwa	Lassafuwa	lassafuwa	Lissafuwa
Ƙidanyuwa	Ƙidayuwa	gidayuwa	Ƙidayuwa
Fahimta	Fahinta	fahinta	Fahinta
Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitacciyar Hausa**
Raggwanci	Ragwanci	ragwanci	Ragwanci
Lallai	Lale	Lale	Lallai
sana'ar	sana'an	sana'an	sana'ar
Rahi	Rafi	Rafi	Rafi
Wurin	Gurin	Gurin	Wurin
Zugazugai	Zugazugi	zugazugi	Zugazugi
Hauya	Hawuya	hawuya	Hauya/ fartanya
Arziƙi	Arziki	Arziki	Arziki
Kalma	Kalma	kalama	Kalma
Kalwa	Kalwa	Kaula	Kalwa
Matsamaki	Matsami	matsami	Matsami
Mutane	Mutane	mutani	Mutane
Magaji	Magaji	maganji	Magaji
haudì	Toka	Toka	Toka
Gungume	Kututturu	kutunturu	Kututture
Hauni	Hagu	Hagu	Hagu

Jadwalin 4.4 Samfurin Jumloli/Yankin Jumla

Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitaccitar Hausa**
Mi aka nufi da sana'a	Me ake nufi da sana'a	Me ake nufi da sana'a	Me ake nufi da sana'a
Ma'anar sana'a ita ta	Ma'anan sana'a shi ne	Ma'anan sana'a shi ne	Ma'anar sana'a ita ce
Noma sana'a ta wadda…	Noma sana'a ne wanda…	Noma sana'a ne wanda…	Noma sana'a ce wadda…
Hausawa waɗansu mutane na…	Hausawa waɗansu mutane ne…	Hausawa waɗansu mutane ne…	Hausawa waɗansu mutane ne…
Yadda sana'a taka bunƙasa….	Yadda sana'a ke bunƙasa….	Yadda sana'a ke bunƙasa….	Yadda sana'a ke bunƙasa….
Yadda sana'a taka bunƙasa….	Yadda sana'a ke bunƙasa….	Yadda sana'a ke bunƙasa….	Yadda sana'a ke bunƙasa….
…ba tare da ansa masa abin riƙawa ba	…ba tare da ansa masa abin riƙo ba	…ba tare da ansa masa abin riƙo ba	…ba tare da ansa masa abin riƙo ba
…abin sayarwanshi.	…abin sayarwanshi.	…abin sayarwanshi.	…abin sayarwarsa.
Wanzammai suna dìbar hakin wuya	Wanzamai na cire beli	Wanzamai na cire beli	Wanzamai na cire beli
Susami riba bisa garai	Su samu riba a kansa	Su samu riba a kansa	Su samu riba a kansa
… yadda sunka sayo	… yadda suka sayo	… yadda suka sayo	… yadda suka sayo
Noma sana'ar kowane mahaluki ne	Noma sana'ar kowane mahaluki ce	Noma sana'ar kowane mahaluki ce	Noma sana'ar kowane mahaluki ne
Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitacciyar Hausa**
Duk wanda anka ga…	Dukwanda aka ga…	Dukwanda aka ga…	Dukwanda aka ga…
Shi na sana,ar fawa	Shi na sana,ar fawa	Shi na sana,ar fawa	yana sana,ar fawa
…. An samu jikkuna biyu	.. An samu jakuna guda biyu	.. An samu jakuna guda biyu	…. An samu jaka biyu

jakar ja ce ko rawaya	jakar ja ne ko rawaya	jakar ja ne ko rawaya	jakar ja ce ko rawaya
Haka na kuwa	Haka ne kuwa	Haka ne kuwa	Haka ne kuwa
Bai je ma'auna ba	Bai tafi ma'auna ba	Bai tafi ma'auna ba	Bai tafi ma'auna ba
Hat Turawa suna zuwa	HarTurawa suna zuwa	HarTurawa suna zuwa	HarTurawa suna zuwa
Abinda ka kawo ma ƙasar Hausa arziƙi	Abinda ke kawo wa ƙasan Hausa arziki	Abinda ke kawo wa ƙasan Hausa arziki	Abinda ke kawo wa ƙasar Hausa arziki
Kasuwanci an nan ƙasar Hausa	Kasuwanci ke nan ƙasan Hausa	Kasuwanci ke nan ƙasan Hausa	Kasuwanci ke nan a ƙasar Hausa
Wata hanya wadda ka ba ƙasar Hausa kuɗdî	Wata hanyar da ƙasar Hausa ke samun kudî	Wata hanyar da ƙasar Hausa ke samun kudî	Wata hanyar da ƙasar Hausa ke samun kudî
Hanya ce mafi sauƙi	Hanya ne mafi sauƙi	Hanya ne mafi sauƙi	Hanya ce mafi sauƙi
Yana da abin yi	Yana da abun yi	Yana da abun yi	Yana da abin yi
gyaran daji	gyaran gona	gyaran gona	gyaran gona
giwa bukkad daji	giwa bukkan daji	giwa bukkan daji	giwa bukkar daji
Sakkwatanci	**Bausanci**	**Guddiranci**	**Daidaitacciyar Hausa**
wadda ba ta wuce wata biyar ba	wadda bai wuce wata biyar ba	wadda bai wuce wata biyar ba	wadda ba ta wuce wata biyar ba
albarkar noma	albarkan noma	albarkan noma	albarkar noma
duk wanda yake saƙa	duk wanda yake yin saƙa	duk wanda yake yin saƙa	duk wanda yake saƙa
dama duniya baki ɗayanta	dama duniya baki ɗayanshi	dama duniya baki ɗayanshi	dama duniya baki ɗayanta
Jima	Aikin fata	Aikin fata	Jima
Zubad da	zubar da	zubar da	zubar da
im baka san yadda aka jima ba	in baka san yadda ake jima ba	in baka san yadda ake jima ba	in baka san yadda ake jima ba
za ta tashi daga fari	za ta tashi daga fari	za ta tashi daga fari	za ta tashi daga fari

