

**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**FACULTY OF ARTS**

**COURSE CODE: HAU 111**

**COURSE TITLE: INTRODUCTION TO HAUSA LINGUISTICS I**

## **COURSE GUIDE**

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## HAU 111: INTRODUCTION TO HAUSA LINGUISTICS I

### Gabatarwar Darasi

Wannan darasi mai sunan HAU 111, darasi mai }unshe da kashi biyu (Two credit units) na shekarar karatu ta uku, musamman }aliban nazarin Hausa. Har wa yau, darasin yana }unshe da rukunai uku masu }unshe da kashi goma sha hu}u (14 units) wanda a ciki aka gabatar da bayanin ilimin kimiyyar harshe a Hausa. An samar da wannan abin da karatu ne don ya dace da }alibai na shekarar karatu a jami'a.

Bugu da }ari, wannan bayani shimfi}a ce a kan darasin da yadda ya kamata a yi amfani da wannan abin karatu wato hanyar bin su daki-daki a natse domin }aruwa da ilimin da yake cikinsu. Kowane kashi akwai bu}atar a yi nazarin sa, sannan a goya shi da tambayoyin auna fahimta, wa}anda amsa su, zai sanya a ri}e karatun da kyau don samun abin rubutawa wanda zai kai ga samun gagarumar nasara ga jarabawa. Kar a manta cewa, ayyukan auna fahimta suna samar da kashi talatin cikin }ari na makin da ake bu}ata. Ita ko babbar jarabawa tana da kashi saba'in, wanda zai ba da kashi }ari cif! Saboda haka, yana da matu}ar muhimmanci a mayar da hankali ga ayyukan auna fahimta, domin da shi ne za ka auna }wazonka kafin babbar jarabawa. Sannan littafan }ara nazari suna da matu}ar muhimmanci, a nema a karanta don }ara ilimi, musamman na }akunan karatu da wa}anda suke a kafar samun bayanai ta intanet. {ofa bu}e take, domin neman }arin bayani ga duk wani abu da ya shige duhu.

### Manufar Darasi

Ga kowane kashi da aka yi bayani, akwai manufar da ake son cimma. Wato abin da ake son a gane. To, za a bayyana babbar manufar da ake son cimma ta wannan darasi. Wa}annan manufofin biyu ne:

1. A fahimci ma'anar ililim kimiyyar harshe.
2. A san hanyoyin bayanin ilimin kimiyyar harshe.
3. A gane yadda bayanin ilimin kimiyyar harshe yake a Hausa.

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## FASALI NA 1

- Kashi na 1 Mene ne Harshe?
- Kashi na 2 Sanin Harshe
- Kashi na 3 Basira da Aiki da Basira a Harshe
- Kashi na 4 Siffonin Harshe
- Kashi na 5 Amfanin Harshe
- Kashi na 6 Ilimin Kimiyyar Harshe da Rassansa

### KASHI NA 1 Mene ne Harshe?

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Mene ne Harshe?
  - 3.2 Ra'in Asalin Harshe
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

#### **1.0 GABATARWA**

Harshe suna ne na nama da ke cikin bakin Jan-Adam wanda ke taimaka masa wajen magana, kuma shi ne, kafa ko hanyar magana tsakanin wata al'umma. Duk da irin wannan taimako da harshe ke bayar wa mahimmin abu shi ne sunansa da masana ilmin nazarin harshe suka jauka domin fassara magana. A kullum cikin magana muke. Muna magana da iyayenmu da matanmu da mazanmu da }annenmu da yayyenmu da ma}wabtannu da dai wa}anda cu}anya ta ha}a mu da su. A wani lokaci kuma mukan yi magana mu ka}ai, mukan bayyana tunaninmu a fili idan muna farke, ko kuma mu ri}a yin magana cikin barci in muna mafarki . Haka a wani lokaci domin nisha}i mukan ri}a rera wa}a. Baiwar da Jan-Adam yake da ita ta amfani da harshe, ita ce babban abin da ya bambanta shi da dukkan sauran halittu, har ya fifita shi bisa kansa. Wato babu wata dabba da ta ke da hanyar sadarwa irin wadda Jan-Adam yake da ita wato harshe.

#### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi jalibai su san wa}annan abubuwa:

- Ma'anar harshe ko abin da ake nufi da harshe cikin Hausa

### 3.0 {UNSHIYA

#### 3.1 Mene ne Harshe

Masana sun sha tofa albarkacin bakinsu a kan ma'anar Harshe. Ga ka]an daga cikin ra'ayoyinsu:

Sapir (1956:1) ya bayyana harshe da cewa, wata hanya ce ta bayyana kai da kuma hul]a tsakanin mutane wadda dabbobi ba su da irinta.

Galadanchi (1976) ya kalli harshe a matsayin "Dillalin zuci, sai zuciya ta gama sa}a maganganu a cikinta sai a yi amfani da harshe wajen furta abin da ake son furtawa".

Shi kuwa Richard (1985) cewa ya yi "Harshe shi ne hanyar sadarwa da musamman da ]an-Adam ko amfani da ita wadda ta }unshi tsararrun sautuka magana tun daga matakin }urayar sauti har zuwa jumla".

Harshen mutum kuwa shi ke taimaka masa wajen bayyana sababbin tunane-tunane da fahimtar kalmomi da jumloji da kuma samun damar tsara magana da jera tunani da dangantaka kalmomi ko jumloji da ma'anoninsu a zahiri. Harshe mutum shi ke tafiyar da tunaninsa a cikin kowane al'amari da kuma bayyana masa duniyar da yake ciki ko fahimtar duniya. (Yule, 1985: 96).

A ra'ayin Bagari (1986) kuwa "Harshe hanyar sadarwa ce, da ake amfani da shi, wajen sadarwa ta hanyoyi guda biyu. Wato ko dai a furta magana da baki mutum ya ji da kunnensa ya fahimta ko kuma a rubuta".

{amusun Hausa na Jami'ar Bayero (2006) an bayar da ma'anar harshe da: Hanyar magana tsakanin al'umma iri ]aya.

Harshe yana da matu}ar muhimmanci ga al'umma domin kuwa shi ne sadarwa, babu wani al'amari ]aya da ya shafi ]an Adam wanda babu harshe a cikinsa. Da harshe ne ]an-Adam ke tunani da sadarwa ta hanyar magana ko ishara, ta harshe ne mutum ke bayyana ra'ayinsa da addininsa da sha'awarsa da fahimtarsa ga duk wani al'amari na duniya. (Ndimele, 2001: 3).

Harshe wata }unshiya ce ta musamman, da ta shafi mutum da furuci da ji da kuma ganewa. Furucin nan kuwa yana bukatar cikakken ]abi'unsa da suka shafi rayuwa gaba ]aya, da]a mace ce ko namiji, yaro ko babba, malami ko jahili, basarake ko

talaka, kai har ma da sana'arsu. Haka kuwa tsarin kowane harshe yake daga furuci har zuwa jerin abin da aka furta na sauti (Yakasai, 2012).

La'akari da waɓannan ma'anoni muna iya cewa harshe wata hanya ce da Jan-Adam ke amfani da ita domin sadarwa a halin rayuwarsa.

Harshe na da matuɗar amfani a rayuwa domin abubuwa da yawa basa samu wa sai da shi. Idan za a shiga cikin harkokin rayuwa, harshe ne gagara badau wajen tafiyar da harkokin yau da kullum. Masana ilmin harshe da dama sun yi tsokaci kan abubuwa da dama dangane da muhimmancin harshe. Faɗi wajen nazari, sarɗaɗɗiya, muhimmanci wajen amfani, da yalwa wajen biyan bukata, sun tilasta masu nazari ta'aita binciken su. Saboda haka, ana nazarin harshe a matsayinsa na harshen ɗasa ko kuma a matsayin wani ~angare na kari kamar karin Hausar Sakkwato; ana iya nazarin harshe a rubuce ko a maganance; ko kuma ma a yi nazarin nahawu ko sautin kari kawai.

### 3.2 RA'IN ASALIN HARSHE

Akwai ra'i daban-daban a kan asalin yadda aka samu harshe. Daga cikin ra'in akwai **Bow-Bow Theory** – wannan ra'in yana da ra'ayin cewa mutane farko sun samu harshe ne ta hayar koyon sautin wasu halittu musamman ɗannan dabbobi, alal misali kukan kyanwa, wadda ake kira 'mew-mew', ita kuwa saniya ana kiranta "mow-mow". Sai dai na'asun wannan ra'in shi ne ta yaya aka samo sunayen abubuwan da ba dabbobi ba kamar duwatsu da wuta da kwari da baka. **Pooh-pooh Theory** – wannan ra'in ya bayyana cewa an samu asalin harshen Jan-Adam ne daga ta yadda mutum ke bayyana sautukan nuna bu'ata da sha'awa- kamar na fusata (gurnani) ko kuma ihu idan ya ji tsoro. Wannan ra'in yana da rauni domin bai bayyana yadda aka samu kalmomin waɓan da ba na bayyana wani hali ko yanayi ba kamar irin kalmomin sunaye na; gida da hannu da abinci da sauransu. **The Grunt Theory** – wannan ra'in ya bayyana cewa harshen Jan-Adam ya samo asali ne daga sautukan da mutum yake fitarwa lokacin da yake aikin ɗarfi. Kalmomi kamar su; u-uh da arargh da sauransu an samo su ne misalan da ra'in ya kawo. Matsalar wannan ra'in shi ma bai bayyana yadda aka samar da kalmomin ba su da wata alaɗa da aikin ɗarfi ba kamar; kyau da gaskiya da ladabi da sauran makamantansu ba.

### 4.0 KAMMALAWA

A ta'aice, an ga yadda ake amfani da harshe wajen sadarwa. Haɗiɗa wannan shi ne babban alfanun harshe. Da harshe al'umma ke gudanar da hulɗa da cuɗanya a zamantakewa ta yau da kullum. Wannan zai tabbatar muna cewa babu wani al'amari da mutum zai yi ba tare da amfani da harshensa ba. Harshe na da muhimmanci domin ana amfani da shi a mata kai iri daban-daban, misali, a



gwamnace, akwai }aramar hukuma, jiha, da }asa. Sannan kuma ana amfani da harshe a mataakai iri-iri masu alaqa da ilmi, addini, siyasa, da sana'a, wanda ya nuna cewa harshe na da muhimmanci a rayuwar bil-Adam. Nazarce-nazarce sun nuna cewa harshe ne matakin farko na wayewar mutum. Dalili shi ne, a ta}aice, ana bayyana bu}atu, nufi, sa}o, warware rigimu, sasantawa, tarihi, da }abi'u, na rayuwar yau-da-kullum. Ba shakka, idan harshe ya ha}u da ilmi, ana samun nasara wajen gina }asa

## 5.0 TA}AITAWA

A wannan kashi, kun koyi wa}annan:

- Daga abubuwan da aka tattauna muna gane cewa harshe babban al'amari ne dangane da tafiyar da rayuwa ta yau da kullum.

## 6.0 AUNA FAHIMTA

1. Harshe hanyar magana ce wadda ta bambanta mutane da dukkan sauran halittu. Tattauna.
2. Me ake nufi da harshe a ilimin kimiyyar harshe?

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## KASHI NA 2 Sanin Harshe

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Sanin Harshe
    - 3.1.1 Sanin Sautuka da Tsarin Sauti
    - 3.1.2 Sanin {irar Kalmomi
    - 3.1.3 Sanin Ilimin Ginin Jumla
    - 3.1.4 Sanin Ilimin Ma'ana
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### **1.0 GABATARWA**

Nazarce-nazarce sun nuna cewa harshe ne matakin farko da mutum ke bu}ata, domin samun kafar sadarwa da 'yan'uwansa. Dalili shi ne, da harshe ake samun biyan bu}atun sadarwa a rayuwar yau-da-kullum. Ba shakka, idan harshe ya nuna a bakin Jan-Adam kuma ya ha}u da ilmi, ana samun nasara wajen bun}asar harshen da al'umma gaba }aya. A ta}aice, idan aka ce majiyi harshe ya san harshe, to ana nufin ya san dukkan wa}annan; sauti da tsarin sauti da kalma da jumla da kuma ma'ana. Domin cimma manufar wannan darasi, an kawo ta}aitaccen bayani da ya fito da abubuwan da suka }unsa a ta}aice.

### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Ya ake gane mutum ya san harshe.
- A san matakan da ke sa a ce an san harshe, tare da sanin abubuwan da suka }unsa a ta}aice.

### **3.0 {UNSHIYA**

#### **3.1 Sanin Harshe**

Idan an ce mutum ya san harshe, to ana nufin yana iya magana da jama'a su fahimce shi, haka su ma in sun yi magana ya fahimce su. Wato idan mutum zai iya bayyana tunaninsa da ke cikin zuciyarsa a fili ta hanyar amfani da sautukan magana, har mutane su gane abin da yake bayyanawa, ke nan za mu ce mutum ya san wannan harshe da yake amfani da shi.

Akwai abubuwa da dama da ke tattare da sanin harshe, wa]anda in an ce mutum ya san harshe to ana nufin ya san dukkan wa]annan abubuwa ke nan. Kama daga sautuka da tsarin sauti da }era kalmomin da gina jumloji da kuma fannin ma'ana.

### **3.1.1 Sanin Sautuka da Tsarin Sauti**

Sanin kowane harshe ya }unshi sanin sautukan wannan harshe. Wato mai magana ya san sautuka wa]anda suke na harshen ne da wa]anda ba nasa ba ne, da kuma yadda ake amfani da su. Baya ga sanin yawan sautuka a harshe da kuma yadda ake furta su, to sai kuma a san tsarin sauti, wato tsare-tsaren da wa]annan sautuka za su iya shiga a cikin wannan harshe. Sani (1999) ya bayar da ma'anar tsarin sauti inda yake cewa, 'Ilimin tsarin sauti ya shafi yadda harshe ke harha]a sautukansa bisa }a'ida ya samar da ma'ana.' Sanin harshe ya }unshi sanin yadda za danganta sautukan wannan harshe da ma'ana. Akan }ulla sautuka a fitar da zance mai ma'ana, sai dai kuma babu wata dangantaka tsakanin sautukan magana da kuma ma'anar da ake danganta su da ita.

### **3.1.2 Sanin }irar Kalmomi**

Sautuka ne suke ha]uwa, su }u}}ulu da juna a cikin }ayyadajjen tsari, su gina zantuka masu ma'ana. Yawanci wa]annan ginannun sautuka suna matsayin kalmomi ne. Wato sautuka da tsarinsu na nufin sanin kalmomin harshe.

{irar kalma a Hausa kamar a sauran harsunan duniya abu ne wanda akan yi ta hanyar ha]a sautuka da dama masu dauke da ma'ana ]aya. Kamar a wasu harsuna na duniya, }irar kalma ba nazarin ga~ar kalma ko kalmomi ba ne, wato a }irar kalmar Hausa abin da yake muhimmi shi ne nazarin }wayoyin ma'ana na harshe. A wannan tsari na }irar kalmar Hausa, }wayar ma'ana tana nufin ha]e-ha]en sautuka wa]anda ke da ma'ana ]aya. Wato kenan, nazarin ya shafi }wayoyin ma'ana daban-daban. Shi wannan nazari ya }unshi abubuwa biyu, wato nazarin kalmomin da ake da su da kuma }ir}ira sabbin kalmomi. Wa]annan abubuwa biyu a }irar kalmar ne, suka samar da hanyoyi uku na samar kalma domin tafiyar da aikin sosai. Wa]annan hanyoyi sun ha]a da kumbura da }ir}ia da kuma ha]a kalmomi.

Dangane da }irar kalma a harshe, harshe ba wai sauti ba ne kara-zube ba, wato abu ne na gwaninta da ke ]auke da }a'idoji da suka tsara shi, kuma sai mai harshe ya

kar~a ya gina ta wa]annan }a'idojin kafin a ce ya iya wannan harshe. Saboda haka, nazarin ginin kalma zai taimaka wajen gane irin yadda ake }era da sarrafa kalmomi.

Hanyoyin }irkira kalma Ana }ir}irar kalma ta hanyar amfani da saiwa a lokacin da aka yi mata}arin ]afe. Wa]annan ]afau an rarraba su zuwa gida uku, wato ]afa goshi, ]afa keya da kuma ]afa ciki.

### 3.1.3 Sanin Ilimin Ginin Jumla

Ilimin ginin jumla fannin ne da ake bin dokokin nahawun harshe domin amfani da azuzuwan kalmomi, a matsayin tubalan da za a yi amfani da su a jeranta su domin a gina zance bisa }a'idar nahawu. A wannan fannin ne ake bayanin yadda ake sarrafa kalmomi a ha]a su da juna don su samar da jerin kalmomin da ake kira jumla. Sannan a nuna yadda suke kasancewa a cikin jumla, da guraben da ya kamata kowanne ajin kalma ya zauna a cikin jumla. Sannan a bayyana yadda dokokin ginin jumla suke. Kenan, idan mutum ya san sautukan harshensa da kuma kalmomi ko tubalansu, to zai iya yin amfani da duk wannan sani nasa ya jajjera kalmomi ya gina jumla. Jumla da za a iya ginawa za su iya zama gajeru ko dogwaye. Misali,

Ita kuwa jumla, magana ce cikakkiya mai ma'ana wadda aka gina bisa wasu }a'idojin harshe na musamman. Haka kuma, ita jumla kalmomi su ne tubalan gininta, wato kalmomi ne daban-daban ake harha]awa wuri guda a samar da jumla.

