

Waiwaye A Kan Rabe-Raben Kare-Karen Harshen Hausa Na Yamma

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Abstract

Scholars have divergent views on the classifications of Hausa dialects. Their classifications were based on the Hausa dialects' linguistic features and the geographical locations of the dialects in the Hausa land. Bargery (1934) was the first scholar who classifies the Hausa dialects into two broad divisions of Eastern and Western Hausa dialects in the introduction of his famous dictionary. He made the classification based on their common linguistic features and their regional or geographical locations. Most of the subsequent research of scholars conducted after Bargery's 1934 dictionary followed the same footsteps of the Eastern and Western dialects classifications, though some scholars had different views on the individual dialects constituting the earlier two broad divisions. Some of the works of these scholars include; Jaggar (1945), Muhammad (1978), Abubakar (1982), Amfani (1993), Bello (1992), Musa (1995), Fagge (2002), Sani (2003), Yakasai (2006), Muhammad (2010), Bello (2015), Musa (2015) and Bello (2016). However, the research works of Ahmed and Daura (1970), Malka (1978), Wurma (2005), and Zulyadaini (2005) on the other hand classified Hausa dialects on the basis of major and minor dialects. They argued that the dialects are supposed to be classified and studied based on popularity and populations of speakers. In essence, the population of speakers of a dialect determines its status of being either a major or a minor Hausa dialect. This paper attempts to make a critical review of the scholars' classifications of Hausa regional dialects of Eastern and Western Hausa dialect divisions with a view to highlighting some of the neglected Western Hausa dialects found in Nigeria today that were not earlier considered in the scholars' two broad divisions. The data of this research was sourced mostly from the Hausa dialect works conducted by scholars and researchers. The research discovered that the earlier classification of individual Western Hausa dialects made by scholars was too narrow, which resulted in merging a number of independent Hausa Western dialects into one, instead of classifying the dialects and studying each dialect independently and broadly.

Keywords: Hausa Dialects, Linguistic Features, Geographical Locations, Classification of Dialects.**Copyright © 2023 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

1.0 GABATARWA

Nazarin karin harshen Hausa wani fage ne wanda ya samu gatar kulawar masu nazarin harshen Hausa tun lokaci mai tsawo. 'Bangaren nazarin karin harshe kuwa yana foƙarin fito da irin kamanci da kuma bambance-bambancen da ake samu tsakanin kare-karen harshe a cikin harshe ɗaya, waɗanda ba su isa su haifar da rashin fahimta gaba ɗaya tsakanin masu magana da harshen ba. Irin waɗannan bambance-bambance suna fitowa a dukkan siffon harshe na nahawu da suka danganci furuci da kirar kalma da ginin jumla da kuma ma'ana, wani lokacin, nazarin yana kebanta ne kawai ga kalmomi da sashen jumloji da kuma jumlolin, musamman waɗanda suka shafi wasu ayyuka na musamman, kebantattu da ke da kalmomin fannu [1].

Malamai masu nazarin harshe sun bayyana cewa akwai nau'o'i biyu na karin harshe; waɗannan nau'o'in kuwa su ne; karin harshen yanki, (wanda ake samu dalilin yanki ko muhallin da al'umma suke zaune) da kuma karin harshe na rukuni, (wanda ya ta'allafa ga shekaru ko matsayi ko jinsi ko addini ko muƙami ko sana'a ko ilimi ko wani aiki da ya haɗa wasu gungun al'umma wuri ɗaya). Wannan bincike ya ta'allafa ne ga karin harshen Hausa na yanki, wanda yake nazarin nau'in magana da ake samu a wani yanki ko muhallin da al'umma suke zaune.

A matakin farko, malamai sun fara gudanar da irin wannan bincike na karin harshe ne ta fuskar nazarin siffon kare-karen harshe a daidaiƙunsu (traditional dialectology) maimakon kallon karin harshe a matsayin wani al'amari ɗaya na harshe wanda ke tattare da tsare-tsare daban-daban a cikinsa. Daga baya sai wasu malaman zamani suka faɗaɗa fagen nazarin karin

¹ Kalmomin fannu a cikin karin harshe sun danganci karin harshe na rukuni.

harshe da ra'in nazarin samar da jumla (*Generative grammar*) wanda a cikinsa ne suka samar da ra'in nazarin karin harshe (*Generative dialectology*) [²]. Wannan ra'in kuwa yana taimakawa ta amfani da tsare-tsarensa na musamman waɗanda suka shafi furuci wajen nazarin kare-karen harshe daban-daban da kwatanta su tare da amfani da wasu dokoki na harshe [³].

Malamai masu nazarin Hausa sun rarraba kare-karen harshen Hausa a yankuna daban-daban, ra'ayi mafi karɓuwa tsakanin malaman shi ne raba kare-karen harshen a ɓangaren kare-karen harshen gabas da kare-karen harshen yamma ta la'akari da kamannin siffofin kare-karen harshen da kuma muhalli da suke da tarihin al'ummominsu. Kare-karen harshen gabas a kason da malaman suka yi su ne: Kananci da Bausanci da Zazzaganci da Haɗejanci da Guddiranci da Dauranci. Kare-karen harshen yamma kuwa su ne; Sakkwatanci da Katsinanci da Arewanci da Gobiranci. Waɗannan rabe-raben duk suna da alaƙa da tarihin daulolin kasar Hausa da jinsunan Hausawan da ke cikin waɗannan daulolin.

