

Matsayin Harshen Kamuku a Ma'aunin Ra'in Fisherman

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Abstract

This research work focused on language endangerment and revitalisation. The aim of this research is study the linguistic influence of Hausa on Kamuku, a Kainji language spoken in parts of Niger and Kaduna States, Nigeria. Due to centuries of trade, intermarriage, and cultural contact, Hausa has functioned as a regional lingua franca, leading to significant lexical borrowing, phonological adaptation, and syntactic convergence in Kamuku. The study highlights how domains such as commerce, religion, education, and administration have accelerated Hausa loanwords into Kamuku, while also noting patterns of code-switching and language shift among younger speakers. Findings suggest that while Kamuku retains its core grammatical structure, Hausa contact has reshaped its vocabulary and communicative practices, raising implications for language maintenance and documentation efforts.

Keyword: Hausa Language, Kamuku, Endangered Language, Socio-Linguistics.

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1.1 GABATARWA

Harshe suna ne na tsokar da take cikin bakin ɗan'adam wanda take taimaka masa wajen yin magana, kafa ce ta magana tsakanin wata al'umma da wata. Duk da irin wannan taimako da harshe yake bayar wa muhimmin ne sunan da masana ilmin nazarin harshe suka raɗa masa domin fassara magana. A kullum cikin magana ake. Ana magana da iyaye da mata da maza da ƙanne da yayye da maƙwabta da duk waɗanda mu'amala ta haɗa.

Masana irin su Chomsky (1975) sun bayyana harshe a matsayin wani muhimmin abu ne da ake amfani da shi wajen isar da saƙo daga wani zuwa wani, ko daga wasu zuwa wasu. Rayuwar ɗan'adam gaba ɗaya an gina ta ne a kan isar da saƙo da kuma karɓar saƙo. Domin a tsarin halittar ɗan'adam saƙo yana zuwa a tsari na furuci. Ma'ana ɗan'adam yana furta magana domin ya isar da wani saƙo. Shi ko Lenneberg (1967) ya bayyana harshe da cewa wani abu ne da ya ƙunshi dukkan wata mu'amala mai tsari da za a iya karantawa ko sauraro kuma a fahimta. Shi kuma Abraham (1959) ya kalli harshe a matsayin wata hanya halastacciya wadda kowane ɗan'adam a kowace al'umma yake amfani da harshens ana uwa ya isar da saƙo ta hanyar furuci. Sai dai kuma Yakasai (2013) ya bayyana harshe a matsayin wata hanya ta kyautata zamatakewa tsakanin al'ummomi domin su taimaka wa juna.

Sapir (1956:1) ya bayyana harshe da cewa, wata hanya ce ta bayyana kai da kuma huɗa tsakanin mutane wadda dabbobi ba su da irin ta. Galadanci (1976) ya kalli harshe a matsayin “Dillalin zuci, sai zuciya ta gama saƙa maganganu a cikinta sai a yi amfani da harshe wajen furta abin da ake son furtawa”. Shi kuwa Richard (1985) cewa ya yi “Harshe shi ne hanyar sadarwa da musamman da ɗan'adam yake amfani da ita wadda ta ƙunshi tsararrun sautuka magana tun daga matakin sauti har zuwa jumla”. Harshen mutum kuwa shi ke taimaka masa wajen bayyana sababbin tunane-tunane da fahimtar kalmomi da jumloji da kuma samun damar tsara magana da jera tunani da dangantaka kalmomi ko jumloji da ma'anoninsu a zahiri. Harshe shi yake tafiyar da tunaninsa a cikin kowane al'amari da kuma bayyana masa duniyar da yake ciki ko fahimtar duniya. (Yule, 1985: 96).

A ra'ayin Bagari (1986) kuwa “Harshe hanyar sadarwa ce, da ake amfani da shi, wajen sadarwa ta hanyoyi guda biyu. Wato ko dai a furta magana da baki mutum ya ji da kunnensa ya fahimta ko kuma a rubuta”. Kamusun Hausa na Jami'ar Bayero (2006) an bayar da ma'anar harshe da: Hanyar magana tsakanin al'umma iri ɗaya. Harshe yana da matuƙar muhimanci ga al'umma domin kuwa shi ne sadarwa, babu wani al'amari ɗaya da ya shafi ɗan'adam wanda babu harshe a cikinsa. Da harshe ne ɗan'adam yake tunani da sadarwa ta hanyar magana ko ishara, ta harshe ne mutum ke bayyana

ra'ayinsa da addininsa da sha'awarsa da fahimtarsa ga duk wani al'amari na duniya (Ndimele, 2001: 3).

