

COURSE GUIDE

HAU 115 HAUSA PEOPLE IN DIASPORA (HAUSAWA A WAJEN QASAR HAUSA)

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Gabatarwa (Introduction):

Hausawa kan ce, “sai an san nauyin kaya ake jingar xaukarsu.” Sanin ina ne qasar Hausa, yana da muhimmanci matuqa a matsayin matakin farko na nazatar rayuwar ‘Hausawa a Wajen Qasar Hausa.’ Wannan ne zai ba da damar samun haske kan muhallan da ake magana kansu. Wato idan aka san muhallin da ake kira qasar Hausa, nan ne za a samu damar sanin “wajen qasar Hausa.” A bisa wannan dalilin ne kuma kashin farko na wannan kwas ke xauke da bayanai dangane qasar ta Hausa.

An yi qoqarin fayyace iyakokin qasar Hausa tare da nazartar yanaye-yanayenta ta fuskar garuruwa da dazuka da kuma qoramu. Sanin yanaye-yanayen qasar Hausa na da muhimmanci ga mai nazarin zamantakewar Hausawa a wajen qasar. Hakan ne zai ba shi damar hasashen wasu daga cikin dalilai da suka haifar da fitar Hausawan daga gida. Dalilan sun haxa da qaura da yunwa da kasuwanci da neman rayuwa mai armashi, da dai saurasu.

A cikin darasin, an kawo bayanin ina ne wajen qasar Hausa, inda aka yi bayanin cewa duk wani yanki ko muhalli wanda ba qasar Hausa ba. A taqaike ke nan, fahimtar qasar Hausa ya kasance shimfixa ga mai qoqarin sanin wurin da ake kira wajen qasar Hausa. Shi kuwa wajen na qasar Hausa, zai iya kasancewa na kusa ko na nesa. A cikin Nijeriya, akan samu Hausawan da ke zaune a wasu garuruwa da ba na Hausawa ba. Misalan waxannan wuraren zaman Hausawa sun haxa da: Sabo Ibadan, Shagamu, wasu sassa na Lagas da sauransu.

A vangare guda kuwa, akan samu Hausawa a wasu qasashe na daban bayan Nijeriya da Nijar. Qasashen sun haxa da waxanda ke nahiyar Afirka, da ma wasu da ke nahiyoyi na daban. Yaxuwar ta Hausawa zuwa sassan duniya na qara yawaitar masu magana da harshen. Dangane da wannan ne ma bincike na kwana-kwanan nan ke nuna cewa, Hausar ta zama ta goma sha xaya (11) a cikin harsunan duniya gaba xaya ta fuskar yawan masu magana da ita.

Har ila yau, a cikin darasin, an zo da cikakken bayani kan dukkan zubi da tsarin kwas xin, ta yadda xalibai za su naqalce shi ba da wahala ba. A qarshen kowane kashi, an zo da tambayoyin auna fahimta da kuma yanayin gane ko darasin ya zauna sosai da gindinsa. Daga qarshe kuma, an zo da fasalin tambayoyi da xalibai za su nazari, kafin zuwan jarabawa a qarshen karatu. An kuma zuba waxansu ayyukan nazari a manazarta, da mai karatu zai iya amfani da su ya qara nazari a gida. Haka kuma, an samar da dama ga xalibai ta yadda za su iya tuntubar malami domin qararin haske a duk lokacin da wani abu ya shige duhu.

Manufar Kwas (Course Aim):

An karkasa manufar wannan kwas xin qarqashin kowane rukuni da manufar kowane kashi da ke qarqashin kowane rukuni. Duk da haka, ana iya manufar kwas xin ta gaba xaya kamar haka:

- i) Bayani a kan iyakokin }asar Hausa da manyan garuruwanta;
- ii) Tsokaci dangane da bambancin }asar Hausa da wajenta;
- iii) Dalilan da suka haifar da bazuwar Hausawa a duniya;
- iv) Matsayin Hausawa a fitattun wuraren zamanu a wajen }asar Hausa;
- v) Bambancin al'adu da }abi'un Hausawa na asali da wa]anda suka shige su daga baya;
- vi) Tasirin da al'adu da }abiun Hausawa suka yi wa wasu }abilu a wajen qasar Hausa;
- vii) Tasirin al'adu da }abi'un wasu }abilu kan Hausawa a wajen }asar Hausa;
- viii) Fahimtar kare-karen harshen Hausa da bambancinsu;
- ix) Dalilan gur~atar karin harshen Hausa a wajen }asar Hausa;
- x) Dalilan da ke sa harshen Hausa nashe harsuna a wajen }asar Hausa;
- xi) Dangantakar da ke tsakanin Hausawa mazauna }asar Hausa da na wajenta.

Yadda Za A Nazarci Kwas (Working Through the Course):

Domin samun nasara da fahimtar darasi, an rarraba kwasa xin zuwa rukuni-rukuni har rukunai 4. Kowane rukuni yana qunshe da kashe-kashe masu biye da juna. Haka kuma, kowane kashi an rarraba shi yadda xalibi zai ga dangantakarsa da xan uwansa da ke biye da shi, don sauqin fahimta ga xalibai.

Haka kuma, akwai tambayoyin auna fahimta a qarshen kowane kashi, domin yi wa xalibai/malamai jagora wajen auna fahimtar darasin. Da yake kuma, akwai aikin jinga da malami zai dinga bayarwa bayan kowane kashi na kwas, xalibi zai samu damar ganin fasalin yadda jarabawa za ta kasance in an gama darasin baki xaya, ba tare da ya dogara da malami ba a wannan lokaci.

Bisa ga wannan bayanai, ana kira ga xalibai da su tabbata sun fahimci abubuwa da ke qasa:

1. Kowane darasi ko kwas yana da rukunai 3 ko 4.
2. Kowane rukuni yana da kashi 3 ko 4.
3. Kowane kashi yana da yankin auna fahimta.
4. Kowane darasi na da jingar da za a yi a gida.

5. Kowane darasi ko kwas na tafe da manazarta da wasu ayyukan qara nazari.

Tsarin Darasi (Course Plan)

A cikin wannan kwas akwai rukunai 4. Rukuni na 1 da na 2, kowannensu na xauke da kashi huxu-huxu. Rukuni na 3 yana xauke da kashi 3, Rukuni na 4 yana xauke da kashi 2. Kowane kashi yana a matsayin mako guda ne na darasi, ke nan za a kamala shi cikin mako 13. Ana kuma fatar a amsa tamayoyin auna fahimta a qarshen kowane kashi. Daga qarshe kuma, a amsa tambayoyi na jinga, don qoqarin ganin darasin ya zauna da kyau.

Auna Fahimta (Assignment)

Shi wannan tsarin karatu na NOUN, tsari na tafi-da-gidanka, shi ya sa aka shi ta hanyar jaraba fahimtar karatu ta hanyoyi UKU: Hanya ta farko ita ce ta auna fahimta a qarshen kowane kashin darasi, ta biyu, sai kuma a zo da jinga da za a ba xalibi qarshen kowane kashi. Sannan daga qarshe, a yi jarabawar qarshen zangon karatu, wanda zai nuna an zo qarshen darasin. Auna fahimtar da ake yi a qarshen kowane kashi za ta kasance qaramar jarabawa ce, za ta zo da maki 30 daga cikin 100. Ke nan, ana buqatar xalibi ya amsa tambayoyi uku, inda za a zavi biyu, su kasance su ke xauke da maki 30, maki 15 kowace tambaya. Sauran maki 70 za su zo ne a jarabawar qarshen kwas.

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

JINGA (Tutor Marked Assignment)

Jingar aji tamkar gwajin jarabawa ce ga xalibai, saboda haka, amsa jingar da ke qarshen kowane kashin darasi zai ba xalibi damar fahimtar yadda jarabawar qarshe za ta kasance ne. Yana da kyau xalibai su mayar da hankali domin amsa irin waxannan samfur na tambayoyi, don za su sauqaqa amsa tambayoyin jarabawa a qarshen darasin baki xaya.

Jarrabawar Qarshen Darasi (Final Examination and Grading)

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

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RUKUNI NA 1 DALILAN SAMUWAR HAUSAWA A WAJEN QASAR HAUSA

- Kashi Na 1 Qasar Hausa
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Kashi Na 1 Qasar Hausa

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1.1 Gabatarwa

Sanin “Qasar Hausa” na da muhimmanci matuqa a matsayin matakin farko na nazarar rayuwar “Hausawa a Wajen Qasar Hausa.” Wannan ne zai ba da damar samun haske kan muhallan da ake magana kansu. Wato idan aka san muhallin da ake kira qasar Hausa, nan ne za a samu damar sanin “wajen qasar Hausa.” A bisa wannan dalilin ne kuma kashin farko na wannan darasi ke xauke da bayanai dangane da qasar ta Hausa.

A wannan kashi, za a yi qoqarin fayyace iyakokin qasar Hausa tare da nazartar yanaye-yanayenta ta fuskar garuruwa da dazuka da kuma qoramu. Sanin yanaye-yanayen qasar Hausa na da muhimmanci ga mai nazarin zamantakewar Hausawa a wajen qasar. Hakan ne zai ba shi damar hasashen wasu daga cikin dalilai da suka fitar da Hausawan daga

gida waxanda za su iya haxawa da qaura da kasuwanci da neman rayuwa mai wadata da dai sauran makamantansu.



1.2 Manufar Darasi

A qarshen wannan darasi, ya zamana xalibai za su iya:

- yin bayani kan qasar Hausa dangane da iyakoki da manyan garuruwa da dazuka da qoramu,
- yin tsokaci dangane da al'adu da xabi'u a qasar Hausa, da kuma
- bambance qasar Hausa da wajen qasar Hausa.



1.3 Qumshiyar Darasi

1.3.1 Ma'anar Qasa?

Akan samu kalmomin Hausa da suke xaukar ma'anoni daban-daban wanxanda suka haxa da ma'ana ta luga da kuma ta fannu. Hakan na kasancewa bayan bambance-bambancen ma'anoni da ake samu yayin da aka yi amfani da kalma guda a muhalli mabambanta. Qamusun Hausa na Jami'ar Bayero Kano ya kawo ma'anonin qasa kamar haka:

- (i) Doron duniya
- (ii) Wani yankin duniya wanda hukuma guda ke mulki
- (iii) Turvaya ko lakar gini (Sa'id, 2006: 278).

A wannan darasi, idan aka ce "qasa" ana nufin wani yankin duniya da aka san wasu mutane na musamman a matsayin mazauna wurin. Suna da tsarin shugabanci da al'adu da tsarin zamantakewa ta yau da kullum. Qasa na iya kasancewa mai faxi sosai, qunshe da garuruwa manya da qanana.

1.3.1.1 Qasar Hausa

Qasar Hausa yanki ne ko muhalli da Hausawa ke rayuwa. (Alhassan, 1982: 1) Ya bayyana qasar Hausa da cewa: "Qasar Hausa ta asali tana a Afrika ta Yamma ne, a farfajiyar da take tsakanin hamadar Sahara da dazukan da suka doshi gavar tekun Atlantika daga kudu. Kuma ana kiran qasar 'Sudan ta Yamma,' tana tsakanin Tafkin Chadi da guiwar Kogin Kwara a can Yamma."

Bayanin qasar Hausa na da alaqa matuqa da kogin Chadi. Wannan ya samo asali tun daga daxaxxen tarihin Hausawa da ke da nasaba da zama

a wannan yanki tare kuma da kusancin qasar da shi a yau. Wani abin lura kuma shi ne, yayin bayanin qasar Hausa, dole ba za a manta ba da cewa tana Afika ta Yamma. A bisa wannan dalili ne Adamu, (1997: 11) ya bayyana qasar Hausa da cewa: “Za a iya laluvo ta a cikin Afrika ta Yamma, wato a farfajiyar nan da ke tsakanin dazukan da ke kurkusa da gavar tekun Atlantika daga kudu cikin Nijeriya zuwa hamadar Sahara a Arewa cikin qasar Nijar... Tana nan daga abin da ya kama tsakanin tafkin Chadi daga gabas, zuwa guiwar kogin Kwara a can yamma, don haka ne ma suke kiran ta da suna ‘Bilal Sudan’ wato (qasar baqaqen fata).”

Yayin bayani dangane da qasar Hausa, manyan abubuwa da suka kamata a yi la’akari da su, su ne:

- a. Ana samun qasar Hausa ne a Afirka ta yamma.
- b. Qasar Hausa tana shimfixe ne a Arewacin Nijeriya da kuma Kudancin Nijar.
- c. Daga gabas, qasar Hausa ta yi iyaka da qasashen Borno.
- d. Daga yamma, ta yi iyaka da qasar Adar.
- e. Daga kudu kuwa, ta yi iyaka da qabilun gwari da kudancin Zariya da kuma kudancin Bauchi (Ibrahim, 1982: 1)

La’akari da dukkanin bayanai da aka yi, ke nan za a fahimci cewa qasar Hausa tana da matuqar faxi. Ta qunshi garuruwa daban-daban da suka kasance qarqashin mulkin sarakuna daban-daban. Wannan ne kuma ya sa akan samu ‘yan bambance-bambance, kama daga kan karin harshe har abin da ya shafi al’adu da xabi’u.

1.3.1.1 Manyan Garuruwan Qasar Hausa

Bayani kan manyan garuruwan qasar Hausa na da dangantaka ta kai tsaye da tarihin nan na Bayajida, duk kuwa da cewa akwai masana da dama da ke kallon labarin Bayajida a matsayin tatsuniya. Ko da a ce labarin ya kasance shaci-faxi, to haqiqa ya samar da wata shimfixa na bayanin manyan qasashen Hausa cikin sauqi. A arewacin Nijeriya, an raba manyan garuruwan Hausawa zuwa “Hausa Bakwai” da kuma “Banza Bakwai.” Garuruwan Hausa Bakwai su ne:

- a. Kano
- b. Daura
- c. Zazzau
- d. Gobir
- e. Katsina
- f. Rano
- g. Garun gabas

A kudancin Nijar kuwa, manyan garuruwan Hausawa su ne:

- a. Adar/Twa dialect
- b. Agadas
- c. Arewa/Dogon Dutsi dialect
- d. Cangawa/Gaya
- e. Damagaram/Zinder
- f. Gobir/tsibiri
- h. Kurfi/Filinge (El-ladan, Wali & Muhammad, 2010; Sani & Umar, 2018)

1.3.1.1.2 Dazukan Qasar Hausa

Daji ko jeji na nufin yankin qasa da ba gari ba. Yawanci yakan kasance tattare da yawan itatuwa da duhuwa da ciyayi, wani lokaci har da qoramu da manyan duwatsu. Fitattun nau'ukan dazuka da ake samu a qasar Hausa su ne na *sahel* da kuma na sabana. A dajin da ya kasance sahel dai akan samu qarancin itatuwa. Baya ga haka, yawancinsu gajeru ne. Wannan na nuna cewa, akwai qarancin duhuwa da kuma namun daji cikin ire-iren waxannan dazuka. An fi samun wannan nau'in daji a wurin da akwai qarancin ruwan sama.

A vangare guda kuwa, dajin da ke kira “sabana” ya kasance mai duhu sosai. Yana xauke da manyan itatuwa kuma dogi. Akwai yawaitar ruwan sama a yankunan da ake samun dajin *savaana*. A yankin qasar Hausa akwai dazuka daban-daban. Gobir, (2012: 36-37) ya kawo wasu daga cikin waxannan dazukan qasar Hausa. Sun haxa da:

- a. **Dajin Falgore:** Ya ratsa jahar Kano da yankin Zazzau
- b. **Dajin Gudumi:** Ya ratsa jahohin Sakwato da zamfara
- c. **Dajin Kuyambana:** Ya ratsa jahar Zamfara
- d. **Dajin Rugu:** Ya ratsa jahar Zamfara

1.3.1.1.3 Qoramun Qasar Hausa

Duk da cewa qorama nau'i ne guda na matara ko magudanar ruwa, a nan ana nufin dukkanin ire-iren waxannan matarai da magudanar ruwa. Sun haxa da:

- a. Gulabe
- b. Koguna
- c. Kwazazzabai
- d. Qoramu
- e. Rafuka da sauransu

Sanin qoramun da ke qasar Hausa na da amfani la'akari da tasirinsu ga rayuwar al'umma ta yau da kullum. Kamar yadda aka riga aka sani ne, suna da dangantaka ta kai tsaye da sana'o'i da abinci da ma tattalin

arzikin al'umm. Gobir, (2012: 34) ya kira su da gulabe, sannan ya kawo jadawalin gulaben da ake samu a qasar Hausa. Ga yadda abin yake:

S/N	SUNAN GULBI	GARURUWAN DA YA RATSA
	Gulbin Zamfara	Jos Plateau – Usu – Konwa – Madaba – Wuya – Anka – Bukkuyum – Gummi – Jega – Kalgo – Birnin Kabi – Mungadi – Raha (A nan ya haxe da gulbin Sakkwato).
	Gulbin Sakkwato	Kamanda – Kano – Maraxi (Jamhuriyar Nijar) – Katsina – Chalawa – Bakori – Funtuwa – Faskari – Dokau – Gusau – Bunguxu – Maru – Dosara – Bakura – Gandi – Wamakko (A nan ya haxe da gulbin Gulma).
	Gulbin Bunsuru (Gulbin Karaxuwa)	Katsina – Safana – Gora – Duru – Sabri – Zurmi – Shinkafi – Sardauna – Sabon Birni – Gada – Bachaka (A nan ya haxe da gulbin Rima).
	Gulbin Gagare	Katsina – Kaura Namoda – Gidan Goga – Boko – Moriki – Isa – Sardauna – Bunsuru – Sabon Birni – Gada – Bachaka – Rima – Sakkwato – Wamakko – Gulma (A nan ya haxe da gulbin Neja).
	Gulbin Rima	Katsina – Maraxi (Jamhuriyar Nijar) – Sakkwato – Bachaka – Tsamaye – Goronyo.
	Gulbin Ka	Jos Plateau – Xan Gulbi – Ragam – Sakka – Duka – Fokku (A nan ya haxe da gulbin Sakkwato).
	Gulbin Haxeja	Tafkin Chadi – Gaidam – Gashuwa – Haxeja – Gaya – Kano – Funtuwa – Kaduna – Jos (Plateau).

Ciratowa daga: Gobir, (2012: 34)

1.3.1.1.4 Al'adu da Xabi'u a Qasar Hausa

Kamar dai sauran al'ummun duniya, Hausawa na da al'adu da xabi'u da aka san su da su. Al'ada dai ta shafi duk wata turbar rayuwa da aka san wata al'umma da ita. Al'adu na iya kasancewa na fasahar baka ko fasahar hannu. Mafiya yawan Al'adun Fasahar baka sun shafi xabi'u ne da halayyar al'umma.

Al'adun Fasahar Hannu

Al'adun Fasahar Hannusu ne duk wasu al'adun al'umma da suka shafi fasahar hannu. Abubuwa ne da ake iya aiwatarwa, sannan a ga lokacin da ake aiwatar da su xin. Daga cikin nau'ukan waxannan al'adu akwai:

- a. **Sana'o'i:** Misali qira da sassaqa da saqa da wanzanci da noma da sarkanci da jima da sauransu
- b. **Bukukuwa da Wasanni:** Misali dambe da bukukuwan aure da na haifuwa da bukukuwan da ake aiwatarwa a wasu lokuta na musamman da dai makamantansu
- c. Sutura
- d. Gine-gine
- e. Makamai
- f. Kayan amfanin yau-da-kullum da dai sauransu

Al'adun Fasahar Baka

Kamar yadda aka bayyana a sama, yawancin Al'adun Fasahar baka sun shafi halayya ne. Su ne nau'ukan al'adu da ba a iya ganin su ko a tava su. Sun haxa da:

- a. Kunya
- b. Kawaici
- c. Amana
- d. Ladabi da biyayya
- e. Tausayi
- f. Basira
- g. Azancin baka
- h. Kara da makamantansu

1.3.2 Wajen Qasar Hausa

Wajen qasar Hausa ya shafi duk wani yanki ko muhalli wanda ba qasar Hausa ba. A taqaike ke nan, fahimtar qasar Hausa ya kasance shimfixa ga mai qoqarin sanin wurin da ake kira wajen qasar Hausa. Shi kuwa wajen na qasar Hausa, zai iya kasance na kusa ko na nesa. A cikin Nijeriya, akan samu Hausawa da ke zaune a wasu garuruwa da ba na Hausawa ba. Misalan waxannan wuraren zaman Hausawa sun haxa da: Sabo Ibadan, Shagamu, wasu sassana Lagas da sauran su.

A vangare guda kuwa, akan samu Hausawa a wasu qasashe na daban bayan Nijeriya da Nijar. Qasashen sun haxa da waxanda ke nahiyar Afirka, da ma wasu da ke nahiyoyi na daban. Yaxuwar na Hausawa zuwa sassan duniya na qara yawaitar masu magana da harshen. Dangane da wannan ne ma bincike na kwana-kwanan nan ke nuna cewa, adadin masu magana da harshen Hausa ya kai kimanin miliyan dari da hamsin

(150,000,000). Hakan ne kuma ya sa Hausar ta zama ta goma sha xaya (11) a cikin harsunan duniya gaba xaya (wanda za su kai 65,000 zuwa sama).

Muhammad, (2019) ya zayyano qasashen da cikinsu akwai Hausawa, tare kuma da bayyana adadin Hausawa da ke zaune a kowane daga cikin waxannan qasashe. Ga yadda abin ya/ke:

1. Nijeriya: 55,622,000
2. Nijar: 10,486,000
3. Ivory Coast: 1,035,000
4. Benin: 1,028,000
5. Cameroon: 386,000
6. Sudan: 500,000
7. Chad: 287,000
8. Ghana: 281,000
9. Eritrea: 30,000
10. Togo: 21,000
11. Congo: 12,000
12. Gabon: 12,000
13. Algeria: 11,000
14. Burkina Faso: 2,900 (Limanchi, 2019)

Auna Fahimta na 1

- | |
|--|
| <ol style="list-style-type: none"> 1. Ina ne qasar Hausa a ra'ayin Alhassan, 1982? 2. Lissafo garuruwa biyar da Gulbin Zamfara ya ratsa. |
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1.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da qasar Hausa ta fuskar iyakokinta da garuruwanta da dzukanta da kuma qoramunta. Wannan ne kuma ya ba da damar xorawa da bayani dangane da wajen qasar Hausa. An fahimci cewa, wajen qasar Hausa shi ne duk wani mazaunin Hausawa da ba a qasar Hausawa ba.