La'akari da tsawon lokacin da aka yi wannan rabon da wasu dalilai na tarihi da harshe da ci gaban zamani da aka samu a yau, waɗanda duk suna tattare da tarihin asalin jinsunan al'ummar Hausawan da ke cikin waɗannan daulolin. Wannan maƙala ta yi waiwaye a kan kare-karen harshen da ke cikin waɗannan rabe-rabe na karin harshen Hausa da aka yi na gabas da yamma, musamman a yankin yamma. Maƙalar ta kalailaice yawan kare-karen harshen yamma da tabbatar da dangantaka tsakaninsu, sa'annan ta fito da wasu daga cikin siffofin da suka haɗa su (waɗanda su ne, suka sa aka kira su kare-karen harshen yamma).

2.0 Ma'anar Karin Harshe

Malamai da harshe sun bayar da ma'anoni daban-daban na karin harshen. Wasu ma'anonin da suka fi dacewa da tunanin wannan nazarin sun haɗa da;

Crystal (2008:142)

Dialect is a regionally or socially distinctive VARIETY of language, identified by a particular set of WORDS and GRAMMATICAL STRUCTURES. Spoken dialects are usually also associated with a distinctive pronunciation or ACCENT.

Fassara:

² Dubei Chomsky and Halle (1968). *The Sound Pattern of English Language*.

³ *Traditional dialectology tend to treat linguistic forms in isolation rather than as parts of systems or structures. Generative dialectology involves application of concepts and findings from generative grammar, especially generative phonology, to the description and comparison of different dialects.* Chambers & Trudgill (1998:38-45).

Karin harshe wani nau'in magana ne da ake iya ganewa ta yanki ko rukuni a cikin harshe wanda ke da kalmominsa da tsarin harshe da nahawu. Kare-karen harshe mafi yawa suna da tsarin furucinsu na daban.

Finegan (2012: 371)

Dialect refers to a language variety in its totality – including vocabulary, grammar, pronunciation, pragmatics, and any other aspect of the linguistic system.

Fassara:

Karin harshe yana nufin nau'in magana a cikin harshen gaba dayansa – wanda ya haɗa da kalmomi da nahawu da furuci da dangantakar ma'ana da al'adar harshe da duk wani ɓangare na tsarin harshe.

La'akari da waɗannan ma'anoni mun lura cewa karin harshe nau'in magana ne a cikin harshe ɗaya wanda ake samu a wani yanki, wanda ke da bambanci da wani nau'i na harshen ta fuskar furuci da tsarin sauti da kirar kalma da ginin jumla da kuma ma'ana waɗanda duk masu magana da wannan harshen suna fahimtarsu. Samuwar nau'in karin harshe na yanki koyaushe ba ya rasa nasaba da tarihin muhalli ko wurin zaman da al'umma suka samu kansu da yanayin kasar su da kuma al'ummomin da suke maƙwabtaka ko cudanya da su.

3.0 Ra'ayoyin Wasu Masana Kan Rabe-Raben Kare-Karen Harshen Hausa

Malamai sun rarraba kare-karen harshen Hausa ta fuskoki da yankuna daban-daban wasu daga cikin rabe-raben da malaman suka yi sun danganci girman kare-karen harshen ko yankunan da suka fito ko kuma kamannin da ke gare su a furuci da kuma nahawu. Girman karin harshe da karanci a wannan kason malaman ba yana nufin na fifiko ba, sai dai na yawan al'ummar da ke magana da karin harshe a wuri ɗaya. Wani karin harshen za a tarar ya fi wani yawan fasa da al'umma, irin wannan yanayi ne ya sa wasu malamai suka rarraba kare-karen harshen a ajiin manya da kananan kare-karen harshe. Ta fuskar daɗewa da tsarin nahawu kuwa duk kare-karen harshen matsayinsu ɗaya. A rabo na yanki, malaman sun kula da muhallin kare-karen harshen Hausa suke da kuma kusancinsu da juna, wanda shi ya haifar da tarayyarsu a mafi yawan siffofin harshe. Duk waɗannan rabe-raben tun asali suna da alaƙa ta tarihin kasar Hausa da kuma daulolin kasar Hausa kafin haɗuwar Hausawa da wasu al'umma. Ga yadda ra'ayoyan malaman suke a kan rabe-raben karin harshen Hausa.

3.1 Ra'ayoyin Malamai a kan Raba Karin Harshen Hausa a Rukunin Manya da Kananan Kare-karen Harshe

Ahmed da Daura (1970) sun kawo rukunin da suka kira manyan kare-karen harshen Hausa guda bakwai da suka haɗa da Kananci da Katsinanci da

Sakkwatanci da Dauranci da Zazzaganci da Bausanci da kuma Haɗeɗjanci [4].

Malka (1978) a nasa ra'ayin ya bayyana cewa akwai manyan kare-karen harshen Hausa (14). Bakwai a Nijeriya da kuma bakwai a Jamhuriyar Nijar. A Nijeriya akwai; Kananci ko Hausar Kano da Katsinanci ko Hausar Katsina da Dauranci ko Hausar Daura da Zazzaganci ko Hausar Zazzau (Zariya) da Sakkwatanci ko Hausar Sakkwato da Bausanci ko Hausar Bauchi da Zamfaranci ko Hausar Zamfara. A Jamhuriyar Nijar kuwa malamin ya kawo Damagaranci ko Hausar Damagaran (Zinder) da Gobiranci ko Hausar Gobir (Tsibiri) da Adaranci ko Hausar Adar (Tahoua/Tawa) da Arewanci ko Hausar Arewa (Dogon-Dutsi) da Kurfayanci ko Hausar Kurfai (Filinge) da Canganci ko Hausar Cangawa (Gaya) da Agadasanci ko Hausar Hausawan Agadas [5].

