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TABBATARWA

Ni Maimuna Muhammad SPS/09/MHA/00016 na tabbatar da cewa wannan aiki mai taken “Tasirin Nupanci a Hausar Nupawa a Garin Bida” ni ce na gudanar da shi . Ba a tava gabatar da irin wannan aiki don neman shaidar digiri a ko’ ina ba .

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SPS/09/MHA/00016

SADAUKARWA

Na sadaukar da wannan aiki nawa farko, ga ALLAH (Subhanahu Wata'ala) wanda ya ba ni iko da lafiya na aiwatar da wanan karatu, sannan sai ga Manzon Allah (Tsira da Amincin Allah su tabbata a gare shi). Sai kuma ga maigidana Injiniya Alhaji Abdullahi Muhammad Tyabo Allah ya bar mu tare cikin so da qauna da kuma yarda. Sannan kuma 'ya'yanmu Mujahid da Zahra'u (Ummi) da Munir da Mansur (Mummy's Boy) da Abdullahi jnr (Hanif). Ina roqon Allah ya raya mana su ya kuma sa masu albarka.

GODIYA

Da farko dai ina miqa godiyata ga Allah (Subhanahu Wata'ala) da ya ba ni lafiya da fasaha da qwaqwalwar da na aiwatar da wannan bincike domin mutane da dama suna burin haka amma hakan bai yiwu gare su ba, Allah na gode maka da wannan ni'ima. Ina kuma yin salati ga Manzon Allah (Tsira da Amincin Allah su tabbata a gare shi) .

Bugu da qari ina miqa godiyata tare da jinjina ga iyayena Malam Muhammad Sani (Maigari) da Malama Aishatu Adeyemi (Yemisi) waxanda suka yi sanadin zuwana duniya sannan kuma addu'o'insu suke riqe da mu, Allah ya qara sutura.

Haka kuma ina miqa godiyata ta musamman ga malamina Farfesa Hafizu Miko Yakasai, Shugaban Tsangayar Fasaha da Addinin Musulunci, Jami'ar Bayero Kano, duk da nasa ayyukan da suka sha gabansa amma ya xauki xawainiyar duba wannan aiki. Allah ya saka masa da alheri da sanya albarka a zuri'arsa.

Sannan ina miqa godiyata ta musamman ga Malamaina Farfesa Mukhtar Yusuf Abdulqadir wanda yake a matsayin Mai duba aiki na ciki (Internal Examiner) da kuma Farfesa Salisu A. Yakasai wanda yake a matsayin Mai duba aiki na waje (Extrnal Examiner) da fatar Allah ya saka musu da alheri amin.

Haka kuma ina miqa godiyata ta musamman ga malaman Sashen Koyar da Harsunan Nijeriya na Jami'ar Bayero, Kano wanxanda wannan

karatu ba zai samu ba sai da su, musamman Dr Aliyu Mu'azu da Dr Yakubu Magaji Azare da Dr. Ahmad Magaji da Dr. Sammani Sani da Dr Aminu Lawal Auta da Farfesa Xanladi Yelwa da Farfesa Mu'azu Sani Zaria da Farfesa Abdulqadir Xangambo da Farfesa Isa Mukhtar da Dr Xanjuma Sani da kuma Dr Tijjani Shehu Almajir Allah ya saka musu da alkhairi, amin.

Sannan kuma ina miqa godiyata wadda ba ta misaltuwa ga maigidana Injiniya Alhaji Abdullahi Muhammad Tyabo wanda shi ne da yardarsa aka yi wannan karatu har aka kai wannan matsayi ba tare da ya nuna gajiyawa ko qosawa ba . Kullum qwarin guiwa yake ba ni domin samun cigabana duk da barin yara qanana da nake yi a gida , ga kuma taimako da qarfin jiki da na aljihu da kuma shawarwari. Ni dai ba abin da zan ce Maigida! sai dai Allah ya saka maka da alheri ya sanya albarka a zuri'a, da kuma mahaifiyarsa Malama Fatima Muhammad (Kaka) da kuma mahaifinsa Alhaji Muhammad Yisa Allah ya jiqansa, amin. Haka kuma ina miqa godiyata ga qannensa Ndagi Madugu da Ndagi Zubairu da matansu da kuma abokansa na arziqi Ndagi Tswachi da Ndagi Batako da Ndagi Amadu da Ya Sa'idu da matansu Allah ya bar zumunci amin.

Sai kuma godiyata ta musamman ga mariqiyata kuma Gwaggona Hajiya Kulu Aliyu Bida wacce ita ce sanadiyyar yin karatuna na zamani da na addini da fatan Allah ya saka mata da alheri ya kuma sanya albarka a zuri'arta, amin, tare da mijinta Alhaji Aliyu Bida wanda Allah

ya yi wa rasuwa ina cikin wannan karatu Allah ya jiqansa da rahama amin. Ba kuma zan mance da ‘yarta ba Anti Larai da ‘ya’yanta Ya Ibrahim da kuma ‘yan biyu Zainabu Abu (Hassana) da Rahmatu (Hussaina) waxanda Allah ya yi wa rasuwa a lokacin da nake wannan karatu. Allah ya jiqansu da rahama, amin, tare da mijinta Ya-Katsina.

Ina kuma miqa godiyata ta musamman ga shugaban Kwalejinmu Farfesa Faruk Haruna Rashid da matarsa Hajiya Habiba Muhammad Barau Allah ya qara xaukaka da kuma Malam Yabagi Alfa Mataimakin Rijistra na Kwalejin da kuma Malam Kudu Isa, haka kuma da abokan aikina na Kwalejin musamman Malam Abdurrahman Umar da Madam Fati Jiya Allah ya saka musu da alheri.

Ina kuma miqa godiyata ga Rahmatu (Go-Gani) da Gogo-Haja da qannena Usman da Madugu da Maryam da sauransu da kuma abokiyar zamana Anti Maimuna, da fatar Allah ya saka musu da alheri, amin .

Ina kuma miqa godiyata ga abokan karatuna a wannan mataki na digiri na biyu wato ajin Hausa na 2009/2010 musamman Asiya Abdullahi Ibrahim da Nasiru Yahaya wanda Allah ya yi wa rasuwa muna cikin wannan karatu, Allah ya jiqansa da rahama da kuma Ibrahim Gwammaja da Abdullahi Sama’ila Koko Allah ya saka musu da alheri amin.

Ina kuma miqa godiyata ga qawayena da abokan arziqi musamman Malama Nuriyya da Hajiya Amina Mustapha (Dean School of Arts CAILS) wadda ta riqa taimaka mini da littattafai da kuma

shawarwari da Hajiya Zainab Bala Jido da Hajiya Ramatu Nuhu da Hajiya Hadiza Labaran da Hajiya Hauwa Haruna da kuma Momita ta Maiduguri Hajiya Lami da dai sauran qawayena waxanda ban ambaci sunayensu ba, duk ina sane da su. Allah ya saka wa kowa da alheri, amin

Ina kuma miqa godiyata ga malaman makarantar Abdurrahman Bn Auf watau su Malam Aliyu Muhammad Sadis da Malam Ibrahim da Malam Isa da Malam Idris da Malam Jimada da kuma xaliban Allah ya saka musu da alheri, da kuma malamai da xaliban makarantar Assahaba su ma Allah ya saka musu da alheri, amin. Haka kuma ‘yan makarantar Ma’ahadu Imamush-Shaxibi muna ta godiya da addu’o’inku Allah ya saka da alheri, amin.

A qarshe ba zan manta da uwar xakina mai masaukina ba Anti Hasiya Ibrahim Abdullahi da ‘ya’yanta Khadija (Baby) da Rahma (D.D) da Aisha (Ummuna) waxanda ko zan zo sau goma gidan cikin “maraba lale” suke yi mini daga ita har mijinta Alhaji Suleiman Dauda ba abin da zan ce musu sai dai Allah ya saka musu da alkhairi, amin. Na gode.

MANUFAR WASU ALAMOMIN DA AKA YI AMFANI DA SU

A- - Adjunct (Qawatau)

C--- Compliment (Cikamako)

P--- Predicator (Makarva)

S--- Subject (Aikau)

PA—Predicator & Adjunct

PC—Predicator & Compliment

SP--- Subject & Predicator

ASP—Adjunct, Subject & Predicator

PCC—Predicator, Compliment & Compliment

SPA—Subject, Predicator & Adjunct

ASPA—Adjunct, Subject, Predicator & Adjunct

SPCA---Subject, Predicator, Compliment & Adjunct

AASPAA—Adjunct, Adjunct, Subject, Predicator, Adjunct &
& Adjunct

PA(A) (A)---Predicator, Adjunct (Adjunct) (Adjunct)

TSAKURE

Wannan bincike mai suna “Tasirin Nupanci a Hausar Nupawa a Garin Bida” ya dubi yadda Nupawa suke Hausarsu. Bincike ya gano cewa Nupawa suna da tasu Hausar, inda suke juya harshensu zuwa Hausa, da nufin Hausa suke yi. Hakan kan faru ne ga Nupawa a lokacin da suke qoqarin furta Hausar sai su juya harshensu a cikin rashin sani, su faxa da Hausa. Misali, a lokacin da Banupe ya zo neman taimakon kuxi, yakan ce, “ba ni duk abin da hannunka ya kama”. Ga Bahausha, ko da sauro ya kamo yana iya kawowa, don abin da ya fahimta ke nan. Amma, da yake haka Banufe yake faxa da Nupanci, haka nan zai faxa da Hausa. Bincike ya gano tasirin Nupanci a Hausar Nupawa ta fuskar ginin jimla da fitar da ma’ana. Ma’anar da jimlolin ke xauke da su daidai suke da zubi da tsarin ma’anonin kalmomin da ke cikin jimlolin Nupanci. An qara gano cewa Hausawa da qyar suke gane wasu jimlolin na Hausar Nupawa saboda yin amfani da tsarin Nupanci a cikin Hausar tasu.

ABSTRACT

This study is an attempt to find out “The influence of Nupe on the Hausa language used by Nupe speakers In Bida Town”. The research shows that there is the problem of Interlanguage Grammar, that is mother tongue interference which the Nupes are not an exception .However this interference happens to Nupes that are good speakers of the language .For instance when a Nupe speaker says, “ba ni duk abin da hannunka ya kama” Meaning “give me whatever you feel like giving”, but since that is how the speaker usually utters it in his language, he tends to directly transfer his language into Hausa. The research reveals that direct transference of the Nupe structure has greater impact on overall linguistic patterns of Hausa spoken by Nupe. The research also shows the interference of Nupe language in the Hausa spoken by Nupes in the aspect of syntax .The meaning that the sentences are carrying are the same with that of the Nupe sentences because they use the same structure of Nupe sentences while constructing Hausa sentences. Also the research shows that the Hausas find it difficult at times to understand the sentences spoken by Nupes because of the structure they follow in their spoken Hausa.

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BABI NA XAYA

GABATARWA

1.0 GABATARWA

Hausawa suna karin magana da cewa “kainuwa dashen Allah”, watau babu wanda ya dasa ta ga shi kuma tana yaxo, wannan ne zai kai mu ga batun wannan nazari, watau “Tasirin Nupanci a Hausar Nupawa a Garin Bida”. Ma’ana: dashe a fagen ilimin Harsuna kamar yadda Postman da Stark (1969:53) suka bayyana:

“Language transfer refers to speakers or writers applying knowledge from their native language to a second language”.

Ma’ana:

“Dashe a harshe na nufin ilimin harshen uwa da masu magana ko marubuta ke amfani da shi a cikin harshe na biyu”

Dashe a yadda Qamusun Hausa na C.N.H.N (2006: 99) ya kawo na nufin

“Sake shukar bishiya ko wani tsiro bayan ya fito”.

Dangane da wannan bincike, dashe na nufin yadda Nupawa ke dasa nasu harshen cikin harshen Hausa da nufin suna Hausa amma kuma Nupanci suke kwaikwayo. Harshe kuma a xaya vangaren kamar yadda Newman (2000:293) ya ce shi ne:

“Essential characteristics of some peoples or groups”

Ma'ana;

Harshe shi ne “*Hoton rayuwar al’umma*”.

Sannan kuma Chomsky (1972) da Akmajian et al (2001) dukkansu cewa suka yi harshe shi ne:

“*A mirror of the mind*”

Ma'ana, harshe shi ne;

“*Madubin zuciya / burin zuciya*”.

A tamu fahimtar dai harshe shi yake bayyana abin da ke voye a cikin zuciya sannan kuma harshe yana bayyana hoton rayuwar al’umma ne. A wannan bincike an kalli harsuna guda biyu, wato Hausa da Nupanci. An yi nazarin yadda masu magana da Nupanci suke yin tasu Hausar.

Newman (1990 da 2000) da kuma Jaggar (2001) sun bayyana, harshen Hausa da cewa yana xaya daga cikin harsunan da suke rukunin Cadi waxanda suke cikin harsunan Afroshiya (Afro-Asiatic) inda kuma a cikin harsunan Cadi ya faka qarqashin Gidan Cadi na Yamma wanda ya qunshi Hausa da Bole-Tangale da Angas da Ron da Bade da Warji da Saya da sauransu. Harshen Hausa shi ya fi shahara a harsunan Gidan Cadi na Yamma.

Shi kuwa harshen Nupe kamar yadda Greenberg (1970) da Nadel (1954) da Smith (1967) da Yahaya (2003) suka bayyana yana daga cikin rukunin ‘Kwa’ wanda shi kuma ‘Kwa’ yana a rukunin Harsunan Nejakodofoniya (Niger-Kordofonia) ne, tare da Nupe kuma a wannan rukunin akwai Yoruba da Igbo da Ewe da Bini da Ashanti .

A nan an fahimci cewa harsunan guda biyu ba ‘yan gida xaya ba ne saboda haka ba su da wata alaqa. Amma cuxanya tsakanin Hausawa da Nupawa da yaxuwar Hausawa sun haifar da samuwar Hausar Nupawa. Wannan bincike ya yi nazari ne kan yadda Nupawa suke yin Hausa da tasirin Nupanci.

1.1 Dalilin Gudanar da Bincike

Ganin yadda Nupawa suke samun matsala a wurin amfani da harshen Hausa suna dasa nasu harshen cikin harshen Hausa wato suna ganin cewa Hausa suke yi, da kuma amfani da wasu kalmomi waxanda suka sava wa qa’idojin Nahawun Hausa domin a ga ko za a iya kawo daidaito a cikin Hausar tasu ya sa aka gudanar da wannan bincike. Sannan a ga ko za su farga a duk lokacin da suka zo magana su yi qoqari su kamanta yin Hausar yadda ta dace.

1.2 Wasu Tambayoyi da Binciken ya Amsa

Kowane bincike ya kamata ya amsa waxansu tambayoyi. Don Haka wannan bincike ya amsa waxannan tambayoyi kamar haka.

a. Me ya sa Nupawa kan dasa harshensu cikin harshen Hausa?

