

Gudummawar Turawa Wajen Samuwa Da Ingantuwar Ka'idojin Rubutun Hausa

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Tsakure

Manufar wannan bincike shi ne shiga duniyar tarihi domin taliyon gudummawar Turawa wajen samarwa da bunƙasa ka'idojin rubutun Hausa. Kadadar binciken ta taƙaita tsakanin 1840 zuwa 1993. An yi amfani da dabarar salon binciken laburare (library research) domin tattara bayanai inda aka dogara kan kundatattun bayanai tarihi. Binciken ya gano cewa, Turawa ne suka fara samar da tubalan ginin rubutun Hausa, sannan sun taka rawar gani sosai wajen gina ka'idojin rubutun Hausa kafin a samu Hausawan da suka ci gaba da jan ragamar wannan fagen ilimi. Daga ƙarshe takardar ta ba da shawarwarin da suka haɗa da samun haɗin kan masana da manazarta tare da aiki tukuru bisa sadaukarwa domin samun cigaba da bunƙasar ka'idojin rubutun Hausa tare da harshen baki ɗaya. Dole ne kuma a samu ingantattun hanyoyin watsa sababbin cigaba da amintattun sauye-sauye da ake samarwa.

Fitilun Kalmomi: Ka'idojin Rubutu, Rubutun Hausa, Turawa.

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1.0 GABATARWA

Harshen Hausa na da matuƙar sauƙin sarrafawa. Lafuzzan harrufan boko da ake rubuta Hausa da su, ba sa sauyawa kamar yadda ake samun sauyin a waɗansu harsuna. Misali a rubutun Hausa lafazin harafin /g/ ba ya sauyawa, koma bayan yadda yakan sauya a Ingilishi, inda yakan koma lafazin /j/ kamar a kalmar *Germany*. Haka kuma, a harshen Hausa ba a gutsure ƙarshen kalma wajen karatu tamkar yadda yake faruwa a harshen Larabci, a inda ake rubuta “*bintu*” a karanta shi da lafazin “*bint*.” Irin wannan sauƙin ne ya sa Turawa suka dukufa suka koyi harshen har suka yi ƙoƙarin tsara masa ka'idojin rubutu domin cimma wata boyayyar manufarsu.

Rubutu da maganar baki sun sha bamban. Hasali ma dai rubutu wakiltar maganar baka yake yi. Don haka ne suka yi tunanin tsara wasu ka'idojin da za su taimaka wa masu karatu saurin fahimtar abin da aka rubuta. Fahimtar haka ne ya sa aka ƙudurin aniyar komawa cikin fagen tarihi domin lalabo irin rawar da Turawa suka taka wajen aza harsashen gina ka'idojin rubutun Hausar boko. Takardar ta kawo ma'anonin tubalan ginin taken maƙalar tare da bayyana nau'o'in gudummawar da Turawan suka bayar kamar su Schon da Robinson da Hanns Vischer da Bargery da kuma R.

M. East wanda ya kai gwauro ya kai mari don ganin Hausa ta sami daidaitacciyar hanyar rubutu.

1.1 Dabarun gudanar da bincike

An gudanar da rubuce-rubuce da dama game da kusan dukkannin lamuran da suka shafi mulkin mallaka da shige da ficen Turawan wancan zamani a Nijeriya ta Arewa. An yi amfani da salon binciken laburare (library research) a wannan takarda. A cikin kundatattun rubuce-rubucen tarihi, takardar ta mayar da hankali kai tsaye wajen zaƙulo ayyukan da Turawa suka yi wa harshen Hausa domin ƙalailaice nau'insu da tasirinsu.

Kadadar binciken ta taƙaita daga 1840 zuwa 1993. Wato dai, kadadar ta ƙunshi gudummawar Turawa da aka samu tun daga shekarar 1840, lokacin da James Frederic Schon ya share fagen rubutun Hausa. Sannan kadadar ta ƙare ƙare a shekarar 1993 kan ayyukan R.M. East.

2.0 Waiwayen tushen samuwar rubutun Hausa

Rubutu wani salo ne na zayyana wasu alamomi a kan wani abu mai bagire da za su wakilci magana. Ana iya kallon sa a matsayin wani nau'i na kwaikwayon magana wadda ake furtawa da fatar baki. Akwai waɗansu ‘yan bambance-bambance tsakaninsa

da maganar fatar baka. Bambancin kuwa shi ne, nakaltar ka'idojin rubutu. Rashin sanin ka'idar rubutu yana haifar da sauya ma'ana da rage wa matanin da aka rubuta kima.