zuwa wata kala	zuwa wani kala	zuwa wani kala	zuwa wata kala
..mayad da ita sumul	..mayar da ita sumul	..mayar da ita sumul	..mayar da ita sumul
ita wannan farautar	ita wannan farautan	ita wannan farautar	ita wannan farautar
farauta tsohuwar sana'a ta	farauta tsohuwar sana'a ne	farauta tsohuwar sana'a ne	farauta tsohuwar sana'a ce
farauta maza ka yenta	farauta maza ke yinta	farauta maza ke yinta	farauta maza ke yinta
shinkafar da aka noma	shinkafan da aka noma	shinkafar da aka noma	shinkafar da aka noma
suna noman gujjiya	suna noman gyaɗa	suna noman gyaɗa	suna noman gyaɗa
manoman ƙasar Hausa	manoman ƙasan Hausa	manoman ƙasan Hausa	manoman ƙasar Hausa

4.3.3 Bayanin Jadawali

Awannan jadawali an kawo samfurin wasu kalmomi da jumloli da aka ɗauko daga rububtun ɗalibai. Manufar ita ce a nuna yadda karin harshe ke tasiri kan ginin kalma da kuma ginin jumla.

An kasa jadawali zuwa kashi huɗu. Kashin farko na ɗauke da kalmomin kamar yada suke a Sakkwatanci, kashi nabiyu Bausanci, kashi na uku Guddiranci, yayin da a kashi na huɗu aka nuna yada kalmomin ko jumla/yankin jumlar take a daidaitacciyar Hausa.

Muhimman bambance-bambancen da ke akwai tsakainin Sakkwatanci Da Bausanci Da Guddiranci Da Daidaitacciyar Hausa ta fuskar ginin kalma sun haɗa da: musayar sauti misali “dabara” kan koma “dubara” a Sakwatanci. Wato an musaya /a/ (wasalin ƙofa) da /u/ (wasalin ƙurya). Haka kuma, “babbar” ta koma “bamban” a Guddiranci. Ma’ana an musaya /b/ (baleɓe tsayau mai ziza) da /m/ (baleɓe bihanci mai ziza). Kalmar ‘garge’ ta koma ‘garke’ a Sakkwatanci. An musaya /g/ (bahanɗe tsayau mai ziza) da /k/ (bahanɗe tunkuɗau maras ziza). Haka kuma, akan shaddada ko ninka wasu sautuka a yayin rubuta wasu kalmomi a Sakkwatanci. Misala: jaki = jakki, hula = hulla, attajirai = attajirrai.

Ta fuskar jam’i kuwa, akwai bambance-bamnancen ƙwayoyin ma’ana da ake amfani da su a mastayin ɗafa ƙeya yayin jam’anta wasu kalmomi musamman a Sakkwatanci. Misali: amfani da”-ai” maimakon “-i” – gonaki = gonakkai. Amfani da “-inne/inni” maimakon “-u/-ai”; misali, makarantu = marantinni, kalngai = kalanginni, asibitoci = asibitinne. Haka kuma an rubuta wasu kalmomi da suka keɓanta ga karin harshen. Misali “gujjiya” maimakan “gyaɗa”, “daji” maimakon “gona”, “kaula” maimakonn “kalwa”.

Ta fuskar ginin jumla kuwa, bambance-bambancen sun haɗa da: wakilin suna da dirka da jinsi da manunin lokaci da nunau da sauransu. Misali a Sakwatanci da Bausanci da Guddiranci ana amfani da “shi” a matsayin wakilin suna umurtau, maimaikon “ya”. Misali- Shi tafi. Shi karanta. A Bausaci da Guddirangi ba safai ake bambance jinsiba. A Sakkwataci ana rubuta “ta/na” a matsayin dirka, maimakon “ce/ne”. Domin sauƙaƙa nazari an ja layi ƙarƙashin muhallan bambancin.

Wannan jadawalin ya tabbatar da cewa, karin harshen da ɗaliban kwalejojin ilimi ke amfani da shi a rubutunsu ya shafi ginin kalma da kuma ginin jumla. Kuma wannan na tabbatar da cewa karin harshe na tasiri kan yadda ɗalibai ke gina jawabi yayin rubutu da dagula ƙa'idojin rubutu.

4.4 Gwajin Hasashe

Amfani da Karin harshen Hausa a rubutu bai da wata muhimmiyar tasiri kan muhimman ɓangarorin insha'i (ƙunshiya da dacewar jawabi da gwanintar harshe da ƙa'idojin rubutu).

Jadawali 4.5

	SS	**Df**	**MS**	**F**	**P**
	370.842	3	123.614	66.255	.000
	888.083	476	1.866		
Jimilla	**1258.925**	**479**			

Jadawali 4.3 ya nuna cewa da aka kwatanta xunguminsakamakon tsakiya na ɓangarorin insha'i an samu muhimmiyar tasirin amfani da karin harshe kansu p=0.001 wanda ya nuna akwai muhimmiyar tasiri tsakanin karin harshe da ɓangarorin insha'i.