1.5 Ma'anar Muhimman Kalmomi

- * qorama: matara ko magudanar ruwa
- * Diapora: Wajen qasar Hausa



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1.7 Amsoshin Tambayoyin Auna Fahimta

1. Ina ne qasar Hausa a ra'ayin Alhassan, 1982?
 - (Alhassan, 1982: 1) Ya bayyana qasar Hausa da cewa: “Qasar Hausa ta asali tana a Afrika ta Yamma ne, a farfajiyar da take tsakanin hamadar Sahara da dazukan da suka doshi gavar tekun Atlantika daga kudu. Kuma ana kiran qasar ‘Sudan ta Yamma,’ tana tsakanin Tafkin Chadi da guiwar Kogin Kwara a can Yamma.”
2. Lissafo garuruwa biyar da Gulbin Zamfara ya ratsa.
 - Jos Plateau, Anka, Jega, Kalgo, Birnin Kabi,

Kashi Na 2 Kasuwanci da Ya]uwar Hausawa a Wajen {asar Hausa

Abubuwan da ke Ciki

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 {umshiyar Darasi
 - 2.3.1 Ma'anar Kasuwanci?
 - 2.3.2 Hanyoyin Ya]uwar Hausawa a Wajen {asar Hausa
 - 2.3.2.1 Fatauci
 - 2.3.2.2 Hul]a da {abilun Wajen {asar Hausa
 - 2.3.2.3 {aurace-}aurace
 - 2.3.3 Matsayin Hausawa a Wajen {asar Hausa
- 2.4 Ta}aitawa
- 2.5 Ma'anar Muhimman Kalmomi
- 2.6 Manazarta
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

A wannan kashi, za a yi }o}arin yin tsokaci kan kasuwanci da hanyoyin ya]uwar Hausawa a wajen }asar Hausa. Sanin wa]annan hanyoyi yana da muhimmanci matu}a saboda hakan ne zai bayar da damar gano wasu daga cikin dalilai da suka taimaka wajen ya]uwar Hausawa a wajen }asar Hausa, wa]anda za su iya ha]awa da kasuwanci da fatauci da hul]a da cu]anya da wasu }abilu da }aurace-}auracen neman ingantacciyar rayuwa da dai sauran makamantansu.



2.2 Manufar Darasi

A }arshen wannan darasi, ya zamana]alibai za su iya:

- yin bayani kan dangantakar kasuwanci da ya]uwar Hausawa a wajen }asar Hausa,
- Sanin hanyoyin ya]uwar Hausawa a wajen }asar Hausa, da kuma
- Matsayin Hausawa a wajen }asar Hausa.



2.3 Qumshiyar Darasi

2.3.1 Ma'anar Kasuwanci?

Kasuwanci yana da yawa, haka ma nau'o'insa suna da yawa, amma wannan ga~ar an ta}aita ne a kan abin da ya shafi kasuwanci kawai, don haka za a kawo wasu daga cikin abubuwan da masana ke cewa dangane da kalmar kasuwanci.

Madabo (1979):

Kasuwanci ya faru ne saboda mai kaya yakan zo da kayansa yana son ku}in kayansa, baki }aya da sauri, sai ya sayar wa }an kasuwa baki }aya ya kar~i ku}insa ya yi tafiyarsa. Shi kuwa }an kasuwa ya rin}a sayar wa da mutane daidai bu}atunsu yadda zai sami anfanin ku}insa.

Ibrahim (2001):

Kasuwanci shi ne saye da sayarwa, kuma haka bai yiyuwa sai an samu jari (ku}i). Domin da su ne za a yi amfani don sayen kayan da za a sayar wato akan yi amfani da jari domin sayen kaya don sayarwa. Don haka idan an sayar da kaya a ware uwar ku}i, to sauran su ne ake kira riba watau an samu amfani. Amma idan ku}in ba su fito ba watau uwar ku}in to sai a ce an fa}i watau ba a samu riba ba ko amfani. Saboda haka nasarar kasuwanci ita ce samun riba.

Fagge (2002):

Kasuwanci tsohuwar sana'a ce a }asar Hausa. Ana gudanar da harkokin kasuwanci tsakanin kudanci da arewacin Nijeriya da sauran }asashen Afrika ta yamma inda akan yi dillancin goro da fata da }iraga da gya}a da dabbobi da sauransu.

{amusun Oxford (2006):

Sana'ar saye da sayarwa ko musayar kayayyaki tsakanin jama'a ko }asashe, shi ake nufi da kasuwanci.

{amusun Hausa (2006):

Sana'ar saye da sayarwa a kasuwa.

Sabe (2009) ya ce: Kasuwanci shi ne:

Saye ko sayarwa ko fatauci a kasuwannin }aue.

Gusau, (2012):

Kasuwanci wata hanyar hul}a ce, ta saye da sayarwa tsakanin jama'a. Kasuwanci kamar

fatauci ne, sai dai a wajen kasuwanci ana zaunawa wuri jaya, domin tafiyar da shi.

Wamba (2015) Kasuwanci:

Mutum ya fitar da ku]insa ko wani abin amfani domin ya sayi ko ya kai ga wata }addara, ya sayar shi ake kira kasuwanci.

Kenan, idan aka nazarci wa]annan ma'anonin kasuwanci ana iya cewa, kasuwanci sana'a ce ta musayar abubuwa ta hanyar furfure ko yin amfani da ku]i a sayi kaya don a sayar a samu riba. Wato kasuwanci ya shafi saye da sayarwa a kasuwa ko wasu wuraren hul]ar jama'a daban-daban da ake iya tafiyar da shi a cikin al'umma. Kuma ta hanyar kasuwanci ne kusan sauran kayan bu}ata kan samu shiga hannun jama'a. Har ila yau an lura da cewa, kasuwanci kamar sana'a yana da kalmomi masu ala}a da shi, wa]anda kuma suka shafi wuraren gudanar da ciniki, da kayayyaki ko hajar sayarwa, da hul]a tsakanin mai saye da sayarwa da duk wata ma'amala mai samar da wa]annan kalmomi ko kalamai yayin aiwatar da kasuwancin ko cinikayya.

2.3.2 Hanyoyin Ya]uwar Hausawa a Wajen {asar Hausa

Akwai hanyoyi da dama da masana suke ganin su ne silar ya]uwar Hausawa a wajen }asar Hausa. Daga cikinsu akwai; fatauci da hul]a da cu]anya da }abilun wajen }asar Hausa da kuma }aurace-}aurace.

2.3.2.1 Kasuwanci da Fatauci

Kasuwanci tsohon al'amari ne, kuma samuwar sana'o'i daban-daban shi ake hasashen ya haifar da musayar kayan da aka mallaka don samar wa kai abubuwan masarufi, don samun sau}in gudanar da al'amurran yau da kullum. Haka musayar ba ni gishiri in ba ka manda ta ci gaba da wanzuwa tsakanin al'umma. Sannu a hankali kan al'umma ya fara wayewa suka fara tunanin hanyoyin sawwa}a bu}atunsu da kullum ke da]a }aruwa. Daga nan sai aka fara samun masu sana'o'in suna dabarar sayar da abin da suke samarwa su kar~i ku]i maimakon musayar kawai. Akwai kuwa, Hausawa 'yan kasuwa da ke sayen kaya daga masu sana'o'i suna sayar wa jama'a masu bu}ata. Daga baya, sai aka fara kafa kasuwanni a bakin gari baya ga }ananan wuraren kasuwanci da ake da su irin su: {ofar gida da kuma dandali wurin taruwar jama'a a cikin gari inda ake samun abubuwan sayarwa daban-daban. Madabo (1979) ya ce:

An fara yinsa tun lokacin da 'yan farauta suka fara kamo namun daji, su sayar wa da 'yan kasuwa naman, su kuma su sayar wa da jama'a. A lokacin kaka manoma sukan sayar wa 'yan kasuwa kayan

gona su kuma su sayar wa da jama'a daidai da bu}atarsu.

Fagge (2004) yana ganin:

Kasuwanci tsohuwar sana'a ce a }asar Hausa. Ana gudanar da harkokin kasuwanci tsakanin kudanci da Arewancin Nijeriya da sauran }asashen Afrika ta yamma inda akan yi dillancin goro da fata da }iraga da gya}a da dabbobi da sauransu.

Kamar yadda aka gani a sama, masu sana'o'i da sana'o'insu duk sun taimaka wajen samar da ingantacciyar hanyar da mutum zai iya dogaro da kansa, kuma cikin sau}i jama'a ke mallakar abubuwan da suke bu}ata na amfani. Don haka, ta wannan hanya ce kasuwanci ya fara har ya bun}asa ya kuma samu gindin zama a cikin rayuwar al'umma. Tamkar yadda sana'o'in ke da fa'ida, shi ma yana da amfani sosai kuma rayuwar yau da kullum bata iya yi sai da shi.

A ~angare kuwa, Ga wasu daga cikin ra'ayoyin masana dangane da ma'anar *fatauci* kafin ganin yadda nau'in kasuwancin ke ya}a al'umma ta hanyar tafiya-tafiye.

Alhassan da Wasu (1982): "Fatauci shi ne sayen abinci ko wani abu, da yin sufurinsa ko jigilarsa; daga wani wuri zuwa wani wuri, da niyyar sayarwa." Garba (1991): "Fatauci dai shi ne sayen kayayyaki kamar abinci watau kamar su gero, dawa, maiwa, alkama, da dai sauransu da dabbobi kamar su shanu, tumakai da awakai, da kuma kamar su hajja watau yadi da atamfa da sauransu da kuma kayan koli kamar su 'yan kunne, sar}a, jan baki, gazai, fatale, liyari, da dai sauransu. Mai yin wannan sana'a ana kiransa falke. Idan kuma sun fi }aya, ana kiransa fatake. Su fatake suna sayen wa}annan kayayyakin ne a inda suka fi araha da kuma wadata su kai inda ake da }arancin wannan kaya kuma inda suka fi tsada domin su sami riba." {amusun Oxford (2006): "Fatauci tafiye-tafiye ne daga wuri zuwa wuri don neman aikin yi." {amusun Cibiyar Nazarin Harsunan Nijeriya (2006): "Ciniki daga wannan wuri zuwa wancan." Gusau (2012): "Fatauci sana'a ce ta masu jigilar abinci ko hajar nau'o'in kayayyaki bisa jakuna ko a ka daga wani wuri zuwa wani wuri." Abbas (2012): "Sayen kayan abinci ko wani abin amfani da yin sufurinsa ko jigilarsa daga wani wuri zuwa wani wuri da niyyar sayarwa." Kabakawa (2012): "Fatauci wata hanyar saye da sayarwa ce wadda ta shafi zirga-zirga tsakanin wannan gari da wancan ko wannan }asa da waccan. Ana wannan zirga-zirga ne ta hanyar amfani da abubuwan hawa ko kuma a }asa."

Fatauci nau'in kasuwanci ne na nesa da ake barin gida na tsawon makwanni ko watanni, musamman a da. Wato }an kasuwa zai }auki

kayan sayarwa zuwa wani gari mai nisa don ya sayar. Irin waɗannan ‘yan kasuwa da suka za~i wannan hanyar ta ciniki a matsayin hanyar dogaro da kansu. Fatake kan yi fataucin kayayyaki da aka samar daga sana’o’i ko daga kamfunna su kai garinsu ko wani gari daban su sayar ga }ananan ‘yan kasuwa ko manya ko kuma }ai}aikun mutane masu bu}ata. Waɗannan fatake kan yi ayari lokacin tafiyarsu ta hanyar yin amfani da abubuwan hawa na zamani irin motoci, da jirage da makamantansu. Samuwar abubuwan hawa na zamani tabbas ya sau}a}a sufuri a fatauci da sauran nau’o’in kasuwancin nesa, musamman ta la’akari da cewa, a da akan yi sufuri ta hanyar abubuwan hawa masu rai wa}anda suka ha}a da: Alfadari, da jakai, da ra}umma da kuma dawaki a wani lokaci. Haka kuma, an yi amfani da su ne, kafin gudanar hul}a tsakanin Hausawa da ba}i da kuma bayyanar abubuwan zamani na ci gaba. Wannan sufuri ta amfani da abubuwan hawa masu rai ana aiwatar da shi har yanzu a cikin wasu sassan }asar Hausa duk da ganin sauyawar lokaci.

Tun shekaru aru-aru Hausawa suka yi suna wajen fatauci zuwa }asashen waje. Sukan }etara hamadar sahara zuwa }asashen Maghrib (Morocco da Algeria da Tunis da Libya). Suna safarar fatu da }iraga zuwa waɗannan }asashe, kuma suna sayo tufafi da makamai. Kuma sukan yi kudu ko yamma zuwa kurmi, wato }asar Yarabawa ko zuwa Gwanja da Dagomba da Ashanti a }asar Ghana. Babban abin safararsu a wannan shiyya shi ne goro da gishiri. Su kuma sukan kai kanwa. Bayan haka duk inda waɗannan matafiya suka je sukan kafa zango, wato Unguwar Hausawa. Ba su daina magana da harshensu, ko sanya tufafinsu na gargajiya, ko al’adunsu (Zarruk da wasu, 1986:8-9).

2.3.2.2Hul}a da }abilun Wajen }asar Hausa

Hul}a na nufin mu’amala ta ku}i ko ciniki ko wani sha’ani tsakanin mutum biyu ko fiye. Hul}ar kasuwanci hul}a ce wadda tsantsanta cinikayya ne tsakanin mai saye da sayarwa. Wannan hul}a kamar yadda ma’anarta ta nuna ta yi tasiri a kasuwanci domin ta hada-hadarsa ne ake yin sabo wanda ke kai ga }ulla abota har a sha}u da juna. Hausawa kamar sauran al’ummun duniya sun yi hul}o}i da }abilu daban-daban, na cikin gida da ma}wabtannan }asashe da kuma masu nisa irin su: Larabawa da Turawa wa}anda aka samu cu}anya irin ta kasuwanci. Haka tasa an samu zumunci ta hanyar auratayya da samun tasirin al’adu tsakanin juna.

Tarihi ya nuna irin yadda aka samu hul}a tsakanin Hausawa da wasu al’ummu sanadiyar kasuwanci. Hausawa sun da}e suna gudanar da hul}a da ma’amala da }abilu daban-daban daga na cikin gida Nijeriya da ma wa}ansu na }asashen }etare irin su: {asashen Afrika, da na Turai da kuma wasu }asashen Larabawa. Tun a wajen }arni na bakwai da kuma

na takwas ne ‘yan kasuwa na arewa wa]anda mafi yawansu Hausawa ne da Nufawa da Barebari suka fara kasuwanci da Yarbawa. Manyan kayan kasuwanci su ne dawaki da tufafi da kuma bayi ha]e da wasu sana’o’in gargajiya ko na hannu. Haka kuma, Hausawa da Yarbawa sun gudanar da kasuwanci irin na aikin goro, da na dabbobi, da na kayan abinci da kuma na kayan marmari ko kayan gwari da sauransu. Su ma Nufawa sun yi kasuwancin kanwa da Hausawa, musamman kasancewar }asar Nupe hanya ko zangon da Hausawa fatake ke bi wajen tafiye-tafiye zuwa wasu }asashen }etare.

Larabawa da Turawa su ma suna cikin manyan }abilun da suka }ulla hul]a da Hausawa sanadiyar kasuwanci. Alhasan da Usman da Rabi’u (1982) sun ce “Tun }arni na goma sha]aya Hausawa ke hul]a da }asashen Larabawa, suna zuwa Maghrib (wato Morocco da Algeriya da Tunis da Lubayya ko Tarabulus wato, Arabic). Suna kai masu fatu da }irage da bayi, su kuma su sayo tufafi da makamai da kuma kayan ado. Yahaya (1988) a cikin littfinsa ya tattauna yadda tasirin hul]ar cinikayya tsakanin Larabawa da Hausawa ya sa aka samu yawancin kalmomin Larabci cikin Hausa. Su kuma Turawa sun shigo }asar Hausa domin le}en asirin arzikin }asa da kuma ya]a addinin Kirista, ha]e da mulkin mallaka. Hul]ar kasuwanci da ta gudana tsakanin Turawa da al’ummar Hausawa, ta haifar da samuwar ba}in abubuwa, wa]anda suka kawo gagarumin sauyi a cikin tsarin rayuwar yau da kullum. Musamman ta fuskar kwararowar sababbin kalmomi cikin Hausa, da samar da kujin gudanar da kasuwanci da kuma shigo da kayayyakin more rayuwa na zamani.

Hausawa da harshensu sun fara bazuwa cikin yankunan da ba nasu ba tun kafin kafuwar }asar Hausa. Wasu kuma na ganin cewa Hausawa sun fara cu]anya da }abilu kamar Wangarawa daga }asar Mali, da kuma Larabawa daga Afrika ta Arewa tun a }arni na goma sha]aya, Yakasai. (2001:2). Wannan cu]anya ta bu]e }ofa daga cikin }ofofin ya]uwar Hausa a duniya. Kafin tafiyar tamu ta yi nisa, ya kamata a san cewa Arewacin Nijeriya kansa da Hausawa ke da baban rinjaye a cikinsa, cu]anye yake da }ananan }abilu daban-daban, kuma dukkanin wa]annan }abilu sun yi cu]anya da Hausawa ta hanyoyi daban-daban, tun daga kame da kuma cinikin bayi zuwa cu]anya ta almajirci da sauran harkokin kasuwanci.(Yakasai, 2012:231)

Mu’amala da ta faru tsakanin Bahausha da wasu }abilu ta haifar da fahimtar juna tsakaninsu da majiya harsuna daban-daban. Wato sadarwa ta hanyar amfani da harshe tsakanin mutum da mutum, ko mutum da mutane ko kuma mutane da mutane a hul]a ce. Sannan duk sanda aka samu kyakkyawan hul]a a tsakani, wani na samun tasiri a kan]an’uwansa ko kuma mutanen da yake hul]a da su. Ke nan, duk sanda aka samu ha]uwar harsuna biyu ko fiye, hakan na kai ga haifar da samun

wani sabon karin harshen kasuwanci ko buroka da za a ri}a amfani da shi. Don sau}a}a sadarwa tsakanin masu kasuwancin wa}anda ke da bambancin harsuna. Shi kansa harshen Hausa yana ha~aka ya }ara bun}asa sanadiyar hul}ar kasuwanci da ta gudana da ma wadda ke gudana tsakanin Hausawa da wasu }abilu. Saboda haka, ana iya cewa, Hausa ta amfana sosai ta fuskar aro daga ba}in harsuna don cike gi~in wasu sababbin abubuwan da bata da su. Da kuma ta hanyar }ir}iro sababbi ta hanyar fa}a}a ma'ana daga kalmominta na asali ko ta hanyar ha}a kalmar asali da ta aro. Don biyan bu}atunta na sadarwa a harkokin kasuwanci da tafiyar da al'amurran yau da kullum.

A }arshe, sanadiyar hul}ar kasuwanci ana samun tasirin wata al'ada a kan wata al'ada daban. A irin wannan hali akan samu ya}uwar al'adun wata al'umma a kan rayuwar wasu }abilu, masu kar~ar ba}i ko ba}in kansu. Misali, Yarbawa da Igbo saboda tasirin zama da Hausawa sun }auki wasu }abi'un Hausawa. Haka ma Hausawa da ke hul}ar kasuwanci a ~angaren Kudancin Nijeriya za a tarar an samu nason al'adun Kudu a zamantakewarsu. A ta}aice, tasirin wurin zama shi ne kan gaba wajen bun}asa harshe, da al'umma da kuma al'adu. Yakasai (2012:) ya ce, “yawancin harkokin da Hausawa ke yi suna yin su ne da harshen Hausa a matsayin hanya }aya tilo ta sadarwa. To da yake ana bu}atar saye daga gare su, sannan ana son sayar musu, sai ya zama tilas ga abokan cinikinsu su koyi Hausa. Ga abin da Abubakar (1991) ke fa}a ta bakin Yakasai (2001:3). “*Duk wurin da aka samu Bahausha, za a same shi yana magana da harshensa*”.

2.3.2.3{aurace-}aurace

{aura na nufin barin wuri wanda ake zaune zuwa wani wuri saboda wasu dalilai kamar ya}i da annoba da kuma bu}atar canjin rayuwa da sauran ire-irensu. {aura abu ne da wanda al'ummomi ke yi. Duk da cewa an fi yin amfani da kalmar }aura wajen ya}i, ana samun wasu dalilai da ke sa mutane su bar garuruwansu zuwa wasu wurare. Misali wasu kan je yawon dandi ko fatauci. Idan wannan ya faru, shi ma yakan zama }aura wasu lokuta. Haka kuma, wasu kan bar wurin zamansu zuwa neman ilimi kamar karatu. Shi ma wannan yakan zama }aura, domin ana barin gari zuwa wani tsawon lokaci. Don haka rayuwa kan samu kanta cikin hali dalilin wani abu. Akwai masu tafiya neman aiki, misali a wannan zamani, wasu kan tafi }asashen waje, wasu kan tafi Saudiya, Turai, Amurka neman aiki. Wanan shi ma kan kasance }aura domin wasu kan tafi su yi shekaru a wasu garuruwa da muka lisafta. {aura kan kasance dalilin samun ilimi, wato ko neman ilimin karatu ko kuma na zmantakewa. Dalilin }aura wasu kan samu abokai, wani lokaci ma wasu kan yi aure a inda suka yi kaka-gida. Don haka }aura kan zama sanadin canjin rayuwa. Wasu kan zama attajirai, wasu manyan malamai a wasu }asashe da suka samu kansu. Ida nana sauraron rediyo za a ji labarin

wasu Hausawa mazauna wasu }asashe kamar Kudancin Nijeriya da }asashen Afrika irinsu: Ghana da Nijar da Saudiyya da Sudan da Libya da Masar da kuma }asashen Turai da Amurka da Asiya da wasu }asashe da dama, wa]anda Hausawa sun zama 'yan }asa a wa]annan }asashe. A }arshe, harshen Hausa kan samu bun}asa dalilin al'ummar da suka yi }aura ta hanyar kai yaren garuruwan da suka je. Haka kuma Nijeriya kan samu bun}asar arziki ta hanyar samun ku]a]e na }asashen waje daga ire-iren wa]annan al'ummarta da ke zaune wasu }asashe.