- a) Ya tafi
- b) Yaro ya tafi
- c) Yaro ya tafi kasuwa
- d) Wani yaro ya tafi kasuwa
- e) Wani yaro sha}iyyi ya tafi kasuwar birni yau
- f) Wani }azamin yaro sha}iyyi ya tafi tsohuwar kasuwar birni yau
- g) Wani }azamin yaro shakiyyi mai kwa]ayi ya tafi tsohuwar kasuwar birni mai nisa yau ya sayo rago wanda babansa zai yanka ranar babbar Sallah bayan an sakko daga masallacin Idi. (Yakasai, 2012)

Kowace jumla a cikin harshe tana da ma'ana guda biyu, ta ~oye da ta sarari. Ma'anar jumla takan kasance ne akan irin kalmomin da take ]auke da su, kuma yadda ake furta jumla ya dogara akan irin yada ake furta kalmomin da jumla take ]auke da su

]angarorin ilmin harshe abubuwa ne na ~oye da na sarari. Wato ana iya rarraba jumla zuwa kalmomi daban-daban. Su kuma kalmomi ana iya sake karkasa su zuwa wasu }ananan ~angarori da za a kira }wayoyin sautuka, da kuma wasu ~angarori. A ta}aice, ita jumla, magana ce cikakkiya mai ma'ana wadda aka gina

bisa wasu }a’idojin harshe na musamman. Haka kuma, ita jumla kalmomi su ne tubalan gininta, wato kalmomi ne daban-daban ake harha]awa wuri guda a samar da jumla.

### **3.1.4 Sanin Ilimin Ma’ana**

Ilimin ma’ana wani ~angare ne na samar da ma’ana a kowane matakin kimiyyar harshe. Saboda haka, ha]uwar saututtuka na samar da ma’ana ciki, kuma sauya wani sauti da wani yana samar da wata ma’ana ta daban daga ta farko. Ha]uwar kalmomi na samar da ma’ana ta daban, sannan sauyawar jumla daga ta farko, shi ma yana kawo canjin ma’ana. A ta}aice, nazarin ma’ana fanni ne daga cikin rassan nahawu mai cin gashin kansa wanda ke aikin sarrafa harshe ta fuskar ma’ana ko kuma bincike a kan ma’ana a harshe.

Kalmomi a fannin nazarin ma’ana na iya rarrabuwa zuwa: Kalmomi masu kinin ma’ana kalmomi ne mabambanta amma suna da ma’ana iri ]aya, wato sauti da furuci da tsarin harufan rubutunsu daban, sai dai ma’ana kan kasance guda. A ta}aice, sauti bamban ma’ana ]aya (synonym). Misali, (i) Dukiya: Arziki, samu, wadata, zarafi. (ii) Mahaifiya: Baba, gyatuma, inna, iya, tsohuwa, uwa. Akwai kishiyar kalma (antonym) kalmomi ne da akasin ma’ana da bambancin ma’ana. Misali, (i) Kuka-dariya, (ii) Ba}in ciki-farin ciki, (iii) Ilimi-jahilci, (iv) Wari-}amshi, (v) Babba-}arami. Sai kuma kalmomi kama-sauti (homonym) kalmomi masu tari ko tulin ma’ana, wa]annan kalmomi ne da lafazi guda ma’ana daban-daban. Misali, (i) Allura: Ta ]inki ko ta maganin rashin lafiya, (ii) Tu}a: Na tu}a tuwo ko na tu}a mota da babur da keke da kuma jirgi, (iii) {awa: Abokiya mace ko kwalliya ko ado.

Nazari kan harshe ya nuna cewa ana iya samun }aruwar kalma ko kuma a rasa kalma ko kuma a samu canjin ma’ana. Hanyoyi biyu ne masana suka gano da kalma ke canza ma’ana. Na farko shi ne ma’ana ta }aru ko fa]a]a. Na biyu ma’ana ta ta}aita. A nazarin Hausa yana da wuya a gano canzawar ma’ana. Amma }aruwa ko fa]a]ar ma’ana abu ne da ake gani ya faruwa. Dalili shi ne ana samun waru rukunin jama’a su }ir}iro sabuwar ma’ana su bawa kalma. Ga misalai na sababbin ma’anoni da aka }arawa wasu kalmomi na Hausa.

## **4.0 KAMMALAWA**

A ta}aice, an ga yadda ake amfani da harshe wajen sadarwa. Ha}i}a wannan shi ne babban alfanun harshe. Da harshe al’umma ke gudanar da hul]a da cu]anya a zamantakewa ta yau da kullum. Wannan zai tabbatar muna cewa babu wani al’amari da mutum zai yi ba tare da amfani da harshensa ba. Harshe na da muhimmanci domin ana amfani da shi a matakai iri daban-daban, misali, a gwamnace, akwai }aramar hukuma, jiha, da }asa. Sannan kuma ana amfani da

harshe a mata kai iri-iri, waɓanda suka nuna cewa harshe na da muhimmanci a rayuwar bil Adam.

## 5.0 TAƆAITAWA

A wannan kashi, kun koyi waɓannan:

- Daga abubuwan da aka tattauna muna gane cewa harshe duk mutumin da ya san dukkan waɓannan: Sautuka da tsarin sauti da }irar kalmomi da ginin jumla da kuma ma'ana, shi ya kamata a kira masani a harshe.

## 6.0 AUNA FAHIMTA

1. Idan aka ce, mutum ya san harshe me ake nufi a ta}aice?
2. Ko ana iya kiran mutumin da bai da basira a harshe masanin harshe. A }awata amsa ta misalai kar~a~u.
3. Ko ana iya kiran mai koyon ba}on harshe wanda ya san harshen da yake koyo.

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- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Basira da Aiki da Basira a Harshe
    - 3.1.1 Basira a Harshe
    - 3.1.2 Aiki da Basira a Harshe
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

## **1.0 GABATARWA**

Harshe baiwa ce da Allah ya yi wa ]an-Adam ta cusa masa sanin hanyoyin isar da sa}o da mayar da martini, ta hanyar magana da fatar baki. A ta}aice, harshe yana da amfani ga al'umma, musamman wajen gudanar da sadarwa da fa]akarwa da ilmantarwa da bambanta abubuwa da nisha]antarwa da kuma al'adun gargajiya. Basira da aiki da basira a harshe hanyoyi ne muhimmai na auna sanin harshe, kuma ana sa ran kowane majiyi harshe ya mallake su a harshensa na uwa.

## **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi ]alibai su san wa]annan abubuwa:

- Abin da ake kira basira a harshe
- Yadda ake aikatar da basira a harshe

## **3.0 {UNSHIYA**

### **3.1 Basira da Aiki da Basira a Harshe**

#### **3.1.1 Basira a Harshe**

Mai magana da kowane harshe yana da basirar da Allah ya hore masa a wannan harshen. Ya san sautukan harshen da yadda suke shiga tsari; da yadda za a danganta su da ma'ana da sautukan da kalmomin da ke cikin harshen da kuma yadda ake gina jimloli. Sanin duk wa]annan abubuwa shi ake kira basira a harshe.

Sauti magana ita ce fitar murya domin sadarwa. Wato bayan an sha}i iska cikin huhu akan fitar da ita domin magana. Harshe ke taka muhimmiyar rawa wajen

wannan aiki. Kodayake akwai ~angarori da dama masu taka irin wannan rawa, harshe shi ne shugaba. Wato ya fi duk sauran amfani wajen fitar da sauti. Akwai saututtuka masu yawa a harshen Hausa, kuma halittu na cikin baki na da yawa. Akwai le~~a, ha}ora, dasashi, ma}wallato, tsinin harshe, doran harshe, bayan harshe, tushen harshe da sauransu wa}anda ke taimakawa wajen furta sautuka na Hausa. A duk lokacin da mutum ya yi magana dole ya yi amfani da wasu daga cikin wa}annan ~angarori. Bayan wa}annan akwai hanci wanda shi ma akwai sautuka da ke fita ta cikinsa. Shi kuma tsarin sauti muhimman ayyukansa su ne: Bayanin adadin ba}a}e da wasulan harshe da bayanin wurare daban-daban na kalma da ba}a}e da wasulan ke iya fitowa ko zama. Sannan yana bayanin irin sauye-sauyen da ke aukuwa dalilin ha}uwar sautuka a cikin kalma da kuma sigar murya a wajen lafazi. Wato, a ta}aice, sanin sautuka da tsara su bisa }a'idar harshe shi ake kira basira a harshe.

{ir}irar kalma mahimmin aba ce wajen fa}ar magana. Maganganu na cike da kalmomi masu ma'anoni daban-daban. Mai magana kan za~i kalma da yake so ya yi amfani da ita. Yin amfani da kalma ya dogara ga wuri da yanayin mutum ko mutane. Haka kuma abu ne muhimmi sanin abun da za a yi magana kai. Duk wanda ya na}alci jera kalmomin harshe bisa dokoki shi ake kira mai basira a harshe.

Ginin jumlar magana ta }unshi tsarin jumla. Jumla magana ce cikakkiya mai ma'ana, wadda aka gina bayan an harha}a kalmomi bisa }a'idojin harshe. magana ce cikakkiya mai ma'ana wadda aka gina bisa wasu }a'idojin harshe na musamman. Haka kuma, ita jumla kalmomi su ne tubalan gininta, wato kalmomi ne daban-daban ake harha}awa wuri guda a samar da jumla. Da za a canza tsarin wa}annan kalmomi, sai an sami canjin ma'ana ko ma'anar ta ~ace gaba }aya. Haka ya faru ne kuwa don an sa~a }a'idar jeranta kalmomin cikinta. Saboda haka, wajibi ne a kouayshe jumla ta kasance tana bisa tsari. A Hausa, ana samun jumloli iri biyu, wato jumla kar~a~~iya da kuma illatacciya. Haka kuma tsarin Hausa ya tanadi yadda ake tsara kalmomi a samar da jumla. Ma'ana duk mutumin da ya san dokokin tsara kalmomi, domin bayyana ma'anar jumlar shi ake kira mai basira a harshe.

Ma'ana kamar ma'auni ce ta magana wadda mai sauraro zai auna bisa saninsa na wanda ya tashi da harshe wanda ya koya wajen uwa. Idan ya amince da magana ta zauna a matsayin kar~a~~iya. Kodayake akwai nazarin ma'ana wanda wani ~angare ne mai zaman kansa, duk da haka masana na amfani da masani na harshe wanda ya tashi cikinsa a matsayin al}ali mai tantance kar~uwa ko rashinta na kalma ko ginin jimla ko sauti. Saboda haka wannan ya nuna cewa amfani da harshe kullum shi ne muhimmin abu wajen saninsa.

A }arshe, ya kama mu san cewa, ba dole ne mu yi amfani da dukkan basirar da muke da ita a harshenmu ba, saboda bu}atunmu da amfani da basirar sukan

bambanta daga wani lokaci zuwa wani. A ta}aice, sanin dokokin amfani da harshe shi ne basira a harshe.

### **3.1.2 Aiki da Basira a Harshe**

To abin da mutum yake fitarwa na dangane da harshensa, wanda muka ga zai iya bambanta da abin da yake sane da shi, shi ake kira aiki da basira a harshe.

Bayan irin bu}atar da mutum yake da ita ta amfani da harshe, akwai wasu abubuwa da za su iya yin tasiri a kan aiki da basirar harshe. Wani lokaci mutum yana cikin magana sai numfashinsa ya }auke, ko atishawa ta kama shi, ko ya yi hamma, ko wani ya }katse shi, ko madsu sauraronsa su tashi, ko kuma ya mance abin da yake son fa}i. Idan }ayan wa}annan ya faru ga mutum yana cikin magana, to sai ka ga dole ya }katse maganarsa, alabasshi daga baya ya }arasa ta, ko kuma ya ha}ura gaba }aya. Kenan ya kasa, aikatar da basirar da yake da ita. (Yakasai, 2012).

Idan mun yi kurakurai a cikin magana, wani lokaci muna gano kuskuren da kanmu, sai mu gyara ko mu ci gaba da magana in muna so, wata sa'a kuma sai an fa}a mana mun yi kuskure, sai kuma mu yarda mun yi kuskure }in, saboda kuwa da ma muna da basira a harshen. Watakila mun yi kuskure ne saboda su~ul da baka, ko don mun fara da kalmar da ba ta dace ba, ko saboda mun sa wata kalma a muhallin da bai kamata ba, ko kuma saboda mun sa kalma a gurbin wata dab a sa musanya gurbi. Duk muna iya gano wa}annan kurakurai saboda muna da basira a harshenmu, kuma ba koyaushe ne muke samun damar aikatar da basirar }a. (Yakasai, 2012).

## **4.0 KAMMALAWA**

Kamar yadda aka nuna a farkon darasi, harshe wata hanya ce da }an-Adam yake amfani da ita don bayyana kansa, ya kuma yi hul}a da 'yan'uwansa 'yan-Adam, wajen yin furuci da aka danganta da ma'ana. Harshen Hausa ya taimaka ta fuskar sadarwa domin ana amfani da Hausa a matsayin harshen rukuni wanda ake sadarwa da shi a wasu yankunan arewacin Nijeriya, sannan ga shi ana damawa da shi }a kowane mataki na karatun Boko a }asar nan. Ga }imbin shirye-shiryen da ake gabatarwa cikin Hausa a kafafen watsa labarai na cikin gida da ma na }asashen waje.

## **5.0 TA}AITAWA**

A wannan kashi, kun koyi wa}annan:

- A ta}aice, basira a harshe na nufin sanin harshe, wato kaifin fahimtar amfani da harshe ta hanyar }warewa da gwaje-gwaje. Ita basira haza}ar

amfani da harshe ce da kyau daidai kamar yadda yake a tsare, ko kuma zarce daidaitacce tsarin da dokokin harsuna suka gindaya.

- A ta}aice, aiki da basira a harshe na nufin }wazon da ya zarce abin da mutum yake sane da shi, musamman amfani da lura da sani da }ago abu da ganewa da kuma ilhami wajen aikatar da basirar.

## 6.0 AUNA FAHIMTA

1. Idan aka ce, mutum yana da basira a harshe me ake nufi a ta}aice.
2. Ya ake aiki da basira a harshe, tare da misalai gamsassu.

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## KASHI NA 4 Siffofin Harshe

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Siffofin Harshe
    - 3.1.1 Furuci da Tsari
    - 3.1.2 Cika da Kammala
    - 3.1.3 Koyo da Na}alta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### **1.0 GABATARWA**

A nan muna amfani da harshe ne tamkar makami wanda muke amfani da shi mu samu wani abu. Muna amfani da harshe mu gyara halayenmu ko yin abun da ya kamata. Muna iya bambance tsakanin mutane da kuma abubuwa. Muna kuma amfani da harshe mu fa}awa mutum abin da bai sani ba, mu bayyana masa ko mu ba shi labarin wani abu wanda muke zaton bai sani ba. Ana amfani da harshe a faji gaskiya da }arya. Mutum yakan yi amfani da harshe ya bayyana abin da yake cikin zuciyarsa na game da halayensa da }abi'unsu da kuma dai duk yadda ra'ayinsa yake game da wasu abubuwa ko kuma game da jama'a. Mukan yi amfani da harshe mu zoza zuciyar mai sauraro. Ma}asudin wannan ~angare na harshe shi ne ya da}a}a ko ya faranta ko ya ~ata ko tunzura zuciya.

### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Sanin siffofi da alamomin harshe don fahmtar kowane harshe.
- Sanin abubuwan da ake kira siffofi da alamomin harshe.

### **3.0 {UNSHIYA**

#### **3.1 Siffofin Harshe**

Siffofi ko alamomin harshe kuwa furta su ake iya kuma muryar }an-Adam ce ke furta su. Harshe ba tilas ne ya kasance rubutacce ba domin sai an koyi furta harshe kafin a koyi yadda ake rubuta shi. Yakasai (2012) ya ce, "Furuci shi ne harshe, rubutu ba harshe ba ne, hanya ce kawai ta ajiyar harshen. Kuma yana nan yadda yake ko ta yaya aka rubuta shi."

Harshen Jan-Adam yana da bambanci da wasu hanyoyin sadarwa ta hanyoyi da dama. Daga cikin siffofin harshe akwai; (a) {ir}ira- masu magana da harshe na da baiwar }ir}ira abubuwa da yawa da zasu bayyana sababbin tunaninsu da kuma fahimta da bayyana sababbin jumlolin da ba su ta~a bayyanawa ko fa}i ba a baya. (b) Babu ala}a ta kai-tsaye tsakanin sautuka da abun da suke nufi a zahiri ba kamar hanyar sadarwar dabbobi ba wadda ake samun ala}a tsakanin sauti da abun da ake nufi. (c) Kalma guda na }aukar ma'anoni da yawa – a hanyar sadarwa ta dabbobi alama }aya na nufin abu guda akasin harshen Jan-Adam inda ake samun kalma }aya mai ma'anoni da yawa. Haka ma akwai wani abu na halitta da ke ga Jan-Adam da ke ba shi baiwar harha}a sautuka marar ma'ana, a samar da zance mai tsawo da ked a ma'ana (d) Tunani – wato damar magana a kan abubuwa da labaran da ba su kusa ga mutum lokacin da yake magana. (e) Ingantaccen Tsari – a harshen Jan-Adam akwai ala}a tsakanin kalmomi da abun da suke nufi a bayyane. (f) Fahimtar manufar abun da aka fa}i – a harshen Jan-Adam, mutane na iya fahimtar sa}onni daidai da manufarsu. (g) Babu }ayadadden abun da ake iya fa}i kawai da harshe wajen sadarwa. Ana iya bayyana al'amari na rayuwar Jan-Adam ko wani abu da ba za a iya bayyanawa da harshe ba. (h) {warewa – harshen Jan-Adam yana baiwa masu amfani da shi damar cigaba da magana ko da suna aikin da bai da ala}a da maganar da ake yi.

### 3.1.1 Furuci da Tsari

Alamomin harshe abubuwa ne da masu wannan harshe suka yarda su ri}a amfani da su. Abin da ake nufi shi ne, wannan alama ta harshe da ake yin amfani da ita amincewa ce tsakanin masu magana da harshen. Alal misali za~in amfani da wa}annan kalmomin duk amincewa ce ta masu harshen: akuya, goat. Sunaye ne da masu amfani da dabbar suka yarda, su kira ta. Idan za mu bayar da ma'anar harshe kuwa sai mu ce, harshe abu ne da ya }unshi alamomi da Jan-Adam yake amfani da su wajen bayyana tunaninsa. Alamomin harshe sun }unshi sautuka wa}anda ake furtawa kuma a jajjere ake amfani da su cikin cikakken tsari. Dangantakar alamomin harshe da ma'anarsu ba a fili take ba, wato al'ummar da ke amfani da kowane harshe ce ke fitar da ma'anar da za a bai wa alamomin harshenta kuma sai mutum ya koyi yadda za a danganta alamomin da ma'anarsu.