Wurma (2005) ya kawo rabe-raben kare-karen haeshen Hausa da ake samu a Nijeriya da kuma jamhuriyar Nijar kamar yadda Malka (1978) ya kawo. Malamin ya ce kare-karen harshen Hausa da ake samu a Nijeriya su ne Kananci – Hausar Kano da Katsinanci - Hausar Katsina da Dauranci - Hausar Daura da Zazzaganci - Hausar Zazzau (Zariya) da Sakkwatanci – Hausar Sakkwato da Bausanci – Hausar Bauci da Zamfanci – Zamfara. A Jamhuriyar Nijar kuwa akwai Damagaranci – Hausar Damagaram (Zinder) da Gobiranci – Hausar Gobir (Tsibiri) da Adaranci – Hausar Adar (Tahoua/Tawa) da Arewanci – Hausar Arewa (Dogon-Dutsi) da Kurfayanci – Hausar Kurfai (Filinge) da Canganci – Hausar Cangawa (Gaya) da Agadasanci – Hausar Hausawan Agadas.

Wurma (2005) bugu da kari ya bayyana cewa ba waɗannan kawai ne kare-karen harshen Hausa ba domin a Nijeriya akwai wasu kare-karen harshen Hausa da suka haɗa da; Haɗeɗjanci – Hausar Haɗeɗja da Gumalanci – Hausar Gumel da Kabanci – Hausar Kabi/Kebbi da kuma Guddiranci – Hausar Azare/Katagum [6].

Zulyadaini (2005) ya bayyana cewa harshen Hausa yana da kare-karen a cikinsa da suka haɗa da Katsinanci (karin harshen Katsina) wanda ake magana da shi a Katsina da kewayenta da Sakkwatanci (karin

harshen Sokoto) wanda ake magana da shi a Sokoto da kewayenta da Kananci (karin harshen Kano) wanda ake magana da shi a Kano da kewayenta da Dauranci (karin harshen Daura) wanda ake magana da shi a Daura da kewayenta da Zazzaganci (karin harshen Zaria) wanda ake magana da shi a cikin Zaria da kewayenta da Bausanci (karin harshen Bauci) wanda ake magana da shi a Bauci da kewayenta da Guddiranci (karin harshen Guddiri) wanda ake magana da shi a Katagum da kewayenta.

3. 2 Ra'ayoyin Malamai a Kan Raba Karin Harshen Hausa a Yankin Gabas da Yamma

Bargery (1934) shi ne malami na farko wanda ya fara rarraba kare-karen harshen Hausa a cikin manyan rukunan gabas da yamma. Malamin ya bayyana cewa karin harshen yamma ya kunshi karin harshen Katsina da Zaria da Gobir wadanda sun fi kama da karin harshen Sokoto yayin da kare-karen harshen gabas suka haɗa da; karin harshen Kano da Haɗeɗja da Katagum [7]. Malamin ya yi rabon ne ta la'akari da kamannin siffofin kare-karen harshen na furuci da nahawu.

Jaggar (1945) ya bayyana cewa akwai nau'o'in kare-karen harshe biyu na gabas da yamma, waɗanda ake iya bambancewa tsakaninsu. Kare-karen harshen gabas su ne karin harshen Kano da Zaria da Bauchi da kuma Daura yayin da kare-karen harshen yamma kuwa su ne karin harshen Sokoto da Gobir da Arewacin Nijar. Haka ma a tsakiyarsu akwai karin harshen Katsina da Maradi.

Muhammad (1978) ya kawo kare-karen harshen Hausa shida da suka haɗa da; kare-karen harshen Daura da Kano da Katsina da Sokoto da Zaria da Bauchi. Kare-karen harshen yamma a ra'ayin malamin su ne karin harshen Katsina da Sokoto (har da Gobir da Zamfara da Kebbi dake cikin yankin karin harshen Sokoto) [8]. Kare-karen harshen Gabas kuwa su ne; karin harshen Kano da Daura da Damagaran da (Zinder a Jamhuriyar Nijar) da Zaria da Bauchi. Waɗannan rabe-raben kare-karen harshen na gabas da yamma, malamin ya bayyana cewa akwai siffofin da suke bambanta su [9].

Abubakar (1982) a kawo kare-karen harshen Gabas da Yamma kamar yadda ake samunsu a yankin ƙasar Hausa da ke Nijeriya. A yankin Yamma ya kawo kare-karen harshen Sakkwato da Katsina, yayin da a yankin Gabas ya kawo kare-karen harshen Daura da Kano da Zariya da kuma Bauchi.

⁷ Dubi Some Notes on Various Dialects of Hausa in A Hausa – English Dictionary and English – Hausa Vocabulary.

⁸ A wancan lokacin Zamfara da Kebbi duk yankuna ne a cikin Sokoto kafin daga baya su zama jihohi

⁹ Domin }arin bayani dubi Muhammad (1978). *Hausa Dialects*. Shafi na 2-3.

⁴ Dubi *An Introduction to CLASSICAL HAUSA and the Major Dialects*, shafi na 71-127.

⁵ Domin }arin bayani dubi “Nazarin Bambance-Bambancen da ke Tsakanin Daidaitacciyar Hausa (Nijeriya) da

Hausar Filinge (Jamhuriyar Nijar) ta Fuskar Tsarin Fannin Furuci”. Shafi na 19- 20. A cikin *Harshe ta I*.

⁶ Malamin ya bayyana cewa duk waɗannan kare-karen harshen sun sha bamban da daidaitacciyar Hausa. Ana amfani da daidaitacciyar Hausa a makarantu da kafafen watsa labarai da wajen rubuta littafai da kuma wajen koyarwa a makarantu.

A ra'ayin Amfani (1993) kare-karen harshen Gabas su ne karin harshen Bausanci da Dauranci da Kananci da kuma Zazzaganci. A rabon kare-karen harshen Yamma kuwa ya kawo Katsinanci da Sakkwatanci da Zamfanci. Malamin ya kara da cewa akwai siffofin da suka bambamta waɗannan rabe-raben kare-karen harshen Gabas da Yamma.