Tun farkon zuwan Turawa a farfajiyar Afirka ta Yamma a cikin shekarar 1773, suka soma tsintar kalmomi da zantuttukan Hausa waɗanda suka tafi da su kasar Turai. Sun rubuta su ne da harruffan Romawa (boko), kamar yadda Hair, (1967 p. 32) ya nuna. A daidai wancan lokacin duk yadda kunnensu ya ji sautukan Hausar, haka nan suka rubuta su.

Kasashe kamar Jamus da Ingila su ne wuraren da aka fara koƙarin daidaita harruffan Romawa wajen rubuta harsunan Afirka, ciki kuwa har da harshen Hausa. Wani masanin tarihin kalmomi da ke Jamus mai suna Lepsius, shi ne ya fara shirya wata hanyar rubutu a shekarar 1850. An kira wannan salo da suna *Daidaitaccen Abjadi* (Standardised Alphabet), kamar yadda Zarruk, (1980 p. 112) da Yahya, (1988 p. 74) da Bunza, (2002 p. 32) suka zo da bayanin. Ta wannan hanyar rubutu ce Turawan kasar Jamus da dama suka aiwatar da rubuce-rubucensu masu dimbin yawa da suka danganci harshen Hausa da adabinsa. Daga cikinsu akwai James Frederick Schon da Prietzer da Miscich da George Reime da Westerman da sauransu.

Yayin da aka karkata kasar Ingila kuwa, akwai masana kamar irin su: Farfesa Lee, da ya yi aiki a karkashin *Kungiyar Gano Afirka* (Association of African Research), waɗanda suka samar da wani matani da suka kira da suna *Rubutun Afirka* (Africans Writing). Daga cikin Turawan da suka yi amfani da wannan hanyar salon rubutu babu kamar Rabinson da Bargery, tamkar yadda Hair, (1967 p. 40) ya ambata.

2.1 Ka'idojin rubutun Hausa

Kamusai da dama sun bayyana ma'anar ka'idar rubutu (orthography) gwargwadon fahimarsu. Webster, (2000: 834) ya bayyana ma'anar da cewa: "Wata fasahar rubuta kalmomi ne ta amfani da harruffan da suka dace bisa daidaitaccen tsari." A ma'anarsa ta biyu kuwa, cewa ya yi: "Hanya ce da ake amfani da ita wajen wakiltar sautukan lafuzzan furucin harshe a rubuce ko kuma ta hanyar buga wasu sanannun alamomi." Ba nan kawai ya tsaya ba, ya ma nuna cewa, wata hanyar nazari ce da ta danganci harrufa da rubutun kalmomin harshe. Ma'anar na da kusanci da wadda aka kawo a Macmillan (2007 p. 1058) inda aka zayyana cewa: "A nazarin ilimin harshe, ka'idar rubutu na nufin wani salon tsarin rubutu ne da ake amfani da shi wajen rubuta harruffan harshe."

Idan aka yi la'akari da ma'anonin da aka bayar, za a iya cewa ka'idojin rubutun Hausa na nufin daidaitacciyar hanyar da aka shata domin sarrafa abjadin Hausa cikin kyakkyawan tsarin ginin kalmomin Hausa, bisa dokokin haɗa kalma da kalma da raba su tare da ba kowane sautin furuci haƙƙinsa tamkar yadda

tsarin nahawun harshen ya tanada, domin sadar da sahihiyar ma'ana a rubuce.

Yayin da aka tashi rubuta wata maganar fatar baki, dole ne a kula da wasu lafuzzan sautukan harshe tare da koƙarin nuna su a rubuce domin sadar da saƙo mai ma'ana. Hakan ba zai tabbata ba sai ta hanyar fahimtar dokokin rubuta harshe. Rubutun Hausa, tamkar rubutun kowane harshe ne, yana da ka'idoji waɗanda tilas ne mai rubutu ya kiyaye su muddin yana buƙatar isar da saƙo mai ma'ana.