Harshe tsararre ne. Akwai }a'idojin tsara sautuka da kalmomi da jimloli na kowane harshe. Harshe tamkar gini ne wanda sai an tsara kayayyakin ginin bisa }a'ida kafin ginin ya yiwu.

### 3.1.2 Cika da Kammala

Wani abu kuma dangane da siffofin harshe shi ne, harshe kamalalle ne. Abin nufi shi ne duk wani harshe da Jan-Adam yake amfani da shi cikakke ne, masu magana

da kowane harshe za su iya amfani da harshen, su bayyana duk abin da suke son bayyanawa. Har-wa-yau harshe cikakke ne domin za a iya amfani da shi a bayyana duk abin da ake bu}atar bayyanawa. Harshe hoto ne na al'adun masu amfani da shi da kuma yadda suke bin juyin zamani. Harshe shi ne mutum, don da harshe al'umma ke bayyana matakan rayuwarsu tun daga aure da haihuwa da kuma mutuwa. Mukan yi amfani da harshe don bayyana al'adunmu da suka shafi bubukuwa da sana'o'i ko kasuwanci da shugabanci da magani da addinin gargajiya da sauran a'l'amurran da suka danganci zamantakewa da ma'amalolinmu na yau da kullum.

### **3.1.3 Koyo da Na}alta**

Wata siffa ta harshe ita ce, harshe ba gadonsa ake yi ba, mutum yana koyonsa ne. Yaro yana koyon harshe daga iyaye da kakanni, da yayye da abokan wasa, da kuma sauran jama'ar da ke amfani da wannan harshe. Mukan koyi harshe ne tamkar yadda muke koyon wanke hannu da sa riga, da kuma sauran }abi'u. Wato ba dole ne mutum ya tashi da harshen da iyayensa suke amfani da shi ba muddin bai zauna cikin al'ummar da ke amfani da wannan harshen ba. Sau da yawa mukan ga Hausawa wa}anda suka zauna a }asar Makka sun dawo gida da 'ya'ya wa}anda ko Hausa ba sa ji, saboda ba su tashi cikin Hausawa sun koyi Hausa ba. (Yakasai, 2012).

Harshe kansa fagen ilimi ne. Mutum yakan koyi harshen wasu don ya ji da}in ma'amala da su, ko don ya na}alci ilimin da ke }unshe cikinsa. Kuma mutum yakan koyi nasa harshen don ya iya daidaita shi, ya san nahawunsa da hikimominsa, da abin da ya gada a cikinsa na al'adu da ra'ayoyin al'ummarsa. Misali idan aka ce wa Bahaushe ya koyi Hausa, ana so ne ya koye daidaitacciya, wato wadda Hausawa suka za~a suke rubuta ta a litattafansu. Kuma ana so ya yi nazari a nahawun Hausa, da adabinta da }a'idoin rubuta ta, da sauransu. Wa}annan fannoni, komai iya Hausar mutum ba zai na}alce su ba, sai an koya masa su. Sau tari, wanda ya tashi da Hausa a bakinsa yakan yi mamakin wai har akwai Huasar da za a iya koya masa. Galiban yakan manta da cewa, }an daya tashi da Ingilishi a Ingila ana koya masa Ingilishi. A Masar ko Saudi Arebiya suna koya wa 'ya'yansu Larabci. Ana koya wa }an Japan Japananci, }an Italiya Italiyanci, da sauransu. (Zarruk da Wasu, 1986).

Koyon harshe ya shafi na}alta da amfani da harshe. Shi ya sa ma, masana halayyar kimiyyar harshe suka fi karkata kan siffantawa a }a'idance na muhimmin yanki na harshen bil'adama da ya shafi tsarin harshe. Tsarin harshe ya }unshi sautin magana da fannin nahawu mai sar}a}}iya, wanda kan danganta sautuka da ma'anoni. Masana halayyar kimiyyar harshe suna }o}arin sanin yadda yara ke na}altar wa}annan fannoni da yadda fannonin ke aiki a lokacin da mutane ke magana da fahimtar jumloli. A ta}aice, masana halayyar kimiyyar harshe sun fi

karkata kan abin da ya shafi ilimi da }warewar da mutane ke bu}ata kafin iya amfani da harshe, da kuma koyon yadda yara ke amfani da harshe.

#### **4.0 KAMMALAWA**

Babban amfanin harshe shi ne sadarwa. Da harshe ne ake amfani a yi cu}anya da juna, a gane ra'ayoya juna, a kuma yi musayar wa}annan ra'ayoyan. Tun muna yara muka koyi yadda za mu yi amfani da harshe mu tambayi abin da muke bu}ata. Muna iya sanin abin da al'adunmu suka }unsa ta hanyar harshe da muka taso da shi. A ta}aice, daga bayanin da ya gabata mun fahimci cewa, akwai siffofi ko alamomi daban-daban da ke iya bayyana harshen da }an-Adam ke amfani da shi a rayuwarsa. Ga su kamar haka:

- Furuci da tsari
- Cika da kammala
- Koyo da na}alta

#### **5.0 TA{AITAWA**

A wannan kashi, kun koyi wa}annan:

- Daga abubuwan da aka tattauna muna gane cewa, harshe yana da tsari kammalalle kuma cikakke, musamman kasancewarsa koyonsa ake yi ta hanyar furuci da baki. A }arshe, harshe baiwa da }an-Adam yake da ita, wadda }aukaka shi kan dbbobi da sauran halittu.

#### **6.0 AUNA FAHIMTA**

1. Kawo abubuwa da kan taimaka wajen fahimtar siffofi ko alamomikowane harshe.
2. Shin harshe gadonsa ake yi ko koyonsa ake yi.
3. Idan aka ce, harshe tsararre ne me ake nufi?

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## KASHI NA 5 Amfanin Harshe

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Amfanin Harshe
    - 3.1.1 Sadarwa
    - 3.1.2 Ilmi
    - 3.1.3 Kasuwanci da Ciniki
    - 3.1.4 Bayyana Al'adar Mutane
    - 3.1.5 Bambanta Mutum da Dabba
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    - 3.1.7 Siyasa
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### **1.0 GABATARWA**

Harshe lamari ne na yin aiki tuli, wato na bayyana tunanin mai magana game da duniya da na bayyana matsayi da ra'ayin mai magana game da mutane da sauran abubuwa da kuma na sarrafa harshe domin gina kalami. Saboda haka, tun da harshe lamari ne na zamantakewa, to wajibi ne dukkan ayyukansa su bayyana cikin sadarwar zamantakewa. Ta la'akari da tarihi da al'ada da ]abi'a da kuma a}ida ne al'umma ke samar da rukunin jama'a. Don haka, muhimmancin kalami ya danganta ne da irin aikin da ya yi a yanayin zamantakewa. A kowane rukunin jama'a, sadarwa na gudana a wuri da batu da lokaci na musamman da ke bayyana dangantakar masu magana. Dukkan wa]annan ma'aunai ana ]aukarsu a matsayin yanayi na sadarwa mai inganci.

### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi ]alibai su san wa]annan abubuwa:

- Sanin amfanin harshe ga rayuwar al'umma.
- Sanin irin abubuwan da za a iya yi da shi, kamar sadarwa da ilimi da kasuwanci da ciniki da bayyana al'adar mutane da bambanta mutum da dabba da nisha]antarwa da kuma siyasa.

### **3.0 {UNSHIYA**

#### **3.1 Amfanin Harshe**



### 3.1.1 Sadarwa

Babban amfanin harshe shi ne sadarwa. Da harshe ne ake amfani a yi cu]anya da juna, a gane ra'ayoyin juna, a kuma yi musayar wa]annan ra'ayoyi. Ana kuma tambaya domin neman sani. A matsayinsa na wata kafa da ta ha]a al'umma, ana amfani da harshe domin sadarwa, ga kuma dama ta ya]a bayanai domin isar da sa}onnin da ke zuciya ko kuma uwa-uba bu]e }ofar sadarwa. Masana ilimin harsuna da kuma na falsafa, sukan bambanta ayyukan harshe ta hanyoyi guda biyu, wato na tasiri da kuma na mu'amala. Ta hanyar sarrafa }umshiya, harshe na aikin isar da sa}o domin hul]ar sadarwa da kuma sauran al'amuran yau da kullum. Ta wannan haujin, harshe ya yi aikin mu'amala. Amma kuma a lokacin da harshe ya yi aikin inganta zamantakewa kuma ya bun}asa dangantaka cikin }ulla zumunta da dama ta biyan bukату, to harshe ya yi aikin tasirantar juna a tsakanin mutane.

Muhimmancin harshe wajen sadarwa abu ne da yake a bayyane cikin rayuwar ]an-Adam a kowane lokaci. Wannan ma shi ne abin da ya bambanta mutane da dabbobi, domin mutane na amfani ne da tsararrun sautuka wajen sadarwa. Saboda haka, harshe abu ne da yake da matu}ar muhimmanci ga rayuwar ]an-Adam musamman ta fuskar sadarwa. Ha}i}a wannan shi ne babban amfanin harshe, domin da shi ne muke amfani mu yi cu]anya da juna mu kuma fahimci manufofin juna, ta hanyar musayar ra'ayoyi.

Harshe da sadarwa suna da ala}a da dangantaka da juna hujjar ita ce magana bata inganta sai da harshe. Sadarwa kuwa, ita ke tafiyar da al'amarin harshe. Saboda haka, duk lokacin da ake maganar harshe to dole ne sadarwa ta shigo. Abin nufi shi ne duk jama'ar da ke zaune a }asa ]aya, suna da addini da manufa iri ]aya, tabbas su yi tarayya wajen amfani da harshe ]aya wajen sadarwa a tsakaninsu. Misali, tarin al'ummar Hausawa da ke zaune a muhalli ]aya suna mu'amala da harshensu na Hausa, kamar yadda ake samun Turawan Ingila na amfani da harshensu na Ingilishi a matsayinsu na wa]anda ke da abubuwan da suka ha]a su na zama tare kamar dai yadda al'adun zamantakewa suka tabbatar. Sai dai Ubangiji ya haddasa bamabancin karin harshe a tsakanin jama'ar }asa ]aya, kamar dai yadda ake samun 'yan bambance-bambance tsakanin karin Sakwatanci da na Kananci a }asar Hausa. Shi karin harshe yana aukuwa ne saboda dalilin }aurar wasu jama'a da ke zaune tare, su bar inda suke a da, ko kuma sanadiyar bambancin wuraren da jama'ar ke zaune a cikin }asa ]aya. Ya}i ]an kissa yakan yi sanadiyar tarwatsewar jama'a tare da haifar da bambanci cikin harshe ]aya. Sai dai bambancin karin harshe ba ya haifar da rashin fahimtar juna ko ganewa tsakanin al'umma iri ]aya, idan har aka sami akasin haka, to ko tababa babu sun tashi daga karin harshe zuwa wasu harsuna mabambanta da ke zaune a muhalli ]aya, ko kuma

masu ma} wabtaka da juna. A ta} aice, harshe shi ne sadarwa a tsakanin jama'ar da wani abu ya ha}a su na zama tare, ko bauta da dai sauransu.

### **3.1.2 Ilmi**

Babban mahimmancin harshe shi ne na dangantakarsa da ilmi. Wato cewa ilmi kowane iri na samuwa cikin sau}I ta hanyar amfani da harshe. A na amfani da harshe a makarantu wajen gudanar da darussa. Magana da }an adam ke yi ita ta bashi damar amfani da harshe irin wannan. Makarantu iri dabam-daba kan koyar ta hanyar amfani da harshe wato sauti irin na mutum. Wannan ya nuna cewa idan hanya mafi sau}i ta koyarwa ita ce ta amfani da harshe.

A duk lokacin da ake koyarwa, dole ne a yi amfani da harshe. Dalili shi ne sadarwa ta samu hurumi na taka muhimmiyar rawa. Saboda haka, koyar da ilmi na cikin wasu muhimman hanyoyi da harshe ke taka rawa. Ilmi na taimakawa mutum wajen sarrafa harshe yayin magana. Ta fuskar walwalar harshe, ilmi da sana'a da aji na da ala}a da yanayin magana. Wannan na faruwa saboda za~en kalmomi da mai ilmi ke yi, su dace da ma}asudin magana, da wurin yin ta, da kuma wanda ake yin ta domin shi. Haka kuma, a cikin al'umma, mai ilmi ne ke magana daidai muhallin magana.

Da harshe muke iya bambance tsakanin mutane da kuma abubuwa. Muna kuma amfani da harshe mu fa}awa mutum abin da bai sani ba, mu bayyana masa ko mu ba shi labarin wani abu wanda muke zaton bai sani ba. Ana amfani da harshe a fa}i gaskiya da }arya. Mutum yakan yi amfani da harshe ya bayyana abin da yake cikin zuciyarsa na game da halayensa da }abi'unsu da kuma dai duk yadda ra'ayinsa yake game da wasu abubuwa ko kuma game da jama'a. Haka kuma, tun muna yara muka koyi yadda za mu yi amfani da harshe mu tambayi abin da muke bu}ata. A nan muna amfani da harshe ne tamkar makami wanda muke amfani da shi mu samu wani abu. Muna amfani da harshe mu gyara halayenmu ko yin abun da ya kamata. . Da shi muke bayyana abin da yake cikin zuciya na halaye da }abi'u. Da shi kuma mukan yi amfani don sosa zuciyar mai sauraro. Ma}asudin wannan ~angare na harshe shi ne ya da}a}a ko ya faranta ko ya ~ata ko tunzura zuciya.

A }arshe, mun fahimci cewa ilmi shi ne }ashin baya ko ruhin samun cigaba, wanda ke samuwa ta hanyar harshe. Sannan akwai gudunmawar ilimi wajen amfani da harshe a adana al'ada.

### **3.1.3 Kasuwanci da Ciniki**

Kasuwanci na nufin saye da sayarwa, haka kuma akwai fatauci, wanda shi ma saye da sayarwa ne. Ana amfani da harshe wajen ciniki wato kasuwanci. Wannan

muhimmin aiki shi ma na gudana ta hanyar amfani da harshe. Ciniki shi ne saye da sayarwa ta hanyar fa] in mayar ma. A irin wannan yanayi na ciniki ana amfani da kalmomi da ko jimloli }anana irin su: alkarka, biya, }ara, riba, fa]uwa, ba ciniki, sau}i, tsada, gaskiya da sauransu. A ta}aice, da harshe muke gudanar da kasuwanci da ciniki. Saboda haka za mu fahimci cewa harshe muhimmin abu ne ga rayuwar al'umma.

Akwai harshen kasuwanci, wanda ke nufin wata ke~a~~iyar hanyar sadarwa da ake amfani da ita a harkar kasuwanci, wadda ke samar da sau}i wajen ciniki da fahimta tsakanin wa]anda ba harshensu na asali guda ba.

Harshen Hausa ne mafi mahimmanci/daraja a cikin }ungiyoyin harsunan Chadi. Harshen Hausa ne ya mamaye Arewacin Nijeriya da Kudancin Jamhuriyyar Nijar, kuma ya zamo harshen kasuwanci da sadarwa a tsakanin Hausawa da wa]anda ba Hausawa ba a Arewa da ma wasu sassa na duniya. Misali, garin Kano ya kasance da]a]]iyar cibiya ce da mutane daga wurare daban-daban ke zuwa saboda kasuwanci, kuma mutanen kan koyi harshen 'yan kasuwar Kano (Hausa), saboda su sami sau}in gudanar da kasuwanci. Fagge (2012) ya }ara da ba da misali dangane da harshen hul]a ko harshen kasuwanci kamar haka: Misali, a Arewacin Nijeriya akwai harsuna masu yawa, amma sai ga shi harshen Hausa shi ke da rinjaye, saboda kasancewar sa harshen kasuwanci. Garba (2013) ya ruwaito Trudgil (1974), da Adamu (1978) da kuma Wolff 1991) inda suka yi tarayya a kan cewa: Harshen Hausa na matsayin harshen kasuwanci da hul]a a yankin Afirka ta yamma.

### **3.1.4 Bayyana Al'adar Mutane**

Harshe muhimmin abu ne ga rayuwar al'umma, domin da shi ake aiwatar da al'amurran da suka shafi al'ada. Harshe na da dangantaka ta }ud- da- }ud da duk wani fanni na rayuwa. Misali; al'ada, tattalin arziki, siyasa, ilmi da addini. Da harshe ne ake yin kowace irin sada zumunci da sadarwa. Da harshe ake tafiyar da al'amurran rayuwa na yau da kullum, musamman zaman aure, da taya murnar biki, da zaman makoki idan aka rasa rayuwa. Haka kuma, da harshe ake yin sanarwa; wato sanar da al'umma abin da ya kamata su sani. Ana ma tatsar bayanai ta amfani da harshe, shi ya sa ake yi wa harshe kirari da 'dillalin zuciya.'

Ana amfani da harshe wajen bayyana al'adar mutane. Harshe mashahurin abu ne da }an'Adam yake bu}ata wajen isar da bayanai da kar~arsu tare da fahimta daga kowane ~angare na masu sadarwa. {ari da }arau da harshe ake tantance kowace }abila. Kasancewar harshe tubalin al'umma wannan ne ya sa lokacin da Turawan mulkin mallaka suka ci }asar Hausa sai suka hanzarta koya wa Hausawa rubutu da karatun Boko, domin su sami kusanci na }ud-da-}ud ga wannan al'umma, da kuma tunanin samun 'yan }asa da za su taimaka musu wajen tafiyar da mulkin da suka shimfi]a. Turawan mulkin mallaka sun koyi harshen Hausa domin ta harshen

kowace jama'a ake samun amincewarta da kuma iya sanin al'adun wannan al'umma. Kuma Turawa sun sami nasarar fahimtar sababbiyar hanyar tafiyar da rayuwar Hausawa, ta wannan hanya ce suka }ara mallakarsu. Sannan kuma ta harshen da suka koya suka sami duk wani abu da suke bu}ata, da kuma ya}a manufarsu ta addinin Kiristanci. Saboda haka, harshe linzami ne ga al'umma domin maganar mutum kawai ta isa ta bayyana daga wurin da ya fito ko kuma sanin }abilarsa da yanayin al'adunsa. Wato harshe shi ke ba da kafar sadarwa tsakanin al'ummomi mabambanta, musamman tsakanin majiya harshe da ba}in haure.

