

**COURSE
GUIDE****HAU 315
GENERAL LINGUISTICS**

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1- **HAU315: General Linguistics (2 Credit Units C)**

This course seeks to explain what Linguistics is about, its scope, its application as well as to examine Language, its structure, its nature, and its relationship to animal Language

Gabatarwa (Introduction)

Wannan darasi na HAU315, an tsara shi ne domin xalibai da suke karanta Hausa a matakin aji uku na digirin farko su fahimci kimiyyar harshe da fannoninta. Akwai tambayoyi da dama da wannan kwas ya amsa. Alal misali mene ne harshe? Me ya bambanta harshen dan'adam da na dabbobi? Mece ce kimiyyar harshe? Yaya tarihin kimiyyar harshe yake? Su meye fannonin kimiyyar harshe? Yaya dangantakarsu take? Wadanne ra'o'i ake da su a kimiyyar harshe? Da dai sauran tambayoyi da manazarci zai yi makamantan waxannan. Darasin ya fito da bayanin kimiyyar harshe da misalai a harshen Hausa daki-daki.

Wannan littafi zai yi ciakken bayani game da wannan kwas din da manufarsa da yadda za a nazarce shi da kashe-kashen darasi da auna fahimta da jinga da jarrabawar qarshen darasi da sauransu. An gabatar da darasin bisa tsari na rukuni-rukuni kuma kowane rukuni ya qunshi kashikashi na batutuwa daban-daban da suka danganci kimiyyar harshe da fannoninta. A cikin darasin an zo da cikakken bayani kan dukkan zubi da tsarin kwas din ta yadda dalibi zai naqalce shi ba tare da wata wahala ba. A qarshen kowane kashi an zo da tambayoyin auna fahimta kan batutuwan da aka gabatar qarqashin kowane kashi. Fasalin tambayoyin da xalibi zai gani domin nazari kafin zuwan jarrabawa a qarshen karatu nuni suke yi kan abubuwan da aka koya wa xalibi a wannan kashi. Haka kuma an samar da dama da xalibi zai iya tuntuvar malami domin qararin haske a duk lokacin da wani abu ya shige duhu.

Babbar Manufar Kwas (Course Aim)

An tsara wannan kwas ne yadda zai fito wa dalibai da bayanai game da kimiyyar harshe da mabambantan matakan da ake bayyana harshe. Manyan manufofinsa sun hada da:

- a. Gabatar da tsari da yanayin harshen dan'adam.
- b. Bayar da haske yadda za a fahimci kimiyyar harshe da alaqarta da harshe.
- c. Taimaka a fahimci ra'o'in kimiyyar harshe da dabarar nazarin matakan bayyana harshe.
- d. Taimaka a sami dabarar anazarin fannonin kimiyyar harshe ta hanyar aiwatarwa.

Sauran Manufofin Kwas (Course Objectives)

Domin kyautata karatu da koyarwa kowane kashi yana da tasa manufa bayan babbar manufar kwas din ta gaba daya da aka zo da ita a farkon darasi. Ke nan abin da dalibi zai yi domin sauqaqa karatunsa shi ne ya

karanci kowace manufa da take hade da kowane kashi na darasi domin gane ciki da wajen darasin, ba tare da an samu matsala ba.

Idan xalibi ya kula da kyau zai ga cewa manyan darussan da ke tattare da wannan kwas suna da yawa, sai dai ana sa ran ya zuwa lokacin da za a kammala nazartar wannan kwas din dalibai za su iya:

- Bayani a kan tsari da yanayin harshen dan'adam
- Gano matakan bayyana harshe
- Shirya bayani a kan tsarin kowane harshe suka suka ci karo da shi
- Bayani a kan tarihi da ci gaban kimiyyar harshe
- Bayani a kan ra'o'in kimiyyar harshe
- Yin amfani da tadojin kimiyyar harshe na kowane matakan bayyana harshe su bayyana harshen Hausa da sauran harsuna.

Yadda Za A Nazarci Kwas (Working through the Course)

Domin ganin an fahimci wannan darasi da kyau an tsara darasin ta yadda xalibi zai iya jan ragamar karatunsa ba tare da ya fuskanci wata matsala ba. An dai rarraba kwas din zuwa rukuni-rukuni da suke qunshe da kashe-kashe masu dangantaka da juna, kuma kowane kashi an gabatar da shi yadda dalibi zai ga dangantakarsa da dan'uwansa da ke biye. Saboda haka fahimtar darasin zai biyo karatun ta-natsu da dalibi zai yi wa darasin, ya kuma auna fahimtar xalibi ta yin amfani da tambayoyin da aka zo da su a qarshen darasi. Da yake kuma akwai aikin jinga da malami zai dinga bayarwa bayan kowane kashi na kwas ko darasi, dalibi zai samu damar ganin fasalin yadda jarabawa za ta kasance in an gama darasin baki daya ba tare da ya dogara da malami ba a wannan lokaci. Ana fatan a kammala kwas din cikin mako 15, wato kowane kashi a cikin mako guda.

Daga qarshe dalibi ya sani cewa idan yana nazarin kwas din, malaman da zai riqa tuntuwa ba koyaushe za su kasance tare ba, saboda haka sai xalibi ya yi jadawalin karatunsa ya dace da kowane kashi na karatu, ya kuma dinga ziyara da leqa abubuwan da malami ya sanar da shi domin qarín nazari da fadada sani da kuma qarín haske.

Me ya kamata dalibi ya mayar da hankali a kai a lokacin gabatar da wannan darasi? dalibi ya tabbata ya fahimci abubuwa kamar haka:

1. Wannan darasi ko kwas yana da rukuni 3 da kashi 14.
2. A wannan kwas rukuni na 1 yana dauke da kashi 5, rukuni na 2 yana dauke da kashi 6, sai kuma rukuni na 3 yana dauke da kashi 3. Gaba daya ana da kashi 14.
3. Kowane kashi yana da vangaren auna fahimta.
4. Kowane kashi na darasi yana da jingar da za a yi.
5. Kowane darasi ko kashi yana tafe da manazarta da wasu ayyukan don qara nazari.

Kashe-Kashen Darasi/Kwas (Study Units)

A wannan kwas akwai rukuni 3 da kuma kashi 14, kowane kashi yana a matsayin mako guda ne na darasi, ke nan za a kammala shi cikin mako 15. Ana kuma fatan a amsa tambayoyin auna fahimta a qarshen kowane kashi, daga qarshe kuma a amsa tambayoyi na jinga don ganin ko darasin ya zaunu da kyau.

Domin kyautata karatun kwas din an hada da jerin littattafan da aka duba da wasu ayyukan da za a iya cewa suna da muhimmanci ga wannan kwas din, za su qara haske fiye da qima. Neman wadannan littattafai da wasu irin sa a laburare zai inganta nazari da fahimtar kwas yadda ya kamata. Ke nan a shiga gonar dakin karatu a gida ko inda ake ajiye littattafai a kusa ko nesa zai inganta nazarin wannan kwas.

A kula da liqau da ake sa wa a cikin kowane kashin darasi, za su taimaka wajen qara haske na nazarin kwas din baki daya, sai dai a tabbata liqau din suna aiki yadda ya kamata, kada a bari sai lokacin da ake buqatar su, a laluba a ga ko suna aiki ko ba su aiki, wato dai a gwada komai kafin qarshen kwas xin.

Auna Fahimta (Assignment)

Shi wannan kwas na tsarin da ba ruwanka da malaminka ne, ko na tafi-da-gidanka, shi ya sa ake jarraba fahimtar karatu ta hanyoyi UKU, hanya ta farko ita ce ta auna fahimta a qarshen kowane kashin darasi, sannan a zo da jinga da za a ba wa xalibi a qarshen kowane kashi, shi ma, sai daga qarshe a yi jarrabawar qarshen zangon karatu, wanda zai nuna an zo qarshen darasin.

Auna fahimtar da ake yi a qarshen kowane kashi za ta kasance qaramar jarrabawa ce, za ta zo da maki 30 daga cikin 100. Ke nan, ana buqatar dalibi ya amsa tambayoyi uku inda za a zavi 2 su kasance su ke xauke da maki 30, maki 15 ga kowace tambaya. Sauran maki 70 za su zo ne a jarrabawar qarshen kwas.

Jarrabawa dai kamar kullum za a gabatar da ita ne daga gida, ita ma ba a cikin aji ba, kuma za ta kasance ta Intanet ne, ke nan ilimin na'ura mai qwaqwalwa abu ne mai muhimmanci ga xalibi.

JINGA (Tutor Marked Assignment)

Jingar aji tamkar gwajin jarrabawa ne ga dalibi, saboda haka amsa jingar da ke qarshen kowane kashin darasi zai ba wa dalibi damar fahimtar yadda jarrabawar qarshe za ta kasance. Yana da kyau dalibi ya mayar da hankali domin amsa irin samfurin wadannan tambayoyi, domin za su sauqqa amsa tambayoyin jarrabawa a qarshen darasin baki daya.

Jarrabawar Qarshen Darasi (Final Examination and Grading)

Ita dai jarabawa ita ce hanyar da ake gane ko dalibi ya gane darasi ko kuma ya samu naqasu a wani vangare, saboda haka tana dauke da kaso mafi tsoka na 70 cikin 100. Ba wani dabo a cikin wannan fasali domin ana dauko samfurin jarrabawar ne daga tambayoyin da aka dinga turawa na auna fahimta da kuma jinga. Ke nan mayar da hankali wajen amsa wadannan tambayoyi a lokacin darasi zai rage zafin tambayoyin qarshen darasi.

**MAIN
COURSE**

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Ga fuskar yadda darasin zai kasance:

RUKUNI NA 1: HARSHE DA KIMIYYAR HARSHE

Kashi na 1: Ma'anar Harshe

Kashi na 2: Bambancin Harshen Dan'adam da na Dabbobi

Kashi na 3: Ma'anar ilimin Harsuna

Kashi na 4: Ma'anar nahawu

KASHI NA 1: MA'ANAR HARSHE

Abubuwan Da Suke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiyar Darasi
 - 3.1 Ma'anar Harshe
 - 3.2 Asalin Harshe
 - 3.3 Fitattun Sifofin Harshe
- 4.0 Kammalawa
- 5.0 Takaitawa

Auna Fahimta
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Qarin Nazari

1.0 Gabatarwa

Wannan kashi zai yi bayani a kan abin da ake nufi da "Harshe" da yadda masana ke ta qoqarin kawo ma'anarsa da matsayin da yake dauke da shi a ilimin kimiyyar harshe da kuma dalilin samuwar nahawu a harshe. Wannan kashi zai bayyana cewa isar da sako ta hanyar amfani da harshen xan'adam yana xauke da wani tsari da ya bambanta shi da harshen dabbobi. Za a kawo fitattun sifofin harshe wadanda harshen dan'adam kaxai ke da su.

2.0 Manufar Darasi

A qarshen wannan darasi ana so dalibai su iya bayanin:

- Abin da ake nufi da harshe.
- Muhimmancin harshe a nazarin kimiyyar harshe.
- Fitattun sifofin harshe.

3.0 Qunshiyar Darasi

3.1 Ma'anar Harshe

Ba abu ne mai sauqi ba kai tsaye a kawo gamsasshiyar ma'ana ta harshe. Kusan kowa ya san harshe amma har yanzu ba a samu wata gamsasshiyar ma'ana ba da duka masana suka amince da ita. Dauki misalin kalmar 'rayi' ko 'rayuwa' wadda kowa ya san 'rayi' amma babu wata karvavviyar ma'ana tata. Abubuwan da za su taimaka a fahimci mene ne 'rayi' ko 'rayuwa' suna da alaqa ne da wasu xabi'u na abubuwa masu rai kamar, *motsi* da *haihuwa* da *numfashi* da *girma* da *ci* da *sha* da *kasayarwa* da *mutuwa*. To! Haka shi ma harshe, abubuwan da za su sa a fahimce shi su ne wasu sifofi nasa. Duk da haka, wasu masana sun yi qoqarin kawo ma'anar harshe a mahangarsu. Ga wasu daga ciki:

1. Sapir (1921:8) ya ce: "Harshe wani kadarkon isar da saqo ne da ake koya ta hanyar wasu alamomi da ya shafi dan'adam kadai."

Abin la'akari dangane da wannan ma'ana ta Sapir shi ne, masanin ya nuna cewa harshe ya shafi dan'adam ne kadai. Babu wata halitta a doron qasa da take da harshe kamar na dan'adam. Dabbobi suna da hanyoyin isar da saqo amma ba ta magana da harshe ba. Haka kuma, harshe koyonsa (tashi da shi) ake yi, wato ba a haihuwar yaro da shi har sai ya taso ya koyi harshen al'ummar da ya tsinci kansa ciki

2. Chomsky (1957) cewa ya yi, "Harshe wani tarin tsararrun jumloli ne (marasa adadi) da aka qirquire su da qididdigaggun dokoki."

Abin da Chomsky yake son nunawa shi ne kowace jumla tana da tsari da aka ciro daga wata doka ta harshe. Qwaqwalwar dan'adam tana da qwarewar da za ta qirqiro jumloli mabambanta ta hanyar amfani da qididdigaggun sautuka da alamomi a wani harshe. Qwaqwalwar dan'adam na da yalwar hada jumloli ta yadda za a ji yaro ya yi magana da jumlolin da bai tava jin wani ya fade su ba.

3. Hall (1969) shi kuwa bayyana ma'anar harshe ya yi da cewa, "wani tsari ne da mutane suke isar da saqo da mu'amula da juna ta hanyar wasu alamomi da aka saba furtawa da baki a kuma saurara da kunne."

Wannan ma'ana ta yi daidai da ta ambaci cewa harshe ya shafi wasu alamomi na furuci da kuma sauraro. Dole ne mai magana ya furta wasu jerin sautuka da iska wanda zai yi amfani da dodon kunnensa wajen tarbar sautin tare da aika su ga qwaqwalwa. Ita kuma qwaqwalwar ta fassara waxannan alamomi a sami ma'ana.

4. Shi kuwa Robins (1985) cewa ya yi, “harshe wani tsari ne na alamomi yardaddu masu wakilci da har kullum suke iya sauyawa daidai da buqatuwar masu magana da shi.”

Idan muka yi la’akari da wannan ma’ana ta Robins, za mu lura da cewa harshe tsari ne na alamomi. Da wannan ke nan, kowane harshe (wanda ke a tsarin rubutu) yana zavar wasu alamomi ne su wakilci sautukan da yake magana da su. Misali, saukin /k/, ana wakiltarsa da [k] a Ingilishi da Hausar Boko, amma a harshen Larabci da Hausar Ajami ana wakiltarsa da [ك]. Waxannan alamomi na haruffa su ne ake harhaxa su a wani tsari yardajje, har a sami kalmomi masu ma’ana.

Wannan tsari da muke magana a nan, na wakilci ne kawai, wato wakilcin harafi ga sauti. Domin babu wata manuniya ta sifa da za ta alaƙanta harafi da sautin da yake wakilta; ko kuma tarin haruffa a kalma da abin da kalmar ke nufi. Misali, haxakar haruffan $r + a + y + i$ a kalmar ‘rayi’ da a Hausa ke nufin abin da ke sa a sami rayuwa, ba ta da wata alaƙa ta qut-da-qut da ma’anar kalmar. Abin nufi, jeranta waxannan haruffa $r + a + y + i$ yardajjen tsari ne kawai da ba zai sauyu cikin sauqi ba. Idan ba haka ba, jerin haruffan ba shi da alaƙa da ma’anar kalmar ko da za a jirkita tsarin su zama $y + r + a + i$ ko $y + i + r + a$.

5. Zarruq da Wasu (1996) cewa suka yi, “Harshe tunani ne na dan’adam”.

3.2 Asalin Harshe

Akwai shaci-faxi da dama game da asalin harshe, ga wasu daga cikinsu:

1. **Ra’in Bow-Wow:** Wannan azancin faxi ya nuna cewa akwai dangantaka a tsakanin sautukan harshe da kuma aninhin murƙoyin da sautuka suke wakilta. Misali; a Ingilishi akwai kalmomi irin su, bang da boom da buzz da hiss da sauransu. A Hausa akwai su talo-talo da qwa-qwa da sauransu.
2. **Ra’in Pooh-Pooh:** Wannan azancin faxi cewa ya yi harshe ya samo asali ne daga razana ko mamaki da mutane kan fuskanta. Soboda haka, dangane da wannan ra’in kalmomin motsin rai irin su; ah! da hey! da waw! da hello! da assa! da haba! da kash! da tir! da wayyo! da yawwa! da ayururururai! Su suka fi kowane tsufa a harshe.
3. **Ra’in Ye-He-Ho (Yo-Heave- Ho):** Wannan ra’i ne da ke nuna cewa, harshe ya samo asali ne daga ire-iren sautukan da mutane kan fitar idan suna aiki a jam’i. Misali, idan zasu ciccivi itace ko wata babbar dabba da suka kashe, ko kuma wani aiki day a jibanci nauyi.
4. **Ra’in Ding-Dong:** Masu wannan ra’i sun bayyana cewa, wai kwatance da kamannin abubuwa ko motsinsu shi ne asalin kalmomi a harshe, ma’ana wai da farko xan Adam ya yi qoqarin ba da sunaye ko laƙanin abubuwa ne dangane da kamanninsu ko

motsinsu. Sabili da haka, masu wannan ra'i sun yarda cewa, kalmomin amsa-kama su ne kalmomin farko a harshe. Misali; buguzum-buguzum da vul-vul, sharkaf da jiril da suransu.

5. **Ra'in Sing-Song:** Masu wannan ra'i cewa kawai suka yi harshe ya samo asali ne daga gurnani-gurnanin da mutane suka yi can baya lokacin da ba su buxe ido ba, kansu bai waye ba, balantana su bambanta tsakaninsu da sauran namun daji.
6. **Ra'in Ta-Ta (Oral Gesture Theory):** Masana masu irin wannan ra'i, irinsu Yule (1985:3), cewa suka yi, wai harshe ya samo asali ne daga kwaikwayon motsin gangar-jikin mutum, wato wai ya fara amfani da muryarsa ne domin kwaikwayon yadda gavovinsa ke motsi yayin da yake neman ya kwatanta bukata. Misali, Good bye da gwalo da gatsine da sauransu.
7. **Ra'in Husumiyar Babila (The Tower of Babila):** A cikin littafin Attaura (Bible Old Testament) Za a iya duba Farawa (Genesis) sura ta II aya ta 9 a rubuta labarin wasu tsageru, 'yan duniya, waxanda suka yi kurin cewa sun sami duniya, abin da ya rage masu shi ne su gina babban gari. A cikin garin kuma su gina wata husumiya da zata kai su sama. Sun yi nasarar gina husumiyar, kuma har ta yi nisa a hanyar ta ta kai su sama, sai ubangiji Allah ya ga karambaninsu na so ya yi yawa, sai ya tarwatsa husumiyar, a da harshensu guda ne, amma a yayin da kowane ya faxyo sai harshensa ya juya, ya soma yin wani yare daban. Ta haka ne aka sami harsuna dabam- dabam a duniya, inji wannan ra'i.

Ra'in Ajiyar Allah: Wannan ra'i ne da ke nuna cewa Allah ne ya yi kowane harshe, kamar yadda ya bai wa kudar zuma baiwar tattara zuma daga faranni ya kuma halicci zanzaro da ilimin gani to! haka nan ya ajiye wa xan Adam harshe. Wato, tun lokacin da aka halicci annabi Adam aka samar da duk sunayen abubuwa. Yule (1985:1) ya kira wannan ra'i da suna (The Devine source). Wato, ajiyar Allah.

3.3 Fitattun Sifofin Harshe

Abin la'akari daga waxannan ma'anoni da aka bayar a sama shi ne, babu xaya daga cikinsu da ya fito da gamsasshiyar ma'ana ta harshe da za a wadatu da ita. Amma abu ne mai sauqi a yi amfani da ma'anonin da suka bayar a fito da wasu fitattun sifofin harshe, kamar haka:

- i. **Harshe Hanya ce ta Isar da Saqo:** Harshe wata hanya ce mai muhimmanci ta isar da saqo tsakanin mutane. Mutum yakan iya isar da manufofinsa ko abubuwa masu sosa masa rai ko abin da ya yi imani da shi ga xan uwansa cikin sauqi idan sun haxu a kan wani kadarkon sauti da ma'ana a wani harshe.