- b. Shin Hausawa suna fahimtar abin da Nupawa suke faxa kuwa?
- c. Shin Nupawa sun yarda Hausarsu tana da bambanci da irin wadda Hausawa suke yi?
- d. Shin hakan kan faru ne ga dukkan Nupawa? Ko kuwa ga wasu ne kawai?
- e. Yaya lamarin yake ga ‘yan bokon Nupawa?
- f. Yaya kuma lamarin yake ga waxanda ba ‘yanbokon ba?
- g. Mene ne ya bambanta Hausar yau da kullum da Hausar Nupawa?
- h. Shin tsarin jimlolinsu xaya ne.?
- i. Ya ya za a yi a magance hakan?

1.3 Manufar Bincike

Manufofin wannan bincike sun haxa da:

- a) Gano yadda harshen uwa yake yin tasiri wajen amfani da harshe na biyu.
- b) Gano tsarin Hausar Nupawa da yadda ta bambanta da daidaitacciyar Hausa.
- c) Gano yadda Nupawa ke dasa harshen Nupanci cikin harshen Hausa.

1.4 Farfajiyar Bincike

Wannan bincike ya taqaita ne a garin Bida inda mazauna cikinsa akasarinsu Nupawa ne kuma suna amfani da harshen Hausa a matsayin harshe na biyu. Sannan kuma a vangaren ilimi ya taqaita ne a maganganu na yau da kullum da Nupawa ke yi , da kuma wasu

bambance-bambancen nahawu da ake samu tsakanin Hausar Nupawa da kuma Hausar da ake yi ta yau da kullum. Dangane da haka, wannan bincike ya qunshi babi-babi guda biyar. Babi na xaya ya qunshi “*Gabatarwa*”, babi na biyu kuma ya yi bayani ne a kan “*Ayyukan da suka gabata*”, sannan babi na uku ya yi bayani ne a kan “*Hanyoyin gudanar da binciken*”, babi na huxu kuma ya yi bayani ne kan “*Hausar Nupawa da bayaninsu*” sai kuma babin qarshe shi kuma “*kammalawa ce da sakamakon bincike da kuma shawarwari*”

1.5 Muhimmancin Bincike

Muhimmancin wannan bincike sun haxa da:

- i) Taimaka wa manazarta harshen Hausa da manazarta kimiyyar harshe da ma xalibai masu bincike a fannin harshe fahimtar yadda ake amfani da Hausa a garuruwan da ban a Hausawa ba.
- ii) Taimaka wa kafafen yaxa labarai na garin Bida da ake yaxa labaran Hausa domin ya sa suna qara kula da Hausar da ke fita daga bakunansu a yayin bayyana wani abu da Hausa.
- iii) Taimaka wa al’ummar Hausawa sanin cewa Nupawa suna da tasu irin Hausar, watau inda harshen nasu suke dasawa a cikin Hausar tasu.
- iv) Qara danqon zumunci tsakanin Nupawa da Hausawa, musamman Katsinawa saboda wasan barkwanci da ke tsakaninsu.

- v) Taimaka wa Hausawa sanin Hausa tana da tasiri a kan Nupanci tun da har ga shi a wurin qoqarin yin Hausar har nasu harshen suke dasawa domin suna so su shigo cikin masu amfani da harshen Hausa..

1.6 Matsalolin Bincike

“Zomo ba ya kamuwa daga zaune” in ji masu iya magana suka ce *“sai an miqe ”* to hakan yake ga mai bincike, domin daga cikin matsalolin da aka fuskanta akwai rashin iya tunkarar mutane cewar mene ne kaza ko yaya ake faxin abu kaza da Hausa? sai ka ji mutum na cewa *“ni fa ban ji Hausa ba”* ko kuma ya ce maka *“ni fa ba Bahaushe ba ne”* ko kuma ni fa *“Hausa ba yare na ba”* ko kuma ka sa shi dogon tunani yadda zai gyara ya faxe ta da kyau, Shi ya sa aka ga cewar sauraro ya fi yawa fiye da hira.

Daga cikin matsalolin da aka fuskanta akwai matsalar rashin isassun littattafai da za a nazarta a xakunan karatunmu domin littattafai a wannan fannin kaxan ne ainun idan ma aka samu to da Ingilishi ne har sai kuma mai bincike ya yi aikin fassara. Akwai kuma matsalar isassun kundayen digiri kamar na digiri na uku, domin wannan fanni wani fanni ne da ba a cika rubutu a kai ba, shi ya sa ma ba a kawo kundayen digiri na uku ba. Sai kuma matsala ta qarshe ita ce ta kuxi domin babu yadda mutum zai aiwatar da wannan aiki sai da kuxi in ba haka ba, ba zai yiwu ba.

1.7 Asalin Nupawa

Nupawa dai kamar yadda Nadel (1951) da Yahaya (2003) suka ce, Nupawa sun samo asali ne daga wani mutum da ake kira Chedi xan Attagara na Idah wanda ya haifa a Tafi-Jima, bayan rasuwar Attagara a 1505 sai xansa Chedi ya kwashe kayan sarautar uban ya koma wani gari da ake kira Nupeko inda ya naxa kansa a matsayin Etsu Nupe na farko, daga baya ya koma Gbara a inda ya shaqu da mutanen garin har daga qarshe ya karve mulkin garin. Bayan nan ne ya yi qoqarin mamaye duk wasu qabilu da suke maqwabtaka da garin Gbara, ire-iren waxannan qabilu sun haxa da Bini da Dibo da Gbata da Gana-gana don haka ya zama sarkinsu sai abin da ya faxa za a yi.

Tarihi ya nuna Chedi ya yi mulki daga 1505-1555 bayansa sai zuri'arsa suka gaje shi har zuwa 1805 a wannan lokacin ne aka ce rikicin sarauta ya shiga tsakanin jikokin Iliyasu sarki na goma sha shida (16) wato waxannan jikoki nasa Manjiya da Jimada kowannensu yana ganin shi ya fi cancanta ya zama sarki don haka yaqi ya varke a tsakaninsu .A qarshe Jimada ya zama sarkin Gbara sai kuma zuri'arsa suka shugabanci Pategi, Kontagora da kuma Bida. Shi kuma Manjiya ya zama sarkin Jengi da ke kusa da Rabah, a daidai wannan lokaci ne 1805 Shehu Usmanu Xanfodiyo ya fara jihadi a inda ya ba Malam Dendo tuta daga garinsa Birnin Kebbi ya nufo qasar Nupe inda ya yaqi Manjiya da Jimada. Tarihi ya nuna cewa daga baya Malam Dendo ya haxe da Manjiya har shi Manjiya ya aurar wa da Usman Zaki xan Malam Dendo 'yarsa Safiya

kafin Malam Dendo ya rasu a 1832 ya mayar da hedikwatarsa zuwa Rabah. Malam Dendo wanda Nupawa suke kira “*Manko*” ya haifi ‘ya’ya da dama waxanda daga cikinsu suka mulki qasar Nupe daga cikinsu akwai Usman Zaki da Masaba da kuma Umaru Majigi . Magaji (2010)

A yanzu dai akwai garuruwa da dama inda Nupawa suke zaune, garuruwan su ne kamar Abugi da Bida da Bachita da Buddan da Doko da Duro da Duma da Ebba da Egan da Gingi da Gbara da Gbugbu da Jebba da Jima da Kpada da Kuchi da Koro da Lade da Lafiagi da Lokoja da Muregi da Patidzuru da Pategi da Rogun da Shonga da Tsaragi da Zumbufu, da dai sauransu.

1.8 Alaƙar Nupawa da Hausawa

Kafin a fara yin tsokaci kan Hausar Nupawa, zai fi kyau mu kalli batutuwan da suka haxa Hausawa da Nupawa. Tun ran gini tun ran zane, babu shakka akwai alaƙa mai qarfin gaske, ta asali tsakanin Nupawa da Hausawa wadda ta shafi tattalin arziqi watau kasuwanci, kamar kasuwancin tufafi da kayan qira. Kasancewar garuruwan Nupawa na can gefen kogin Kwara wato a kan hanyar da Hausawa suke bi zuwa fataucin goro a qasar Yarabawa da kuma qasar Gwanja (Ghana). Muhammad (2000)

Haka kuma akwai dangantaka ta fuskar auratayya tsakanin Nupawa da Hausawa duk da dai Banupe ba ya ba xan wata al’umma ‘yarsa aure a da, ko da yake yanzu sun fara gyarawa, amma dai shi Banupe yana auren

daga wasu al'ummu . Da wuya ka tarar da Banupe da matar aure fiye da xaya ba ka ga akwai Bahaushiya a cikin su ba. Akwai kuma dangantaka ta fuskar addini inda mafi yawansu musulmai ne. Haka kuma ta fuskar harshe saboda yawan mu'amala da juna da suke yi har akwai aron kalmomi tsakaninsu ta yadda harshen Hausa ya yi tasiri a kan Nupanci da yadda Nupanci ya yi tasiri a Hausar Nupawa.

1.9 Bazuwar Nupawa Zuwa Wasu Garuruwa

“Tafiya Mabudin Ilimi”, “Zama Wuri Xaya Tsautsayi in ji Kifi”, a ta bakin masu iya Magana. Kamar dai yadda bayani ya gabata ne Nupawa dai inda aka sansu shi ne qasar Nupe ko da yake dalili na iya sa su bar mazaunansu na asali su koma wasu wuraren, don haka Nupawa sun karkasu zuwa kashi-kashi dangane da jin Hausarsu, daga cikinsu akwai:

Waxanda aka haifa kuma suka girma a cikin Hausawa, waxannan ma idan ba an ce asalinsu Nupawa ba ne babu yadda za ka ce ba Hausawa ba ne domin sun rikixe sun koma Hausawa sai dai ko idan an yi musu tsaga ta gado daga nan za ka iya ganewa ba Hausawa ba ne tun asali.

- Waxanda aka haifa a garuruwansu suka kuma girma a can sai dalilin karatu ko aiki ya shigo da su birni suka cakuxu da Hausawa da kuma wasu qabilu.
- Sai kuma Nupawan da cinikayya ko karatu yake kawo su amma bayan kwana biyu sai su koma garuruwansu.

- Sai kuma waxanda dalili ya sa suka ji Hausar kamar maqwabtaka da Hausawa da suka je ci-rani a garuruwansu.
- Irin waxannan bazuwa ce ta sa a manyan birane har unguwanni suka kakkafa. Misali a '*Kano*' inda za a samu Nupawa akwai '*Tudun Nupawa*' da '*Alfindiqi*' da '*Jakara*' da '*Qoqi*' da '*Birged*' da '*Sheqa*' da '*Qwalwa*'. Misali ma a '*Jakara*' suna Nupanci sai dai idan Bahaushe ne ya zo sai a juya da Hausa, sannan kuma akwai xaixaikunsu a '*Kurna*' da kuma '*Shahuci*'.(Hira)

Haka kuma a '*Kaduna*', su ma Nupawa suna da unguwanni kamar '*Tudun Nupawa*' da '*Tudun Wada*' da '*Kakuri*' da '*Barnawa*' da '*Nasarawa*' za a kuma samu kaxan a '*Malali*'.

A kuma garin '*Minna*' akwai unguwanni da idan kana cikinsu za ka zaci a garin '*Bida*' kake don yawan Nupawa a cikinsu, unguwanni kamar '*Kpakungu*' da '*Soje*' da '*Barikin Sale*' da '*Kwangila*' da '*Bosso Lowcost*' da kuma '*Airport Quaters*'.(Hira)

To dalilin wannan watsuwa ta Nupawa ta sa sun cakuxu da Hausawa da ma wasu qabilu, da yake kuma hanyar sadarwa taskanin mutane ita ce Hausa(Harshen hulxa) sai ya sa Nupawa suka Hausantar da Nupancinsu domin su ji dakin sadarwa tsakaninsu da Hausawa da ma waxanda ba Hausawa ba. Ta haka ne Bahaushe sai ya ji Hausar tasu bambarakwai, sai kuma wanda ya ji harshen duka biyu zai gane ai Nupancin suka Hausantar da sunan Hausa suke yi.

1.10 Ra'in Bincike

Ra'in da aka xora wannan aikin a kai shi ne "interlanguage theory" (Ra'in Harshe *Qirqirau*)¹ wanda ya samar da wannan ra'in shi ne, Selinker (1972). Wannan ra'in yana magana ne a kan koyon harshe na biyu da amfani da shi.

Selinker (1972:15) ya bayyana ra'in kamar haka:

"Interlanguage is based on the theory that there is a "psychological structure latent in the brain" which is activated when one attempts to learn a second language. Larry Selinker proposed the theory of interlanguage in 1972. Selinker says that in a given situation the utterances produced by the learner are different from those native speakers would produce had they attempted to convey the same meaning."

Ma'ana:

"Harshe Qirqirau ra'i ne da ya nuna cewa akwai wani yanayi a cikin qwaqwalwar xan'Adam wanda ke amfani a lokacin da yake qoqarin koyon harshe na biyu Selinker (1972), ya qirqiro wannan ra'i na "Harshe Qirqirau". Selinker ya ce, duk lokacin da mai koyon harshe na biyu ya zo furta harshe na biyu, to duk abin da zai furta zai bambanta da na masu harshen duk da dai ma'anar su xaya ce"

Selinker (1972) ya nuna cewa, a lokacin da mai koyon harshe na biyu ya zo koyon harshen , akwai wani yanayi a cikin qwaqwalwar xan'Adam wanda ke amfani a lokacin da yake qoqarin koyon harshen Selinker ya nuna cewar babu yadda mai koyon harshe na biyu, zai zo furta harshe na biyu, za a samu bambanci tsakaninsa da masu harshen

¹ A duba 'Hausa Metalanguage, shafi na 26.

duk da dai ma'ana xaya suke bayarwa. Wannan ra'i ya yi bayani cewa Harshe Qirquirau wani tsaka-tsaki ne da mai koyon harshe na biyu ke shiga wanda shi ba harshen uwa ba shi kuma ba harshe na biyu ba amma kuma yana da vurvushin kowanne, sai dai yana xaukar harshen uwa a matsayin madafa sannan kuma harshe na biyu ya zama shi ne harshen karva.

Daga cikin abubuwan da ke haifar da wannan matsala ta Harshe Qirquirau “shi ne matsanancin lokaci” kamar yadda Lennerberg (1967) da Lamendella (1977) suka ce a cikin Selinker (1972) waxannan mutane sune suka qirqiro “Age Theory” cewa suka yi:

“Lennerberg (1967) and Lamendella (1977) are main representative for the “age theory”. From an inspective of physiology, they argue that different ages and external environments affect the second language acquisition competence differently, which form the critical period of language acquisition. According to Lennerberg’s “Critical Period Hypothesis” the best period for language acquisition is before the youthhood. Along with the rise of ages, the unilateral function of brains makes the natural language acquisition disappear. This hypothesis has been well illustrated by India “the son of wolf”, and American Child Janine. Once passing the youthhood, language learners’ nerve system for second language acquisition that locates at the left brain will be restricted, which will make second language learning more difficult, causing the interlanguage fossilization.”