A wani }auli, }aurace-}aurace yana nufin mutane su tashi daga wannan wuri zuwa wancan. Mutane suna yin }aurace-}aurace misali domin guje wa bala'in fari ko kuma don }o}arin neman yalwatacciyar mafaita daga hare-haren abokan gaba. Haka kuma, ta hanyar ya}e-ya}e Hausawa da yawa sun }aura kuma an }aurato zuwa wurarensu. Hausa da Hausawa sun ya]u a wuraren da Hausawa suka yi galaba a ya}i. (Zarruk da wasu, 1986;12). A ta}aice, Hausawa sukan shiga wata al'umma kuma mutanen al'umma su koyi Hausa su ri}a magana da ita ko tsakaninsu da Hausawa ko kuma ya-su-ya-su. A nan Hausa ta }ara yawan masu magana da ita a wata }asar waje.

A yau, ana samun mutane da yawa musamman na nahiyar Afrika yanzu na }aura zuwa }asashen yammacin Turai da Amurka ta hanyoyi masu hatsari da suka yi kama da na cinikin bayi a wancan lokacin; kamar ratsawa ta hanyar hamada da tsallake tekun mediterraniyan, abin da ke janyo hasarar rayuka da yawa.

2.3.3 Matsayin Hausawa a Wajen {asar Hausa

{warewa da kuma goguwar Hausawa a harkokin kasuwanci sun sa duk wurin da suka je, cikin sau}i kuma cikin hanzari ake samun wayewar kai da cigaban kasuwanci a yankin. Sannan kuma wannan kan tafi kafa]a da kafa]a da ya]uwa ko bun}asar harshen Hausa da kuma al'adun Hausawa. Kwanashie (2000:12) na ganin cewa }aurace-}aurace da Hausawa 'yan kasuwa da manoma da ma}era da majema da masa}a suke yi zuwa tsakiyar Nijeriya, sun taimaka wajen }ara samar da zanguna da kuma bun}asar kasuwanci. Wato wannan yanayin ya samar da kafa ta ya]a harshen Hausa da al'adun Hausawa. Tabbas, dangantaka tsakanin Hausawa da sauran }abilun Nijeriya ta gama zama da gindinta, kuma harshen Hausa shi ne harshen da ake amfani da shi a wannan dangantaka. Hasali ma dai ai da harshen ake yin amfani a mafi yawancin harkokin yau da kullum. Idan muka }auki jihar Nasarawa ta cikin yankin tsakiyar Nijeriya, ga misali, sai mu ga cewa akwai harsuna ko }abilu har ashirin da uku, Sar~i (2005) to amma dukkansu suna yin amfani da Hausa fiye ma da harsunansu na gado. Wannan kuwa na faruwa ne sakamakon da]a]iyar dangantakar da ke tsaknin Hausawa da wa]annan }abilu. Kuma wannan dangantaka ta fara tun daga }arni na goma sha

bakwai, wato kafin zuwan Turawan mulki yanki. Sannan, dangantakar ta yi }amari a shekara ta 1920 lokacin da Hausawa suka zama jigogin kasuwancin yankin. Hausawa ne ke kai dukkan nau'o'in tufafi da }arafa da goro da taba da gishiri da sauran kayayyakin noma kamar fartanya da gatari da adda, sannan su sayi kayan amafanin gona kamar dawa da gero da masara da gya}a da doya da rogo da kuma 'yayan itatuwa kamar lemo da yazawa da mangwaro da sauransu. Kigbu (1984). Ko bayan zuwan Turawan mulki mallaka (1920-1960) Hausawa ne dai ke taka muhimmiyar rawa a zamantakewar da ke tsakanin Turawa da }abilun yankin. (Yakasai, 2012:231-232).

Auna Fahimta na 1

1. Fagge (2004) ya bayyana kasuwanci da cewa...
2. Kawo Hanyoyin Ya}uwar Hausawa a Wajen {asar Hausa guda shida

2.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da kasuwanci da hanyoyin ya}uwar Hausawa a wajen }asar Hausa ta fuskar kasuwanci da fatauci da hul}a da }abilun wajen }asar Hausa da kuma }aurace-}aurace. A ta}aice, an fahimci matsayin Hausawa a wajen }asar Hausa.



2.5 Ma'anar Muhimman Kalmomi

- * Kasuwanci: saye da sayarwa,
- * Hul}a: mu'amala ta ku}i ko ciniki ko wani sha'ani tsakanin mutum biyu ko fiye



2.6 Manazarta

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1.7 Amsoshin Tambayoyin Auna Fahimta

1. Fagge (2004) ya bayyana kasuwanci da cewa...
 - Tsohuwar sana'a ce a }asar Hausa. Ana gudanar da harkokin kasuwanci tsakanin kudanci da Arewancin Nijeriya da sauran }asashen Afrika ta yamma inda akan yi dillancin goro da fata da }iraga da gya}a da dabbobi da sauransu.
2. Kawo Hanyoyin Ya}uwar Hausawa a Wajen {asar Hausa guda shida
 - Fatauci da
 - hul}a da
 - cu}anya da
 - }abilun wajen }asar Hausa da
 - }aurace-}aurace.

Kashi Na 3 Bauta da Ya]uwar Hausawa a Wajen }asar Hausa

Abubuwan da ke Ciki

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 {umshiyar Darasi
 - 3.3.1 Ma'anar Bauta?
 - 3.3.2 Hanyoyin Mallakar Bayi
 - 3.3.2.1 Ya}e-ya}e
 - 3.2.2 Cinikin Bayi
 - 3.2.3 Mulkin Mallaka
- 3.4 Ta}aitawa
- 3.5 Ma'anar Muhimman Kalmomi
- 3.6 Manazarta
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

A wannan kashi, za a yi }o}arin yin tsokaci kan bauta a matsayin hanyar ya]uwar Hausawa a wajen }asar Hausa. Sanin rawar da bauta ta taka wajen ya]uwar Hausawa a wajen }asar Hausa yana da muhimmanci matu}a saboda hakan ne zai bayar da damar gano wasu daga cikin hanyoyin mallakar bayi da suka taimaka wajen ya]uwar Hausawa a wajen }asar Hausa, wa]anda za su iya ha]awa da ya}e-ya}e da mulkin mallaka da cinikin bayi da dai sauran makamantansu.



3.2 Manufar Darasi

A }arshen wannan darasi, ya zamana]alibai za su iya:

- yin bayani kan bauta da ya]uwar Hausawa a wajen }asar Hausa,
- Sanin hanyoyin mallakar bayi a zamanin da, da kuma
- Rawar da hanyoyin suka taka wajen ya]uwar Hausawa a wajen }asar Hausa.



3.3 Qumshiyar Darasi

3.1 Ma'anar Bauta?

A cikin {amus na CNHN (2006: 42) an bayar da ma'anar bauta da cewa, (i) hidimar da bawa ke yi wa ubangidansa. (ii) ibada. (iii) yi wa }asa ko wani mutum aiki tu}uru. Shi ma }amus na Bargery (1934:)

3.2 Hanyoyin Mallakar Bayi

3.2.1 Ya}e-ya}e

Ana iya raba ya}e-ya}e zuwa gida biyu kamar yadda tarihi ya ambata; akwai ya}e-ya}e don fa}a}a }asa da }arfin iko da kuma ya}e-ya}e don kafa daular Musulunci.

Tarihi dai ya nuna cewa babban dalili da ke jawo yawan }aurace-}aurace shi ne ya}e-ya}e, al'ummomi da }asashe sun yi fama da ya}e-ya}en tsaron gida. Ya}e-ya}e ke sawa idan jama'ar wata gundumar suka ga alamar cewa za a mamaye su, sai su }aurace wa mazauninsu. Al'ummar Hausawa sun tabka ire-iren wa}annan fa}ace-fa}acen da dama kafin su kafa wasu garuruwansu, musamman ya}e-ya}en fa}a}a }asa da neman }arin iko, da sarakuna ke yi a da. {asar Hausa na }aya daga cikin garuruwan da ba su nuna amincewarsu da mulkin wasu daulolin cikin Nijeriya ba, da ma mulkin mallakar irin na Turawa.

Yaki shi ne hanya mafi sauƙi da mutane suke amfani da shi wajen samun bayi. An ce Sarkin Masar mai suna Thutmose na Uku ya kwashi bayi guda 90,000, bayan ya yi yaki da mutanen Kan'ana. Masarawan sun sa bayin aikin haƙar ma'adanai da gina haikali da kuma gina hanyar jirgin ruwa. A lokacin Mulkin Romawa, ana samu bayi sosai sa'ad da aka yi yaki, kuma a wasu lokuta rashin bayi yana sa su je yaki. Bincike ya nuna cewa a karni na farko, kusan rabin mutanen da ke kasar Rom bayi ne. Masarawa da kuma Romawa sun ci zalin yawancin bayinsu sosai. Alal misali, saboda wahala da kuma cin zali, tsawon rayuwar bayin da suke aiki a wurin haƙar ma'adanai na Romawa ba ya wuce shekara 30.

Masanin tarihin nan }an Africa da ake kira da Walter Rodney ya fa}a, ya nuna cewa cinikayyar bayi ta Tekun Atalantika ta janyo faruwar ya}e-ya}en }abilanci da kuma kai hare-hare domin samun bayi. Saboda lokacin da sarakunan Masarautun gabar Tekun Afrika suka fahimci cewa wannan Ciniki zai kawo musu riba, sai suka himmatu wajen ya}a da kai hari ga junansu domin samun bayin da za su sayar wa da Turawa. Dalilin wannan kuma, rashin tsoro ya bayyana wanda ya da}ile ci gaban

da Afrika ya kamata ta samu. <https://tarihispac.com.ng/blog/2019/03/28/cinikin-bayi-na-tekun-atalantika/> Wato dai cinikin bayi na tekun atlantika ya haddasa ya}e-ya}e, wa}anda suka haifar da tarwatsewar al'ummau daban-daban, musamman ta hanyar barin matsuguni don gudun hare-haren }abilanci. Ya}e-ya}e da suka gudana a }asar Hausa, ko dai tsakanin sarakunan }asar Hausa, ko tsakaninsu da ma}abtan }asar Hausa, ko kuma tsakaninsu da Turawan mulkin mallaka. Tabbas suna cikin dalilan da suka ya}a Hausawa a wajen }asar Hausa. Wa}annan ya}e-ya}e kamar yadda tarihi ya nuna, sun raba Hausawa da dama daga muhallansu zuwa wasu matsugunai a wajen }asar Hausa. Wasu Hausawan sun yi }aura ne, domin gudun mamayar wata al'umma, a yayin wasu aka sayar da su a matsayin bayi ko kuma aka kama wasunsu a matsayin ganimar ya}i. A ta}aice, duk inda Hausawa suke zaune a wajen }asar Hausa suna gudanar da mu'amalarsu da harshen Hausa, kuma suna saka suturarsu tare da yin al'adunsu akodayaushe.

3.2.2 Cinikin Bayi

Asalin saye da sayarwar bayi na tekun Atalantika ya samo asali ne daga }arni na 15th, lokacin da }asashen Turai irin su Portugal da Spain suka jagoranci nasarar gano yankin Amurka wanda kafin lokacin, babu wata }asar Turawa da ta san da yankin na Amurka. Saboda haka, wannan kuma ya ba su damar kafa manyan gonakin noman rake, Kofi (coffee), auduga da sauran su. To kuma akwai bu}atar samun wadan da za su yi juriyar noma wa}annan gonaki. A hannu }aya kuma, zuwa farkon }arni na 16th, tuni jiragen ruwan yan kasuwar Portugal sun fara zuwa gabar tekun yammacin Africa suna kawo kayan sayarwa irin su madubi, bindigu, kayan sawa, da kuma giya. Sannan su kuma yan kasuwar Afrika su sayar mu su da gwal, manja, koko (cocoa), da kuma bayi ka}an. Wannan fara ala}a ta kasuwanci tsakanin yan kasuwa daga Turai da kuma na Africa shi ne ya bawa Turawa damar fara sayen mutanen Afrika a matsayin bayin da za su yi musu bautar noma a wa}annan manyan gonaki na su da ke nahiyar Amurka. 'Yan kasuwar }asar Portugal ne suka fara sayen bayi a shekarar 1526 daga hannun yan kasuwa masu sayar da bayi na Masarautar Benin, sannan kuma sauran 'yan kasuwa daga }asashen Turai irin su Spain, Ingila (Britain), Faransa (France), Netherlands, da kuma Denmark suka shigo cikin. Yayin da wannan cinikayyar bayi ta kar~u a gurin sauran 'yan kasuwar }asashen Turai, sai cinikin ya zama mai riba ga ~angare biyu na 'yan kasuwar. Saboda, }asashen Turai sun sami sau}in samar da ma'aikata da za su yi musu aiki a wannan manyan gonaki na su da kuma ayyukan gida. Su kuma yan kasuwar Africa masu sayar da bayi na Africa sun sami ku}i ta wannan kasuwanci. <https://tarihispac.com.ng/blog/2019/03/28/cinikin-bayi-na-tekun-atalantika/>

Turawan Potugal su ne wa]anda suka fara harkar kasuwanci a Nijeriya a tashar ruwan da suka baiwa suna Lagos da ta Calabar a }arni na 17 zuwa na 19. Turawan sun ri}a shigo da kayayyakin kasuwanci suna musayarsu da bayi a wannan lokaci wanda shugabannin al'ummar wuraren ne ka}ai ke mu'amala da su kuma ke ribanta daga cinikin. www.bbchausa.com. Garin Badagry da ke jihar Lagos na Jaya daga cikin wuraren cinikin bayi a wancan lokacin. A wancan lokacin akan tilastawa bayin zuwa gona tun daga safe zuwa dare ba tare da abinci ba, kuma akan rufe masu baki da kwado, a }aure su da sar}a, da dai sauran abubuwa na azabtarwa. A ta}aice, sana'ar bayi ta ci gaba da }aruwa. Daga }arni na 16 zuwa 19, sana'ar sayar da bayi tsakanin Afirka da kuma Amirka ta zama babban sana'a sosai a duniya. Kungiyar Kyautata Ilimi da Kimiyya da Al'adu ta Majalisar Dinkin Duniya (UNESCO) ta ce: 'Bincike ya nuna cewa an kwashi maza da mata da kuma yara wajen miliyan 25 zuwa 30 kuma aka sayar da su.' An ce dubban mutane da aka }auke su bayi sun mutu sakamakon hatsarin jirgin ruwa da aka yi a Tekun Atilantika.

Akwai hanyoyi sanannu guda uku wajen kamo bayin kamar haka :

1. Wasu bayin ana iya kamo su ne ta hanyar ya}e-ya}en kabilanci wanda masarautun bakin Teku suka shahara wajen yi. A misali, akan iya shirya ya}i kawai don kama bayi.
2. Wasu kuma bayin ana samun su ne ta hanyar kai farmaki ga wasu mutane. Domin yawancin masu kamen bayin sukan kai hari a kan wani gari ko wasu gungun mutane matafiya domin su kama su a matsayin bayi.
3. Wasu kuma bayin ana samun su ne, yayin da suka aikata wani babban laifi a cikin al'ummarsu, to cikin hukuncin da ake yi musu ne, ake sayar da su a matsayin bayi.

A nahiyar Amurka da Turai da ake kai bayin daga Afrika, ana tilastawa bayin su yi noma a manyan gonaki na tsawon lokuta da suka wuce kima. Duk bayan da kuma ya }i yi ko kuma bai yi yadda ya kamata ba, to ana hukunta shi, ta hanyar yi masa bulala da ta wuce kima har sai jikinsa ya fashe, ko kuma a hana shi abinci a wannan rana. A ta}aice, zaman bauta da Hausawa suka yi a nahiyoyin da aka ambata sun taimaka wajen ya}uwar Hausawa a wajen }asar Hausa. Wato zamansu cikin wasu }abilu ya sa an san harshensu da al'adunsu.

Bayi, wa]anda sun }unshi Hausawa bayi wa]anda aka sayar da su, da ma bayin da ba Hausawa ba amma sun yi zaman bauta a gidajen Hausawa a }asar Hausa ko ma wani wuri inda suka saba da al'adun Hausawa musamman ma harshen Hausa, da addini, da sutura. A kowane lokaci irin wa]annan bayi sukan ri}e addininsu na Musulunci da harshensu na Hausa duk yadda aka yi dasu. Yadda Lyon ya bayyana rayuwar bayin a

Arewaci Afirka, wato wa]anda suka samo asali daga }asar Hausa, da yadda suke gudanar da al'amurransu in ana zaune a gari ko a halin tafiya, yana nuna matu}ar gudummuwar da suka bayar wurin ya]a harshen Hausa da wasu daga cikin al'adun Hausawa, musammna bori da wasan borin. (Muhammad, 2011: 87-88).

3.2.3 Mulkin Mallaka

A shekarun 1884 zuwa 1885, aka gudanar da wani babban taro a }asar Jamus da ake kira da Taron Berlin, inda aka kakkasa }asashen Afirka zuwa yankuna daban-daban na mulkin mallaka. Bayan taron, Burtaniya ta samu yankuna da dama a Yammacin Afirka, wanda Nijeriya na daga ciki. Sa~anin yankin Niger da ya fa]a a hannun Faransa da kuma yankin Kamaru da ya fa]a hannun Jamus. Har zuwa wannan lokaci ikon Turawan mulkin mallakar bai }arasa Arewacin Nijeriya ba, yawanci ikonsu ya karkata ne a kudancin }asar da kuma yankin Ikko ko Legas.

A shekarar 1903, Turawan sun samu nasarar mamaye Arewacin Nijeriya bayan tabka gumurzu tsakanin su da sarakunan daular Usmaniyya, wannan ne ma ya yi sanadiyyar rasuwar marigayi sarkin Musulmi Attahiru. Turawan Mulkin mallakar sun ca]ke sarakuna kamar sarkin Kano Alu bayan da ya }i mi}a wuya, inda suka kulle shi a Lokoja. Bayan wannan ne kuma Turawan suka samu mallakar yankunan biyu da yankin Ikko. A shekarar 1914, babban gwamna janar Fredrick Lugard ya ha]e yankunan kudu da Arewa aka sa wa }asar suna. Sunan Nijeriya ya samo asali ne daga kogin Neja bayan da a ranar 8 ga watan Janairu na shekarar 1897, wata 'yar jarida wadda daga baya Fredrick Lugard ya aura, Dame Flora Louisa Shaw, ta rubuta wata kasida a jaridar "The Times" ta Ingila kan cewa ya kamata a sawa }asar suna Nijeriya wato "Niger da Area", sabili da kogin Neja da ya bi ta cikin }asar. Nijeriya na ma}wabtaka da kasar Benin, ta Yammaci, Chadi da Kamaru ta Gabashi da kuma jamhuriyar Nijar da Arewaci. Baki }ayan }asashen da Nijeriya ke ma}wabtaka da su Faransa ce ta mulke su, in banda Arewacin Kamaru da Burtaniya ta mulka zuwa wani lokaci kafin Faransar ta kar~a. Tun daga wannan lokacin Burtaniya ta rika gudanar da mulkin mallaka }ar}ashin tsarin mulkinta wanda ke da majalisar dokoki da ta }unshi 'yan }alilan daga cikin 'yan Nijeriya. Da tafiya tai tafiya an na]a wasu yan Nijeriya da su shugabanci wasu yankunan }asar. A }arshe, Nijeriya ta samu 'yancin kai daga Turawan mukin mallaka a shekarar 1960. www.bbchausa.com

An ce babban abin Turawa da Gwamna Lugard a iya zaman da ya yi a Legas yana shugabanci shi ne, }o}arinsa na dakatar da cinikin bayi da kuma tabbatar da yankunan sun zamo a ha]e. <https://hausa.leadership.ng/2019/05/05/yadda-mulkin-mallaka-a-nijeriya-ya-kasance-kafin-ba-da-yancin-kai/>

Mulkin mallaka hanya ce ta musamman da ta ya]a Hausawa a wajen }asar Hausa. Wato dalilin zuwan Turawa ya bu]e wa Hausawa hanyar barin }asar Hausa, domin lokacin mulkin mallaka an kwashi Hausawa zuwa kudancin Nijeriya da wasu }asashen Afirka da kuma nahiyar Turai da sauran nahiyoyin duniya. Haka kuma, Turawa sun koyi harshen Hausa da al'adun Hausawa, kuma sun]ebi kayan tarihin }asar Hausa zuwa }asashensu na asali.

Akwai wasu hanyoyi na musamman da ke nuna yadda ake samun dangantaka tsakanin al'ummomi. Hanyoyin sun ha]a da ya}i da }aura da ba}in ciki ko aikata abin assha da bi]a (neman wani abu) da kuma dangantaka ta iyakar }asa. Abu Sabe (2009:158-159). Wa]annan hanyoyi da Abu-sabe ya kawo su ma hanyoyi ne da Hausawa ke amfani da su, don }ulla dangantaka da wasu al'ummu musamman a wajen }asar Hausa. A ta}aice, yadda Hausawa suke samun dangantaka ya taimaka ta fuskar ya]uwarsu a wajen }asar Hausa.