### **3.1.5 Bambanta Mutum da Dabba**

Harshe shi ne mutuncin }an'Adam, domin ana danganta mutum da harshe saboda harshe shi ne halin girma ga kowane mutum mai hankali, da tunani da fasaha. Darajar harshe ta saye wa }an'adam martabar da yake da ita a idon wasu halittu. [an'adam halitta ce da ubangiji ya azurta da sanin ya kamata, da yin nazari ko tunani a kan al'amurra. Mutum na da fasahar shirya abinci ko abubuwan sha, ko kuma wurin kwanciya. Haka kuma, yana da dabarar yin sutura domin rufe al'aurarsa. Saboda haka, harshe muruwwa ce ta }an'adam wadda ta bambanta shi da dabbobi ko sauran halittu. [an'adam na amfani da harshe wajen sadarwa, wadda ta }umshi tsararrun sautuka da ake furtawa ko rubutawa domin gina magana tun daga matakin }wayar sauti har zuwa jimla (magana) misali, dabbobi ba su magana da harshe sai dai suna da irin yanayin sadarwarsu ta amfani da sautuka ko alamomi ko ilhami da sauransu.

Misali, rashin hankalin dabbobi ke sa idan mutum ya ajiye abinci ya kira dabba domin da ta kusanto ya kore ta, da zarar aka kore ta za ta gudu ne, amma abin mamaki idan kuma aka }ara kiranta za ta dawo da zimmar gwada sa'ar cin wannan abinci, ba tare da tunanin ru}in ta ake yi ba. Amma shi mutum mai }afa biyu sam wayonsa da hankalinsa basu bari a yi masa irin wannan rashin mutunci ko rainin hankali. Shi ya sa mutane ke }aukar dabba a matsayin abu mara hankali, mai wauta kuma mara tunani. Saboda haka mutum abu ne mai daraja kamar yarda Allah (SWA) Ya fa}a cewa Ya fifita mutum kan duk halittu.

### **3.1.6 Nisha}antarwa**

Harshe muhimmin abu ne da ake amfani da shi don samar da nisha}i da annashuwa domin da harshe ne ake faranta ko da}a}a zuciyar mutane. Akwai maganganun da ke haifar da natsuwa, fara'a da kuma kwanciyyar hankali. Misali, }o}arin ba da dariya ta amfani da kalmomi masu faranta rayuwar bil'adama. Akwai kuma lokacin da mai magana kan za~i yin amfani da kalmomi masu haddasa ~acin rai, da }unci, da ba}in ciki, da tsoratarwa da tayar da hankalin mai kar~ar sa}o. Wannan kan faru ne da zimmar sosa zuciyar wani a lokacin da ake

zantawa. Saboda haka, harshe a sadarwa na matsayin ruhin mi}a sa}o da amsawa wanda idan babu harshe babu maganar sadarwa. Harshe na matsayin akala da Hausawa ke amfani da shi wajen tarbiyyantar da ‘ya’yansu da al’umma baki }aya. Al’ummar Hausawa na da tsarin koyar da jama’arta dabarun zaman duniya ta hanyar tatsuniya ga musamman yara manyan gobe, dalilinsu bai wuce fa}ar da ke cewa geza tun tana }anya ake lan}wasa ta. Ga shi }wa}walwar yaro tamkar farar takarda ce sai abin da aka zana kanta. Tatsuniya a al’adar Hausawa makaranta ce ta hanyar ba da }agaggun labarai masu }auke da tausayi, da tsoro, da ban dariya da sauransu. Abin da ke da muhimmanci shi ne yanayin sarrafa harshe a lokacin da tsoffi ko amare ke yi wa yara tatsuniya da dare. Idan labarin mai tausayi ne mai yin gatanar kan yi muryar tausayi ko ta hanyar marerecewa. Idan kuma ta tsoro ce muryar kan kasance mai tsoratarwa, ko kuma a kashe murya a yi ta ‘yar }arama ta hanyar kwaikwayon yadda kura ko }o}i ke magana, za ka ji ana cewa yuwa maimakon ruwa, domin kawai ba da dariya ko tsarma wa}a don tada yara daga bacci. Duk wa}annan dabaru ne na cusa manufar tatsuniya da kuma samun kar~a~~iyar sadarwa.

### 3.1.7 Siyasa

Siyasa wani fili ne na musamman dangane da amfani da harshe. Siyasa ta }unshi za~ewda akilcin jama’a. Siyasa ta }unshi shugabanci wato jagorancin al’umma ta hanyar amincewarsu. Siyasa babban al’amari ce saboda ta shafi jan ragamar }asa zuwa ci-gaba, bun}asa da ha~aka. Harshe muhimmin abu ne dangane da siyasa saboda ta }unshi tarurruka da ha}uwar jama’a. ‘Yan siyasa kan je }auyuka, garuruwa, da birane domin ha}uwa da jama’a su yi masu bayani kan aiyukan da zasu yi masu in an za~esu. Su kan yi a’}awura na samar da ruwan sha, wutar lantarki, tituna, asibitoci, makarantu, bun}asa aikin gona da sauransu. Saboda irin rawar da siyasa ke takawa wurin ginin }asa ta zama dandali na amfani da harshe ga yara, matasa, dattijai, maza da mata. Siyasa kan ha}a rukunan al’umma, kamar masu mulki, attajirai, talakkawa, masu ilmi, marasa ilmi, masu sana’o’i iri-iri. A fagen siyasa, ana samun yin amfani da kalmomi wa}anda suka yi fice. Misali, kalmomi irin su: tawaye, tarzoma, bore, tum~uke, magu}i, zanga-zanga, dimukra}iya, jari-hujja, adawa, za~e, jamhuriya, mulukiya, handama, yaudara da sauransu. Wannan ya nuna cewa siyasa na taimakawa wajen bun}asa harshen Hausa ta fannin kalmomi irin wa}annan.

Harshe shi ne hanyar sada manufa da mutane ke amfani da ita, kuma hanyar furuci ce wadda ta shafi abubuwan da ke zuciyarsu da ayyukansu, da kuma yadda suka }auki kansu. Dangane da haka, sai zuciyar ta gama sa}a maganganu a cikinta sai a yi amfani da harshe wajen furta abin da ake son furtawa, ko kuma don bayyana manufa da ra’ayi game da matsalolin da suka shafi rayuwar }an’Adam. Saboda haka, akwai yanayin sarrafa harshe a sadarwa da ‘yan siyasa suke amfani da shi wajen ya}a manufofinsu, musamman irin yadda suke amfani da wasu kalmomi

masu jawo hankalin jama'a domin su saurare su, ko kuma domin su gamsar da su a kan wani ra'ayi da su ke so su cusa musu. Fitattun maganganun 'yan siyasa su ne yawan al}awulla da rantse-rantse, za ka ji suna cewa idan an za~e mu za mu yi muku kaza da kaza, amma da sun }are bisa matsayin da suke nema ko Juriyarsu ba za a sake ji ba, sai lokacin wata guguwar siyasa. Kamar yadda aka sani siyasa na bu}atar amfani da harshe domin fahimtar juna tsakanin magoya baya da kuma musamman lokacin ha}uwa da jama'a, a nan ana bu}atar }warewa wajen magana domin saye imanin jama'a.

A wani lokaci mai tsawo da ya shu}e cin za~e ko }are wani matsayi kan rataye ne ga wanda ya fi baki tsakanin 'yan takara. Wato, iya sarrafa harshe wajen bayyana manufa da cin nasarar gamsar da jama'a da jawo hankalinsu zuwa ga jam'iyyar da }an takara ke fafutuka a }ar}ashin inuwarta. Abin mamaki a yau akasari masu baki ko kamantawa ba su cika kai labari ba, saboda al'umma ta gur~ace inda a yau ake la'akari da jam'iyyar da mutum ya fito, musamman wadda take mulki ba tare da kulawa da }an takara ba. Kuma lalacewar ta kai al'umma ta }auki siyasa a matsayin hanyar samun ku}i, lokacin kamfen }an takara kan zuba jari, idan ya yi nasarar lashe za~e sai ya shiga wawusar dukiyar jama'a. Haka kuma, 'yan siyasa na amfani da muryar addini wajen }an hankalin jama'a da yaudararsu. Misali salon bu}e jawabi da Basmala, ko jawo ayoyin Al}ur'ani ana fassarawa da sauransu. Suna kuma danganta al}awullansu ga aikin taimaka wa addini, kamar gina masallatai ko makarantun Islamiyya don kawai su sami kar~uwa. Wannan bai rasa nasaba da ganin yadda al'umma ta ri}i addini da muhimmanci. A ta}aice ana amfani da harshe ne domin bayyana ra'ayoyi da tunanin al'umma da yadda suke cu}anya da musayar fahimta, domin babu wani al'amari na rayuwa da }an'Adam zai yi ba tare da harshe ba.

Abu ma fi muhimmanci game da yanayin harshe shi ne, shi harshe na }an-Adam ne. Babu wata duniya da aka san akwai dabbobi wa}anda ke amfani da harshe irin wanda }an-Adam yake amfani da shi, sai fa a cikin tatsuniya da almara. (Yakasai, 2012).

#### **4.0 KAMMALAWA**

A ta}aice, an ga yadda ake amfani da harshe wajen sadarwa. Ha}i}a wannan shi ne babban alfanun harshe. Da harshe al'umma ke gudanar da hul}a da cu}anya a zamantakewa ta yau da kullum. Wannan zai tabbatar muna cewa babu wani al'amari da mutum zai yi ba tare da amfani da harshensa ba. Harshe na da muhimmanci domin ana amfani da shi a mataakai iri daban-daban, misali, a gwamnace, akwai }aramar hukuma, jiha, da asa. Sannan kuma ana amfani da harshe a mataakai iri-iri masu ala}a da ilmi, addini, siyasa, da sana'a, wanda ya nuna cewa harshe na da muhimmanci a rayuwar bil Adam. Nazarce-nazarce sun nuna cewa harshe ne matakin farko na wayewar mutum. Dalili shi ne, a ta}aice, ana bayyana bu}atu, nufi, sa}o, warware rigimu, sasantawa, tarihi, da }abi'u, na

rayuwar yau-da-kullum. Ba shakka, idan harshe ya ha]u da ilmi, ana samun nasara wajen gina }asa.

## 5.0 TA{AITAWA

A wannan kashi, kun koyi wa]annan:

- Daga abubuwan da aka tattauna muna gane cewa, harshe baiwa ce da ]an-Adam yake da ita, wadda kuma yake amfani da ita wajen gudanar da al'amurransa a zamantakewa da sauran ma'amalolinsa na yau da kullum.
- A }arshe, mun fahimci cewa, harshe yana da amfani ga al'umma, musamman wajen gudanar da sadarwa da ilimi da kasuwanci da ciniki da bayyana al'adar mutane da bambanta mutum da dabba da nisha]antarwa da kuma siyasa.

## 6.0 AUNA FAHIMTA

3. Babban amfanin harshe shi ne sadarwa. Tattauna.
4. Ya hanyar magana ta mutuane ta bambanta da ta dabbobi.
5. Kawo muhimman abubuwa guda biyar (5) da ake amfani da harshe wajen aiwatar da su.
6. Yi ta}aitaccen bayani mai gamsarwa kan tasirin harshe a kan al'ada.

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## KASHI NA 6 Ilimin Kimiyyar Harshe da Rassansa

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Ilimin Kimiyyar Harshe
  - 3.2 Rassan Ilimin Kimiyyar Harshe
    - 3.2.1 Ilimin Bayanin Harshe/Siffata Harshe
    - 3.2.2 Ilmi Ilimin Hasashen Harshe
    - 3.2.3 Ilimin Tarihin Harshe
    - 3.2.4 Ilimin Kwatancin Harshe
    - 3.2.5 Ilimin Walwalar Harshe
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### **1.0 GABATARWA**

Cigaban harshe shi ne ya zamana ana iya karatu da rubutu ko nazarin wannan harshe. Sannan kuma harshe ya samu gatar tanadar masa muhallin ajiya ko adanawa. Domin cimma manufar wannan darasi, an kasa wannan darasi zuwa sashe biyu. Da farko akwai ma'anar ilimin kimiyyar harshe, daga nan sai aka yi bayanin wasu daga cikin rassan ilimin kimiyyar harshe, wa}anda suka ha}a da: Ilimin bayanin harshe/siffanta harshe da ilimin hasashen harshe da ilimin tarihihi cikin harshe da ilimin kwatanta harsuna da kuma ilimin walwalar harshe.

### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Ma'anar ilimin kimiyyar harshe, tare da sanin wasu daga cikin rassa ko abubuwan da ya }unsa.

### **3.0 {UNSHIYA**

#### **3.1 Ilimin Kimiyyar Harshe**

Ilimin Harsuna, bun}asasshen ilimi ne mai zaman kansa, wanda kuma kambamau ne. Shi wannan ilimi, ya shafi kowane harshe da ke doron }asa, musamman ma harshen da ya kasance bun}asashe, wanda ake iya rubutu da karatu da shi.

Ilimin kimiyyar harshe nazarin harshe ne na }wa}wafi, tare da lura ta kai tsaye. A zubi da tsarin ilmin harsuna, ~angare na farko shi ne na shirin sautuka. }angare na biyu kuwa shi ne na ginin kalma. Wato harshe wani abu ne dun}ullle mai }unshe da wasu }wayoyin jumlole iri-iri, a matsayinsa na makammin tunani ga }an-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 }wa}wafi, 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 }unshi 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 }an'Adam ta }ago 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 }o}arin tantance da kuma gano abin da mutum yake bukatar 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 cu}anya da juna. Bugu da }ari, 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 }wa}wafi, ta hanyar ilimin kimiyyar harshe ake aiwatar da shi. Ilimin kimiyyar harshe fage ne mai fa}i }warai da gaske, kuma ya }unshi darussa wa}anda suka ha}a da: (a) harshe a cikin al'umma; (b) bambanci a harshe da abin da ke faruwa idan harsuna suka yi hul}a da juna; (c) sauyi a harshe; (d) yadda ake isarda ma'ana da ~angaren 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 tanagar}a 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 sawwa}a musu na}altar harshe kamar yadda ya dace.

## 3.2 RASSAN ILIMIN KIMIYYAR HARSHE

Za a iya karkasa kimiyyar harshe zuwa rassa kamar haka:

- Ilimin bayanin harshe/siffanta harshe
- Ilimin hasashen harshe
- Ilimin tarihin harshe
- Ilimin kwatancin harshe
- Ilimin Walwalar harshe

### 3.2.1 Ilimin Bayanin Harshe/Siffata Harshe

Wannan reshe ne na ilimin harshe wanda yake binciken harsuna, [a]]yaya domin bayanin yanayin }irarsu. 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 bu}ata waje nazarin tsarin sauti, wasu masana sau da yawa sukan yi amfani da la}abin 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.

### 3.2.2 Ilimin Hasashen Harshe

Wannan reshe shi kuma a nasa ~angaren an }o}arin gano wasu siffofi wa]anda 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 sa~anin ilimin bayanin harshe wanda ke tsattsefe wani ke~a~~en harshe. A ta}aice, manufar ilimin has ashen harshe ita ce, samar da ra'in tsarin harshe na bai-]yaya ko tsarin harshe na bai-]yaya don siffanta harsuna.

Wani lokaci samun kar~uwa da ya]uwar 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 ala}ar wasu fannoi ta fuskar tarayya ko rashin dace ko kuma bambanci.

### 3.2.3 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-}aya. Misali, a sakamakon irin wannan bincike ne aka sami damar karkasa harsunan duniya zuwa dangi-dangi. Bayanan sun }unshi 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 }arara 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 ala}a ne, da harshen kansa, wasu kuwa suna da ala}a da zamantakewar harshen da wasu harsuna. Daga cikin dalilan da ke haddasa sauyi a harshe akwai: Hul}ar harshen da wasu, harsuna/zamantakewa, ta wannan hanya a kan samu sauye-sauye, domin duk lokacin da harshe ya ha}u da wani harshen (wato masu amfani da shi suka yi cu}anya da wasu) to, dole ne, a samu wani tasiri na musamman na aro da sarrafa }wayoyin sautin kalmomi da aka anan don su yi daidai da tsarin harshen da ya yi aron. A ta}aice, aron kalmomi ya samu ne dalilin dangantaka ta }ud-da-}ud, wadda ke sa a iya gane kalmomin da aka aro, ta hanyar sauya kalmomin aro don dacewa da }a'idojin harshe ko tsarinas (furuci da }irar kalma da kuma nahawu).

### 3.2.4 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 ta}aice, kwatanci yana }aya daga cikin sassan ilmin harshe wanda ke hasashen kwatanta harsuna biyu, domin nazartar yanayin kowane harshe. A }ar}ashin wannan fage ne ake lura da irin yadda harsuna ke tarayya a wasu fannoni na nahawu, sannan sukan bambanta a wasu ~angarori.

Nazarin kamanci da bambanci tsakanin harsuna }angare 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

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-}ir}irau. Irin wannan nazari ya shafi harsuna biyu da niyar kwatanci, ko amfani da ra'in fassara, ko kuma tantance kurakurai. Bugu da }ari, nazarin ya shafi yadda majiya harshe guda ke zama majiya harsuna da yawa.

### **3.2.5 Ilimin Walwalar Harshe**

Ilimin walwalar harshe, }aya ne daga cikin rasan nazari da ya ~ulla a }ananan ~angarorin 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 ha}a 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 }abila da sashe da muhallin magana da harshen }asa da karin harshe da jin harsuna biyu da kuma jin harsuna tuli. Haka kuma yana duba yadda jama'a ke yin za~i na irin harshen da za su yi amfani da shi. Bugu da }ari, 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 }o}arin danganta harshe ne da al'umma. (Farinde da Ojo, 2005: sun ruwaito fa}ar 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 ~angarorin harshe da amfani da }abi'un harsuna, tare da bayyana majiya tarin harsuna a cikin al'umma. Akwai kuma takin sa}ar da ke faruwa tsakanin wani rukuni da waninsa, ko takwaransa a tsakanin wa}anda ke amfani da harshe }aya.