Duk da cewa akwai wasu hanyoyin da dan'adam yake isar da saqo kamar nuni da hannu; gyada kai; fari da ido; dariya; murmushi; zane da kuma hura qaho. To dukkansu suna dogara ne da harshe. Abin da za a nuna da hannu ya ba da ma'ana a Ingilishi, ba lalle ba ne a fahimce shi hakan a Hausa ko wani harshen. Saboda muhimmancin harshe wajen isar da saqo da wuya a ce ga wata al'umma ta dan'adam da ba su da harshe da suke magana da harshensu. Da harshe ne ake bayyana al'ada da wayewa tun iyaye da kakanni.

- ii. **Harshe Hanya ce ta Wakilcin Ma'ana:** Harshe yana wakilcin ma'ana ne saboda babu wata alaqa ta sifa ko murya tsakanin kalmomin harshe da abin da kalmomin suke nufi; in ba kamar zane da yake nuna siffar abin da ake so a nuna ba. Ta wannan dalili ne, za a iya fahimtar yadda abu guda xaya yake da sunaye mabambanta a harsuna. Misali, kalmar *kare* a Ingilishi ita ce 'dog', a Larabci kuwa 'kalb'. In ba domin wakilcin ma'ana ba, to da duka sai su ba da suna xaya tunda abu xaya suke nufi. Kamar laqaba wa yaro suna ne, akan kira shi da sunan yanayi ko ranar da aka haife shi, kamar Tanko, Talle, Azumi, Liti; matukar dai ba an canja masa sunan ba har qarshen rayuwarsa. To haka ma a harshe, idan aka wakilci wata ma'ana da wata kalma, to haka za a yi ta amfani da ita har sai wani sauyi ya samu.

Idan ba domin wakilcin ma'ana ba, to da harshe daya za a samu kaxai a duniya, sai dai sauyin ba safai yake samuwa ba saboda yawan amfani da yarda da mutane suka yi wa ma'anar farko.

- iii. **Harshe Wani Babban Tsari ne:** Harshe ba kara-zube yake ba. Ba kamar yadda a gini ake iya amfani da kowane tubali a kowane muhalli ba, a harshe, sautuka da alamomin da ke wakiltarsu a rubutu suna bin wani tsari na musamman. Ana jera sautuka ne a wani takamammen tsari mai ma'ana da ake haxa kalmomi. Haka su ma kalmomi suna bin wani takamammen tsari ne da ake harhaxa su su ba jumlole masu ma'ana. Wannan tsarin ya shafi tsaruka guda biyu; wato na tsarin sauti da kuma na ginin jumla.

A matakin tsarin sauti alal misali, ana jera sautuka ne a wani takamammen jeri ba wai kowane sauti zai iya haduwa da xan uwansa ba. Idan muka duba a Hausa, ba a fara kalma da sautin wasali, ko kuma a sami cunkoson baqaqe a cikin kalma, savanin Ingilishi wanda duk za a iya samun haka. Wasali shi kadai ma kan iya samar da lafazi. Su ma kalmomi a matakin ginin jumla ba haka ake zuba su ba, sai da wani tsari takamamme wanda ya keanta da harshen da ake magana a kai. Dole su bi wani tsari na musamman. Misali, "an fara xari", kevavven tsari ne kuma mai ma'ana a Hausa, amma 'fara an xari' ba kevavve ba ne kuma ba ya ba da wata ma'ana.

Saboda wadannan tsaruka guda biyu ake cewa harshe wani tsari ne na wasu jeri na musamman. Wannan ne ma ya sa wasu masana ilimin harsuna suke kiran wannan sifa ta harshe da fuska biyu; haka kuma ya sa harshe ya kasance mai sarqaqiya. Dole ne kowane yaro ya gano wadannan tsaruka idan yana tasowa da harshe ko yana koyon harshen kafin ya sami nasarar iya magana da mutane ko al'ummar da ya sami kansa a ciki.

- iv. **Harshe Farkonsa Furuci:** Asalin harshe ya fara ne da sautuka da ake samarwa da gavovin furuci na dan'adam. Da farko dai a harshe sautuka kadai aka sani. Rubutu ya samu ne daga baya a qoqarin xan'adam na wakiltar sauti da rubutu. Harufan *k da q* da kuma *ƙ* duk suna wakiltar sautin /k/ ne kaxai. Kusan kowace murya ko sauti an qirqiro wani harafi da yake wakiltarsa, sai dai har yanzu akwai harsunan da suke wanzuwa a furuci kaxai. Saboda har yanzu ba a mai da su a rubuce ba. Ba su da tsarin rubutu. Ko yara sukan koyi ko tashi da furuci ne kafin su kai ga iya rubutu da karatu. Haka kuma, a rayuwar xan'adam yawan abubuwa da maganganun da yake furtawa ya fi waxanda yake rubutawa.

Wannan ne ya sa masana ilimin harshe suke cewa furuci shi ne mataki na farko a harshe sannan rubutu mataki na biyu. Rubutu ya xan samu wata martaba sama da furuci ta yadda ya zama madauwami a cikin littattafai da sauransu; furuci kuma ya zama ba ya ajiyuwa. Amma bayan samuwar kaset-kaset da sauran na'u'orin naxar sauti sai martabar furuci ta sake tabbata.

- v. **Harshe ya Bambanta da Salon Dabbobi na Isar da Saqo:** Asalin harshe dai na dan'adam ne. mutane ne kadai suke da harshe na magana, saboda haka harshe a wannan ma'ana na wani jinsin halitta ne kadai, wato dan'adam. Jinsin dan'adam gaba daya, in ban da kurame da ba sa iya magana da harshe, kowa yana magana da harshe. Ta wannan fuska kuma harshe ya zama na jinsi duka. Dabbobi suna da hanyoyi na isar da saqo amma taqaitattu ne. misali, qudan zuma yana iya sanar da 'yan uwansa daga nesa inda wani fure yake amma ba zai iya isar da saqon daxi ko rashin daxinsa ba. Haka kuma, ba zai iya shaida wa dayar cewa za ta karya kwana a daidai tsawon mita kaza zuwa kaza ba. Biri ma an gano cewa yana da kuka kala aqalla 9 zuwa 10 da yake nuna fushi ko tsoro ko kuma wanin waxannan.

Duk da haka, harshe ne kadai yake fitar da sautuka daki-daki da ake tantance tsakaninsu kamar /k, b, d/. Amma hanyar isar da saqo na dabbobi ba ta da wannan bambanci, kawai ana jin sauti ne dogo (kamar kukan zuma) da ba a iya tantance komai daga cikinsa.

Har wa yau, hanyar isar da saqo ta dabbobi ba ta sauyawa duk tsawon zamani. A iya cewa hanyar da zuma take isar da saqo a yau ita ce shekaru dubu (1000) ko ma fiye zuma suka yi mafani da ita. Harshe kuma xan sauyi ne, zamani bayan zamani kalmomi suna samuwa ko su vace ko kuma a faxaxa ma'anarsu da dai makamantansu. Misali, kalmomi kamar su bokiti, da fanka da radiyo da babu su, zamani ne ya kawo su cikin Hausa.

Haka kuma, harshe ya kasance mai sarqaciya fiye da sautukan dabbobi. Misali, a Hausa akwai aqalla qwayar sati guda 32 da ake amfani da su wajen gina kalmomi. Su waxannan kalmomi kuma a haxa su su ba da dubannin mabambanta jumlooli. Kowace kuma tana da tsari ba kamar haniniyar ta doki ko gurnanin zaki ba.

Harshe ba a haifar yaro da shi, dole ya taso da shi ko ya koye shi daga baya. Ba kamar dabbobi ba da ake haifar su da irin kukansu. Harshe yana da damar ba da labarin abin da ba a wajen yake ba. Kamar a ce, *'Jiya ka je waje kaza ka xauko abu kaza da kaza.'* A sautukan dabbobi kuwa babu wannan. Kamar yadda muka ambata a sama, qudan zuma yana iya sanar da labarin wani fure ga sauran zuma 'yan uwansa, hakan ya taqaita ne ga nisa da kuma hanyar wajen gaba ko baya ko gefe ko kuma kusurwa, amma ba ta shafi daxi ko rashinsa ba.

- vi. **Harshe Xabi'a Ce ta Hulxa:** Tasowar yaro da harshe wajibi ne, matukar an haife shi cikin al'umar mutane kuma bai kasance kurma ba. Idan misali, aka xauko jaririn Bature aka kawo shi qasar Hausa, to zai tashi da Hausar ce. Haka ma abin yake ko da kuwa a wace qasa aka kai shi. Wannan ke nuna cewa harshe dabi'a ce ta hulda; wadanda yaro yake hulxa da su, to harshensu zai taso.
- vii. **Harshe Tsari ne na Alamomi:** Alama wata aba ce da ake gani a zahiri da take wakiltar wani abu na baxini ko ma na zahiri xan uwansa. Misali, kan-sarki da ke jikin tutar Nijeriya ya shafi wasu abubuwa da dama da Nijeriya take taqama da su. To, haka ma kalmomi wasu alamomi ne da ke wakiltar abubuwa na zahiri ko na baxini. Idan muka xauki Kalmar *cookàlii*, alama ce da take wakiltar wani abu mai hannu da kai mai xan faxi da kwarmi na cin abinci da ake yi da qarfe ko darma ko kuma roba. Idan mutum yana son magana da xan uwansa to yana yi ne ta hanyar alamomi na furuci ko na rubutu, da ake iya tantancewa a fahimta. Harsuna mabambanta na amfani da alamomi mabambanta.
- viii. **Qirqira:** A harshe, akwai qirqira da yalwa ta yadda mai magana ba kawai yana maimaita jumloolin da ya tava saurare ba ne, a'a, yana amfani da qwarewarsa ta harshensa ya qirqiro sababbin jumlooli bisa tsari masu ma'ana, a rubutu ko waqa ko ma wasu

abubuwa na adabi. Zai iya qirqiro jumloji marasa adadi saboda yanayin da ya sami kansa bisa tsarin harshensa da yake amfani da shi. Wannan sifa ita ake kira yalwar harshe.

- ix. **Bayeyeniya:** Wannan wata sifa ce ta harshe mai matukar muhimmanci. Bayeyeniya a harshe na nufin mai magana ba ya kasancewa da'iman mai magana, domin wani lokaci kuma yana matsayin mai sauraro. Wato yana miqa saqo nan take kuma yana qarwa.

Ga wasu daga cikin amfanin harshe ga xan Adam:

1. **Sadarwa:** Wato da harshe ake sadarwa da miqa saqo ga mutum ko gungun mutane kan wani abu da ake yi, don su sani ko su iya ko kuma su yarda da shi.
2. **Koyo Da Koyarwa:** Xan Adam kan koyi wani abu sabo daga wurin xan uwansa. Kazalika da harshe ake koyarwa. Ta yin amfani da harshe wurin magana ne ya sa xan Adam ya fi dabbobi samun sauqin iya abu saboda ya riska cikin al'ummarsa. Musamman abubuwa dangin kimiya da qere-qere da sauran.
3. **Adana Tarihi Da Kayayyakin Gargajiya:** A kan yi amfani da harshe wajen bayar da tarihin wani gari ko wani mutum ko wata qungiyar jama'a. A kan ba da tatsuniya da kacici-kacici da sauran dangin adabin baka.
4. **Matattarar Jama'a Inda Suke Shan Inuwa Guda:** Harshe ya jawo jama'a da al'umma daban-daban su zauna a wuri guda tare da mu'amala da juna cikin kwanciyar hankali har iya rayuwa, wanda da wuya a tara dabbobi wuri guda na lokaci mai tsawo ba a ga husuma ba.
5. **Talla da Sanarwa:** Da harshe ake tallace-tallace da sanarwa domin sosa wa abokan ciniki zuciya.

Addini: Ana amfani da harshe wajen yaxa addini ga jama'a.

4.0 KAMMALAWA

A wannan kashin mun tattauna kan abin da ake nufi da harshe. An kuma bayyana fitattun sifofin harshe.

5.0 TAQAITAWA

A wannan kashi, ka fahimci cewa:

- Harshe kalma ce mai wuyar bayyanawa.
- Harshe yana da fitattun sifofinsa.
- Abubuwan da za su sa a fahimci harshe su ne wadannan sifofi nasa.
- Masana da dama sun yi qoqarin kawo ma'anar harshe.
- Harshe ya shafi xan'adam ne kaxai. Babu wata halitta a doron qasa da take da harshe kamar na xan'adam.

- Dabbobi suna da hanyoyin isar da saqo amma ba ta magana da harshe ba.
- Haka kuma, harshe koyonsa (tashi da shi) ake yi, wato ba a haihuwar yaro da shi har sai ya taso ya koyi harshen al'ummar da ya tsinci kansa ciki.

Auna Fahimta

1. Yi bayani tare da misalai kan ma'anar harshe.
2. Su mene ne fitattun sifofin harshe?

6.0 JINGAR AIKI

1. Ta yaya za ka bambance sauran ma'anonin harshe da wanda Chomsky ya bayar?

7.0 MANAZARTA DA WASU AYYUKAN QARIN NAZARI

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KASHI NA 2: BAMBANCIN HARSHEN DAN'ADAM DA NA DABBObI

Abubuwan Da Suke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiyar Darasi
 - 3.1 Bambancin Harshen Xan'adam da na Dabbobi
 - 3.1.1 Gwajin Gwaggon Biri na Amfani da Harshe
 - 3.1.2 Gwajin Doki na Amfani da Harshe
 - 3.1.3 Gwajin Kifi na Amfani da Harshe
- 4.0 Kammalawa
- 5.0 Takaitawa
 - Auna Fahimta
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Qarin Nazari

1.0 GABATARWA

A kashi na farko mun duba ma'anar harshe da fitattun sifofinsa. Mun ga sifofin da suka hada harsunan dan'adam ba tarr da la'akari da bambancin sashen duniya da harshen ya fito ba. A wannan kashi, za mu yi la'akari ne da abin da muka sani dangane da harshen dan'adam da inda ya bambanta da sautukan dabbobi.

2.0 MANUFAR DARASI

A qarshen wannan kashi, ana sa ran za ka iya:

- a. Bayyana bambancin yadda xan'adam da dabbobi suke aiwatar da harshe
- b. Tattaunawa bisa la'akari da sakamakon wasu bincike-bincike, yadda dabbobi ke sadarwa da harshe ko wasu alamu.
- c. Bayyana yadda dabbobi ke aiwatar da magana.

3.0 Qumshiyar Darasi

3.1 Bambancin Harshen Dan'adam da na Dabbobi

Harshe wani abu ne mai muhimmanci wanda dan'adam ya mallaka; don haka ne ma ake ambaton sa da "dabba mai magana" (wato *homo loquens*). Kalmar *homo sapiens* (wato dabba mai wayo) an fara amfani da ita ne ga mutum tun a shekarar 1758 a aikin Carolas Linnaeus na karkasa dangogin dabbobi. Hanyar da Linnaeus ya bi ta fi mai da hankali ga dabi'u na jiki, amma a vangaren qwaqwalwa, mutum yana sama da dabba. Wannan shi ya dora dan'adam a saman jerin dabbobi *homo sapiens* kuma ake kiransa

homo loquens (saboda yana da magana). Rayuwar dan'adam cike take da magana da sadarwa. Mutum yakan fara magana tun a farko-farkon rayuwarsa. Saboda yadda magana take da sauqi da xan'adam, har ta kai da shi mai maganar da mai sauraro ba sa mayar da hankali ga masarrafan magana da sauraro. Masarrafar sadarwa ta xan'adam abu ce mai sarqaqiya da cikar fasaha. Saboda haka, ababen da ake furtawa datsarinsu da yadda suke bayar da ma'ana ya sa suka bambanta da muryoyin dabba.

Gaskiya ne cewa dabbobi kamar dan'adam suna sadarwa. Kare yana haushi, kaza tana kyarkyara da sauransu. Haushin kare na iya nufin ya hangi wata barazana ne ta kutse a muhallinsa daga wani mutum ko kare dan'uwansa ko kuma idan yana jin yunwa. Yana yin hakan ne da baki kuma akwai ma'ana. Amma shi dan'adam bah aka yake sadarwa irin ta dabbobi (kamar kare) ba. Dan'adam yana sanar da wata barazana ne ta hanyar magana:

“Ihu varawo!” ko “Ina jin yunwa.”

Bincike ya nuna cewa wasu dabbobi kamar gwaggon biri da aku da kifi dolphin suna iya aiwatar da muryoyi shigen na dan'adam, amma abin kula a nan shi ne muryoyinsu kwaikwayo ne na maganar dan'adam da suke ji yau da gobe. Idan ba domin harshen dan'adam ba, babu dabbar da za ta iya samar da magana kamar ta dan'adam. Masana kimiyya sun yi bincike da dama domin gwada ko dabbobi za su iya amfani da harshe kamar dan'adam. Irin wadannan bincike sun shafi wadanda aka yi a kan gwaggon biri da sauran dabbobi.

Auna fahimta

Dukkanmu muna da yara qanana a kewaye da mu, haka kuma wasunmu suna da dabbobin lele, ka kwatanta yadda yara a muhallinka ke sadarwa da yadda wata dabbar lele ke yi.

A iya fahimtarka:

- Akwai wata alaqa game da yadda waxannan nau'o'in halitta ke sadarwa?
- Idan akwai alaqa, wace iri ce?
- Me kake gani ya jawo bambancinsu?

3.1.1 Gwajin Gwaggon Biri a Kan Amfani da Harshe

A farko-farkon qarni na 19, wasu masana Luella da Winthrop Kellog sun yi renon wani gwaggon biri wais hi “Gua” tare da wani yaro saboda a koya wa Gua yadda mutane ke magana. Bayan wani lokaci sun gano birin ya fahimci kalmomi kusan ddari amma bai iya furta ko guda xaya daga ciki ba. A wannan lokaci ne kuma wata Catherine da wani Keith Hayes suka yi renon wani gwaggon biri mai suna Viki. Sun yi renon Viki tsawon shekara biyar kamar yadda ake renon yaro xan'adam. An gyara bakinsa

yadda zai iya furta wasu kalmomi daidai. Da wannan yunquri ne Viki ya iya kwatanta furta wasu kalmomi su ma ba daidai ba. Haka ba ya rasa nasaba da kasancewar dabbobi ba su da mafurtan magana irin yadda xan'adam yake da su. Dabbobi za su iya muryoyi da dama, amma ba daidai suke da magana ba.

Wadannan gwaje-gwaje na Gua da Viki shaida ne cewa birai ba za su iya magana ba. Wata mata Beatrice da wani wai shi Allen Gardner sun koya wa wani biri nasu mai suna Washoe maganganun kurame irin na Amurka wanda yara kurame da dama ke tasowa da shi a matsayin harshen farko. An reni Washoe kamar dan'adam a gida cikin yanayi mai kyau. Wasu mutane sun taimaka wa wannan iyali wajen binciken. A cikin shekara uku, Washoe ya iya amfani da sama da kalmomi dari na maganar kuramen. Wani abin birgewa shi ne Washoe ya koyi hada wasu kalmomi ya gina jumla. Bayan haka birin ya nuna qirqira inda ya samar da wasu alamomi da kansa, kuma yana fahimtar wadannan alamomi da ya samar. Washoe yana iya yin gajeruwar hira mai sigar tambaya da amsa.

4.0 KAMMALAWA

Harshe wata babbar sifa ce ta xan'adam da ta bambanta shi da dabbobi. Abu ne sananne cewa sadarwa ba ta taqaita ga xan'adam ba. Dabbobi ma suna sadarwa, amma ba kamar irin ta xan'adam ba. Idan dabbobi sun yi furuci to kwaikwayon sautukan xan'adam kawai suke yi kamar yadda suka ji.