Auna Fahimta na 1

- | | |
|---|---|
| 1 | .Tarihi dai ya nuna cewa babban dalili da ke jawo yawan }aurace-
}aurace shi ne |
| 2 | .Asalin saye da sayarwar bayi na tekun Atalantika ya samo asali
ne daga }arni na |



3.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da bauta da hanyoyin mallakar bayi, da ake ganin ta dalilinsu ne aka samu ya]uwar Hausawa a wajen }asar Hausa. A ta}aice, an fahimci hanyoyin bauta da suka ya]a Hausawa a wajen }asar Hausa, wa]anda suka ha]a da: Ya}e-ya}e da mulkin mallaka da kuma cinikin bayi. Har yanzu ana tunawa da kawo }arshen cinikin bayi da samun 'yancin kai da aka yi shekaru aru-aru da suka gabata. Muhimmancin wannan waiwaye shi ne }ara nuna illar ya}e-ya}e da mulkin mallata da kuma cinikin bayi da kuma hana aukuwar su a nan gaba.

3.5 Ma'anar Muhimman Kalmomi

1. Karni: shekara xari
2. (UNESCO): Kungiyar Kyautata Ilimi da Kimiyya da Al'adu ta Majalisar Dinkin Duniya.



3.6 Manazarta

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3.7 Amsoshin Tambayoyin Auna Fahimta

1. Tarihi dai ya nuna cewa babban dalili da ke jawo yawan }aurace-
}aurace shi ne.....?
- ya}e-ya}e,
2. Asalin saye da sayarwar bayi na tekun Atalantika ya samo asali
ne daga }arni na?- 15th,

Kashi Na 4 Wasu Fitattun Wuraren Zaman Hausawa a Wajen {asar Hausa

Abubuwan da ke Ciki

- 4.1 Gabatarwa
- 4.2 Manufar Darasi
- 4.3 {umshiyar Darasi
 - 4.3.1 Ma'anar Muhalli?
 - 4.3.2 Fitattun Wuraren Zaman Hausawa a Wajen {asar Hausa
 - 4.3.2.1 {asashen Arewacin Nijeriya
 - 4.3.2.2 {asashen Kudancin Nijeriya
 - 4.3.2.3 {asashen Afirka ta Yamma
 - 4.3.2.3.1 Dalilan Ya]juwar Hausawa da Al'adun Hausa a Afirka ta Yamma
 - 4.3.2.4 {asashen Amurka da Turai da kuma Asiya
- 4.4 Ta}aitawa
- 4.5 Ma'anar Muhimman Kalmomi
- 4.6 Manazarta
- 4.7 Amsoshin Tambayoyin Auna Fahimta



4.1 Gabatarwa

A wannan kashi, za a yi }o}arin yin tsokaci kan wasu daga cikin fitattun wuraren zaman Hausawa a wajen }asar Hausa. Sanin wa]annan muhalai na Hausawa a wajen }asar Hausa yana da muhimmanci matu}a saboda hakan ne zai bayar da damar gano wasu daga cikin dalilai da suka tilasta Hausawa sauya she}a zuwa wa]annan fitattun wurare da suke zaune a wajen }asar Hausa. Wa]anda fitattun wuraren zaman Hausawa a wajen }asar Hausa su ne: {asashen Arewacin Nijeriya, kuma ma}wabtan }asar Hausa da }asashen Kudancin Nijeriya, wa]anda suke zaune cikin }asa jaya da Hausawa, wato Nijeriya da }asashen Afirka da kuma }asashen Amurka da Turai da Asiya ko Gabas ta Tsakiya da sauran nahiyoyin da ba a kawo ba.



4.2 Manufar Darasi

A }arshen wannan darasi, ya zamana]alibai za su iya:

- Yin bayani kan fitattun wuraren zaman Hausawa a wajen }asar Hausa,

- Sanin dalilan da suka haddasa }aurar Hausawa zuwa wa}annan fitattun wurare da ke a wajen }asar Hausa, da kuma
- Matsayin Hausawa a fitattun wuraren zamansu a wajen }asar Hausa.



4.3. }umshiyar Darasi

4.3.1 Ma'anar Muhalli?

Muhalli mazaunin da ke kewaye da mutum da dukkan abubuwan da suke taimaka wa rayuwarsa na yau da kullum. Muhalli ya samu ne ta hanyar hikima da basirar da Allah Ubangiji ya yi wa }an'Adam. (Soba, 2015:3). }amusun Hausa na Jami'ar Bayero Kano ya kawo ma'anar muhalli da wuri kamar haka: "Wuri ko gida"(CNHN, 2006:318). "Fili ko sarari ko wani bagire"(CNHN, 2006:474).

4.3.2 Fitattun Wuraren Zaman Hausawa a Wajen }asar Hausa

Hausawa sun ya}u a cikin duniya ta hanyar mamaye wa}ansu wurare da ba nasu ba. Shi kuwa wajen na qasar Hausa, zai iya kasance na kusa ko na nesa. A cikin Nijeriya, akan samu Hausawa da ke zaune a wasu garuruwa da ba na Hausawa ba. Misalan waxannan wuraren zaman Hausawa sun ha}a da: garuruwan kusa da }asar Hausa, akwai jihohin Arewacin Nijeriya, sai garuruwan Kudancin Nijeriya da ke kusa da Arewacin Nijeriya. Garuruwan wajen }asar Hausa na nesa sun ha}a da garuruwan Afirka da wasu da dama daga nahiyoyin Amurka da Turai da Asiya ko Gabas ta Tsakiya da sauransu.

Sai masu magana da harshen Hausa kashi na uku, su ne wa}annan da ke zaune a wuraren da Hausa ta mamaye ne kurum, suna magana da Hausa a dole saboda ita ce ta fi yawa a tsakanin al'umma daban-daban. A nan, da ji ba }a kan yankin }asashen Hausa ne ba amma Hausa ta yi naso a wuraren a tsakanin jama'a ko kuma Hausawa 'yan tsiraru ne a wurin. Sai kuma kashi na }arshe, su ma masu magana da Hausa in bu}atar yin haka ta zo kawai kuma hul}a ce ta musamman kuma ta}aitatta. Irin wa}annan ba}in mutane ne a }asar Hausa kamar NYSC ko a Saudiya idan Hausawa suka je ciniki a shagunan Larabawa. Yana iya kasancewa kuma mutanen ne da suka yi zama mai tsawo ko ma'aikata a }asar sai dai watakila harshen buroka ne aka fi yi a wannan yanayi ba Hausa ba (Kiyawa, 1983 da Yakasai, 1988). Su kansu Hausawa irin fitar da suke yi zuwa kudanci da wa}ansu sassa na }asar nan suna tare da harshensu, kuma duk mai son yin hul}a da su, to lallai sai ya ji harshensu domin su sun }auki Hausa ce harshen hul}a a ko'ina suka shiga. Haka aka tabbatar ga Hausawa mazauna Sabo-Ibadan a yankin Yarabawa. Ba shakka, Hausawa suna ri}e da harshensu da kuma al'adunsu a ko'ina suke. Haka

yake Hausawa ne ke ri}e da kasuwargoro da shanu wajen saye da sayarwa, don haka ya zama tilas ga abokan hul}ar kasuwancinsu da ba Hausawa ba su koyi Hausa. Ashe za a ga cewa shiyar Hausawa a cikin yankin wasu }abilu da kuma wa}ansu }abilun sun shigo }asar Hausa duk ya taimaka da hul}ar da ya}uwa da bun}asar harshen Hausa da al}adunsu, ta nan za a fahimci yadda zirga-zirga ta Hausance jama'a daban-daban. Sauran maganar ita ce ta wuyar auna matsayi da }imar harshen na Hausa a wajen wa}annan ba}i. Duk da haka, }an rabe-raben da ya gabata ya bayyana hoton ya}uwa da bun}asar Hausa da zai cigaba da }orewa. (Yakasai, 2012:245-246).

Kafin duba zuwa ga fitattun wuraren zaman Hausawa a }asashen wajen }asar Hausa. Ya kamata a yi tsokaci kan yadda ake samun ya}uwar Hausawa a cikin wasu }abilu da ke zaune a cikin }asar Hausa, ko wa}anda ke ma}wabtaka da }asar Hausa, musamman ta fuskar iyakar }asa. Sama'ila (2015:7) ya fa}i wasu daga cikin dalilan da suka haddasa ya}uwar Hausawa da cu}anyasu da }abilun Atsam na Jiha Kaduna, sun ha}a da fatauci da kasuwanci da almajirci da shugabanci da ci-rani da yawon-bu}e-ido. Wa}annan kanun batutuwa su suka haddasa caku}ar Hausawa da Atsam har aka sami sakamakon tasiran al}adunsu musamman ta ~angaren zamantakewa da tattalin arzikinsu. Shi ma Abu-sabe (2009:161-169) ya ce akwai daliali da dama da suka haifar da samuwar tasirin danagantaka tsakanin Hausawa da Dakarkari. Manazarta sun karkata ne ga wa}annan dalilai:

- a) Zaman tare
- b) Noma
- c) Kasuwanci
- d) Aure
- e) Haihuwa
- f) Harshe
- g) Sutura/tufafi
- h) Magani
- i) Mutuwa

4.3.2.1{asashen Arewacin Nijeriya

Ana samun Hausawa mazauna wasu }asashe na Arewacin Nijeriya, wa}anda ba su cikin taswirar }asar Hausa. Wa}annan }asashe suna ma}wabtaka da }asar Hausa, kuma duk suna cikin farfajiyar arewancin Nijeriya. Ga wasu fitattun wuraren zaman Hausawa a wannan yanki:

- {asar Adamawa
- Garin Katsina Ala (Beniwai)
- Maha}ar Kogin Kwara (Lakwaja)
- Ilorin

- Da sauran garuruwa arewa maso gabas da na arewa ta tsakiya

4.3.2.2{asashen Kudancin Nijeriya

- Badun (Ibadan)
- Ikko (Legos)
- Da sauran garuruwan kudu maso yamma (}asashen Yarbawa) da na kudu maso gaba (}asashen Inyamurai) da garuruwan kudu maso kudu.

4.3.2.3{asashen Afirka ta Yamma

A cikin }arnuka da suka shu]e, Hausawa sun ya]u, kuma sun baza rassa, suna kan bazawa tamkar fatake ko Malaman Addinin Musulunci daga yankunansu na asali a Arewacin Nijeriya da kuma Nijar, zuwa wasu }asashe da suka ha]a da Burkina Faso da Ghana da Kamaru da Mali da Senegal, kai har ma }asashen Libya da Masar a Arewacin Afirka. (Muhammad, 2011: 59).

Bunza (2004) ya ruwaito cewa, an samu ya]uwar Hausawa a }arni na ashirin da]aya. “A cikin gida nan Afirka a duk tartashin fa]in duniyar ba}ar fata babu }abilar da ta fi Hausa yawa da bazuwa. (Skinner, 1979, Furnisa, 1988, Yahya, 1988). Idan muka kalli Afirka ta Yamma Hausawa ne suka ba da gudunmawar kafa ta da tattalin arzikinta (Adamu, 1974). Duk wata }asa da ta yi fice a duniyar ba}ar fata za a taras da hannun Hausawa ga raya tad a ficen ta. Bincike ya tabbatar da cewa, }asashe irin su Nijar, da Gana, da Togo, da Benin, da Tunisiya, da Misira, da Sudan, da Chadi, da dai sauransu babu lungunsu da Hausawa da al’adun Hausawa ba su ratsa ba. A wasu }asashensu kafa garuruwa da sarautu, a wasu wuraren sun kafa sana’u da masana’anata, a wasu wuraren kuwa sun shimfi]a addini da al’adun Hausawa da suka samu kar~uwa ga jama’a. Ga ka]an daga cikin fitattun wuraren zaman Hausawa a yankunan Afirka ta yamma.

- {asar Benin (Dahomey) Hausawan da ake samu a }asar Dahomey fatake ne da almajirai da kuma masu sana’ar hannu da suka biyo ayarin wasu muatane da suka baro Arewacin Nijeriya a farkon }arni na 19 (Muhammad, 2011: 59).
- {asar Chadi: Burgami da Wadai da Bangassu da Abeche (zuwa aikin hajji da kasuwanci su ne suka kai ayarin Hausawa a ~angarorin }asar Chadi)
- {asar Gwanja ta Ghana: Garuruwan Hausawa a }asar Ghana sun ha]a da: Faraso da Farankasa da Kumasi da Sukunde da Takuradi da Tapo da kuma Zango. A Ankara, babban birnin }asar ma akwai zangunan Hausawa da dama wa]anda suka ha]a da Madina

da Ni'ima da Rugar Malam da Sabon Zango da Sukura da Tudu da kuma Zangon Kadre. (Muhammad, 2011:66&70).

- {asar Sudan: Angal Estin da Hajj Yusuf Hawwal da In}as da Inbanda da Indurma da Kasara Madiniyyi a Bawa da Mayo da kuma Alinkasa da sauaransu.
- {asar Mali (Tumbuktu), wato Yamma mai nisa
- Sauran }asashen su ne }asar Ivory Coast da Cameroon da Eritrea da Congo da Gabon da Algeria da kuma Burkina Faso. (Limanchi, 2019).

4.3.2.3 Dalilan Ya}uwar Hausawa da Al'adun Hausa a Afirka ta Yamma

- a) 'Yan kasuwa wa}anda suka ha}a da 'ya koli da fatake da madugai (jagororin ayari ko iyayen tafiya) da kuma zaunannun 'ya kasuwa.
- b) Malamai wa}anda suka bar }asar Hausa, don yawon almajiranci.
- c) Jihadin Sakkwato shi ma wani batu ne dangane day a}uwar al'adun Hausawa a Afirka ta Yamma

4.3.2.4{asashen Amurka da Turai da kuma Asiya

Idan muka tsallaka wajen duniyar ba}ar fata za mu ga yadda Hausa da Hausawa suka yi fice a cikin su babu }abila ko al'umma tab a}ar fata da ta yi fice irin haka nan. Sa natsuwa da kyau ka kalli }asa mai tsalki Saudi Arebiya. Yadda Hausawa suka mamaye Makka da Madina da Jidda babu }abilar da za a kwatanta da ita. Abin ban sha'awa, kowace zuriya ta Bahausha akwai unguwarta a cikin }asar Saudiyya, kamar Harar Kabawa, Harar Gobirawa, Harar Zamfarawa, Harar Katsinawa, Harar Kanawa, da dai sauransu. A cikin Turai, tun gabanin tunannin Mulkin Mallaka, akwai Hausawa da aka kai can a matsayin mayau (masu fassara) ko 'yan tsaro ko abokan tafiya ko bayi a cikin Ingila da Amurka, da Indiya, da Faransa, da Jamus, Andalus, da daimakamantansu. (Bunza, 2004:4)

Hakazalika, soke cinikin bayi na tekun atlantika wanda hukumar Birtaniya ta yi kamar yadda bayani ya gabata, ya haifar da samuwar wani mazauni na mutane da dama da suka ala}anta kansu da al'adun Hausa a gefen teku. (Muhammad, 2011: 91).

Auna Fahimta na 1

1. Bunza (2004) ya ruwaito cewa, an samu ya}uwar Hausawa a }arni na ?
2. Lissafin garuruwa uku wanda ana samun Hausawa mazauna Arewacin Nijeriya, wa}anda ba su cikin taswirar }asar Hausa. A ina aka sauke Hawwa'u ?



4.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da fitattun wuraren zaman Hausawa a wajen }asar Hausa. Wajen }asar Hausa ya shafi duk wani yanki ko muhalli wanda ba }asar Hausa ba. A taaice ke nan, shi wajen na qasar Hausa, zai iya kasance na kusa ko na nesa. A cikin Nijeriya, akan samu Hausawa da ke zaune a wasu garuruwa da ba na Hausawa ba. Misalan wa}annan wuraren zaman Hausawa sun ha}a da: Wasu yankunan Arewacin Nijeriya da ke matsayin wajen }asar Hausa (wasu jihohin Arewa ta gabas da wasu garuruwa a Arewa ta tsakiya), da Kudancin Nijeriya (Kudu masu yamma da kudu maso gabas da kudu maso kudu). A vangare guda kuwa, akan samu Hausawa a wasu qasashe na daban bayan Nijeriya da Nijar. Qasashen sun haxa da }asashen Afirka da wasu }asashe daban-daban daga nahiyoyin Amurka da Turai da Asiya da sauran su.

A wannan darasi, idan aka ce “fitattun wuraren zaman Hausawa a wajen }asar Hausa” ana nufin wasu yankunan duniya da aka san wasu mutane na musamman a matsayin mazauna wurin, amma sai ga shi ana samun Hausawa su ma a matsayin mazauna wuraren, kuma har sun yi tasiri. Suna da tsarin shugabanci ko sarautu da al’adu da tsarin zamantakewa ta yau da kullum. Suna da sunayen unguwanni wa}anda ke da}a tabbatar da cewa, mazaunan wuraren nan Hausawa ne. Wa}anda suka samo asali daga sassa daban-daban na }asar Hausa.

4.5 Ma’anar Muhimman Kalmomi

- * Tumbuktu: qasar Mali
- * Ikko: Legos



4.6 Manazarta

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4.7 Amsoshin Tambayoyin Auna Fahimta

1. . Bunza (2004) ya ruwaito cewa, an samu ya]uwar Hausawa a }arni na ?- ashirin da]aya. (21)
2. Lissafo garuruwa uku wanda ana samun Hausawa mazauna Arewacin Nijeriya, wa]anda ba su cikin taswirar }asar Hausa.
 - . - *{asar Adamawa
 - *Garin Katsina Ala (Beniwai)
 - *Maha]ar Kogin Kwara (Lakwaja)
 - *Ilorin

RUKUNI NA 2 AL'ADU DA [ABI'UN HAUSAWA A WAJEN {ASAR HAUSA

Kashi Na 1	Al'adu da [abi'un Bahaushe a Jiya
Kashi Na 2	Samuwar Ba}in Al'adu da [abi'u ga Hausawa Mazauna Wajen {asar Hausa
Kashi Na 3	Tasirin Al'adu da [abi'un Hausawa Kan {abilun da Suka Taras
Kashi Na 4	Tasirin Al'adu da [abi'un Wasu {abilu Kan Hausawa Mazauna Wajen Hausa

Kashi Na 1 Al'adu da [abi'un Bahaushe a Jiya

{unshiyar Darasi:

- 1.1 Gabatarwa
- 1.2 Manufar Darasi
- 1.3 {unshiyar Darasi
 - 1.3.1 Al'adun Bahaushe a Jiya
 - 1.3.2 [abi'un Bahaushe a Jiya
- 1.4 Ta}aitawa
- 1.5 Ma'anar Muhimman Kalmomi
- 1.6 Manazarta
- 1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Idan aka ce al'adun Bahaushe a jiya, ana nufin hanyar rayuwar Bahaushe tun shekaru aru-aru da suka wuce. Al'adun da ya gada kaka da kakanni, wato hanyar rayuwar da Bahaushe ya gada tun kafin cu]anyarsa da wasu al'ummomi ko }abilu.



1.2 Manufar Darasi

A {arshen wannan darasi ya kasance }alibai za su iya yin:

- Bayanin al'adun Bahaushe na asali.
- Bayanin kalmar “jiya” a fannin nazari, a matsayin shekaru aru-aru da suka wuce.
- Bayanin }abi'un Bahaushe na asali, kafin ya samu cu]anya da wasu }abilu ko al'ummomi.



1.3. {unshiyar Darasi:

{unshiyar darasin ta }unshi bayani a kan yadda al'adu da]abi'un Bahushe suke a jiya, a shekaru aru-aru, tun kafin ya fara hul]a ko cu]anya da wasu }abilu ko alummomi.

1.3.1 Al'adun Bahaushe a Jiya

Falsafar al'adar Bahaushe ta }unshi fasaharsa da ban gaskiyarsa da taskar ayyukan da yake sarrafawa da Al'ada wata tsarariyar kimiyyar rayuwa ce da ta shafi rayuwar mutane tun daga haihuwarsu har zuwa kabarinsu hannayensa, da bakinsa, da ga~o~insu, da abubuwan da ya yi imani da su. Duk wa]annan abubuwan, ya gaje su ne, ko }ir}iro su ya yi, ko ya garwaya su da wasu ba}in al'adu, duk suna cikin hurumin nazarin al'ada. Saboda haka, a nan, za a yi bayani ne a kan al'adun Bahaushe tsintsa, wa]anda ba su garwaya da kowace irin al'ada. Al'adun Bahaushe na jiya suna iya kasuwa kamar haka:

- i) Matakan rayuwa: Aure da haihuwa da mutuwa
- ii) Tattalin arziki: Sana'o'i da tsimi da tanadi
- iii) Zamantakewa
- iv) Bukukuwan addini da na shagali
- v) Tsarin shugabanci
- vi) Kiyon Lafiya: Cututtuka da magunguna
- vii) A}idoji: Addini, ban gaskiya da imani.

Babu shakka, kowanne daga cikin wa]annan al'adu na Bahaushe na jiya, suna nan a yau tare da sauye-sauyen da suka riske su cu]anya da wasu al'ummomi ko }abilu da kuma zamani, kamar yadda bayani zai zo nan gaba.

1.3.2 [abi'un Bahaushe a Jiya

Kalmar '[abi'u' jam'i ne na '[abi'a'. [abi'a kuwa na nufin halin da mutum ke nunawa cikin jama'a, kamar yadda Gusau (2010: 2) ya tabbatar. [abi'un Bahaushe na jiya na nufin halayen da aka san Bahaushe da su tun shekaru aru-aru da suka wuce. Wato tun lokacin yake rayuwa shin ka]ai , kafin ya samu yin cu]anya da wasu al'ummomi ko }abilu.

Bahaushe mutum ne da aka sani da tsare gaskiya a cikin zancensa, da mu'amalarsa. Ma'ana, ba ya yin }arya ko fa]ar abin da ya da masaniya game da shi.

Bahaushe an san shi da taimakon juna, wato taimakekeniya, musamman idan aka dubi al'adunsa na karimci, kamar aikin gayya da ajo da]egiya

da sauransu. Haka kuma, an san Bahaushe da halin Jiyauci da kare Jiyaucin zuriyarsa. Abin nufi a nan shi ne, Bahaushe ba ya aikata duk wani abu da zai kawo ~atanci ko zubar da girma ko ~ata suna ga kansa ko ga zuriyarsa.