Tunda an samu muhimmyar tasiri, an yi amfani da gwajin Scheffe's post-hoc domin a nuna inda tasiri ya ayyana a cikin ɓangarorin insha'in. Daga rataye na "A" za a ga cewa lokacin da aka kwatanta sakamakon ƙunshiya da dacewar jawabi da gwanintar harshe da ƙa'idojin rubutu an samu bambanci tsakaninxungumin sakamakon tsakiya na ƙunshiya da gwanintar harshe (bambancin xungumin sakamakotsakiya =1.017' p=001) da na ƙa'idojon rubutu (bambancin

xunguminsakamako2.325, p=001). Da aka kwatanta xungumin sakamakon tsakiya naɗin dacewar jawabi da na ƙunshiya da gwanintar harshe da kuma ƙa'idojin rubutu an gano muhimmiyar bambanci tsaknin xungumin sakamakon tsakiya na dacewar jawabi da gwanintar harshe (bambancin xungumin sakamakon tsakiya =608; p=008) da ƙa'idojin rubutu (bambancin xungumin sakamakon tsakiya =1.917; p= 001). Haka kuma, da aka kwatanta xungumin sakamakon na gwanintar harshe da na ƙunshiya, da dacewar jawabi da kuma ƙa'idojin rubutu an gano muhimmiyar bambanci a tsakanin xungumin sakamakon na gwanintar harshe da ƙunshiya (bambancin xungumin sakamakon tsakiya =1.017' p=001), da dacewar jawabi (bambancin xungumin sakamakon tsakiya =-608; p=008) da na ƙa'idojin rubutu (bambancin xungumin sakamako tsakiya =1.308; p=001). Daga ƙarshe, da aka kwatanta mean na ƙa'idojin rubutu da na ƙunshiya da gwanintar harshe da dacewar jawabi da kuma ƙunshiya an gano muhimmiyar bambanci tsakanin mean na ƙa'idojin rubutu da ƙunshiya (bambancin xungumin sakamako tsakiya =-2.325; p=001).

Saboda haka, tunda an gano cewa amfani da karin harshe na illata muhimmman ɓangarorin insha'i, an jefar da hasashen da ya nuna cewa amfani da karin harshe a rubutu bai da wata illa kan muhimman ɓangarorin insha'i.

4.5 Sakamakon Bincike

Binciken ya samar da sakamako kamar haka:

1 Karin harshen Hausar ɗaliban kwalejojin ilimi na Arewancin Nijeriya na tasirin cikin rubutunsu. Domin kuwa bayanan da aka taffara aka kuma kidididige ya nuna cewa samfurin ɗalibai 120 da aka baiwa rubutun insha'i sun yi amfani da kalmomin Karin

harshe a cikin rubutunsu wada ya kai kimanin kashi 14-15 na yawan kalmomin da suka rubuta.

2 Amfanida Karin harshe na tasiri kan muhimman ɓangarorin insha'i (ƙunshiya da dacewar jawabi da gwanintar harshe da kuma ƙa'idojin rubutu). Domin binciken ya gano yada karin harshen na sa wa ɗaliban raunin iya fayyace bayanai dalla-dalla da kuma kasa nuna ƙwarewa ga harshen tare da rashin iya kiyaye ƙa'idojin rubutu.

3 Amfani da karin harshe yakan shafi ginin kalma da kuma ginin jumla a cikin rubutun ɗaliban. Musamman kan abinda ya shafi ɗafi da jinsi da wakilin suna da dirka da manunin lokaci.

4.6 Tattauna Sakamakon Bincike

Sakamakon binciken na farki ya tabatar da cewa daliban na amfani Karin harshensu a cin rubutu. Samfurin rubutun daliban da aka nazarta aka kuma tantance ya nuna faruwar haken.

Musali daliban kwalejin ilimi na argungu sun yi amfani da sakwatanci a warare daban-daban. Siffofin sakkwatancin da suka yi amfani da shi da ya bambanta da daidai tacciyar Hausa sun hada da.

1. yin amfani da "ma" a matsayin jakada maimako "wa" misali – ya mika ma musa a maimakon ya mika wa musa

2. amfani da "shi" ko "-y" a mtsayin datakeya kuma wakilin suna dan mallka maimako "sa" a daidaitacciyar hausa. Misali

Skc dh

Takalminshi, maimakon takalminsa

Gatarinay maimakon gatarinsa

4. Amfani da "shi" a matsayin wakilin suna na uku umurtau, maimakon "ya".

Misali.

Skt dh

Shi karanta maimakon ya karanta

Shi yanka maimakon ya yanka

4. Amfani da “anka” da “sunka” da “munka” da “kunka”, maimakon “aka” da “mika” da “kika” da “suka” a daidaitacciyar Hausa.

Misali skc **dh**

Gyaran da munka yi gyaran da muka yi

Gonar da anka sara gonar da aka sara

5. Yin amfani “na” da “ta” matsayin dirka, maimakon “ne” da “ce”. Misali

skc **dh**

gatari na gatari ne

hanya ta hauya ce

6. a wasu lokut suna musanya “ne” da “ce” da wasu harutan.

Misali: skc dh

Mu az zarumai Mu ne zarumai

Su axxalibbai Su nexalibai

Ita as saraumiya Ita ce saeauniya

7. Haka kuma daliban sun yi amfani da “wanga” “wagga” da “waxanga” a matsayin nunan gajere maimakon “wannan” da “wadannan” da aka amince da su daidaitacciyar Hausa.

8. Xaliban sun kuma yi amfani da “ta” da kima “na” a matsayin dirka, maimakon “ce” da “ne” da aka amince da su a daidaitacciyar Hausa.

Misali: skc dh

	Binta ta	Binta ce
	Musa na	musa ne

9. haka kuma daliban sun yi amfani da “nan” da kuma “tau” a matsayin doguwar mallaka maimaikon “nawa” ko “tawa” a daidaitacciyar Hausa

10. amfani da “-nni/-ne/a matsayin dafa goshi yayin jam’inta wasu kalmomi.

Misali	skc	dh
	Gonakkai	gonaki
	Kasunne/kasunni	kasuwanni

Daliban kwalejin ilimi na Azare sun yi amfani da Guddiranci da kuma Bansanci a cikin insha’in da suke rubuta. Misali xaliban sun yawaita amfani dai

1. “iya” amatsayin wakilin suna na uku da lokacimai ciI, maimakon “yana” a daidaitacciyar Hausa.

Misali:	adc/Bsc	dh
	Iya tafiya	yan tafiya
	Iya cin abinci	yana cin abinci.

2. kuma sun yi amfani da “shi” a matsayin wakilin suna xan malkaka maimakon “-sa” a daidaitacciyar Hausa.