Ma'ana:

“ Lennerberg (1967) da Lamendella (1977) sune suke kan gaba a wurin qirqiro “Age Theory” daga mahanga ta ilimin qwaqwalwa, sun qara wa juna sani a kan cewa koyon harshe na biyu a wurin xan’Adam yana bambanta ne dangane da yawan shekarun mutum da kuma yanayin wurin da mutum yake zaune. Wannan shi kan kawo matsananci lokaci na koyon harshe. Dangane da “Hasashen Lennerberg na Matsanancin Lokaci” cewa ya yi ai babu lokacin da ke da dakin koyon harshe kamar lokacin quruciya. Domin a lokacin da shekaru suka ja wannan vangare na qwaqwalwa wadda ke sa a iya koyon harshe vacewa yake yi. India (the son of wolf) da kuma American Child Janine sun gwada wannan hasashen. In dai har mutum ya wuce lokacin quruciya jijiya da ke da alhakin xaukan xawainiyar koyon harshe na biyu wanda ke qwaqwalwa a vangaren hagu ya kan zama a takure wanda zai sanya koyon harshe na biyu ya zama da wahala daga nan sai ya kawo tabbataccen harshe qirqirau.”

Daga cikin matsalolin da ake fuskanta shi ne dabaru na koyon harshe inda Selinker (1972) yake cewa ai harshen uwa da kuma harshe na biyu dabarun koyonsu daban daban ne domin yanayi na koyon harshe na xan’adam baiwa ce daga Allah .Ya cigaba da cewa shi ya sa idan ma harshen ya katse musu ma sai ka ga sun cigaba da amfani da hannu ko ishara.

“Seliker explains the reasons for interlanguage fossilization from the psychological aspect. Second language acquisition and native language acquisition have different psychological bases. Ellis (1994) further points that interlanguage is a process of generating the cognitive, dynamic, and systematic “psychological” .It shows that the result of

language exercises is caused by the potential cognitive mechanism. Peoples language acquisition competence is natural. It is not for one specific language. As the linguistic system of certain language is completely internalized, the thinking mode will be fixed correspondingly. The psychological bases for second language and native language acquisition are different thoroughly. In other words, the acquisition mechanisms are different. For example, as learners can not express their meanings rightly in second language, they will make best use of assistant ways such as gestures, to continue communications”.

Ma’ana:

“Selinker ya yi bayani cewa dalilin da ke sa tabbatacen harshe qirqirau ta fuskar qwaqwalwa ya ce harshe na biyu da kuma harshen uwa da kuma harshe biyu kowanne na da dabarun koyonsa. Ellis (1994) ya nuna cewa harshe qirqirau tsari ne na sarrafa qwaqwalwa inda “Nahawun mutuntaka” ke samuwa. Ya nuna cewa ai koyon harshen mutane baiwa ce ba wai ya ta’allaqa ba ne ga harshe xaya ba, domin tsarin wasu harsunan a voye yake don haka yanayin tunanin zai zama a karkace. Kasancewar yanayin koyon harshe daban-daban shi ya sa masu koyon harshe suke amfani da salo iri-iri wurin koyon har ma in ya sare masu sai su fara amfani da ishara domin cigaba da sadarwa.”

Har ila yau, Schumann a cikin takardar Selinker (1972) ya yi bayani cewa: masu koyon harshe na biyu sukan fuskanci matsala ta al’adu ta mutanen da yake koyon harshensu domin ya ce in akwai tazara tsakanin al’adar wanda ake koyon harshensa da kuma na mai koyo to dole a sami matsala. Ya nuna cewa yadda tazarar ta kai haka wuyar koyon

harshen ke faxaxa, sannan kuma yadda mai koyon harshe ya karvi al'adun wanda yake koyon harshensa yake nuna yadda suka fahimci harshen. Ga yadda abin yake:

“Schumann’ researches on foreigners who are immigrants in America show that the second language and cultural environment surrounding the learners. Differences of cultural environments give the second language learners a kind of social psychological distance. The greater the distance, the smaller the chance of learners achieving success in second language acquisition is. According to this theory, the degree of second language learners accepting the culture of target language, namely the degree of second language learners adapting to social ideas, determines whether second language learners achieve successes and reach admirable level.”

Ma’ana:

“Schumann ya gabatar da bincike kan baƙi masu hijira a Amurka wanda ya nuna cewa ai al'adun harshen koyo kan shafi masu koyon harshe na biyu, domin bambancin al'adun da kuma yanayi yakan kawo tazarar fahimta ga masu koyon harshe domin in har akwai rata tsakanin al'adun harsunan biyu to haka ma za a samu rata a wurin fahimtar masu koyo. Abin da wannan ra'i ke nufi shi ne gwargwadon ruqo da masu koyon harshe suka yi da al'adu na harshen karva to gwargwadon fahimtarsu”

Sai kuma Ra'i na biyu wanda aka xora wannan aiki shi ne ra'in "Language Mode" watau ra'in "Yanayin Harshe" wanda ya qirqiro wannan ra'i shi ne Grosjean (1997, 1998, 2001) ga yadda ra'in yake.

“Multilingual speakers and interpreters often report that their oral Performance in a particular language (even in their first language) depends partly on the language they speak immediately beforehand”. Or occurrences of code-switching (the complete switch to another language for a word, phrase, or a whole sentence), borrowing (a word or short expression from the other language that is adapted morphologically and sometimes phonologically to the base or A language), and language mixing should be drastically reduced if the speaker is in monolingual mode, with the second language deactivated, although he allows that dynamic interferences might not be completely absent”. (Grosjean 1997:1)

Ma’ana:

“Majiya harsuna da yawa suna koken matsalar da suke samu wurin amfani da harshe suna cewa duk harshen da suka yi amfani da shi yakan yi tasiri a kan harshen da za su yi amfani da shi nan da nan ko kuma a sami surki ko kuma aro, saboda haka ana buqatar a rage hautsina harshe da wani idan ana yanayi na amfani da wani harshe duk da dai ba za a iya magance shigarsu cikin juna ba.”

Idan muka dubi wannan ra’i na Grosjean (1997) za mu ga cewa yana bayani ne a kan amfani da harshe na biyu ga mai harshe na farko inda ake samun surki ko kuma aro na harshen uwa zuwa harshe na biyu wanda kuma shi ne abin da ke faruwa ga Nupawa inda harshensu kan yi tasiri a kan harshen Hausa.

1.11 Kammalawa

A qarshe wannan babi ya kawo bayani kan ma'anar dashe a fagen ilimi da kuma ma'anar harshe da kuma bayanin rukunin da kowanne ya faga daga bakin masana, Sannan kuma an kawo dalilan da suka sa aka gudanar da wannan bincike an kuma kawo tambayoyin da bincike ya amsa da kuma manufar binciken da farfajiyar binciken wanda ya nuna a iya garin Bida ya tsaya . Sai kuma muhimmancin binciken da kuma irin matsalolin da aka fuskanta. Sannan kuma aka kawo asalin Nupawa da kuma alaqar Nupawa da Hausawa da kuma yadda Nupawa suka bazu a garuruwa sai kuma ra'in da binciken ya tafi a kai.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 GABATARWA

Wannan babi ya qunshi bita kan ayyukan da suka gabata. Babin ya yi bitar kundayen digiri da bugaggun littattafai da kuma maqaloli da mujallu. An fahimci ayyukan da suke da dangantaka ta kusa da ta nesa da wannan aikin.

2.1 Kundayen Digiri

2.1.1 Amina (2008)

Amina (2008) ta yi bincike kan “Bambancen-bambancen Yankin Suna a Harshen Hausa da na Nupanci” inda ta nuna cewa muhimmin rukuni a yankin suna shi ne “*kai*”. Ta ce sauran abubuwa ba dole ba ne. Sannan kuma ta gano cewa duk da bambancin rukunan harsunan guda biyu, ana samun tarayya a wajen abubuwan da ke iya fitowa a matsayin ‘kai’ kawai kamar Suna da *Harxaxxen Suna da Wakilin Suna* da kuma abin da ke rufa wa Suna baya. Daga qarshe sakamakon binciken ya nuna tsarin yankin suna na sashen karvau ya bambanta da juna da kuma yanayin tsarin yankin suna a harshen Hausa da na Nupanci. Sannan kuma ta nuna cewar babu bambancin jinsi a harshen Nupanci.

Wannan bincike nata ya bambanta da wannan domin ita nazari ta yi a kan bambancin yankin suna a harshen Hausa da Nupanci, wannan aikin kuwa ya yi bincike ne a kan tasirin Nupanci a Hausar Nupawa. Sai

dai binciken nata ya taimaka wa wannan binciken a vangare da dama tun da harsuna xaya muka duba.

2.1.2 Bida (2011)

Bida (2011) a kundin digirinsa na biyu mai taken “Contrastive Study of Tense and Aspect in the Verb Systems of Nupe and English” kwatanci ya yi a tsakanin lokuta a Ingilishi da kuma Nupanci. Binciken ya nuna cewa Nupanci yana da qarancin lokuta kuma ya nuna harsunan biyu ba su da alaqa da juna ta asali. Daga qarshe kuma ya ba da shawarwari kan yadda Nupawa masu amfani da Ingilishi za su samu sauqi wurin amfani da lokuta a Ingilishi.

Wannan bincike ba shi da alaqa da wannan binciken domin shi nazari ya yi a kan lokuta wannan kuma binciken ya ta’allaqa ne a kan tasirin Nupanci a kan Hausar Nupawa. Sai dai binciken ya taimaka wa wannan binciken tun da sun yi tarayya a harshen Nupanci.

2.1.3 Indo (2011)

Indo (2011) wannan binciken ya yi bayani ne a kan “Matsalolin Tsarin Sauti da Nupawa Mazauna Birnin Kano suke Fuskanta a Hausa”. Ta yi qoqarin fito da inda suke bambanta sauti da kore hamzantawa da maye sauti da wani da musayar wasali da tsarma wasali da tilantawa da kuma kore nannage.

Wannan bincike ya bambanta da wannan domin ita ta yi ne kan Nupawa mazauna Kano kuma kan matsalolin tsarin sauti ne, amma wannan binciken ya kalli Nupawa da yadda suke juya Nupanci zuwa Hausa kuma suna ganin Hausar suke yi alhali zubi da tsarin Nupanci suke bi. Sai dai ya taimaka wa wannan bincike da yake harsuna xaya muke kwatantawa.

2.2 Bugaggun Littattaffai

2.2.1 Pimsleur da Quinn (1969)

Pimsleur (1969:74) sun yi bayanin cewa:

“The utterances which are produced as a result of the learners attempted production of a Target Language (TL) norm. This set of utterances for most learners of a second language is not identical to the hypothesized corresponding set of utterances which would have been produced by a native speaker of the TL and he attempted to express the same meaning.”

Ma’ana:

“Duk wani furucin da mai koyon wani harshe a matsayin harshe na biyu zai yi qoqarin yi za ka ga an sami bambanci da hasashen furucin da mai ainihin harshen zai yi duk da dai abin da suke faxi xaya ne.”

Wannan bincike nasu yana da alaqa da wannan da yake nasu binciken na magana ne a kan matsalolin da mai koyon harshe na biyu ke fuskanta wanda wannan kuma binciken ma ya uba .Sai dai abin da ya

bambanta ayyukan shi ne muhalli da kuma harsunan da aka yi aikin a kansu . Saboda haka ya taimaka wa wannan binciken qwarai da yake alqiblarmu xaya, sai dai mun bambanta ta fuskar manufar aiki.

2.2.2 Harley et al (1990)

A cikin wannan littafin, ga bayanin binciken da Harley, et al (1990:162-163) suka yi:

“Gordon Wells and his associates demonstrated that there is tremendous variation in the speed at which children acquire their first language. Some children reach a given point of language development well in advance of others. Skehan decided to conduct a follow- up study with children in the original Bristol project, who are now of secondary school age to determine whether the rate of acquisition demonstrated by individual children in first language learning had any relationship to second language learning... the results indicated that second language learning when measured at the age of thirteen to sixteen, related to two factors. First, there was evidence that children who developed more quickly in their first language, as indicated by such measures as mean length to utterance (MLU) and sentence structure complexity, performed better in learning a second language.... A strong relationship was also found with a set of measures relating to family background, parental education and parental literacy.”

Ma’ana;

“Gordon Wells tare da ‘yanuwansa, gwaji suka yi cewa ai akwai bambanci tsakanin yadda yara suke koyon harshen farko, cewa wasu sukan riga wasu fahimta.

Sai Skehan ya yi tunanin sake qaddamar da wani bincike wanda zai zama bibiya ne a kan wanda ya yi tare da yaran (Bristol Project) waxanda suke sakandare yanzu domin gwada yadda koyon harshensu yake, shin kamar na da ne ko kuwa akwai bambanci wurin koyon harshe na biyu?

....Daga qarshe an gano cewa koyon harshe na biyu idan aka kwatanta da na misalin shekara ta sha uku zuwa sha shida ana iya danganta shi da abubuwa biyu. Na farko kamar yadda qa'idojin furuci da kuma yadda tsarin jumla ya nuna, yaran sukan nuna hazaqa a wurin koyon harshe na biyu ... Haka kuma an gano cewa irin gidan da yaro ya taso da kuma matsayin ilimin iyayensa yana da alaqa da hakan".

Wannan bincike nasu ba shi da alaqa ta kusa da wannan binciken.

Mun bambanta ta fuskar alqiblar aiki, amma duk da haka binciken nasu ya taimaka wa wannan binciken tun da duk dai magana suka yi a kan koyon harshe na biyu da amfani da shi.

2.2.3 Pawlak. (2002)

Aikin Pawlak (2002) ya ta'allaqa ne a kan Hausar yankin Pilato; ta xauki irin Hausar da ake yi a Pilato musamman a garin Lafiya. Ta yi nazari a kai inda ta dubi vangarori da dama, a jimla ta dubi yadda furucinsu yake da baqaqe (level of pronunciation) ta kuma dubi yadda suke 'qera kalma' (level of morphology) da yadda suke amfani da 'wakilin suna' (Pronouns) da kuma yadda suke amfani da kalmar 'ba' ta qarshen jimla, watau yadda suke saka kalmar 'ba' a ko ina suka ga dama.

Har ila yau, marubuciyar ta nuna yadda mutanen Pilato suke amfani da “rukunan nahawu” da kuma yadda suke amfani da ‘suna xan aikatau’ da kuma yadda suke jam’inta ‘suna. Sannan kuma ta dubi yadda suke ‘ginin jimla’ (level of syntax).