Sauran halayen Bahaushe da aka san shi da su sun ha]a da: ri}on amana da wayo da da]in baki da son mutane da yawan kyauta da ha}uri da yarda da gabaci (wato girmama na gaba) da kuma kiyaye al'ada (Abdullahi, 2008:62-72).

Auna Fahimta na 1

- 1.Mece ce tsarariyar kimiyyar rayuwa da ta shafi rayuwar mutane tun daga haihuwarsu har zuwa kabarinsu?
- 2.Lissafo al'adun Bahaushe na jiya guda uku



1.4 Ta}aitawa

Wannan kashi ya }unshi bayani a kan al'adu da }abi'un Hausawa a jiya. Jiya a nan na nufin shekaru aru-aru. Wato al'adu da }abi'un da Bahaushe ya gada tun kaka da kakanni.

Al'adu da }abi'un al'umma abubuwa ne da ke tafiya tare da rayuwa. Rayuwa tana sauyawa su ma suna sauyawa. Wannan shi ba da fagen a waiwaya a dubi al'adu da }abi'un Hausawa a shekaru aru-aru da suka wuce, domin a rarrabe tsakanin al'adun Hausawa na asali da wa]anda suka shigo su daga baya, a sanadin cu]anyarsu da wasu }abilu, musamman a wajen }asar Hausa.

1.5 Ma'anar Muhimman Kalmomi

* Falsafar: fasaha

* . [abi'a: halin



1.6 Manazarta

Abdullahi, I.S.S. (2008),“Jiya ba Yau ba: Waiwaye a Kan Al'adun Matakan Rayuwar Maguzawa na Aure da Haihuwa da Mutuwa.” Kundin digiri na uku (PhD). Sashen Harsunan Nijeriya. Sakkwato: Jami'ar Usmanu [anfodiyo.

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1.7 Amsoshin Tambayoyin Auna Fahimta

- 1 . Mece ce tsarriyar kimiyyar rayuwa da ta shafi rayuwar mutane tun daga haihuwarsu har zuwa kabarinsu?
- Al'ada
 2. Lissafo al'adun Bahaushe na jiya guda uku
- * Matakan rayuwa: Aure da haihuwa da mutuwa
 - * tattalin arziki: Sana'o'i da tsimi da tanadi
 - * Zamantakewa

Kashi Na 2 Ba}in Al'adu da [abi'u ga Hausawa Mazauna Wajen {asar Hausa

Qunshiya

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 {unshiyar Darasi
 - 2.3.1 Dubarun Samuwar Ba}in Al'adu da [abi'u ga Hausawa Mazauna Wajen {asar Hausa:
 - 2.3.2 Nashewa (Assimilation)
 - 2.3.3 Rabewa (Separation)
 - 2.3.4 Ha]ewa Integration)
 - 2.3.5 Warewa (Marginalization)
 - 2.3.6 Sajewa (Transmutation)
- 2.4 Ta}aitawa
- 2.5 Ma'anar Muhimman Kalmomi
- 2.6 Manazarta
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Samuwar ba}in al'adu da]abi'u ga Hausawa mazauna wajen }asar Hausa, ya faru ne dalilin cu]anyarsu da }abilu ko al'ummomin da suka taras a can. Dubarun da ba}in al'adu da]abi'u ke shiga cikin wata al'umma shi ne ma}asudin wannan kashi na biyu.



2.2 Manufar Darasi:

A {arshen wannan darasi ya kasance]alibai za su iya yin:

- Bayanin dubarun da ba}in al'adu da]abi'u suka shiga cikin al'ummar Hausawa.
- Rarrabe al'adu da]abi'un Hausawa na asali da ba}i.



2.3 {unshiyar Darasi: {unshiyar darasin ta }unshi abubuwa kamar haka:

2.3.1 Dubarun Samuwar Ba}in Al'adu da [abi'u ga Hausawa Mazauna Wajen {asar Hausa

Berry, (2003) ya fitar da wasu dubaru ko yanayi guda biyar da ake samun ba}in al'adu ko]abi'u suke shiga ga wani mutum ko ga wata }abila ko al'umma, kamar haka:

2.3.1.1 Nashewa (Assimilation)

Nashewa wani yanayi ne inda mutum ko wata al'umma za ta rungumi al'adu da]abi'un wani mutum ko wata al'umma ko }abila, har ta manta da nata al'adun da]abi'un na asali. Ma'ana, al'adu da]abi'un wata al'umma su yi naso ga wata al'umma, ko mutum, kuma nason ya yi yawan da har za a manta da al'adu da]abi'u na asali. Irin wannan yanayi ba kasafai ake samun sa ga al'ummar Hausawa wajen al'adu ba, amma a]abi'u, akan]ai]aikun Hausawa da kan rungumi]abi'un wasu }abilu ko wani mutum, ya manta da nasa na asali. Misali, abin da ya shafi tsare gaskiya da }arya cikin zance da sauransu.

2.3.1.2 Rabewa (Separation)

Wannan yanayi na rabewa shi ne inda al'umma ba}uwa ba ta yi watsi da al'adunta ta rungumi al'adun 'yan gida ba. Yanayi ne inda wani mutum ba}o ko al'umma ba}uwa za ta ri}e al'adunta sosai, da kuma }in kar~ar canji zuwa ga sabuwar al'ada ko]abi'a ba.

Wannan yanayin ya dace da al'ummar Hausawa, domin duk lokacin da suka bar }asar Hausa zuwa }asar da ba tasu ba, tafe suke da al'adunsu da]abi'unsu da suka shafi zamantakewa da abinci da sutura da magunguna da harsheda ban gaskiya, wato a}ida. Misali, Hausawa ba sa barin]inka manyan riguna da wanda da 'yar ciki ba, duk inda suke. Haka ma abincinsu na tuwon dawa ko na shinkafa da miyar kuka. Haka abin yake a wajen addini. Hausawa an san su da ri}on da addini duk inda suke.

2.3.1.3 Ha]ewa (Integration)

Ha]ewa wani yanayi ne inda ba}uwar al'umma ke ri}e al'adunsu kuma su rungumi na 'yan gida, musamman muhimman al'adun da suka shafi tsarin rayuwa.

Wannan yanayin ha]ewa ya dace da al'ummar Hausawa, saboda bayan sun ri}e al'adunsu, sukan kuma kula da muhimman al'adun masu masaukinsu. Misali, duk da Hausawa na biye da }abilar Yarbawa, amma sun fi son su ri}e nasu shugabanci, wannan shi ya kai ga samun sarkin Hausawa a }asashen Yarbawa, da sauransu.

2.3.1.4 Warewa (Marginalization)

Warewa wani yanayi ne inda ake samun ba}uwar al'umma ba ta rungumi sabuwar al'ada ba, kuma ta rabu da tata al'adar ta asali. Irin wannan yanayi ne Hausawa ke kira "yawan dandi". Wato Bahausha ya fito wajen }asar Hausa ya rabu da nasa al'adu da }abi'u kuma bai kar~i sabuwar al'ada ba, saboda bai tsaya wuri }aya ba. Kuma tafiyar da ya yi ba ta da wat manufa ta a samo a dawo gida ko a tsaya can. Misali, akwai Hausawn da ke barin gida da niyyar sha}atawa ba neman ku}i ko ilimi ba, irin wannan yakan }are a tasha ko a bariki.

2.3.1.5 Sajewa (Transmutation)

Sajewa wani yanayi ne inda ba}in al'adu ke sajewa da na 'yan gida, wato a ha]e al'adun wajen tafiyar da rayuwarsu ta yau da kullum. Irin wannan yanayi na sajewa bai cika tasiri ga al'ummar Hausawa ba, saboda kasancewar masu ri}o da al'adunsu duk inda suka samu kansu, kamar yadda aka yi bayani a sama, cewa Hausawa suna ri}o da al'adunsu na sutura da harshe da addini da kuma tsarin shugabanci.

Auna Fahimta na 1

- | | |
|---|----------------------------|
| 1 | .Mece ce nashewa? |
| 2 | Me aka fahimta da warewa ? |



2.4 Ta}aitawa:

Wannan kashi yana }auke da bayani a kan yadda Hausawa ke samun ba}i ko sababbin al'adu da }abi'u, musamman idan suka fita wajen }asar Hausa. Da zaran an samu cu}anya tsakanin al'ummomi guda biyu, ba makawa }ayar ta rinjayi }ayar, kamar yadda bayani ya gabata.

2.5 Ma'anar Muhimman Kalmomi

- * Rabewa: Separation
- * Ha]ewa: Integration



2.6 Manazarta

- Abdullahi, I.S.S. (2008), "Jiya ba Yau ba: Waiwaye a Kan Al'adun Matakan Rayuwar Maguzawa na Aure da Haihuwa da Mutuwa." Kundin digiri na uku (PhD). Sashen Harsunan Nijeriya. Sakkwato: Jami'ar Usmanu [anfodiyo.
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2.7 Amsoshin Tambayoyin Auna Fahimta

1. Mece ce nashewa?
 - Nashewa wani yanayi ne inda mutum ko wata al'umma za ta rungumi al'adu da jabi'un wani mutum ko wata al'umma ko jabila, har ta manta da nata al'adun da jabi'un na asali.
2. me aka fahimta da warewa?
 - Warewa wani yanayi ne inda ake samun ba }uwar al'umma ba ta rungumi sabuwar al'ada ba,

Kashi Na 3 Tasirin Al'adu da [abi'un Hausawa Kan Masu Masaukinsu

Qunshiya

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 {unshiyar Darasi
 - 3.3.1 Nason Al'adu da [abi'un Hausawa a Kan {abilu Ma}wabta Na Kusa:
 - 3.3.2 Nason Al'adu da [abi'un Hausawa a Kan Ma}wabta Na Nesa
- 3.4 Ta}aitawa
- 3.5 Ma'anar Muhimman Kalmomi
- 3.6 Manazarta
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Al'adu da [abi'u abubuwa ne masu rayuwa da ya]o da kuma bun}asa. Saboda haka, ba a bin mamaki ba ne idan aka sami al'adu da [abi'un wata al'umma ko }abila sun yi naso ko tasiri a kan wasu al'ummomi ko }abilu ba, musamman idan har sun yi cu]anya da juna. Bisa ga haka, wannan kashi zai dubi irin tasirin da al'adu da [abi'un Hausawa suka yi a kan wasu }abilun da suka yi cu]anya da su.



3.2 Manufar Darasi:

A }arshen darasin [alibai su iya fitar da:

- Ire-iren al'adun Hausawa da suka yi tasiri a kan wasu al'ummomi ko }abilun da suka taras.
- Ire-iren [abi'un Hausawa da suka yi tasiri a kan wasu al'ummomi ko }abilun da suka taras.
- matakan da ake iya tabbatar da nason wata al'ada a kan wata.



3.3. {unshiyar Darasi:

3.3.1 Nason Al'adu da [abiun Hausawa Kan {abilu Ma}wabta na Kusa:

{abilu ma}wabtakan Bahaushe na kusa su ne }abilun da suke zaune kan iyakokin farfajiyar }asar Hausa. Wa]annan }abilun kuwa, sun ha]a da

ƙananan ƙabilu da suke zaune a yankin Yawuri, kamar Gungawa da Acipawa da yankin Zuru kamar Dakarkari da Fakkawa da Kelawa. Idan aka koma yankin Benue kuwa, akwai ƙabilun Kwararrafa a yankin Wukari. A ƙasar Nupe kuwa akwai ƙabilun Nufawa da Gwari da sauransu.

Haka su ma ƙabilun Kudancin Nijeriya suna cikin maƙwabtanta Bahaushe na kusa. Hausawa sun yi cuƙanya da Yarbawa a Legas da Oyo Ogbomosho da Ikoyi da kuma Ilorin, da sauransu.

Matakan gane nasu ko tasirin al'adun Hausawa a kan waƙannan ƙabilu kuwa, akan dube su ne ta fuskoki kamar haka:

- i) Harshe: Waƙannan ƙabilun sukan yi amfani da harshen Hausa wajen sadarwarsu.
- ii) Sutura: Sukan yi amfani da tufafi irin na Hausawa.
- iii) Siyasa: Tsarin shugabancinsu da sarauta ya yi kama da na Hausawa.
- iv) Addini: Tsarin addinin gargajiyar Hausawa da na Musulunci sun yi cikakken tasiri kansu.
- v) Abinci: Sukan yi amfani da abinci irin na Hausawa.

3.3.3 Nason Al'adu da [abi'un Hausawa Kan {abilu Ma}wabta na Nesa:

Maƙwabtanta Bahaushe na nesa sun ƙunshi ƙasashen wajen Nijeriya. Su ma sun kasu kashi biyu: da ƙasahen Afrika na baƙar fata da kuma ƙasashen Larabawa da Turai da sauransu.

Maƙwabtanta ƙasashe irin su Ghana da Benin da Cameroun da sauransu, za a tarar da cewa Hausawa sukan shiga a waƙannan ƙasashe domin kasuwanci da neman abin masarufi. Misali, Hausawa 'yan kasuwa da Malaman addini da suka taso daga Kano da Katsina, sun zauna Ghana da wasu muhimman garuruwa irin su Dagomba, da Mamprussi da Asante (Ashanti).

A saliyo kuwa, an sami Hausawa 'yantattun bayi da suka zauna a can tsawon shekaru kuma suka yaƙa al'adun Hausawa, musamman sunaye irin su Bala da Baƙo da Dogo da Larba da sauransu.

A cikin gida nan Afirka a duk tarsashin faƙin duniyar baƙar fata babu ƙabilar da ta fi Hausa yawa da bazuwa. (Skinner, 1979, Furnisa, 1988 Yahya, 1988). Idan muka kalli Afirka ta Yamma Hausawa ne suka ba da gudunmawar kafa ta da tattalin arzikinta (Adamu, 1974). Duk wata ƙasa da ta yi fice a duniyar baƙar fata za a taras da hannun Hausawa ga raya ta da ficen ta. Bincike ya tabbatar da cewa, ƙasashe irin su Nijar, da

Gana, da Togo, da Benin, da Saliyo, da Barkina, da Maroko, da Libiya, da Uganda, da Aljeriya, da Tunisiya, da Misira, da Sudan, da Chadi, da dai sauransu babu lungunsu da Hausawa da al'adun Hausawa ba su ratsa ba. A wasu }asashensu kafa garuruwa da sarautu, a wasu wuraren sun kafa sana'u da masana'anta, a wasu wuraren kuwa sun shimfi}a addinin da al'adun Hausawa da suka samu kar~uwa ga jama'a.

Idan aka tsallake wajen duniyar ba}ar fata kuwa, za a ga yadda Hausa da Hausawa suka yi fice a cikinsu. Babu wata }abila ko al'umma ta ba}ar fata da ta yi fice irin haka nan. A }asa mai tsarki (Saudi Arebiya) haka abin yake. Yadda Hausawa suka mamaye Makka da Madina da Jidda, babu }abilar da za a kwatanta da ita. Abin ban sha'awa, kowace zuriya ta Bahausha akwai unguwarta a cikin }asar Saudiyya, kamar Harar Kabawa, Harar Gobirawa, Harar Zamfarawa, Harar Katsinawa, Harar Kanawa, da dai sauransu. A cikin Turai, tun kafin tunanin Mulkin Mallaka, akwai Hausawa da aka kai can a matsayin mayau (mai yin fassara) ko 'yan tsaro ko abokan tafiya ko bayi a cikin Ingila da Amurka, da indiya, da Faransa, da Jamus, da Indalus, da dai makamantansu. Bazuwarsu a wa}annan wurare ya }ara }aga darajar harshen Hausa da al'adunta ga duniyar da ba a san shi ba. Tabbas! Daga cikin harsunan Afurka, babu harshen da ya kai ga wannan daraja irin ta Hausa.

Auna Fahimta na 1

1. waxanne ne {abilu ma} wabtakan Bahausha na kusa?
2. Waxanne ne {abilun Ma} wabtan Hausawa na Nesa?



3.4 Ta}aitawa:

Wannan kashi ya }unshi bayani a kan irin nason da al'adu da }abi'un Hausawa ga wasu }abilu ko al'ummomin da Hausawan suka yi cu}anya ta zamantakewa da su. Tasirin al'adun a fili yake idan aka dubi su al'ummomin ke magana da harshen Hausa da yadda suke amfani da tufafin Hausawa da abincinsu da kuma tsarin shugabancinsu.

Al'adu da }abi'un Hausawa sun yi tasiri ga wasu }abilu ma}wabta na kusa da na nesa. Daga cikin ma}wabta na kusa da suka samu nason al'adu da }abi'un Hausawa akwai Dakarkari da Fulani da Yarbawa da sauransu. Daga cikin al'ummomi na nesa kuwa akwai Turawa da Larabawa da mutanen }asar Sin da sauransu. An samu tasirin harshe da sutura da siyasa wato tsarin shugabanci da addini da kuma abinci.

3.5 Ma'anar Muhimman Kalmomi

- * Sutura: Sukan yi amfani da tufafi irin na Hausawa.
- * Siyasa: Tsarin shugabancinsu da sarauta ya yi kama da na Hausawa.



3.6 Manazarta

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3.7 Amsoshin Tambayoyin Auna Fahimta

1. waxanne ne{ abilu ma }wabtakan Bahaushe na kusa?
- su ne }abilun da suke zaune kan iyakokin farfajiyar }asar Hausa
2. Waxanne ne { abilun Ma }wabtanta Hausawa na Nesa?
- Ma}wabtanta Bahaushe na nesa sun }unshi }asashen wajen Nijeriya.

Kashi Na 4 Tasirin Al'adu da [abi'un Wasu {abilu Kan Hausawa Mazauna Wajen Hausa

Qunshiya

- 4.1 Gabatarwa
- 4.2 Manufar Darasi
- 4.3 {unshiyar Darasi
- 4.3 Tasirin Al'adu da [abi'un Wasu {abilu Kan Hausawa Mazauna Wajen {asar Hausa:
 - 4.3.1 Harshe
 - 4.3.2 Sutura
 - 4.3.3 Zamantakewa
 - 4.3.4 Abinci
 - 4.3.5 Addini
 - 4.3.6 [abi'u
- 4.4 Ta}aitawa
- 4.5 Ma'anar Muhimman Kalmomi
- 4.6 Manazarta
- 4.7 Amsoshin Tambayoyin Auna Fahimta



4.1 Gabatarwa

Wannan kashina 4 tamkar tagwai ne kashi na 3, domin zai kale su kuma Hausawa ba}i, wa}anne irin tasiri suka samu daga al'ummomin da suka taras a }asahensu. Ma'ana, wane irin nason al'adu da }abi'u suka samu daga }abilun da suka taras. Saboda kamar muka sani '}abi'a tana satar }abi'a'. idan aka yi cu}anya da juna, to ba mamaki kowa ya }ebi al'adu ko }abi'ar abokin cu}anya.



4.2 Manufar Darasi:

A }arshen wannan darasi }alibai su iya:

- Tantance al'adun da Hausawa suka runguma na wasu }abilun da suka taras.
- Tantance }abi'un da Hausawa suka runguma na wasu }abilun da suka taras.
- Rarrabewa tsakanin gyara ko ~arna daga al'adu da }abiun da Hausawa suka kwaso.



4.3 {unshiyar Darasi:

Tasirin Al'adu da [abi'un Wasu {abilu Kan Hausawa Mazauna Wajen {asar Hausa:

Kamar yadda bayani ya gabata, su ma }abilun da Hausawa suka taras, akan sami nason al'adunsu da }abi'unsu ga Hausawan da suka taras da su. Matakan gane naso ko tasirin al'adun wata }abila ko al'umma kan wata }abila ko al'umma kuwa, su ne ta fuskoki kamar haka:

4.3.1 Harshe:

Hausawa sukan tilasta wa kansu koyon harsunan }abilun sa suka taras domin sau}in sadarwa tsakaninsu. Misali, Hausawan da }asar Yarbawa sun iya yarbanci sosai, musamman wa}anda ke cikin lungu, inda babu bariki sosai, kamar Ondo da Ile-Ife da sauransu. Haka ma wa}anda ke Saudiyya ko }asar Sin, duk sukan koyi harsunan, kuma sukan iya su cikin sau}i.

4.3.2 Sutura:

Hausawa kan yi amfani da tufafin }abilun da suka taras, musamman wajen halartar bukukuwansu. Misali, Hausawan da }asar Yarbawa sukan yi rigar atamfa da ashoke da wando buje da hular Yarbawa. Matan Hausawa sukan yi anko da matan Yarbawa lokacin biki, ba ka rarrabe Hausawa da Yarbawa idan suka yi wannan shigar.

Haka ma Hausawan da suka shiga }asashen Turai, sukan yi shigar Turawa, su sa kwat su yi zanzaro, kamar Turawan. Haka su ma Hausawan da suka je }asashen Larabawa, suka yi shigar Larabawa da jallabiya da rawani, in ba sun yi magana ba , sai a }auka Larabawan ne.

4.3.3 Zamantakewa:

Musayar al'adu tsakanin al'ummomi da kan auku ta hanyar zamantakewa da juna kan shafi al'amurran da suka ha}a da aure da haihuwa da mutuwa da sana'o'i da sauransu. Misali, Hausawa sun auri matan Yarbawa da yawa, kuma bukukuwansu na aure da haihuwa, suna kwaikwayon Yarbawa sosai. Haka abin yake ga Hausawa mazauna }asashen Larabawa. Tsarin zamantakewarsu duk irin na Larabawa ne, da ma yanayin gaisuwar rasuwa da gaisuwar yau da kullum, duk irin na Larabawa ne. duk da kasancewar Hausawa na }o}arin ri}e al'adunsu idan suka bar gida, amma saboda rinjaye da mamaya, dole sai sun tsinci nkansu sun abka wa wasu al'adu suna ji suna gani.