5.0 TAQAITAWA

A wannan kashi, ka fahimci cewa:

- Harshe ya shafi xan'adam ne kaxai. Babu wata halitta a doron qasa da take da harshe kamar na xan'adam.
- Dabbobi suna da hanyoyin isar da saqo amma ba ta magana da harshe ba.
- Haka kuma, harshe koyonsa (tashi da shi) ake yi, wato ba a haihuwar yaro da shi har sai ya taso ya koyi harshen al'ummar da ya tsinci kansa ciki.

6.0 Auna Fahimta

1. Harshe na xan'adam ne kaxai ko har da dabbobi?
2. Su waye fitattun masana da suka gwada harshe ga dabbobi kuma yaya suna dabbobin nasu?

7.0 JINGAR AIKI

1. Harshe na dan'adam ne kadai. Tattauna.

KASHI NA 3: MA'ANAR ILIMIN HARSUNA

Abubuwan Da Suke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiyar Darasi
 - 3.1 Ma'anar Ilimin Harsuna
 - 3.1.1 Kandamen Ilimin Harsuna
 - 3.1.2 Qalqalen Ilimin Hasuna
- 4.0 Kammalawa
- 5.0 Takaitawa
- 6.0 Auna Fahimta
- 7.0 Jingar Aiki
- 8.0 Manazarta Da Wasu Ayyukan Qarin Nazari

3.1 Ma'anar Ilimin Harsuna

Ilimin harsuna yana nufin nazarin kimiyyar harshen xan'adam. Kowane harshe na duniya yana da nasa tsari daban da na dan'wansa, sai dan abin da ba za a rasa ba na kamanci. Shi ilimin harsuna yana duban harshe ne a kimiyyance, wato nazari ne na yadda ake furta qwayoyin sauti da kuma sarrafasu wuri guda su tayar da lafazi. Lafuzan da aka samar kuma idan an harhaxasu cikin tsari da bin qa'dar harshe sai a fitar da zance mai cikakkiyar ma'ana.

Ilimin Harsuna, bunqasasshen ilimi ne mai zaman kansa, wanda kuma kambamau ne. Shi wannan ilimi, ya shafi kowane harshe da ke doron qasa, musamman ma harshen da ya kasance bunqasasshe, wanda ake iya rubutu da karatu da shi. Ilimin kimiyyar harshe nazarin harshe ne na qwaqwafi, tare da lura ta kai tsaye. A zubi da tsarin ilmin harsuna, vangare na farko shi ne na shirin sautuka. Jangare na biyu kuwa shi ne na ginin kalma. Wato harshe wani abu ne dunqulle mai qunshe da wasu qwayoyin jumlole iri-iri, a matsayinsa na makamin tunani ga xan'adam.

Akwai dangantaka tsakanin ilmin harsuna da kimiyya, domin dukkaninsu suna amfani da hanyoyin zamani na binciken al'amurran harshe, musamman saboda inganci da tabbacin bayanai. Masana da dama sun fassara ilmin harsuna da cewar kimiyya ko kimiyyar nazarin harshe ne (Farinde da Ojo, 2005 suka ruwaito Crystal, 1974 da Lyons, 1987) wato kimiyyar nazarin harshe ne ke tabbatar da bincike na qwaqqwafi, da lura, da tantancewa da kuma tabbatar da madogara a kan abubuwan da suka shafi ra'in harsuna.

Ilimin harshe shi ne kimiyyar nazarin harshe. Wato wannan nau'in ilimi da ya qunshi siffanta harshe da nazarin tsiruwarsa, da yadda yara suke

koyonsa da kuma yadda sauran al'umma suke koyon wasu harsuna daban. Haka kuma, ilimin harsuna yana duba dangantaka tsakanin harsuna da kuma hanyoyin da harsuna suke jirkita ko sauyawa a bayan tsawon lokaci. Saboda haka, masana ilimin harsuna na iya nazarin harshe a matsayin wata kafa ta tunane-tunane da za su samar da bayani da ya siffanta ko bayyana matsayin hikimar dan'Adam ta qago harshe da kuma koyonsa.

Ga misali, wasu masana ilimin harsuna sun nazarci harshe ta sigar al'adunsa, wato ta la'akari da nazarin magana, sun yi qoqarin tantance da kuma gano abin da mutum yake bukarar sani domin yin magana a muhallai daban-daban. Wasu masanan kuwa sun karkata ne ga abin da yakan faru idan masu magana da harsuna da al'adu daban-daban suka cuxanya da juna. Bugu da qari, masana ilimin harsuna suna iya mayar da hankalinsu a kan yadda za a taimakawa mutane su koyi wani harshe daban, ta hanyar yin amfani da abin da suka sani na harshen farko na mai koyon da kuma na harshen da ake koyon.

Nazarin harshen bil'adama na qwaqqwafi, ta hanyar ilimin kimiyyar harshe ake aiwatar da shi. Ilimin kimiyyar harshe fage ne mai faxi qwarai da gaske, kuma ya qunshi darussa waxanda suka haxa da: (a) harshe a cikin al'umma; (b) bambanci a harshe da abin da ke faruwa idan harsuna suka yi hulxa da juna; (c) sauyi a harshe; (d) yadda ake isarda ma'ana da vangaren kalmomi. Wasu darussa su ne kamar haka: (e) yadda ake furucin sautuka da saninsu da yadda kamannun magana yake idan ya danganci nazarin fannin kamanta sauti; (f) wace tanagarxa ake samu idan wani ya tabka kurakurai ko idan wani ya kasa amfani da harshe ko kuma idan yara suka kasa samun abubuwan da za su sawwaqa musu naqaltar harshe kamar yadda ya dace.

Masana irin su sun bayyana cewa ilimin harsuna ya kasu kashi biyu kamar haka:

- i. Kandamen ilimin harsuna (Macro linguistics)
- ii. Qalqalen ilimin harsuna (Micro linguistics)

Kandamen Ilimin Harsuna

Wannan reshe na ilimin harsuna ya shafi nazarin harshe ta fuskar alaƙanta shi da wasu fannonin ilimi kamar su ilimin walawalar harshe, ilimin mutuntakar xan'adam da ilimin zamatakewa da ilimin lissafi da dai sauran su.

Ilimin Hasashen Harshe

Wannan reshe shi kuma a nasa vangaren an qoqarin gano wasu siffofi waxanda harsunan duniya suka yi tarayya a kansu. Misali, korewa siffa ce wadda ta wanzu a kafatanin harsunan duniya, kasancewar kowane harshe yana iya kore kalamai. Don haka, ilimin hasashen harshe yana mayar da hankali ne a kan harsuna savanin ilimin bayanin harshe wanda

ke tsattsefe wani kevavven harshe. A taqaice, manufar ilimin has ashen harshe ita ce, samar da ra'in tsarin harshe na bai-xaya ko tsarin harshe na bai-xaya don siffanta harsuna.

Wani lokaci samun karvuwa da yaxuwar da samun sababbin kalmomi da wani harshe ya mallaka sanadiyar dangantaka da wasu harsuna makusanta ko na nesa. A irin wannan yanayi ne za a fara tunanin yin nazarin harsuna, inda za a gano alaƙar wasu fannoni ta fuskar tarayya ko rashin dace ko kuma bambanci.

Ilimin Tarihin Harshe

A wannan reshe ana bibiyar yadda harsuna suka kasance a wasu lokuta. A nan ana bincika dalilai da kuma abin da hakan ya haifar da sauyi, domin danganta shi da ra'in kimiyyar harshen bai-xaya. Misali, a sakamakon irin wannan bincike ne aka sami damar karkasa harsunan duniya zuwa dangi-dangi. Bayanan sun qunshi tarihin harsuna a zamanin dauri da dalilan da ke sanya harsuna sauyawa da kuma jadawalin da ke nuna yawan harsunan duniya.

Masani tarihin harshe ya fi karkata kan cigaban da harsuna suke samu cikin tahiri, don an fi ganinsa qarara a rubutattun ayyuka da kuma a muhallin da ya danganci adabi da al'ada. Duk da ganin yadda masanin tarihin harshe ya karkata ga rubutattun ayyuka da kuma cigaban harsuna ta hanyar lokaci, amma dai ya fi bayar da fifiko kan harsunan baka da kuma nazarin matsalolin da ke tuzgowa lokacin da ake amfani da harsunan a wani lokaci na daban. Kenan, muna iya cewa, akwai hanyoyi biyu na nazarin harshe a wannan fage; siffanta kirar yanzu ta harshe kan bayyana harshe yadda yake a wani lokacin da ake ciki; sai siffatawa mai duba ga tarihi wadda ta fi mayar da hankali kan tarihin cigaban da harshe ya samu da tsarin sauye-sauyen da suka auku a cikinsa.

Akwai dalilai da yawa da ke haddasa sauyi a harshe, wasu dalilan suna da alaƙa ne, da harshen kansa, wasu kuwa suna da alaƙa da zamantakewar harshen da wasu harsuna. Daga cikin dalilan da ke haddasa sauyi a harshe akwai: Hulɓar harshen da wasu, harsuna/zamantakewa, ta wannan hanya a kan samu sauye-sauye, domin duk lokacin da harshe ya haxu da wani harshen (wato masu amfani da shi suka yi cuxanya da wasu) to, dole ne, a samu wani tasiri na musamman na aro da sarrafa qwayoyin sautin kalmomi da aka anan don su yi daidai da tsarin harshen da ya yi aron. A taqaice, aron kalmomi ya samu ne dalilin dangantaka ta qud-da-qud, wadda ke sa a iya gane kalmomin da aka aro, ta hanyar sauya kalmomin aro don dacewa da qa'idodin harshe ko tsarinas (furuci da qirar kalma da kuma nahawu).

Ilimin Kwatancin Harshe

Wannan reshe na duba ne zuwa ga wasu siffofi da harsuna guda biyu ko fiye suka yi tarayya. Don haka, ana yin kwatanci ne ta duba ga tarihi ko kuma kirarsu ta yanzu. A taqai, kwatanci yana xaya daga cikin sassan ilmin harshe wanda ke hasashen kwatanta harsuna biyu, domin nazartar yanayin kowane harshe. A qarqashin wannan fage ne ake lura da irin yadda harsuna ke tarayya a wasu fannoni na nahawu, sannan sukan bambanta a wasu vangarori.

Nazarin kamanci da bambanci tsakanin harsuna ɓangare ne na Ilimin harsuna, da ke da alhakin nazarin zubi da tsarin harsuna biyu. Wato an gina shi ne bisa hasashen kwatanta harsuna. Saboda haka, a kowane lokaci lamarin yana tafiya ne 46 cikin tagwaitakar nazari. Nazarin kamanci da bambanci tsakanin harsuna, yana kuma da fa'ida ga bayanin ra'in fassara (wanda ke cewa, da zarar an tanadi matani domin samar da bayanai, to wajibi ne fassara ta zama sahihiya), da bayanan zubi da tsarin harsuna, da kuma nazarin ruwan- dare a tsakanin harsuna. Haka kuma, yana da fa'ida ga nazarin harshe-qirquirau. Irin wannan nazari ya shafi harsuna biyu da niyar kwatanci, ko amfani da ra'in fassara, ko kuma tantance kurakurai. Bugu da qari, nazarin ya shafi yadda majiya harshe guda ke zama majiya harsuna da yawa.

Ilimin Walwalar Harshe

Ilimin walwalar harshe, xaya ne daga cikin rassan nazari da ya vulla a qananan vangarorin ilimin harsuna da ke nazarin harshe cikin dangantakar zamantakewa. Nazari ne na hanyoyi da bambance-bambance da ake samu a yayin amfani da harshe a cikin jama'a da kuma al'umma. Haka kuma, baya ga haxa ilimin da sauran ilimi daban-daban. Ilimin ya karkata ne ga hanyar da jama'a ke amfani da harshe domin bayyana matsayinsu da matsayin rukuni da jinsi da qabila da sashe da muhallin magana da harshen qasa da karin harshe da jin harsuna biyu da kuma jin harsuna tuli. Haka kuma yana duba yadda jama'a ke yin zavi na irin harshen da za su yi amfani da shi. Bugu da qari, ilimin walwalar harshe yana nazarin yadda jama'a ke amfani da harshe domin nuna matsayinsu a cikin al'umma tare da manufar cimma wani buri a wani matsayi na mulki.

Ilimin walwalar harshe yana qoqarin danganta harshe ne da al'umma. (Farinde da Ojo, 2005: sun ruwaito faxar Trudgill, 1983). Akindele da Adegbite (1999) da ke bayyana ilmin walwalar harshe a matsayin fage wanda ke samar da amsar dalilan da ke haifar da bambance-bambance tsakanin rukunan vangarorin harshe da amfani da xabi'un harsuna, tare da bayyana majiya tarin harsuna a cikin al'umma. Akwai kuma takin saqar da ke faruwa tsakanin wani rukuni da waninsa, ko takwaransa a tsakanin waxanda ke amfani da harshe xaya.

Ilmin walwalar harshe, wani vangare ne daga fannin nazarin harshe da kuma yadda ake sarrafa shi. A haqiqanin gaskiya, wannan fanni na walwalar harshe yana da faxi qwarai da gaske, musamman ma da yake ya tattare irin rawar da harshe yake takawa cikin dangantaka da muhimman al'amuran rayuwa; da al'ada da al'umma da jinsi da rukunin jama'a da harshen qasa da nazarin karin harshe da jin harsuna biyu ko da yawa da kuma muhallin magana. Saboda haka dai, ilmin walwalar harshe ya haxa duk irin zantukan da jama'a sukan yi a lokuta daban-daban. Ga misali, a wajen bukukuwa da hanyar tafiya kasuwa da cikin motocin haya da hanyar tafiya rafi da taron suna ko na mutuwa da taron siyasa da na salla da dai sauran al'amuran rayuwa (2012).

Masana wannan fanni na ilimin harsuna, sun karkata ga abubuwan da kan faru a lokacin da majiya harsuna daban-daban suka haxu domin yin wata mu'amala. Wannan batu na sauyawar harshe yana jaddada hanyar da harsuna ke cakuda a maimakon hanyar da harsuna suke sauyawa a cikin al'umma. A taqaice, manufar ilimin walwalar harsuna ita ce fahimtar ingancin sadarwa, wato abubuwan da jama'a suke buqatar sani wurin yin amfani da harshen da ya fi dacewa ga kowane rukunin jama'a.

Qalqalen Ilimin Hasuna

Shi kuwa qalqalen ilimin harsuna reshe ne wanda ake nazarin fannonin kimiyyar harsuna kamar su ilimin furuci da tsarin sauti da ginin jumla da qirar kalma da kuma ilimin ma'ana.

Wannan reshe ne na ilimin harshe wanda yake binciken harsuna, xaxxaya domin bayanin yanayin qirarsu. Har ila yau, a wannan reshe ana duba yadda ake amfani da wani harshe a wani lokaci.

Akwai takwaransa ilimin tsarin sauti, shi ma reshe na ilimin harsuna wanda ya shafi yadda sautuka na harshe suke aiki a cikin wannan harshe, kararre a tsarin sauti na wani harshe ana ce da shi masanin tsarin sauti irin nasa, mai nuni da irin sautuka daban-daban da ya kunsu, da irin haduwar wadannan sautuka su ta da kalma, da kuma wasu canja-canje da aka iya samu a sakamakon wannan haduwa, tsarin sauti yana da dangantaka da ilimin furuci domin duka biyun magana dai suke yi a game da sauti, da kuma kasancewar sanin ilimin furuci wani abu muhimmi da ake buqata waje nazarin tsarin sauti, wasu masana sau da yawa sukan yi amfani da laqabin furuci a sarrafe a maimakon tsarin sauti, saboda wannan kasancewa tasa ta tsayawa ga harshe guda, ma'ana tsarin sauti ilimi furuci ne na harshe, kamar yadda muka ambata, kowane harshe da nasa tsarin sautin.

4.0 KAMMALAWA

Daga abubuwan da aka tattauna muna gane cewa, ilimin kimiyyar harshe fage ne da ke nazarin yadda ake fahimtar fasalin da kuma qirar harshe cikin sauqi da tsari ingantacce. A qarshe za mu fahimci cewa, kowane reshen kimiyyar harshe na da abin da ya sa a gaba. Don haka, za mu fahimci cewa, akwai alaqa ta qud-da-qud tsakanin wadannan rassa, kasancewar kwatanci dole ne ya dogara bisa bayani wanda shi kuma a nasa vangaren ya kasance na bai-daya (hasashen harshe). Hakazalika, bayanin harshe ka iya kasancewa a wasu lokuta.

5.0 TAQAITAWA

A wannan kashi, kun koyi waxannan:

A qarshen wannan darasi, mun fahimci cewa, ilimin kimiyyar harshe fage ne mai yi wa harshe nazari na qwaqwafi. Sannan kuma, ilimin bayanin harshe/siffanta harshe da ilimin hasashen harshe da ilimin tarihi cikin harshe da ilimin kwatanta harsuna da ilimin walwalar harshe da kuma naqaltar harshe. Waxannan rassan da ma waxanda ba a ambata ba su suka samar da ma'anar ilimin kimiyyar harshe.

Auna Fahimta

1. Me aka fahimta da ilimin kimiyyar harshe?
2. Kawo rassa biyar (5) na ilimin kimiyyar harshe da ka sani.
3. Me ake nufi da bayanin sauti ko siffanta sauti a harshe?
4. Me ya bambanta naqaltar harshe da koyon harshe?

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KASHI NA 4: MA'ANAR NAHAWU

Abubuwan Da Suke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiyar Darasi
 - 3.1 Ma'anar Nahawu
 - 3.1.1 Ire-IrenNahawu
 - 3.1.2 Tarihin Ilimin Harsuna
- 4.0 Kammalawa
- 5.0 Takaitawa
 - Auna Fahimta
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Qarin Nazari

2.0 Ma'anar Nahawu

Nahawu kalma ce ta larabci wadda Hausa ta ara. Masana da dama sun tofa albarkacin bakinsu dangane da yadda suka kalli matsayin kalmar, suka ba ta ma'ana. A mahanga ta masana Ingilishi kuwa, kalmar **Grammar** ta samo asali ne daga harshen Girka "**grammatike**" mai nufin "**fasahar rubutu ko zane**" Daga ciki ma'anonin da aka bai wa kalmar akwai:

- i. Jerin tsararrun qa'idoji da ke kulawa da ginuwar ganguna da yankuna da kuma kalmomi na harshen xan'adam.
- ii. Nazari kan yadda kalmomi da sauran vangarorinsu ke haxuwa su tayar da jumla.
- iii. Nazari kan qa'idoin harshe waxanda suka shafi fannin qirar kalma da ginin jumla da tsarin sauti, a wani lokaci da ma ilimin furuci da na ma'ana da muhallin zance.
- iv. Reshen ilimin harsuna wanda ya shafi nazarin ginin jumla da qirar kalma da kuma wani lokaci tsarin sauti da ilimin ma'ana.

A taqaiƙe dai, kallon da aka yi wa nahawu a lokacin nazari, shi zai ba da ma'anarsa.

1.1.1 Ire-IrenNahawu

Masana sun raba nahawu zuwa kashi huxu kamar haka:

- i. **Nahawun Tarihi (Diachronic):** wannan nau'i na nahawu ana nazarin tarihin bunqasar tsarin harshe ne. Misali akan iya nazartar ci gaban da Turancin Ingilishi ya samu daga tsohon qarni zuwa qarnin yau. Haka ma harshen Hausa da sauran harsuna, mutum yakan xauka ya nazarci wani fanni nasa misali, tsarin sauti, qirar kalma, ginin jumla ko ma ma'ana ya yi bayanin yadda a da yake da kuma irin sauye-sauyen da aka samu tun farko zuwa wani

lokaci. Misali kalmar *vauna* (<*vakna) = vakane, *qyaure* (<qyamre) = qyamare, *tunkiya* (<tumkiya) = tumaki.