Ta la'kari da wadannan ma'anoni ana iya cewa harshe wata hanya ce da dan'adam yake amfani da ita domin sadarwa a halin rayuwarsa. Harshe yana da matuƙar amfani a rayuwa domin abubuwa da yawa basa samu wa sai da shi. Idan za a shiga cikin harkokin rayuwa, harshe ne gagara badau wajen tafiyar da harkokin yau da kullum. Masana ilmin harshe da dama sun yi tsokaci kan abubuwa da dama dangane da muhimmancin harshe. Fadi wajen nazari, sarkakkiya, muhimmanci wajen amfani, da yalwa wajen biyan bukata, sun tilasta masu nazari takaita binciken su. Saboda haka, ana nazarin harshe a matsayinsa na harshen ƙasa ko kuma a matsayin wani ɓangare na kari kamar karin Hausar Sakkwato; ana iya nazarin harshe a rubuce ko a maganance; ko kuma ma a yi nazarin nahawu ko sautin kari kawai. Haka kuma na yin nazarin tasirin harshen wani harshe a kan wani.

Wannan ya sa harshe yakan yi tasiri ga waninsa sanadiyyar cudanya da ake samu a tsakanin mutane masu harsuna daban-daban a sakamakon huldar addini ko ta zamantakewa ko na kasuwanci ko na auratayya ko kuma na sauran al'amuran rayuwa ta yau da kullum. Wannan bayani ya sa ba a bin mamaki ba ne harshen Hausa ya yi tasiri ga wani harshe, musamman harshen da yake maƙwabtaka da shi kamar Kamuku. Wannan maƙwabtaka tsakanin harshen Hausa da Kamuku, ta haifar da cudanya tsakanin al'ummar Kamukuwa da Hausawa ta fuskar huldar zamantakewa da kasuwanci da auratayya da noma da addinin gargajiya da kirista har zuwa addinin Musulunci.

Har ila yau, harshen Hausa, harshe ne da ya bunƙasa a duniya, bunƙasarsa ta kai a matsayin harshe na goma sha ɗaya inda yake da mutane miliyan ɗari biyu masu magana da shi.¹ Wannan ƙididdiga da nuna cewa harshen Hausa a yanzu ya wuce harshen Swahil a cikin harsunan da ake amfani da su a faɗin Afrika.

Haka kuma akwai manyan kafafen yada labarai kimamin bakwai ko fiye da haka, a ƙasashen waje musamma a nahiyar Turai da Asiya, masu watsa shirye-shiryensu cikin harshen Hausa. Bisa la'akari da wannan za a iya cewa harshen Hausa ya bunƙasa, haka nan harshen Hhausa ya kai matsayin da ake nazarinsa a manyan jami'o'i na Nijeriya da ma na ƙasashen waje.

Harshen Kamuku, harshe ne mai ƙarancin masu amfani da shi. Wannan ne ma ya sa harshen bai buƙasa ba kamar Hausa. Ana samun masu magana da shi a wasu jihohi na arewacin Nijeriya kamar irin su Kaduna da Neja.

A bisa wannan shimfiɗa ce, aikin ya fito da tasirin da harshen Hausa ya yi a kan harshen Kamuku ta amfani da ma'anin Fisherman, wanda yake maƙwabtaka da Hausawa a ƙasar Hausa. Duk da yake al'ummar Kamuku al'umma ce da ba su da yawa sosai amma suna da harshensu da suke alfahari da shi.

1.2 Dalilin Bincike

Dalilin da ya ja hankalin masu bincike har aka samu sha'awar gudanar da bincike shi ne, kasancewar al'ummar Kamukawa masu harshe da suke sadarwa, kuma suke gudanar da rayuwarsu ta yau da kullum. Duk da kasancewar haka sai aka samu kalmomin da suke amfani da su wajen magana da jimlolinsu da sunayensu na yanka da yanayin mu'amalarsu, kai har ma da tufafinsu da suke amfani da su irin na Hausa da Hausawa. Domin gano dalilin haka ne, ya sa masu bincike samun sha'awar aiwatar da wannan bincike.

1.3 Manufar Bincike

Babbar manufar aiwatar da wannan bincike ita ce, tabbatar da tasirin harshen Hausa a kan harshen Kamuku da zaƙulo kalmomi da jimlojin harshen Hausa a cikin harshen Kamuku. Haka nan za a yi amfani da ma'aunin Fisherman a nuna matsayin harshen Kamuku a halin yanzu.

1.4 Tambayoyin Bincike

Daga cikin tambayoyin da binciken ya kuduri amsawa akwai:

- i. Ta yaya harshen Hausa ya yi tasiri a kan harshen Kamuku?
- ii. Mene ne matsayin tasirin da harshen Hausa ya yi wa Kamuku?
- iii. Shin ko akwai wata alaƙa tsakanin harshen Hausa da harshen Kamuku?
- iv. Waɗannen irin kalmomi da jimloli ne na harshen Hausa a ke samu a harshen Kamuku?
- v. Ya ya matsayin tasirantuwa da harshen Hausa ya yi Kamuku?