4.3.4 Abinci:

Abinci na daga cikin al'adun wasu }abilu da suka yi tasiri a kan Hausawan suka isko su. Misali, Hausawan da suka zauna tare da al'ummar Yarbawa, sun rungumi irin abincinsu, kamar tuwon amala da miyar awedu da fufu da taiba da wake da bireni da garin kwaki, da sauransu.

4.3.5 Addini:

A wasu wuraren, Hausawa su suka kai ilimin addinin Musulunci, irin }asar Yarbawa da }asashen Inyamurai, da }ananan }abilun Kudancin Zariya, amma a wasu wurare kamar Saudiyya, Hausawa sun rungumi Musulunci sosai daga Larabawa.

Haka kuma, akwai }ari }ar Tijjaniya, wadda ta da }e a }asar Yarbawa. Saboda haka an samu hul }ar addini tsakanin Yarbawa 'yan Tijjaniyya da Hausawa 'yan Tijjaniyya. Hausawa da yawa sun zama 'yan Tijjaniyya saboda zama da }abilar Yarbawa. (Adamu, 1975).

4.3.6 [abi'u:

Ta ~angaren halaye da }abi'u kuwa, Hausawa ba }i sun kwaso wasu halaye wa }anda suka ci karo da }abi'unsu na asali. Misali, rashin kunya ba }abi'ar Bahaushe ba ce, amma sai ga shi ya rungumi wannan }abi'ar . misali, Hausawan da suke zaune a Turai da }asar Yarbawa duk sun fama da wannan matsalar.

Haka kuma, }abi'ar taimakekeniya da al'adun karimci, irin su aikin gayya da }egiya da sauransu, da aka sani ga Hausawan asali, sun zama tarihi ga mafi yawan Hausawan da ke zaune wajen }asar Hausa.

Al'adar Kulle ga matan Hausawa ta zama tarihi ga matan Hausawan da zaune a wajen }asar Hausa. Hatta da raye-raye da shaye-shaye, musamman mazauna }asar Turai, abin ya fara muni.

Haka su ma yaran Hausawa mazauna wajen }asar Hausa sukan rasa tsarin tarbiyya da aka san Bahaushe da shi. Saboda haka, ha }uwar yaran a wajen wasannin yara da makarantu, ya sa su ma sun tashi da tsarin tarbiyyar irin na }abilun da suka taras.

Auna Fahimta na 1

1. Lissafo tufafin da Hausawan da }asar Yarbawa sukan yi guda huxu.
2. Kawo halaye da }abi'u uku da Hausawa ba}i suka kwaso wa}anda suka ci karo da }abi'unsu na asali.



4.4 Ta}aitawa:

A cikin wannan kashi, akwai manufar darasi da }unshiyar darasi, wadda ke }auke da fuskokin da ake iya nazarin yadda Hausawa mazauna wajen }asar Hausa suka samu tasiri ko nason }abilu ko al'ummomin da suka taras. Fuskokin sun ha}a da harshe da hul}ar addini da ta zamtakewa da suka ha}a da aure da bukukuwa da sutura da kuma abinci.

4.5 Ma'anar Muhimman Kalmomi

- * Sutura: tufafi
- * cimaka: Abinci:



4.6 Manazarta

Abdullahi, I.S.S. (2008), "Jiya ba Yau ba: Waiwaye a Kan Al'adun Matakan Rayuwar Maguzawa na Aure da Haihuwa da Mutuwa." Kundin digiri na uku (PhD). Sashen Harsunan Nijeriya. Sakkwato: Jami'ar Usmanu [anfodiyo.

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4.7 Amsoshin Tambayoyin Auna Fahimta

1. Lissafo tufafin da Hausawan da }asar Yarbawa sukan yi guda huxu.
 - rigar atamfa da
 - ashoke da
 - wando buje da
 - hular Yarbawa

2. Kawo halaye da }abi'u uku da Hausawa ba}i suka kwaso wa}anda suka ci karo da }abi'unsu na asali.
 - rashin kunya
 - shaye-shaye
 - raye-raye

Rukuni Na 3 Karen Harshen Hausa a Wajen {asar Hausa

- Kashi Na 1 Karuruwan Harshen Hausa a Ta}aice
 Kashi Na 2 Tasirin Muhalli da Wasu Harsuna Kan Harshen Hausawa
 Mazauna Wajen Qasar Hausa
 Kashi Na 3 Zaman Hausawa a Wajen {asar Hausa: Nashe Harsuna da
 Karfayar Harshe

Kashi Na 1 Karuruwan Harshen Hausa a Ta}aice

Abubuwan da ke Ciki

- 1.1 Gabatarwa
- 1.2 Manufar Darasi
- 1.3 {umshiyar Darasi
 - 1.3.1 Ma'anar Karin Harshe
 Karuruwan Harshen Hausa a Ta}aice
- 1.4 Ta}aitawa
- 1.5 Ma'anar Muhimman Kalmomi
- 1.6 Manazarta
- 1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Fagen nazarin karin harshe wani ~angare ne a cikin kimiyyar harshe wanda ya danganci nazarin bambancin magana da ake samu a cikin harshe jaya. Karin harshe bambanci ne na magana da ake samu a cikin harshe wanda bai kai ga haifar da rashin fahimta tsakanin masu magana da harshe gaba jaya ba. Ana iya samun irin wannan bambanci na karin harshe a dukkan matakan nazarin harshe na tsarin sauti da }irar kalma da ginin jumla da kuma ma'ana (musamman ma'anar kalmomi). Ana samun karin harshen a yanki wanda ke samuwa dalilin muhalli ko wurin zama da al'umma suke da kuma karin harshen a rukuni wanda ke samuwa dalilin kasancewar al'umma cikin wani rukuni. Wannan darasi yana da manufa kamar haka:



1.2 Manufar Darasi

A }arshen wannan darasi, ya zamana jalibai za su iya:

- yin yalwataccen bayani mai ma'ana kan abin da ake nufi da karin harshe,

- Sanin manyan rabe-raben karin harshen Hausa guda biyu, da kuma
- Misalan karuruwan harshen Hausa da ake samu a Nijeriya da Jamhuriyyar Nijar.



1.3 {umshiyar Darasi

1.3.1 Ma'anar Karin Harshe

Ha}i}a, akwai rubuce-rubuce da aka yi da yawa game da karin harshe ta fuskoki daban-daban. A wannan bincike za a waiwayi ayyukan magabata, don jin maganganun da suka yi dangane da ma'anar karin harshe, sai dai ba za a zurfafa da yawa ba, saboda bitar za ta fi mayar da hankali ne a kan ma'anar karin harshe gwargwadon fahimtar wasu masana. Ga kaJan daga cikin ra'ayoyinsu

Ta fuskar ma'anar karin harshe kuwa akwai ra'ayoyin malamai da yawa da suka kalli karin harshe a matsayin bambancin da ake samu na magana a cikin harshe jaya. Wasu daga cikin ma'anonin karin harshen da malaman suka kawo da ke bayyana karin harshe a matsayin bambancin da ake samu na magana a cikin harshe jaya a matakan nazari wa}anda ke da kusanci da tunanin ma'anar karin harshe a wannan binciken sun ha}a da ma'anar da; Chambers da Peter (2004:3) da Amfani (1993:1-2) da Yakasai (2006:245) da Crystal (2008:142) da Finegan (2012:371) da Hortman & Stort (1976:120) da kuma Bello (2016:1) suka kawo. Duk ra'ayoyan wa}annan malaman suna bayyana cewa karin harshe bambanci ne na magana da ake samu a cikin harshe jaya wanda ake iya ganewa ta wasu siffofin harshe. (Abbas, 2019).

Karin harshe na nufin 'yan bambance-bambancen lafazi da na kalmomi da jumli tsakanin al'umma ko shiyyar qasa mai harshe xaya. A qasar Hausa, an lura da cewa, kusan kowace tsohuwar daula ko masarauta tana da irin nata waxannan 'yan bambance-bambance. A taqaice kowace irin masarauta tana da karin harshe daban da na 'yan uwanta, (Zarruk, 1990). Abbas (2019:6) ya bayar da ma'anar karin harshe da:

A matsayin yanayin yadda ake magana a cikin harshe jaya da ake samu a wani yanki wanda ke da bambanci da wani yanayi na harshen ta fuskar furuci ko tsarin sauti da }irar kalma da ginin jumla wanda kuma ba ya haifar da rashin fahimta gaba jaya tsakanin masu magana da wannan harshen. Wannan yanayin koyaushe yana da ala}a da muhalli ko wurin zaman da al'umma suka samu kansu da kuma yanayin }asarsu da al'ummomin da

suke ma}wabtaka ko kuma cu}jaya da su
(musamman a ~angaren karin harshen yanki).

A cikin harshe ne ake samun karin harshe, amma ba kowane harshe ne ke da karin harshe ba. Mafi yawa idan harshe ya girma ya fa}a}a ta fuskar masu magana da shi kuma suka watsu a wurare daban-daban, ana iya samun karin harshe a cikinsa. Koyaushe dole ne a samu fahimta tsakanin masu magana da kare-karen harshen a harshe }aya kafin su zama kare-karen harshen a wannan harshen. Hasali ma dai kare-karen harshe nau'o'in magana ne a harshe wa}anda kamanninsu sun fi ala}a da juna a kan bambance-bambancen da ake samu tsakaninsu.

Karin harshe bambanci ne na yanayin yadda ake magana a cikin harshe }aya da ake samu a wani yanki wanda ke da bambanci da wani yanayi na harshen ta fuskar furuci ko tsarin sauti ko }irar kalma da ginin jumla da kuma ma'anar wanda kuma bay a haifar da rashin fahimta gaba }aya tsakanin masu magana da wannan harshen. Wannan yanayin koyaushe ba ya rasa nasaba da muhalli ko wurin zaman da al'umma suka samu kansu da kuma yanayin }asarsu da al'ummomin da suke ma}wabta ko kuma cu}janya da su.

1.3.2 Karuruwan Harshen Hausa A Ta}aice

Malamai sun rarraba kare-karen harshen Hausa zuwa nau'o'i guda biyu; wa}annannau'o'in kuwa su ne; karin harshe na yanki da kuma karin harshe na rukuni. Karin harshe na yanki, shi ne wanda ake samu dalilin wurin zama ko yankin da al'umma suka fito. A irin wannan hali yanki ko wurin zama yana iya haifar da nau'in magana na daban ga al'umma.

Karin harshe wani ~angare ne na harshe. Harshe ya fi karin harshe girma da fa}i, wasu malamai sun bayyana cewa duk lokacin da harshe ya bun}asa ba zai rasa karin harshe a cikinsa ba. Karin harshe kuwa yana nufin nau'in magana na wasu al'umma a cikin harshe }aya wanda ke samuwa ko dai don dalilin yanki ko rukuni. Abbas (2019:2) a ganinsa:

Karin harshe na yanki kuwa shi ne wanda ya shafi bambancin magana da ake samu dalilin nisan muhalli ko wurin zama tsakanin masu magana da harshe }aya. Irin wannan bambancin a nazarin kimiyyar harshe na zamani yakan fito ne, a cikin dukkan matakan nazarin nahawu tun daga furuci da tsarin sauti da }irar kalma da ginin jumla da kuma ma'anar kalmomi. Baya ga irin wannan bambancin akwai kuma kamanni tsakanin kare-karen harshen wa}an da ke iya tabbatar da cewa lallai harshe }aya ne ake magana. Wa}annan

bambance-bambance duk da yake ba su iya haifar da rashin fahimtar juna tsakanin masu magana da kare-karen harshen, suna da wasu siffofi da ake iya bambanta masu magana da su ta fuskar inda suka fito ko kuma yankunan kare-karen harshen. Bambancin harshe da karin harshe a bayyane yake domin karin harshe a cikin harshe ake samunsa. Harshe ya fi girma da faɗi.

Ya kawo ra'ayoyin masana da manazarta kana bin day a shafi rabe-raben karin harshen yanki kamar haka:

Malamai masu nazarin Hausa suna da ra'ayoyi daban-daban a kan rabe-raben kare-karen harshen Hausa na yanki. Daga cikin rabe-raben akwai ra'ayin Bargery (1934) wanda ya rarraba kare-karen harshen a manyan sassa biyu na Gabas da Yamma. Wasu ayyukan malamai masu irin wannan ra'ayin sun haɗa da Bello (1992) da Amfani (1993) da Sani (2000, 2009) da Musa (1997) da Baba (1988). Haka kuma, Ahmed da Bello (1978) suna da ra'ayin rarraba kare-karen harshen Hausa ta fuskar tsohuwar Hausa da manyan kare-karen harshen Hausa. Muhammad (1978) ya rarraba kare-karen harshen Hausa ta la'akari da tarihin Hausawa na Bayajida, inda ya fito da kare-karen harshen ta fuskar tarihin daulolin {asar Hausa; na Hausa bakwai da Bansa Bakwai. Malka (1978) a nasa ra'ayin ya fito da kare-karen harshen Hausa goma sha huɗu da ake samu a yankin Arewacin Nijeriya da wani yanki na Jamhuriyar Nijar. Amfani (2003) ya yi }o}arin bitar waɗannan rabe-raben kare-karen harshen Hausa inda ya bayyana cewa akwai bu}atar yin waiwaye a kan rabe-raben da muhallan waɗannan kare-karen harshen da kuma iyakokinsu. (Abbas, 2019:2)

A Hausa kuwa akwai kare-karen harshe da dama, waɗanda masana suka kalla ta fuskoki daban-daban, kaso mafi kar~uwa wanda aka yi ta la'akari da siffofin kare-karen harshen ta ~angaren nazarin harshe, shi ne na yankin Gabas da Yamma wanda Bergery (1934) ya yi. Wannan kason ya rarraba karin harshen gida biyu: rukunin gabas, waɗanda suka haɗa da: Kananci da Bausanci da Zazzaganci da Guduranci da Damagaranci (Zinder). Kare-karen harshen yamma kuwa su ne: Sakkwatanci da Katsinanci da Dauranci da Arewanci da Kurfayanci da Gobiranci.

Waɓannan kare-karen harshe kuwa ana samunsu ne a yankin Arewacin Nijeriya da Arewacin Jamhuriyar Nijar. Wasu daga cikin malaman sun rarraba su a matsayin na yankin gabas da yamma ko manya da }anana. Yayin da wasu suka kalle su a bisa tsarin tarihin Bayajida. Ana iya ganin bambancin karin harshe na yanki a dukkan ~angarorin nazarin kimiyyar harshe tun daga ilimin furuci har ya zuwa ga ilimin ma'ana.

Ahmed (2015) ya kawo ma'anar karin harshe na rukuni kamar haka:

Fagge (2002) ya }auko daga Bargery(1934) da Asiru (1981) da Musa (1996) inda suka nuna cewa karin harshen Hausa yana da karekare na nahiya da kuma na rukuni, amma a nan za a yi dubi ne a kan karin harshe na rukuni. Karin harshen rukuni wani ~angare ne na karin harshe da ya danganci wasu mutane masu halayyar zamantakewa da kuma hanyoyin sarrafa harshe iri }aya. Wato yanayin zamantakewarsu yana da nasaba da tsarin harshe da kuma yadda suke amfani da shi (Fagge 2002:97). Masana irin su Hudson (1980:24) da Wales (1989:398) sun yi bayanin karin harshe a matsayin wani nau i ne na yadda wasu mutane suke amfani da harshen dominisar da sa}o ta hanyar yin amfani da wasukalmomi ko ginin jumla ko qirar kalmawanda wasu ~angarorin ba su amfani da su duk da cewa harshe }aya suke magana da shi.

Dukkan waɓannan kare-karen harsuna suna da siffofin da ake iya gane su da su, wa}anda suka shafi nazarin kimiyyar harshe tun daga furuci da }irar kalma da ginin jumla da kuma ma'ana. Wannan kashi ya ta'alla}a ne ga tasirin muhalli kan harshen Hausa a wajen }asar Hausa da kuma yadda zaman Hausawa a muhallan wajen }asar Hausa ya yi tasirin samar da wata nau'in Hausa da suke amfani da ita, wadda ta bambanta da daidaitacciyar Hausa.

Akwai malaman da ba su kalli kare-karen harshe a babban rabon gabas da yamma ba, maimakon haka sun rarraba kare-karen harshen a rukunin maya da }ananan kare-karen harshen Hausa. A fahimtar wannan binciken manyancin a rabon waɓannan malaman ba na fifiko ba a karin harshe sai da wanda ya fi wani yawan masu magana da shi ko girman yankin da karin harshen yake. Malaman da ke da waɓannan ra'ayoyan sun ha}a da; Ahmed da Daura (1970) da Malka (1978) da Wurma (2005) da Zulyadaini (2005). Wannan ayyukan malaman sun rarraba kare-karen harshen Hausa a rukunin manya da }ananan kare-karen harshen. Manyan kare-karen harshen su ne wa}anda suka fi yawan a masu

magana da su, }ananan kuwa su ne kare-karen harshen da ba su da masu magana da su da yawa kuma ba su da muhalli mai girna sosai.

Auna Fahimta na 1

1. Bargery (1934) wanda ya rarraba kare-karen harshen a manyan sassa biyu, kawo su?
2. Mene ne Karin harshe?



1.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da abin da ake nufi da karin harshe a ta}aice. Haka kuma, an yi ta}aitaccen tsokaci kan karuruwan harshen Hausa, tare da kawo misalai na manya da }ananan karuruwan harshen Hausa.

Wannan kashi ya }unshi ta}aitacciyar shimfi]a kan ma'anar karin harshe da rabe-raben kare-karen harshen Hausa kamar yadda masana suka kalle su. A }arshe, an fahimci cewa, ana iya ganin bambancin karin harshe na yanki a dukkan ~angarorin nazarin kimiyyar harshe tun daga ilimin furuci har ya zuwa ga ilimin ma'ana.

1.5 Ma'anar Muhimman Kalmomi

- **Nahiya: yanki**
- bun}asa: havaka



1.6 Manazarta

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1.7 Amsoshin Tambayoyin Auna Fahimta

1. Bargery (1934) wanda ya rarraba kare-karen harshen a manyan sassa biyu, kawo su?
 - Na Gabas da
 - Na Yamma.

2. Mene ne Karin harshe?
 - Karin harshe na nufin ‘yan bambance-bambancen lafazi da na kalmomi da jumloli tsakanin al’umma ko shiyyar qasa mai harshe xaya.

Kashi Na 2 Tasirin Muhalli da Wasu Harsuna Kan Harshen Hausawa Mazauna Wajen }asar Hausa

Abubuwan da ke Ciki

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 {umshiyar Darasi
 - 2.3.1 Tasirin Muhalli kan Harshen Hausa a Wajen }asar Hausa
 - 2.3.2 Hausa a Muri
 - 2.3.3 Hausa a Sabo-Ibadan
 - 2.3.4 Hausar Suleja
 - 2.3.5 Hausar Tukari
- 2.4 Taqaitawa
- 2.5 Ma'anar Muhimman Kalmomi
- 2.6 Manazarta
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Wardhaugh (1988:10) Tsarin zamantakewa kan iya yin tasiri ko tafiyar da yadda harshe ko }abi'u kan kasance, akwai alamu da kan iya tabbatar da wannan tunani. Bambancin shekaru tsakanin wannan rukuni da wancan rukuni. Ke nan, wannan rukuni na mutane kan yi magana daban da na wancan rukunin mutane. Wa}annan bambance-bambance kan kasancewa na yanki kai har ma da bambanci tsakanin maza da mata.

Kamar yadda rubuce-rubucen masana da manazarta suka nuna, harshen Hausa da Hausawa suna da babban matsayi a wajen }asar Hausa. Wannan ya faru ne saboda Hausawa suna da }o}arin kula da kansu da harshensu da al'adunsu a ko'ina suka sami kansu. Kama daga cikin }asar Hausa har zuwa wajen }asar Hausa inda duk zama ya kai su. A ta}aice, wannan kashi ya yi magana ne kan tasirin wasu harsunan wajen }asar Hausa kan harshen Hausawa mazauna wajen }asar Hausa. Manyan dalilai da suka haifar da tasiri tsakanin harshen Hausa da wasu harsuna su ne kamar haka:

- i. Cu}anya da hul}a ta hanyar zama tare a muhalli guda
- ii. Sana'a da kasuwanci irin na cinikin katako da kayan masana'antu da na kamfanoni da kayan abinci da na miya da }iraga da bandataccen kifi da cinikin dabbobi da musayar ku}a}e
- iii. Auratayya tsakanin Hausawa da masu masaukinsu a wajen }asar Hausa
- iv. Ilimi
- v. Siyasa



2.2 Manufar Darasi

A }arshen wannan darasi, ya zamana }alibai za su iya:

- yin bayani kan tasirin wasu harsuna kan harshen Hausawa mazauna wajen }asar Hausa,
- Sanin sauye-sauyen da harshen Hausa ya fuskanta a wajen }asar Hausa, da kuma
- Misalan da suka tabbatar da bambancin daidaitacciyar Hausa da Hausa a wajen }asar Hausa.



2.3 }umshiyar Darasi

2.3.1 Tasirin Muhalli kan Harshen Hausa a Wajen }asar Hausa

Tasirin muhalli yana samuwa ne yayin da aka yi wata mu'amala da ha}uwa da tsakanin wasu }abilu mabambanta a muhallin da }aya daga cikinsu yake zaune. Wannan tasiri shi ne, mai }aukar ma'anar ha}uwar wata al'ada da wani muhalli wanda yakan haifar da sauyi a kan halaye ko }abi'un ba}i ko tsakanin masu masaukin ba}i da ba}in da suka zo ci-rani. A wannan kashi tasirin muhalli a kan harshen Hausa a wajen }asar Hausa, wanda ake samu a yayin da Hausawa suka bar }asar Hausa suka yi cu}anya da hul}a da wasu }abilu a muhallansu na wajen }asar Hausa. Ga misalin yadda muhallin }asar Yarbawa ya yi tasiri a kan harshen Hausa:

Irin yanayin kunya da yadda take a tsakanin manya da yara ta shafi abubuwa da yawa. Baya ga yadda za ka ga wasu magidanta na hul}a da 'yammata ko yin wasu abubuwa da ba su kamata ba su yi a gaban yara, abin ma har ya shiga cikin amfani da harshe. Nan ne za ka ji babban mutum na cewa "zan je in yi fitsari" ko "zan je kashi, wane na bi}ar wance" ko "yana kwana da wance" karuwa (Ashawo) ko kuwa shi ne farkanta. Wato dai akwai rashin sirranta asirin jama'a, ko amfani das aye. (Jaja, 2009:88).