Yadda wannan marubuciya ta kalli wannan bincike nata kusan aikin xaya ne da wannan bincike sai dai abin da ya bambanta su shi ne ita ta xauki Hausar Pilato ne, shi kuma wannan binciken ya kalli Hausar Nupawa ne a garin Bida.

2.2.4 White (2003)

Ga bayanin da White (2003:22) ta yi:

“If it turns out that the L2 learner acquires abstract properties that could not have been induced from the input , this is strongly indicative that principles of UG constrain interlingua grammars parallel to the situation in L1 acquisition .This is true even if the linguistic competence of L2 learners differs from the linguistic competence of native speakers.”

Ma’ana:

Idan ya kasance mai koyon harshe na biyu ya laqanci wasu daga cikin dokokin harshen waxanda ba za su nashe ba, wannan yana nuna cewar dokokin harshe na duniya waxanda suka shafi nahawun harshe qirqirau zai yi hannun-riga kenan da halin koyon harshe na xaya . Abin da zai gaskata shi ne bambancin da ake samu a wurin qwarewar da ake samu tsakanin masu koyon harshe a matsayin harshe na biyu da masu ainihin harshen.”

Wannan binciken yana da alaqa da wannan binciken da yake ta kalli matsalolin koyon harshe na biyu ne, abin da yake da alaqa da wannan bincike. Saboda haka ya taimaka wa wannan binciken qwarai da gaske.

2.2.5 Carroll (2004)

Carroll (2004:303-305) ya nuna yadda yara suke koyon harshe na biyu bayan sun qware a harshe na farko inda Gass da Selinker (2001) suka ce ai baiwa ce. Amma a cikin bayanin sun nuna cewa ba maganar masu koyon harshe fiye da xaya a lokaci xaya suke yi ba sannan kuma ba maganar manya masu koyon harshe suke yi ba. Ga dai abin da Carroll (2004:303-305) yake cewa:

“Many children learn a second language after training considerable proficiency in their native language. For case of exposition, the first language is referred to as L1 and the second language as L2. As Gass and Selinker (2001) point out, the boundaries of child’s second language acquisition are somewhat arbitrary. At one end, the term excludes those children we have just considered who are acquiring two or more languages simultaneously. At the other end, child second language acquisition generally excludes individuals who are acquiring L2 beyond about 12yrs. The reason for this exclusion what it is commonly thought that there is a critical period for L2 acquisition and that acquiring a second language (or, for that matter, a first one) after puberty is much more difficult.

The concept of language transter is that the child’s first language influences the acquisition

of his or her second language there are several testable implications of this idea for one, the case of acquiring a feature of L2 should be related to its similarity to L1. We might expect that second language learners would find those aspects of L2 that are different than L1 to be more difficult.

Some L2 researchers have taken a dim view of the transfer hypothesis. One influential researcher, Mclaughlin (1984) claimed that there is no long Transfer in L2 unless the child is isolated from peers in target language. That is if the child is immersed into L2 there is no transfer. Mclaughlin (1984) also claimed that the same processes are involved in all language acquisition.”

Ma’ana;

“Da yawa yara sukan koyi harshe na biyu bayan sun qware a harshensu na uwa. Akan kira harshen uwa harshe na farko (L1) sannan kuma harshen da ake koyo harshe na biyu (L2). Kamar yadda Gass da Selinker (2001) suka nuna, idan yaro ya zo koyon harshe na biyu to ai baiwa ce. Duk da yake ba a maganar yaran da suke koyon harsuna biyu ko fiye a lokaci xaya, haka kuma ba a maganar waxanda suke koyon harshe na biyu bayan sun wuce shekara goma sha biyu. Abin da ya sa aka cire su shi ne koyon harshe bayan an balaga yana da wahala.

Batun dashe kuwa, harshen uwa yana tasiri qwarai da gaske a wurin koyon harshe na biyu ga yaro. Domin akwai gwaje-gwaje da dama da suka nuna akan samu sauqi a wurin koyon harshe na biyu in dai harshe na biyun yana da kamanceceniya da harshe na farko. Haka kuma za a samu sauqi a wurin koyon vangaren da ke da kamanceceniya da harshe na xaya, amma

inda babu kamanceceniya ya zama yana wahalarwa.

Wasu daga cikin masu binciken harshe na biyu sun xauki wannan hasashen dashe, inda wani manazarci Mclaughlin (1984) ya musanta cewa, ai babu wani dashe da ke faruwa a harshe na biyu, ya ce sai dai idan yaron bai samu cuxanya da tsararrakinsa da suke magana da harshe na biyun ba. Amma in har za a samu cuxanya to babu wani dashe da zai faru.

Har ila yau, Mclaughlin (1984) ya dage a kan cewa wannan tsarin ya shafi kowane vangare na koyon harshe.”

Wannan bincike nasu ya bambanta da wannan domin su nasu ya ta’allaqa ne da gwaji a kan ‘ya’yan Turawa da ‘ya’yan Sinawa, (waxanda su ma al’ummu ne mabambanta a zubi da tsari). Sannan wannan binciken ya kalli Nupawa da suke koyon harshen Hausa a matsayin harshe na biyu. Sai dai binciken nasu ya taimaka wa wannan binciken tun da dukkan binciken suna nazari ne kan harsuna biyu, da yadda harshen uwa yake yin tasiri a kan harshe na biyu. Wannan abu ne gama-gari.

2.2.6 Denham da Lobeck (2010)

Denham da Lobeck (2010: 44-47) sun bayyana cewa shi mai koyon harshe na biyu yana gamuwa da lalurar “Nahawun Harshe

Qirqirau”watau Nahawun da ke da vurvushin harshen uwa da kuma harshen da ake koyo. Ga dai bayaninsu kamar haka;

“As a second language acquirer, you already have a first language, and you are being exposed to a second one. SLA can be characterized by what is called interlanguage grammar, the grammar that is influenced by both the first language (L_1) and the second language (L_2) and has features of each.”

Ma’ana;

“Wanda yake son ya koyi wani harshe kuma yana da harshen uwa, to zai haxu da matsalar “nahawun harshe qirqirau”, watau nahawun da ke da tasirin harshen uwa da kuma harshe na biyu.”

A yadda suka nuna ga yadda abin yake:

$L_1 \longrightarrow \text{interlanguage grammar} \longrightarrow L_2$

Wannan binciken nasu ya bambanta da wannan binciken. A nasu binciken sun kalli koyon harshe na biyu ne ga Ba’indiye da Bafaranshe, amma wannan binciken ba yadda ake koyon harshen Hausa ga Banuƙe ya duba ba. An duba yadda harshen uwa a Nupanci ya yi tasiri a Hausar Nupawa.

2.3 Ra’ayina Game da Wannan Bincike

Dangane da wannan dube-dube da waiwaye-waiwaye da aka yi a wannan babi daga kan kundayen digiri da bugaggun littattafai da kuma mujallu da maqalu, wannan bai sa aikin ya canza zane ba tun da a dukkan

ayyukan da aka duba babu wanda ya yi kankankan da wannan aiki sai dai a sami wanda ya so ya yi kama da shi domin harsuna iri xaya suke dubawa. Kamar aikin Amina (2008) da Indo (2011) amma bai zo xaya ba.

Wannan aiki ko bincike an yi ne a kan “Tasirin Nupanci a Hausar Nupawa a Garin Bida wato yadda Nupanci ke shige wa Nupawa gaba ko ya fi qarfinsu a duk lokacin da suka zo yin Hausa, sai ka ga suna juya harshensu wato Nupanci zuwa Hausa da zummar Hausar suke yi alhalin kuwa Nupanci suke kwaikwayo amma da harshen Hausa.

Wato idan aka yi maganar tasiri a nan shi ne kamar yadda aka kawo ma'anar a Qamusun Hausa na (CNHN (2006:431) ya kawo cewa shi ne “Muhimmanci ko dangantaka ko karfi”. Daga wannan ma'ana za a xauki kalmar ‘qarfi’ wato inda Nupanci ke fin qarfin Nupawa idan sun zo yin Hausa. Idan muka yi duba dangane da taken wannan aiki tasiri ya kasu kashi biyu, akwai tasirin Hausa a kan Nupanci, da kuma tasirin Nupanci a kan Hausar Nupawa.

Tasirin Hausa a kan Nupanci shi ne inda Hausa ke shige wa Nupawa gaba a yayin da suke yin Nupanci wanda ba a kan sa wannan aiki ke magana a kai ba. Akwai kuma tasirin Nupanci a kan Hausar Nupawa, shi ne inda Nupanci ke shigewa gaba a lokacin da Nupawa suka zo yin Hausa wanda shi ne muhallin wannan Bincike.

2.4 Kammalawa

A qarshe wannan babi ya yi abin da Hausawa suke kira waiwaye adon tafiya, ya duba kundayen digiri kamar kundin Amina (2008) da na Indo (2011) da kuma kundin Bida (2011). Haka kuma binciken ya duba bugaggun littattafai kamar littafinsu Pimsleur da Quinn (1969) da na Harley et al (1990) da na Pawlak (2002) da na White (2003) da na Carroll (2004) da kuma Denham da Lobeck (2010) duka waxannan littattafai sun yi magana a kan tasirin harshen farko a wurin koyon harshe na biyu..Wannan babi ya taimaka wajen fahimtar ayyukan da suke da dangantaka ta kusa da ta nesa da wannan binciken,sannan ya taimaka wurin kauce wa maimai.

BABI NA UKU

HANYOYIN GUDANAR DA BINCIKE

3.0 GABATARWA

Wannan babi ya kawo bayani ne a kan hanyoyin da aka bi aka gudanar da wannan bincike. Hanyoyin da aka bi aka gudanar da wannan bincike su ne; ta hanyar lura kai tsaye da taxi da mazauna garin Bida domin gano yadda harshen nasu ke tasiri a cikin Hausa. Daga cikin dabarun akwai ziyarar kasuwanni da makarantu da kuma gidajen biki ana xaukar maganganunsu. Sai kuma sauraron kafafen yaxa labarai da kuma amfani da bugaggun littattafai da kundayen bincike na digiri da maqalu da mujallu don inganta aikin.

3.1 Lura kai tsaye

A nan mai bincike ta lura ne da Nupawa kai tsaye yadda suke Hausarsu ba tare da sun gane ana lura da su ba, sannan ana rubuta abin da suke faxi na irin Hausarsu da haka aka haxa wannan bayani. Sai dai an haxu da qalubalen rashin son yin magana idan sun lura da cewar kana rubuta abin da suke faxes ko kuma za ka yi musu gyara bayan sun faxes.

3.2 Taxi da Mazauna Garin

A wannan mataki mai bincike ta qirqiro taxi ne da mazauna garin ta hanyar tambayarsu yaya za a faxi wata magana da Hausa? Sai su faxes

ta ta hanyar xauko shi kacokam daga Nupanci zuwa Hausa (a duba misalai a rataye na (1).

3.3 Ziyarar Makarantu da Gidajen Biki

A wannan mataki an ziyarci makarantu ne domin tattaunawa da xalibai Nupawa ana tambayar su yadda ake faxin wasu abubuwa da Nupanci sannan a tambaye su yaya ake faxin wannan da Hausa? Sannan kuma ana rubutawa, za a ga misalan ire-iren waxannan tambayoyi a rataye na (2).

3.4 Sauraren Kafafen yaxa Labarai

Mai bincike ta saurari kafafen labarunsu tana sauraren irin Hausarsu watau yadda suke cuxanya Hausar da Nupanci suna ganin cewa Hausar suke yi.

3.5 Amfani da Kundayen Digiri da Bugaggun Littattafai da Maqalu Mujallu

Wannan matakin bincike ya tattara kundayen digiri na biyu da kuma bugaggun littattafai da mujallu da kuma maqalu domin ingantuwar wannan aikin. Misali: Amina (2008) da Bida (2011) da Carroll (2004) da Demham da Lobeck (2010) da Muhammad (2000) da dai sauransu.

3.6 Kammalawa

A qarshe wannan babi ya yi bayani kan hanyoyin da aka bi aka gudanar da wannan bincike misali lura kai tsaye da taxi da mazauna garin

da ziyarar makarantu da kuma amfani da bugaggun littattafai da kundayen digiri da mujallu da maqalu.

BABI NA HUXU

NAZARI KAN HAUSAR NUPAWA

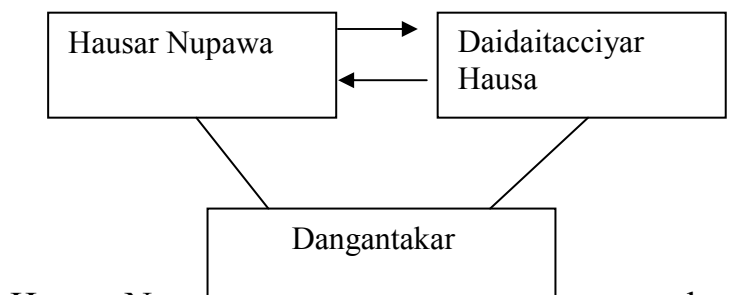
4.0 GABATARWA

Wannan babi ya yi bayani ne kan Daidaitacciyar Hausa wadda ita ce ma'aunin da ake auna Hausar Nupawa da ita, sai kuma dangantakar da Hausar Nupawa take da ita da Hausa, sannan kuma aka kawo bayani game da yanayin Hausar Nupawa sai kuma aka jero Hausar Nupawa masu xauke da aikatau da kuma tsarin jimla a Hausa da Nupanci sai aka kawo dalilin samuwar wannan nau'i na Hausar Nupawa.

4.1 Ma'anar Daidaitacciyar Hausa

Daidaitacciyar Hausa nau'i ne na Harshen Hausa wanda ake amfani da shi yau da kullum wajen lamurran da suka shafi koyarwa da buge- bugen littattafai da jaridu da mujallu Haka kuma ita wannan Hausar da aka yi wa laqabi da Daidaitacciyar xebe - xebe ce daga ire-iren karorin harshe dabam-dabam da muka gani, sai dai Kananci ya fi yawa a cikinta. Sani (2009)

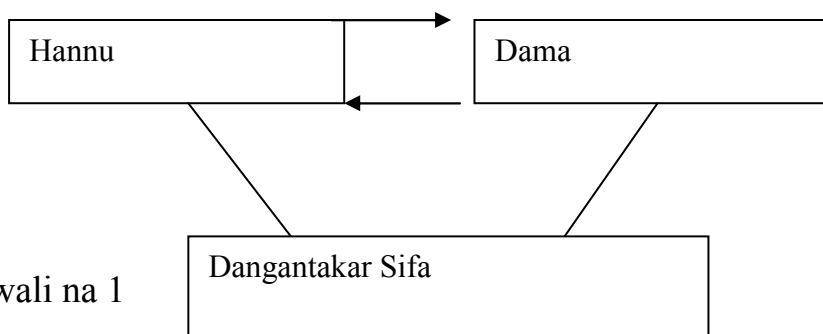
4.2 Dangantakar Hausar Nupawa Da Daidaitacciyar Hausa



Hausar Nupawa: ~~B~~an saamu nannuu naa zoo ba.