1.5 Muhimmancin Bincike

Wannan bincike yana da matuƙar muhimmanci ga dalibai masu nazarin harsuna da ma masu son sanin wani abu game da al'ummar da aka yi nazari a kansu, wato al'ummar Kamukawa. Binciken za ya taimaka musamman ga masu nazarin harsuna biyu ta fuskar ginin jimlolinsu da ginin kalma. Bugu da ƙari, aiki ya taimaka wajen bunƙasa nazari game da al'amarin da ya shafi tasirin harshe mai rinjaye da yake yi wa ƙananan harsuna. Haka kuma, ya taimaka wajen adana wasu kalmomi da jimlojin harshen da aka mamaye.

Binciken ya taimaka wa dalibai da masu nazarin harshe wajen sanin tasirin da harshen Hausa ya yi a kan harshen Kamuku, masu maƙwabtaka da juna. Bincike yana da muhimmanci domin ya duba yadda harshen

¹ Estimates compiled from Ethnologue, UNESCO, World Bank and other Linguistic Research (2023).

Hausa ya mamaye tare da tasirantuwa a kan harshen Kamuku ta hhanyoyi daban-daban da suka shafi rayuwarr al'ummar Kamukuwa.

1.6 Farfajiyar Bincike

Farfajiyar wannan bincike ya tsaya ne a fagen nazarin kimiyyar harshe, domin fito da tasirin da harshen Hausa ya yi a kan harshen Kamuku ta ɓangaren kalmominsu da jimlolinsu da suke amfani da su. Haka kuma ya dubi matsayin harshen Kamuku a ma'aunin ra'in fisherman. Binciken ya kunshi yankunan da Kamukawa da suke zaune a kasar Hausa. Waɗanda suka haɗa da Birnin Gwari a jihar Kaduna da Kagara da Mariga da Kwantagora da Rijau da kuma Mashegu a jihar Neja. Ke nan farfajiyar binciken ta haɗe jihohi biyu ne, wato jihar Neja da kuma jihar Kaduna.

1.7 Ra'in Bincike

Amfani da ra'i domin gudanar da bincike wani lamari ne na musamman da yake taimaka wa bincike wajen yanke hukunci a kan hasashen bincike. Ra'in bincike yana ba da damar a gano makamar aiki tare da gano ayyukan da aka yi amfani da irin wannan ra'i sannan aka samu nasara. Bisa wannan Duken (2002) yake cewa:

Theory is a coherent statement or set of ideas that explains observed fact or phenomena and correctly predicts new facts or phenomena not previously observed, or which set out the laws and principles of somethings known or observed. It is also hypothesis confirmed by observation, experiment etc.

Fassarar mai bincike:

Ra'i wani tabbataccen bayani ne mai bayyana gaskiyar wani abu da aka gano, wanda kuma zai iya tabbatar da wani hasashe da ba a riga an gano ba, ko kuma wana zai kara fito da wasu dokoki da ka'idoji na abin da yake samamme ne. Hakazalika, zai iya kasancewa hasashe ne na wani abu da aka tabbatar ta hanyar lura da gwaji da mmakamantan haka.

Bisa wannan dalili, an dora wannan aiki a kan fadadar Ma'aunin Rukunan Harsunan da suke kan hadari wanda ake yi wa laƙabi da Expanded Graded Inter-Generational Disruption Scale). Shi wannan ra'i yana auna matsayin harshe ne dangane da irin hadurrin da harsuna suke kasancewa sakamakon cudanyansu da wasu harsuna da suka fi su sauƙi da kuma yawan masu amfani da su. Waɗanda suka assasa wannan ra'i su ne Lewis da Simon a shekarar 2010 kamar yadda ya zo a cikin aikin Sarfi (2006) da Jibrin (2006) da Bello (2018) da Inuwa (2026). An kuma cirato wanan bayani a shafin <https://wikipedia.org/wiki> a ranar 7/05/2026. Ra'in fadada ne ga ra'in Fisherman (1991) wanda ya kirkiro mai suna Graded Inter-Generational Disruption Scale. Shi wannan ra'i da aka yi amfani da shi a wannan bincike yana da ma'auni goma sha uku ne, yayin da ra'in Fisherman yake da ma'auni takwas. Baya ga faayyace yanayin hadura da harsuna suke ciki, ra'in yana kuma taimakawa wajen gano irin nasarorin da harsuna suka cim ma a matsayin duniya. Ga yadda jadawalin ya kasance:

Matsayi	Label	Bayani (Description)	UNESCO
0	Kasaa da kasaa (International)	Harshen da ake amfani da shi a kasashen duniya wajen aiwatar da ayyuka masu yawa	Kùbùtaccen harshèè
1	Cikin kasaa (National)	Ana amfani da harshen a ƙasa baki ɗaya a ɓangaren ilimi da aikace-aikace da gidajen yadfa labarai da sauran madafun iko na gwamnati	Kùbùtaccen harshèè
2	Yankii (Naahiyaa) (Regional)	Ana amfani da harshen a wani sashe ko yanki na ƙasa a gidajen watsa labarai da madafun iko na gwamnati	Kùbùtaccen harshèè
3	Cinikayyaa (Trade)	Ana amfani da harshen wajen tafiyar da ayyukan sashen ko yankin ƙasa	Kùbùtaccen harshèè
4	Ilimii (Educational)	Ya kasance ana koyar da karatu da rubutu a cikin harshen a makarantun gwamnati	Kùbùtaccen harshèè
5	Rùbùutuu (Written)	Ya kasance dukkan rukunan al'umma suna magana da harshen yayin da kuma wasu suke amfani da wajen rubutu	Kùbùtaccen harshèè
6a	Kàrsàshii (Vigorous)	Kowa da kowa na magana da harshen sannan yara su kasance suna masu kwazon fahimtar harshen a matsayin harshen farko	Kùbùtaccen harshèè
6b	Bàràazanaa (Threatened)	Dukkan rukunin al'umma suna magana da harshen sai dai kadai ne daga ciki iyaye suke koya wa yara nakaltar harshen	Ràunàtaccen harshèè
7	Sauyii (Shifting)	Iyaye sun san harshen kuma ana magana da shi amma ba su koyar da shi ga yaransu	Hàkiiƙà harshèn yanàa à kàn haɗàrii
8a	Mummunan yanayi (Moribund)	Rukunin kakannin ne kadai suka riƙe harshen kuma suke magana da shi	Harshèn dà kèè cikin tsananin haɗàrii

Matsayi	Label	Bayani (Description)	UNESCO
8b	Gab dà gushèewaa (Nearly Extinct)	Tsofaffi ne kadai suka rage masu magana da harshen idan daman yin hakan ya samu	Harshèn dà kèe cikin halin kàakàa-ni-kàayi
9	Râi kwà-kwàì mutù kwà-kwàì (Domant)	Ana amfani da harshen ne kurum wajen tantance ko bayana kabilar da ke magana da harshen	Màtaccen harshèe
10	Sàlwantà Extinct	Babu wani wanda ya rage da alamar ko shaidar kabilar da ya fito ta hanyar magana da harshen	Màtaccen harshèe

(Kwaikwayo daga Inuwa. 2026)

Bisa la'akari da wannan, tasirin wani haarshe a kan wani ba zai ya yiwuwa har an samu cudanya tsakanin harsuna. Wannan cudanya ita take wanzar da hadin kai tsakanin harsuna. A dalilin samuwar haka, sai harshe daya ya yi tasiri a kan daya. Ta haka ne aka samu tasirin harshen Hausa a kan harshen Kamuku.

2.1 Hausawa da Kasarsu

Masana da manazarta sun daɗe suna tattaunawa game da asalin Hausawa da kuma kasarsu. Don haka ba za a tsunduma cikin takaddamar masana ba game ra'ayoyinsu daya bayan daya ba, sai dai a yi wa aikin matashiya da bayanan kadan daga cikin waɗannan masana. Wannan zai sa za a kara fahintar dalilan da suka haifar da hulfɗa tsakanin tsakanin Hausawa da Kamuku.

Masana tarihi da masana harshe sun yi kofarin kawo bayanai game da asalin Hausawa. Masana tarihi irin su Mr Johnstone da M. G. Smith da Abdullahi Smith sun bayyana ra'ayoyi daban-daban a kan asalin Hausawa. Mr Johnstone yana da ra'ayin cewa asalin Hausawa ya samu ne daga barbarar yanyawa ce wato auratayya tsakanin Buzaye (Tukururu) da baƙaƙen fata. A nasa ra'ayin wannan auratayya shi ne ya samar da Hausawa.

Ta bangaren masana harshe kuwa cewa suka yi Hausawa suna daga cikin al'umomin nan da suka taɓa rayuwa a gaɓar kogin tafkin Chadi shekaru aru-aru da suka wuce. Daga baya kamar dai sauran kabilun sun bar wurin saboda farkewar rikice-rikice. (Mungadi, 1994:2-3). Wasu masanan kuma suna da ra'ayin cewa Hausawa dai sun fito ne daga Kasar Habasha. Suka yi tafiya har zuwa inda Kasar Hausa take yanzu. Masu wannan ra'ayin sun nuna cewa duk inda Hausa ta biyo za a samu birbishin harshen. (Zarruk, 2007;16).