2.3.2 Hausa a Muri

{asar Muri yanki ne cikin jihar Taraba ta Arewa-maso-gabas ta Nijeriya. Hausawa mazauna wannan yanki suke amfani da Hausa a wajen }asar Hausa. Kuma tasirin cu}anyar da ta gudana tsakanin Hausawa da Fulani

a }asar Muri, shi ya haifar da dangantaka mai }arfi ta fuskoki daban-daban. Musamman abin da ya danganci amfani da harshe inda ake samun Hausawa da Fulani suna amfani da harsunan juna a tsakaninsu.

Bello (2018) Su dai Hausawa zuwa suka yi }asar Muri don gudanar da kasuwanci da kiwo da nomad a kamun kifi. Wannan dalili na zuwan Hausawa }asar Muri har suka zauna suka yi auratayya da Fulani da sauran }abilu, shi ya haifar da amfani da kalmomin Hausa a cikin zantuttukan Fulani. Hakan ya sa Fulatanci ya yi tasiri a cikin Hausar Muri.

Hausawa a }asar Muri sukan yi amfani da kalmomin Fulatanci a cikin maganganunsu. Sukan maye gurbin wasu sautukan Fulatanci da makusantar sautukan da suke da su a harshensu na Hausa, ko su yi amfani da sautukan Fulatanci a madadin na Hausa. Wani lokaci ma, sukan yi }arin }wayoyin ma'ana a }arshen kalmominsu. Wato, sukan sa}ala sautukan Fulatanci ko kuma su shafe wasu kalmomin Hausa a cikin jumlojin da suke amfani da su. Ga wasu daga cikin misalai masu tabbatar da sigogi da yanayin Hausar Muri wadda ta bambanta da daidaitacciyar Hausa:

i.	Kwana	=	Kana	sauya /kw/ zuwa /k/
ii.	Kyau	=	Ke:wu	sauya /ky/ zuwa /ke:/
iii.	Gyare	=	Ge:re	sauya /gy/ zuwa /ge:/
iv.	Tsamiya	=	Samiya	sauya /ts/ zuwa /s/
v.	{aram i	=	Karami	sauya /}/ zuwa /k/
vi.	Gwangwani	=	Gongono	sauya /gw/ zuwa /go/
vii.	Zane	=	Jane	sauya /z/ zuwa /j/
viii.	Allura	=	Allurayel	an samu }arin /yel/ a }arshen kalma
ix.	Gida	=	Gidari	an samu }arin /ri/ a }arshen kalma
x.	Riga	=	Rigaji	an samu }arin /ji/ a }arshen kalma
xi.	arawo	=	arawoje	an samu }arin /je/ a }arshen kalma
xii.	Kujera	=	Kujerawal	an samu }arin /wal/ a }arshen kalma
xiii.	Musa ya so	=	Musa shi ya so	an sa}ala kalmar /shi/ a cikin jumla
xiv.	Abba ya ci abinci	=	Abba ci abinci	an shafe kalmar /ya/ a cikin jumla
xv.	Mota ce	=	Mota ne	an yi amfani da /ne/ a matsayin /ce/ a cikin jumla

2.3.3 Hausa a Sabo-Ibadan

Garin Sabo na tsakiyar birnin Badun ne babban birnin jihar Oyo a yankin Kudu-maso-yamma a Nijeriya. Sabo, wato sun nufin sabon gari na Hausawa. Suna kiran sa “sabo” ko “zango” wato *new settlement*. Yana daga cikin Jabi’un Bahausha idan ya je ba}on wuri, sai ya koma gefe ya yi ‘yar tunga, ya kafa sabon wurin zama nasa na kansa. Kamar dai yadda ya bayani ya gabata Hausa da Hausawa sun barbazu, sun kuma watsu a sassa daban-daban cikin duniya saboda wasu dalilai da aka ambata a baya da ke sa wani ayari na jama’a yin }aura daga muhallinsu na asali zuwa wajen }asashensu. Hausawa mazauna Sabo-Ibadan su ma sun samu kansu cikin irin wannan yanayi na yin kaka gida a }asashen Yarbawa. Kamar yadda bincike ya tabbatar Hausawa mazauna Sabo-Ibadan su ne: wanzamai da masunta da magina da ma}inka da masu aikin leburanci wa}anda mafi yawansu Hausawa ne. Sai dai ana samun Barebari da wasu }abilu da suka fito daga arewa wa}anda suke ma}wabtaka da Hausawa sun ha}a da: Fulani da Nufawa da Gwarawa da Barebari da sauransu. Wa}anda daga baya duk sun saje da Hausawa ne kuma suka Hausance ta ~angaren harshe da al’ada. Jaja (2009) ya ruwaito Sani rukuni (2007) yana cewa, da yawa daga cikin mutanen da ake gani a Sabo-Ibadan asalinsu ba Hausawa ba ne, sai dai kasancewarsu na ‘yan arewa ne ya ha}a su zaman tare a garin Sabo-ibadan. Wa}ansu ma sun mance da cewa suna da wani yare ko kuma idan yara ne ba su ma san suna da shi ba. Misali, ana samun Hausawa mazauna Sabo-Ibadan wa}anda suka yi arziki ko suka hau wani matsayi sanadiyyar karatun Boko sukan surka Turanci da Yarbanci a cikin Hausarsu. Akwai kuma ‘ya’yan Hausawa wa}anda aka haifa a garin Sabo-Ibadan su ma sukan caku}a Hausa da wasu harsuna. A ta}aice, irin wannan Ingausa ko Yarbausa da mazaunan ke amfani da su kan watsu cikin Hausawa, musamman ga matasa wa}anda suke amfani da Hausa rabi da rabi. Ga wasu misalai masu tabbatar da gwamatsuwar harshen Hausa da harshen Yarbanci a Sabo-Ibadan. Wato misalai masu nuna tasirin Yarbanci kan Hausa.

- i. Tambaya: Kai Zaharadeen ina babanka?
 Amsa: Ni ba san in da ya je ba wo = wo (oo) kalma ce da Yarbawa ke amfani da ita wajen }arasa
 Magana, sai ga shi Hausawa na }ara ta a }arshen zancensu.
- ii. Wane ne kike so?
 Ah! Ni ai Shehu ne mijina = Miji yana nufin saurayi. Abin da ke faruwa a al’adar Yarbawa Kalmar miji suke amfani da ita a madadin saurayi.
- iii. Yana fama da jedi-jedi = Watau yana fama da }ankanoma

- iv. Zan tafi oja ne = Maimakon zan tafi kasuwa ne, wato an maye gurbin kasuwa da oja ta Yarbanci

2.3.4 Hausar Suleja

A yau Suleja tana jaya daga cikin }ananan hukumomin da ke cikin jihar Neja wadda take a Arewa ta tsakiya a Nijeriya. Karin harshen Hausar Suleja nau'in Hausa ce da Hausawa da ke zaune a garin Suleja ke yi, ta hanyar sarrafa }wayoyin sauti zuwa }irar kalma da ginin jumla da ma'anar kalmomi wa}anda idan aka kwatanta su da daidaitacciyar Hausa za a iya fito da bambance-bambance da ke tsakaninsu. Hausar Suleja tana cikin }ananan kare-karen Hausa kamar yadda aikin Koko (2008:18) ya nuna kamar haka:

...akwai wasu kare-kare na Hausa da ake kallo a matsayin }ananan kare-karen harshen Hausa. Ko da yake ba wani dalili ya sanya ake ganin su waa}annan karuruwa a matsayin }anana ba face rashin girman }asa. Ma'ana duk wuraren da ake amfani (magana) da su ba wani wuri ne mai faji ba, }an tsaki ne. Hasali ma ba }asashen Hausawa ba ne na asali. Wurare ne da wasu }abilu suke zaune, Hausawa kawai zuwa suka yi suka zauna. Watau sun yi }aura ne daga }asashensu na asali bisa wasu dalilai, suka dawo nan suka tare suka ci gaba da rayuwarsu. A sakamakon }auracewa dangi da suka yin a tsawon lokaci da kuma cu}anya da suka yi da }abilun wa}annan yankunan. A kwana a tashi sai a sami tasirin harsuna a kan juna. Sai Hausar da suke yi ta sauya ta koma wani nau'ina daban sa~anin nau'in da suka zo da shi na asali. A nan Nijeriya, akwai irin wa}annan }ananan karuruwan harshen Hausa da dama da suka ha}a da:

- j) Hausar Suleja. Hausar da ake yi a Suleja da kewaye
- k) Hausar Jos. Hausar da ake yi a Jos da kewaye
- l) Hausar Minna. Hausar da ake yi a Minna da kewaye Hausar Lafiya.
- m) Hausar da ake yi a lafiya dakewaye
- n) Hausar Kwantagora. Hausar da ake yi a Kwantagora da kewaye

Hausar Yawuri. Hausar da ake yi a Yawuri da kewaye.

Kamar yadda aka ambata a baya, Hausar Suleja ta bambanta da daidaitacciyar Hausa ko kuma nau'in Hausar da ake magana da ita a cikin }asar Hausa ta fuskoki daban-daban. A ta}aice, Hausar Suleja ta

sha bambanta da daidaitacciyar Hausa ta fuskar }wayoyin sauti da }irar kalma da ginin jumla da kuma kalmomin jihad a kuma abin day a shafi sarrafa jinsi. Ga wasu daga cikin misalai masu nuna bambance-bambance a tsakaninsu.

Lamba	Hausar Suleja	Daidaitacciyar Hausa	Bambanci
1	Padama	Fadama	
2	Lalli	Lalle	/i/ maimakon /e/
3	Watan	Wato/watau	/an/ maimakon /o/ ko /au/
4	Dun	Don	/u/ maimakon /o/
5	Twoshi	Taushi	/wo/ maimakon /au/
6	Dandara	Daddara	/n/ maimakon /d/
7	Annu	Sannu	An shafe sautin /s/ a farkon kalma
8	Yana ce ma me ne	Mene ne yake ce maka	An sa~a wa tsarin jumlar Hausa
9	Tsohon magana ne	Tsohuwar magana ce	An yi amfani da jinsin namiji maimakon na mace
10	Akwai Lami a gida	Lami tana gida kuwa?	An sa~a wa tsarin jumlar Hausa
11	Motan	Motar	/n/ maimakon /r/
12	Hula ne	Hula ce	/ne/ maimakon /ce/
13	Gonansa	Gonarsa	/n/ maimakon /r/
14	Jakanta	Jakarta	/n/ maimakon /r/
15	Matana	Matata	/n/ maimakon /t/
16	Waawaa	waawa	An }ara /a/ a ga~ar }arshe ta kalma
17	Kwàànáà	Kwáánáá	Tsarin karin sautin { { maimakon SS
18	Máásáá	Máásàà	Tsarin karin sautin SS maimakon S{

2.3.5 Hausar Takari

Babbar cikakkiyar ma'anar tukari ita ce dukkan ba}ar fata musamman ba}a}en da ke zaune a yankin Afrika ta yamma da kuma wa}anda ke zaune a ragowar sassan }asashen duniya kamar Saudi Arebiya da Amurika da sauransu.

Hausawa sun jima suna zuwa }asar Makka a bisa dalilai masu yawa. Wasu sukan je Makka don ciniki da kasuwanci, wasu kuwa na zuwa don

gudanar da harkokin ibada wato aikin Hajji. Wa]ansu kuwa na zuwa don wata mummunar aniya ko miyagun ayyuka da she}e ayarsu...

Biga ga al'ada kamar yadda kowa ya sani duk inda Hausawa suka ha]u to tabbas za a sami wasu sababbin kalmomi da suke amfani da su a tsakaninsu. Haka su ma Hausawan Saudiya suna da tasu "Hausar" ana kiranta Hausar tukari". Ire-iren wa]annan kalmomin na Hausar tasu, an fi samun su a tsakanin masu aikata miyagun ayyuka a can Saudiya a tsakanin maza da mata. (Fagge, 2004:96-97).

Ga wasu misalai na Hausar Tukari:

Lamba	Hausar Tukari	Sabuwar Ma'ana	Ma'ana ta Asali
1	Kankana	Ceto/kariya	[an itaciya
2	Katako	Wanda ba ya jin duka	Katako
3	'Yan'uwa na kusa	Ku]i	Dangi
4	Sojan }asa	Gurgu	Soja
5	[an }abalu	Mutum mai rowa	Ri}e hannu a sallah
6	Alhaji Falalu	Tsayayyen mai sayen kaya	[an baiwa
7	Ungulu da kan zabo	Yaudara	Tsuntsaye
8	Mujin biza	Muji na wucin gadi	Mai gida
9	Mun tafi aikin Hajji	Mun tafi sata	Ibada
10	Ya yi zomo	Ya gudu	Fiyya]e
11	An zo daidai wurin	Zancen da ba a so	Labari maras da]i
12	Muguwa	Kyakkyawa	Mai mugunta
13	Zabo	Matsoraci	Tsuntsu
14	Fitila	Idanuwa	Haske
15	Kaska	Cutarwa	{waro
16	Ciki ne	[an gari (wayayye)	{urya
17	Waje ne	Ba}o (sabon shiga)	Sarari
18	An samu }aruwa	Sabon ~arawo (farin shiga)	Samu
19	Gari	Samu	Birni
20	Ofen cek (Open cheque)	Karuwanci	Ku]i hannu

Auna Fahimta na 1

1. Ina ce {asar Muri?
2. wane suna ake kiran baqaqen da ke zaune a Afrika ta yamma?



2.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da ta}aitaccen tsokaci kan karuruwan harshen Hausa da tasirin muhalli a kan harshen Hausa a wajen }asar Hausa. Haka kuma, an duba tasirin wasu harsuna kan harshen Hausawa mazauna wajen }asar Hausa, tare da kawo misalai daga wasu harsuna da suka yi tasiri a kan harshen Hausa.

2.5 Ma'anar Muhimman Kalmomi

- * **Dangi:** Yan'uwa na kusa
- * Ungulu da kan zabo: yaudara



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2.7 Amsoshin Tambayoyin Auna Fahimta

1. Ina ce {asar Muri?
 - {asar Muri yanki ne cikin jihar Taraba ta Arewa-maso-gabas ta Nijeriya
2. wane suna ake kiran baqaqen da ke zaune a Afrika ta yamma?
 - dukkan ba}ar fata musamman ba}a}en da ke zaune a yankin Afrika ta yamma an ace musu tukari

Kashi Na 3 Zaman Hausawa a Wajen Qasar Hausa: Nashe Harsuna da Karfayar Harshe

Abubuwan da ke Ciki

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 {umshiyar Darasi
 - 3.3.1 Nashe Harsuna da Karfayar Harshe
 - 3.3.2 Sha}uwar Hausawa da Wasu Al'ummu
 - 3.3.3 Dalilan da ke sa Hausa Nashe Harsuna a Wajen {asar Hausa
 - 3.3.4 Barazanar da Hausa ke yi wa Wasu Harsuna
- 3.4 Ta}aitawa
- 3.5 Ma'anar Muhimman Kalmomi
- 3.6 Manazarta
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Harshen Hausa na }aya daga cikin harsuna masu matu}ar tasiri a duniya, inda ake amfani da shi a akasarin jihohin tarayyar Nijeriya da Nijar, ana kuma amfani da shi a }asar Ghana, da ma sauran }asashen yankin Afirka ta yamma, da ma gabashi da tsakiyar nahiyar ta Afirkar.



3.2 Manufar Darasi

A }arshen wannan darasi, ya zamana }alibai za su iya:

- yin bayani kan nashe harsuna da karfayar harshe,
- yin tsokaci dangane da sha}uwar Hausawa da wasu al'umma, tare nuna yadda Hausa ke yi musu barazana, da kuma
- dalilan da ke sa Hausa nashe harsuna a wajen }asar Hausa.



3.3 {umshiyar Darasi

3.3.1 Nashe Harsuna da Karfayar Harshe

Babu shakka, Hausawa sun barbazu a cikin duniya harma sun yi kaka-gida a wasu yankuna a }asashe daban-daban. Hausawa suna saurin nashe harsuna, hart a kai wasu }abilu da ke amfani da harsunasu na asali sukan zama Hauswa da yn tasiri maid an}o. A hanali Hausawa sun yi

tasirin mamaye }abilu da harsuna ‘yan tsiraru da ke ma}wabtaka da }asar Hausa, kuma harshen Hausa shi ke nashe harsunan wasu daga cikin }abilun, wa}anda saboda danniyar Hausa sukan wayi gari harsunansu na asali na gagararsu, musamman wa}anda ke zaune a cikin farfaiyar }asar Hausa. A ta}aice, Hausa hankaka ce mai mayar da }an wani nata.

Mahdi (1987) ya bayyana cewa a tarihance, Hausa ta nashe harsunan jama’a da dama, wa}anda daga bisani suka zamanto Hausawa, amma a zahirance Hausar ba harshensu ba ce. Wannan naso ya yi tasiri sosi, domin za ka iya ganin mutum bai san ko kalma }aya a harshensa ba, amma ya iya Hausa musamman ma a arewacin Nijeriya. Wannan wata dam ace da ta bai wa harshen Hausa tagomashin ha~aka da kuma bun}asa.

3.3.2 Sha}uwar Hausawa da Wasu Al’ummu

Tun daga lokacin da ba}i suka fara shiga }asar Hausa, ba}i daban-daban sun sadu da Hausawa, sun yi hu}a bias dangogin rayuwa mabambanta. Wasu daga cikin wa}annan ba}in al’ummu akwai Azbinawa da Buzaye da Fulani da Larabawa da Turawa da Jamusawa da Indiyawa da Sinawa da sauransu. Akwai kuma wasu }abilu wa}anda Hausawa suke ma}wabtaka da su, su ma sun sha}u da Hausawa, sun yi wa juna naso. Daga cikin wa}annan }abilu akwai Barebari da Nufawa da Yarbawa da Igbo da Dakkarawa da Kamukawa da Kambari da Acipawa da Gwari da Garawa da Babur da sauransu da yawan gaske. (Gusau, 2008:50).

An samu wasu harsuna sukan yi wa Hausawa suna ko la}abi na daban kuma ke~a~~e don fa}akarwa a tsakaninsu dangane da barazanar take wa nasu harsuna? Misali, Kanuri kan kira Hausawa Afuno, Nufawa su ce Kenchi, jukunawa su ce Abakwa, Fulani su ce Gengeru ko Ka}o, Yarabawa Gambari, Gambarawa su ce Agara, kuma kabilun Binin da ma}wabtansu su kira Hausawa da Mullah ko Malla (Adamu,1974). Adamu (1974) ya ta’alla}a wannan yanayin da tsoron da wa}annan yaruka ke yi ne na Hausatarwa ko Hausancewa “Hausafication” (wanda Furniss 1996 ya kira Hausa Isation, kuka 1993 ya kira Hausa Hausanisation), wato irin abin da ya samu }abilun Auyukawa da Kudawa da Sirawa da Tecenawa da Girfawa wa}anda Hausa ta lan}ume sai dai labarinsu. A ta}aice, ya kamata a san cewa Arewacin Nijeriya kansa da Hausawa ke da baban rinjaye a cikinsa, cu}anye yake da }ananan }abilu daban-daban, kuma dukkanin wa}annan }abilu sun yi cu}anya da Hausawa ta hanyoyi daban-daban, tun daga kame da kuma cinikin bayi zuwa cu}anya ta almajirci da sauran harkokin kasuwanci.

Sar~i (2011:22) ya ruwaito cewa, “tabbas, dangantaka tsakanin Hausawa da sauran }abilun Nijeriya ta gama zama da gindinta, kuma harshen Hausa shi ne harshen da ake amfani da shi a wannan

dangantaka. Hasali ma dai ai da harshen ake yin amfani a mafi yawancin harkokin yau da kullum. Idan muka jauki jihar Nasarawa ta cikin yankin tsakiyar Nijeriya, ga misali, sai mu ga cewa akwai harsuna/}abilu har ashirin da uku (Sar~i, 2005). To amma dukkansu suna yin amfani da Hausa fiye ma da harsunansu na gado. Wannan kuwa na faruwa ne sakamakon da}a}jiyar dangantakar da ke tsaknin Hausawa da wa}annan }abilu. Kuma wannan dangantaka ta fara tun daga }arni na goma sha bakwai, wato kafin zuwan Turawan mulki yanki. Sannan, dangantakar ta yi }amari a shekara ta 1920 lokacin da Hausawa suka zama jigogin kasuwancin yankin. Hausawa ne ke kai dukkan nau' o'in tufafi da qarafa da goro da taba da gishiri da sauran kayayyakin noma kamar fartanya da gatari da adda, sannan su sayi kayan amafanin gona kamar dawa da gero da masara da gya}a da doya da rogo da kuma 'yayan itatuwa kamar lemo da yazawa da mangwaro da sauransu (Kigbu, 1984). Ko bayan zuwan Turawan mulki yankin (1920-1960) Hausawa ne dai ke taka muhimmiyar rawa a zamantakewar da ke tsakanin Turawa da }abilun yankin. Hausawa dai 'yan kasuwa ne, kamar yadda aka fa}a a baya, kuma harkar kasuwanci ta sa su shiga lungu-lungu da sa}o-sa}o a ciki da wajen Nijeriya. A dalilin haka suka yi cu}anya da }abilu daban-daban. To sai dai abin sha'awa kuma abin lura a nan shi ne, yawancin harkokin da Hausawa ke yi suna yin su ne da harshen Hausa a matsayin hanya }aya tilo ta sadarwa. To da yake ana bu}atar saye daga gare su, sannan ana son sayar musu, sai ya zama tilas ga abokan cinikinsu su koyi Hausa. Ga abin da Abubakar (1991) ke fa}a ta bakin Yakasai (2001:3). "Duk wurin da aka samu Bahausha, za a same shi yana magana da harshensa. (Fassara)".