Musa (1995) ya kawo rabe-raben karin harshen Hausa kamar yadda Bargery (1934) ya kawo, ya fara rarraba kare-karen harshen Hausa a yankunan Yamma da Gabas. Malamin ya ce kare-karen harshen Gabas sun haɗa da; Bausanci da Dauranci da Guddiranci da Kananci da kuma Zazzaganci su kuma kare-karen harshen Yamma su ne Sakkwatanci da Katsinanci da sauransu [10].

Fagge (2002) ya raba karin harshen Hausa na nahiya [11]. (yanki) zuwa gida biyu dangane da muhimmanci da irin bambance-bambancen da ake samu tsakaninsu. Rabe-raben a ra'ayinsa su ne na; Hausar Gabas wadda ta haɗa da Kananci da Bausanci da Zazzaganci da Gudduranci da Haɗejanci. Kare-karen harshen yamma kuwa sun kunshi Sakkwatanci da Kabanci da Gobiranci da Zamfaranci, sai na Arewa da suka haɗa da; Dauranci da Gumalanci da Katsinanci da Damagaranci.

Sani (2003) ya kawo rukunoni biyu na karin harshen Hausa da suka haɗa da karin harshen Gabas da Yamma. A rukunin gabas ya kawo karin harshen; Kananci da Bausanci da Dauranci da Guddiranci da Zazzaganci. A rukunin yamma kuwa malamin ya kawo karin harshen Arewanci (Dogon Douthi) da Katsinanci da Sakkwatanci da kuma Kurhwayanci (Filinge ta Jamhuriyar Nijar).

Mohammed (2010) ya kawo ra'ayin Bargery (1934) wanda ya ce ya kasa kare-karen harshe gida biyu: (a) karin harshen Sokoto da (b) karin harshen Kano. Ya kara bayyana cewa Katsina da Zaria da Gobir suna kason karin harshen yamma ne na karin harshen Sokoto yayin da karin harshen Haɗeja da Katsina suna cikin kason gabas na karin harshen Kano [12]. Malamin

¹⁰ Ga alama a nan ba a baiwa kare-karen harshen Yamma kulawa ba domin biyu kawai aka ambata daga cikinsu kuma a ra'ayin mafi yawan malamai Katsinanci yana cikin kare-karen harshen Hausa na Gabas ne, wannan bincike ma yana da irin wannan ra'ayi domin siffofin karin harshen sun fi kama da kare-karen harshen Gabas.

¹¹ A wannan aikin ba a yi amfani da kalmar karin harshen nahiya ba, a nan karin harshen nahiya yana matsayin karin harshen yanki ne.

¹² *Sic.* Bargery ya kawo Katsinanci cikin kason karin harshen Hausa na Yamma ba Gabas ba kamar yadda ya fito a nan domin }arin bayani dubi, a nan kuma akwai alamun kuskure maimaita Katsinanci a cikin duk

ya ci gaba da bayanin cewa Kananci karin harshe ne na jihar Kano yayin da ake amfani da Katsinanci a jihar Katsina. Ana magana da Sakkwatanci a jihohin Sokoto da Zamfara da kuma Kebbi duk da yake akwai sassan karin harshen Sakkwatanci waɗanda suka samar da Zamfaranci a jihar Zamfara da Kabanci a jihar Kebbi [13]. Ana magana da Bausanci a Bauchi da kuma Haɗejanci a jihar Jigawa.

Bello (2015) ya fito da abun ya kira manyan kare-karen harshen Hausa na Gabas da Yamma. Kare-karen harshen gabas da ya kawo sun haɗa da; Kananci da Bausanci da Dauranci da Guddiranci da kuma Zazzaganci. Kare-karen harshen yamma kuwa su ne: Katsinanci da Sakkwatanci da Kurhwayanci da Arewanci waɗanda ake magana da su a Katsina da Sokoto da Kurfey da Dogan Douthi da kuma karin harshen Maradi.

Waɗannan rukunin ra'ayoyin malamai biyu na rararraba kare-karen harshen Hausa a rukunin manya da kanana da kuma shiyyar gabas da yamma su ne fittatun hanyoyin da malamai manazarta karin harshen Hausa suka yi amfani da su wajen rarraba kare-karen harshen Hausa. Wannan bincike ya ta'allaka ne ga rabon da aka yi na shiyyar gabas da yamma. Binciken ya mayar da hankali a kan kare-karen harshen yamma, amma wannan ba zai hana ya kalli kare-karen harshen da yake nazari a kansu a matsayin rukunin manya da kanana ba ko a cikin kare-karen harshen na yamma, domin su ma a cikinsu akwai waɗanda suka fi wasu girma.

Kare-karen harshen Zamfanci da Kabanci na wannan bincike a yau sun fi girma da yawan al'umma a kan kare-karen harshen Gobiranci da Adaranci da kuma Arauci. Girman a nan yana nufin na yawan al'ummar da ke magana da kare-karen harshen, ba wai wani fifiko na tsari ko daɗewar karin harshe ba, domin duk kare-karen harshen daɗewarsu ɗaya kuma za a tarar kowane yana da cikakke da ingantaccen tsarinsa na sadarwa.

4.0 Kare-Karen Harshen Hausa na Yamma

Bisa ga rabe-raben kare-karen harshen Hausa da malamai suka yi wanda wannan maƙala ta kawo a sashe na 3.1 da kuma 3.2 mafi yawansu sun bi tsarin da Bargery (1934) ya kawo na rarraba kare-karen harshen Hausa a rukunin gabas da yamma ta lura da kamanni da

yankunan biyu. *Some notes on the various dialect of Hausa* Pp. xxiv. Bargery G. P. (1934) A HAUSA – ENGLISH DICTIONARY AND ENGLISH – HAUSA VOCABULARY. Katsinanci da Zazzaganci kuwa a fasalin rabe-raben da malamai suka yi bayan wannan sun koma yankin gabas, wannan bincike ma yana da irin wannan ra'ayin.