Misali.	Bsc/Gdc	dh
	Gidanshi	gidansa
	Wandonshi	wandonsa

3. sun kuma yi amfani da “ina” a matsayin jakada maimakon “wa” a daidaitacciyar Hausa.

Misali	Bsc/Gdc	dh
	Ali ya miqa ma Bello …	Ali ya miqa ma wa Bello …
	Musa ya saya ma Binta …	Musa ya saya wa Binta …

4. Haka kuma sun yi amfani da “-n” a matsayin xafa qeya a maimakon “-r” ta matar sifa ko sifa.

Misali	Bsc/Gdc	Dh
	Yarinyan	Yarinyar
	Rigan	Rigar

Binciken ya kuma tabbatar da cewa xaliban kwalejin ilimi na argungu da kuma kwalejin ilimi na kwantagora sun fi yawaita amfani da kari harshe fiye xaliban kwalejin ilimin na Azare. Kuma wannan bai rasa nasaba da kasancewa sakkuratanci Karin harin harshen uamma. Kuma an gina daidai tacciyar Hausa ne ta hanyar yi wa kananci kwaskwarima saboda lalakan da tasirinsa da kuma muhimmancinsa whrin sha hara da kuma kasuwanci da sauran al’aminran yan dakullum. Kananci kura Karin harshe gabas ne.

Kenan akwai nisantar juna a tsakanin kananci da sakkwatanci.

Guddiranci da Bansanci tara da kananci duk kara-karen Gabas ne. kenan sun yi tarayya a wasu siffofi duk da akwai ‘yan bambance-bambancen dab a za a rasa waxanda suka dalilan ne suka sarukaka samum yawaita aukuwar Guddiranci da Basanci a cikin insha’in daliban kwalejin ilimi na Azare.

Sakamakon binciken na biyu ya gano cewa amfani da Karin harshe a cikin rubutu na illata muhimman vangarorin insha'I (kunshiya da dacewar jawabi da gwanintar harshe da kuman qa'idojin rubutu).

Karin harshen na saw a xalibai rauni wajen iya rubuta insha'I ingantacce tare da samar da da yawan kalmomin da aka buqata. Hakan kuma na haruwa domin Karin harshen na hana wa daliban da zasu yi amfani da ita.

Ta fuskar dacewar jawabi kuwa, Karin harshen yana saka musu raunin samar da bayani ko jawabi tare da raunin zaven kalmomin da suka dace da batun insha'i. idan kanin harshe ya yawaita a cikin zai jaifar da guvacewar ma'anar saqo

Haka kuma kuma Karin harshen na raunata numa naqaltar harshen da kuman nuna gwanintar yayin rubutun insha'I Gwanintar harshen kamar amfani da karinmagana da adon harshen da kan qara wa insha'I armashi da kuma jan hankalin mai karatu duk suka raunata saboda amfani da karin harshen. Wasu xaliban sun yi qoqarin nuna gwanintar harshe a insha'insu to amma bas u yi amfani das u a muhallan da suka daceba a wasu wuraren kuma Karin maganar ya kebanta a Karin harshen xaliban ne kawai.

Sakamakon binciken na uku ya gano cewa cewa amfani da Karin harshen yakon shafi ginin kahna da kuma ginin jumla. Xaliban KwalejiN Ilimi ta Argungungu sun yi amfani da "-tar" a matsayin xafa gashi a maimaikon "-sa". Xaliban Kwalejin Ilimi ta Azare kuwa sun yi amfani "-shi"

Ta fuskar ginin jumla kuwa xaliban Kwalejin Ilimi ta Argungu sun yi amfani "ta" maimaikon "ce" a daidaitacciyar Hausa. Sun kuma "na" maimaikon "ne" maimaikon "ne" a daidaitacciyar Hausa. Haka kuma sun xaliban sun yi amfani da "ta" da kuma "sha" a matsayin

gajeruwar mallaka, maimakon “ta”/ “-sa” a daidaitacciyar Hausa. Kuma sun yin amfani da “tau” da kuma “nan” a matsayin doguwar mallaka, maimakon “tawa” “nawa” a daidaitacciyar Hausa.

4.7 Kammalawa

A wannan babin an tantancen bayanan da aka tattara na wannan bincike. Kuma an aiwatar da wannan tantancewae ta hanyoyi guda boyu, wata hanyar lissafo da kuma hanyar kimiyyar harshen. Haka kuma an fito da sakamakon binciken aka kuma taffana su dalla –dalla.

BABI NA BIYAR

KAMMALAWA

5.1 Gabatarwa

A wannan babi wanda shi ne babi na ƙarshe a binciken, an taƙaita sakamakon binciken an kammala aka kuma bada shawarwari ta la'akari da sakamakon binciken. Haka kuma an bada shawara kan giɓin da binciken ya bariwanda ke buƙatar a aiwatar da bincke kansu.

5.2 Taƙaitawa

An aiwatar da wannan binciken ne don a gano irin tasirin da Karin harshe ke yi kan ƙaimi da rubutun ɗaliban kwalejojin ilimi na Arewacin Nijeriya. An yi amfani da tsarin bincike na safiyon baiɗaya a yayin gudanar da bincike. Binciken ya amsa tambayoyi kamar haka:

1. Ɗaliban kwalejojin ilimi na ArewacinNijeriya na amfani da Karin harshe a wajen rubutunsu?
2. Ta yaya Karin harshe ke tasiri kan muhimman ɓangarorin insha'i?
3. SigoginKarin harshe a cikin rubutun ɗalibai sun dangaci ginin kalma da ginin jumla?

Saboda a amsa waɗannan tambayoyin, an zaɓo ɗalibai 120 daga kwalejojin ilimi uku na ArewacinNijeriyaɗaya daga kowace shiya na yankin. An baiwa ɗalibai gwajin rubutun insha'i inda aka karɓa aka nazarta aka fito da karin harshe. An ba malamai uku horon yadda za su yi aikin ɗaya daga kowace kwaleji domin su taimaka wa mai bincike. An kuma tantance sakamakon binciken ta amfani da kididdigar lissafi.