Ilimin walwalar harshe, wani ~angare ne daga fannin nazarin harshe da kuma yadda ake sarrafa shi. A ha}i}anin gaskiya, wannan fanni na walwalar harshe yana da fa}i }warai 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 }asa da nazarin karin harshe da jin harsuna biyu ko da yawa da kuma muhallin magana. Saboda haka dai, ilmin walwalar harshe ya ha}a 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 haɗu domin yin wata mu'amala. Wannan batu na sauyawar harshe yana jaddada hanyar da harsuna ke cakuɗa a maimakon hanyar da harsuna suke sauyawa a cikin al'umma. A ta'aice, manufar ilimin walwalar harsuna ita ce fahimtar ingancin sadarwa, wato abubuwan da jama'a suke buɗatar sani wurin yin amfani da harshen da ya fi dacewa ga kowane rukunin jama'a.

#### **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 jirar harshe cikin saɗi da tsari ingantacce. A jarshe za mu fahimci cewa, kowane reshen kimiyyar harshe na da abin da ya sa a gaba. Don haka, za mu fahimci cewa, akwai alaɗa ta }ud-da-}ud tsakanin waɗannan rassa, kasancewar kwatanci dole ne ya dogara bisa bayani wanda shi kuma a nasa ~angaren ya kasance na bai-}aya (hasashen harshe). Hakazalika, bayanin harshe ka iya kasancewa a wasu lokuta.

#### **5.0 TA}AITAWA**

A wannan kashi, kun koyi waɗannan:

A jarshe wannan darasi, mun fahimci cewa, ilimin kimiyyar harshe fage ne mai yi wa harshe nazari na }wa}wafi. 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 na}altar harshe. Waɗannan rassan da ma wa}anda ba a ambata ba su suka samar da ma'anar ilimin kimiyyar harshe.

#### **6.0 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 na}altar harshe da koyon harshe?

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## FASALI NA 2

- Kashi na 1 Hanyoyin Nazarin Sautukan Magana
- Kashi na 2 Mene ne Sautin Magana?
- Kashi na 3 {wayar Sauti da Takwarar {wayar Sauti
- Kashi na 4 Mafurta Sauti
- Kashi na 5 Ba}a}e da Wasula

### KASHI NA 1 Hanyoyin Nazarin Sautukan Magana

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Hanyoyin Nazarin Sautukan Magana
    - 3.1.1 Ilimin Furuci
    - 3.1.2 Ilimin Tsarin Sauti
  - 3.2 Ala}a da Bambancin Hanyoyin Nazarin Sautukan Magana
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

#### **1.0 GABATARWA**

Magana furuci ce ta sauti mai ma'ana da bil'adama ke amfani dashi, a matsayin hanyar sadarwa. Magana na iya nufin jerin kalmomi ne masu ma'ana 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 ]aga ta. A ta}aice, sauti ne mahimmin abu wajen furuci a harshe. Ga~o~i 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 }a'idance da magana kara-zube. Akwai abubuwan da natsuwa ke haifarwa a magana }a'dance, wa]anda ya kamata mai magana ya kiyaye, domin gudun karya }a'dar harshe da al'adar al'umma. Ita kuma magana kara-zube, magana ce wadda ta sa~a wa magana }a'dance, wato akan karya }a'ida da rashin natsuwa a wajen zantawa wanda ke haifar da lamin zance. A ta}aice, magana ba ta yiwa sai an tsara sautukan magana an harha]a kalmomi bisa }a'idar harshe.

#### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Sanin hanyoyi biyu na nazarin sautukan magana a harshen Hausa.
- Fahimtar rawar da hanyoyin ke takawa a fagen nazari, tare da sanin ala}a 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 }unsa a ta}aice.

### 3.0 {UNSHIYA

#### 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 }alailaice su ta hanyar amfani da na'ura. A ta}aice, 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 ba}a}e, musamman ta fuskar yanayin furuci da wurin furuci da kuma matsayin ma}wallato. A yayin da ake duba furucin wasula ta fuskar matsayin harshe da kuma matsayin le~~a 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'ura ta musamman. Ga misali Ilimin Furuci shi ke da nauyin bayyana mana yadda ake furucin sautuka irin /~/ , /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 }aya bayan }aya, 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

### 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 waɓannan sautuka suke aukuwa a Hausa, wato yadda suka yi kama iri jaya har su yi aiki iri guda, ko kuma yadda suka sha bamban har suke hamayya da juna. A ta aice, Ilimin tsarin sauti na nuna yadda ake amfani da wayoyin sauti, domin isar da sa'o. 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 haɓuwa da wasu bisa a'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 haɓuwar 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 unsa ko kuma sauye-sauye da ke aukuwa tsakanin sautuka a cikin kalma:

- Tsawaita wasali: Mayar da gajeren wasali dogo, ta hanyar ru~anya shi wajen rubutu. /aa/
- Gajarta wasali: Akan rage tsayin wasali dogo ya koma gajere, musamman a rufaffiyar ga~a da kuma a wajen samar da bayanau.
- Sa}ala 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 ta}aita kalmar a wajen lafazi. Misali, kwana- kwan. A nan an shafe wasalin }arshen kalmar kwana.
- Karin sauti: Yana nufin hawa da saukar murya a cikin murya, kuma kowace ga~a tana da irin nata kaifin murya. Karin sauti iri uku ne; akwai karin sama da karin }asa da kuma mai faɓuwa.
- Tsarin ga~a: A Hausa tsarin ga~a iri biyu ne; Akwai bu}a}iyar ga~a (BW) da rufaffiyar ga~a (BWB). A Hausa duk ga~a ko kalmar da ta fara da sautin wasali akwai ~oyayyar alhamza (?) ko ka}a}en ba}i 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 ma~wabtaka da juna a cikin kalma. Akwai naso na ba}i da ba}i, da kuma naso na wasali da wasali.
- Musayar gurbi irin wannan tsari akan samu canza gurbin }wayoyin sautin da ke kusa da juna, amma sauyawar ba za ta canza ma'anar kalmar ba.
- Le~antawa furuci ne na goyo, inda ake }ara wa sauti kewayar le~e. Sai dai kuma wannan yanayi ya shafi sautuka ne kamar /k/, /j/ da /g/ wa]anda le~antawa kan shafa bisa wasu sharu]a.Su wa]annan sautuka suka le~ance ne a Hausa yayin da suka zo kafin ko da da wasalin }urya le~antacce ne.
- Gan]antawa tana da abin da ke shar]anta ta, duk lokacin wasalin gaba /i/ ko /e/ ya biyo bayan dab da sautukn han}awa /s/, /t/, /d/, /z/ da 'yan han]a /w/, /j/ da /g/ to sautukan kan riki]e su canja kama.
- Hancintawa na nufin hancinta sauti a wajen lafazi, wato a }arawa sauti furucin hanci wanda babu shi tun asali. Hancintawa kan shafi wasula ne, amma bisa wani shara]in cewa, duk lokacin da sauti ]a hanci ya zo baya ko gaban wasali za a sami hancintawa.

### 3.2 Ala}a 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 ma'ana. Sautuka a ilimin a ilimin tsarin sauti suna karantuwa sannan suna ba da ma'ana. Ilimin furuci na }o}arin bayyana sifar sauti da rabe-rabensa ta fuskar wurin furuci da yanayin furu da kuma matsayin ma}wallato. 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 ~angaren 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 }wayoyin sauti a wani harshe.

### 4.0 KAMMALAWA

Ilimin furuci da ilim tsarin sauti dukkansu fannoni ne a }ar}ashin ilimin kimiyyar harshe. Wa]annan ~angarori guda biyu suna da ala}a da juna, domin dukkansu sunashafi sauti ne, kuma sanin ilimin furuci yakan taimaka wajen fahimtar ilimin tsarin sauti. A ta}aice, tare suke tafiya. Dalili kuwa shi ne, sai ilimin furuci ya samar da sauti kana daga bisani ilimin tsarin sauti ya harha]a su wuri guda, domin

su yi aiki bisa }a'idar harshe. Haka kuma, suna da bambance-bambance kamar haka: Ilimin furuci shi ke da alhakin siffanta sautuka, ta hanyar mataakai uku sun shafi ba}a}e da mataakai 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 ha}u a cikin kalma.

## **5.0 TA{AITAWA**

A wannan kashi, kun koyi wa}annan:

- 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.

## **6.0 AUNA FAHIMTA**

1. Yi ta}aitaccen 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 Mene ne Sautin Magana?

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Mene ne Sautin Magana?
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 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 gabobin sauti ko furuci da kuma gaurayar iska, wacce su gabobin ke tarewa ko kuma su matse ta ta rasa isasshiyar hanyar fita. Saboda haka a fagen nazarin sauti, ana nazartar furucin bakake ta fuskoki uku: Muhalli ko gurin furuci; yanayin furuci da kuma matsayin makwallato a yayin furuci. A ta}aice, furucin ba}a}e ya bambanta da na wasula. Babban abin ya ha}a su shi ne dukkansu }wayoyin 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 }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Ma'anar sautin magana.
- Bambancin da ake samu tsakanin sakakken rubutu da rubutu na }wa} }wafi.

### 3.0 {UNSHIYA

#### 3.1 Mene ne 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 wa}anda za a iya furtawa. A wani }aulu, sautin magana sauti ne da ake furtawa da ga~o~in furuci, wanda ake iya bambantawa da wasu sautukan da ga~o~in furuci ke iya furtawa na daban. Haka kuma, sautin magana sauti ne da ke iya ha}uwa da wasu su ba da magana mai ma'ana. Duk sautukan da suka sa~a wa haka wani abu ne daban ko mu kira su lahanannun sautuka marar amfanai da ma'ana.

[an-Adam yakan furta sautuka iri-iri, amma ba kowane sauti ne zai iya ha]uwa da wani har a sami zance mai ma'ana ba. To irin wa]annan sautukan da ke iya ha]uwa da juna su }ulla zance mai ma'ana, su ake nufi in an ce sautukan magana. Sautukan ba}a}e 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 fa]a ake rubutawa, dole magana ta ]auki matsayi na farko.

Dukkan [an-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 }wa}}wafi 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 }wa}}wafi 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.

<b>Rubutu na }wa}}wafi</b>	<b>Sakakken Rubutu</b>
• [ϕ]	[f]
• [r]	[r]
• [ʃ]	[sh]
• [tʃ]	[c]
• [dʒ]	[j]
• [ŋ]	[n]
• [j]	[y]
• [sʰ]	[ts]

A ta}aice, a fagen nazarin harshe ko muhallin koyarwa aka fi yin amfani da rubutun }wa}}wafi, 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 fa]a }ar}ashin siffofin sautin magana sun tabbata ga rubutu. Ha}i}a 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

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

## **5.0 TA{AITAWA**

A wannan kashi, kun koyi wa]annan:

- Abin da ake nufi da sautin magana da abin day a }unsa.
- Ala}a da bambanci tsakanin hanyoyin siffanta rubutu, wato sakakken rubutu da rubutu na }wa}}wafi.

## **6.0 AUNA FAHIMTA**

1. Mene ne sautin magana?
2. Yi bayanin ]aya daga cikin wa]annan:
  - a) Sakakken rubutu
  - b) Rubutu na }wa}}wafi

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## KASHI NA 3 {wayar Sauti da Takwarar {wayar Sauti

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 {wayar Sauti da Takwarar {wayar Sauti
    - 3.1.1 {wayar Sauti
    - 3.1.2 Takwarar {wayar Sauti
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### **1.0 GABATARWA**

Furuci shi ne magana; ita kuma magana iskar furuci ce wadda Jan- 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 ginshi}ai abubuwa guda biyu masu muhimmanci, wa}anda 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 ha}u 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 }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Sanin ma'anar }wayar sauti da takwarar }wayar sauti.
- Fahimtar bambancin da ke tsakanin }wayar sauti da takwarar }wayar sauti, ta hanyar kawo misalan yadda bambancin yake a Hausa.

### **3.0 {UNSHIYA**

#### **3.1 {wayar Sauti da Takwarar {wayar Sauti**

Duk sautukan da suke zaman kawai, wato ba su ita sa ma'anar kalmomi ta bambanta, ana kiransu takwarar }wayar sauti. Su kuma wa}anda ke yin aikin bambantawa, su ake kira }wayar sauti. Da }wayar sauti da takwarar }wayar sauti dukansu ba}a}en sautuka ne a Hausa.

### 3.1.1 {wayar Sauti

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

1. **Kada-Gada**
2. **Mata-Wata**
3. **Taba-Kaba**
4. **Gari-Mari**
5. **Rami-Lami**

Idan aka yi la'akari da rukunan kalmomi na 1-5 za a ga suna da tsarin ga~a iri jaya. Bambancinsu kawai shi ne, sautukan farko da aka }ara wa duhu na kowace kalma. Wato, za mu iya cewa a wuri jaya ne kawai suka bambanta dangane da irin haruffan da suka }unsa a farkon kalmomin wannan rukuni da aka kawo a sama. Wannan bambancin shi ne aikin }wayar ma'ana a cikin kalma. Kuma duk sautukan da za su iya cika wa]ancan grabun su kawo ma'ana ta daban, sun zama sautuka masu bambanci a Hausa.

### 3.1.2 Takwarar {wayar Sauti

Takwarar }wayar sauti na nufin sallacewar da ake samu a cikin tsakanin wasu ba}a}e a yayin da suka zo a cikin kalma ko iyakar kalma. Wannan sallacewa kan faru ne a yayin da wasu ba}a}e 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 }wayara sauti. Wannan yana faruwa ne yayin da wasu ba}a}e da ke bambanta ma'ana suka zo a cikin kalma ba tare da kawo sauyin ma'ana ba. Kuma }wayoyin sautin suna da furuci daban da juna, amma kuma kowane daga cikinsu gurbin ]an'uwansa a cikin kalma, ba tare da samun sauyin ma'anar kalma ba. A ta}aice, ko da furucin sautuka ya bambanta ana iya amfani da ]aya a maimakon ]ayan, 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 karinharshen Sakkwatanci ko wasu kare-karen harshen Hausa. Misali,

#### **Daidaitacciyar Hausa**

1. **Shayi**
2. **Fata**
3. {ota

#### **Sakkwatanci**

- Hyayi**
- Hwata**
- |ota



4. Gurgu	Gurmu
5. Garke	Garge
6. Harshe	Halshe
7. Dantse	Damtce

Misalai 7, da aka kawo sama sun tabbatar da cewa, sautukan da aka }ara wa duhu suna bambanta ma'ana, sai dai a nan sun sallace don sun kasa bambanta ma'anar rukunan kalmomin. Ta fuskar muhalli takwarar }wayar sauti tana iya kasancewa a farkon kalma ko a tsakiyar kalma. Wannan shi ya sa aka ambace su da suna takwarorin }wayar sauti. Irin wannan zama tsakanin takwarorin sautuka zumunci ne na wakilci ko zuwa a madadin juna a cikin kalmomi.

Ana iya ganin sallacewa (takwarar }wayar sauti) a gan]antawa 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
[inki	[unki
Siminti	Sumunti.

#### 4.0 KAMMALAWA

Daga abin da ya gabata, ~angaren nazarin sautuka ya bayyana wasu ]abi'u da tsarinsu, musamman yadda ake samun ala}a tsakanin }wayaoyin sauti da 'yan'uwansu a cikin kalma. Saboda haka, muna iya cewa }wayar sauti da takwarar }wayar sauti suna da bambanci da juna. {wayar sauti kan bambanta ma'ana tsakanin kalmomi. A yayin da takwarar }wayar sauti ke kasa bambanta ma'anar kalmomi, ko da an sami ha]uwar sautuka masu bambanta ma'ana a cikin kalma. Nan gaba za a kwatanta }wayar sauti da takwarar }wayar sauti a Hausa da Ingilishi, don bayyana ala}a da bambancinsu.

#### 5.0 TA{AITAWA

A wannan kashi, kun koyi wa]annan:

- Ma'anonin }wayar sauti da takwarar }wayar sauti.

- An fahimtar bambancin }wayar sauti da takwarar }wayar sauti a Hausa, tare da kawo misalan kalmomi.
- Bambancin karin harshen Hausa ya taimaka wajen bayyana yadda takwarar }wayar sauti ke aiki a Hausa.

## 6.0 AUNA FAHIMTA

1. Me ake nufi da }wayar sauti a Hausa. Kawo misalai kar~a~u.
2. Wane bambanci ke tsakanin }wayar sauti da takwarar }wayar sauti a fagen nazari.
3. Duk sautin da ba ya bambanta ma'anar kalmomi shi ne takwarar }wayara sauti. Tattauna a ta}aice.

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## KASHI NA 4 Mafurta Sauti

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Mafurta Sauti
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### 1.0 GABATARWA

Harshe yakan ba da muhimmiyar gudummawa wajen fitar da sauti. Amma akwai ga~o~in furuci masu taimakawa masa wajen furta sautuka a Hausa. Harshe shi ne jagora kuma uban tafiya, don ya fi duk sauran sassan taka rawa wajen fitar da sauti. Akwai saututtuka daban-daban masu ha}uwa don a samu damar furta sauti daidai a harshen Hausa. Kuma a duk lokacin da mutum zai furta wani sauti dole a samu ha}uwar da wasu daga cikin wa}annan ga~o~in furuci. A }arshe, kowane sauti yana da sunan da ake kiransa da shi a kowane harshe.

### 2.0 MANUFAR DARASI

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Sanin ma'anar mafurta sauti a Hausa.
- Fahimtar sassa daban-daban da ake kira mafurta sauti, tare da sanin gurabensu a jikin }an'Adam.
- Gane wa ido mafurta sauti, ta hanyar amfani da zane ko hoton da kuma sauran dabarun bayyana siffofi da kamannun mafurta sauti.