Hausa: Bàn sàami daamar zuuwà ba.

Idan muka dubi waxannan jimloli guda biyu za mu ga cewa abin da ya bambanta su shi ne ‘daamaa’ da ‘hannuu’ Nupawa suna amfani da kalmar ‘hannuu’ ne inda suke son su ce ‘daamaa’ wato a Nupance ‘égwá’ idan kuma muka dubi kalmomin guda biyu ma’noninsu ba su yi nisa da juna ba, tun da ‘daamaa’ ai nau’i ne na hannu, shi ya sa Nupawa suka xauko kalmar tsaf suka sa a Hausa.

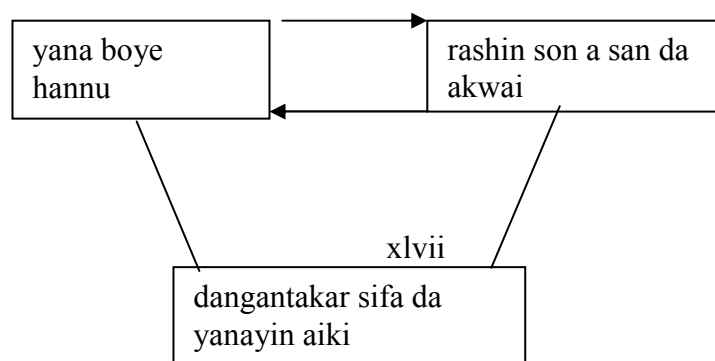


Jadawali na 1

Hausar Nupawa: Yanàa booyè hannuu nè.

Hausa: Bâi sôn à san yanàa dà shii

Idan kuma muka dubi waxannan jimloli, su kuma za mu ga cewa Nupawa sun yi amfani da kalmar ‘booyè hannuu’ a maimakon ‘rashin sôn à san dà àkwai’ idan muka dubi waxannan jumloli guda biyu za mu ga cewa da yake a Nupanci haka suke cewa ‘ègwà sò’ wato ‘vooyè hannuu’ da Hausa’ rashin sôn à san dà àkwai’ To hakan zai ba mu cewa ai ma’anonin ba su nisanta da juna ba tunda wanda bai son a san yana da abu da ma hannun kyautar yake voyewa, su kuma Hausawa sai su ce bai son a sani .

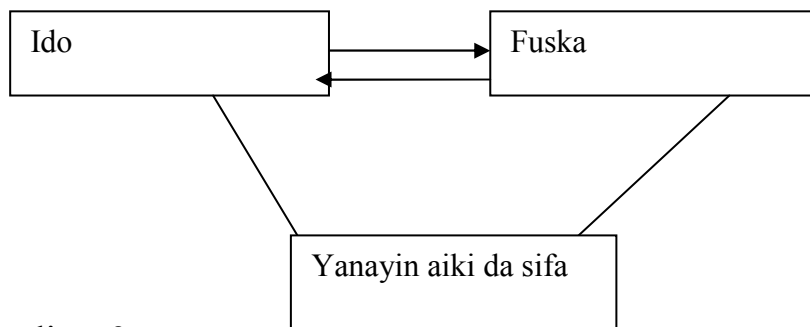


Jadawali na 2

Hausar Nupawa: Bà̀n ga idònshì ba

Hausa: Bà̀n ga fuskàrsà ba

Waxannan jumloli guda biyu abin da ya bambanta su shi ne ‘ido’ da ‘fuska’ da yake Nupawa su kalmar ‘éyè’ watau ‘ido’suke amfani da ita ya sa suka xàuko kalmar suka fassara ta kai-tsaye, shi kuma Bahaushen da ‘fuskàa’ yake amfani idan muka duba za mu ga ai akwai danganta tsakanin waxannan kalmomi biyu da ‘idò’ da kuma ‘fùska’ tunda ai ido a cikin fuska yake kuma idan mutum ya gintse fuska ai idon ne yake haxewa saboda haka akwai dangantaka.



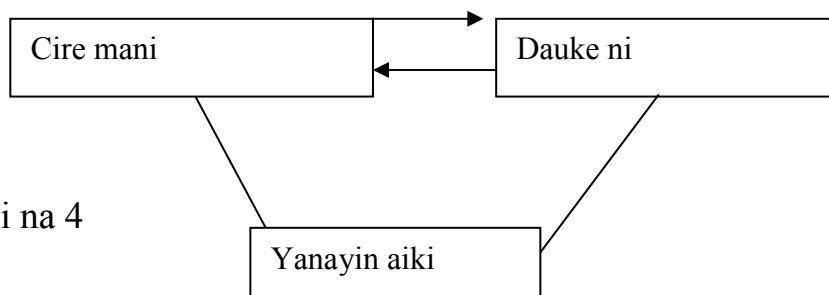
Jadawali na 3

Hausar Nupawa: Cìree manì fòotoo

Hausa: Xàukèè ni hòotoo

Abubuwan da suka bambanta waxannan jimloli guda biyu su ne ‘cìree manì’ da kuma ‘xàukèè ni’, su kuma Nupawa suna amfani da ‘cìree manì’ Hausawa suna amfani da ‘xàukèè ni’ idan muka duba bambancin kaxan ne duk da yake Nupawa suna amfani ne da kalmar-‘lá mì’ ‘xàukee ni’ amma kuma idan suka zo fassarawa sai su yi amfani da kalmar yanayin aiki tunda a da can idan aka zo xaukar hoto ai bayan an

xauka katin hoton kan fito ne nan da nan, to wannan tsarin suka duba suka bai wa xaukan hoto, su kuma Hausawa su kuma sun bi yadda wurin xaukan hoto walqiya ne ke walqawa sannan a xauka, to duk dai idan muka dubi waxannan ma'anoni guda biyu sai mu ga cewa akwai dangantaka ta ma'ana.

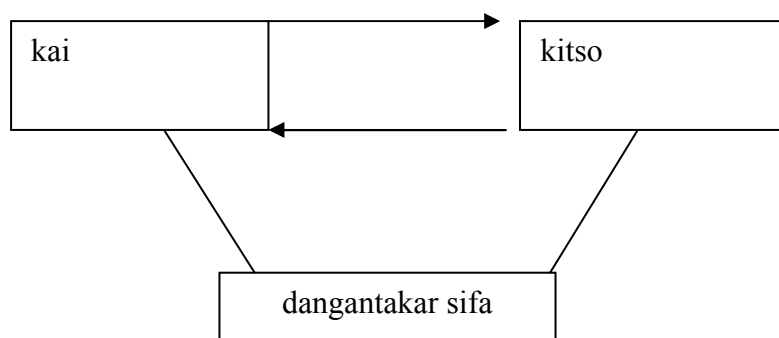


Jadawali na 4

Hausar Nupawa: kwàncee manì kâi

Hausa: Kwàncee màni kitsòo

Bambancin da ke tsakanin waxannan jumli shi ne ‘kâi’ da kuma ‘kitsòo’ da yake Nupawa suna amfani da kalmar ‘étí’ ne a wurin kitso wato ‘kâi’ shi ya sa suka xauko kalmar ‘kâi’ xin suka yi amfani da ita a wurin faha da Hausa. Kuma idan muka duba ma'anar ba ta nisanta da juna ba tun da ai kitson a kai yake.

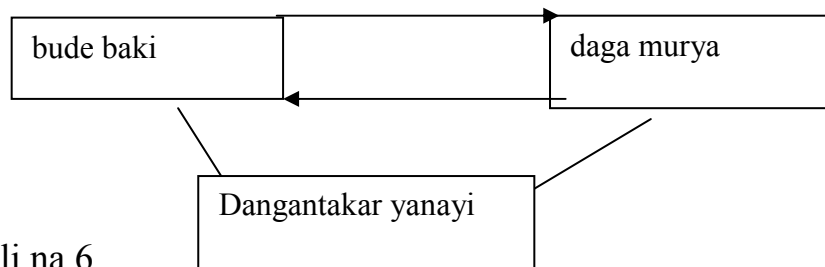


Jadawali na 5

Hausar Nupawa: Bùudee bàakii

Hausa: Xàgà muryàa

Kusan idan za a dubi jerin kalmonin da ke cikin waxannan jimloli guda biyu sai a ga kamar ba su da alaqa da juna amma kuma idan aka duba da kyau sai a ga cewa kuma cikin juna suke domin idan Nupawa suka zo faxin ‘xàgà muryàa’ da Nupanci kalmomin ‘kpé mí’ suke amfani da su, su kuma Hausawa sai su ce ‘xàgà mùryaa’ to idan muka yi musu kyakkyawan kallo ai Nupawa ba su bauxe da yawa ba, tun da dama ai idan za a xaga murya to daman baki ake xagawa sannan kuma in za a xaga murya sai an buxe baki to abin da ya faru a nan shi ne dangantaka ta yanayi.



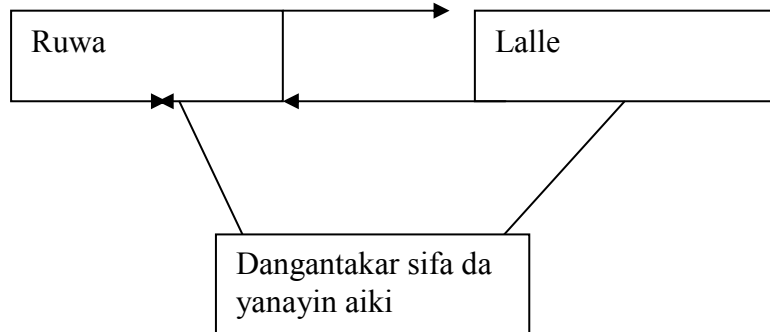
Jadawali na 6

Hausar Nupawa: Zaa à sâa makì rùwaa

Hausa: Zaa à sâa ki lallèe

Idan muka dubi waxannan jumloli guda biyu abubuwan da suka bambanta su guda biyu ne wato ‘ruwaa’ da ‘lallèe’ da yake Nupawa suna amfani ne da kalmar ‘núwó’ ‘ruwaa’ a wurin sa lalle kuma ainihin ruwa

suke amfani da shi a wurin sa lalle ba wai ainihin lalle ba shi ya sa ko da suka zo fassara suke xauko kalmar da su suke amfani da ita su saka.

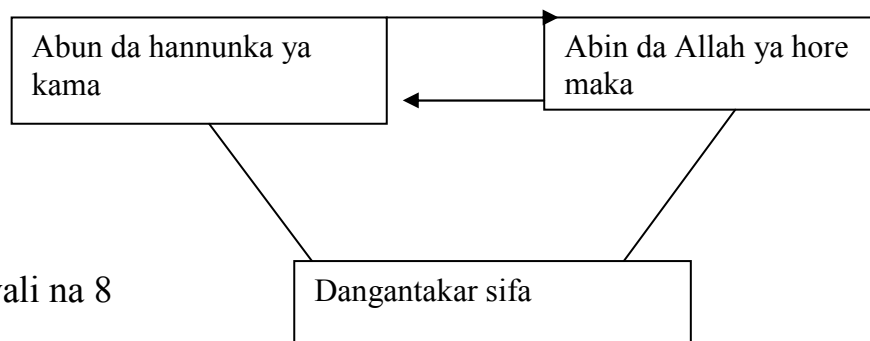


Jadawali na 7

Hausar Nupawa: Duk àbin dà hannunkà ya kaamàa

Hausa: Duk àbîn dà Allàh ya hoorèe makà

Idan muka dubi waxannan jumloli guda biyu sai mu ga jumloli ne guda biyu kuma mabambanta amma kuma idan muka duba sai mu ga duk abu xaya suke faxi tun da su Nupawa suna amfani da ‘éyáná égwá wé gá ká ná’ wato ‘àbin dà hannunkà ya kaamàa’ wato wurin kyauta, shi kuma Bahaushe kan ce ‘duk àbin dà Allàh ya hoorèe makà’ duk idan muka duba ai dama idan mutun zai yi kyauta da hannun zai yi kuma sai abin da hannunsa ya kama yake bayarwa sai a ga duk abu xaya malam Banupe da kuma malam Bahaushe suke faxi.

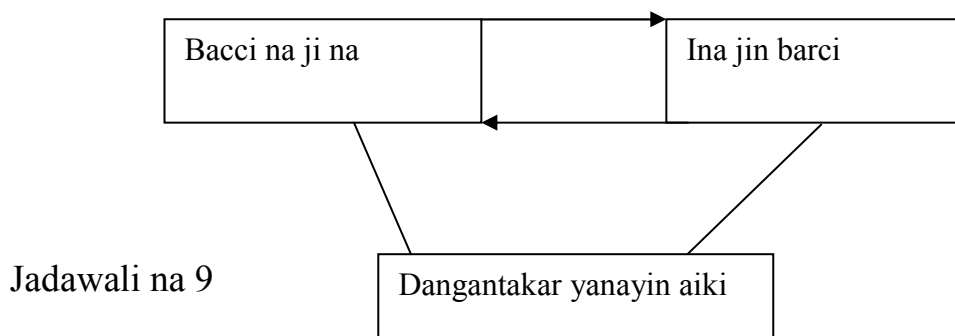


Jadawali na 8

Hausar Nupawa; Baccii nàa jîi naa

Hausa: Inàa jîn barcii

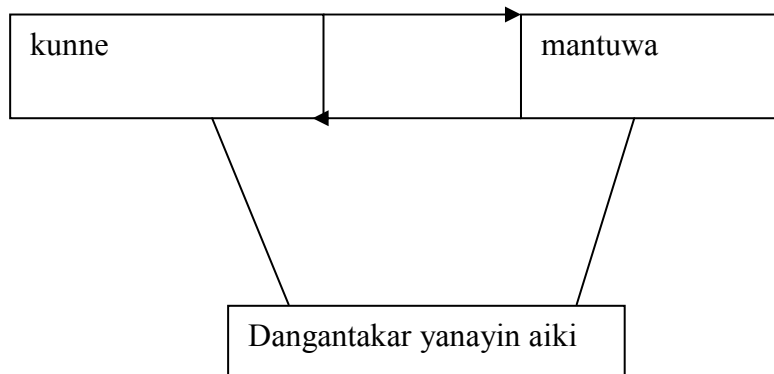
Waxannan jumloli idan muka dube su sauyin muhalli aka samu xaya na cewa ‘baccii nàa jîi naa’, xayan kuma ‘inàa jîn barcii’ Nupawa idan za su faxa da Nupanci kalmar ‘élé’ wato ‘barcii’ shi ke fara zuwa shi ya sa ko da suka zo faxi da Hausa sai suka fara gabatar da ‘baccii’ ‘maimakon ‘barcii’ ya zama qarshe duk da haka bambancin kaxan ne.