- ii. **Nahawun Bayani (Synchronic):** wannan nau'i na nahawu ya fi mayar da hankali kan tsari ko qirar harshe a wani zamani qayyadadde. A yayin da *diachronic* ke kallon tarihi, synchronic bayani yake kan tsarin harshe a lokacin da ake ciki. Misali, mutum yakan iya xaukar wani karin harshen Hausa ya nazarta ba tare da ya kalli tarihin wanzuwarsa ba. Abin la'akari a nan shi ya ba nazarin tarihin harshe ake yi, a'a bayanin wata siffa ta harshen ake yi.
- iii. **Nahawun Kwantanci (Contrastive):** wanna nau'i na nahawu ya shafi kwatantanta harsuna biyu da nufin gano wuraren da da suka yi kama da suna da kuma inda suka yi hannun riga ta fuskar wani fanni na nazarin harshe. Misali, akan iya kwatanta sautukan Bade da na Hausa ko Hausa da Turanci d.ss.
- iv. **Nahawun Karantarwa (Pedagogical):** wannan nahawu ne wanda ake tsarawa da nufin karantar da wani harshe a makarantu ga xalibai. Misali nahawun Hausa.

1.2 Tarihin Ilimin Harsuna

Mafiya yawa daga cikin tarihin ilimin harsuna an rubuta su ne shekaru dari baya. Kuma tun daga farko-farkon shekarar 1970 ne tarihin ilimin harsuna ya sami cin gashin kansa a matsayin wani fannin nazari, wanda aka yi ta samun tarurrukan bita da na qarawa juna sani da ma wallafa a mujalla. Burin fagen nazarin ilimin harsuna shi ne samun mazahaba mai cin gashinta, mai bunqasa kishin kai a qasashe da dama da kuma mayar da hankali kan wani daya, misali kamar fannin ilimin furuci (Campbell, 2002). Tarihin ilimin harsuna a farkon lamiri ana masa kallon wani vangare ne na ilimin mutuntukar harshe, nazarin halittar dan'adam da nazarin halitta da waqe da na mandiki da na addini. Hakan ya sa da wuya a raba tarihin ilimin harsuna da tarihi na ilimi. Saboda haka, a nan, za mu kawo taqaitaccen tarihin samuwar nahawun bai daya.

Al'adun Nahawu

Al'adar nahawun harshe ita ce tafiya da zamani wajen sassauyawa daga lokaci zuwa lokaci da kuma biyan buqatun addini. Misali, kamar yadda Campbell (2002: 2) ya nuna cewa shekaru 1900BC, an sami lokacin da harshen Akkadiya ya maye harshen Sumeriya. Lamarin ya faru ne sakamakon samar da rubuce-rubucen nahawu na farko kan tsarin Tsohuwar Babilonia wanda ya wanzu tsawon shekar 2500. Waxannan rubutu suna xauke da kalmomin mulki da qirqirarru da rasitai da kuma rajistocin aiki. Wasu daga cikin ayyuka na farko, an rubuta shi cikin

harshen Summeria sannan kuma aka sami kwatankwacinsu a Akkadiya. Da wannan, za a fahimce cewa nazarin a wannan lokaci ya mayar da hankali ne a kan bayyana sigogin kalma masu ma'ana xaya, musamman aikatau (Gragg 1995, Hovdhaugen 1982).

Sauyin harshe ya yi tasiri kan al'adar Hindu. Mafi dadewan rubutun Sanskriti na Hindu da ake kira Vedas ya kasance yana sauyawa. Aikin da Panini (500Bc) ya yi mai xauke da dokokin da magabatansa suka samar ya samo asali ne daga kwatancin karatun kalma-da-kalma (Padapa) da kuma takara (Sa a). Amfani dokokin nahawu shi taimaka yin kwatance da kuma tabbatar da daidai da kuma samar da dabarar bayanin nahawu. Har wa yau, dokokin tafinta da na sharhi wanda Panini ya samar sun taka rawa a wannan al'adar nahawu.

Nahawun Girka shi ma ya samo asali ne sakamakon sauyi na harshe, wanda 'yan makaranta suka assasa, amma ya bayyana ne a rubuce-rubucen mafalsafa. Hovdhaugen (1982:46) ya bayyana cewa ayyukan su Plato da Aristotle da kuma Stoics su ne makarantar Nahawun Girkanci na farko. Muhimman batutuwan Nahawu sun bayyana a ayyuka wadannan masana, kamar asalin harshe, azuzuwan kalmomi (rukunan nahawu) da kuma dangantakar da ke akwai tsakanin harshe da tunani.

Girkawa ba su zurfafa ba wajen nazarin ginin jumla, idan an kwatanta da qirar kalma. Ko da yake sun yi nazarin azuzuwan kalmomi, musamman inda Plato ya raba jumla zuwa suna (onema) da kuma furuci (utterance). Ana danganta rabon da Plato ya yi wa jumla da irin waxanda ake amfani da su a yau, kamar Aikau (subject) da Makarva (predicate), suna da aikatau, batu (topic) da bayani (comment), da ma gurbi (entity) da dangantaka (relation). Stoics su ne waxanda suka bunqasa rukunan nahawun Girka (Hovdhaugen, 1982: 41 da 48).

Romawa sun ci gaba da ayyukan Girkawa. Su ma ba su yi aiki sosai ba kan ginin jumla in ban da Varro (116-27BC) wanda ya nazarci azuzuwan kalmomi. Ayyukan Donatus da na Priscian sun kasance masu amfani matuka a tsakanin shekaru 1500-500BC.

Akwa sa-toka-sa-katsin da ya daxe tsakanin masana cewa halitta ce ko yardajjen tsari ne yake bayyana alaƙar da ke akwai tsakanin kalmomi da ma'anarsu. Aristotle ya tafi da ra'ayin cewa babu wata alaƙa tsakanin kalma da ma'anarta, abin sani kawai yardajjen tsari ne wanda yake wanzuwa tsakanin masu magana da harshen. Shi kuwa Stoics ya fi yarda da cewa hallita tana da tasiri tsakaninsu. Wannan savanin ra'ayi ya yi tasiri wajen tarihin harshe da na asalin kalma.

Tarihin nahawu ya nuna cewa an fara da nahawun gargajiya ne (Traditional grammar) tun lokacin su Plato da Aristotle har zuwa qarni na 19. Ana amfani da shi a matsayin babban ra'i. Daga nan aka sami nahawun qwanqwancewa (Structuralism/Descriptive), sannan nahawun taciya (Transformatonal).

Nahawun gargajiya shi ne kuma wanda ake kira nahawun horo-hani, domin kuwa a wannan lokaci ana koyar da harshen Ingilishi ne bisa la'akari da tsarin harshen Latin. Wannan ne ya duk sa wata jumla da za a furta dole ta dace da waxannan qa'idojin harshen Latin. Duk jumlar da aka faza, sai an xora ta bisa mizanin waxannan qa'idoji da aka shimfixa, idan ta hau sai a karve ta, idan ba ta hau ba kuwa lahantacciya ce.

Daga cikin dokokin ko qa'idojin akwai:

- i. Amfani "**shall**" ga mutum na xaya (tilo ko jam'i) da kuma "**will**" ga sauran. Misali:
 {I, we} *shall* go (za -n/mu tafi).
 {He, you, they} *will* go (zai/za ku/ za su tafi).

- ii. Jumla ba za ta qare da Jarri ba. Misali:

I know the person I work with (Na san mutumin da nake aiki da).

He was the man I spoke to (Shi ne mutumin na yi magana da).

That is the house I live in (wancan gidan ne nake zaune).

Which department is she in? (Wane Sashe take?)

- iii. Ba a yarda a sanya kalmar bayanau ba a tsakani kalmar *to* da aikatau ba. Misali,

I want to quickly put the class behind me (Ina so na gaggauta na sanya ajin a bayana).

He had to (Dole ya yi).

A wannan lokaci ne kuma aka samar da azuzuwan kalmomi guda takwas: Suna, Wakilin Suna, Aikatau, Bayanau, Sifa, Mahaxi, Jarri da kuma motsin rai. Haka nan aka sami kalmomin nahawu irin su jinsi, kumbura, murya, adadi da kuma lokaci.

Nahawun Qwanqwancewa (Descriptive): nahawun qwanqwance ya fara bayyana na a farko-farkon qarni na 19 inda aka sami masana suna sukar ra'in nahawun gargajiya. Wannan ne ya haifar da samun sauyi wajen nazarin harshe. Masana na farko wanxanda suka bunqasa wannan fage sun haxa da Ferdinand de Saussure da Leonard Bloomfield da Franz Boas da Edward Sapir da makanantansu. Misali Ferdinand de Sassure shi ya fito da batutuwa irin su: *Langue and Parole*, *Substance and Form* *Diachronic and Synchronic*. Shi kuwa Bloomfield ya ya fito da ra'in Tsarin Tubalin Nahawu (***Constituent Structure Grammar***) da Nazarin Makusancin Tubali (***Immediate Constituent Analysis***). Su waxannan

masana sun fi bai wa tsari ko qirar jumla muhimmanci fiye da ma'anar jumla. Haka nan suna da'awar cewa kowane harshe ya kevanta da nasa tsari daban da na xan uwansa. Saboda haka idan an tashi nazarin harshe, a kalli shi a matsayin mai cin gashin kansa, kamar yadda mazahabar Nahawu gargajiya ta xora harshen Ingilishi kan tsarin Girka ko Latin ba. A nan, ana son nazarin jumla kamar haka: wato tubalin ma'akaci da kuma na makarva.

Tanko ya sha ruwa. Tanko (ma'aikaci), ya sha ruwa (makarva).
Daga nan sai aka sami nazarin jumlar ta fuskar nazarin makusantan tubali;
Tanko (suna) ya (wklsn) sha (aiki) ruwa (suna).

Bambancin da ke akwai tsakanin Tsarin Tubalin Nahawu da Fixa (Phrase Structure) shi ne, na farkon yana nuna alaƙar ma'aikaci da kuma makarva, yayin da na qarshe yake nazarin ajujuwan kalmomin.

Babbar matsalar wannan ra'i ita ce rashin bayani kan jumla wacce take mai harshen damo. Misali, a Ingilishi, idan aka ce, *The English Teacher*, abin sani a nan akwai Sn. da Sn. amma idan jumlar ta sauya ta koma *Teacher who is English* fa, ya za a yi?

Wannan nan da sauran batuwa, su suka haifar da Nahawun Taciya. Wannan Mazahaba ta yi tarayya da Nahawun qwanqwancewa ta fuskar cewa yayin nazarin harshe, qirar jumlar ita ce abin lura ba ma'ana ba. Masu da'awar wannan ra'i su ne Zellig Harris da kuma xalibinsa Noam Chomsky. Bambancin su kuwa, akwai batun fito da tsarin nazarin jumlar ta hanyar fixa (**Phrase Structure Grammar**) da Bishiyar li'irabi (**Phrase Tree Diagram**). Haka kuma, su Chomsky suna da ra'ayin cewa za a iya samar da wata qa'ida ko wasu qa'idoji waxanda harsunan dunaya suka yi tarayya a kai, don haka za a iya nazartar harsuna duniya bai xaya ta bin waxannan qa'idoji. Savanin nahawun qwanqwancewa da ke kallon kowane harshe shi kaxai.

Noam Chomsky ya kawo canje-canje da dama a fagen nazarin kimiyyar harshe, ya fito da batuwa irin su Basira (Qoqari) (**Competence**) Aiwatarwa (**Performance**), Qirar voye, qirar sarari. Jumlar asali, da kuma ra'o'i¹. Ana da mazahabobin nazarin harshe gida biyu:

- i. Syntax-based-grammar (transformational) wanda ya shafi yadda dokokin haxa kalmomi suke a jumla.
- ii. Semantics-based-grammar (Systemic) wanda ya shafi yadda ake samar da ma'anar jumla ta haxakar kalmomi.

¹ kamar su, Standard Theory, Extended Standard Theory, Revised Extended Standard Theory, Universal Grammar, Trace Theory, Principles and Parameters Theory, Minimalist Program.

Chomsky bai yarda da cewa tsarin jumla kaxai ko tsarin ma'ana kaxai ya wadatar ga bayanin ingancinta ba, a'a ya nuna dole ne tsarin jumla ya dogara da ma'anar da mai magana da harshe yake nufi. A saboda haka ya fitar da mazhabar gamayya (Eclectic Approach) ya kawo wata jumla da ta yi fice wadda ke bin tsari jumla amma kuma ta kauce wa yadda Turawa suke fitar da ma'ana sai ta zamo ita ma ba ta da ma'ana:

Colorless green ideas sleep furiously.

A Hausa ma idan mun fassara jumlar za ta zama kamar haka:

Korayen tunane-tunane marasa launi suna barci a fusace.

4.0 KAMMALAWA

A wannan kashi mun fahimci cewa ilimin harsuna yana nufin nazarin kimiyyar harshen xan'adam. Kowane harshe na duniya yana da nasa tsari daban da na xan'wansa, sai xan abin da ba za a rasa ba na kamanci. Shi ilimin harsuna yana duban harshe ne a kimiyyance, wato nazari ne na yadda ake furta qwayoyin sauti da kuma sarrafasu wuri guda su tayar da lafazi. Lafuzan da aka samar kuma idan an harhaxasu cikin tsari da bin qa'dar harshe sai a fitar da zance mai cikakkiyar ma'ana.

5.0 TAQAITAWA

A wannan kashi, kun koyi waxannan:

- Ma'anar nahawu
- Ire-iren nahawu
- Tarihin ilimin harsuna
- Al'adun nahawu

AUNA FAHIMTA

1. Me ka fahinta da nahawu
2. Kawo taqaitaccen tarihin ilimin kimiyyar harshe?

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RUKUNI NA 2: ILIMIN FURUCI DA TSARIN SAUTI

- Kashi na 1 Hanyoyin Nazarin Sautukan Magana
- Kashi na 2 Mene ne Sautin Magana?
- Kashi na 3 Qwayar Sauti da Takwarar Qwayar Sauti
- Kashi na 4 Mafurta Sauti
- Kashi na 5 Baqaqe da Wasula

KASHI NA 1: Hanyoyin Nazarin Sautukan Magana

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiya
 - 3.1 Hanyoyin Nazarin Sautukan Magana
 - 3.1.1 Ilimin Furuci
 - 3.1.2 Ilimin Tsarin Sauti
 - 3.2 Alaqa da Bambancin Hanyoyin Nazarin Sautukan Magana
- 4.0 Kammalawa
- 5.0 Taqaitawa
 - Auna Fahimta
- 7.0 Manazarta

1.0 GABATARWA

Magana furuci ce ta sauti mai maƙana da bilƙadama ke amfani dashi, a matsayin hanyar sadarwa. Magana na iya nufin jerin kalmomi ne masu maƙana da ake furtawa da fatar baki. Ana iya fassara magana da batu ko jawabi. Ta amfani da sauti ake furta magana har ma a kwantar da murya ko kuma a xaga ta. A taqaice, sauti ne mahimmin abu wajen furuci a harshe. Gavovi da kalmomi na cike da sautuka masu tsari daban-daban. Mai magana kan tsara sautuka da yake so ya yi amfani da su. Magana iri biyu ce, akwai magana qaƙidance da magana kara-zube. Akwai abubuwan da natsuwa ke haifarwa a magana qaƙdance, waxanda ya kamata mai magana ya kiyaye, domin gudun karya qaƙdar harshe da alƙadar alƙumma. Ita kuma magana kara-zube, magana ce wadda ta sava wa magana qaƙdance, wato akan karya qaƙida da rashin natsuwa a wajen zantawa wanda ke haifar da lamin zance. A taqaice, magana ba ta yiwa sai an tsara sautukan magana an harhaxa kalmomi bisa qaƙidar harshe.

2.0 MANUFAR DARASI

Manufar da wannan darasi ya son cimma ita ce, a qarshen wannan darasi dalibai su san wadannan abubuwa:

- * Sanin hanyoyi biyu na nazarin sautukan magana a harshen Hausa.
- * Fahimtar rawar da hanyoyin ke takawa a fagen nazari, tare da sanin alaqa da bambancinsu a harshen da ake nazarin, ta hanyar kawo misalai.
- * Sanin muhimman abubuwan da hanyoyin nazarin sautukan magana suka sa gaba ko kuma suka qunsa a taqaiɓe.

3.0 QUNSHIYA

3.1 Hanyoyin Nazarin Sautukan Magana

Akan yi nazarin sautukan magana ta hanyoyi biyu. Hanyoyi su ne: Ilimin furuci da ilimin tsarin sauti.

3.1.1 Ilimin Furuci

A hanya ta farko ana nazarin sautuka a bisa irin kamanninsu ko siffofinsu. Wannan fagen nazari shi ake kira ilimin furuci. Manazarcin Ilimin Furuci yana bayanin sautuka ne a bisa yadda kamanninsu suke, ya Allah ta yadda ake furucinsu ko yadda ake jin su a kunne in an furta su, ko kuma ta yadda kamanninsu suke idan an qalailaice su ta hanyar amfani da na^oura. A taqaiɓe, ilimin furuci hanya ce ta nazarin sautukan magana. Wannan fage na samar da sautuka a harshe, tantance kamanninsu da siffofinsu da kuma sigoginsu. Haka kuma, ana iya cewa fanni ne mai bayyana rabe-raben baqaqe, musamman ta fuskar yanayin furuci da wurin furuci da kuma matsayin maqwallato. A yayin da ake duba furucin wasula ta fuskar matsayin harshe da kuma matsayin levva wajen furucin wasulan Hausa. Akwai fannoni iri uku ana nazarin a cikin ilimin furuci. Da farko akwai fannin furta sautuka wanda ke nazarin yadda aka samar da sautuka ko yadda aka furta su. Na biyu shi ne, fannin kamanta sauti wanda ke a alhakin siffanta furucin sautuka ta amfani da zirin iska. Na uku ana kiransa fannin jin sauti aikin da yake yi shi ne ji da kunne game da yadda sauti ke fita ko ta hanyar amfani da na^oura ta musamman. Ga misali Ilimin Furuci shi ke da nauyin bayyana mana yadda ake furucin sautuka irin /v/ , /s/ , /sh/ , /r/ , /gy/ da kuma /a/ , /i/ , /u/ , /ee/ , /ai/. Saboda haka, ilimin Furuci ne ke bayanin yadda kamannin sautuka suke.

Har ila yau, yadda ake tsara bayanin siffofi sauti shi ne, bayyana siffofin ko kamannun sautuka, ta hanyar yi bayanin siffofin xaya bayan xaya, wato sai an fara ambaton siffar farko, sannan a ambaci mai zuwa bayanta. Haka za a cigaba da nuna kamannun sautukan har a kammala cikin tsari.

Wannan tsari ya taimaka wajen fahimtar bayanin ilimin harshe daki-daki, kamar yadda aka gani.

3.1.2 Ilimin Tsarin Sauti

Hanya ta biyu ita ce ta yadda sautukan sukan yi amfani a harshe, wato yadda suke shiga a tsare, da kuma yadda suke bambanta da juna wajen aiki a cikin harshe. Wannan nazari shi ake kira ilimin tsarin sauti. Shi wannan Ilimin Tsarin Sauti shi ke bayanin yadda sautukan suke yin amfani a cikin harshe. Haka kuma, Ilimin Tsarin Sauti shi ne zai yi mana bayanin yadda waxannan sautuka suke aukuwa a Hausa, wato yadda suka yi kama iri xaya har su yi aiki iri guda, ko kuma yadda suka sha bamban har suke hamayya da juna. A taqai, Ilimin tsarin sauti na nuna yadda ake amfani da qwayoyin sauti, domin isar da saqo. Ana amfani da wannan fanni ne wajen gano gagarumin aikin da sautuka ke yi a wani harshe. Haka kuma, yana magana ne kan sautukan da ke fito da bambancin ma'ana da yadda suke haxuwa da wasu bisa qa'idojin harshe.