### 3.0 {UNSHIYA

#### 3.1 Mafurta Sauti

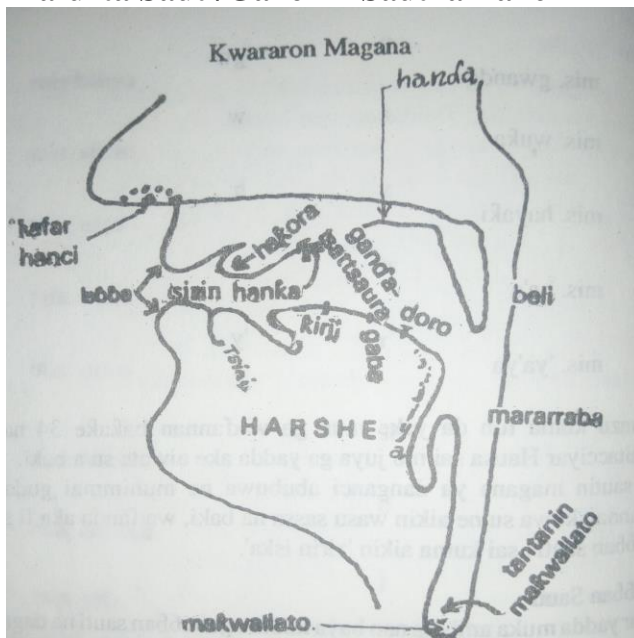
Ga~o~in furuci na nufin sassa daban-daban da suke ha}uwa wajen furta sauti. Su wa}annan ga~o~in furuci iri biyu ne; Akwai masu motsi ko masu motsawa da marar motsi ko kaffafu. Masu motsawa su ne wa}anda ke }asan baki. A yayin da masu motsi ne ke motsawa sama su kusanci maras motsin ko kaffaffu ko su ha}e da su.

Mafurta sauti wasu ke~a~~un ga~o~in sauti ne da ke ha}uwa da juna wajen samar da wani sauti. (Fagge, 2012), wato dai mafurta sauti ga~o~i ne da ke kusantar juna kuma su dogara da juna wajen samar da sauti ta hanyoyi daban-daban. A ta}aice,

wajen samar da sautuka wasu mafurta kan ha}e da juna ko su kusanci juna ko su ri}a }agawa ko kuma su kasance ba su iya }agawa.

Idan muka bi kwararon magana tun daga wajen baki zuwa can ciki, za mu tarar da mafurta sauti ko ga~o~in furuci da dama. Da farko dai muna da le~a guda biyu na sama da na }asa. Da ka matsa gaba cikin bakinka za ka ji ha}ora a jere a sama da }asa. Akwai wani tudun nama mai }an tauri da aka dasa ha}ora a cikinsa, wato dasashi. Dukkan mafurtan da ke sashen sama na baki ana kiransu kafaffun mafurta, wato mafurtan }asa ne masu motsawa su tarar da kafaffun mafurta. Daga dasashi sai a tatar da han}a. Daga nan kuma sai gan}a wadda ta ke tsakiya. Da an matsa ka}an sai a samu han}a tana da }an taushi-taushi. Akwai kuma dun}ulallen nama da ya tafi ciki sannan ya lan}wasa wato beli. Akwai kuma harshe wanda muhimmi ne wajen furucin sautuka. Saboda bayanin furucin sauti an kasa harshe kashi hu}u, wato yana da sassa kamar tsinin harshe da }irjin harshe da gaban harshe da kuma doron harshe. Dubi yadda suke jerin a kwararon bakin }an-Adam.

### Mafurta Sauti/Ga~o~in Sauti a Zane



An }auko 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), wa}anda 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 TA}AITAWA

A wannan kashi, kun koyi wa}annan:

- Furuci shi ne magana. Mafurta sauti su ne sassan jikin ]an-Adam wa]anda yake amfani da su wajen furta magana ko wani lafazi mai ma'ana.
- Mafurta sauti sun kama daga le~~an baki zuwa kogon baki da kogon hanci da kuma }irji. Mafurta sauti iri biyu ne, masu motsawa su ne ke iya ]agawa daga wani wuri zuwa wani don su ta~a wata ga~ar sauti ko su ha]e da ita. Wa]annan su ne: Harshe da le~en }asa da kuma ha~oran }asa. Mafurta sauti maras motsi su ne ake zuwa a ta~a su ko a matse su. Wa]annan su ne: le@en sama da ha}oran sama da han}a dag an]a da kuma han]a.

## 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 5 Ba}a}e da Wasula

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Ba}a}e da Wasula
    - 3.1.1 Ba}a}e
    - 3.1.2 Wasula
  - Kammalawa
- 4.0 Ta}aitawa
- 5.0 Auna Fahimta
- 6.0 Manazarta

### 1.0 GABATARWA

A Hausa an kasa dabarun furuci (magana) zuwa kashi iri biyu, wato furuci mai sauti da furuci har}a}e. Furuci mai sau}i ana samar da shi ta hanya mai sau}i. Wannan ya shafi sauti }aya ne, kuma sautin kan bayyana ne da kamannun da aka san shi. Shi har}a}en furuci yana iya kasancewa tagwan furuci ko sauti mai zuwa daga baya. Sauti mai zuwa daga baya sauti ne, da ke zuwa baya ga na asali wanda ke haifar da wani }an canjin da ba ya bambanta ma'ana, amma yana kawo cigaban wanna yanayi. A ta}aice, furuci mai sau}i ya shafi ba}a}e da wasula tilo ko }i-jima. Yayin da har}a}e furuci ya danganci ba}a}e da wasula tagwaye da ake da su a cikin Hausa.

### 2.0 MANUFAR DARASI

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Sanin ma'anar ba}i a Hausa da adadin ba}a}e a daidaitacciyar Hausa.
- Fahimtar mata kai uku (3) na duba furucin ba}i, tare da abubuwan da suka }unsa.
- Sanin ma'anar wasali a Hausa da adadin wasula a daidaitacciyar Hausa.
- Fahimtar mata kai biyu (2) na duba furucin wasali, tare da abubuwan da suka }unsa.

### 3.0 {unshiya

#### 3.1 Ba}a}e da Wasula

An kasa sautukan magana zuwa kashi biyu, wato ba}a}e da wasula.

##### 3.1.1 Ba}a}e

Ba}i yana }aya daga cikin harufan da ake amfani da su wajen rubutun Boko da Larabci. A wajen furucin ba}a}e kuwa, iskar da ake sarrafawa tana shiga matsayi iri daban-daban. Akan tare ta gaba }aya kafin a sake ta wuce, ko a matse ta ko kuma a canza mata hanya ta wuce ta hanci. Akan yi bayanin ba}a}e mata kai guda uku na wurin furuci da yanayin furuci da kuma matsayin ma}wallato.

Ba a furucin kowane ba}i ba tare da an samu motsin iska ba. Hanyar da iska take bi in an sarrafa ta a yayin da ake furucin ba}a}e ita ake kira matsayin ma}wallato. Iskar da ake sarrafawa wata sa'a takan taho daga ciki ne ta kwararo zuwa waje. Wannan zirin-iska shi aka sani da ziri-waje. Wani lokaci kuma daga waje ne iska yake tafiya zuwa ciki in ana furta wasu ba}a}en. Zirin-iska wanda yake kai iska ciki shi ne ziri-ciki. Sautukan da ake furuci da ziri-ciki su ne 'yan bindiga na; /t/, /k/, /g/, /kw/, /gy/ da sautuka tunku}au; /s/, /kw/, /ky/. Haka ma akwai sautuka masu iska ziri-ciki kamar sautin; /j/ da /~/.

## 1. Wuraren Furuci

Duk ba}a}en da ake samu a harshe za a iya bayaninsu a bisa wurin furuci. Wurin furuci yana nufin inda mafurci mai motsi (sakakke) da marar motsi (kafaffe) suka kusanci juna ko suka ha}e. Ga misali, bale~e: wannan shi ne inda le~an }asa ya kusanci na sama ko ya ha}e da shi, kamar wajen furta [b], [~], [m] da [f].

- Bahan}e - inda tsinin harshe ya kusanci tsinin han}a ko ya ha}e da ita, kamar wajen furta [t], [d], [l], [r], [n], [s], [z] da kuma [s'].
- Na}e-Harshe- inda tsinin harshe da bayan tsinin han}a suka ha}e, kamar wajen furta [r] da [l].
- [an Baya Han}a - inda }irjin harshe da bayan tsinin han}a suka kusanci juna ko suka ha}e, kamar wajen furta [f], [t'] da [dʒ].
- Bagan}e- inda gaban harshe da gan}a tsattsaura suka kusanci juna, ko suka ha}e, kamar wajen furta [j] da [ɲ].
- [an Han}a - inda doron harshe ya kusanci gan}a tattausa ko ya ha}e da ita, kamar wajen furta [w], [k], [ʃ], [ŋ] da [g].
- Ba}in Hamza – inda tantanin ma}wallato ya ja ya rage fa}in ma}wallaton, kamar wajen furta [h], ko ya ja sosai ya rage fa}in ma}wallaton gaba }aya, kamar wajen furta [ʔ].

## 2. Yanayin Furuci

Yanayin furuci ya shafi irin cikas ]in da zirin-iska ke samu kafin ya fice. Wannan yana nufin yayin da wa]annan mafurta suka suka ha]e waje guda, za su kawo cikas sosai ga fitar zirin iskar da ake amfani da shi wajen wannan furuci, yayin da yake kuma wannan cikas ]an ka]an ne idan mafurtan kusantar juna kawai suka yi. Akwai yanatin furuci guda goam da suka danganci ba}a}en Hausa.

- Tsayau – (zirin iska: iskar huhu ziri-waje). Mafurci sakakke da kafaffe sukan toshe mafitar zirin iskar a wasu wurare ta ]an lokaci ka]an kafin su ware, zirin iskar ya fice da saurin gaske da wata ‘yar }ara kamar ta fitar harsashi. Ita wannan toshewar zirin iska takan faru a wa]annan wuraren:

A le~~a kamar wajen furta [b]

A tsinin han}a kamar wajen furta [t] da [d].

A gan]a tattausa, kamar wajen furta [k], [kj], [kw], [g], [gj], da [gw].

A ma}wallato wajen furta [t] da [d]

A ma}wallato wajen furta [ʔ] da [ʔj]

- Ha]iyau – (zirin iska: iskar huhu ziri-ciki). Yayin da mafurta suka ha]e sannan suka ware, zirin iskar kan yi }asa ne ya fa]a }asan kwararon maganar. Ba}a}en /~/ da /]/ dukkansu ha]iyau ne.
- Tunku]au – (zirin iska: iskar ma}wallato ziri-waje) yayin da mafurta suka ha]e suka rabu, sai iskar ta yi ficewarta. Ba}a}en [}], [}j], [}w], da [s'] dukkansu tunku]au ne.
- [an Hanci – (zirin iska: iskar huhu ziri-waje). Mafurta kan toshe mafitar iska a wasu wurare, a wannan lokaci kuma akan yi }asa da gan]a tattausa yadda iskar za ta fice ta hanci yayin da aka sake ta:

A le~e, kamar wajen furta [m]

A tsinin han}a, kamar wajen furta [n]

A gan]a tsattsaura, kamar wajen furta [ɲ]

A gan]a tattausa, kamar wajen furta [ŋ]

- Zuzau – (zirin iska: iskar huhu ziri-waje). Mafurta kan kusanci juna ne kawai, wato ba sa ha]ewa su toshe mafitar iska. Yayin da suka kusanci juna ]in nan, fa]in mafitar iskar zai ragu yadda har sai ita iskar ta yi amfani da }arfi sannan ta fice tare da zuza. Zuzau a Hausa su ne [s], [z], [ʃ], [h], [ɸ], da [ɸj].

- [an Atishawa – (zirin iska: iskar huhu ziri-waje). Mafurta kan toshe mafitar iska ta ]an lokaci }an}ane. Amma ba kamar wajen furta ‘tsayau’ ba, idan mafurtan suna ware, iskar kan fice ne a hankali, don haka ake jin zuza maimakon }ara irin ta fitar harsashi. Ba}a}en [tʰ] da [dʒ] duk ‘yan atishawa ne.
- [an Jirge – (zirin iska: iskar huhu ziri-waje). Mafurta kan toshe mafitar iska ta ]an lokaci ka]an kafin su aware, iskar ta fice ta gefen harshe, kamar wajen furta [l].
- Ra-Gare – (zirin iska: iskar huhu ziri-waje). Mafurci sakakke garawa ya ke yi ya ri}a bugun ]an’uwansa kafaffe da saurin gaske, ta haka ne kuma iskar kan rin}a ka]an-ka]an wajen fita,[r].
- Ra-Ka]e – (zirin iska: iskar huhu ziri-waje). Mafurci mai motsi yakan ka]a ne ya bugi ]an’uwansa kafaffe sau ]aya taka, iskar ta fice, [r].
- Kusantau/Kinin Wasali – (zirin iska: iskar huhu ziri-waje). Fa]in mafitar iska da ke raguwa a sakamakon kusantar junan da mafurta ke yi, bai kai yadda har sai iskar ta yi amfani da }arfi wajen fita tare da zuza ba, kamar wajen furta zuzau. Wannan gi~i saka bari tsakaninsu bai yi rashin fa]in da zai haddasa zuza ba. A nan, akan bayyana wa]annan mafurta da cewa suna da *kusanci mai tazara*. Ba}a}en [j] da [w] duk kusantau ne ko kinin wasali. Ana kiransu kinin wasali ne saboda suna da furuci shige guda da wasali. Kwatanta furucin [j] da [i], ko kuma furucin [w] da [u]. Za a ji kamanceceniya da kowanne ke da ita da furucin abokin gaminsa.

### 3. Matsayin Ma}wallato

Ma}wallato zai iya ]aukar matsayi iri daban-daban har uku gwargwadon irin sautin da za a furta. Zai iya kasancewa a rufe sosai; zai iya tsukewa; zai kuma iya kasancewa a bu]e. Sani (1999) ya ce, yadda za ka gane sauti ko mai ziza ne ko marar ziza, za ka iya ]ora yatsarka kawai bisa ma}ogwaro yayin furuci. In ka ji karkarwa daga ciki, wannan sauti mai ziza ne, in kuma ba ka ji haka ba, to maras ziza ne.

Ba}a}e masu ziza: Idan ma}wallato ya kasance a tsuke iska kan yi amfani da }arfi ya fice. Wannan kan haifar da karka]awar tantanin ma}wallato har ya ri}a karkarwa ta yadda za a sami ba}a}e masu ziza. Ga ba}a}en kamar haka: [b], [~], [m], [ɸ], [ɸj], [d], [z], [l], [r], [ʔ], [dʒ], [j], [g], [ŋ], [w], [gw], [gj].

Ba}a}e maras ziza: Idan ma}wallato ya kasance a bu}e iska kan fice ba tare da wahala ba. Wannan kan haifar da ba}a}e maras ziza. Ga su kamar haka: [t], [s], [s'], [ʃ], [ɹ] [k], [ʔ],[kw], [}w], [kj], [}j].

### Jadawalin Sautukan Ba}a}e na Daidaitacciyar Hausa

	Bale~e	Gan}anta ccen Bale~e	Bahan}e	Na}e Harshe	[an Bayan Han}a	Bagan}e	Bahan}e	Le~a Han}a	Le~antac ccen Bahan}e	Gan}anta ccen Bahan}e	Hamza	Gan}anta cciyar Hamza
Tsayau	b		t d				k g		kw gw	kj gj	ʔ	ʔj
Hajiyau	ɓ			ɗ								
Tunku}au			s'				}		}w	}j		
[anhanci	m		n			ɲ	ɳ					
Zuzau	ɸ	ɸj	s z		ʃ						h	
[an Atishawa					tʃ dʒ							
[an jirge			l									
Ra-Gare			r									
Ra-Ka}e				ɹ								
Kusantau/ Kinin Wasali						j		w				

An samo wannan jadawali daga Sani (1999)

### 3.1.2 Wasula

Wasali sautin magana ne wanda yake lokacin furta shi iska ba ya samun wata tangar}a ko takura wajen fita. Wato, a yayin da ake furucin wasula, iskar da ke fita ba a tare ta kwararon baki, wato wucewa take yi kai tsaye ba tare da wahala ba.

Duk wasulan Hausa masu ziza ne. Haka kuma, Hausa tana da wasula goma sha uku (13), biyar gajeru, biyar dogaje sannan uku tagwaye. Sigar wasali a fagen nazarin furucin wasali ita ce siffar wasali. A nan ana la'akari da abubuwa biyu wajen gane sigar wasali: Leɓɓa da kuma harshe. Ga jerin wasulan

[a], [e], [i], [o], [u], [aa], [ee], [ii], [oo], [uu], [ai], [au] da [ui].

### **Furucin Wasula**

Furucin wasula iri biyu ne; akwai furucin tilon wasali da kuma furucin tagwan wasali.

### **Tilo**

Ana furucin tilon wasali ta la'akari da matsayin harshe da kuma matsayin le~~a wajen furucin tilon wasali.

### **Matsayin Harshe**

Wajen furta wasali harshe yakan }aga lokacin furucin har sassansa kamar, gabansa ko doronsa ko tsakiyarsa su ta~o saman rufin baki ko sassan su tsaya a tsakiyar rufin bakin da }asansa ko kuma su kasance kwance bisa }asan. Wato, ana lura da abubuwa biyu dangane da matsayin harshe a furucin wasula: Ana lura da sashe ko }angaren harshe wajen }agawarsa a lokacin furuci, cewa gabansa ne ya }aga, ko tsakiyarsa ko bayansa? Wato wurin da harshe ya tsaya a cikin baki yayin da ya }aga domin furta wasali. Sannan kuma wannan }agawar da ya yi, ya }aga sama ne? Sashe harshen da ya }aga har yakan }aba saman baki. Idan tsakiya ne sassan harshen da suke }agawa domin furta wasu wasula sukan tsayawa a tsakiya ne. Idan kuma }asa ya yi, sashen harshe da yake furta wasali, yakan }asan baki ya yi kwanciyarsa.

- Wasulan gaba: [ii], [i], [ee], [e].
- Wasulan tsaka-tsaki: [a], [aa],
- Wasulan }urya: [uu], [u], [oo], [o],
- Wasulan sama: [ii], [i], [uu], [u].
- Wasulan tsakiya: [ee], [e], [oo], [o].
- Wasula na }asa: [a], [aa],

## Matsayin Le~~a

Le~~an baki na sama da na }asa sukan }auki matsayi wajen furta wani wasali. Akwai wasula masu kewayewa da wasula maras kewayaya. Su wasula marar kewayaya ana kiransu masu bajewa ko shatattu da kuma ‘yan-ba-ruwanmu. Su wasula ‘yan-ba-ruwanmu wasula da ba su cikin masu kewayaya, ba su cikin masu bajewa. A ta}aice, A matsayin lebb̄a ana duba yanayin da lebe yake a yayin furta wasali. Lebb̄a a nan sukan nuna halaye guda biyu. Ga yadda aka rarraba wasulan ta la’akari da matsayin le~~a kawai:

- Wasula masu kewayaya: [oo], [o], [uu], [u].
- Wasula maras kewayaya: [a], [aa], [ee], [e], [ii], [i].