(10) Hausar Nupawa: Bân dà kunnee

Hausa: Inàa dà mantuwa

Waxannan jimloli guda biyu idan aka dube su sai ka xauka jimloli ne mabambanta amma idan aka duba idan Nupawa za su faxa sukan yi amfani ne da kalmar ‘tùkpá’ watau ‘kunnee’ su kuma Hausawa sukan yi amfani da ‘mantuwa’ to idan muka duba za mu ga cewa ai akwai dangantaka tsakanin ‘kunnee’ da kuma ‘mantuwa’ tun da ai mantuwa ta hanyar kunne ake yinta.



Jadawali 10

4.3 Tsarin Jimla a Hausa

Kowane harshe yana da tsari na yadda yake gina jimla. Wani harshen kan kasance bisa tsari na aikau (subject) da aikatau (verb) da kuma karvau (object) ko aikatau a farko, sai aikau da kuma karvau da makamantansu. Kamar yadda Galadanci (1976) da Sani (1999) da Yusuf (2011) suka nuna cewa Hausa na da tsari na aikau da aikatau da karvau (SVO), sannan kuma jimla ta rabu kashi biyu akwai yankin suna da kuma yankin bayani ko aikatau.

Yankin Suna ya qunshi bayani kan wanda ya yi aiki a cikin jimla. Wannan yankin zai iya qunsar rukunan nahawu kamar Suna da Sifa da Mafayyaci da sauransu. Yayin da Yankin bayani ko aikatau ke qunshe da bayani kan lokacin da aka yi aiki da kuma irin aikin da aka aiwatar. Wannan yankin ya qunshi rukunan Nahawu kamar aikatau da bayanau da karvau da sauransu². Misali:

- 1) Wàtā yaarinyà bàqaa taa wânkè kwaanòo
- 2) Wàni yaaroo doogoo yaa tafii

² A duba Galadanci (1976) da Sani (1999) don qarin bayani.

Wàtà yaarinya bàqaa: Ya qunshi Mafayyaci da Suna da kuma sifa

Taa wânkè kwaanò: Yankin bayani- ya qunshi Wakilin Suna (ko
Lamirin suna) da Aikatau da kuma suna

Wannan jimla da ke sama wakilin sunanta yana nuni ne da an gama
aikin. Ga kuma wasu misalan

3) Aûdù yaa tuuqà keekee³

4.4 Tsarin Jimla a Nupanci

Tsarin jimla a Nupe kamar yadda Smith (1967:5-15) ya ce jimla a
Nupanci tana xauke da Aikau (subject) (S) da Makarva (Predicator) (P)
da Cikamako (Compliment) (C) da kuma Qawatau (Adjunct) (A).

(a) Ya ce akwai jimlar da take xauke da Makarva kawai watau Predicator
misali

P- bé. (zò)

(b) Akwai kuma wadda take xauke da Aikau wadda a wani lokacin Makarva
za ta biyo baya sannan kuma Cikamako xaya ko biyo su biyo baya misali:

SP u: bé, (yaa/taa zoo)

PC ka: û, (jìraa shì/tà)

SPC u: ká: mì, (jìraa nì)

PCC yà mì sùlè,(baa ni sulè)

SPCC u ya mi sule. (yaa baa nì sulè)

³ Dangane da misalan Hausa ana nuna dogon wasali 'aa' da gajere 'a'; ana kuma nuna Karin sautin qasa (') da faxau ('). Galadanci (1976) da Yusuf (2011) da Sani (1999). Domin qarin bayani a kan ire-iren jimlolin Hausa sai a duba Newman (2000) da kuma Jaggar (2001) da sauransu.

- (c) Akwai kuma wanda Qawatau watau Adjunct (A) xaya ko biyu ko uku kan biyo Makarva, misali:

PA bé: kãrãyi,

PA (A) (A) dádzi, yà mì (sãrãyi) (bè ù i). (tàyaa ni yîn gòodiyaa sòosai).

- (d) Akwai kuma jimlar da ‘Aikau’ kan fara zuwa sannan ‘Makarva’ sannan ‘Cikamako’ xaya ko biyu sannan ‘Qawatau’ xaya ko biyu ko uku. Misali

ASP dàgà fócí zì: ele: a batu.(tun kwàanakii ruwan sama yaa yankèe)

SPA wù: á bàtù bè bábo bè ì (yaa ràbu dà zuwàa nân)

SPCA u bè ndâ u sãrãyi (yaa yi kàmaa dà bàabansà sòosai)

ASPA kandoro: éwó: é fyályá bè mì ì(koowàné lookàcìi inàa dà kuxii)

AASPAA dàgà tsùwòróró: bì dà o: éwóé: fyályá sãrãyi bè mì: bè.

A wasu lokutan kuma ba sa bin wannan tsarin domin a Nupanci akwai lokacin da ake samun tagwan aikatau watau (serial verb). Hakan kan faru a cikin jimloli masu shuxaxxen lokaci da lokaci na gaba da kuma lokaci mai ci. Misali:

- 4) Nupanci: Múusáa zhì zhì.

Fassara: Muusaa yaa daawoo daawoo.

Watau wannan jimlar tana nuni da shuxaxxen lokaci ne da yadda Banupe ya faza da Nupanci ta hanyar ruvanya aikatau.

Daidaitacciyar Hausa: Muusaa yaa daawoo.

- 5) Nupanci: Áyìsháa à lóo lóo.

Fassara: Ayìshaa zâi tàfîi tàfî

Wannan jimla tana nuni da yadda Nupawa suke amfani da lokaci na gaba a harshensu ta hanyar ruvanya aikatau.

Daidaitacciyar Hausa: A'ishaa zaa tà tàfî.

Wannan shi ne yadda suka faga da Nupanci a Hausa watau sun ruvanya aikatau.

Nupawa sukan fagi haka ne don rashin iya rarrabewa tsakanin jinsin mace da na namiji.

Ga kuma wani misali na lokaci mai ci a Nupanci.

6) Nupanci: Ndáagíi é màtsà mà.

Fassara: Ndáagíi nàa dàariyaa dàariyaa

Daidaitacciyar Hausa: Ndaagii yanàa dàariyaa⁴

Wannan bincike ya ta'allaqa ne a kan maganganu na yau da kullum da ake samu a Hausar Nupawa.

4.5 Hausar Nupawa

Wannan wani nau'i ne na Hausa da Nupawa suke juya harshensu da Hausa da nufin Hausa suke yi amma a halin gaskiya kuwa Nupanci suke yi, ga yadda tsarin jimlolin Hausar Nupawa suke da bayanin ma'anoninsu a Daidaitacciyar Hausa. Idan aka duba za a ga cewa an kawo jimloli masu xauke da aikatau.

⁴ Waxannan misalai da aka kawo a sama za a ga cewa ba a bambance jinsi ba, to haka Nupawa suke maganarsu ba su bambancewa tsakanin jinsin namiji da kuma jinsin mace musamman a wurin mace suna amfani da jinsin namiji ne.

Daga cikin matsalolin da Nupawa suke fuskanta a wurin koyon harshen Hausa a matsayin harshe na biyu, akwai dasa harshensu cikin harshen Hausa. Watau, su xauko zubi da tsarin harshensu su xora bisa harshen Hausa. Yin hakan ya sava wa zubi da tsarin Hausa, kuma ma'anar ba ta fita sosai. Ko da yake, hakan ba ya kawo sauyi a ma'ana, sai dai kalmomin nahawun ba sa dacewa da tsarin nahawun Hausa. A wasu lokutan Hausawa sukan fahimci maganar, a wasu lokutan, kuma ba sa fahimta. Kamar yadda za a gani a cikin misalan da za su zo nan gaba.

Matsalar jinsi na daga cikin matsalolin da Nupawa suke fuskanta a wurin koyon harshe na biyu. A Nupanci a wurin wakilin suna ba a bambance mace da namiji. To, haka Banupe ke xauko wannan al'adar ya dasa cikin Hausa. *Namiji* ya ce masa "*kai*", mace ma ya ce mata "*kai*" ko kuma namiji ya ce masa "*kee*" mace ma ya ce mata "*kai*". Misali;

Idan Banupe na son ya ce "Aaishaa cèè ta kaawoo kaayaa sai y ace:

7) Ayishaa nèè yaa kaawoo kaayaa.

In kuma yana son ya ce "Muusaa nèè yà kaawoo kaayaa" sai ya ce

8) Muusaa nèè yaa kaawoo kaayaa.

Idan da Nupanci za a faxa to hakan ake faxa ba tare da an bambance jinsi ba. Inda ake bambanta jinsi shi ne, wurin kiran sunan jinsin mutum wato "*màcè*" su ce mata "*nyízaagí*" "*namiji*" kuma su ce masa "*bági*", ko kuma wurin kiran jinsin dabba mace su ce mata "*yìwó*", namiji kuma su ce masa "*èbá*". Idan ba a waxannan wurare ba duk haxe su suke yi su

kira su da jinsin namiji, “*mace*” su ce mata “*wé*” “namiji shi ma su ce masa “*wé*” babu bambanci.____

Sai kuma matsalar qwayoyin sauti, Banupe ba ya bambance tsakanin qwayar sautin /a/ da /h/ dukkansu /a/ yake kiran su ko kuma ya musanya musu wurare /a/ ya ce /h/ wurin /h/ ya ce /a/. Misali idan yana so ya ce ‘haka nee’ sai ya ce ‘aka ne’ ko kuma wurin amsa kira ‘na’am’ sai ya ce ‘naham’

Haka kuma qwayar sautin /v/ Banupe da /b/ yake ambaton ta in zai ce ‘vàraawò’ sai ya ce ‘bàaràawò’ da kuma qwayar sautin /x/ sai ya ambace ta da /d/ in zai ce “*xaaki*” sai ya ce “*daaki*” sai kuma baqin /q/ Banupe sai ya ambace ta da /k/ in zai ce “*bàaqoo*” sai ya ce “*bàakoo*”. Haka kuma a wurin baqin /f/ da /h/ Banupe yakan bayyana baqin /f/ a duk inda Bahaushe ya sakaya shi da baqin /h/ misali wurin ‘hula’ sai Banupe ya ce ‘fula’ ko kuma ‘huxu’ sai ya ce ‘fudu’ (A duba Indo (2011) don fayyacewa). Wannan aikin bai yi bayanin Hausar Nupawa ta fuskar furuci da tsarin sauti ba.

4.6 Jerin Jumlolon Hausar Nupawa Masu Xauke da Aikatau

A wannan vangare na bincike, jerin jumlolon Hausar Nupawa ne masu xauke da aikatau waxanda wannan aiki yake tafe a kai, tun da akwai vangarori da dama kamar wanda ke magana a kan furuci ko jam’i ko xafe, to wannan aiki ya kawo Hausar Nupawa ne wanda ke xauke da aikatau a cikinsu. Misalan da za su biyo bayan wannan bayani za su zo ne a kan tsarin ‘a’ da ‘b’ da ‘c’ watau misalin da ya zo a ‘a’ Nupanci ne

sannan misalin da ya zo a ‘b’ Hausar Nupawa ce, wanda kuma ya zo a ‘c’ na nuni da Daidaitacciyar Hausa. Ga sunan a jere:

- 9) a) Mí dé égwá bèá.
b) Bàn saàmu hannuu naa zoo ba.
c) Bàn sàami daamar zuwàa ba .
- 10) a) Wùn èsò égwá só.
b) Yanàa booyè hannuu nèe.
c) Bâi sôn à san yanàa dà shii.
- 11) a) Milè éyé wún yè á.
b) Bàn ga idònshì ba.
c) Bàn ga fuskàrsà ba.
- 12) a) Wámi fòtôn.
b) Cìree manì fòotoo.
c) Xaùkèè nì hootoo.
- 13) a) Lòmí tí.
b) Kwàncee mànì kâi.
c) Kwàncee manì kitsòo
- 14) a) Kpé mí.
b) Bùudee bàakii.
c) Xàgà muryàa.

- 15) a) Á gá wè da rùfá.
b) Za à sâa makì ruwaa.
c) Zaa à sâa ki a lallèe.
- 16) a) Éyáná égwá wè gá kána.
b) Duk àbîn dà hannunkà ya kaamàa.
c) Duk àbîn dà Allàh ya hoorèe makà.
- 17) a) Élé ésánmì.
b) Baccii nàa jîi naa.
c) Inàa jîn barcii.
- 18) a) Midè tùkpà à.
b) Bân dà kûnnee.
c) Inàa dà mantuwaa.
- 19) a) Égí á cín.
b) Yaaròo yaa sàukaa.
c) An yaayè yaaròo.
- 20) a) Wùn á égí wá mí ébé ó.
b) Taa cirè yaaròo à noonòo.
c) An yaayè yaaròo.
- 21) a) Mi dè ègwa bè á.
b) Bàn sàamu hanyà naa zoo baa.

- c) Bàn sàamu lookàcin zuwàa ba.
- 22) a) Wùn àgò éga wè gá ò.
b) Zâi amsa màganànkà kùwa?
c) Shîn zâi yàrda dà màganàrkà?
- 23) a) Wùn ésó mísún wún à.
b) Baa yàa booyè bàakinshì.
c) Yanàa dà faxìn gaskiyaa.
- 24) a) Á èwò zhè.
b) Jùuye riigaa.
c) Tùuve riigaa.
- 25) a) Á émí kpé.
b) An buudè bàakii.
c) An yi baikoo.
- 26) a) Wùn à kún yé à.
b) Bàa zâi ìshe shì à idòo ba.
c) Bàa zâi cikàa masà idòo ba.
- 27) a) Mí dé èkó wún à.
b) Bân dà hanyànshì.
c) Bân dà haalinsà.
- 28) a) Gbàkó á kún.

b) Ciki yaa ishee tà.

c) Ciki yaa tsuufa.

29) a) Mi àtá émímí.

b) Zân fada baakiinaa.

c) Zan fàxi gaskiyaa.

30) a) Zhè éyé.

b) Jùuye idòo.

c) Fùskàntoo.

31) a) Mi wó émí màsîn /mátò.

b) Naa ji bàakin màasîn/ maatò.

c) Naa ji qaarar bàabûr/na mootaa.

32) a) Gálá égwá min da ényágíci ó má.

b) Kàdà kì sâ hannuunaa à cikin àbincii.

c) kàdà kì saa àbinci dà nii.

33) a) Gálá mísún mìn da ényágíci ó má.

b) Kàdà kì sâ baakiinaa à cikin àbinci.

c) Kàdà kì sâa àbinci dà nii.

34) a) Mi wó mí ú.

b) Naa ji bàakinshì.

c) Naa ji muryàrsà.