¹³ Babu wasu ayyukan bincike sanannu masu zurfi da aka gudanar a kan karin harshen Zamfaranci da Kabanci, wannan bincike na da manufar fitowa da su sosai a bisa faifan nazarin karin harshen Hausa.

bambancin siffofin kare-karen harshen a nahawu da kuma yanki ko muhallin da suka fito tare da la'akari da tarihin al'ummomin. Rukunin malaman da ayyukansu ke da ra'ayin raba kare-karen harshen Hausa a cikin manyan kare-karen harshen Hausa sun hada da; Ahmad da Daura (1970) da Malka (1978) da Wurma (2005) da Zulyadaini (2005). Wadannan malaman sun yi la'akari da tarihin yankunan kasar Hausa ne wajen fito da wadannan kare-karen harshen.

Malaman da suka hada da Bargery (1934) da Jaggar (1945) da Muhammad (1978) da Abubakar (1982) da Amfani (1993) da Musa (1995) da Fagge (2002) da Sani (2003) da Muhammad (2010) da Bello (2015) duk suna da ra'ayi iri daya na kallon kare-karen harshen Hausa a babban rukunin gabas da yamma wanda yake kunshe da daidaiƙun kare-karen harshe masu kama da juna ta siffofi da kuma kusanci na muhalli. Duk da yake akwai ra'ayoyi mabambanta tsakanin malamai na daidaiƙun kare-karen harshen da ke cikin kowane yanki na karin harshen gabas da yamma din. Dukkan rukunna ra'ayoyin malaman biyu na rarraba kare-karen harshen Hausa (ko dai a daidaiƙunsu ko a babbar kafa ta gabas da yamma) suna da alaƙar da ke tattare da tarihin al'ummomin da ke yankunan da ake samun kare-karen harshen na asali.

Wasu daga cikin kare-karen harshen yamma da malaman suka kawo, wa}anda ake samu a yammacin }asar Hausa sun ha}a da; Sakkwatanci da Gobiranci da Arewanci (a Dogon-Dutsi da ke Nijar) da Katsinanci da Zamfanci da Kurhwayanci (Filinge) da Kabanci. Wannan ma}alar na da ra'ayin cewa akwai bu}atar yin bita da waiwayen wannan rabo na kare-karen harshen Hausa na yamma kamar yadda suke a yau a yankin }asar Hausa da ke Nijeriya ta hanyar sake dubin tarihin jinsun manyan al'ummomin Hausawa da ke yankin da kuma wasu al'amurra da suka shafi siffofin Hausar da suka dangancin harshe (nahawu).

Wani abin lura a nan shi ne ba kowane daga cikin wadannan kare-karen harshen na yamma ya samu gata aka yi nazari a kansa ba sa'annan ko a rabe-raben karin harshen ma, ba dukkan malaman suka ambaci kare-karen harshen da ake samu ba. Bargery (1934) da Jaggar (1945) da Fagge (2002) kawai ne suka kawo karin harshen Gobiranci a cikin kare-karen harshen yamma. Haka ma Fagge (2002) da Muhammad (2010) kawai ne suka ambaci Kabanci a cikin rabe- rabensu. Bugu da kari daga cikin malaman Amfani (1993) da Fagge (2002) ne kawai suka kawo karin harshen Zamfanci a cikin kason karin harshen Hausa na yamma.

5.0 Rabe-Raben Kare-Karen Harshen Hausa na Yamma a Yau

Idan aka yi la'akari da wadannan rabe-raben kare-karen harshe na Hausa da ci gaba da fadada su da malamai suka yi a lokuta daban-daban duk suna da alaƙa sosai da wasu bayanani tarihin asalin daulolin kasar Hausa na Bayajida, wadanda su ne suka samar da

masarautun da ake kira kasar Hausa a tarihi. A tarihin Bayajida, akwai dauloli bakwai da ake kira na Hausa bakwai da kuma dauloli bakwai na banza bakwai wadanda suka kafu, suka kuma shahara tsakanin karni 12 zuwa karni na 16 a wasu bayanani tarihi [14].

Daulolin Hausa bakwai wadanda suka samar da asalin kasar Hausa su ne; Daura da Kano da Zaria da Gobir da Katsina da Biram da kuma Rano. Yayin da daulolin banza bakwai su ne; Zamfara da Kebbi da Nupe da Gwari da Yauri da Kwararafa da Ilorin. Duk da yake wannan ruwaya ta Bayajida tana da rauni a ra'ayoyin wasu malaman tarihi, akwai wasu bayanani tarihi da ke nuna cewa a kasar Hausa na 18 wasu daga cikin wadannan daulolin kasar Hausa sun samu farfin da kowaccensu ta zama jiha mai cin gashin kanta da iyokoki da kuma al'ummominta. Al'ummomin Kano da Katsina da Zazzau da Zamfara da Kabi, suna rarrabe kansu a matsayin Kanawa da Katsinawa da Zazzagawa da Zamfara da kuma Kabawa [15].

La'akari da tarihin wadannan daulolin da bambancin wasu siffofi na harshe da ke tsakaninsu ne Bargery (1934) ya fara raba kare-karen harshen Hausa a yankunan gabas da yamma. Sai dai malamin bai fito da dukkan yankunan masarautun ba domin a kasonsa na yamma ya kawo; Katsina da Zaria da Gobir, a gabas kuwa ya kawo Kano da Hadejia da Katagum. Wadannan yankunan gaba daya suna cikin masarautun kasar Hausa da aka kawo a tarihin na Bayajida, in ban da Hadejia da Katagum amma kuma ba iyakarsu ke nan ba.