3.0 Turawa da samuwar ka'idojin rubutun Hausa

Fahimtar buƙatar samuwar daidaitacciyar hanyar rubutu ya sa Turawa suka haɗu suka shata ka'idojin rubuta Hausa da harruffan boko. Harshen Hausa da al'ummar Hausawa sun amfana, saboda hakan ya taimaka wajen cigaban harshen Hausa da kyautatuwar martabarsa. Ba don Turawa ba, da ɗora wa boko harsashi a Hausa ya yi wuya.

Turawan mishan da 'yan leƙen asiri da ma'aikatan hukuma da 'yan mulkin mallaka, sun taimaka wa rubutun Hausa a inda aka fito har ya sami kansa a matsayin da yake a yau. Sanin haka ne ya sa wannan maƙala ta kuɗuri aniyar komawa fagen tarihi domin zaƙulo rawar da Turawa suka taka wajen shimfiɗa harsashen ginin ka'idojin rubutun Hausa, musamman hanyoyin da suka bi wajen mayyaze wasu sautukan Hausa da babu a harshen Ingilishi. Ko ba komai Hausawa sun ce, waiwaye adon tafiya.

3.1 Gudummawar Schon

Schon mutumin kasar Jamus ne. Cikakken sunansa James Frederic Schon. Aikin Mishan ya kai shi Saliyo a wajejen shekarar 1840. Bai taɓa saka kaƙarsa a farfajiyar kasar Hausa ba. Ya koyi Hausa ne wurin Dorogu da Abega, wasu bayi da Barth ya tafi da su kasar Turai, kamar yadda Yahaya (1988 P. 124) ya ambata.

Schon ya yi amfani da kusan harruffan abjadin da ake amfani da su a wannan zamani wajen rubuce-rubucensa na Hausa, in ban da 'yan atishawa wato saututtuka kamar /c/, da /j/ da 'yan ziza wato saututtuka da suka haɗa da /sh/, /s/, /z/, /f/ da /fy/ da hamzatattu saututtuka kamar /b/, /d/ da /k/. Abjadin kuwa sun haɗa da: a, b, c, d, e, f, g, h, i, j, k, q, l, m, n, o, p, r, s, t, u, v, w, y, z. Kasancewar kunnen Schon na Jamusanci ne, shi ya sa sautukan 'yan atishawa kamar: c, j, ts, sh, s, z da 'yan zuza na Hausa kamar f, fy, sh, h, s suka gagare shi rarrabewa. Wannan ne ya haifar da hautsuna su.

Haka kuma, ya kasa tantance hamzantattun baƙaƙe. Wannan ne kuma ya wanzar da rashin harruffan b, d, k, da 'y a cikin abjadin. Wani lokacin yakan rubuta "gb" a madadin "b." Ya kuma kasa gane bambancin gajeren wasali da ɗauri. Wannan ne ya sa yakan rubuta "baba" a wani wurin kuwa ya sa "babba" domin ya ɗauke su tamkar abu ɗaya ne. Wani lokaci

yakan rubuta “dere” wani zubin kuwa ya rubuta “dare.” A wasu wuraren kuwa ya rubuta “taffi” da “teffi” a madadin “tafi” [1].

Schon ya bayar da muhimmiyar gudummawa wajen aza harsashen ginin ka'idojin rubutun Hausa, domin ana kyautata zaton cewa, shi ne Baturen farko da ya gabatar da jerin harrufan Hausa da yadda ake amfani da su wajen gina kalmomin Hausa, (Schon, 1885 p. xi-xii). Hasali ma da aikinsa na *Nahawun Hausa* aka yi amfani wajen koyar da Turawa dalibai harshen Hausa a kasar Turai, kamar yadda Bakura, (2012 p. 211) ya rawaito daga Baldin, (1977 p. 9-10).

3.2 Gudummawar Charles Henry Robinson

Robinson haifaffen dan Ingila ne. Yana daya daga cikin ‘yan Kungiyar Hausa (Hausa Association), wadda aka kafa a shekarar 1890. Kungiyar ce ta dauki nauyin turo shi kasashen Afirka. Ya zauna a Libiya inda ya koyi harshen Larabci da Hausa. Wannan ne ya ba shi damar nakaltar rubutun ajamin Hausa. Sakamako haka, Robinson ya samu damar sanin hamzantattun bakafen Hausa, kuma ya yi kokarin rarrabe su. Ana kyautata zaton shi ne ya fara yin digagga a farkashin harrufa kamar “b” (zuwa “b”) da “d” (zuwa “d”) da kuma “k” (zuwa “k”).