- 35) a) Daga ná átó núwón kpé mí tì ó ná.
b) Tun dà àkà sâa manì ruwaa à kâi
c) Tun dà àkà sâa ni à lallè.
- 36) a) Wámí jígùn.
b) Kaa yi manì muugù.
c) Kaa yi minì qèetaa.
- 37) a) Wùn á ébá gò.
b) Taa kàrbâa mijì.
c) Taa mallàkè mijì.
- 38) a) Mide túkpá ézhì wòá.
b) Bân dà kûnnên jîn yàaree.
c) Nii bàa màì saurin jîn yàaree ba nèe.
- 39) a) Úlámì bè wò à.
b) Bàì iyà kaawoo nì ba.
c) Bàì gaanèe ni ba.
- 40) a) Úgè fì mì nyí á.
b) Bàì yì manì kyâu ba.
c) Bàì burgèe ni ba.

- 41) a) Ú wón mì yé á.
b) Bâi kaamaa nì à idòo ba.
c) Bâi gaanèe nì ba.
- 42) a) Miwó èzhì wún á.
b) Nii bàn jì yàarensì ba.
c) Bàn gaanè àbîn dà yakèe faxii ba.
- 43) a) Kpé ú túkpá.
b) Bùude mashi kûnnee.
c) Jaa masà kûnnee.
- 44) a) Mi égó madán wóá.
b) Nii bân karban yunwà.
c) Bân iyà juurè yunwà.
- 45) a) Égà nana úló mì tí á.
b) Wannàn màganà bàì shìgà mani kâi ba.
c) Bàn amincee da wannan màganàa ba.
- 46) a) Mikpé báná mì lá ùgíná.
b) Naa san indà na tsayà dà shii.
c) Naa san matsayin dà na ajìyee shii.
- 47) a) Á étí só.
b) Booyè kâi.

- c) Kadà kà bari à gaanèe ka.
- 48) a) Égwá ló mì fá.
b) Hannuu yaa shìgee nì fa.
c) Na ji jìkii fa.
- 49) a) Sáyí sókó gà átó núwón fĩ égán wúncín ó.
b) Allàh nee zâi zubà ruwaa cikin wannàn màganàa.
c) Allàh kaxai zâi iyà maagàncee wannàn màganàr.
- 50) a) Égan áshè u mi ké.
b) Màganàa yaa cikàa mashì bàakii yaa rage.
c) Màganàr taa yii masà bàmbàràkwài.
- 51) a) Úgò mí gò fítí ó.
b) Yaa kàrbèe nì nee à sama.
c) Yaa hau nì dà faxà.
- 52) a) Á éyé wúmì.
b) Kà hadà idòo dà nii.
c) Mù gaanàa.
- 53) a) Wún á gbákó nyíyá.
b) Taa zubar dà cikii.
c) Taa yì varii.
- 54) a) Áwá égí wá.

- b) An cìree yaaròo nee.
 - c) Aikii akà yii akà fid dà xân.
- 55) a) Á émí kpé á yà.
- b) An buudè bàakii an baa shì.
 - c) An yi baikoo.
- 56) a) Madan é gùn mì.
- b) Yunwàa nàa jîi naa.
 - c) Inàa jîn yunwà.
- 57) a) Úgò mí nyí á.
- b) Bàì kàrbèe nì ba.
 - c) Bàì yi minì kyâu ba.
- 58) a) Úgò nyámi nyá á.
- b) Bàì kàrbàa nàawa bà.
 - c) Bàì yàrda dà màganàa taa ba.
-
- 59) a) Nyángící wúcín lómí wún á.
- b) Àbincìn bàì shiga bàakinshì ba.
 - c) Bàì xânxànà àbincîn ba.
- 60) a) Mikpe bánà wún gí yámí nà.
- b) Naa san indà ya tsayàa manì.

- c) Naa san matsayinsà à wuuriinaa.
- 61) a) Á éyè bishé wúncín lá wú éná.
b) Kà nuunà idòn kàazan nàn à wutaa.
c) Gàsà kàazâr.
- 62) a) Yimá màkàntá gò ló.
b) Mun kàrbàa makarantaa mun jee.
c) Muu kò mukà jee makarantaa.
- 63) a) Wò gá lé éyè édé wúncín yé.
b) In kaa ga idòn zanìn nân.
c) Idan ka ga kàmànnin zanèn.
- 64) a) Wò gá lè éyè éní wúncín yé.
b) In ka ga idòn miyàn nân.
c) Ìdan ka gá kàmànnin miyân.
- 65) a) Édé wúncín dá á zhè.
b) Zanìn nân yaa juuyèe.
c) Zanèn nân yaa kooxèe.
- 66) a) Zhí zùnmà dégí.
b) Daawoo baaya kàdan.
c) Xan màimàitaa.
- 67) a) Wó á gàgà èzà á zó.
b) Zaa kà cêe mùtûm yaa kaarèe.

- c) Sai kà xaukàa kaamilin mùtûm nee.
- 68) a) Ú gana ló mí úná.
b) Yaa fàdi àbîn dà ya shìga bàakinshì.
c) Àbîn dà ya ga daamaa ya fàxaa.
- 69) a) Úmá gó émí gá ó.
b) Yaa kàrbàa bàakii kùuwaa?
c) Yaa fàxì gaskiyaa kùwa?
- 70) a) Wún éyè kpé fúlá sámíá.
b) Baa à sâa fùulaa à gaishee shì.
c) Wani irin miskilin mùtûm nee.
- 71) a) Wún éyè kú égwá nínìn á.
b) Baa à iyà daukàn shì dà hannuu dayaa.
c) Bàa wandà za à shaa wà àlwaashii ba nèe.
- 72) a) Wún gá ètì gò bè wún yì.
b) Zâi kàrbàa kâi dà shii.
c) Zâi karvèe tagoomàshii dà yakèe dà shii à wurîn.
- 73) a) Wún nlé ètì wún yé.
b) Yanàa ganin kânshi.
c) Yanàa dà girman kâi.
- 74) a) Lá tú mí.

- b) Dàukèe ni.
 - c) Xòoraa nii.
- 75) a) Wún ú gá ló ègwá.
- b) Zâi shìga hannuu.
 - c) Zâi jì jikii.
- 76) a) Yá mì égwá.
- b) Bàa ni hannuu.
 - c) Mù taafà.
- 77) a) Mì gò gò shí.
- b) Naa kàrbaa nè naa sàyaa.
 - c) Kwàncee nà sàyaa.
- 78) a) Bé éyè fiú.
- b) Bùudee mashì idòo.
 - c) Yii masà faxà.
- 79) a) Kpé éná fiú.
- b) Bùudee mashì wutaa.
 - c) Màtsaa masà.
- 80) a) Fónà Sókó gá ègwá kpé ètì wún bó ná.
- b) Raanan dà Allàh zâi buudè hannuu à kân shì.
 - c) Sai raanar dà Allàh zâi toonàa masà àsiirii.

- 81) a) Éfèyán wún á zhè.
 b) Iskànshì yaa juuyee.
 c) Hankàlinsà yaa yì wani wurîn.
- 82) a) Wè jín élé éyè á.
 b) Baa yaa idon baccii.
 c) Baa yàa màagàagin barcii.
- 83) a) Mi de étí wúnyá.
 b) Bàa nì dà kânshì.
 c) Bàa nàa nasaràa à kânsa.
- 84) a) Chígban wúcìn dá tá égwá.
 b) Itàacen nàn yaa bazà hannuu sòosai.
 c) Bishiyàr nàn taa bazà ràssaa sòosai.
- 85) a) Èyángíci wúncì á lómì e èyè.
 b) Àbincin nàn yaa shigan manì idòò.
 c) Inàa marmarin àbincin nàn.

Idan muka yi wa waxannan jimlooli duba da idon basira akwai abubuwa da dama da za mu iya sharhi a kai. Wani abin lura a Hausar Nupawa da Daidaitacciyar Hausa shi ne sauyi na bambancin rukunan nahawu. Wani sauyin ana samun bambancin aikatau da na ma'ana (a duba misali na 12, an yi amfani da 'cìree' da 'xàukee' inda a Hausar Nupawa aka ce 'cìree manì fòotoo' sannan a Daidaitacciyar Hausa kuma

aka ce ‘xàukèè nì hootoo’). Haka kuma a misali na 24 an sami sauyi na bambancin aikatau a Hausar Nupawa aka ce ‘Jùuye riigaa’ a Daidaitacciyar Hausa kuma aka ce ‘Tùuve riigaa’ sai kuma a misali na 28 inda a Hausar Nupawa aka ce ‘ciki yaa ishee tà’ sannan kuma a Daidaitacciyar Hausa aka ce ‘ciki yaa tsuufaa’. Haka kuma a misali na 43 a Hausar Nupawa aka ce ‘buudee mashì kûnnee’ sannan a Daidaitacciyar Hausa aka ce ‘jaa masà kûnnee’

Haka kuma ana iya samun irin wannan bambanci na Suna da ma’ana a misali na 13, inda aka yi amfani da ‘kâi’ da ‘kitsòò’, inda a Hausar Nupawa aka yi amfani da ‘kwàncee manì kâi’ ‘loose my head for me’ kuma a Daidaitacciyar Hausa kuma aka yi amfani da ‘kwàncee manì kitsòò’ ‘loose my hair for me’ wannan na nuna akwai dangantaka ta ma’ana tsakanin jimlolin biyu sai dai ba kasafai Bahaushen kan gane ba . Haka kuma misali na 25 an yi amfani da ‘An buudè bàakii’ a Hausar Nupawa, sannan a Daidaitacciyar Hausa an yi amfani da ‘An yi baikoo’ watau kalmomin ‘bàakii’ da ‘baikoo’ dukkansu kalmomi ne na suna amma sai kalmomin suka sami bambancin ma’ana, jimlolin ma biyu a faxe suna da bambanci da juna domin Bahaushen ba zai gane ba domin da an ce wa Bahaushen ‘An buuxè bàakii’, ba zai tava zaton baiko aka yi ba. Haka ma idan aka dubi misali na 15 akwai bambanci na suna da ma’ana a Hausar Nupawa an yi amfani da ‘zaa à sâa makì ruwaa’ a Daidaitacciyar

Hausa aka yi amfani da ‘zaa à sâa ki à lallèe’ a nan sai aka sami bambancin ma’ana ta ‘lallè’ da kuma ‘ruwa’.

Haka kuma ana samun bambanci na ma’ana kamar a misali na 14 a Hausar Nupawa ‘bùudee bàakii’ ya bambanta da ma’anar da take a daidaitacciyar Hausa. A Hausar Nupawa ana nufin a xaga murya ‘speak louder’ Bahausha zai xauka cewa ana nufin a buxé baki ne ‘open a mouth’ ba xaga murya ba, watau ‘speak louder’ ba. Haka kuma a misali na 19 shi ma akwai bambanci na ma’ana inda aka yi amfani da ‘sàukaa’ ‘to come down’ da kuma ‘yaayè’ ‘to wean’ shi Bahausha ba zai gane cewa ‘yaayè’ Banuƴe yake nufi ba a inda ya ce ‘yaarò yaa sàukaa’.

Wani abin sha’awa game da Hausar Nupawa shi ne akwai virvishin dangantakar ma’ana tsakanin sunayen ko aikatan da suka bambanta misali idan muka dubi misali na 34 inda aka yi amfani da ‘bàakii’ da kuma ‘muryà’ a inda aka ce ‘naa ji bàakinshi’ ‘I heard his mouth’ da kuma ‘na ji muryàrsà’ ‘I heard his voice’ idan muka dubi waxannan jimlooli biyu za mu ga cewa akwai dangantakar ma’ana tun da ai murya daga baki take fita, Haka kuma misali na 36 shi ma ya nuna dangantakar ma’ana da kalmar ‘muugù’ ‘evil’ da kalmar ‘qèetaa’ ‘wickedness’ idan muka duba za mu ga cewa akwai dangantakar ma’ana. Wata dangantakar daga bai xaya (Generic) ne zuwa dunqulalle (specific) ko akasin haka, idan muka dubi misali na 11 dunqulalle ne zuwa na bai xaya watau ‘idòo’ zuwa ‘fuskàa’, inda a Hausar Nupawa aka ce ‘bàn ga

idònshì ba’ sannan a daidaitacciyar Hausa aka ce ‘bàn ga fuskàrsà ba’ a nan ‘idòo’ dunqulallen ma’ana ne tun da a cikin fuska yake sannan ‘fuska’ tana da ma’ana ta bai xaya.

Wani abin burgewa shi ne inda a cikin jimlolin nan wasu kalmomi kan sauya mazauni alhali kuma suna yanki xaya watau a Yankin Bayani ko Aikatau idan muka dubi misali na 17 inda Kalmar ‘barcii’ ta zo daga farko a Hausar Nupawa ‘baccii nàa jîi naa’ sannan a Daidaitacciyar Hausa kuma sai kalmar ta koma qarshe ‘inàa jîn barcii’. Haka kuma a misali na 45 rukunan sun sauya mazauni a Yankin Suna inda a Hausar Nupawa aka ce ‘wannàn màganà bàì shìga manì kâi ba’ sannan a Daidaitacciyar Hausa aka ce ‘bàn amìncee dà wannàn màganàa ba’ duk da dai kalmomin Sunan sun bambanta.

Bugu da qari, a cikin waxannan jimloli za a ga cewa maimakon a yi amfani da aikin da gava ke yi sai ka ga an yi amfani da gavar kawai gaba xaya, idan aka duba misali na 18 an yi amfani da ‘kûnnee’ a Hausar Nupawa inda aka ce ‘bân dà kûnnee’ a kuma Daidaitacciyar Hausa aka yi amfani da ‘mantuwa’ watau aikin da ‘kûnnee’ ke yi a inda aka ce ‘inàa dà mantuwa’. Za a ga irin wannan a misali na 29 inda a Hausar Nupawa aka yi amfani da kalmar ‘bàakii’ wurin ‘zân fada baakiinaa’ sannan a Daidaitacciyar Hausa kuma aka yi amfani da kalmar ‘gaskiyaa’ abin da baki ke faxe a wurin ‘zân fàxi gaskiyaa’. Da kuma misali na 38 inda aka yi amfani da ‘kûnnee’ a Hausar Nupawa inda aka ce ‘bàn dà kûnnen jîn

yàaree’ sannan kuma a Daidaitacciyar Hausa aka yi amfani da ‘nii bà
màì sâurin jîn yàaree bà nee’ wanda yake aikin kunne ne.

Daxin daxawa wani abin da ke faruwa da waxannan jimloli shi ne a
Hausar Nupawa ainihin aikin suke bayyanawa alhali kuma a
Daidaitacciyar Hausa sukan saya aikin, za a ga wannan a misali na 47
inda a Hausar Nupawa aka yi amfani da ‘booyè kâi’ sannan kuma a
Daidaitacciyar Hausa aka yi amfani da ‘kadà kà barì à gaanèe ka’ wanda
duk daga voye kai ne ba a gane mutum. Sai kuma misali na 48 inda aka
yi amfani da ‘hannuu yaa shìgee nì’ a Hausar Nupawa sannan kuma ‘naa
ji jìkii’ a Daidaitacciyar Hausa wanda ke nuna abin da ke faruwa idan
hannu ya shiga mutum. Misali na 79 shi ma an yi amfani ne da da ainihin
aikin maimakon sayawa inda aka ce ‘bùudee mashi idòo’ a Hausar
Nupawa, sannan kuma a daidaitacciyar Hausa kuma ‘yii masà faxàa’.