Tsarin sauti fanni ne da ke bayyana yadda harshe ke tsara sautuka wajen guda, don su ba da ma'ana. Shi tsarin sauti yana nazarin sauye-sauye da ake samu a dalilin haxuwar sauti da sauti a cikin kalma. Ana amfani da tsarin sauti don nazarin yadda murya ke kasancewa a lokacin lafazi. Ga misalan wasu fannonin da ilimin tsarin sauti ya qunsa ko kuma sauye-sauye da ke aukuwa tsakanin sautuka a cikin kalma:

- * Tsawaita wasali: Mayar da gajeren wasali dogo, ta hanyar ruvanya shi wajen rubutu. /aa/
- * Gajarta wasali: Akan rage tsayin wasali dogo ya koma gajere, musamman a rufaffiyar gava da kuma a wajen samar da bayanau.
- * Saqala wasali: Saka wasali a cikin kalma a wurin da babu shi tun farko. Misali, a kalmar aro ta bucket an yi mata kwaskwarima sai ta koma bokiti.
- * Shafe wasali: Cire wasali daga cikin kalma don a taqaita kalmar a wajen lafazi. Misali, kwana- kwan. A nan an shafe wasalin qarshen kalmar kwana.
- * Karin sauti: Yana nufin hawa da saukar murya a cikin murya, kuma kowace gava tana da irin nata kaifin murya. Karin sauti iri uku ne; akwai karin sama da karin qasa da kuma mai faxuwa.
- * Tsarin gava: A Hausa tsarin gava iri biyu ne; Akwai buxaxxiyar gava (BW) da rufaffiyar gava (BWB). A Hausa duk gava ko kalmar da ta fara da sautin wasali akwai voyayyar alhamza (?) ko kaxaxxen baqi da ke zuwa kafin wasali a kalmar da ke farawa da wasali.

- * Naso: Tasiri ne na wani sauti a kan lafazin wani sauti da suke mavwabtaka da juna a cikin kalma. Akwai naso na baƙi da baƙi, da kuma naso na wasali da wasali.
- * Musayar gurbi irin wannan tsari akan samu canza gurbin qwayoyin sautin da ke kusa da juna, amma sauyawar ba za ta canza maƙƙanar kalmar ba.
- * Levantawa furuci ne na goyo, inda ake qara wa sauti kewayar leve. Sai dai kuma wannan yanayi ya shafi sautuka ne kamar /k/, /q/ da /g/ waxanda levantawa kan shafa bisa wasu sharudda. Su wadannan sautuka suka levance ne a Hausa yayin da suka zo kafin ko da da wasalin qurya levantacce ne.
- * Ganxantawa tana da abin da ke sharxanta ta, duk lokacin wasalin gaba /i/ ko /e/ ya biyo bayan dab da sautukun hanqawa /s/, /t/, /d/, /z/ da „yan hanxa /w/, /q/ da /g/ to sautukan kan rikixen su canja kama.
- * Hancintawa na nufin hancinta sauti a wajen lafazi, wato a qarawa sauti furucin hanci wanda babu shi tun asali. Hancintawa kan shafi wasula ne, amma bisa wani sharaxin cewa, duk lokacin da sauti xa hanci ya zo baya ko gaban wasali za a sami hancintawa.

3.2 Alaƙa da Bambancin Hanyoyin Nazarin Sautukan Magana

Ilimin furuci na samar da sautuka a harshe. Ilimin tsarin sauti kuwa na nuna yadda ake amfani da sautuka a harshe. Sautuka a ilimin furuci ba su karantuwa balle su ba da maƙƙana. Sautuka a ilimin a ilimin tsarin sauti suna karantuwa sannan suna ba da maƙƙana. Ilimin furuci na qoqarin bayyana sifar sauti da rabe-rabensa ta fuskar wurin furuci da yanayin furu da kuma matsayin maqwallato. Ilimin tsarin sauti na bayyana dangantaka da sauye-sauyen da ake samu na haruffa a cikin kalmomi.

Akwai dangantaka sosai tsakanin ilimin furuci da ilimin tsarin sauti, kasancewar duk sun shafi sauti ne a ilimin kimiyyar harshe. A vangaren matsayin ilimin tsarin sauti a ilimin harsuna kuwa, tsarin sauti reshe ne daga cikin rassan ilimin harsuna. Ilimin tsarin sauti shi ne mataki na biyu mai taka muhimmiyar rawa wajen sarrafa qwayoyin sauti a wani harshe.

4.0 KAMMALAWA

Ilimin furuci da ilimin tsarin sauti dukkansu fannoni ne a qarqashin ilimin kimiyyar harshe. Waxannan vangarori guda biyu suna da alaƙa da juna, domin dukkansu sunashafi sauti ne, kuma sanin ilimin furuci yakan taimaka wajen fahimtar ilimin tsarin sauti. A taqaiƙe, tare suke tafiya.

Dalili kuwa shi ne, sai ilimin furuci ya samar da sauti kana daga bisani ilimin tsarin sauti ya harhaxa su wuri guda, domin su yi aiki bisa qa'idar harshe. Haka kuma, suna da bambance-bambance kamar haka: Ilimin furuci shi ke da alhakin siffanta sautuka, ta hanyar matakai uku sun shafi baqaqae da matakai biyu da suka shafi wasula. Yayin da shi kuma ilimin tsari sauti ya karkata wajen bayyana sauye-sauyen da ke faruwa tsakanin sautuka idan sun haxu a cikin kalma.

5.0 TAQAITAWA

A wannan kashi, kun koyi waxannan:

- * Hanyoyi biyu fitattu na nazarin sautukan magana su ne; Ilimin furuci da kuma ilimin tsarin sauti.
- * Akwai tabbatacciyar dangantaka irin ta jini da tsoka tsakanin ilimin furuci da ilimin tsarin sauti, domin dukan fannonin sun shafi sautukan magana ne.
- * Ana yin nazarin sautukan magana ne don fito da sautukan yadda mai koyo sai fahimce su kamar yadda suke a cikin harshe.

AUNA FAHIMTA

1. Yi taqaitaccen bayani kan hanyoyi biyu (2) na nazarin sautukan magana.
2. Wane bambanci ke tsakanin fagen nazari na ilimin furuci da na ilimin tsarin sauti.
3. Me ake nufi da siffofi ko kamannun sauti a fagen nazarin harshen Hausa.

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KASHI NA 2: Sautin Magana

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiya
 - 3.1 Ma'anar Sautin Magana
- 4.0 Kammalawa
- 5.0 Taqaitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

1.0 GABATARWA

Furuci shi ne sautin da ya fito daga bakin mutum, wanda yake samuwa sakamakon aikin gaɓoɓin sauti ko furuci da kuma gaurayar iska, wacce su gaɓoɓin ke tarewa ko kuma su matse ta ta rasa isasshiyar hanyar fita. Saboda haka a fagen nazarin sauti, ana nazartar furucin baƙaƙe ta fuskoki uku: Muhalli ko gurin furuci; yanayin furuci da kuma matsayin maƙwallato a yayin furuci. A taqaice, furucin baqaqe ya bambanta da na wasula. Babban abin ya haxa su shi ne dukkansu qwayoyin sauti ne, dukkansu furta su ake yi. Sannan kuma wajen furta su ana amfani da iskar da ta fito daha huhun mutum.

2.0 MANUFAR DARASI

Manufar da wannan darasi ya son cimma ita ce, a qarshen wannan darasi Dalibai su san waxannan abubuwa:

- * Ma'anar sautin magana.
- * Bambancin da ake samu tsakanin sakakken rubutu da rubutu na qwaqqwafi.

3.0 QUNSHIYA

3.1 Ma'anar Sautin Magana

Sautin magana shi ne duk wani sauti da mafurta suke iya furtawa, wanda manazarci ilimin furuci zai iya bambance shi da sauran sautuka waxanda za a iya furtawa. A wani qaulu, sautin magana sauti ne da ake furtawa da gavovin furuci, wanda ake iya bambantawa da wasu sautukan da gavovin furuci ke iya furtawa na daban. Haka kuma, sautin magana sauti ne da ke iya haxuwa da wasu su ba da magana mai ma'ana. Duk sautukan da suka sava wa haka wani abu ne daban ko mu kira su lahanannun sautuka marar amfanai da ma'ana xan-Adam yakan furta sautuka iri-iri, amma ba kowane sauti ne zai iya haxuwa da wani har a sami zance mai ma'ana ba. To irin waxannan sautukan da ke iya haxuwa da juna su qulla zance mai

ma'ana, su ake nufi in an ce sautukan magana. Sautukan baqae da wasulan Hausa, su ake nufi da sautukan magana.

Ana koya rubutu a makaranta da wuraren koyarwa daban-daban. Hausawa na amfani da rubutun Ajami da kuma na Boko. Ajami rubutu ne da ake yi na Hausa da haruffan Arabiya. Shi kuwa Boko rubutu ne na Hausa da haruffan Romawa ko Latin. Ajami ya samu bayan zuwan Larabawa. Shi kuwa Boko bayan zuwan Turawa. Dukkan su sun taimakawa Hausa wajen rubuta Hausa. Amma da yake cewa masana sun yi bayani cewa sai da aka samu magana kafin a samu rubutu, kuma abubuwan da aka faza ake rubutawa, dole magana ta xauki matsayi na farko.

Dukkan xan-Adam wanda ke da kamalalliyar halitta zai iya furta sautuka bila'adadin. Ga misali, akan yi amfani da sakakken rubutun sauti ko rubutu na yau da kullum da kuma rubutun sauti na qwaqqwafi wajen bambance sautuka daban-daban. A sakakken rubutu, wato rubutu na yau da kullum za a iya yin amfani da alamar rubutu guda tak a wakilci sautuka fiye da guda. A rubutun qwaqqwafi kuwa, wato rubutun sauti kowane sauti ana wakiltarsa da alama daban ne. Ga wasu misalai na yadda ake rubuta sautukan magana a cikin rubutun sauti da kuma rubutu na yau da kullum.

Rubutu na qwaqqwafi Sakakken Rubutu

- * /f/ f
- * /r/ r
- * /ʃ/ sh
- * /tʃ/ c
- * /dʒ/ j
- * /ŋ/ n
- * /j/ y
- * /s'/ ts

A taqai, a fagen nazarin harshe ko muhallin koyarwa aka fi yin amfani da rubutun qwaqqwafi, don a bayyana siffofin sauti ko a rubuta kamannunsa na furuci. Shi kuma sakakken rubutu, rubutu ne na yau da kullum wanda ake amfani da shi a daidaitacciyar Hausa.

4.0 KAMMALAWA

Dukkan abubuwan da aka faza qarqashin siffofin sautin magana sun tabbata ga rubutu. Haqika magana da rubutu ne kawai hanyoyinmu na sadarwa. Muna amfani da magana ta baka ko ta hanyar rubutu, don aiwatar da ma'amalolinmu na yau da 60

kullum. Wato sautin magana ana furta shi ko a rubuta shi, domin yin amfani da harshe ko nazarin harshen.

5.0 TAQAITAWA

A wannan kashi, kun koyi waxannan:

- * Abin da ake nufi da sautin magana da abin day a qunsa.
- * Alaqa da bambanci tsakanin hanyoyin siffanta rubutu, wato sakakken rubutu da rubutu na qwaqqwafi.

6.0 AUNA FAHIMTA

1. Mene ne sautin magana?
2. Yi bayanin xaya daga cikin waxannan:
 - a) Sakakken rubutu
 - b) Rubutu na qwaqqwafi

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KASHI NA 3: Qwayar Sauti da Takwarar Qwayar Sauti

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Qunshiya
 - 3.1 Qwayar Sauti da Takwarar Qwayar Sauti
 - 3.1.1 Qwayar Sauti
 - 3.1.2 Takwarar Qwayar Sauti
- 4.0 Kammalawa
- 5.0 Taqaitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

1.0 GABATARWA

Furuci shi ne magana; ita kuma magana iskar furuci ce wadda xan- Adam kan furta da taimakon mafurta sauti. Da furuci ake aiwata sautin magana a baki. Abin tambaya shi ne, yaya ake aiwata wannan sauti na magana? Akwai ginshiqai abubuwa guda biyu masu muhimmanci, waxanda suke taimakawa a yi furuci. Da a ce babu sassan baki da ake kira mafurta sauti da kuma iska da furuci ba ya yiwa. Ana amfani da mafurta sauti wajen magana, wato su ake sarrafawa su motsa ko su haxu kafin a furta wani sauti. Kamar mafurta sauti, iska iri biyu ce, akwai mai shiga ciki baki da mai fita waje, wajen furucin sautukan Hausa da dama.

2.0 MANUFAR DARASI

Manufar da wannan darasi ya son cimma ita ce, a qarshen wannan darasi dalibai su san waxannan abubuwa:

- * Sanin maƙƙanar qwayar sauti da takwarar qwayar sauti.
- * Fahimtar bambancin da ke tsakanin qwayar sauti da takwarar qwayar sauti, ta hanyar kawo misalan yadda bambancin yake a Hausa.

3.0 QUNSHIYA

3.1 Qwayar Sauti da Takwarar Qwayar Sauti

Duk sautukan da suke zaman kawai, wato ba su ita sa maƙƙanar kalmomi ta bambanta, ana kiransu takwarar qwayar sauti. Su kuma waxanda ke yin aikin bambantawa, su ake kira qwayar sauti. Da qwayar sauti da takwarar qwayar sauti dukansu baqagen sautuka ne a Hausa.

3.1.1 Qwayar Sauti

Sauti ne da ke bambanta ma'anar kalmomi. Irin wannan sauti kan haifar da sauyi kai tsayi. Saboda haka, duk lokacin da qwayar sauti ta kasa bambanta ma'ana to wani abu ne daban. Ga misali:

1. **Kada-Gada**
2. **Qota-Qoda**
3. **Sara-Zara**

Idan aka yi la'akari da rukunan kalmomi na 1-3 za a ga suna da tsarin gava iri daya. Bambancinsu kawai shi ne, sautukan da aka qara wa duhu na kowace kalma. Wato, za mu iya cewa a wuri xaya ne kawai suka bambanta dangane da irin haruffan da suka qunsa a kalmomin wannan rukuni da aka kawo a sama. Wannan bambancin shi ne aikin ziza. Kuma duk sautukan da za su iya cika waxancan gurabun su kawo ma'ana ta daban, sun zama sautuka masu bambanci a Hausa.

3.1.2 Takwarar Qwayar Sauti

Takwarar qwayar sauti na nufin sallacewar da ake samu a cikin tsakanin wasu baqaqe a yayin da suka zo a cikin kalma ko iyakar kalma. Wannan sallacewa kan faru ne a yayin da wasu baqaqe da ke bambanta ma'ana ke zuwa a cikin kalma ba tare da kawo sauyi ba.

Duk sautin da ba ya bambanta ma'anar kalmomi shi ne takwarar qwayara sauti. Wannan yana faruwa ne yayin da wasu baqaqe da ke bambanta ma'ana suka zo a cikin kalma ba tare da kawo sauyin ma'ana ba. Kuma qwayoyin sautin suna da furuci daban da juna, amma kuma kowane daga cikinsu gurbin xan'uwansa a cikin kalma, ba tare da samun sauyin ma'anar kalma ba. A taqai, ko da furucin sautuka ya bambanta ana iya amfani da xaya a maimakon xayan, domin ba a samun sauyin ma'ana, kuma ana iya fahimtar abin da ake nufi. An fi samun wannan idan aka dubi kalmomi ta fuskar daidaitacciyar Hausa da karin harshen Sakkwatanci ko wasu kare-karen harshen Hausa. Misali,

Daidaitacciyar Hausa

1. **Shayi**
2. **Fata**
3. **Qota**
4. **Gurgu**
5. **Garke**
6. **Harshe**
7. **Dantse**

Sakkwatanci

- Hyayi**
- Hwata**
- vota**
- Gurmu**
- Garge**
- Halshe**
- Damtce**

Misalai 7, da aka kawo sama sun tabbatar da cewa, sautukan da aka qara wa duhu suna bambanta ma'ana, sai dai a nan sun sallace don sun kasa bambanta ma'anar rukunan kalmomin. Ta fuskar muhalli takwarar

qwayar sauti tana iya kasancewa a farkon kalma ko a tsakiyar kalma. Wannan shi ya sa aka ambace su da suna takwarorin qwayar sauti. Irin wannan zama tsakanin takwarorin sautuka zumunci ne na wakilci ko zuwa a madadin juna a cikin kalmomi.

Ana iya ganin sallacewa (takwarar qwayar sauti) a ganxantawa da kuma abin da ke faruwa tsakanin gajerun wasula kamar haka:

Wasulan /i/ da /a/:

Mini Mani

Damina Damana

Wasulan /i/ da /u/:

Biki Buki

xinki xunki

Siminti Sumunti.

4.0 KAMMALAWA

Daga abin da ya gabata, vangaren nazarin sautuka ya bayyana wasu xabi"u da tsarinsu, musamman yadda ake samun alaqa tsakanin qwayaoyin sauti da „yan"uwansu a cikin kalma. Saboda haka, muna iya cewa qwayar sauti da takwarar qwayar sauti suna da bambanci da juna. Qwayar sauti kan bambanta ma"ana tsakanin kalmomi. A yayin da takwarar qwayar sauti ke kasa bambanta ma"anar kalmomi, ko da an sami haxuwar sautuka masu bambanta ma"ana a cikin kalma. Nan gaba za a kwatanta qwayar sauti da takwarar qwayar sauti a Hausa da Ingilishi, don bayyana alaqa da bambancinsu.

5.0 TAQAITAWA

A wannan kashi, kun koyi waxannan:

- * Ma"anonin qwayar sauti da takwarar qwayar sauti.
- * An fahimtar bambancin qwayar sauti da takwarar qwayar sauti a Hausa, tare da kawo misalan kalmomi.
- * Bambancin karin harshen Hausa ya taimaka wajen bayyana yadda takwarar qwayar sauti ke aiki a Hausa.

6.0 AUNA FAHIMTA

1. Me ake nufi da qwayar sauti a Hausa. Kawo misalai karvavvu.
2. Wane bambanci ke tsakanin qwayar sauti da takwarar qwayar sauti a fagen nazari.
3. Duk sautin da ba ya bambanta ma"anar kalmomi shi ne takwarar qwayara sauti. Tattauna a taqaice.

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hanyoyi daban-daban. A taqaice, wajen samar da sautuka wasu mafurta kan haxe da juna ko su kusanci juna ko su riqa dagawa ko kuma su kasance ba su iya dagawa.

Idan muka bi kwararon magana tun daga wajen baki zuwa can ciki, za mu tarar da mafurta sauti ko gavovin furuci da dama. Da farko dai muna da levva guda biyu na sama da na qasa. Da ka matsa gaba cikin bakinka za ka ji haqora a jere a sama da qasa. Akwai wani tudun nama mai dan tauri da aka dasa haqora a cikinsa, wato dasashi. Dukkan mafurtan da ke sashen sama na baki ana kiransu kafaffun mafurta, wato mafurtan qasa ne masu motsawa su tarar da kafaffun mafurta. Daga dasashi sai a tatar da hanqa. Daga nan kuma sai ganda wadda ta ke tsakiya. Da an matsa kadan sai a samu handa tana da xan taushi-taushi. Akwai kuma dunqulallen nama da ya tafi ciki sannan ya lanqwasu wato beli. Akwai kuma harshe wanda muhimmi ne wajen furucin sautuka. Saboda bayanin furucin sauti an kasa harshe kashi hudu, wato yana da sassa kamar tsinin harshe da qirjin harshe da gaban harshe da kuma doron harshe. Dubi yadda suke jerin a kwararon bakin xan-Adam.

Mafurta Sauti/Gavovin Sauti a Zane

An dauko hoton wannan zanen kwararon magana daga littafin (Sani, 1999).

4.0 KAMMALAWA

Kamar yadda aka ambata, mafurta sauti na daga cikin muhimman abubuwa biyu (2), waxanda furucin sauti ya dogara kacokan kansu. Da farko mun ga yadda zirin iska ke aiki, tare da taimakon mafurta sauti wajen samar da sautukan Hausa.

5.0 TAQAITAWA

A wannan kashi, kun koyi waxannan:

- * Furuci shi ne magana. Mafurta sauti su ne sassan jikin xan-Adam waxanda yake amfani da su wajen furta magana ko wani lafazi mai ma"ana.
- * Mafurta sauti sun kama daga levvan baki zuwa kogon baki da kogon hanci da kuma qirji. Mafurta sauti iri biyu ne, masu motsawa su ne ke iya dagawa daga wani wuri zuwa wani don su tava wata gavar sauti ko su haxe da ita. Wadannan su ne: Harshe da leven qasa da kuma havoran qasa. Mafurta sauti maras motsi su ne ake zuwa a tava su ko a matse su. Wadannan su ne: leven sama da haqoran sama da hanqa da ganxa da kuma handa.