Ahmed da Daura (1970) a bisa wannan tsari na tarihin daulolin kasar Hausa ne suka kawo rukunin da suka kira manyan kare-karen harshen Hausa guda bakwai na; Kanonci da Sakkwatanci da Dauranci da Zazzaganci da Bausanci da Hadejanci. Sakkwato da Bauci da Hadejia ne kawai ba su cikin rukunin manyan masarautun kasar Hausa na Hausa Bakwai kamar yadda ya zo a tarihin Bayajida.

Muhammad (1978) a nasa kason wanda dori ne a kan wannan ra'ayin na Bargery (1934) sai da ya kawo tarihin masarautun yankunan kasar Hausa wadanda a karni na 16 sun shahara sosai a matsayin jihohin kasar Hausa masu ikon cin gashin kansu da sarakunansu da suka hada da; Daura da Kano da Katsina da Zaria da kuma Kebbi. Huɗu daga cikinsu; ya ce suna daga cikin manyan masarautu nan na "HAUSA BAKWAI" wato Daura da Kano da Katsina da Gobir da Zaria da Biram, wasu bayanai sun maye gurbin Biram da Zamfara.

¹⁴ Dubi History of Nigeria 1, Nigeria before 1800 AD, pp. 51.

¹⁵ Domin }arin bayani dubi, Hausa states Pp. 51-54 in History of Nigeria 1.

Dalilin wannan tarihi ne, Muhammad (1978) ya fito da kare-karen harshen yankunan yamma da suka hada da; Katsina da Sokoto (wanda ya hada da Gobir da Zamfara da Kebbi, yankin da ke farkashin mulkin Sokoto na Turawa, *Sokoto Province*) da Maradi da ke Jamhuriyar Nijar. Manyan kare-karen harshen gabas kuwa su ne; Kano da Daura da Damagaran (Zinder, a Jamhuriyar Nijar) da Zaria da Bauchi. A nan ma idan muka lura, za mu ga cewa yankunan da ya kawo na Katsina da Gobir da Zamfara da Kebbi da Kano da Daura da Zaria duk suna daga cikin manyan daulolin kasar Hausa a tarihi. Matsalar kawai ita ce malamin bai rarrabe kare-karen harshen Gobir da Zamfara da Kebbi (kamar yadda daulolin suke a tarihi) a matsayin kare-karen harshen Hausa masu cin gashin kansu ba, maimakon haka ya gwama su cikin karin harshen Sakkwatanci.

Ko a karni na 18 lokacin da Mujaddadi Shehu Usmanu Danfodiyo da mutanensa suka shigo kasar Hausa bayan tarihi sun nuna cewa sun isko kasar tana da manyan dauloli masu cin gashin kansu a Zaria da Kano da Katsina. Haka ma akwai daular Gobir da Zamfara da kuma Kebbi waɗanda su ne manyan daulolin yammacin kasar Hausa. Bugu da kari waɗannan yankuna ne da ke magana da harshe ɗaya, suna kuma da al'adu iri ɗaya, amma kowace daula daga cikinsu tana da nata tsarin tattalin arziki da iyakokin mulki da yanayin magana na harshe da ya bambanta ta da wata daular, foƙarin faɗaɗa waɗannan iyakokinsu ya sha haifar da yaƙe-yaƙe tsakaninsu [¹⁶]. Bayan jihadin Shehu Usmanu ma, daular Usumaniyya ta rife tsari da yankuna waɗannan masarautu da ma sunayen sarautun kamar yadda yaƙe har yau a wasu yankunan da ke cikin kasar Hausa.

Wani al'amari da zai kara tabbatar muna da bambancin waɗannan jinsunan Hausawa shi ne irin tsagar gado da kowannensu ke da. Kowane rukuni daga cikin mayan jinsunan al'ummar Hausawan na Gobirawa da Zamfarawa da Kabawa da Arawa yana da irin ta sa tsagar gado da ke bambanta asalinsa da wani rukunin. Wannan ma wata hujja ce da ke nuna muna cewa jinsunan Hausawan suna da wani bambanci da suke ji tsakaninsu wanda ya ke alaƙa sosai da asalinsu da kuma harshe.

Gobirawa suna da tsaga mai gado ɗaya, wadda ake yi shida a gefen dama da bakwai a gefen hagu na fuskarsu ko kuma shida da biyar a kowane gefe na fuskarsu tare da bille, yayin da wasu kuma ke da bille ko shatane kawai a kowane gefe na fuskarsu. Zamfarawa kuwa suna yin tsaga mai gado biyu, tara a kowane gefe na fuskarsu. Yayin da Arawa suke da tsage biyu-biyu da ake yi tun daga baki har zuwa cikin kai. Kabawa kuwa suna tsaga mai gado uku-uku, tara a

gefen dama na fuskarsu da kuma sha ɗaya a gefen hagu na fuskar.

Duk da yake ko tsakanin jinsuna ɗaya ana iya samun 'yan bambance-bambancen tsagen da ba a rasa ba [¹⁷]. Augie (1983: 38) ya bayyana cewa tsagar Gobarci tana bambanta Gobirawa da sauran maƙwabtansu na Zamfarawa da Kabawa. Gobirawa na nufin al'ummar masarautar Gobir, Kabawa kuwa al'ummar masarautar Kabi (Kebbi), su kuwa Zamfarawa suna nufin al'ummar kasar Zamfara. Bugu da kari ya ce, tsagen yana nuna bambancin ko dai na wurin zama ko harshe ko al'adu ko kuma sana'o'i. Arawa suna da yanki a cikin daular Kabi kuma suna da nasu al'adu yayin da Adarawa kuma suna da yanki a cikin yankin Sakkwato ta yau da Adar ta Jamhuriyar Nijar, kuma su kadai ne jinsin al'ummar Hausawan da ba su da tsagen da ya bambanta su a cikin jinsunan da wannan nazari yake bincike a kansu.