Sakamakon binciken ya nuna cewa: (1) ɗalibai na amfani da Karin harshe wajen rubutunsu domin 14-15% na kalmomin da ɗaliban suka rubuta Karin harshe ne. (2) Karin harshen na tasiri kan muhimman ɓangarorin insha'i (ƙunshiya da ginuwar jawabi da gwanintar

harshe da kuma ƙa'idojin rubuta). Domin sakamakon ya bada darajar P= .001. (2) Karin harshen Hausa a cikin rubutun ɗaliban kwalejojin ilimi sun shafi ginin kalma da ginin jimla.

5.3. Shawarwari

Ta la'akari da sakamakon wannan binciken waɗannan shawarwari da ke tafe ya zama lallai a yi la'akari da su:

1. Malaman Hausa a kwalejojin ilimi da kuma makarantun gaba da firamare su dage ƙafa sosai wajen koyar da ƙa'idojin rubutu. Musamman ma kan abinda ya shafi fito da siffofin kare-karen Hausa da nuna yadda suka banbanta da daidaitacciyar Hausa. Su kuma nuna ƙarara yadda amfani da su ke dagula ƙa'idojin rubutu.
2. Haka kuma malaman su ƙara ƙaimi wajen ganin cewa su kansu ba su amfani da Karin harshe yayin koyarwa. Domin kuwa yin amfani da karin harshe lokacin koyarwa na sa wa ɗalibai tunanin cewa yin hakan daidai ne har a rubutu.
3. Masu tsara mahanja su sake bitar mahanjar Hausa ta kwalejojin domin su yi mata gyaran fuskar da za ta dace da buƙatun ɗalibai. kuma su ƙara musamman kwasa-kwasan da saka shafi ƙa'idojin rubutu. Dalili kuwa kwas ɗaya ne tal a manhajar da ya shafi wannan.
4. Gwamnati kanfanoni da kuma masu hannu da shuni su riƙa shirya gasar rubutun zube a Hausa. Yin haka zai ƙara wa ɗalibai ƙaimin rubutu da kuma dagewa.

5.4. Gudummawar Bincikie

Binciken ya bada gudumuwa kan cigaban ilimi. Fitattu daga cikinsu sun haɗa da:

1 Samar da sabuwar hayar koyar da ƙa'idogin rubutu a kwalejojin ilimi. Wato fito da siffofin karakaren harshen Hausa tare da kwatantusu da daidaitacciyar Hausa don nuna banbanci dake tsakaninsu, da kuma ɗora ɗalibai kan kiyayesu a yayin rubutu.

2 Gano cewa Karin harshen kan yi tasiri kan ginin kalma da kuma ginin jumla, bai taƙaita kan furuci da tsarin sauti kacal ba.

3 Binciken ya kuma ba da gudummuwa wajen gano yadda amfani da kartn harshe a rubutu ke haifar da illa ga muhimman ɓangarorin inhsa'i.

5.5.Shawawarin Domin Bincike

Waɗannan sune sharwawarri a kan cigaba da aiwatr da bincike mai kama da wannan:

1. A aiwatar da irin wannan bincike a makarantun sakandire da kuma jami'oi.
2. A aiwatar da bincike kan ƙa'idojin rubutun Hausa domin a yayin gudanar da wannnan bincike an yi la'akari da cewa ɗaliban kwalejojin ilimi na da rauni a wannan fanni.

5.6 Kammalawa

Dangane da la'akari da sakamakon bincike za a iya cewa ɗaliban kwalejojin ilimi na da rauni a wajen amfani da daidaitacciyar Hausa a rubutu. Binciken na iya zama jagora ga malaman Hausa wajen karantar da daidaitacciyar Hausa musamman ta la'akari da yadda rashin amfani da ita a rubuce ke illata ƙa'idojin rubutu da ginin kalma da kuma ginin jumla. Kuma ana iya amfani da shawarwarin da aka bayar saboda inganta da kuma haɓaka daidaitacciyar Hausa.

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APPENDIX A

oneway dialectal by component

/statistics descriptive homogeneity

/missing analysis

/posthoc = scheffE Alpha(0.05).

One way

[DataSet1] C:

Descriptive

dialectal

					95%confidence interval for Mean			
	N	Mean	Std. deviation	std. Error	Lower Bound	Upper Bound	Minimum	Maximum
1	120	5.08	1.651	151	4.78	5.37	2	8
2	120	4.67	1.404	.128	4.41	4.92	2	8
3	120	4.06	1.440	.131	3.80	4.32	2	8
4	120	2.75	.833	.076	2.60	2.90	1	6
Total	480	4.14	1.621	.074	3.99	4.28	1	8

Test of Homogeneity of Variances

dialectal

Leven Statistic	df1	df2	Sig.
15.58	3	476	.000

APPENDIX B

ANOVA

dialectal

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	370.842	3	123.614	66.255	.000
Within Groups	888.083	476	1.866		
Total	1258.925	479			

Post Hoc tests

Multiple Comparisons

Dialectal use Scheffe's test

(I) component		(J) component	(l-J) Std.	Error	Sig	Lower Bound	Upper Bound
1		2	.408	.176	.149	-.09 .	90
		3	1.017	.176	.000	.52	1.51
		4	2.325	.176	.000	1.83	2.82
2		1	-.408	.176	.149	-09	.09
		3 ..	608	.176	.008	. 11	1.10
		4	1.917	.176	.000	1.42	2.41
3		1	-1.017	.176	.000	-1.51	-52
		2	-.608	.176	.008	-1.10	-11
		4	1.308	.176	.000	.81	1.81
4	S	1	-2.325	.176	.000	-2.82	-1.83
		2	-1.917	.176	.000	-2.41	-1.42
		3	-1.308	.176	.000	-1.80	-.81

* The mean difference is significant at the 0.05 level.