Shi kuwa Adamu (2010) ya nuna cewa, abu ne mawuyaci a fito da tsayayyen bayani game da ko wane ne Bahausha saboda masana na amfani da ma'aunai daban-daban wurin tantance ko wa za a kira Bahausha. A wurin rarrabewa tsakanin Bahausha da waninsa, wasu na amfani da tarihi, wasu na amfani da mizanin al'ada da zamantakewa a yayin da wasu suke amfani da ma'auni na addini (Mahdi A. 2010:41). Masanin ya tabbatar cewa, a wannan tattaunawa Hausawa su ne waɗanda Kasar Hausa ita ce kasarsu ta asali ko iyayensu maza, ko kuma waɗanda suka rungumi aládun Hausawa suka yi watsi da nasu ta yadda har sun saje da Hausawa a harshensu da al'adunsu da addininsu. Duk da haka dole

a haɗa har da Fulani makiyaya waɗanda suke a Kasar Hausa a wurin lissafu Hausawa (Mahdi A. 2010:42) Dangane da iyakokin Kasar Hausa kuwa cewa ya yi:

Kasar Hausa ta yi iyaka a Azbin da sahara a arewa cikin jamhuriyar Nijar. A kudu ta yi iyaka da kananan kabilun da ke maƙwabtaka da Kasar Zazzau kamar Kamuku da Gwarawa da sauran kananan kabilun yankin. A gabas Kasar Hausa ta yi iyaka da Kasar Barno. Wato Kasar harsunan nan da ake yi wa laƙabi da “Teda- Daza” waɗanda

a cikinsu harshen Kanuri ne ya fi su girma. Hausawa na kiransu Barebari. A yamma Kasar Kebbi ita ce farshen Kasar Hausa wacce ta jingina da kogin Kwara.

A nasa ra'ayin kuwa Adamu M. T. (1997) cewa ya yi:

Za mu iya cewa Kasar Hausa a yau tana nan cikin Afirka ta yamma arewacin Nijeriya. Kuma kwance ta taɓo har cikin Kasar Nijar wajen su Maradi da wasu 'yan garuruwa. Haka kuma daga gabas ta yi iyaka da Kasar Barno, daga yamma kuwa ta yi iyaka da wani yanki na Kasar Dahomey a gaɓar kogin kwara, daga wajen kudu kuma ta yi iyaka da kabilun gwari da kuma kabilun kudancin Zariya da na kudancin Bauchi. Kasashen Hausa kuwa su ne kamar su Kano da Sakkwato da Katsina da Daura da Zariya da kuma arewacin jihar Bauchi. A cikin Kasar Nijar kuwa akwai su kwanin da Damagaram da sauransu.

A taƙaice za a iya cewa Kasar Hausa tana a Sudan ta tsakiya; arewacin Nijeriya da kudancin Nijar. Tana a tsakanin hamadar rairayi ta sahara da gwiwar kogin Kwara da na Binuwai.

2.2 Kamuku da Kasarsu

Kalmar 'Kamuku' ko 'Kamukanci' kalma ce ta ambaton harshen. Sai dai kuma ainihin sunan harshen shi ne 'Tu'yara'. Daga baya ne sunan ya koma 'Kamuku' kamar yadda aka san shi a yau. Ana ganin sunan ya samu ne daga kalmomin Hausa biyu 'kaman' da 'ku'. A farshen kalmomin suka koma kalma daya (Kamuku). Su kuwa masu magana da harshen an fi kiransu da 'Kamukawa' ko 'Kamuku'. Idan kuwa tilo ne namiji a ce masa 'Bakamuke' mace kuma a ce mata 'Bakamuka'. Kamar dai kowace kabila a nahiyar Afirka da babu abubuwa a rubuce, abu ne mawuyaci a kawo haƙifanin tarihin

wadannan al'umma. Masana dai suna ta iyakar kofarinsu don ganin sun kalato wani abu game da asalin wannan al'umma. Duk da cewa akan samu dan sabani tsakanin ra'ayoyin masanan, Abin farin ciki shi ne an fi amincewa da cewa Kamukawa sun fito ne daga gabas ta tsakiya suka ratso ta sahara zuwa Nijeriya. Sun fara zama ne a yankin Katsina kafin su wo kaura zuwa kudu.