## Furucin Tagwayen Wasula

Yanayin furucin wasula tagwaye ya bambanta da na talon wasula, saboda ana furuci biyu ne a lokaci guda. Wato, tagwan wasali yana zuwa ne da siga biyu. Akan fara furta wasalin farko sannan a furta na biyu duk a lokaci guda. Dabara ce ta ha}a wasula biyu don su wakilci sauti }aya a Hausa. Ga yadda matsayin harshe da le~~a ya kasance a furucin tagwayen wasula.

- [ai]: Wasali na }asa maras kewayaya
- [au]: Wasali na sama mai kewayaya
- [ui]: Wasalin gaba na sama mai kewayaya/maras kewayaya

## Jawalin Matsayin Harshe da Le~~a Wajen Furucin Wasula

Matsayin Harshe	a	aa	e	ee	i	ii	o	oo	u	uu	ai	au	ui
Gaba	-	-	+	+	+	+	-	-	-	-	+	-	-
Tsaka-tsaki	+	+	-	-	-	-	-	-	-	-	-	-	-
{urya	-	-	-	-	-	-	+	+	+	+	-	+	+
Sama	-	-	-	-	+	+	-	-	+	+	-	-	+
Tsakiya	-	-	+	+	-	-	+	+	-	-	-	-	-



{asa	+	+	-	-	-	-	-	-	-	-	+	+	-
<b>Matsayin Le~~a</b>	<b>a</b>	<b>aa</b>	<b>e</b>	<b>ee</b>	<b>i</b>	<b>ii</b>	<b>o</b>	<b>oo</b>	<b>u</b>	<b>uu</b>	<b>ai</b>	<b>au</b>	<b>ui</b>
Kewayaya	-	-	-	-	-	-	+	+	+	+	-	+	+
Maras Kewayaya	+	+	+	+	+	+	-	-	-	-	+	-	+

#### 4.0 KAMMALAWA

A ta}aice, muhallin furucin baki shi ne wurin da aka furta bakin. Wannan kuma kan faru idan iskar huhu ta so fita waje, wasu daga cikin gabobin magana masu motsi sai su motsa zuwa sama, kodai su haɗe da marasa motsi da ke sama, su datse iskar baki ɗaya, ko kuma su kusanci juna, su rage karfin fitar iskar ta hanyar rage faɗin sararin da take tafiya. Wasali A fagen nazarin sauti, shi ne harafin da lokacin da ake furta shi gabobin furuci basa taba ko kusantar juna, sannan kuma iska bata samun tangarda.

#### 5.0 TA{AITAWA

A wannan kashi, kun koyi wa}annan:

- A fagen nazarin sauti, an fahimci abin da ake nufi da ba}i da wasali. Sannan an san a daidaitacciyar Hausa akwai ba}a}e talatin da hu}u. Ashirin da uku daga cikin su ana kiransu tilo. Waɗannan tilon ba}a}e kuma an sake karkasa su zuwa masu }ugiya da maras }ugiya. Sauran guda goma sha }aya kuma ana kiran su tagwaye, kuma daga cikinsu akwai masu }ugiya da maras }ugiya. A daidaitacciyar Hausa kuma a fagen nazarin sauti, akwai wasula guda goma sha uku. Wasulan Hausa guda goma ne tilo, sai dai biyar gajeru, biyar kuma dogaje. Sauran guda uku tagwaye ne.
- Ba}a}en Hausa suna da siffofi uku da ake amfani da su, don kamanta su. Su kuma wasulan Hausa ana nazartar furucinsu ta hanyar la'akari da abubuwa biyu.

#### 6.0 AUNA FAHIMTA

3. Kawo hanyoyi uku na duba furucin ba}a}en Hausa, tare da misalai.
4. Sautin /r/ iri nawa ne? Kawo su.
5. Kawo siffofi uku na kowane }aya daga cikin wa}annan ba}a}e:
  - a) [ϕ]
  - b) [z]

- c) []
  - d) []
  - e) [g]
6. Ta yaya ake gane ba}i mai ziza?
  7. Wasula nawa ne a daidaitacciyar Hausa? Kawo biyar (5), tare da misalan kowane a cikin kalma.
  8. Ya ake furucin tagwan wasali? Kawo misalai masu gamsarwa.

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## FASALI NA 3

- Kashi na 1 Sadarwa Tsakanin Dabbobi
- Kashi na 2 Dangantakar Harshe da Al'ada
- Kashi na 3 Kure Wajen Amfani da Harshe

### KASHI NA 1 Sadarwa Tsakanin Dabbobi

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 }unshiya
  - 3.1 Sadarwa Tsakanin Dabbobi
    - 3.1.1 }udan Zuma
    - 3.1.2 Birai
    - 3.1.3 Tsuntsaye
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

#### **1.0 GABATARWA**

Sadarwa wata hanya ce ta isar da sa}o daga wani zuwa wani ta hanyoyi da dama, wa}anda mai isar da sa}on da wanda ake isar da sa}on gare shi za su iya fahimta. Sadarwa a ta}aice, ita ce sanya wani ya fahimci abin da kake so ya ji, ko ya yi ko ya sadu da abin da kake so ya kar~a. (Galadanchi da wasu, 1990). Sadarwa shi ne isar da sa}o ko kuma kar~ar sa}o. Idan mutum ya ha}u da wani ya na nufin saduwa. A irin wannan hali ake isar da sa}o ko kuma a kar~a. A irin wannan hali ana cu}anya da juna. Wato ana tattaunawa. Wannan ya nuna cewa ana yin magana tsakanin mutum da mutum ko mutum da mutane. Wannan sadarwa ita ce ta mutum ya ga mutum su yi magana. Sadarwa na da mahimmanci ga Bil Adam saboda ta }unshi rayuwa }ungurungun }inta. A wani }auli, 'sadarwa na nufin ma'amala, cu}anya, zaman tare, ci-gaba, bun}asa, da ha~aka'. Ya }ara da cewa sadarwa ita ce, 'karkasawa'. Sadarwa ta }unshi bayar da labarai. Haka kuma ta }unshi ilmi da basira. Sadarwa ta ha}a ha}in kai, kafa }ungiyoyi da sauransu. Saboda haka sadarwa aiki ne na jama'a. Da harshe ake duk abubuwan da aka lisafta sama. Idan za'ayi ma'amala, cu}anya, da zama tare dole amfani da harshe ya gudana.

#### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Iya lissafa hanyoyi uku da dabbobi ke amfani das u wajen sadarwa a tsakaninsu
- Sanin bambancin sadarwar dabbobi da mutane, tare da misalai a ta}aice.
- Me ake nufi da Ilhami a sadarwar dabbobi.

### 3.0 {UNSHIYA

#### 3.1 Sadarwa Tsakanin Dabbobi

Harshe na bambanta mutum da dabba. Bambancin mutum da dabba da ya bayyana shi ne mutum na magana amma dabba bata magana kamar mutum. A nan ana zance ne na sadarwa wanda dabba na iya yi amma ba cikin tsari irin na mutum ba.

Kamar yadda Jan-Adam yake da hanyoyin da yakan bi domin sadarwa, to dabbobi ma suna da irin tasu hanyar sadarwa, amma kuma fa ta bambanta da hanyar sadarwa irin ta mutane. Bambancin mutum da dabba da ya bayyana shi ne mutum na magana amma dabba bata magana kamar mutum. A nan ana zance ne na sadarwa wanda dabba na iya yi amma ba cikin tsari irin na mutum ba. ‘Dabbobin sai dai su yi kuka ko gurnani ko haushi ko haniniya, don su nuna fushinsu ko murnarsu ko wuyarsu ko da}insu. Hatta aku, wanda ke iya kwaikwayon maganar Jan-Adam, yana yi ne ba tare da tunani irin na mutum ba.’ ( Zarruk da Wasu, 1986). Wannan muna iya cewa, lallai harshe shi ne mutum.

A tsakaninsu su dabbobin kansu ma akan samu bambance-bambance tsakanin hanyar sadarwar wasu da kuma ta wasu. Sai dai duk da cewa hanyoyin da dabbobi ke amfani da su na taimaka masu wajen sadarwa, to irin wa}annan hanyoyi ba su kama }afar harshe ba. Dabbobi sukan yi amfani ne da alamomi da ga~o~i da kuma sauti a wurin sadarwa. Haka kuma akan samu ilhama ga wasu dabbobi. Ga misali, yawancin tsuntsaye suna fitar da sautuka (kuka) ne domin sadarwa a tsakaninsu. {udajen zuma kuwa rawa suke yi domin su bayyana abin da suke so (musamman abinci da nau’o’insa).

Ilhama a cikin sadarwar dabbobi wani tsari ne na halayya wadda akan halicci dabba da ita. Irin wannan tsari yana cikin }wayoyin tsatsonsus ne, kuma shi ne yakan sarrafa halayyarsu ta hanyar yi musu jagora ga al’amuran rayuwarsu. Dangane da sadarwar dabbobi ta fuskar alamomi da fitar da sautuka da kuma motsi da ga~o~i kuwa, akasarin masu yin amfani da wa}annan abubuwa na hikima dangin birai ne da kuma tsuntsaye. Sauran dabbobi ma kan yi amfani da su dai-dai gwargwado.

### **3.1.1 {udan Zuma**

[an-Adam kan yi mamakin ganin yadda }udajen zuma kan yi tafiya a }ungiyance, su nufi wani wuri da dai sauran halayyarsu. Hakan yana faruwa ne domin zuma na da hanyoyi na musamman da yakan yi amfani da su domin isar da wani sa}o ga sauran ‘yan’uwansa. Ga misali kamar inda abinci yake, da iya nisan wurin da saitin inda abincin yake kana da kuma ]an]anon abincin.

### **3.1.2 Birai**

Birai sukan yi amfani da sauti da alamomi tare da motsa ga~o~i domin yin sadarwa. Sautin da suke amfani da shi ba shi da wata cikakkiyar ma’ana mai yawa, sai dai yana da ma’ana ]aya kawai. Ga misali, idan biri ya ce ‘Nhm’, kuma hakan yana nufin ruga da gudu ne ga misali, to iya ma’anarta kenan. Haka kuma birai sukan yi amfani da alamomi da kuma ga~o~insu. Sarrafa ga~o~in fuska da yadda ga~o~in jikinsu suka tsaya, suna bayyana ma’anar abin da suke so su aiwatar.

### **3.1.3 Tsuntsaye**

Tsuntsaye suna amfani da sauti ne wajen sadarwa tsakaninsu. Ga misali, a sakamakon wani bicike da Van Frishik ya gabatar a 1969, an gano cewa tsuntsaye suna da sautuka iri uku wa]anda suke yi a wurare uku. Wato a lokacin tashi da na shawagi da kuma idan za su sauka. Haka kuma, an }ara karkasa sautukan zuwa gida biyu, wato na kira da kuma na wa}a, kuma kowanne na da tasa ma’ana gare su. Ta wannan hanyar ne su ma tsuntsaye sukan isar da sa}onni ga ‘yan’uwansu. Wato ta hakan ne sukan nuna musu abinci ko wani hatsari da dai sauran sa}onni da suka ke~anta ga rayuwarsu.

## **4.0 KAMMALAWA**

Kamar yadda bayani ya gabata, mun tattauna hanyoyin da dabbobi ke bi wajen sadarwarsu. Mun kawo misalai na yadda sadarwar ke gudana tsakanin kudan zuma da birai da kuma tsuntsaye. A ta}aice, harshe magana ce wadda ake ji da kunne a kuma fahimta. Harshe shi ne abin da ya bambanta mutum da sauran dabbobi. Harshe yana matsayin linzamin tunanin ]an-Adam.

## **5.0 TA{AITAWA**

A wannan kashi, kun koyi wa]annan:

- Dabbobi sukan yi amfani ne da alamomi da ga~o~i da kuma sauti a wurin sadarwa a tsakaninsu da ‘yan’uwansu

- An kuma fahimci cewa, hanyoyin da dabbobi ke bi wajen sadarwa sun fa bambanta da hanyar sadarwa irin ta mutane.

## 6.0 AUNA FAHIMTA

1. A kawo wasu daga cikin bambance-bambancen da ake samu tsakanin dabbobi a hanyar sadarwarsu.
2. Yi ta}aitaccen bayani mai gamsarwa kan yadda tsuntsaye ke sadarwa.
3. Idan biri ya ce, ‘Nhm’ wane sa}o yake son ya isar zuwa ga ‘yan’uwansa.
4. Wane bambanci ke akwai tsakanin sadarwar Jan-Adam da ta dabbobi, tare da misalai.

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## KASHI NA 2 Dangantakar Harshe da Al'ada

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Dangantakar Harshe da Al'ada
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

### **1.0 GABATARWA**

Dangantaka na nufin ala}a ko 'yan'uwantaka. Kalmar dangantaka na ]aukar ma'anoni kamar ala}a, zamantakewa, }awance tsakanin abubuwa biyu ko fiye. Kenan, dangantaka na nuna irin ala}a ko tasiri da ke akwai tsakanin abubuwa. Wannan kashi ya yi bayanin ala}ar harshe da al'adar al'ummar Hausawa. Harshe shi ne mabu]in al'ada. Da harshe ake bayyana dukkan abubuwan da suka shafi rayuwar da hanyoyin gudanar da ita.

### **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi ]alibai su san wa]annan abubuwa:

- Sanin dangantakar harshe da al'ada da amfaninta ga kowane ~angare.
- Fahimtar tasirin harshe bisa al'ada, da kuma al'ada bisa harshe duk cikin tsarin dangantaka.

### **3.0 {UNSHIYA**

#### **3.1 Dangantakar Harshe da Al'ada**

Idan aka ce harshe, ana nufin wata hanya ce ta musamman wadda ]an-Adam ke amfani da ita domin sadarwa a cikin halin rayuwarsa. Wato, shi harshen yana matsayin hanyar sadarwa, kuma ma}unsar tunani ne, ko sa}o, ko ilmi. Haka kuma, da harshe ne Allah (SWT) ya fifita mutum bisa sauran halittu.

Al'ada wani tsari ne da al'umma suka yarda da shi kuma suka yi imani da shi da wanzuwarsa. Haka kuma al'ada na iya ]aukar ma'anar sababbiyar hanyar rayuwa wadda akasarin jama'a na wata al'umma suka yarda da ita. Al'adar Hausawa ke nan ta }unshi abubuwa da dama na rayuwarsu da suka ha]a da yanayin rayuwarsu dangane da addini da kasuwanci da siyasa da zamantakewa da auratayya da kuma

kowace irin hulja ta rayuwa. A ta}aice, Al'ada muhimmiyar aba ce da ta dogara kan samuwar harshe, shi kuma harshe muhimmin abu ne da ya dogara ga tunani ko ilmi ko jigo ko sa}o.

Akwai dangantaka makusanciya tsakanin harshe da al'ada. Ita dai al'ada hanya ce ta rayuwa da ta kunsu cikin harshe. Wato duk inda harshe yake akwai al'ada, haka kuma ba a samun al'ada inda babu harshe. Harshe wata hanya ce ta sadarwa wadda Jan-Adam ke amfani da ita. Al'ada kuwa wasu Jabi'u ne da al'umma ke amfani da su cikin sha'anin tafiyar da rayuwarsu ta yau da kullum. Kowace al'umma tana da harshe da al'adu wa}anda suka bambanta da juna. Da yake harshe ne hanyar da al'umma ke bi su bayyana Jabi'u da kuma dabaru da hikimominsu, yana }unshe da ma'anoni wa}anda suka shafi al'adu. A cikin abubuwan da suka yi fice cikin al'ada akwai harshen al'umma. Kowace al'umma tana tunqaho da harshenta ta hanyar yayata shi.

Masana ilmin harshe sun yi amanna cewa ba ma harshe yana da dangantaka ta }ud-da-}ud da al'ada ba, wato biyun tare suke tafiya ba a iya raba su tamkar jini da tsoka. Wannan ma shi ya sa suke cewa harshe shin e madubin al'ada. Ga misali, masana irin su Benjamin Whorf da Edward Sapir sun yi hasashen cewa Jan-Adam kan yi amfani da harshensa ne wajen sanin abin da ke faruwa a duniya. Wato idan mutum yana so ya kalli al'ada ( hanyar rayuwa ) ta wasu mutane na daban, to zai yi amfani da harshe ne wajen sanin inda aka kwana da kuma inda za a tashi.

Harshe shi ne babbar hanyar da kowane mutum ke koyon al'adun al'ummarsa, wannan kuwa yana faruwa ne daga gida, sannan makaranta, sannan a cikin al'umma gaba }ayanta. Don haka, dole ne harshe ya }unshi wasu siffofi da za su ba shi damar yin wannan muhimmin aiki, alal misali idan ana magana a kan bambance-bambance da ke tsakanin sunayen iyaye na dangin maza da mata a Hausa da kuma kowane harshe. Harshe ne ke fayyace su da yadda al'ada ta tanada.

- |                          |                  |
|--------------------------|------------------|
| ● Dangin mahaifi         | Dangin mahaifiya |
| Baba (wa ko }ane namiji) | Kawu (wa/}ane)   |
| Gwaggo (ya ko }anwa)     | Inna (ya/}anwa)  |

Dangantakar al'ada da harshe da }yar ne a iya raba su. Saboda haka, harshe tamkar gada ne tsakanin mutum da al'adunsa, domin kuwa harshe ne kawai zai iya sani da aiwatar da muhimman abubuwan da al'adunsa suka }unsa. Idan muka bayyana al'adu a matsayin }aukacin rayuwar al'ummar mai harshe guda. Sai mu ce harshe, shi ne ginshi}in bayyana al'adu. Hanyoyin girmamawa da gaisuwa da kuma wasu maganganu duk suna wakiltar ilimin al'adu, ta amfani da harshe. Yakasai (2012), "Ita dai dangantakar harshe da al'ada, dangantaka ce irin ta jini da tsoka. Wato kenan yin nazari ko kuma koyon harshe zai iya samuwa ne kawai idan aka sani da kuma na}altar al'adar wannan harshe." A ta}aice, rashin sani ko

na}altar al'adar wani harshe kan sa mai koyo ko nazarin harshe sa~a wa al'adar magana da dokokin harshe da kuma kasa yin amfani da kalmomi a muhallin da suka dace.