Homogeneous Subsets

Dialectal

Scheffea

		Subset for alpha = 0.05		
Component	N	1	2	3
4	120	2.75		
3	120		4.06	
2	120			4.67
1	120			5.08
Sig		1.000	1.000	.149

Means for groups in homogeneous subsets are displayed,

a. Uses Harmonic Mean Sample Size = 120.000.

yake so ta wanan hanyan zai ci gab
tare da wani a abu ya dame shi ba
sa-na-din noma

KAYAN DA AKE NOMA DA SU

1) Akwai Kwasa ko Fartanya.
(2) Akwai Garmar ta Hausu wanda ake
amfani da shi wasen bunya ko huda.
(3) Ana amfani da Gitci wasen rage
haki kafin noma
(4) Tarko ana amfani da Tarko
wasen noma wadda ake amfani da
dabbobi kamar haka. Kamar shanu ko
na Kummai ko Jakkai da dai sauran su.
5) Matsamaki wanda ake amfani shi da
shi wasen yankan shinkafa.
(6) Tarikita => Ana amfani da Tarikita
wasen noma da dama.
(7) ADDA => Ana amfani da ADDA wajen
gyaran daji ko gona wanda ake aki
Kamar saran ita-ce da dai makamantan
wannan D-S

Sana'ar saida shin kafan Hausawa da
yar bawa ita kuma wannan sana'a ce wanda
takare ta ka re kai kuma amfani da Jama'a
mafiwa wanda da ake saida shin kafa sunayi
ne don kare kai musaman za ka ga matan —

Hanyoyin da ake amfani domin kamun k

1) Hama abuce wadda ake amfani da ita w
kamun kifi hanyane mafi sauki ko daya d
cikin hanyoyi na Bakabe domin ya kama
2) mamari shima hanya ce wanda bakabe ya ke
ni shi wajen kamun kifi
3) lalabe wata hanya ce ko dubara wanda b
ke amfani shi
4) Hako Hanya ce da kabawa ko bakabi su ke
da shi shi koda hikkima wajen satan wand
bakabe ko kababawa ke hakashi cikin wa
ruwan ko ruwa da hikima irin ta kaba ko ba
5) Taru => shi taru ana amfani da shi ta hany
gayya ko tarun Jamàa ta hanyar to kin jirg
in ruwan ko manyan ruwa kamar irinsu ru
cadi, ko ya'uri, ko wali ko maiduguri.
6) Kalli: Abune wanda kabawa suke amfani
shi wajan kamun kifi cikin Ruwa ana ha
shi na acikin ruwa shima hanya ce ta kabaw
ko bakabe donganin ya kama kifi acikin ruwa hany
bakabe yana kama kifi da dama.

2) Noma abune wanda ake domin taimakon k
dakai a noma don cimma.a wani buri ko wa
bukata ta yan da kullum. ana noma don
neman magance, wasu matsaloli da dam
kama ta tallaka, wanda gona da mata da
ya kuma ~~ta hanyar~~ shi mutu ba da ai
da yafi noma domin ta hanyar zan maza
nanu rorin shi na yay

a tsakanin wani da wani.

Sana'a ta tila 3ama tilas ta 9u-da a cikin al'umma saboda a ji saukin rayuwa ta yau-da-kullum a cikin sauki.

Sana'ar hanyace ta amfani da azan hikima a sarrafa ~~ab~~ albar-ka-ttu da ni momin dan Adam da mallaka don bu tun yau da kullum.

Kashe kashen Sana'o'in Hausawa

1. Sana'oin da maza kawai keyi
2. Sana'oin da mata kawai keyi
3. Sana'oin Tarayya
4. Sana'oin mad da mata kawai keyi

1) Sana'oin da maza kawai keyi kamar haka

misali

1) Kira
2) farauta
3) Jima
4) Gimi
5) Su (ko kamun kifi)
6) Dukanci
7) Rini
8) Sassaka
9) fatauci
10) fawa
11) koli
12) wamzamci (aski)
13) Bokanci
14) Dori
15) Malamtar-gar ya
16) Shuni da baba
17) Tukin (mota/Jir
18) Noma
19) kwadago d/s

1) SU (ko kamun kifi) wata hanya wanda bawa suke amfani su ko Bakabi keya amfa da ita ko hikimar sa ka mar Idan ya shiga ruw bayan Idan ya fitar da kayan shi na kamun k 3aikada haman ko marinsa ko undurattu ko

Suna Mahamud Haruna Giris
Lambar danka 19650/14/KB
Manadi EMG/HL
Kwas K = 3
Alki Jinga DJ = 2
Gurbi GH = 2
KR = 2
Kwanan wat 20/07/2016
Labil 200

Gabatarwa

Hausa mai haushi shigo-shigo ba zurfi Hausa rijiyar barkono sarka fadi kirikice Hausa bambar ~~Hausa~~ giwa bukkan daji ko ke fadi ke fadi ke fin lale.

Tambaya

Sana'oin Gargajiya a kasar Hausa tare da gudanar da su wajen bunkar tatta llin arziki

Amsa

Kalmar sana'ana Asalin sana'a abu ce wada ta danganci tono da albar katun kasa da sarrafa hanyoyin da fasalia da ni'imomin da suke ~~ta~~ tattare da dan adam da sha'anin kasuwanci na saye da sayarwa da ciniki idan muka dubi asalin sana'a a kasar hausa zamu iya cewa ba ta samu ba sai kayan da mutane suka samu wurin zama kuma suka bar yawu ce domin s neman abinci.

Sana'a wannan kalmar ta larabci ce wadda ke nufin sana'ar hannu. ma'anar kalmar da hausa ta kunshi duk wani aiki za'ayi don gudanar da yadda za'a musanya

Amma akasar Hausa an hana terwa a
fita a je farauta haka. Sai dai in k
je cen cikin daji nesa da birane, baka
rasa wadanda farauta ce sana'arsu.
Sukan fita su kadai su yita yawo cikin
daji ko su shiga burtu suyi kwanto suna
mau rabonsu. Su ma ba ga farauta kada
suka dogaraba. In damina tayi sai su kom
gone.
Amma ta hanyan farautan bahaush
ya gane idan kayi suka tana iya hau
wa. To anan sai mu ce farauta tsu
wan abune kenan dan kuwa wa
su da ita suke ci kuma dalta su
ke sha dan basu da wata babba
sana'ar da ta wuce farauta ku
suna yi ita ne don tallahin arzi
na kasar Hausawa.