Tabbatar da samuwar waɗannan manyan dauloli da yankuna na Gobir da Zamfara da Kebbi da kuma yankunan mazaunin Arawa da Adarawa da kuma wasu muhimman al'amurra da suka bambanta su, sun isa su zama hujjar da ake iya tabbatar da cewa dukkansu al'ummomi ne na jinsunan Hausawa masu bambance-bambance tsakaninsu. Bambance-bambancen kuwa na iya haifar da kare-karen harshen Gobiranci da Zamfanci da Kabanci da Arauci da kuma Adaranci tsakaninsu waɗanda kuma ake iya nazari a kansu.

Lokacin da Turawa muƙin mallaka suka shigo kasar Hausa suka kuma kafa tsarin mulkinsu, sun bi wannan tarihi na dauloli da masarautun kasar Hausa wajen kafa yankunansu na mulki. Duk da yake Turawan mulkin mallakan ba su kafa hukumomi a dukkan daulolin kasar Hausa na asali ba, amma tarihin daulolin ya taimaka wajen kafa yankunan mulkin Turawa (Provinces) na wancan lokacin a arewacin Nijeriya. Yankunan mulkin Turawa na Arewa a lokacin su ne; Sokoto da Kano da Borno da Bauchi da Zaria da Nupe da Kontagora da Illorin. Haka ma akwai yankin Kabba da Bassa da Nassarawa da Muri da Yola [¹⁸].

A nan ma idan muka lura ko da yake ba dukkan yankunan masarautun aka ɗauka ba, za mu ga cewa Turawan mulkin mallaka sun kula da yankunan masarautun Zaria da Kano waɗanda suna cikin rabe-

¹⁶ Dubi *Uthman Dan Fodio The Theory and Practice of His Leadership* by Shagari, A. S and Jean B. Pp. 1- 4.

¹⁷ Gobirawawan da ke tsage shida da bakwai mafi yawa 'ya'yan sarauta ne masu biyar da shida kuwa talakawa ne. Akwai Zamfarawan da ake kira masu wutar buta da ake samu da tsage biyu-biyu a kowane sashe na bakinsu. A cikin Arawa kuwa akwai Gubawa waɗanda tsagensu iri jaya ne da sauran Arawan biyu-biyu a kowane gefen fuska, sai dai bai kai cikin kai ba gajere ne (ana cewa su 'ya'yan mata ne a tarihi).

¹⁸ Domin }arin bayani dubi Colonial Reports – Annula No 594, Northern Nigeria Report for 10907-8.

raben kare-karen harshen Hausa na gabas da malamai suka kawo. Kafa hukumomin a wadannan yankuna yana da alaƙa da tarihi da asalin masarautun. Haka ma yankin Sokoto ya samu kulawa, kasancewar shi ne ya tattara wadannan muhimman dauloli na Gobir da Kebbi da Zamfara da kuma yankin al'ummomin Arawa da Adarawa waƙanda wannan nazarin yake koƙarin fito da kare-karen harshensu a cikin Hausar yamma.

A shekara ta 1991 da kuma shekara ta 1996 an kafa jihohi a yankunan Kebbi da kuma Zamfara, babu shakka wannan yana da alaƙa da tarihin asalin al'ummomin wadannan yankuna da kuma yankunan nasu. A cikin jihar Kebbi, akwai ƙaramar hukumar mulkin Arewa wadda mafi yawan al'ummar da ke cikinta Arawa ne. A jihar Sokoto akwai ƙaramar hukumar mulkin Sabon Birni da Isa waƙanda mafi yawan al'ummar su Gobirawa ne, ba ya ga wasu yankuna daban-daban da ake samun Gobirawan da yawa a cikinsu. Akwai Gobirawa a cikin wasu yankuna jihar Sokoto da kuma yankin Tsibiri (Teibiri) da ke Jamhuriyar Nijar. Adarawa kuwa Hausawa ne da ake samu, musamman a yankuna Dundaye da Binji da Gwadabawa da yankin Tawa da ke Jamhuriyar Nijar. Duk waƙannan al'ummomi ne masu tarihi da yankuna daban-daban a cikin ƙasar Hausa.

Idan aka kalli waƙannan hujjaji na asalin masarautun ƙasar Hausa da tarihinsu da rabe-rabensu da al'ummominsu tun kafin zuwan masu jihadi da bayan kafa daular Usumaniyya da kuma bayan zuwan Turawan mulkin mallaka har zuwa sauye-sauyen da aka samu na zamani da suka shafi mulki da iyakoki a yau, waƙanda duk suna tattare da tarihin al'ummomin za a ga cewa tabbas akwai buƙatar yin waiwaye a kan rabe-raben kare-karen harshen Hausa da Bargery (1934) ya yi na kare-karen harshen Hausa na gabas da yamma. Bisa la'akari da tarihin al'ummomin, wasu kare-karen harshe musamman waƙanda ake koƙarin nazari a wannan bincike ba su samu kulawar da ta kamace su ba a cikin kare-karen harshen Hausa na yamma. Karin harshen Gobir kawai malamin ya kawo a cikin karin harshen yamma. Bincikensa bai kawo karin harshen Zamfara da Kabanci da Arauci da kuma Adaranci ba.