Sai dai ba ko'ina Robinson ke yin digon ba. Wannan ya biyo bayan tasirin da rubutun ajamin Hausa ya yi masa, domin su kansu masu rubutun ajamin Hausa sukan rubuta harafin *kan mai ruwa* (ق) wani zubin su rubuta *kaulasan* (ك). A dalilin haka ne Robinson ya rubuta “karami” maimakon “k arami” (karami) ya kuma rubuta “karatu” maimakon “karatu.”

Abin tambaya a nan shi ne, daga ina Robinson ya samo wannan fasahar saka digagga a kasan hamzantattun harrufa? Shin shi da kansa ya kago ko ilhami ya samu? Ko kuwa kwaikwayon fasahar ya yi?

Abin da ya kamata a tuna shi ne, ya koyi harshen Hausa da Larabci a kasar Libiya. Ita kuwa Hausar da ya koya, ya koya ta ne daga wasu malamai ko almajirai da suka fito daga kasar Hausa. Wannan ne ya ba shi damar nakaltar ajamin Hausa. Ta hanyar rubutun ajamin ne ya mayyaza hamzantattun sautuka. Har ya yi kokarin kwaikwayon hanyar da Malam Shi'itu Dan Abdur-Ra'ufu ya yi amfani da ita a littafinsa mai suna *Jaddil-Ajiz* waƙaƙƙe na fikihu. A rubuce-rubucen tarihi da hannu ya kai kansu, malamin ne na farko da ya fara sanya digagga a saman wasullan sama na harrufa “dal” (د) da “ba” (ب) da “kaulasan” (ك) domin su bayar da sautukan “b” da “d” da kuma “k.”

Daga nan ne Robinson ya ciranta wannan fasahar. Ke nan za a iya fahimtar cewa, Robinson ya gina ka'idojin rubutun Hausar boko a bisa tsarin

rubutun ajamin Hausa. Saboda haka ne Robinson ya gaza cim ma Schon a fagen raba kalmomin Hausa.

Robinson ya bayar da gagarumar gudummawa a wannan fannin, musamman idan aka yi la'akari da talife- talifensa a bangaren nahawu da adabin Hausa. Ya yi amfani da su wajen koyar da Turawan Mishan harshen Hausa a Jami'ar Ingila a kasar karni na goma sha tara (19) don su sami damar yada addinin mishan a kasar Hausa [2]. Da wannan aikin ne Turawan da suka biyo bayansa suka sami hasken kwaikwayon yadda Hausawa suka alamta sautukan muruyoyin Hausa a tsarin rubutun ajamin Hausa.

4.0 Samar da sigar *abjadin* sautukan Hausa daga *abjadin* Ingilishi a Nijeriya

Bayan samuwar makarantun boko da yaduwar ilimin zamani da karuwar yawan dalibai da ke shiga makarantun a sassa daban-daban da ke farfajiyar Nijeriya ta Arewa, babbar matsalar da ta fara fuskantar ma'aikatar ilimi ita ce ta farancin littattafan karantawa a makarantun. Wannan ne ya sa a daidai lokacin da Hanns Vischer ya tafi London hutu a shekarar 1911. (Graham, 1966 p. 83) ya rawaito cewa, Hanns ya gudanar da tarurruka da masu ruwa da tsaki wajen tafiyar da harkokin mulkin mallakar kasar Hausa, domin ganin an samar da littattafan karatu a makarantar Nasarawa kafin kasar hutun, saboda shiga sabuwar shekarar karatu a cikin watan Oktoba na shekarar 1911. Babbar matsalar da ya fara fuskanta, ba ta wuce ta rashin takamaiman abjadin da za su mayyaza saututtukan harshen Hausa a cikin sigar rubutun Hausar Boko ba.