Sun baro gabas ta tsakiya ne saboda tasirin da addinin Musulunci da na Kirista suka yi a yankin. Su kuwa sun kasance masu riƙo ƙwarai ga addininsu na gargajiya. A lokacin da Musulunci ya iso Katsina kuma sai suka kara nausawa kudu don su koma wani wurin da ba za a dame su ba. Saboda tsananin rikonsu da addininsu na gargajiya, ba su faye maraba da duk wani baƙon abu ba, musamman wanda zai shafi tsarin bautarsu da al'adunsu. Hijirar da Kamukawa suka yi ta yi, ta sa a yau akan same su a wasu wurare musamman ta kan hanyar da suka biyo. Da suka samu wuraren da hankalinsu ya kwanta musamman a gundumar Kwangwama wacce ke a ƙasar Kagara ta jihar Neja, ba su kara hijira zuwa wani wuri ba. (Tsoho 2006; 1-3).

Har wa yau, dangane da asalin kalmar Kamuku, Tsoho (2006) ya ce: A wani tarihihi, an ce Tu'yara (wanda shi ne harshen Kamuku na asali kafin sunan ya sauya) harshe ne na baiwa daga Allah (SWT) da ya samu a cikin dare ɗaya. Wai wasu mafarauta uku; biyu daga Katsina, ɗaya kuma daga Randagi (Acipa) suka haɗu a wani wuri da ake ce wa 'Kuki'. Sun yanke shawarar mayar da wurin ya zama gidansu na dindindin, duk da ba su jin harshen juna sai dai sana'arsu ɗaya. Rana ɗaya kawai sai aka wayi gari sun kama magana da harshe ɗaya. Wannan harshen shi ne Tu'yara.

Daya daga cikin Katsinawan nan ya yada zango ne a 'Bassa' kafin ya wuce zuwa kuki. ɗayan kuma ya yada zango ne a 'Kuriga'. Ke nan Kuki sunan wuri ne da harsuna uku suka rikide suka koma guda. Wato harshen Tu'yara ya ƙunshi harsunan Hausa, da Bassa da Acipa. Daga Kuki ne harshen ya watsu zuwa sassan da a yau ake samun Kamukawa.

Ana hasashen cewa, sunan Kamuku ya samo asali ne daga kalmomin Hausa 'kaman ku'. Wai sunan ya samo asali ne daga wani mutum da ke zaune da yaransa yana kofarin koya masu abubuwa, su kuma sun fi son wasa. Rannan sai wani daga cikin yaran ya kawo ƙarar ɗan uwansa cewa ya wuce wajen wasa. Sai uban ya ce, "Kaman ku". Wato dai dukkansu jirgi ɗaya ya kwaso su. Da haka sai sunan ya makale masu. A ƙarshe aka koma kiransu Kamuku.

Shi kuwa Feastus (2007) ya amince Kamukawa sun fito ne daga Katsina sai dai a cewarsa, sun yi hijira ne daga wani ƙauye da ake kira 'Geza Karaduwa' a jahar ta Katsina. Ana kiran yankin da suke 'ɗanjiku'. Sun yi ƙaura ne a sanadiyar yaƙe-yaƙen Fulani da Hausawa. Da suka iso ƙasar Kwantagora bayan sun yi ƙaura sai kuma Fulani suka kora su zuwa gabashi har zuwa wani dutse

da ake kira 'Dutsen Mai nono' (Akunguna) a ƙasar Uregi. A cewarsu sai dutsen ya rikito ya faɗa wa Fulanin nan mayaƙa da suka koro su wanda hakan ya sa tilas suka janye. Wannan ya sa Kamukawa ke girmama wannan dutsen har suka rika bauta a ƙarƙashinsa. Suna ɗaukar dutsen a matsayin mai ba su kariya wanda Allah ya hore masu.

2.2.1 Kare-Karen Harshen Kamuku

Harshen Kamuku yana da kare-kare kamar dai sauranwasu harsuna. Abin mamaki game da Kamukawa shi ne akwai wasu Kamukun da ba su fahimtar abin da wasu Kamukun suke faɗi har ma ana ɗaukarsu tamkar wani harshe ne daban. Ko kuma suna fahimce su amma ba su iya mayar masu da magana, sai dai da nasu karin harshen wanda su kuma waɗancan ba za su iya fahinta ba. Duk da haka dai ana ɗaukarsu a matsayin Kamuku. Samuwar kare-karen harshen Kamuku masu yawa ya samo asali ne daga yaƙe yaƙe a yankunan da suke, saboda tarwatsa su da akan rika yi suna matsawa gaba suna haɗuwa da wasu al'umma (Wamba, 2015).

Fitattu daga cikin rassan Kamuku su ne:

- a) Uragawa waɗanda aka fi samu a Uregi.
- b) Ucindawa da aka fi samu a Kagara da Uregi.
- c) Kishisu.
- d) Kunoba.
- e) Taburma.
- f) Bijagira.
- g) Kukuma.
- h) Kibugano.
- i) Makangara.
- j) Azuba-zuba. Da sauransu.