MADUGARA.

* littafin Zamar Mutun da sa
sana'ar sa' NA E.M RIMMER AHMAD
INGAWA ABU MUSAWA YAKUBU AUNA.
* littafin Darussan Hausa na 2.

K — 7
G.J — 5
D.J — 6

20/40

ya goge da dutsen ta kara yin kyau.
Idan fara majemi yake bukatar bar
fatar sai ya barta a hakan idan k
yana da bukatar yi ma wannan
tar turi to sai ya yi mata domin
za kala ta tashi daga fari zuwa w
kala sannan ayi aikin da za'ayi d
domin kuwa anayin abubuwa dayan
do shi domin cigaban kasar Hausa. A
yin janka da wannan fatan da k
takalma da sauransu wasu abubu
Duk wannan anayin sane domin
sar Hausa taci gaba da cin gajiyar ta
tattalin arzikinta da take da s

(5) FARAUTA:-

Anan kasar Hausa wanda yafara fo
daji da sunan farauta shi ne Baha
idan kuka duba shi ma wannan farauta
ba'a barta abaya ba don kuwa ita m
babban sana a ce dan ta hanyarta
ta haifar da sana o i dabab dabab. Id
lokacin da za a fita daji yayi ka
ma fita farauta. Kowa yakan yi damar
shiga daji so sai ya kuma cika kwarin
da kibau. Wannan a wurinsu, lokacin
na nishadi da wasa. Kowa ya kosa yac

tarad da gidan kacal, guntayen fatu ko ina
kudaje ke bi. Gashi fatu kuwa, wannan be
maganarsa don ko ina ka duba zakagan
Ga kwatarnin rubi jagwal, ga fatu varrataye
shanya domin su sha iska. Idan kuwa ka sami
jema suna jima, sai ka rike baki. Zaka g
wane cikin kirshen tsumma, suna ta kank
fata. Amma fa idan ka ga sun shigo kaya
sai ka ce ba masu arziki kamarsu. Har
im ba ka san yadda ake jima ba, sai ka c
sana'ar da za ka yi sai ita.

Majema ba su iya cin abinci mai zafi
hannu domin kuwa rubin nan da ke jeme
shi, shi ma yana da lahani ga hannuwansu
ma kumbobin su kan fita, ko hannu ya
in sun ci.

Idan majemi ya sayo fata daga kasu
sai ya zo gida ya danna ta cikin kwatar
rubi yabarta ta kwana biyu. Ruwan r
da ma shiryayye ne. A kan zuba masa
da garin iyayan bagaruwa, da wani irin
ce mai yodo da kaikayi, wanda ake k
doddori. Im fata ta rube majemi wand
azata bisa wani gungume, turmi, ko ma
dutse. Sai ya bi yana kankare gashin d
irin waka mai kota biyu wadda ake ce d
kartaji. Ta haka har ya mayad da ita

konta. Amfanin ta kuma baya gidayuwa k
lassafuwa, sai dai afadi dan kadan. Ga k
~~ka~~ nama gana fawa, da jima da sassaka, d
ki da sauransu da yawa. Duk wadannan,
makeri yasa hannu sannan su yiwu. Ko
da kakeci kullun sai kaga kamar ba ruwan s
kiras amman inka tuna sai da aka kera fatan
sannan aka samu damar noma hatsi
ko wane irin aiki dai, ko shi kansa baa yi
da karfe, inka bibiya. Can farkonsa ko karshe
zaka samu da ruwan makera a cikin
Bari ~~aje~~ muje zauren makeri, muga ka
aikinsa kuma muga yadda jake aikin sa.
Makera: Akwai makeran fari da makeran
sukan kera kayan kawa da ~~alatt~~ aladu na m
sai yin girma da fartanya da gatari da dagi
Mashi da sauran kayan noma dana yaki
Duk wadannan ana samar da su/n
a kasar Hausa dan cigaban tallalin
ziki na kasar Hausawa.

(4) AIKIN FAJA;

Jima aikin masu hakuri ne har wadan
na yi mata kirari, su kance;
"Jima romon jaba ga kitse ga wari!" W
ga. Samun kudi amma fa sai an daure. Domin k
aikinta da wahala. Kuma sai ansa tunici da

yyana Muku yadda ake kabe ta a Saka. Da cewa ad
nan Sun isa dakin aikin Sai a bude Su don audugan
sha Iska ta Kara Kumbura. Daga nan Sai wani i
ya Kwararo mata iska mai Karfi, don duk 'yar Saur
daudar da ke ciki ta 'da ficewa. Watau anyi mata
ba ke nan. Sai Kuma a fara Kada ta abawan na
un da zaa Kada ta So sai, ta zama zare an
Masaka: Abubuwa ta amfani da gashi ko
ko Kaba a Samar da tufafi da Shimfidu d.s.s.

③ KIRA!

Yau Kuma ga mu a babin Kira. Galibi Make
ba Kumama bane za ka gan shi mai Karfi ne, isass
Idan Kaje gidan Baba makeri, Sai ka ga Mutum n
nkimome, keto, dogo, hannuwan nan Kurta-Kurta.
ka iske shi da warki, yana ta dukan Karfe, har
wata Irin Kuwwa 'yam! Yum! Yum!' yana yi
Kirari;

"Sai ni baki dodon Karfe, Mai amana da n
Sai ni na Kaka gwani ni na uya don Kains!
Da ba domin taya ba, da nayi Mato!
Ba don ni ba, da Kasa tayi Saura!
Kai ba don ni ba, da Maza Sun yi gizo!
Sai ni na Ali, gatan Kaka, Mai abun Mamaki!
Karya Ku, Ke, magauta,
Sai na gafi na bari don Kaina!"