3.3.3 Dalilan da ke sa Hausa Nashe Harsuna a Wajen }asar Hausa

A Arewacin Nijeriya kamar yadda Muhammad (2011:5-7) ya kawo: "Wani abin lura na wannan yanki shi ne yawancinsu sun yarda da }abilar da ake danganta su da ita, amma ba tare da ilimin ha}i}anin asalinsu ba, watau ko asalinsu Hausawa ne ko kuwa daha tushen wani harshen suke. Don haka, ba da sanannen ciki ba yawancin mtanen sukan rungumi Hausa su yi watsi da harsunansu na al'ada, ta haka sai su zubar da dangantakarsu ta al'adar da ta kamata su girmama. Akwai dalilai da dama da ya sa harsunan }ananan }abilu a arewa suke fuskantar ha}arin barazana, kuma suka fi sau}in mamaya daga harshen Hausa. Akwai hasashen gogayya, siyasa, tarihi da na zamantakewa. An dai bayyana ci gaba da mamaya da harshen Hausa yake yi., da kuma ta~ar~arewar da }ananan harsuna suke yi. Kamar yadda bincike ya nuna cewa, tsare-tsaren gwamnati da dama, tun zamanin mulkin mallaka, sun }aukaka harshen Hausa ta hanyar yin dokoki da afa hukumomi (arewa) wanda hakan ya gurgunta }ananan harsuna.

Hulja tsakanin harsuna tamkar yadda take ne tsakanin mutane. Ko dai ta yi armashi ta hanyar }ulla ala}a da fahimtar juna, ko kuwa ta tsamama a sanadiyyar kishi da ganin fifiko masu gadar da hamayya, da cin duddugen juna ya yin gogoriyon nema ko gasar tasiri a rayuwar al'umma, musamman fagagen siyasa da al'ada da addini da kuma tattalin arziki. A irin wannan yanayi, harsuna kan }auki salo da }abi'u da dama. Wasu kan danne wasu, wasu harsunan kuwa bayan danniya, har sukan haljiye kamar yadda wasu kan kanainaye kawai su mamaye ko su nashe wasu harsuna.

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3.3.4 Barazanar da Hausa ke yi wa Wasu Harsuna

Wasu }ananan harsuna masu zama cikin }asar Hausa da masu ma}wabtaka da }asar Hausa da kuma wasu da dama da ke cikin arewacin Nijeriya, duk suna fuskantar barazar nason Hausa. Yanzu a dukkan wa}annan yankuna harshen Hausa ne ka}ai a kan gaba, shi ne kuma harshen kasuwanci da hulja da kuma harshen ibada ga wasu al'ummar Kirista, wa}anda suke amfani da Hausa wajen yin wa'azi ga mutanensu, da yin wa}o}i cikin Hausa da hu}ubobi da sauran ayyukan ibada. Duk da yake yawancin shugabannin Kiristocin suna da harshensu na asali, amma suka za~i yin amfani da harshen Hausa. Misali, Nijeriya tana da gundumomi guda shida wa}anda aka samar da su bisa la'akari da siyasa da yankin da muatane ke zaune (6 geo-political zones). Kowace gunduma tana da ire-iren harsuna da ake samu a cikinta, sai dai a nan misalan da aka kawo sun shafi gundumomi uku ne na Arewacin Nijeriya (gudumar Arewa-maso-Yamma da gudumar Arewa-maso-Gabas da kuma gudumar Arewa ta tsakiya). Ga wasu daga cikin harsunan da Hausa ke yi wa barazana:

- a) Harshen Yankam na jihar Filatu
- b) Harshen Pyem na jihar Filatu
- c) Harsunan jihar Nasarawa: Eggon da Migili da Gwandara. Sar~i (2005) ya nuna tasirin Hausa a kan wa}annan harsuna guda uku ta fuskar ilimin tsarin sauti da wani rukuninsa wato karin sauti da ginin jumla da kuma nazarin aro.
- d) Harshen Fillanci na garuruwan jihohin Adamawa da Taraba

Bello (2018) a wani ~angare na bincikensa ya gano cewa, Fulani a }asar Muri sukan yi amfani da kalmomin Hausa a cikin maganganunsu. Sukan kuma maye gurbin sautukan da ba su na Hausa da nasu na asali da ke da kama ko kusanci. Sannan sukan kuma yi wa kalmomin Hausa }arin }wayoyin ma'ana a }arshensu.

- e) Harsunan jihar Bauchi
- f) Harsunan jihar Kebbi: C'lela da Kambari da Gunganci da

Fakkanci da Dokkanci da Banganci da Kamuka da Acipanci da Shanga da Kyanganci da Fulani.

- g) Harsunan jihar Kaduna: Katab da Kagoro da Tara da Gure da Kurama da Ninzo da Kadara da Kaninka. Sama'ila (2016) a cikin kundinsa na Digiri na jaya ya yi kawo tasirin Hausa a kan harshen Kurama inda ya ce,

“Tasirin Hausa a kan harshen Kurama abin a fili yake }arara har in ka ziyarci inda ake kira }asar Kurama kai tsaye kana iya tabbatar wa kanka cewa lallai akwai tasirin Hausa tare da wannan al'ummar. Wannan tasiri kuwa ana iya kallonsa ta fuskoki daban-daban kamar haka: i) Harshe, ii) Sutura, iii) Addini, iv) Tsarin muhalli

Haka kuma, ya yi hasashen makomar harshen Kurama kamar haka:

A yau harshen Kurama yana fuskantar matsalar mutuwa idan ba a yi hattara ba. Misali, a yau, a }asar Kurama, an fi yin amfani da Hausa a maimakon harshen Kurama. Daga dukkan alamu, nan gaba ka}an Hausa za tam aye gurbin harshen Kurama.

- h) Harsunan Gashuwa ta Yobe: Badawa da Barebari da Fulani.

Hul}a da ta gudana tsakann harhen Hausa da na Bade ta haifar da tasiri a kan harshen Bade, musamman a tsaknin matasa. Buba (2002) ayyukan da suka gabata sun bayyana cewa, a}alla Hausawa miliyan 1.5 suke zauna a wajen }asar Hausa kamar wurare irin su Gashua, da Ga~ar Tekun Cadi da wasu sassan }asar Sudan. Haka kuma, wannan da}a}jiyar cu}anya da aka samu a tsakanin harsunan guda biyu ta sanya harshen Bade ya yi aron kalmomi masu yawa daga harshen Hausa. A ta}ace, aron kalmomin ya shafi azuzuwan sunaye da azuzuwan aikatau da kuma azuzuwan }irgau.

Harshen Hausa ya yi tasiri a kan harshen Ngizim na garin Potikum sakamakon cu}anya da aka samu tsakanin harsunan biyu, musamman auratayya da koyon sana'ar gini da }ira da suka gudana tsakaninsu. Ta ~angaren harshe kuwa, an samu tasirin Hausa a kan harshen Ngizim fuskar furucin sautuka da tasiri ta fuskar Magana da tasiri ta fuskar aron kalmomi da tasiri ta fuskar ginin jumla da kuma tasiri ta fuskar jinsi.

i) Tasirin Hausa a kan }abilun Gombe

Fulfulde da Bolewa da Tera da Jukun da Tangale, Hausa ta mamaye su a cikin garin Gombe ta yau. Kusan dukkansu Hausa suka fi yi a al'amurransu na yau da kullum. Ga wa}anda suke zuwa garin Gombe za su tabbatar da wannan batu. A }ayan ~angaren kuma, Hausa ta yi babban tasiri a kan Fulfulde a Gombe. Domin yawancin Fulani ma a yau sun fi amfani da harshen Hausa a harkokinsu. Hakan ya haifar da tasirin Hausa a kan Fulfulde ta fuskoki daban-daban.

Deba (2018) ya tattauna dalilan da suka haifar da tsananin tasirin Hausa a kan harshen Teranci da ke }aramar hukumar Yamaltu/Deba. Dalilan sun ha}a da: {arancin masu amfani da harshen Teranci da dalilan da suka shafi shugabanci da kasuwanci da addini da ilmi da autarayya da wasannin dandali da kuma bukukuwa. A ta}aice, wannan kundi ya gano cewa, Terawan suna jin kunyar yi magana da harshensu , sai dai su yi Hausa. Wannan shi ya sa Terawa aron kalmomin Hausa, tare da yi musu kwaskwarima ko kuma su dinga amfani das u kai tsaye. Ta yadda da jin su za a fahimci daga Hausa suka fito. Sai dai ya kamata a san cewa, a wannan }aramar hukuma garuruwan Hausawa sun fi na Terawa yawa. Da wannan marubuci ya yi has ashen cewa, matu}ar ba a }auki matakin day a dace ba, nan gaba za a nemi wannan harshe na Teranci a doron }asa a rasa.

Auna Fahimta na 1

- 1.me ya sa Hausawa suke mamaye wasu qananan harsuna?
2. Lissafo Tasirin Hausa a kan harshen Kurama guda uku:



3.4 Ta}aitawa

A cikin wannan kashi an yi bayani dangane da yadda ake samun naso tsakanin harsuna. Wato harsuna kan yi tasiri a kan junansu har a sami karfayar wani harshe, ko kuma }aya daga cikin harsunan da suka cu}anya da juna. A ta}aice, sai an samu sha}uwa tsakanin Hausawa da wasu al'umma bisa wasu dalilai kamar zama wuri }aya da Hausawa a cikin }asar Hausa ko yin ma}wabtaka da }asar Hausa ko kuma su Hausawan su sami kansu a wajen }asar Hausa. Wa}annan su ne wasu daga cikin abubuwan da suka harsuna daban-daban ke fuskantar barazar naso daga harshen Hausa.

3.5 Ma'anar Muhimman Kalmomi

- * Harsunan jihar Kebbi: C'lela da Kambari da Gunganci da Fakkanci da Dokkanci da Banganci da Kamuka
- * Harsunan jihar Kaduna: Katab da Kagoro da Tara da Gure da Kurama da Ninzo da Kadara da Kaninka



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3.7 Amsoshin Tambayoyin Auna Fahimta

1. me ya sa Hausawa suke mamaye wasu qananan harsuna?
 - Hausawa sun yi tasirin mamaye }abilu da harsuna 'yan tsiraru saboda suna ma }wabtaka da }asar Hausa,
2. Lissafo Tasirin Hausa a kan harshen Kurama guda uku:
 - Harshe,
 - Sutura,
 - Tsarin muhalli

RUKUNI NA 4 HAUSAWAN WAJEN KASAR HAUSA DA MU'AMULARSU DA MUTANEN {ASAR HAUSA

Kashi Na 1 Hul]ar Kasuwanci Tsakanin Hausawa Mazauna Wajen {asar Hausa da {asar Hausa

Kashi Na 2 Zumunci Tsakanin Hausawa Mazauna Wajen Hausa {asar Hausa da Mazauna {asar Hausa.

Kashi Na 1 Hul]ar Kasuwanci Tsakanin Hausawa Mazauna Wajen {asar Hausa da {asar Hausa

Qunshiya

- 4.1 Gabatarwa
- 4.2 Manufar Darasi
- 4.3 {unshiyar Darasi
- 4.4 Hul]ar Kasuwanci
 - 4.4.1 Kayan Abinci
 - 4.4.2 Musayar ku]i
 - 4.4.3 Magungunan Gargajiya
 - 4.4.4 Kayan [aki
 - 4.4.4 Kayan Komputa
 - 4.4.5 Ta}aitawa
- 4.5 Ma'anar Muhimman Kalmomi
- 4.6 Manazarta
- 4.7 Amsoshin Tambaypyin Auna Fahimta



4.1 Gabatarwa

Bayani ya gabata cewa babu wata al'umma ko }abila a duniyar ba}ar fata da suka ga Hausawa wajen buzuwa a cikin duniya. Kusan kowace nahiya akwai Hausawa masu zama a wurin. Wannan kashi zai yi bayani ne a kan dangantakar da tsakanin Hausawa mazauna wajen }asar Hausa da 'yan uwansu Hausawa da ke zaune a gida (}asar Hausa).



4.2 Manufar Darasi

A }arshen darasin]alibai za su iya fitar da:

- Ire-iren kasuwancin da tsakanin Hausawa mazauna wajen }asar Hausa da 'yan uwansu da ke zaune a }asar Hausa
- Hanyoyin da Hausawan da ke wajen }asar Hausa ke hul]a da 'yan uwansu da ke gida zaune.



4.3 {unshiyar Darasi

4.3.1 Hul]ar Kasuwanci

Babbar dangantaka da ke tsakanin Hausawa mazauna wajen }asar Hausa da ‘yan uwansu da ke zaune a }asar Hausa ita ce ta kasuwanci. Daga cikin kasuwancin ke tsakaninsu akwai:

- i) Kayan Abinci: Daga cikin kayan abinci akwai kiraga da bandataccen kifi da Hausawa ke kai wa ‘yan uwansu da ke zaune a }asashen Yarbawa. Haka kuma, akwai wake da kayan }anye, kamar su tattasai da attarugu da albasa da tafarnuwa da barkono da sauransu. Akwai kuma cinikin dabbobi da suke yi tsakaninsu.
- ii) Musayar ku]i: Musayar ku]i na nufin masu canjin ku]i. Hausawa masu wannan sana’ a kan }ulla kasuwanci da wa]anda ke zaune a }asashen waje, sai su ha]a mai son canji da su. Ka ba su naira a nan gida, sai ku kira waya can a ba ka Dollar ko Sefa ko Riyal ko Yuro da sauransu. A }asar Dubai da America da Saudiyya duk akwai masu wannan kasuwancin.
- iii) Magungunan Gargajiya: Har ila yau, magungunan gargajiya na Hausawa a yau sun shiga duniya ta hanyar hul]a tsakanin Hausawa mazauna waje da mazuna gida. Sukan aiko ko nsu zo su ha]a magungunan daban-daban su tafi da shi can, su kuma Hausawan da ke waje, sun san inda za su sayar su sake aiko da ku]in gida a sake sayen wasu magungunan a aika musu.
- iv) Kayan [aki: Kayan }akin a nufin gadaje da kujeru da kayan kichin. Akwai wa]anda suka }ware da tafiya }asashe kamar Dubai ko Sin, don sayo ire-iren wa]annan kayan, su kawo gida }asar Hausa. To sukan yi hul]a da wasu Hausawan da ke zaune a can {asashen, domin sau}in kasuwanci.
- v) Kayan Komputa: kasuwancin kayan komputa da injuna (generator) da motoci da sauran nau’o’in injuna, su ma sun }arfafa hul]a tsakanin Hausawan gida da mazauna waje. Wani lokaci aikowa kawai suke yi da kayan a sayar a sake tura ku]in ta banki ko ta musayar ku]i ga ‘yan uwansu Hausawa da ke can waje. Mazauna }asashen Turai misali America da Jamus da Japan da China duk sun }ware ga wa]annan sana’o’in.

Auna Fahimta na 1

- | | |
|----|--|
| 1. | Mece ce dangantakar da ke tsakanin Hausawa mazauna wajen }asar Hausa da ‘yan uwansu da ke zaune a }asar Hausa? |
| 2. | Me ake nufi da Musayar ku]i? |



4.4 Ta}aitawa:

Wannan kashi yana]auke da bayani a kan hul]ar kasuwanci da ke gudana tsakanin Hausawa maauna wajen }asar Hausa da Huasawa mazauna }asar Hausa. Bayan manufa, an kawo }unshiyar darasi da kuma auna fahimta.

4.5 Ma'anar Muhimman Kalmomi

- Kayan [aki: Kayan]akin a nufin gadaje da kujeru
- Kayan Komputa: kasuwancin kayan komputa da injuna (generator) da motoci da sauran nau'o'in injuna



4.6 Manazarta

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4.7 Amsoshin Tambaypyin Auna Fahimta

1. Mece ce dangantakar da ke tsakanin Hausawa mazauna wajen }asar Hausa da ‘yan uwansu da ke zaune a }asar Hausa?
 - Babbar dangantaka da ke tsakanin Hausawa mazauna wajen }asar Hausa da ‘yan uwansu da ke zaune a }asar Hausa ita ce ta kasuwanci.
2. Me ake nufi da Musayar kuji?
 - Musayar kuji na nufin masu canjin kuji

Kashi Na 2 Zumunci Tsakanin Hausawa Mazauna Wajen }asar Hausa da Mazauna }asar Hausa.

Qunshiya

- 1.1 Gabatarwa
- 1.2 Manufar Darasi
- 1.3 {unshiyar Darasi
 - 1.3.1 Hul}ar Zumunci
 - 1.3.2 Bukukuwa
 - 1.3.3 Neman Ilimi
 - 1.3.4 Kafofin ya}a Labarai
- 1.4 Ta}aitawa
- 1.5 Ma'anar Wasu Kalmomi
- 1.6 Manazarta
- 1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Al'ummar Hausawa al'umma ce da ta kasa kayanta a kowace nahiya ta duniya. Dalilan bazuwarsu a duniya sun ha}a da neman ilimi da yunwa da }aura da cinikin bayi da sauransu. Akan samu hul}ar zumunci tsakanin Hausawa mazauna wajen }asar Hausa da 'yan uwansu Hausawa da ke zaune a gida (}asar Hausa). Wannan kashi zai yi bayanin irin zumuncin da ake samu tsakaninsu.



1.2 Manufar Darasi

A }arshen darasin, }alibai za su iya fitar da:

- i) Ire-iren zumuncin da ke tsakanin Hausawa mazauna wajen }asar Hausa da 'yan uwansu mazauna }asar Hausa.
- ii) Hanyoyin da Hausawa mazauna wajen }asar Hausa ke sada zumunci da 'yna uwansu da ke zaune a }asar Hausa.



1.3 {unshiyar Darasi

1.3.1 Hul}ar Zumunci

Sada zumunci yana cikin manyan }abi'u da al'adun Bahausha tun cikin wa}anda ya gada kaka da kakanni. Duk da kasancewar wasu Hausawa suna barin }asar Hausa da zama, amma wannan bai hana su ci gaba da

hul]a da ‘yan uwansu da zaune a }asar Hausa. Daga cikin hanyoyin sada zumunci tsakaninsu akwai:

- i) Bukukuwa: Hausawa mazauna Wajen }asar Hausa kan gayyaci ‘yan uwansu da ke zaune }asar Hausa domin su halarci wani buki da za su yi a can. Misali, bukin na]in sarauta ko bukin aure ko wani sha’ani mai muhimmanci. Haka su ma Hausawan da ke zaune }asar Hausa, ba suka manta da ‘yan uwansu ba idan sun tashi yin wasu bukukuwa masu muhimmanci. Misali, bukin kamun kifi da ake yi a wasu sassa na }asar Hausa, da sauransu.
- ii) Neman Ilimi: Neman ilimi na daga cikin abubuwan da ke }ulla zumunci tsakanin Hausawa mazauna }asar waje da mazauna gida. Misali, malami kan kwashi yara daga garinsu ya tafi da su wata }asa wajen karatun addini. Lokaci zuwa lokaci yakan kawo su kuma ya kwashi wasu. Akwai Hausawa a }asashen Ghana da Sudan da Senegal da sauransu da ke tafiya da yara wajen karatu. Akwai kuma a yanzu wa]anda karatun book ya kai su wata }asa, daga nan saisu ri]a neman wa wasu]alibai makaranta a can. Misali, akwai ire-irensu a Sudan da Saudiyyah.
- iii) Kafofin Ya]a Labarai: Kafofin ya]a labarai na daga cikin hanyoyin da ke }ulla zumunci tsakanin Hausawa mazauna waje da mazauna gida. Misali, rediyon BBC da na America da na Fransa, suna gabatar shirye-shiryen gaishe-gaishe a cikin rediyonsu, inda Hausawan da ke waje suna aiko da sa}on gaisuwa ga ‘yan uwansu da ke zaune a }asar Hausa. Haka kuma, suna dav shirin amsoshin tambayoyinku da shirin wasan kwaikwayo. Duk wa]annan shiraruwan suka taimaka wajen }ulla zumuncin Hausawa mazauna gida da na waje.

Auna Fahimta na 1

1. Shin sada Zumunci xabi’un Hausawa?
2. Lissafo hanyoyin sada zumunci tsakanin Hausawa guda uku:



1.4 Ta}aitawa:

Wannan kashi yana]auke da bayani a kan zumuncin da ke tsakanin Hausawa Mazauna wajen }asar Hausa da ‘yan uwansu da ke zaune }asar Hausa. Sukan samu damar }ulla zumuncin ta hanyoyin daban-daban. Kasancewar }ulla zumunci yana cikin muhimman al’adun Hausawa, wannan ya ba su damar saduwa da ‘yan uwansu da ke wajen }asar Hausa.

Hausawa kan ce zumunci ga }afa yake. Hausawa, kasancewar zumunci cikin manyan }abi'unsu da suka gada, nisa da barin gida bai sa suka yi jifa da shi ba. Sun samu damar }ulla zumuncinsu ta hanyoyin halartar bukukuwa da neman ilimi da kuma ta kafofin ya}a labarai.

1.5 Ma'anar Muhimman Kalmomi

- * Drama: wasan kwaikwayo
- * Yaxa labarai: yin labarai



1.6 Manazarta

Abdullahi, I.S.S. (2008), "Jiya ba Yau ba: Waiwaye a Kan Al'adun Matakan Rayuwar Maguzawa na Aure da Haihuwa da Mutuwa." Kundin digiri na uku (PhD). Sashen Harsunan Nijeriya. Sakkwato: Jami'ar Usmanu [anfodiyo.

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1.7 Amsoshin Tambayoyin Auna Fahimta

1. Shan sada Zumunci xabi'un Hausawa?

- Sada zumunci yana cikin manyan Jabi'u da al'adun Bahaushe tun cikin wajanda ya gada kaka da kakanni

2. Lissafo hanyoyin sada zumunci tsakanin Hausawa guda uku:

- Kafofin YaJa Labarai:

- Bukukuwa

- Neman ilimi.