A sakamakon fahimtar da ke akwai na cewa, abjadin Ingilishi ba ya kunshe da wasu sautukan Hausa kamar b, d, k, ts, 'y, sh, fy, kw, kw, gy, ky, da ky, ya sa tun a cikin watan Afirilu na shekarar 1910, Bishop Tugwell ya bayar da shawara ga Hesketh Bell [3] da ya kaddamar da wani kwamiti da zai kunshi mutane kamar su Miller da Bargery da Vischer da H.R. Palmer da E.J. Arnett, domin su tattauna game da matsalar wasu sautukan harshen Hausa da yadda za a magance lamarin. Wannan ya sa Hesketh Bell ya yi na'am da shawarar, tare da kudurin jinkirta buga littafin da Hanns Vischer ya rubuta mai suna *Hausa Primer* har sai bayan kwamitin ya zauna, sun cimma matsaya game da sigar abjadin sautukan Hausa da za a yi amfani da su [4].

² A duba Bakura (2012 p. 155) domin karin bayani.

³ Bishop Tugwell da Hesketh Bell jagorori ne da ne kula da sha'anin gudanar mulkin mallaka wadanda aka danƙa wa haƙƙin tafiyar da lamarin ilimi da samar da daidaitaccen lafazin sautukan harshen Hausa da babu a harshen Turanci. Sun yi haka ne domin samun damar nazarin ciki da wajen kasashen Hausa domin cimma manufarsu ta mulkin mallaka. Bakura, (2012) ya kawo karin bayani.

⁴ Domin karin bayani a duba fayil din kundin tarihi na C.M.S.,1910/(N.N.)No.37.

¹ A duba Newman (1974 p. 3-4).

4.1 Gudummawar Turawan Mishan

'Yan Mishan sun haɗu a Lakwaja inda suka gabatar da bukatarsu ta a samar da wani tsayayyen abjadin da zai samar da wasu sautuka na harsunan Hausa da Nufanci da Yarabanci da kuma harsunan da ke Lardin Benuwe. Harshen Hausa yana da harrufa 29, idan aka cire harafin "q" da "x" a matsayin harrufan da suka amince a yi amfani da su wajen rubuce-rubucen adabin mishan kamar yadda aka kawo cikin C.M.S., 1911/N.N.

4.1.1 Gudummawar Hanns Vischer

Hanns Vischer, shi ne mutun na farko a farfajiyar Nijeriya ta Arewa da ya fara shata ka'idojin rubutun Hausar boko. Ya tsara su ne a daidai lokacin da yake riƙe da muƙamin Daraktan Ilimi a Nijeriya ta Arewa. Ya rubuta makala da ya kira da suna: *Rules For Hausa Spelling*, wadda aka buga a farkon shekarar 1912. Sai dai Yahaya (1988 p. 126) ya ambaci *Rules For Hausa Spelling* a matsayin littafi ba makala ba. A tsarin abjadin Vischer, an kawo harrufa 28 ne kawai, yayin da aka cire harrufan "c" da "q" da "v" da kuma "x".

Vischer ya yi magana a kan baƙaƙe da wasulla da auren wasali kamar "au" da "ai" da wakilin suna da zagi da yadda ake samar da jam'i da lokutan aikata. Haka kuma, ya bayyana cewa, duk kalmomin Larabci da ake amfani da su a cikin harshen Hausa da suka danganci addini da shari'a za a rubuta su kamar yadda ake furta su da Hausa. Sunayen Larabci kuwa za a rubuta su ne kamar yadda suke. Yayin da kalmomin Ingilishi kuwa sai a fassara su zuwa Hausa [⁵].

Vischer, ya cancanci laƙabin Danhausu, domin sautukan harshen Hausa ba su kuɓuce masa ba. Ya bayyana irin kalmomin da suka kamata a haɗa da waɗanda suka kamata a raba. Hasali ma, ba inda abjadin sa bambanta da na wannan zamanin sai a waɗannan muhallai:

- 1- Amfani da harafin "ch" a madadin "c" misali, ya rubuta "mache" a madadi "mace"
- 2- Ya kasa bambanta "y" da "y."
- 3- Ya yi amfani da digagga a farkashin hamzantattun baƙaƙe. Misali: "b", "d", "k" a madadin "b", "d", "k." Sai dai an sami sabani game da wannan, domin Yahaya, (1988 p. 126) cewa ya yi Hanns ya sauya alamar nan ta yin digo zuwa yi wa harafi alamar hamza. Misali: /b/ a rubuta shi haka /'b/ wato /b/, /d/ za a rubuta ta haka /'d/ wato /d/, yayin da /k/ za a rubuta shi haka /'k/ wato /k/. Ya kuma nuna cewa da ka'idojin ne Bargery ya yi amfani wajen rubuta kamusuna.
- 4- Yakan sa dauri a muhallin da babu dauri. Misali, "barra" a madadin "bara."