Bobi (2006) ya kawo kashe-kashen Kamuku ta fuskar kare-karen harshensu har guda arba'in da bakwai. A ƙarshe ya nuna cewa tarihi ya nuna cewa akwai Kamukawan da ake gani sun fi saura asali. Su ne Uragawa da Urakisa da Uchindo da Urobo da Kukawa da Acipawa.

2.2.3 Muhallin Kamuku

Yawancin wuraren da Kamuku suke zama su ne a ƙauyuka inda za su samu wajen noma. Babban birnin Kamukawa a duniya shi ne Kagara (Kagarar Madawaki). Baya gare shi ana iya samun Kamuku a ƙauyuka da dama a waɗannan garuruwa:

- i. **Kagara:** A ƙasar Kagara akwai tabbatattun gundumomi bakwai ne. Kamuku suka mamaye gundumomi uku. Su ne Kwangwama, da Uregi da Tegin. Bayan su akan samu Kamukawa a kusan baki ɗayan ƙasar, duk da cewa akan samu wasu harsuna a ƙasar. Za a samu Kamukawa a ƙauyuka da kewayensu da dama kamar Kagara, da Tegin, da Gimi, da Kwanar Mariga, da Unguwar Shirgi, da Tashar-Maje, da Inga, da Babban-Gona, da Uregi, da Ushama, da Kawo, da Tungan-Baƙo, da Pandogari, da Tungan-Maƙeri, da Tashar-Ushiba da Tashar-Kare.

- ii. **Kwantagora:** Akwai Kamukawa da dama a kasar Kwantagora musamman a gundumomi biyu (Bobi da Kwatankwaro) a wurare kamar: Mariga, da Bobi, da Ukuru, da Inkwai, da Matari, da Igwama, da Wamba, da Galma, da Ubaru da Makici.
- iii. **Birnin-Gwari:** Duk da cewa Kamukawa ba su da yawa a kasar Birnin-Gwari idan aka kwatanta da yawansu a kasar Kagara da Kwantagora, akan same su a wurare kamar Birnin-Gwari da Randagi da Bagoma da Sabon-layi da Kakangi da Kwanje.

Bayan haka kamar dai sauran al'umomi, ana iya samun Kamukawa a wurare daban-daban da suke zaune saboda dalilai na kasuwanci ko aikin gwamnati ko karatu da makamantan haka.

2.3 Tasirin harshen Hausa a kan Kamuku

Harshen Hausa ya yi tasiri kwarai da gaske a kan Kamuku ta fuskoki da dama. Babu wani lamari da Kamuku za su gudanar ba tare da sun surka da Hausa ba. Wannan tasirin ya haifar da nashi harshen. Kamuku. Inda harshen Hausa ya shiga cikin harkokin yau da kullum an al'ummar Kamuku. Daga cikin fannoni da harshen Hausa ya yi tasiri akwai:

2.3.1 Fannin Addini

Kafin Kamuku su fara shiga addinin Musulunci (bayan yake-yafen Nagwamatse) da na Kirista, sun yarda akwai Allah (MS) wanda suke kira 'Onho' mai iko kan kome da kowa. Wai ma a da, kusa yake sai wata mata ta zungure shi da tabarya lokacin da take daka. Dagan an sai ya daga sama sosai inda yake yanzu. Sai dai dayake ba a ganinSa suna kamun kafa ne ta hannun halifanSa a bayan kasa wato 'mahoga' A tunaninsu Allah bai mu'amala ta kai tsaye da dan Adam. Mahoga a cewarsu shi ne abin bautar da mutane ke mu'amala da shi ta hanyar tsafi na bautar magiro (Wamba, 2015).

Bayan da suka shiga addinin Musulunci sai su kama ibada kamar yadda malamai suka koya masu. Kasancewar malaman da suka kawo masu addinin Musulunci Hausawa, don haka duk abin da aka kowa masu an yi amfani da harshen Hausa ne. Wannan ya sa duk ibadun da suke gabatarwa a Masallatai da Hausa ne. Tarrukan wa'azi da karantarwa a makarantun allo da Islamiya duk da Hausa ne. Hakan ya rauna harshen Kamuku matuka,

Bayan wannan kuma akwai Kamukawa Kirista, waɗanda suka karɓi wannan addini ta hannun mishan. Duk da kasancewa addinin Kirista yana amfani da harshen Igilishi ne, amma a wajen wa'azuzzukan

addinin Kirista a yankunan Kamuku an fi amfani da harshen Hausa. Harshen Hausa ake amfani da shi a wajen koyarwa addinin Kirista domin shi ne harshen da ya fi karfi a wannan yanki na Kamuku.