6.0 AUNA FAHIMTA

1. Mafurta sauti iri nawa ne? A kawo su.
2. Wane bambanci ke tsakanin mafurta sauti masu motsi da mafurta sauti maras motsi.
3. Mene ne amfanin mafurta sauti a ilimin furucin sautin Hausa.
4. Mene ne aikin mafurta sauti a furucin magana.

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KASHI NA BIYAR: FURUCIN BAQAQE DA WASULA

Abubuwan Da Suke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 Gundarin Darasi
 - 3.1 Furucin Baki Da Wasula
- 4.0 Kammalawa
- 5.0 Takaitawa
 - Auna Fahimta
- 6.0 Jingar Aiki
- 7.0 Manazarta

1.0 Gabatarwa

Masana irin su Crystal (2008) da Òsisánwó (2009) da kuma Sani (2010) sun bayyana cewa ana la'akari da abubuwa uku ne wajen furta kowane irin sautin baqi na harshe. Abubuwan su ne kamar:

- i. Gurbin furuci.
- ii. Yanayin furuci.
- iii. Matsayin maqwallato.

A wannan darasi za mu xauki waxannan matakan guda uku, mu yi bayani yadda kowane sautin baqi na Hausa yake da gurbinsa da yanayin furuci da matsayin muqwallato. Za kuma mu yi bayani a kan furucin wasula.

2.0 Manufar Darasi

Bayan kammala wannan darasi, ana sa ran xalibai su iya:

- 1. Lissafa matakan nazarin furucin baqaqe
- 2. Kawo adadin guraben furucin baqaqe na Hausa
- 3. Bayanin yanayin furuci tare da misalan baqaqen da ake samu a kowane gurbi
- 4. Bayanin matsayin maqwallato a nazarin baqaqe
- 5. Bayani a kan furucin wasula

Gurbin Furuci

Ana nufin muhallin da samar da sautin magana. A baya mun bayyana cewa muna da gavovin furuci masu motsi da marsa motsi. Haxuwarsu ko kusantar juna da suke yi ko kuma shafar juna shi ne ke haddasa samuwar kowane sauti. Ta yin la'akari da gurbin kowane sauti, an raba sautukan magana (baqaqen) 34 xin nan zuwa gida 11 kamar haka:

- i. **Baleve:** wannan laqabi ne da ake yi wa duk wani sautin baqi wanda yayin furta shi leven qasa kan tashi sama ya kusanci levan sama ko

- ma ya haxe da shi. Sautukan da ake samu ta wannan hanya sun haxa da [b, v, m, Φ,]
- ii. **Bahange:** laqabi ne da ake yi wa sautin baqi wanda ake samar da shi a lokacin da tsinin harshe ya kusanci hanqa ko ya haxe da ita. Akwai sautuka kamar: [d, l, n, r, s, s', z, t].
 - iii. **Bagande:** yayin da gaban harshe ya kusanci ganxa tsattsaura ko kuma ya haxe da ita, sai a sami sautuka irin su [j] da [ɲ].
 - iv. **Bahande:** wannan sauti yana samuwa ne yayin da doron harshe ya haxe ganxa tattausa. Ga sautukan da ake samu a nan: [k, q, g, ɲ, w].
 - v. **Dan Bayan Hanqa:** yayin da qirjin harshe da bayan tsinin hanqa suka haxe ko suka kusanci juna sai a sami [ʃ], [tʃ], [dʒ].
 - vi. **Nade Harshe:** yayin da tsinin harshe da bayan tsinin hanqa suka haxe sai a sami [x] da [ɾ].
 - vii. **'Yan Maqwallato:** yayin da tantanin maqwallato ya ja ya tsuke faxin maqwallaton, sai a sami furucin [h], amma idan ya rufe ruf sai a sami baqin [ʔ].
 - viii. **Gandantaccen Baleve:** a nan, lamura biyu ne suke faruwa. A yayin da leven qasa ya tunkari leven sama, a wannan lokaci kuma gaban harshe yake kusantar ganxa sai a sami baqi mai goyo [Φj].
 - ix. **Gandantacciyar Hamza:** yayin da maqwallato ya rufe ruf sai gaban harshe ya doshi ganxa wajen samar da furucin [ʔj].
 - x. **Levantaccen Bahande:** wannan kuma na samuwa ne yayin da doron harshe ya hade da handa, levva suka kewaye, sai a sami baqaqen [kw, qw, gw].
 - xi. **Ganxantaccen Bahande:** yayin da doron harshe ya kusanci handa, gaban harshe ya tunkari ganda tsattsaura sai a sami furucin [gj, kj, qj].

Yanayin Furuci

Ana bayyana sautin magana ne ta yin la'akari da irin tangarxar da ziri iska take fuskanta yayin furuci. Hakan yana faruwa ne sakamakon kusanta ko haxewar da gavovin sauti suke yi wajen furuci. Idan gavovin sautin suka haxe da juna sai su datse mafitar iska. Idan kuma tsukewa suka yi, sai iskar ta kurxa ta wuci. Ta yin la'akari da haka, aka raba sautukan magana na Hausa zuwa gida 10 kamar haka:

- i. **Tsayau:** yayin da gavovin furuci suka haxe da juna sai iskar huhu ziri waje ta jira har lokacin da suka saki juna sai ta fita da qarfi. Fitar wannan iska da qarfi kan haifar da wata qara kamar fitan albarushi daga bindiga. Da wannan ne wasu ke kiran irin waxannan sautuka da ake samu ta wannan yanayi da suna vugau ko 'yan bindiga. Baqaqen su ne [b, t, d, k, kw, kj, g, gw, gj].
- ii. **Hadiyau:** a yayin da gavovin furuci suka haxe da juna, sai iskar maqwallato ziri ciki ta yi gajan haquri, sai ta yi qasa. Baqaqen da wannan lamari ya shafa su ne: [v, x].

- iii. **Tunkudau:** iskar maqwallato ziri waje ita take samun tangarxa a nan. A yayin da gavovin furuci suka haxe da juna, sai iskar ta haqura ta jira ta yadda suna sake juna sai ta fito tamkar tunkuxo ta aka yi. A rin wannan hali ake samun baqaqe irin su: [q, qw, qj, s']
- iv. **Danhanci:** iskar huhu ziri waje ne ke samun tangarxa a wannan hali. A yayin da gavovin furuci suka haxe sai iskar ta jira su, suna sakin juna kuma sai ta bijire, maimakon ta fita ta baki sai ta bi ta hanci. Ana samun sautuka irin su: [m, n, ɲ, ŋ].
- v. **Zuzau:** a yayin da gavovin furuci suka tsuke mafitar iska, sai iskar huhu ziri waje tana kutsawa ta tsakaninsu tana gogar su, hakan sai ya haifar da wata qara da ake cewa ziza. Baqaqen da ake samu a wannan hali su ne [s, z, h, Φ, Φj, ʃ].
- vi. **Danatishawa:** iskar huhu ziri waje ake lura da ita a nan. A yayin da mafuta suka toshe mafitar iskar, sai ta xan jira su na wani lokaci. Da zarar sun saki juna sai ita kuma iskar ta fita a hankali. Sautukan da ake samu a nan su ne [ʃ, dʒ].
- vii. **Danjirge:** a nan kuma gavovin furuci suke kusantar juna sai iskar huhu ziri waje ta fita ta gefen harshe. Baqi xaya tak ake samu a irin wannan hali: [i].
- viii. **Ra-gare:** yayin da aka furta baqin [r], sai tsinin harshe a matsayinsa na mai motsi ya riqa tava hanqa da saurin gaske, ta yadda iskar na katsewa lokaci zuwa lokaci. Iskar huhu ziri waje ce ke fuskantar tangarxa.
- ix. **Ra-kade:** a nan mafurci mai motsi ne yake bugun xan'uwansa marar motsi sau xaya tak wajen furuci. Iskar huhu ziri waje ita samun tangarxa wajen samar da wannan sauti [ɾ].
- x. **Kusantau:** a nan iskar huhu ziri waje ba samun tangarxa ta a zo a gani. Saboda gavovin furucin kusantar juna kawai suke yi, ta yadda iskar za ta fice ba tare da wata matsala ba. baqaqen da ake samu a nan su ne {w, j}. Ana kuma kiran su da kinin wasali, saboda kusancin kamanni da ke tsakaninsu da wasu wasula. Baqin [w] ya yi kama da wasalin [u] a yayin da [j] ta yi kama da [i]

Matsayin Maqwallato

Kamar yadda bayani ya gabata qarqashin zirin iska na maqwallato, yakan iya kasancewa a xaya daga cikin hali uku, ko dai a rufe ruf ko a tsuke ko kuma a sake. Da haka aka raba baqaqen Hausa zuwa gida uku kamar haka:

- i. **Mai ziza:** yayin da aka zo furta sauti sai maqwallato ya kasance a tsuke, iskar da za ta wuce kan kaxa tantanin maqwallato ta yadda za ta haifar da wata qara da ake kira ziza. Sautukan da wannan lamari ya shafa su ne: [b, v, d, x, g, gj, gw, dʒ, l, m, n, w, r, ɾ, ɲ, ŋ, j, z].
- ii. **Marar ziza:** yayin da aka tashi furta sauti sai aka sami tantanin maqwallato a buxe ta yadda ba wata iska da za ta kaxa shi, ta yadda za ta haifar da qara, ana kiran wannan sauti da suna marar ziza.

Sautukan da suke amsa wannan sun sun haxa da [tʃ, ɸ, ɸj, k, q, kw, qw, s, s', ʃ, t].

- iii. **Dansululu:** a wani lokaci yayin furta wasu sautuka akan tarar da tantanin maqwallato a rufe. Rufewar wannan tantani kan sa iska ta dakata na xan lokaci, sannan kuma ta yi qasa wajen samun waxannan [w, j].

Ga baqaqen Hausa nan cikin jadawali dangane da abubuwa ukun da muka tattauna a kan su a baya, wato gurbin furuci da yanayin furuci da kuma matsayin maqwallato.

Jadawalin Sautukan Magana na Hausa.

	Baleve	Ganxantaccen Baleve	Bahanqe	Naxe-Harshe	Xan Bayan Hanqa	Baganxe	Xan Hanxa	Leva-Hanxa	Levantaccen Xan Hanxa	Ganxantaccen Xan Hanxa	Hamza	Ganxantacciyar Hamza
T s a y a u	b		t d				k g		kw gw	kj gj	ʔ	ʔ j
H a x i y a u	v			x								
T u n k u x a u			S				q					
X a n H a n c i	m		n			ɲ	ŋ					
Z u z a u	Φ	Φ j	s' z		ʃ						h	
X a n A t i s h a w a					ʃ ɛ							
X a n J i r g e			l									
R a · G a r e			r									
R a · K a x e				ɾ								
K u s a n t a u						j		w				

Lura: Baqaqen da ke gefen hagu na gidan dara “marasa ziza” ne, waxanda ke gefen dama “masu ziza”, waxanda ke tsakiya kuma “yan-ba-ruwanmu” (Sani 2010:16)

Wasali yana nufin qwayar sautin da yayin furta shi iska ba ta samun tangarxa. Abubakar (1983:121) ya ruwaito cewa masana da dama irin su Schön (1862: 1-7) da Taylor (1923: 1-14) da Bargery (1934) da Carnochan (1952) da Abraham (1959 da 1973), sun ba da ra’ayoyinsu game da wasulan Hausa. Ya kawo ra’ayin kowane masani, daga bisani ya dunqule ra’ayoyin wuri guda ya fito wa Hausa da wasula goma sha uku (13).

Wasulan Hausa

Sani (2010: 17-20) ya yi tarayya da Abubakar (1983) kan cewa Hausa tana da wasula goma sha uku. A yayin da Bunza (2002) da Maikanti (2009) suke ganin cewa wasulan hausa sun kai sha biyar. Wasulan su ne: Gajeru [a, e, i, o, u, aa, ee, ii, ou, uu, ai, au, ui, iu, oi]. Da wannan ne, aka raba wasulan zuwa kashi biyu, kamar yadda za mu gani a 3.1.1 da kuma 3.1.2 na wannan darasi.

Sauqaqan wasula**Dogayen Wasula:**

- [ii] - wasalin gaba na sama maras kewayaya.
- [ee] - wasalin gaba na tsakiya maras kewayaya.
- [aa] - wasalin tsaka-tsaki na qasa maras kewayaya.
- [oo] - wasalin qurya na tsakiya mai kewayaya.
- [uu] - wasalin qurya na sama mai kewayaya.

Gajerun wasula:

- [i] - daidai da dogonsa, sai dai ya yi xan yi qasa ya doshi tsakiya.
 - [e] - daidai da dogonsa, sai dai ya yi qasa.
 - [a] - daidai da dogon.
 - [o] - daidai da dogon, sai dai ya yi qasa ya doshi tsakiya.
 - [u] - daidai da dogon, sai dai ya xan yi qasa ya doshi tsakiya.
- (db Sani, 2010:18-19)

Tagwan wasula

- [ai],
- [au],
- [ui],
- [iu],
- [oi],

Matakan Nazarin Samar da Wasali

Ana la'akari da abubuwa biyu wajen nazarin wasali, kamar haka:

Matsayin Harshe

Matsayin Harshe: yayin furta wasali, harshe kan motsa ta fuska biyu. Farko zai kasance ya xaga sama ko ya yi qasa ko kuma ya tsaya a tsakiyan baki. Sannan sai harshe ya koma ko dai ya yi gaba wajen baki ko kuma ya tsaya a tsaka-tsaki kuma ya yi baya can qurya wajen maqogoro.

Matsayin levva

Matsayin levva: a nan kuma, ana la'akari da kasancewar levva ko dai a wangwame ko su yi zunvutu ko kuma su shace. Idan wasali ya samu a lokacin da levva sun kasance a wangame, sai a kira wasulan da suna masu kewayaya. Idan kuma a shace ko zumvurewa suka yi, sai a kira su da marasa kewayaya.

4.0 KAMMALAWA

A wannan darasi an kawo guraben furuci har guda goma sha xaya, waxanda da su ne ake furta sautukan magana guda (34), da ake da su a harshen Hausa. Amma yana da kyau, a fahimci cewa guda (7) na farko, saukaka ne, wato falan xaya ne, a yayin da sauran guda huxu na qarshen,

suka zama masu falan biyu. Haka kuma an kawo Yanayin Furuci da matsayin maqwallato da furucin wasula.

5.0 Taqaitawa

A wannan darasi, an koyi abubuwa kamar haka:

- i. Sanin guraben furuci guda (11) da ake da su a harsher Hausa.
- ii. Sanin yanayin furuci da matsayin maqwallato na kowane baƙi, daga cikin baƙaƙe (34) da muke da su a Hausa.
- iii. Gano matakan nazarin furucin wasulan Hausa (13).

Auna fahimta

1. Kawo matakan furucin baƙaƙen Hausa guda uku
2. Lissafo yanayin furucin wasula guda biyar.

6.0 Jingar Aiki

- * Me ka fahinta da gurbin furuci? Ina matsayin gurbin furuci a tsarin sauti?

7.0 Manazarta

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RUKUNI NA UKU: ILIMIN QIRAR KALMA

Kashi Na 1: Kalma Da Ilimin qirar Kalma

Kashi Na 2: Qwayar kalma Da Gavar Kalma

Kashi Na 3: Turken Kalma

Kashi Na 4: Hanyoyin Nazarin Ilimin Qirar Kalma

KASHI NA 1: KALMA DA ILIMIN QIRAR KALMA

Abin Da Yake Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 qunshiyar Darasi
 - 3.1 Kalma Da Ilimin qirar Kalma
 - 3.1.1 Ma'anar Kalma
 - 3.1.2 Kashe-Kashen Kalma
 - 3.1.3 Kalmomi Masu qunshe Da Ma'ana
 - 3.1.4 Kalmomi Masu Aiki Na Nahawu
 - 3.2 Siffon Kalmomi A Hausa
 - 3.3 Ma'anar Ilimin qirar Kalma
 - 3.4 Tubalan Samar Da Ma'anar Ilimin qirar Kalma
 - 3.5 Alaƙar Kalma Da Ilimin qirar Kalma
- 4.0 Kammalawa
- 5.0 Taƙaitawa
- 6.0 Auna Fahinta
- 7.0 Manazarta Da Ayyukan qara Nazari

1.0 Gabatarwa

Wannan darasi zai yi bayani ne, a kan muhimman batutuwa biyu: (a) Kalma da (b) Ilimin qirar Kalma. A qarqashin *kalma*, za a kawo ma'anar kalma da kashe-kashen kalma da siffon da kalma take zuwa da su a harshen Hausa. A vangaren ilimin qirar kalma, za a kawo ma'anar ilimin qirar kalma, sai tubalan da masana suke amfani da su wajen samar da ma'anar ilimin qirar kalma. Akwai zancen lalabo alaƙar da take a tsakanin kalma da ilimin qirar kalma. Ma'anar kalma a ra'ayin malaman ilimin qirar kalma, al'amari ne mai wuayar sha'ani. Wannan ya sa samar da tsayayyiyar kalma xaya wadda za a yi ittifaƙid a ita, yake matuƙar wahala. Amma duk da wannan matsalar, masanan, sun yi rawar gani wajen kawo ma'anoni da za su taimaka wa dalibi. An kasa kalmomi zuwa gida biyu: Masu dauke da nauyin ma'ana (Content words) da masu aiki na nahawu (Function words). A Hausa, kalma tana zuwa siffon biyu: (a) Siffa sananniya da (b) Siffa ta musamman. Haka kuma, ra'ayoyin masana sun bambanta wajen bayyana ma'anar ilimin qirar kalma, domin tubalan da suka yi amfani su, sun bambanta da juna. A qarshe an bayyana cewa

alaqar da take a tsakanin *kalma* da *ilimin qirar kalma* tamkar ta kuxi ce da hanyar samar da kuxi. Yanzu kuma, za a bi su daki-daki don warware zare da abawa.

2.0 Manufar Darasi

A qarshe, manufodin da wannan darasi yake son cimma, su ne:

- a. A san ma'anar kalma.
- b. Kashe-kashen kalma.
- c. Siffofin da kalma take bayyana da su a harshen Hausa.
- d. Ma'anar ilimin qirar kalma.
- e. Tubalan da masana suke amfani da su wajen samar da ma'anar ilimin qirar kalma.
- f. Gane alaqar da take a tsakanin kalma da ilimin qirar kalma.

3.1 Qunshiyar Darasi

Wannan za yi magana ne, a kan muhimman batutuwa biyu: (a) Kalma da (b) ilimin qirar kalma.

3.1.1 Ma'anar Kalma

Kalma ararriya ce daga larabci, sannan a larabci, tana nufin furuci tilo mai ma'ana, wadda take iya kasancewa suna ko aikatau ko harafi. A Said, B & qaraye, M& Yalwa, L.D (2006), an bayyana *kalma* a matsayin qwayar lafazi mai cikakkiyar ma'ana. Masana ilimin qirar kalma, suna bayyana kalma a matsayin tubali shu'umi, wato wanda ma'anarsa take da wahalar bayarwa daidai. Aronoff (1976:1) yana cewa:

"The notion *word* has long concerned the students of language. Its definition is a long standing problem in linguistics, and entire volumes have been devoted to the subject".

Fassara:

Ma'anar kalma ta daxe tana ci wa xaliban harshe tuwo a qwarya. Matsala ce mai daxaxxen tarihi a farfajiyar ilimin kimiyyar harshe, an yi rubuce-rubuce da dama a kan batun.