- 5- Harafi /r/ da ke farkashin Kalmar nasaba ko haddasau yakan saje da baƙin da ke biye da shi. Misali, "rigad" da a madadin "rigar" da, ko "fitad" da a madadin "fitar" da.
- 6- Ya yi amfani da karan dori a sashen farko na tagwan kalmar da ke sarrafuwa. Misali, "dan-uwa," "yan-uwa." Su kuwa kalmomin da ake maimaitawa, sai ya haɗe su ba tare da karan dori ba. Misali, "safesafe" a madadin "safe-safe."

4.1.2 Gudummawar George Parcy Bargery

George Parcy Bargery ya bayar da tasa muhimmiyar gudummawa wajen kyautata ka'idojin rubutun Hausar boko ta hanyar yi wa abjadin Hausa wasu gyare-gyaren da yake ganin sun dace da harshen Hausa. Daga cikin waɗannan gyare-gyaren da ya aiwatar sun haɗa da:

- a. Watsi da tagwan harafin "ch" ya dauki "c". Sai dai ya amince da harafin "sh" da "ts." A fagen dauri ne kawai yake amfani da "-ssh" da "-tts", ba "-shsh" da "-tsts" ba.
- b. Amfani da waƙafi a gaban hamzantattun baƙaƙe a maimakon digagga da ake sawa a farkashin baƙaƙen, misali, /'b/, /'d/, /'k/
- c. Rashin nuna alamar tsawon wasali, sai wurin da ake jin mai karatu zai ruɗe. Idan haka ya zama wajibi, sai a yi layi a saman wasalin kamar a wannan misali: "Ko ya aike ni ba na je ba."
- d. Rashin rarrabewa tsakanin ra-kaɗe da ra-buge. Ba kuma za a sa wata alama da za ta bambanta "n" 'yar hanka da 'yar handa ba.

Kusan za a iya cewa, abjadin Bargery ya fi kusanta da kuma dacewa da lafuzzan Hausa fiye da na sauran da suka gabace shi. Haka ka'idojinsa na raba kalmomi sun fi na sauran, kamar yadda Zarruk, (1980 p. 117-8) ya bayyana.

Bayan wannan sahihiyar hanya da aka fara bi don ganin an samar da ingantaccen harsashen ginin ka'idojin rubutun Hausa, an kuma yi koƙarin kafa wasu hukumomi a cikin gida da kasashen Turai da aka dora wa alhakin kyautata ka'idojin da kuma haɓaka shi. A kasashen waje, hukumar da aka dora wa wannan aiki ita ce Hukumar Kasa Da Kasa Ta Nazarin Harsuna Da Al'adun Afirka (International Institute of African Languages and Cultures).

4.2 Hukumar Kasa Da Kasa Ta Nazarin Harsuna Da Al'adun Afirka

Bincike ya tabbatar da kafuwar wannan hukuma a cikin watan Yuni na shekarar 1926, a farkashin jagorancin Frederick John Dealtry Lugard. Hukumar ta kunshi 'yan majalisar gudanarwa mutun goma sha biyar (15). Tana tattare da kungiyoyi 28 da ke sha'awar nazarin al'amurran da suka danganci Afirka, da ke da wakilai a kasashe goma a cikin nahiyar ta

⁵ A duba Vischer, (1912 p. 3) da Graham, (1966 p. 84) da Zarruk, (1980 p. 116-7).

Afirka, tare da kungiyoyin mishan daban-daban da suka hada da Forotastan da kuma Roman Katolika [6].

An kafa wannan hukuma ne domin ta samar da bayanai da suka danganci al'ummomin nahiyar Afirka. Tana kuma da manufar bayar da shawarwari tare da tallafi ga Turawa da ke tafiyar da wasu ayyuka na musamman a wasu sassan Afirka, da kuma bayar da gudummawa a kan sha'anin binciken kimiyya da ilimin halayyar al'adun dan'adam da kuma ilimin harsuna [7].