Harshe na da muhimmamanci ga al'ada saboda da shi ake gudanar da ita. Al'ada ta }unshi rayuwa ta al'umma. Wannan ya nuna cewa abu ce mai fa}i. Al'ada ta ala}a da tarbiya, ilmi, sana'a, bukukuwa da sauransu. Duk harkoki da suka shafi wa}annan da harshe ake gudanar da su. Ana amfani da kalmomi wajen isar da sa}o ko gabatar da abin da ya shafi wani aiki ko buki da sauransu. Misali, abin da ya shafi tarbiyya akwai kalmomi kamar kirki, biyayya, gaisuwa, taimako, da ziyara. Maganganu da suka shafi tarbiyya kan fito da ire-iren wa}annan kalmomi wajen gabatarwa.

Bugu da }ari, harshe ba zai samu shi ka}ai a cikin al'umma ba face tare da al'adarsa ba ; saboda al'adarsa ita ke sa ya kasance daban ya kuma bambanta da sauran harsuna. A duk lokacin da aka yi maganar al'adar mutane, dole ne a fara fa}ar irin harshen da suke magana da shi. Domin a kodayaushe ana iya ganin ~ir~ishin al'adar mutane a cikin harshensu tun da harshe ba ya zama shi ka}ai sai tare da al'umma masu gudanar da al'adunsu. Haka kuma, harshe kan yi tasiri bisa kalmomi da ra'ayin al'umma masu magana da shi a cikin zamantakewarsu ta yau da kullum. Misali, ana samun mutane da ke amfani da harshe wajen tafiyar da rayuwarsu a cikin wani muhalli. Kenan ana iya cewa harshe ba zai yi wani aiki mai ma'ana ba, ba tare da caku}uwa da al'adar da ta samar da shi ba. A ta}aice, harshe hoto ne na al'adun masu amfani da shi da kuma yadda suke bin juyin zamani.

Daga bayanin da suka gabata, ta tabbata cewa harshe yana da siffofi biyu. Da farko dai hanya ce ta sadarwa, sannan kuma rumbu ne na adana al'ada a matsayinta na hanyar rayuwa da ta }unshen dukkan matakan zamantakewa. Hasali ma, sadarwa tsakanin al'umma wani mataki ne na bun}asa al'ada (Hymes,1964), wato babu wani harshe da ba ya }unshen da al'ada. Saboda haka, harshe da al'ada sun zama wani rumbu na adana zamantakewar al'umma cikin tarihi. Haka kuma, abu ne mai wuya a bambance tsakanin al'ada da harshe, domin harshe ne kafa ta sarrafa da inganta da kuma ya}a al'ada. Don haka, tsara sautuka cikin ma'ana da kuma iya magana lamura ne gama-gari. Wato a ~angare }aya muna iya cewa harshe ne yake gina al'ada, kuma a }aya ~angaren da al'ada ne ake gano harshe.

#### **4.0 KAMMALAWA**

Daga abin da ya gabata, muna iya cewa dangantakar da ke tsakanin harshe da al'ada, dangantaka ce kamar ta jini da tsoka, domin }aya ba ya samuwa idan har babu }ayan. A ta}aice, an ga yadda harshe ya zamo mabu}in al'adar al'umma. Wato da taimakon harshe ne za a iya fahimtar al'adar kowace al'umma. Kuma

dangantakarsu ta taimaka wajen fito da muhallan magana daban-daban a cikin zamantakewa da sauran al'amurran yau da kullum.

## 5.0 TA{AITAWA

A wannan kashi, kun koyi wa]annan:

- Akwai tabbatacciyar dangantaka irin ta jini da tsoka tsakanin harshe da al'ada.
- Harshe na ]aya daga cikin abubuwan da al'umma ke amfani da shi wajen kare al'adunsu. Wato da taimakon harshe za a iya sanin al'adar kowace al'umma, kuma a na}alce ta.

## 6.0 AUNA FAHIMTA

1. Wace dangantaka ke akwai tsakanin harshe da al'ada, tare da misalai daga Hausa.
2. Akwai bu}atar duk mai nazarin harshe da kuma mai koyo da koyar da wani harshe ya san al'adun harshe. Tattauna.
3. Harshe hoto ne na al'adun masu amfani da shi. Tattauna tare da misalai.

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- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiya
  - 3.1 Kure Wajen Amfani da Harshe
  - 3.2 Matsalolin da Mai Koyon Harshe na Biyu ke Fuskanta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Auna Fahimta
- 7.0 Manazarta

## **1.0 GABATARWA**

Amfani da harshe shi ake nufi da harshe. Sai dai akwai nazarin amfani da harshe inda ake }o}arin duba yadda ake harha}a kamomi, domin tada jumla. Da kuma yadda ake amfani da harshe wajen ma'amala ta yau da kullum. Hakan ya haifar da tuntu~en harshe da kure da cikas da }warewa da rashin }warewa. Za a iya fahimtar wa}annan ne yayin da aka nazarci yanayin amfani da harshe, a tsakanin majiya harshe }aya da wanda ke koyon harshen (ba}on haure). Akwai dalilai da suke sa ba}i koyon Hausa. Daga ciki akwai, kasancewar harshen Hausa mafi mahimmanci/daraja a cikin }ungiyoyin harsunan Chadi' Harshen Hausa ne ya mamaye Arewacin Nijeriya }a Kudancin Jamhuriyyar Nijar, kuma ya zamo harshen kasuwanci da sadarwa a tsakanin Hausawa da wa}anda ba Hausawa ba a Arewa da ma wasu sassa na duniya. Misali, garin Kano ya kasance da}a}jiyar cibiyar ce da mutane daga wurare daban-daban ke zuwa saboda kasuwanci, kuma mutanen kan koyi harshen 'yan kasuwar Kano (Hausa), saboda su sami sau}in gudanar da kasuwanci. A }arshe, wasu ba}in sukan koyi Hausa saboda sha'awa ko don nazari kawai. Kenan koyon ba}on harshe na da amfani da ga majiya harshe da ma ba}i masu koyon harshen.

## **2.0 MANUFAR DARASI**

Manufar da wannan darasi ya son cimma ita ce, a }arshen wannan darasi }alibai su san wa}annan abubuwa:

- Sanin abin da ake nufi da kure ko kura-kura a harshe.
- Sanin dalilan da ke haifar da kura-kurai wajen amfani da harshe.
- Sanin ire-iren kura-kurai a fagen nazarin harshe.
- Sanin matsalolin da ba}i masu koyon Hausa da wasu harsuna ke fuskanta wajen amfani da harshe.

## **3.0 {UNSHIYA**

### 3.1 Kure Wajen Amfani da Harshe

Idan aka ce kure ana nufin karya doka ko sa~a yadda abu yake. Idan mai magana ya kasa iya ]ayan wa]annan wajen gabatar da sa}o ko magana, ana iya cewa ya karya doka ko ya gaza iya amfani da harshen Hausa. Wannan ya fi shafuwar ba}in haure masu koyon harshen Hausa. A fagen nazari , akwai ire-iren kura-kurai kamar haka :

- Kuren mayar da namiji mace
- Kuren mayar da mace namiji
- Kuren mayar da tilo ya zama jam'i
- Kuren jam'i ya zama tilo
- Kuren da ya shafi sauya sautuka a cikin kalma
- Kuren da ya shafi ba}a}e masu }ugiya
- Kuren da ya shafi tagwayen ba}a}e
- Kuren da ya shafi tagwayen wasula

Sau da yawa, wajen amfani da harshe ake samun abubuwa da dama, wa]anda kan kawo cikis wajen amfani da harshe. Kamar yadda aka sani sadarwa aba ce mai bu}aatar natsuwa ba don komai ba, sai domin a sami fahimta da gane sa}on da ake son isarwa ko martanin da ake sa ran ji. Misali, }ara kamar surutu ko kuka ko dariya ko kuwa ko sautin mota ko na jirgi ko kuma na inji da dai sauransu. Akwai damuwa da ke haddasa tunani mai zurfi. Wa]annan abubuwa biyu sukan kawo tarna}i wajen amfani da harshe kamar yadda ya dace.

Magana na cike da kura-kurai na jam'i da jinsi. Maganganu na masu koyon harshe har wa]anda harshe yake na farko ko na uwa a kan samu irin wa]annan kura-kurai. Wananan ya bayyanar mana cewa magana na ]auke da abubuwa masu yawa. Dalilai da suka haifar da haka sun ha]a da na ]aya maganganu da 'yan adam suke wajen gudanar da harkokin yau da kullum. Na biyu shi ne akan yi maganganu ba nutsuwa. Na uku shi ne sakewa wajen magana a wurin da babu tarna}i. Na hu}u shi ne su~utar baki wajen magana dalilin sauri ko wani abu. Na biyar shi ne masu koyo sun fi farawa da magana kafin iya rubutu. Na shida shi ne an fi samun kure cikin magana amma nan take ake gyarawa, musamman daga majiya harshe. A ta}aice, muna iya cewa ana koyon harshen Hausa a makarantu da kuma sanadiyar zama cikin }asar Hausa, tare da Hausawa. Shi yaron da aka haifa cikin }asar

Hausa yakan taso da harshen Hausa a matsayi harshe na biyu, bayan harshen iyayensa.

Duk da ire-iren waɗannan kura-kurai da kan faru cikin magana, ita ce muhimmiyar abu cikin nazarin harshe. Wannan littafi zai yayar da hankali kan magana, amma kuma za a dubi rubutu a matsayin wani ~angare na harshe. Saboda haka, kaucewa daidaitacciyar }a'ida tana kawo cikakwas cikin fahimtar sa}on da ake son isarwa. Har wa yau, a magana da Hausa ana amfani da hanyoyin adonta harshe da sauran dabarun nuna gwaninta da burgewa

Dangane da kure wajen amfani da harshe kuwa, kure na nufin karya doka ko sa~a yadda abu yake. Idan mai magana ya kasa iya }ayan waɗannan wajen gabatar da sa}o ko magana, ana iya cewa ya karya doka ko ya gaza amfani da harshen Hausa. Ga misali, sau da yawa mutum mai koyon Hausa kan yi kuskure wajen mayar da jinsin namiji zuwa na mace, ko na mace zuwa na namiji, ko kuma wajen tilo ya zama jam'i, ko jam'i ya zama tilo. Wato inda mace ake magana sai a ce ka maimakon ki, ko maida namiji ki maimakon ka, ko maida abu guda wato shi a ce su, ko kuma maida abubuwa da yawa wato su a ce shi. Saboda haka, sauti muhimmin abu ne ga masu koyon ba}on harshe, don mafi yawan kura-kuran na shafar furuci ne. Da zarar mai koyo ya na}alci furucin harshe zai sami sauran ~angarori da sau}i.

Haka kuma, wani kure shi ne na amfani da kalmar da ba ta dace a wuri ba. Misali → ya san shi da can, maimakon → ya san shi da jimawa. Haka kuma akwai kure na furta sauti, wato kamar canza /s/ da /z/ → Gusau sai a ce Guzau, ko /j/ da /k/ → }ato sai a ce kato, ko sha da sa → wato shanu da sanu, }a da da kamar a }aki da daki, ko tsafi da cafi da sauransu.

Ire-iren waɗannan kura-kurai na samuwa daga masu amfani da Hausa a matsayin harshe na biyu. Yawanci mutanen da suka zo daga kudancin Najeriya suke irin waɗannan kura-kurai, sai dai wanda Hausa harshen farko ne gare shi yakan gane maganar. Kuma na lura cewa da wuya mai koyo ya na}alci harshe daidai da majiya harshen, waɗanda suka buje ido a cikinsa, musamman ta fuskar furuci. Akasari mai koyon ba}on harshe yakan yi kokowa da tasirin harshensa na asali a kan harshen da yake }o}arin koya.

### **3.2 Matsalolin da Mai Koyon Harshe na Biyu ke Fuskanta**

Galibi koyon sabon harshe mawuyacin al'amari ne. Akwai matsaloli daban-daban da ake fuskanta daga harshe zuwa harshe, kuma daga mai koyo zuwa mai koyo, sai dai da yake sauti shi ne matashiyar kowane harshen duniya, za a ga cewa matsalolin mafi yawa duk na furuci ne. (Wang, 1993). Bayan an nazarci rumbu sautukan harshen Hausa da na Yarbanci da kuma na Ingilishi, don fahimtar

matsalolin da mai koyon harshe na biyu ke iya fuskanta. Ga matsalolin da aka gano wa]anda suka shafi sautuka.

1. Yarbawa masu koyon Hausa sukan ci karo da matsalar furucin wa]annan ire-iren sautukan Hausa. /ʔj/, /~/, /kj/, /s/, /kw/, /f/, /]/, /gj/, /}/, /s'/. Wurin }o}arin furta wa]annan sautu Bayarbe mai koyon Hausa yakan maye su da sautukansa na asali masu sau}in furuci, da /j/, /b/, /s'/, /z/, /k/, /s/, /d/, /dʒ/, /k/, /s/ kamar yadda aka nuna aka }asa:

‘Ya’ya	-	yaya	/ʔj/	-	/y/
arawo -		barawo	/~/	-	/b/
Kyau	-	cau	/kj/	-	/s’/
Gusau	-	Guzau	/s/	-	/z/
Sakkwato	-	Shokoto	/kw/	-	/k/
Shinkafa	-	sinkafa	/f/	-	/s/
[aya	-	daya	/]/	-	/d/
Gyara	-	jara	/gj/	-	/dʒ/
{ato	-	kato	/}/	-	/k/
Abinci	-	abinsi	/s’/	-	/s/

2. Rashin wa]annan sautukan Yarbanci /p/, /kp/, /gb/, /ĩ/, /ã/, /q/, /e/ a daidaitacciyar Hausa ya haifar da matsala ga Hausawa masu koyon Yarbanci. A madadin wancan sautukan Yarbanci Hausawa na maye gurbinsu da wa]annan sautukan: /ϕ/, /kw/, /gw/, /i/, /a/, /o/, /e/ as shown below:

Pano	-	kwano	/p/	-	/kw/
Pupa	-	fufa	/p/	-	/ϕ/
Igbale	-	Igwale	/gb/	-	/gw/
Ïyon	-	Iyon	/ĩ/	-	/i/
Erãn	-	Eran	/ã/	-	/a/
Qga	-	Oga	/q/	-	/o/
Ëwa	-	Ewa	/e/	-	/e/

3. Akwai sautuka da dama a Ingilishi wa]anda ba su a Hausa, kamar /f/, /p/, /q/ da /v/. Bahaushe wajen koyon furucinsu zai yi }o}ari ya musanya su da sautukansa na asali kamar haka:

Fan	-	ϕan	/f/	-	/ϕ/
Power	-	ϕower	/p/	-	/ϕ/
Question	-	Kwuestion	/q/	-	/kw/
Very	-	Bevy	/v/	-	/b/

4. Haka kuma, akwai sautuka masu }ugiya da tagwaye da yawa a Hausa wa]anda babu su a Ingilishi, kamar /j/, /kw/, /'y/ da /ts/. Shi ma Bature mai koyon Hausa zai ci karo da tangar]a wajen furta sautukan Hausa, dole yam aye gurbinsu da masu kama da su daga cikin harshensa.

[aya	-	daya	/j/	-	/d/
Kwana	-	Kana	/kw/	-	/k/
'Ya	-	Ya	/'y/	-	/y/
Tsaba	-	Saba	/ts/	-	/s/

Yin magana da Hausa tamkar kowane harshe na duniya, abu ne da ke bu}atar shiri da tsari na batutuwa domin samar da gangar jikin magana mai azanci cikin na}altar harshe da kuma amfani da shi, ta yadda za a samar da sa}o mafi inganci. Magana da Hausa na tafiya ne tare da sarrafa sautuka, kalmomi da kuma jumli. Wato harshen da mai magana yake amfani da shi a bisa kansa cikakke ne a matsayin harshen yau da gobe da ake amfani wajen furuci da rubutu. Saboda haka, kaucewa daidaitacciyar }a'ida tana kawo cikas cikin fahimtar sa}on da ake son isarwa. Har wa yau, a magana da Hausa ana amfani da hanyoyin adonta harshe da sauran dabarun nuna gwaninta da burgewa.

#### 4.0 KAMMALAWA

Harshen da mutum ya koya daga iyayensa, shi ake kira harshen uwa kuma harshe na ]aya. In kuma koyon harshe aka shi daga muhalli ko al'ummar da aka girma a cikinta ko kuma koyonsa aka yi a makaranta, wannan shi ake kira harshe na biyu. Wannan darasi ya yi }o}arin bayyana irin kura-kuran da ake yi wajen amfani da harshe. Mun lura da cewa majiya harshe sukan karya }a'idar harshe, amma nan take suke gyarawa, kuma akasari tuntu~en harshe suke yi. Sai dai ba}i masu koyon Hausa sun fi fuskantar matsalolin da suka shafi sautuka da jinsi da kuma jam'i da sauransu.

#### 5.0 TA{AITAWA

A wannan kashi, kun koyi wa]annan:

- Kure wajen amfani da harshe yakan shafi majiya harshe da ba}i masu koyon Hausa
- Sauti muhimmin abu ne ga masu koyon ba}on harshe
- Matsalolin da masu koyon ba}on harshe ke fuskanta sun shafi sautuka da sauran ~angarorin harshe daban-daban, musamman wa]anda suka shafi jam'i da jinsi.

#### 6.0 AUNA FAHIMTA

7. Kawo ire-iren kura-kurai da ake samu wajen amfani da harshe, tare da misalai.
8. Waɗanne dalilai ne ke sa ba}i na koyon Hausa.
9. Idan aka ce, tuntu~en harshe me ake nufi a ta}aice.
10. Koyon ba}on harshe na da amfani da yawa. Tattauna.

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