Haka ma, Spencer (2006:101) da bakinsa yake cewa:

"..the concept of *word* is notoriously difficult to pin down"

Fassara

".....ma'anar kalma al'amari ne mai wuyar sha'ani wajen fayyace ma'anarsa kai-tsaye"

Bauer (1983:8) ya tabbatar da hakan cewa:

“The definition of the word has been, for a long time, a major problem for linguistic theory”

Fassara

“Ma’anar kalma matsala ce mai tsawon tarihi a ra’in nazarin kimiyyar harshe”

To, abin tambaya a nan shi ne, wai me ya haifar da wannan matsala? Har wa yau, ga ta bakin Bauer (1983: 9)

“It thus seems that, whatever a word is, it is not the same thing in all languages: It may not be possible to provide, for this sense of ‘word’, a definition which is valid for all languages”

“Wannan ya nuna cewa, duk wata ma’ana da za a bai wa kalma, tabbas a san, ba kamannunta xaya ba, a kowane a harshe. Saboda haka, ba zai yiwu ba, a samar da ma’ana wadda za ta dace da kowane harshe”

Duk da wannan matsala, masana sun yi iyakar qoqarinsa wajen bayyana ma’ana kalma. Mamman (1987: 1) yana cewa:

“An fassara kalma a matsayin zance mai cikakken „yanci kamilalle, wadda ke iya dogara da kanta a cikin jumla ta kuma yi ma’ana”. Misalan kalma su ne: ‘yaro’ da ‘gida’ ‘kama’ da ‘fari’.

Di Sciullo da Williams (1988), a ciki sun bayyana cewa ana iya ba da ma’ana ta la’akari da siffofinta, kamar haka:

- a) Kalma a matsayin tubali mai qunshe da wasu qananan tubalai (Morphological objects).
- b) Kalma a matsayin tubali na ginin jumla (Syntactic unit).
- c) Kalma a matsayin jumla ko yanki na jumla (Listeme).

3.1.2 Kashe-Kashen Kalma

Malaman harshe kamar Fromkin da Rodman da Hyams (2007:74) sun kasa kalmomin harshe zuwa gida biyu:

- a) Masu qunshe da ma’ana (Content words).
- b) Masu aiki na nahawu (Function words)

3.1.3 Masu qunshe Da Ma’ana

Kalmomi masu qunshe da ma’ana, su ne masu xauke da nauyin ma’ana ta wani abu (object) ko aiki (action) ko wata siffa (attributes) ko duk wani jinsi na ma’ana wanda tunani zai iya kawowa (Ideas). Kalmomi masu

qunshe da ma'ana sun haxa da kalmomin ajin 'suna' da 'aikatau' da 'sifa' da 'bayanau'. Har wa yau, su ne ake kira masu buxaxxen tsari (Open set system) domin a kullum akan sami qarin sabuwar kalma a ajin 'suna' ko 'aikatau' ko 'sifa' ko 'bayanau'. Sannan su ne ilimin qirar kalma ya fi amfani da su a fagen nazari. Misalin kalmomi masu qunshe da ma'ana:

a) Suna

- yaro
- gida
- jaki

b) Aikatau

- kama
- kashe
- sayi

c) Sifa

- baqi
- fari
- gajere

d) Bayanau

- tsaye
- rufe
- miqe

3.1.4 Kalmomi Masu Aiki Na Nahawu (Function words)

Kalmomi masu aiki na nahawu, kalmomi ne da ba su da wata cikakkiyar ma'ana a cikinsu. Wato dai, ma'anarsu sam! Ba irin ta masu qunshe da ma'ana ba ne. Waxannan jinsin kalmomi sun haxa da wakilan sunaye da mahaxai da madangantai da ire-irensu. Har wa yau, su ne ake kira masu rufaffen tsari (Closed set system) wato har abada ba su samun qarin sababbin kalmomi, savanin masu qunshe da ma'ana waxanda suke da buxaxxen tsari. Sannan kalmomi masu aiki na nahawu, aiki kawai suke yi ba wata ma'ana da suke xauke da ita. Misalan kalmomi masu aiki na nahawu:

a) Wakilan sunaye

- na
- ka
- ya
- ta

b) Mahaxi

- da

c) Dirka

- ne
- ce

d) Mallaka

- -n
- -r

3.2 Siffofin Kalmomi A Hausa

Masana ilimin qirar kalma sun kalli yanayin kalmomin harsunan duniya, sai suka kasa su zuwa gida biyu ta la'akari da adadin qwayoyin ma'ana da kalmomin suka qunsa: (a) Masu wararrun kalmomi (analytic) kamar harshen qasar Sin. Wato ke nan kowace qwayar ma'ana tana a matsayin kalma daya. Sai kashi na biyu masu qulallun kalmomi (synthetic), wato cusa qwayoyin ma'ana fiye da xaya a matsayin kalma. Duk da yake rabon yana rauni matuqa (Haspelmath 2002). Kalmomi a Hausa a taqaice suna zuwa da siffofi huxu, kamar haka:

- a) Kalma a matsayin harafi daya. Misali, a kan teburi, a jiya, a yau. Idan aka duba misalan da aka kawo, za a ga an ja layi a qarqashin „a’, dalili kuwa, ta zo ne a matsayin kalma.
- b) Kalma a matsayin taron haruffa. Kamar, „yaro’, „gida’, „baqi’. Wadannan misalai da suka gabata duk kalmomi ne, masu qunsha da haruffa hudu-hudu.
- c) Kalma a matsayin yankin jumla. Misali: ‘Makami mai linazame’. ‘riga-kafi’, ‘agogo-kura’. A nan, wadanan kalmomi ne daya-daya. A zahiri ba kalmomi daya-daya ne ba, amma don kowanensu yana nuna ma'ana daya, ya sa suke zaman kalma daya.
- d) Kalma a matsayin jumla. Misali inda kalma take zuwa a matsayin jumla, shi ne, ‘a-kori-kura’, ‘harba-ka-tsere’, ‘ta –zarce’, ‘a-sallami-dakare’. Ana ce kalma daya-daya, saboda kowacensu ma'ana daya yake nunwa.

3.3 Ma'anar Ilimin qirar Kalma

„Ilimin qirar kalma’ asali fassara ce da aka yi wa kalmar ‘Morphology’ duk yake wasu na fassara ta da ‘Tasarifi’ kamar yadda yake a Sani (2002, 2011). Ita kalmar ‘Morphology’ asali kalma ce da harshen Ingilishi ya aro daga Girkanci wato ‘Morphe’wadda a Ingilshi tana nufin ‘form’, ‘shape’, ‘structure’. Da Hausa ana iya fassara su ‘siga’, ‘fasali’, ‘qira’. A duncule, idan aka ce ‘morphology’ yana nufin nazari na siga ko fasali ko qira ta wani abu. To, da yake a nan ta zo a farfajiyar nazarin harshe, sai a ce nazari na fasali ko siga ko qira ta kalmomi a harshe. Akwai ra'ayoyi da dama na masana a kan ma'anar ilimin qirar kalma. Ga kaxan daga cikin su:

Abubakar (2000:1) ya ce:

“The study of morphology deals with word formation and inflection”.

Fassara:

“Wato nazari na qirar kalma ya qunshi yin bayani a kan tsirar kalma da kumburarta”

Amfani (2007:139) ya ce:

“Morphology is defined as that branch of grammar which studies the structure of forms of words primarily through the use of morpheme construct”

Fassara:

“Ilimin qirar kalma reshe ne na nahawu wanda yake nazarin sigogin fasalin kalmomi ta la’akari da tubalin ginin kalma qwayar kalma”

A ra’ayin Kari (2015) Ilimin qirar kalma ya qunshi yin abu uku: Rarrabewa tsakanin kalmomi (Identification) da fexe su (Analysis) da kuma yin cikakken bayani a kan kalmomin (Description).

3.4 Tubalan Samar Da Ma’anar Ilimin qirar Kalma

Idan aka duba da kyau, daga ma’anoni biyu da aka kawo a kan ma’anar ilimin qirar kalma, musamman ra’ayin Abubakar (2000) da Amfani (2007) Tubalin da kowanensu ya yi amfani da shi wajen samar da ma’anarsa ta ilimin qirar kalma ya sha bamban. Wannan ya sa tsarin bayanin kowane daga cikinsu ya sha bamban da na dan uwansa duk da yake suna bayani ne a kan abu daya wato ‘ilimin qirar kalma a Hausa’. Abubakar (2000) ya yi amfani da tubalin *kalma* a matsayin ginshiqin nazarinsa da yadda take tsira da yadda take kumbura a Hausa. Wannan salon nazari a fagen ilimim qirar kalma na harshe, ana kiran sa ‘Word-based analysis’ wato salon nazarin na *kalma a matsayin ginshiqi*. Kuma wannan ya sa ita ma ta zama wadda aka samar ta amfani da ginshiqin kalma ‘word-based’.

Sai kuma ra’ayin Amfani (2007), ma’anar da ya bayar idan aka duba da kyau, za a ga cewa shi a wurinsa ba kalma ba ce ginshiqi, ‘qwayar kalma’ ce ginshiqin nazarin qirar kalmomi a Hausa. Wannan ya tsarin bayaninsa ya sha bamban da Abubakar (2000), idan yana bayanin qirar kalma, yana mayar da hankalinsa kacokan a kan qwayoyin kalma ba wasu dokoki na tsira ko kumbura ba. Wannan salon nazari a fagen ilimin qirar kalma, ana ce masa ‘morpheme-based analysis’ salon nazari na *qwayar kalma ginshiqi*. Waxannan masana sun koyar da hanyoyi biyu na bayanin ilimin qirar kalma a Hausa. Wato fasahar yin bayanin qirar kalma mai kallon kalma a matsayi ginshiqi da mai kallon qwayar kalma a matsayin ginshiqi.

3.5 Alaƙar Kalma Da Ilimin qirar Kalma

Kamar yadda aka bayyana a cikin gabatarwa cewa, alaƙar *kalma* da *ilimin qirar kalma* tamkar ta *kuxi ce da hanyoyin neman kuxi ne*. Dalili kuwa, kalma tubali da ake nazari a fagen ilimin qirar kalma. Shi ko ilimin qirar kalma fagen mai koyar da yadda ya kamata a yi nazarin kalma. Saboda haka, ba wanda zai yi wani aiki shi kaxai, ba tare da wani ba. Haka ne,

idan ba kalmomi ba ilimin qirar kalma, albarkar kalmomi ne aka sami ilimin qirar kalma. Alaƙar da take a tsakaninsu tamkar ta toka da jini ce.

4.0 KAMMALAWA

Wannan darasi ya yi bayani ne a kan kalma da ilimin qirar kalma. A ciki an bayyana ma'anar kalma da kasha-kashenta da siffofin da take zuwa da su a Hausa, don sauƙaƙe gane ta. Haka ma duk a ciki, an kawo ma'anar ilimin qirar kalma tare da tubalan da masana suke amfani su wajen samar da ma'anar ilimin qirar kalma. An kawo a taƙaice, alaƙar da take a tsakanin kalma da ilimin qirar kalma. Abin da ake fata a qarshen wannan darasi a fahinci kalma da ilimin qirar kalma a Hausa.

5.0 TAQAITAWA

Wannan kashi ys yi bayani ne a kan „kalma’ da „ilimin qirar kalma’. Ita dai „kalma’ tubali ne mai wuyar sha’ani wajen bayar da ma'anarsa. Kamar yadda masana suka tabbatar a Aronoff (1976) da Bauer (1983) da Spencer (2006). Amma duk hakan, wasu daga cikin masanan kamar Mamman (1987) da Di scullo & Williams, E. (1988), sun bayyana kalma a matsayin „yantaccen tubali na ginin jumla mai zuwa da siffofi daban-daban a cikin harshe. Shi ko ilimin qirar kalma, fage ne da ake nazarin kalmomi ta fuskar rarrabe su da bayaninsu daki-daki. Tubalan da masana masana suke amfani da su wajen samar da ma'anar ilimin qirar kalma, su ne: Salon nazarin qirar kalma mai amfani da qwayar kalma a matsayin ginshiƙi (morpheme-based) da salon amfani da kalma a matsayin ginshiƙi. Sannan dangantakar da take a tsakanin kalma da ilimin qirar kalma tamkar ta tsoka ce da jini.

6.0 Auna Fahinta

1. Mene ne *kalma*?
2. Kawo kasha-kashen kalma tare da bayanin kowanne.
3. Waxanne siffofi kalma take zuwa da su a Hausa?
4. Mene ne *ilimin qirar kalma*? s
5. Waxanne tublai ne masana suke amfani da su wajen samar da ma'anar ilimin qirar kalma?

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KASHI NA BIYU: QWAYAR KALMA DA GAVAR KALMA

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manuafar Darasi
- 3.0 qunshiyar Darasi
 - 3.1 qwayar Kalma
 - 3.1.1. Ma'anar qwayar Kalma
 - 3.1.2 Kashen qwayar Kalma
 - 3.1.3 Aikin Da qwayar Kalma Take Yi
 - 3.2 Gavar Kalma
 - 3.3 Bambancin qwayar Kalma Da Gavar Kalma
- 4.0 Kammalawa
- 5.0 Auna Fahinta
- 6.0 Manazarta Da Ayyukan qara Nazari

1.0 GABATARWA

A kashi na farko, an yi bayani ne a kan kalma da Ilimin qirar kalma. Yanzu kuma, za a xora bayani a kan “qwayar kalma” da “Gavar kalma”. Domin da yawa a kan sami xalibai suna kasa bambantawa a tsakanin qwayar kalma da gavar kalma, wajen qoqarin kawo misalai na qwayar kalma, sai a yi ta antayo misalan gavar kalma a matsayin qwayar kalma. Sannan sun bambanta qwarai da gaske. Za a fara ne da qwayar kalma wadda wasu malamai suke kira ‘qwayar ma’ana’ duk da yake suna da bambanci a farfajiyar ra’in ilimin qirar kalma¹. To, amma a wannan mataki za mu xauki „qwayar kalma’ da ‘qwayar ma’ana’ a matasayin abu xaya ba bambanci. A taqaice, za a fara ne da ma'anar qwayar kalma da kashe-kashen qwayar kalma da ayyukan qwayar kalma. Sai ma'anar gavar kalma da kasha-kashen gavar kalma da kuma bambancin gavar kalma da qwayar kalma.

2.0 MANUFAR DARASI

Babbar manufar wannan darasi ita ce, a fahinci ‘qwayar kalma’ da ‘Gavar kalma’ kuma a san bambancinsu.

3.0 QUNSHIYAR DARASI

Wannan kashi ya qunshi muhimman batutuwa biyu:

- (a) qwayar kalma da
- (b) gavar kalma.

3.1 Qwayar Kalma

A qarqashin wannan darasi, za a yi bayani ne a kan ma'anar qwayar kalma da kashe-kashenta da ayyukanta.

3.1.1 Ma'anar Qwayar Kalma

'qwayar kalma' da Ingilshi ita ce 'Morpheme' wanda ya qirqiro ta a nazarin harshe, shi ne 'Baudouin de Courtenay' a 1895. Sannan ya qirqiro ta ne da manufar bai wa tubalan nazarin qirar kalma a harshe suna wato 'Morphemes' ma'ana qwayoyin kalma (Carstairs-Mccarthy, 2005). Babban Malamin Kimiyar harshe wato Bloomfield (1933:161) ya ba da ma'anar qwayar kalma kamar haka:

'Lingusitic form which bears no partial phonetic-semantic resemblance with to any other form.'

Fassara:

'Qwayar kalma tubalin a kimiyyar harshe wanda furucinsa da ma'anarsa ta bambanta kwata-kwata da wani tubali can daban'

Abubakar (2000:1) ya ruwauto ma'anar qwayar kalma ta Hockett (1958) ya ce:

'A morpheme has been defined as the smallest meaningful grammatical unit'

Fassara:

'Qwayar kalma an bayyana ta a matsayin wani qanqanen tubalin nahawu mai ma'ana'

Bauer (1983:13) yana cewa:

'The basic units of analysis recognized in morphology are morphemes'

Fassara:

"Muhimman tubalai da ake nazarinsu a ilimin qirar kalma, su ne qwayoyin kalma'

Katamba (1994:20) shi ma yana cewa:

'The term MORPHEME is used to refer to the smallest unit that has meaning or serves as a grammatical function in a language'

Fassara:

'QWAYAR KALMA ana amfani da ita ne don nuna qanqanen tubali mai ma'ana ko wanda yake wani aiki na nahawu a harshe'

Akwai ma'anoni da dama idan an leqa cikin ayyukan magabata.

3.1.2 Kashe-Kashen qwayoyin Kalma

Malaman ilimin qirar kalma a Hausa sun yi la'akari da abubuwa uku, wajen raba nau'o'in qwayar kalma a Hausa.

1. Waxanda suka yi la'akari da qunshiyar kalma, sun kasa su zuwa gida biyu:
 - a) Saiwa
 - b) Dofane

Misali saiwa xofane

- gida gid- -a
- yaro yar- -o
- baqi baq- -i
- kama kam- -a

Kamar yadda ya zo a cikin aikin Sani (2002).

2. Wadanda suka yi la'akari da yaddasuke zuwa, sun kasa su har wa yau, gida biyu:
 - a) 'Yantacsiya
 - b) Turkakkiya

Misali: 'Yantacsiyar qwayar kalma Turkakkiyar qwayar kalma

- soyayya so -yayya
- qiyayya qi -yayya
- biyayya bi -yayya

Kamar yadda ya zo a Bagari (1986).

3. Sai wadanda suka yi la'akari da aikin da suke yi, su ma sun kasa su gida biyu:
 - a) Tsirau

Misali: Tsirau

- yaro yaranta
- shugaba shugabanta
- gajere gajarta
- b) Kumburau

Misali Kumburau

- yaro yara
- jariri jarirai
- qwaro qwari

Kamar yadda ya zo a Bagari (1986) da Stockwell & Minkova (2001).

3.1.3 Aikin Da qwayar Kalma Take Yi

Kamar yadda ya zo a aikin Jinju (1980) da a aikin Abubakar (2000) da aikin Newman (2000) da aikin Amfani (2007) daga aikin cikin qwayoyin kalma suke yi akwai:

a) Nuna adadi.

Misali

Tilo Jami

- yaroo yara
- banki bankuna
- baqi baqaque

b) Nuna jinsi

Misali

Mace Namiji

- yarinya yaro
- fari fara
- jaka jaka

c) Nun sana'a

Misali sana'a

noma manomi

qira maqeri

su masunci

d) Nuna nuna qabila

Misali

- gobir bagobiri
 - yoruba bayarbe
 - zabarma bazabarme
- e) Nuna abun aiki

Misali

- kulli makulli
- riqa mariqa
- zuba mazubi

3.2 Gavar Kalma

Dangane da ma'anar 'gavar kalma' ga ta bakin malamai: Clark & Yallop & Fletcher (2007: 67), suna cewa:

'A syllable commonly consists of a vocalic peak, which may be accompanied by a consonantal onset or coda'

Fassara:

‘Akasari gavar kalma ta qunshi cibiya ta wasali, wadda take samun rakiyar baqi mai zuwa a farko ko qarshe’

Amfani (2007:135) yana cewa:

‘The syllable consists of three phonetic parts –the onset, the nucleus, (or peak) and the the coda’

Fassara:

‘Gavar kalma ta qunshi vangarori uku: Baqin farko da sai cibiya da kuma baqin qarshe’.

Gavar kalma ta kasu gida biyu:

- a) Rufaffiyar gava: Rufaffiyar gava ta qunshi baqi da wasali da wani baqi kuma (BWB). Misali:
 - can (baqi da wasali da baqi)
 - nan (baqi da wasali da baqi)
- b) Budaddiyar gava: Budaddiyar gava ta qunshi kodai baqi da wasali ko kuma da baqi da dogon wasali wato wasali biyu ke nan bayan baqi. Misali
 - jaa (baqi da wasali da wasali)
 - qi (baqi da wasali) (Sani 2005)

3.3 Bambancin qwayar Kalma Da Gavar Kalma

Don kaucewa samun masala wajen fahintar ‘qwayar kalma’ da ‘gavar kalma’ yana da kyau, a san bambancinsu. Domin akan iya samun mai koyon ilimin qirar kalma ya nuna gavar kalma a matsayin qwayar kalma.