NAME: ABBAS MUSA.
MATRIC NO: 2014/LG/0077.
SUBJECT COMB: HAU/ISS.
SUBJECT CODE: HAUL 224.
DATE: 19-05-2016.

25/100

JINGA

Sanaö'in Gargajiya a Kasar Hausa da gudum m
su wajen bunkasa tattalin arziki.

ANSA

Tun ran gini, ran zane, al'ummar Hausawa tun ca
al'umma ce wadda ta dogara da kanta wajen
da hanyoyin tattalin arziki. Ba a San Al-adan
Sawa da Son jiki ko kasala ko raggwanci ba
tun asalin ta suka tashi tsaye, tsayin daka dayin
oin da yake aiwatarwa. Sanaöin faruwa, suna da
bunkasa Saboda Cim ma buri dangane da bukatu
da kullum na rayuwa dan Adam. Bukatar
ba! Adam ta son abinci da sutura da kuma Mul
domin shi ma yayi dadin rayuwarsa shi ne
da yasa ba Hausha ke gudanar da Sana'a.

~~TRE - TREN~~ SANA'O'IN GARGAJIYA

(1) NOMA.

Hausawa su kan yiwa Noma kirari, da cewa,
"Noma tsohon ciniki, kowa ya zo duniya kai
rar!" Haka ne kuwa.

yakeso ta wanan hanyan zai ci
tare da wani a abu ya dame shi b
sa-na-din noma

KAYAN DA AKE NOMA DA SU

1) Akwai Kwasu ko Fartanya.
(2) Akwai Garmar ta Hausu wanda ake
amfani da shi waren bunya ko huda.
(3) Ana amfani da Gitci ~~wanda~~ waren
haki kafin noma
(4) Tarko ~~wan~~ ana amfani da Tark
waren noma wadda ake amfani d
dabbobi kamar haka. Kamar shanu k
ra Kummai ko Jakkai da dai sauran
(5) Matsamaki wanda ake amfani shi
shi waren yankan shinkafa.
(6) Tarikita => Ana amfani da Tarikit
waren noma da dama.
(7) ADDA => Ana amfani da ADDA waj
gyaran daji ko gona wanda ake a
Kamar saran ita-ce da dai makamant
wannan D-S

Sana'ar saida shin kafan Hausawa d
yar bawa ita kuma wannan sana'a ce wan
~~takare~~ ta ka re kai kuma amfani da Jama
mafiwa wanda da ake saida shin kafa sun
ne don kare kai musaman za ka ga matan

Hanyoyin da ake amfani domin kamun k

1) Hama abuce wadda ake amfani da ita w
kamun kifi hanyane mafi sauki ko daya d
cikin hanyoyi na Bakabe domin ya kama
2) mamari shima hanya ce wanda bakabe ya ke
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3) lalabe wata hanya ce ko dubara wanda b
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da shi shi koda hikkima wajen satan wand
bakabe ko kababawa ke hakashi cikin wa
ruwan ko ruwa da hikima irin ta kaba ko ba
5) Taru => shi taru ana amfani da shi ta hany
gayya ko tarun Jamàa ta hanyar to kin jirg
in ruwan ko manyan ruwa kamar irinsu ru
cadi, ko ya'uri, ko wali ko maiduguri.
6) Kalli: Abune wanda kabawa suke amfani
shi wajan kamun kifi cikin Ruwa ana ha
shi na acikin ruwa shima hanya ce ta kabaw
ko bakabe donganin ya kama kifi acikin ruwa hany
bakabe yana kama kifi da dama.

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dakai a noma don cimma.a wani buri ko wa
bukata ta yan da kullum. ana noma don
neman magance, wasu matsaloli da dam
kama ta tallaka, wanda gona da mata da
ya kuma ~~ta hanyar~~ shi mutu ba da ai
da yafi noma domin ta hanyar zan maza
nanu rorin shi na yay

a tsakanin wani da wani.

Sana'a ta tila 3ama tilas ta 9u-da a cikin al'umma saboda a ji saukin rayuwa ta yau-da-kullum a cikin sauki.

Sana'ar hanyace ta amfani da azan hikima a sarrafa ab albar-ka-ttu da ni momin dan Adam da mallaka don bu tun yau da kullum.

Kashe kashen Sana'o'in Hausawa

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2. Sana'oin da mata kawai keyi
3. Sana'oin Tarayya
4. Sana'oin mad da mata kawai keyi

1) Sana'oin da maza kawai keyi kamar haka

misali

1) Kira
2) farauta
3) Jima
4) Gimi
5) Su (ko kamun kifi)
6) Dukanci
7) Rini
8) Sassaka
9) fatauci
10) fawa
11) koli
12) wamzamci (aski)
13) Bokanci
14) Dori
15) Malamtar-gar ya
16) Shuni da baba
17) Tukin (mota/Jir
18) Noma
19) kwadago d/s

1) SU (ko kamun kifi) wata hanya wanda bawa suke amfani su ko Bakabi keya amfa da ita ko hikimar sa ka mar Idan ya shiga ruw bayan Idan ya fitar da kayan shi na kamun k 3aikada haman ko marinsa ko undurattu ko

Amma akasar Hausa an hana t
fita a je farauta haka. Sai d
je cen cikin daji nesa da birane
rasa wadanda farauta ce sana
Sukan fita su kadai su yita ya
daji ko su shiga burtu suyi kwante
mau rabonsu. Su ma ba ga farau
suka dogaraba. In damina tayi sai
gone.
Amma ta hanyan farautan
ya gane idan kayi suka tana
wa. To anan sai mu ce faro
wan abune kenan dan ku
su da ita suke ci kuma da
ke sha dan [illegible]

Ina kasar Hau
[illegible]
[illegible]
Tittafun Darussan Hausa

K — 7
G.J — 5

20/40