Domin ganin ta cimma burinta, hukumar ta samar da mujalla guda biyu. Daya an yi mata taken *African Studies*, wadda ta kunshi nazarce- nazarcen kwararru a kan wasu fannoni da suka kebanta ga hukumar. Mujalla ta biyu kuwa an yi mata lafabi da *African Documents*. Wannan mujalla ta kunshi kasidu da rubutattun matani waɗanda aka samu a rubuce ko ta hanyar shiffo daga dan Afirka, aka kuma fassara su cikin harsunan kasar Turai [8].

Muhimmin aikin farko da hukumar ta fara sa wa a gabanta bayan da aka kafa ta shi ne koƙarin samar da daidaitaccen ka'idojin rubuta harsunan kasashen Afirka. An kwashe shekaru ba tare da haka ta cimma ruwa ba. Duk da haka Farfesa Westerman ya yi namijin koƙarin shata wata ka'ida ta gaba daya da ta shafi rubuta harsunan Afirka, ciki kuwa har da harshen Hausa. Ya yi hakan ne bayan ya samu damar ganawa da kwararru da dama, kamar yadda Lugard, (1928) ya nuna.

Sakamakon samuwar wannan hukumar ce da ayyukan da ta zartar ya haifar da wanzuwar gasar farko da ta samar da littattafan gasa kamar:

1. *Hausa Stories* na H. G. B. Nuhu
2. *Hausa Stories* na Malam Dodo
3. *Zaman Dara* na Malam Ahamet Mettenden.
4. *Littafin Karatu Na Hausa* na Malam Bello Kagara.
5. *Takobin Gaskiya* na Malam Nagwamatse Dan Alkali Sakkwato, (Westerman, 1933 p. 102-103) [9].

⁶ A duba International Institute, (1928 p. 10).

⁷ Hukumar ta sha alwashin danganta duk wani sakamakon binciken da aka aiwatar da rayuwa ta haƙiƙa da ta shafi al'ummomin Afirka ta yadda binciken zai amfani jami'an mulkin mallaka da na sashen ilimi da na ɓangaren ma'aikatar lafiya da masu kula da jin daɗi da walwalar al'umma da Turawa 'yan kasuwa da ke zaune a nahiyar Afirka (Lugard, 1928 p. 2).

⁸ Ire-iren waɗannan bayanai sun kunshi labarai da waƙoƙi da wasan kwaikwayo da kacici-kacici da karin Magana da tarihi da wasu hanyoyin gudanar da al'adu da ke ɗauke da bayanai nau'i-nau'i da suka hada da tsarin sarautun al'ummomi da al'adunsu da hikayar mafari da kuma uwa-uba lamarin addini.

⁹ Sai dai ba a samu damar buga waɗannan littattafan ba.

4.2.1 Gudummawar Dr. R.M. East

A daidai shekarar 1933, Bargery yana koƙarin kammala kamusansa, yayin da Ministan Ilimi kuma Shugaban Ofishin Fassara, Dr. R. M. East ke azamar tsayar da ka'idojin rubutun Hausar boko. Yana kudurin daidaita rubutun Ofishin Fassara da na Bargery. A Ofishin Fassara ana amfani da harafin "ch," ana kuma saka wa hamzantattun harrufa digagga a kasansu. Ga misalan wasu jumloji daga cikin "Ladabin Chiniki" da ke littafin *Labaru Na Da Na Yanzu*:

- a) Ya kamata ka ɗebe malafo ko lema.
- b) In ya karɓa maka ka shiga.
- c) Sai ka fara chinikin abin da ya kawo ka [10].

Duk da haka sai da East ya bayar da umarnin yin amfani da ka'idar rubutun Bargery tamkar yadda yake, kamar yadda Zarruk, (1980 p. 118) ya zo da bayanin.

Gwamnatin Jahar Arewa ta naɗa kwamiti tun a cikin shekarar 1932, wanda ya share kusan shekaru biyar yana kai da komawa kafin ya cimma matsayar yi wa harrufan "b" da "d" da "k" kugiya ko lanƙwasa a samansu maimakon digagga da ake yi a kasan harrufan. Domin ganin an cimma burin da ya sa aka naɗa kwamitin, takanas sai Dr. East wanda yake ɗaya daga cikin 'yan kwamitin, ya tafi Birnin Balin da ke kasar Jamus. A can ya tattauna da Shugaban Cibiyar Nazarin Harsuna Da Al'adun Kasashen Afirka, a inda suka kai ga matsayar da a rinka rubuta kugiya a kan harrufan "b" domin samar da sautin "b", haka harafin "d" domin samar da sautin "d," da kuma harafin "k" domin samar da sautin "k."