1. Ana nazarin gavar kalma a farfajiyar ilimin tsarin sauti (Phonology), ita ko qwayar kalma sai a ilimin qirar kalma (Morphology)
2. qwayar kalma tana da ma’ana ko aiki na nahawu, savanin gavar kalma wadda ba ta ko xaya. Misali, ‘maqeri’, a nan ‘ma-’ tana aikin nuna mai sana’a. Saiwar ‘-qer-’ ta nuni ga sana’ar. Sai kuma xofanen ‘-i’ mai aikin fayyace jinsi da adadi, wato yana bayyana cewa mai sana’ar tilo ne kuma namiji.
3. A qa’idar ilimin kimiyyar harshe duk inda aka sanya wani abu cikin baka lauye, wato {ma-}, to qwayar kalma ce. Ita ko gavar kalma ana sanya ta ne a cikin baka jirge /ma/.
4. Ma’anarsu ta bambanta kuma haka ma sunayensu a farkonsu wato a inda aka ce ‘qwayar kalma’ da ‘gavar kalma’, har ma da nau’o’insu.

4.0 KAMMALAWA

Wannan kashi ya yi bayani ne a kan ‘qwayar kalma’ da ‘gavar kalma’. Da farko an fara da ma’anar qwayar kalma da nau’o’inta. Sai kuma aikin da

take yi. Daga nan, aka juya vangaren gavar kalma, inda ita ma aka kawo ma'anarta da kashe-kashenta. Kashin bai tsaya nan ba, sai da aka kawo dalilan da suka bambanta qwayar kalma da gavar kalma.

5.0 TAQAITAWA

Wannan kashi ya yi bayani ne a kan qwayar kalma da gavar kalma. An fara da kawo ra'ayoyin masana a qarshe, aka bayyana ta a matsayin tubalin kalma mai ma'ana ko aiki na nahawu. An kasa qwayar kalma ta fuska uku, akwai: Saiwa da xafi ko qwayar kalma turkakkiya da 'yantacciya ko kuma tsirau da kumburau. Kowanensu an ba da misalansa. An kawo ayyukan da qwayar kalma take yi a Hausa. Kamar nuna jinsi wato bambanta mace da namiji. Sai adadi mai bambanta tilo da jam'i. qwayar kalma tana aikin nuna sana'a da qabila. A ciki, an tattauna ma'anar gavar kalma da nau'o'inta. Sai a qarshe aka kawo bambancin qwayar kalma da gavar kalma.

5.0 Auna Fahinta

1. Mene ne qwayar kalma?
2. A kawo kashe-kashen qwayar kalma tare da misalan kowanne.
3. Rattabo ayyukan da qwaya ma'ana take yi.
4. Mene ne bambancin qwayar kalma da gavar kalma?

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KASHI NA UKU: TURKEN KALMA

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manuafar Darasi
- 3.0 qunshiyar Darasi
 - 3.1 Turken Kalma
 - 3.1.2 Ma'anar Turken Kalma
 - 3.1.3 Nau'o'in Turken Kalma
 - 3.1.4 Turken Saiwa
 - 3.2 Turken Tushe
 - 3.3 Matsayi Da Muhimmancin Turke
- 4.0 Kammalawa
- 5.0 Taqaitawa
- 6.0 Auna Fahinta
- 7.0 Manazarta Da Ayyukan qara Nazari

1.0 GABATARWA

A kashi na biyu an yi bayani ne a kan 'qwayar kalma' da 'gavar kalma'. A nan kuma an xora ne a kan wani muhimmi tubali na ilimin qirar kalma wato 'Turken kalma', wanda da Ingilshi ake kira 'Base'. A taqaice, duk wani ginshiqa da za a xora wa wani tubali ko wata doka don samar da wata kalma, ya zama 'turken kalma' a ilimin qirar kalma. Turke Ya kasu gida biyu: (a) Turken Saiwa (Root) da (b) Turken Tushe (Stem). Hausa tana amfani da wasu turaku wajen samar adadin kalmomi masu yawa. Haka ma, turken saiwa da turken tushe sun bambanta domin tushen kalma yana da a qalla xofane xaya a jikinsa. Savanin saiwa wadda babu ragowar xofane a jikinta. Misali, kalmar 'gina' tushe ne tun da ta qunshi turken saiwar 'gin-' da xofanen '-a'. Amma 'gin-' saiwa ce saboda babu sauran wani xofane a jikinta. Tushe da saiwa suke samar da kalmomi masu buxaxxen tsari wato kamar suna da sifa da aikatau da bayanau. Sannan wannan ya nuna ginin kalmomin Hausa yana kasancewa na ciki ko na waje. Domin kalmar 'gina' gini ne na cikin kalma wanda aka haxa saiwar 'gin-' da xofanen '-a'. Amma 'ginawa' gini ne na waje, domin xofanen '-wa' ne aka xora bisa tushen 'gina'.

2.0 MANUFAR DARASI

Manufofin da wannan darasi yake son cimma, su ne:

- 1. A gane ma'anar 'Turke' (Base).
- 2. Nau'o'in turke.
- 3. Matsayi da muhimmancin turke.

3.0 QUNSHIYAR DARASI

Wannan darasi, ya qunshi waxannan abubuwa: (a) Ma'anar Turke (b) Nau'o'in Turke (c) Matsayi da muhimmancin Turke.

3.1 Ma'anar Turke

Turke fassara ce da aka yi wa kalmar Ingilishi 'Base'. Ga ta bakin masana a kan ma'anar Turke:

Bauer (1988:238) ya ce: 'A base is any item which affixes may be added'
Fassara:

'Turken kalma shi ne duk wani tuballi da ake da damar qara masa xofanai'
Haspelmath (2010:20-24) shi ma yana cewa:

'The part of the word that affix is attached to is called the 'base' '
'Wani vangare na kalma da ake qara wa dofane, shi ne 'turke''

A taqaice, daga abin da waxannan malai suke ce, ana iya cewa, duk wani vangare na kalma da ake da damar qara masa xofane ko wata doka, ya samar da wata kalma, ya zama 'Turke'.

3.1.2 Nau'o'in Turke

Turke yana da nau'o'i biyu: (a) Turken saiwa (b) Turken Tushe.

3.1.3 Turken Saiwa

Turken saiwa muhimmin ginshiqi ne na qirar kalmomi a Hausa. Abubakar (2000:1) ya ce 'Majority of Hausaists would not call 'ginaa' as root but rather the stem (Jinju 1980, Zaria 1981, and Bagari 1986). The root according to them is without the terminal vowel so that the structure 'gin-' will be the root'

Fassara:

'Mafi yawan malaman Hausa ba za su kira kalmar 'ginaa' a matsyin saiwa ba, sai dai tushe (kamar yadda yake a cikin ayyukan Jinju 1980, da Zaria 1981 da Bagari 1986). Saiwa a fahintarsu vangare ne na kalma da ba shi da wasalin qarshe'

Fabregas & Scalise (2012:36) ga ra'ayinsu:

'The segment that remains once we have eliminated all inflectional and derivational affixes, plus category markers of a word, is the 'root''.

Fassara:

‘Sashe na kalma wanda ya rage bayan an cire duk wani xofane na kumbura da na tsira, tare da manunan ajin kalma, wannan ita ce ‘saiwa’
Harley (2014:224) tana cewa:

‘Lexical items are typically built around a core elements, identifiable by linguists, though not always by speakers, as root’

Fassara:

‘Kalmomi ana gina su ne bisa wani muhimmin tubali, wanda idon malaman harshe yake iya hangowa ba idon masu harshe ba, wannan ne ‘saiwa’

Misalin Saiwa

Kalma Saiwar Kalma

- a) gidaa gid-
- b) farii far-
- c) kaamaa kaam-

3.2 Turken Tushe

Mafi yawan ayukan iilmin qirar kalma a Hausa, ba su cika mayar da hankali wajen bambanta ‘saiwa’ (root) da ‘tushe’ (stem). Amma, Abubakar (2000:1) ya fara wannan qoqarin, inda ya ce:
‘The structure ‘gin-’ will be root, ‘ginaa’, is the stem’.

Fassara:

‘Fasalin ‘gin-’ zai kasance saiwa, ‘ginaa’ kuma shi ne ‘tushe’.
Crystal (2008:452) ya ce:

‘The notion that is to the stem that inflectional affixes are attached’
‘Abin da ake kira kira tushe, shi ne inda aka xafa xofanen kumburau’
Fabregas & Scalise (2012:37) sun ce:

‘Minimal words are combination of roots and formal markers of category. These combinations are known as ‘STEMS’.’

Fassara:

‘Mafi qarancin abin da kalmomi suke qunsa, shi ne saiwa da tubalin bayananta na ajin nahawu. Abin da aka gina ta wannan hanya, shi ne ‘TUSHE’.’

Misalin Tushen kalma:

- a) gina
- b) kama

Wadannan tushen kalmomi an gina su ne ta amfani da tubalin saiwa, wato ‘gin-’ da ‘kam-’. Sai xofanai masu fayyace ajinsu na nahawu, wato ‘-a’ mai nuna cewa saiwar ‘gin-’ suna ce da kuma xofanen ‘-a’ mai nuna saiwar ‘kam-’ aikatau ce.

Daga cikin abubuwan da suka bambanta turken saiwa da turken tushe, su ne:

- a) Tushe yakan bayyana da dofane a qalla daya, savanin saiwa da ba ta dofane a jikinta.
- b) Saiwar kalma takan samar da gini na ciki wato kalma mai qunshe da saiwa da dofane. Wato kamar saiwar ‘gid-’ idan aka hada ta da dofanen ‘-a’ za a sami kalmar ‘gida’. Wannan gini na cikin kalma. Amma ‘kamawa’, kalma ce da aka gina bisa tushen ‘kama’, sai aka sami ‘kamawa’ wannan ne gini na wajen kalma.

3.3 Matsayi Da Muhimmancin Turken Kalma

Babban matsayi da turken kalma yake da shi a ilimin qirar kalma, shi ne:

- a) Turken kalma shi ne ginshiqin da ake amfani da shi wajen samar da kalmomin da ake nazarin ilimin qirar kalma a harshe. Kamar suna da aikatau da sifa da bayanau.
- b) Yana daga cikin muhimmancin turken kalma, shi ne yake xauke da nauyin ma’ana wadda ba ta nahawu ba (non-grammatical meaning). Misali, a kalmar ‘gida’, dofanen ‘-a’ shi yake xauke da nauyin ma’anoni na nahawu (grammatical meaning) wato, ajin nahawu da jinsi da kuma adadi. Ita ko saiwar ‘gid-’, ita ce take xauke da nauyin sauran ma’anoni na siffar gida, wato sauran ma’anar da ba ta nahawu ba.

4.0 KAMMALAWA

Wannan kashi ya yi bayani ne a kan turken kalma. An fara da ma’anar turken kalma daga nan aka kawo nau’o’in turken kalma tare da bayanin kowanne daga cikinsu. Ba a tsaya nan ba, an tavo bambancin da yake a tsakanin turken saiwa da turken tushe. Inda aka nuna turken saiwa, shi yake samar da ginin kalma na ciki, shi ko turken tushe ya samar da ginin kalma na waje. Har wa yau, an ga matsayi da muhimmancin turken kalma a taqaice.

5.0 TAQAITAWA

Turken kalma a ilimin qirar kalma ginshiqi ne na ginin kalma, wanda ake dafa wa wani dofane ko wata doka ta ilimin qirar domin samar da kalma a harshe. Turken kalma yana da nau’o’i biyu: (a) Turken saiwa, wato tubali ginin kalma wanda ba ya da ragowar xofane a jikinsa. Sai (b) Turken tushe, wanda yake shi ma tubali ne na ginin kalma da yake qunshe

da a qalla ‘saiwa’ da ‘dofane’. Idan haxa saiwa da dofane, to an samar da fasalin gini na ciki ke nan. Idan kuma aka qara wani dofane a kan tushen kalma, ya zama fasalin gini waje. Turke a ilimin qirar kalma a bu ne mai muhimmanci da matsayi, shi yake samar da kalmomi da ake nazarin su a fagen ilimin qirar kalma, sannan a gurbinsa ne ake samun ma’ana wadda ba ta nahawu ba.

6.0 Auna Fahinta

1. Mene ne Turken Kalma a ilimin qirar kalma?
2. A kawo nau’o’in Turken kalma, tare da bayanin kowanne.
3. A taqaiƙe a nuna matsayi da muhimmancin Turke a ilimin qirar kalma.

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KASHI NA HUDU: HANYOYIN NAZARIN ILIMIN QIRAR KALMA

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 qunshiyar Darasi
 - 3.1 Hanyoyin Nazarin Ilimin qirar Kalma
 - 3.1.1 Hanyar Nazarin qirar Kalma Ta Amfani Da Tubalin qwayar Kalma
 - 3.1.2 Hanyayar Nazarin qirar Kalma Ta Amfani Da Dokoki
 - 3.1.3 Hanyar Nazarin qirar Kalma Ta Amfani Da Kalmomi Cikin Sahu
- 4.0 Kammalawa
- 5.0 Taqaitawa
- 6.0 Auna Fahinta

1.0 Gabatarwa

A kashi na uku an tattauna ne a kan ‘Turken kalma’ yanzu kuma, za a yi magana ne a kan wani muhimmin darasi, wato ‘Hanyoyin nazarin ilimin qirar kalma’. Abin mamaki, shi ne wannan darasi masana ilimin qirar kalmomin Hausa, ba su cika tattauna a kan wannan batu ba. Alhali a farfajiyar ilimin qirar kalma, ta daxe ana tattauna ta. Aal misali, Hockett (1954) ya yi bayanin waxanan hanyayi. Hanyoyin sun kasu gida uku: Hanyar nazarin qirar kalma mai jerantaccen tsari. Wato a Ingilishi ‘item and arrangement’. Sai hanyar nazarin qirar kalma qi jerantaccen tsari, wato ‘Item and process’. Sai ta qarshe hanyar nazarin qirar kalma ta amfani da kalmomi cikin sahu, wato ‘Word and paradigm’. Waxannan hanyoyi, su ne ginshiqa samar da duk wani ra’i na ilimin qirar kalma. Sannan su ne, malaman ilimin qirar kalma suka sake bitar rabe-rabensu zuwa manya vangarori biyu: (a) Amfani da qwayar kalma a matsayin ginshiqa nazarin qirar kalma (Morpheme-based approach). Sai kuma, masu musun amfani da wannan hanya wato masu amfani da kalma a matsayin ginshiqa nazarin qirar kalma (Word-based approach). Akasarin littafan farko masu koyar da yadda ake nazarin qirar kalma a Hausa, sun fi amfani da ra’ayin nazarin qirar kalma mai ganin cewa qwayar kalma a matsayin ginshiqa. Kamar yadda ya zo a ayyukan Skinner (1977) da Jinju (1980) da Bagari (1986) da Amfani (2007). Sai kuma waxanda suke yin amfani da hanyoyin biyu a lakoci xaya, a yi bayanin qwayoyin kalma da kalma ta qunsa da kuma dokokin tsira da kumbura na kalmomin, duk a lokaci xaya, cikin littafi xaya. Kamar yadda ya zo a cikin ayyukan Abubakar (2000) da Sani (2002) da Fagge (2004, 2013). A taqai, za a tattauna a kan waDannan batutuwa, a cikin wannan kashi.

2.1 Manufar Darasi

Daga cikin manufofin wannan nazari, akwai:

1. Fito da hanyoyin nazarin qirar kalma a farfajiyar nazarin qirar kalmomin Hausa.
2. Gane hanyoyin da ake bi wajen yin bayanin ilimin qirar kalmomin harshe.
3. Fahintar bambancinsu.
4. Gano hanyoyin da magabata suke bi wajen yin bayanin ilimin qirar kalma.

3.0 Qunshiyar Darasi

Wannan darasi, ya qunshi yin bayani daki-daki, a kan hanyoyin nazarin qirar kalma a Hausa. Waxannan hanyoyi, su ne: (a) Hanyar nazarin qirar kalma so jerantaccen tsari. (b) Hanyar Nazarin qirar kalma qi jerantaccen tsari. (c) Hanyar nazarin qirar kalma ta amfani da kalmomi cikin sahu.

3.1. Hanyoyin Nazarin Ilimin Qirar Kalma

A taqaice, a nan za a tattauna ne a kan ainihin gundarin darasin, wato bayani a kan hanyoyin nazarin ilimin qirar kalma a Hausa. Waxannan hanyoyi su ne:

3.1.1 Hanyar Nazarin Ilimin Qirar Kalma So-Jerantaccen Tsari

Da Inglishi wannan hanya ana ce mata 'Item and Arrangement' (I.A). Ga ta bakin Hockett (1954:388) yana cewa:

'A composite form consists of two or more immediate constituents standing in a construction and forming a constitute'

Fassara:

'Sigar fasali tana iya xaukar jerantattun tubalai xaya ko biyu a cikin gini, wanda zai samar da tsarin ginin'

Shi ko Aronoff & Fudeman (2005:47) sun ce:

'Item-and-arrangement grew out of the structuralists' preoccupation word analysis, and in particular, with techniques for breaking words down into their component morphemes, which are items'

Fassara:

'So-Jerantaccen tsari fahinta ce wadda ta samo tushe daga 'yan mazhabar tsarin qirar harshe inda ake mayar da hankali wajen datsa kalma zuwa qwayoyin kalma waxanda suke da matsayin tubalan nazari'

A taqaiɓe, tsarin nazarin qirar kalmomi ne a harshe, mai nazarin qirar kalma ta amfani da ‘qwayar kalma’ a matsayin ginshiqin nazari. Misalan irin wannan nazari a Hausa, ana samun sa a aikin Kraft & Kirk-Greene (1973) da Skinner (1977) da Jinju (1980) da Bagari (1986) da Amfani (2007).

3.1.2 Hanyar Nazarin qirar Kalma Qi-Jerantaccen Tsari

Hanyar nazarin qirar kalma qi jerantaccen tsari da Ingilishi, ita ce ‘Item-and-Process’. Aronoff & Fudeman (2005:47) suna cewa:

‘Item-and-process, as its name suggests, is an approach to morphology in which complex words result from the operation of processes on simpler words’

Fassara:

‘Qi-jerataccen tsari kamar yadda sunan ya nuna, hanya ce ta nazarin qirar kalma wadda ake samar wasu kalmomi a sanadin xora wasu dokoki a kan sauqaqan kalmomi’

A taqaiɓe, hanyar nazarin qirar kalma qi jerantaccen tsari, kishiya ce ga hanyar nazarin qirar kalma so jerantaccen tsari, maimakon amfani da qwayar kalma a matsayin ginshiqi, doka ce a wurinsu ita ce gnishixin nazari. A wasu wurare Abubakar (2000) yai amfani da ita da Sani (2011).

3.1.3 Hanyar Nazarin qirar Kalma Ta Kalmomi Cikin Sahu

Dangane da ma’anar nazarin qirar kalma ta amfani da kalmomi cikin sahu, wanda Ingilishi, ake kira ‘Word-and-paradigm’ ga ta bakin mlaman qirar kalma. Bauer (1988: 256) yana cewa:

‘Word-and-Paradigm: is an approach to morphology which gives theoretical centrality to the notion of the paradigm, and which derives the word-forms representing lexemes by a complex series of ordered rules which do not assume that the word-form will be easily analyzable into morphs, or that each morph will realize a single morpheme’

Fassara:

‘

Nazarin qirar kalma ta kalmomi cikin sahu, hanya ce ta nazarin qirar kalma wadda take qarfafa matsayin ra’i mai ganin cewa, jeranta kalmomi cikin sahu sannan a yi nazarin su, shi ne gaba wajen samar da sigogin kalmomi masu wikiltar uwayen kalmomi ta amfani da wasu tsararrun dokoki, waxanda sam! Ba abu ne mai sauqi ba, a ganinsu fexe sigar kalma zuwa wasu qwayoyin kalma a matsayin qwayar ma’ana xaya tal!’

Misali:

Ajin Nahawu	Adadi Tilo	Jam'i	Jinsi Namiji	Mace
Suna				
Yaro	√		√	
Yarinya	√			√
Yara	√			