4.7 Dalilan Samuwar Wannan Nau’i na Hausar Nupawa

Dangane da dalilan samuwar wannan nau’i na Hausar Nupawa, da ma
harsunan duniya suna mu’amala da juna domin tabbatar da xorewa a tsakanin
su. Wato ba ya ga hulxa cikin zamantakewa tsakanin xaixaikun mutane (daga
qabilu daban- daban) to wajibi ne kuma a samu hulxa tsakanin al’umma daban –
daban domin musayar ra’ayi cikin inganta harshe.(Yakasai 2012). Irin wannan
hulxa cikin zamantakewa, ita ta ba da damar cinikayya a duniya gaba xaya. A

lokacin da hulxa irin wannan ta zama rowan dare tsakanin al'umma, to wannan hulxa na kawo tasiri ga harshe. Saboda haka Nupawa dole su yi hulxa da waxanda ba Nupawa ba, kuma kasancewar Nupanci shi ne harshensu na uwa kuma harshen Hausa shi ne harshensu na biyu to dole a sami wannan matsala ta “Nahawun Harshe Qirqirau” wato “Interlanguage Grammar”.

Masana irinsu Carroll (2004) da kuma Denham da Lobeck (2010:45) da Harley et al (1990) da Selinker (1972) da White (2003:22) duk suna ganin cewa duk wanda ya zo koyon harshe na biyu dole ne ya sami wannan matsala ta “Interlanguage Grammar” wato inda za a riqa samun ainihin Nahawun harshen uwa na shiga harshe na biyu har mai koyon ya riqa ganin ai shi harshe na biyu yake yi kuma a haqiqanin gaskiya tsarin harshen uwa yake bi, wanda hakan ne ke faruwa ga Nupawa.

4.8 Kammalawa

Wannan babi ya yi nazarin Hausar Nupawa, a inda ya tattaro jimlolin da ke xauke da aikatau. Wanda ba duka mutane suka gane hakan ba, ko su kansu Nupawa ba su gane cewar Hausar tasu ta bambanta da ainihin Daidaitacciyar Hausa ba. Kuma babin ya sake nuna cewa duk da cewar Nupawa suna yin Hausar ta wata hanya wanda a qasar Hausa ba a saba jin ta ba amma duk da haka ma'anonin suna da alaqa da juna tun da yawancin Hausar tasu, maimakon su yi amfani da ainihin muhalli da

Bahaushe ya yi amfani da shi sai ka ga sun yi amfani da ainihin sunan gavar a misali na (9) a nan Hausawa sun yi amfani da muhalli ne watau ‘daamaa’ amma su Nupawa kuma sai suka yi amfani da ainihin gavar watau ‘hannuu’. Haka kuma idan muka xauki misali na (13) a nan kuma Nupawa su sun yi amfani ne da muhalli watau ‘kâi’ sannan kuma Hausawa suka yi amfani da abin da ake yi a wurin watau ‘kìtsò’.

BABI NA BIYAR

KAMMALAWA

5.0 GABATARWA

Wannan babi ya yi xauraya a kan binciken da aka gudanar daga farko har zuwa qarshe, sannan ya kawo abubuwan da aka gano a cikin binciken da kuma kawo shawarwari.

5.1 Waiwaye

Binciken da aka yi a wannan kundi daga farko ya kawo ma’anar dashe daga masana sannan aka kawo ma’anar harshe daga masana daban-daban wanda ya nuna cewa da harshe ake bayyana hoton rayuwar al’umma, da tunanin xan-adam.

Har ila yau, a wannan babi aka kawo gudumawar Newman (1990 da 2000) da kuma Jaggar (2001) inda suka nuna cewa ai harshen Hausa

yana cikin harsunan Cadi ne waxanda suke cikin harsunan Afroshiya (Afro-Asiatic) sannan kuma a cikin wannan rukunin ya faxa a qarqashin Cadi ta yamma. Sannan kuma yana tare da harsuna kamar Bole-Tangale da Angas da Rom da Bade da Warji da Saya da sauransu. Sannan kuma aka kawo bayanin harshen Nupe har wa yau daga masana daban-daban kamar su Greenberg (1970) da Nadel (1954) da Smith (1967) da Yahaya (2003) dukkansu suka ce harshen Nupe yana rukunin 'Kwa' ne wanda shi 'Kwa' xin yana gungun Nejakodofoniya (Niger-kordofoniya) ne suka kuma nuna harsunan da ke tare da Nupe a wannan gungun kamar Yoruba da Igbo da Ewe da Bini da Ashanti. Bugu da qari, a babi na xaya an kawo wasu garuruwa da Nupawa ke zaune kamar su Abugi da Bida da Bachita da Buddan da dai sauransu. sannan kuma aka kawo Ra'in da binciken ya tafi a kai watau Ra'in Larry Selinker (1972) wanda wannan ra'in na bayani ne a kan koyon harshe na biyu ya ce sai an sami bambanci wurin furucinsa da ainihin masu harshen duk da dai ma'anar dai xaya ce.

Babi na biyu kuma ya yi bita ne a kan ayyukan da suka gabata inda aka duba kundayen digiri sannan kuma aka duba bugaggun littattaffai sannan kuma mujallu da muqalu. Wannan bita, ita ta sama wa wannan aiki gindin zama, wato aka sami hurumi na aiwatar da shi. Bitar ta kuma taimaka wajen kauce maimaita sakamakon ayyukan da suka gabata.

Sai kuma babi na uku na wannan kundi, shi kuma an yi bayani ne kan hanyoyin da aka bi aka gudanar da binciken waxanda suka haxa da

lura kai tsaye da taxi da mazauna garin da ziyartar makarantu da gidajen biki da sauraren kafafen yaxa labaransu da kuma amfani da kundayen digiri da bugaggun littafai da mujallu da maqalu.

Babi na huxu kuma aka kawo taqaitaccen bayanin Daidaitacciyar Hausa da kuma dangantakar Hausar Nupawa da Hausa sai kuma tsarin jimla a Hausa da kuma tsarin jimla a Nupanci sannan kuma da matsalolin da Nupawa suke fuskanta a wurin furuci, sannan aka kawo yadda Nupawa suke magana da Nupanci da kuma yadda idan Banupe ya zo faxar ta da Hausa yaya yake yi, da kuma yadda take a Daidaitacciyar Hausa, sannan kuma aka kawo dalilan samuwar wannan nau'i na Hausar Nupawa .

5.2 Sakamakon Bincke

Wannan aiki bincike ne kan tasirin Nupanci a Hausar Nupawa a Garin Bida, inda bincike ya gano cewar ai Hausar Nupawa tsarin Nupanci ake bi, sannan haka yana kasancewa ga kusan dukkan Nupawa da 'yan bokonsu da waxanda ba su yi boko ba da mazansu da matansu da suke jin Hausa kuma suke jin Nupanci, amma Nupawa da ba sa jin Nupanci, kamar waxanda aka haifa cikin Hausawa kuma ba sa jin Nupanci hakan ba ta cika kasancewa gare su ba. An kuma gano cewar Hausar Nupawa ta bambanta da Hausar yau da kullum tun da Nupanci suke juyawa Hausa. Bincike kuma ya gano cewa tsarin jimlolinsu ba xaya ba ne. Bincike

kuma ya gano cewar idan za a riqa lurar da su za a samu raguwar haka sai dai ba zai magantu duka ba.

An kuma gano cewa Nupawa ba su bambanta jinsi a wurin magana sannan kuma ba su iya furta waxannan baqaqen masu qugiya ('v' da 'x' da 'q') sannan kuma an gano cewar jimlolinsu sassauyawa suke yi ba a tsarin (SVO) yake tafiya ba. Tasirin hakan ne ya sa sai kawai suke juya harshensu zuwa harshen Hausa ba tare da sun yi la'akari da qa'idojin harshen Hausa ba. An kuma gano cewa da Hausa da Nupanci daga gidaje daban-daban suke wannan daga rukunin Cadi ne, wannan kuma daga rukunin 'kwa', wannan ya nuna cewa asalin waxannan harsuna biyu daban-daban ne. An kuma gano cewa masu yaxa labarai a kafafen yaxa labarai waxanda ba Hausawa ba suma suna tattare da irin wannan matsala ta Nahawun Harshe Qirqirau.

A lokacin gudanar da wannan bincike, an gano cewa ya kamata a kula da waxannan abubuwa:

A kula cewa yawancin Nupawa waxanda suke jin Nupanci suna tattare da matsalar nahawun harshe na biyu (inter-language grammar) idan suka zo magana, saboda haka sai a riqa yi ana gyara musu duk lokacin da suka faxi ba daidai ba. Sannan kuma suna tattare da matsalar bambance jinsi qila hakan ya kasance ne saboda hulxa da zage-zagi domin sukan je yin karatun allo a wurin a Zaria.

5.3 Shawarwari

Wannan bincike ya yi qoqarin kawo shawarwari kamar haka:

- Malaman da suke koyar da harshen Hausa a wuraren su yi qoqari su fita su qaro ilimi.
- Gwamnati kuma ta bai wa malaman Hausa da masu aiki a kafafen yaxa labarai guraben qaro ilimi da horo na sanin makamar aiki.
- Gwamnatin jihohin nan da ake samun Nupawa su yi qoqarin sanya yawon buxe ido ga xalibai masu karatun Hausa zuwa jihohin Hausa, su zauna cikinsu misalin wata xaya ko biyu domin su ji yadda ake Hausar, kamar yadda 'yan qasar Sin, da kuma 'yan qasar Italiya, da suke kawo xalibansu masu koyon harshen Hausa qasar Hausa.
- Makarantu da malamai da xaliban Hausa wajibinsu ne su mallaki qamusun Hausa domin su iya furta baqaqe da sanin ma'anarsu a Daidaitacciyar Hausa.
- Sannan kuma duk lokacin da Banupe ya yi Hausa ana so mai sauraro wato, Bahaushe ya natsu ya gane abin da Banupe ke faxi tukuna kafin ya aiwatar , in ba haka ba sai ya yi abin da ba a sa shi ba, ko kuma ya yi ta'adi misali kamar inda Banupiya ta ce “kwance mani kai” sai ya je yana samo sifana ko kuma ya zama abin dariya kamar inda za a sa yarinya lalle sai ya ji an ce, “za a sa mata ruwa a kai ranar juma'a da asuba” ya kasa ganewa.
- Makarantun ilimi da muke da su a waxannan wurare su yi qoqari su qirqiri tarukan qara wa juna sani inda za a xauki batutuwa masu kama

da wannan aiki ana rubuce-rubuce a kai domin su ma Nupawan suna yin haka ne a rashin sani.

A qarshe, ina fatan wannan xan kundi zai zama qaruwa a fagen ilimi, da fatan inda aka yi kuskure ko abin da ba a iya yi ba wasu masana za su yi xori a kai dan a sami qaruwa a fagen ilimin kimiyyar harshe.

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RATAYE 1

HIRARRAKI DA SAURARO

- 1) Hirar Maman Fati da Maman Hauwa'u a kasuwar Masaba da ke garin Bida bayan la'asar tara ga watan Disamba 2011 ranar juma'a.
- 2) Hirar wuraren da ake iya samun Nupawa a wajen garin Bida tare da Amina Mustapha ranar goma ga watan Disamba 2011.
- 3) Hira da Malama Halima a Efogi man Bida da qarfe goma sha xaya na safe ranar juma'a tara ga watan Disamba 2011.
- 4) Hira da Malam Abdullahi a asibitin Umaru Sanda Ndayako da ke Bida da qarfe uku na rana, ranar alhamis ashirin da tara ga watan Disamba 2011
- 5) Hira da Hajara Muhammad a makarantar Mahadi a Bida ashirin da tara ga watan Disamba 2011 ranar alhamis.
- 6) Hira da Gambo a gidansu da ke Efu Etsu Usman Bida da qarfe takwas bayan isha'i biyar ga watan Janairu 2012.
- 7) Hira da Fati Jiya a unguwarsu da ke Kpangaie Bida da qarfe biyar na yamma biyar ga watan Janairu 2012.
- 8) Hirar Maimuna da yaranta a gidansu da ke Makanta Wawagi Bida goma ga watan Janairu 2012 da qarfe huxu bayan la'asar.
- 9) Hira da Malam Kawu Hassan a Efu Mayaki Ndajiya Bida Bayan Issha Goma ga Janairu 2012.
- 10) Hira da Malam Ladan a Gbangbara Bida ranar goma ga watan Janairu 2012.
- 11) Hira da Malam Sayuti a unguwarsu da ke Makanta Wawagi Bida da qarfe tara na safe 2 ga watan Maris 2012.
- 12) Hira da Malam Yahaya a unguwarsu da ke Eso a Bida da qarfe biyu na rana, ranar biyu ga watan Maris 2012.

RATAYE NA 2

TSARIN TAMBAYOYI (QUESTIONAIRE)

Assalamu Alaikum

Ni xaliba ce a sashen koyar da Harsunan Nijeriya da Kimiyyar Harshe, Jami'ar Bayero da ke Kano. Ina gudanar da nazari ne a kan “Tasirin Nupanci a kan Hausar Nupawa” domin cikasa wani vangare na neman digiri na biyu (M.A).

Bayan haka, wannan rubutu nawa ba zai sami cika ba, ba tare da taimakonku ba, kasancewar aikin yana buqatar bayananku daban-daban domin ya inganta .Ina mai matuqar godiya da samun cikakkun bayanai da za a yi amfani da su a wannan aiki kawai

Maimuna Muhammad

- 1) Shekaru (age)
 - a) 15-19 () (b) 20-24 () (c) 25-29 ()
 - d) 30-34 () (e) 35-39 () (f) 40-sama ()
- 2) Jinsi (sex)
 - a) Namiji () (b) mace ()
- 3) Aiki (occupation)
 - a) Xalibi () (b) Xan kasuwa ()
 - d) Babu kowanne (none of the above)
 - (c) Maikacin Gwamnati ()
- 4) Matsayin Aure (Marital status)
 - a) Mai aure () (b) Mara aure ()
- 5) Matakin Ilimi (Educational Qualification)

6) Idan aka ce “Á gá wè da rùfá” da Nupanci, yaya za kace da Hausa

7) Idan aka ce “Á èwò zhè” da Nupaci yaya za ka ce da Hausa? _____

8) Idan aka ce “Lòmì ti” yaya za ka ce da Hausa? _____

9) Idan aka ce “Úlá mì bè wò à” da Nupanci yaya za ka ce da Hausa? ____

10) Idan aka ce “Kpé mì” da Nupanci, yaya za ka ce da Hausa? _____