Yayin da East ya dawo, sai ya sanar da Gwamnatin Jahar Arewa, aka aminta tare da bayar da sanarwar amincewa da waɗannan alamun sautukan Hausa. An buga wanan a Mujallar Gwamnatin Nijeriya (Nigeria Gazette, Government Notice) No. 396, ta 24 ga watan Maris na shekarar 1938, kamar yadda Yahaya, (1988 p. 127) ya zo da bayanin. Binciken na Yahaya ya nuna cewa, R.C. Abraham ne farkon wanda ya fara amfani da waɗannan sababbin alamomin sautukan harrufan wajen rubuta kamusansa mai Suna: *Dictionary of the Hausa Language* wanda London University Press suka buga a cikin shekarar 1946.

5.1 Sakamakon bincike

Don koƙarin farko na samar da rubutun Hausa da harrufan Romawa, Turawa ne suka yi ba Hausawa ba. Yunƙurin da a rubutaccen tarihi ya kasance na farko shi ne na Bajamushe James Frederic Schon. Ko da rubutun nasa bai daidaita sosai ba, shi ne dai na fari da tarihi ya kawo, kamar yadda aka tattauna a farkashin 3.1.

Wanda tarihi ke jin amonsa a matsayin jigo na biyu da ya yi wa rubutun Hausa aiki ma Bature ne, wato

¹⁰ A duba Education Department, Nigeria (1931 p. 260).

Charles Henry Robinson. Koƙarin sa ba abun a mance ba ne kasancewar yadda kai tsaye aikinsa ya samar da wani sauyi ga fasalin rubutun Hausa, wato inda aka fara amfani da digagga a kasan baƙaƙe domin bambance hamzantattun harrufa (k̄b̄d), kamar dai yadda aka tattauna a karkashin 3.2 da ke sama.

An samu sababbin sauye-sauye a lamarin rubutun Hausa sakamkon koƙarin George Percy Bargery kamar yadda aka tattauna a karkashin 4.1.2 da ke sama. Ya yi koƙarin samar da sababbin ka'idojin rubutu, ciki har da sauya digagga da ake yi wa hamzantattun harrufa zuwa amfani da hamza domin fayyacewa. Ko baƙaƙe masu kugiya da suka kasance muhimman jigo a cikin rubutun Hausa a yau, koƙari ne na Turawa. Sun samu ne sakamkon kaƙarin Dr. R.M. East da sauran mambobin Cibiyar Nazarin Harsuna Da Al'adun Kasashen Afirka kamar yadda aka kawo a karkashin 4.2.1 na wannan takarda.

Ko ma mene ne kuduri ko boyayyun manufofin Turawan da suka yi koƙarin daidaita ka'idojin rubutun Hausa, a wannan bangaren gudummawarsu a bayyane take. Ana iya fahimtar abubuwan da suka taimaka musu wajen samun waɗannan nasarori. Haƙiƙa, har gobe amfani da matakan zai taimaka wajen ciyar da Hausa gaba musamman ta fuskar samun daidaiton ka'idojin rubutu. Sun haɗa da:

- i. Jajircewa da aiki tukuru bisa sadaukarwa domin cimma manufar da aka saka a gaba
- ii. Haɗin kai da cire ɓangaranci ko ra'ayin riƙau (ki-faɗi) yayin tattauna batutuwan ilimi domin samun matsaya mafi nagarta da dacewa
- iii. Bin mataƙai da suka dace na yaɗa matsaya da aka cimma game da sababbin ka'idoji da sakamako da aka samar

5.2 Kammalawa

Ayyukan da Turawa suka aiwatar ga harshen Hausa sun haifar da bunƙasar harshen, musamman idan aka yi la'akari da ayyukan Hanns Vischer da G.P.Bargery da R.M. East da R.C. Abraham. Da a ce an dora kan jajircewa da aiki tukuru irin na waɗannan Turawa, lallai da Hausa ta wuce matsayin da take a yanzu ta fuskar bunƙasa da yaɗuwa. Cire Hausa da ake ta kara koƙarin yi daga jadawalin makarantun firamare da sakandare ya yi hannun riga da yadda aka riƙi Hausa a da. Hakan kuwa ba zai haifar wa harshen da mai ido ba.

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