Kare-karen harshen Hausa na yamma kamar yadda ake samunsu a Nijeriya ta yau su ne; Sakkwatanci da Zamfara da Kabanci da Gobiranci da Arauci/Arewanci da kuma Adaranci. Ana iya kallon Sakkwatanci da Zamfara da Kabanci a matsayin manya kare-karen harshe ta fuskar girma da yawan masu magana da su da kuma kasancewar yankunansu jihohi a yau. Yayin da ake iya kallon Gobiranci da Arauci/Arewanci da Adaranci a matsayin ƙananan kare-karen harshe ta la'akari da cewa yankunansu ba su da girma sosai kuma ba su da yawan jama'a (mutane) da ke tattare wuri ɗaya (masu magana da karin harshen) kamar sauran kare-karen harshen na farko. Asali ma yanzu, a tsari na zamani yankunan ƙananan hukumomi kawai ke gare su a cikin jihohin Sakkwato da Kebbi da

ke cikin yankin Arewacin Nijeriya ta yau. Duk da yake wannan ba zai hana a fito da siffofi da iyakokin waƙannan kare-karen harshen da bambancin da ke tsakanin al'ummominsu da sauran jinsunan Hausawa ba waƙanda su kansu, koyaushe suke sane da su.

6.0 Wasu Siffodin Kare-Karen Harshen Hausa na Yamma

Kare-karen harshen Hausa na yamma waƙanda wannan nazari ya ƙara fitowa da su a fili a taswirar kare-karen harshen Hausa na Yamma na; Zamfara da Kabanci da Gobiranci da Arauci da kuma Adaranci duk suna da wasu siffodin harshe masu kama da juna waƙanda su ne suka tattara su a matsayin kare-karen harshe na yanki guda (na yamma) baya ga wasu dalilai na tarihi da kusancin muhallin da kare-karen harshen suke da. Waƙannan siffodin harshe kuwa a bayyane suke, kamar yadda ake iya bambanta siffodin sauran kare-karen harshen Hausa na gabas tun daga matakin furuci/tsarin sauti da ƙirar kalma da ginin jumla da ma'ana, suma ana iya ganin irin nasu siffodin. A nan za a kawo misalan wasu siffodinsu da suka danganci furuci da tsarin sauti da kuma ƙirar kalma.

A matakin furuci/tsarin sauti ana samun wasu al'amurra masu kama da juna a kare-karen harshen yamma a ɓangaren sauyawa/canjnin sauti alal misali sautin /ɓ/ yana komawa /h/ idan wasullan *a, i* ko *e* suka biyo shi baya a cikin wasu kalmomi kamar; *hwata, hwanka, hwara, hira, hita, here, hede, hesa*. Haka ma a sautin /ts/, ana samun irin wannan sauyawar sautin zuwa /tc/ idan wasullan *a, i* ko *e* suka biyo bayansu a cikin wasu kalmomi; misalan sauyin a cikin wasu kalmomi su ne; *tcada, tcaga, tsanya, tciya, tcintciya, tcintuwa, tcegumi, tcehe, tsere*. Ana samun sauyawar sautin /r/ gare zuwa sautin /l/ da /t/ da kuma /s/ a cikin wasu kalmomin Hausar yamma misalai; *galma, halshe, marka, rigat, kwayat, bidat, bugas, shigas, mayas*.

A tsarin sautuka da ke zuwa a cikin kalma kuwa kare-karen harshen Hausa na yamma suna da siga iri ɗaya a wajen naso da shafewa da kuma musayar gurbi. Misalan naso a cikin wasu kalmomin su ne *gwamma>gwanna, barna>banna, zauna>zanna*. Shafewa kuma ta danganci shafe wani sashe na kalma, musamman a ƙarshen kalmar, misali a cikin kalmomin sunaye da aikatawa da kuma wakilin suna. Abubakar (2013: 707) ya bayyana cewa shafewa na nufin cire wani sashe na na ƙarshen kalma [19]. Ana samun shafewa a karin harshen yamma cikin wasu kalmomi, misali; *baya>bai, kayi>kai, dauka>dau, gawayi>gawai, sani>san, barayi>baray*. Ana iya ganin misalan musayar gurbi a cikin kalmomin; *takalmi>talkami, bagaruwa>gabaruwā, hawainiya>wahainiya, dauraya>darwaya, dingisa>gindisa, gawraya>garwaya*.

¹⁹ Domin jarin bayani akan shafewa a Hausa dubi, Abubakar, A. 2013. "Deletion in Hausa". In Festschrift for Abubakar Rasheed. Series No. 10. Pp. 706-735).

A Kirar kalma kare-karen harshen yamma suna amfani da dāfe-dāfe masu kama da juna wajen gina kalmomin jinsi da kuma jami'i. Haka ma kare-karen harshen suna tarayya wajen shaddantawa/maimaita baki a cikin wasu kalmomi. Daga cikin misalan kalmomin da za su tabbatar ana samun haka akwai; *makaranta/makarantu/,makarantunne/makarantinne, ma'aikata/ma'aikatu/ma'aikatinne/ma'aikatunne, kwarakwada/kawarkwadu/kwarakwadinne, kato/katuwa/katanya, sakarai/sakarya/sakaranya, kaasuwa/kassuwa, jaaki/jakki, muuciya/mucciya.*

7.0 KAMMALAWA

Wannan maƙala ta kawo ra'ayoyin malamai a kan ma'anar karin harshe tare da kawo ma'anar karin harshen da ta fi dacewa da wannan nazari. Haka ma maƙalar ta tattauna rabe-raben karin harshen Hausa a ra'ayoyin malamai da dalilan da suka haddasa yin wadannan rabe-raben a bangaren gabas da yamma da kuma rukunin manya da Kananan kare- karen harshen Hausa. Bugu da fari maƙalar ta yi waiwaiye a kan rabe-raben kare-karen harshen Hausa na yamma da malaman suka yi bisa wasu dalilai tare da fito da kare-karen harshen Hausa na yamma a yau kamar yadda ake samunsu a yankin ƙasar Hausa da ke Nijeriya a kan hujjojin tarihi da harshe da kuma ci gaban zamani da aka samu. Daga ƙarshe maƙalar ta tabbatar da wajabcin sake fasalin raba kare-karen harshen Hausa na yamma ta hanyar faɗaɗa tsohon rabon da aka yi a can farko.

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