2.3.2 Fannin Kasuwanci

Fitattun sana'o'in Kamuku su ne noma wanda yake shi ne kan gaba, sai kiwo yana bi masa, sai kuma farauta. A yau kuma sukan yi wasu sana'o'i da suka samu daga wasu al'umomi kamar kira da fatauci da jima da sauransu. A kasuwannin Kamuku suna cudanya da Hausawa wannan ya sa tilas kowane Bakamuke da yake son yin mu'amala ta kasuwanci ya yi koƙarin yin magana da Hausa. Haka kuma Kamukawa sun koyi wasu sana'o'i daga wajen Hausawa. A wajen kasuwanci da sana'o'i za a taras da Hausa ake amfani. Duk kasuwanni Kamuku harshen Hausa shi ne ake amfani da shi wajen harkokin cinikayya da saye da sayarwa.

2.3s.3 Fannin Ilimi

A fannin ilimi, harshen Hausa ake amfani da shi a wajen koyarwa a matsayin hharshen uwa a makarantun da suke kasashen Kamuku. A makarantun firamare da sakandire na kasashen Kamuku babu manhajar koyarwa na wannan harshe. Sannan kuma malaman da suke koyarwa a makarantu ko da sun kasance Kamukawa ne harshen Hausa ya riga ya yi rinjaye a kansu. A bangaren ilimi na addini da na zamani harshen Hausa ya yi tasiri a wannan fanni. Saboda mafi yawan Kamuku da Hausa ake koyar da su, don haka yaran Kamukawa suke nakaltar harshen Hausa tun suna kanana. Hasalima da wuya a iya gane su a wajen furcin wasu kalmomin Hausa. Wannan tasirin da Hausa ta yi, ya raunata harshen Kamuku a kasashen Kamukawa.

2.3.4 Fannin Kafafen Yada Labarai

Kafafen yada suna taka muhimmiyar rawa wajen yada kowane harshe. Kafar yada labarai hanya ce ta isar da saƙo cikin sauki da sauri zuwa ga al'umma. Duk harshen da ya shahara za a tarar an amfani da shi a kafafen yada labarai daban-daban, domin ilmantarwa da nishadantarwa da kuma fadakarwa. Duk da kasancewar akwai al'ummar Kamuku kimanin mutum dubu talatin da biyar, a jihohin Neja da Kebbi da kuma Kaduna, amma babu wata kafar yada labarai da take amfani da harshen Kamuku wajen yada labarai (Wamba, 2015). Duk gidajen rediyon da Kamuku suke saure suna amfani da harshen Hausa a wajen isar da saƙonninsu. Hatta shirye-shiryen wasan kwaikwayo da ake sa wa a gidajen rediyo da talabijin na yankin da Kamuku suke suna amfani da harshen Hausa wajen gudanar da shirye-shiryensu. Wannan ya sa harshen Hausa yaduwa da tasirantuwa a cikin al'ummar Kamuku.

Jadawalin Wasu Kalmomin Hausa da Kamuku suke amfani da su

Hausa	Kamuku
Ugulu	Ugulu
Shinkafa	Shinkapa
Keke	Mukeke
Kalma	Kaloma
Dakifa	Dakyeka
Wasifa	Waseka
Alkama	Alkama
Lokaci	Lokaci
Mako	Mako
Burodi	Burodi
Barka	Barka na giyo
Ba ni da lafiya	Ba buhu busungu ba
Minti	Minti
Ina kwana Lafiya	Anu juwa Lafiya
Ya ya aiki	Tunu batu aike
Ba ni	Pani ma ba ni

3.1 Cudanya Tsakanin Hausawa da Kamuku

Kamuku suna daga cikin maƙwabtanta Hausawa na kusa. Dangantaka tsakanin kabilu na samuwa ne saboda wasu dalilai na arziki ko ma na tsiya kamar kasuwanci ko yada addini ko kaura ko yaƙi ko annoba da yunwa da makamanta haka. Dangantakar Hausawa da Kamuku ta samu ne saboda waɗannan dalilai:

a) Kaura:- kaura na nufin tashi daga wani wuri zuwa wani wurin na daban da shi. Hausawa mutane ne da kan bar kasarsu zuwa wasu kasashe musamman waɗanda suke maƙwabtanta da su a kusa ko a nisa. Daga cikinsu akan samu ‘yan kasuwa da manoma da malaman addini da masu sana’o’i daban-daban na gargajiya kamar saƙa, dinki, jima, da sauransu. Suka kutsa har yankunan Kamukawa don waɗannan dalilan. Su ma Kamuku ba a bar su a baya ba wurin yawace-yawacensu na neman kasar noma. Idan muka duba ra’ayoyin asalin Kamuku za mu ga akwai ra’ayin da ke cewa Kamuku haɗuwar Acipawa ne da Katsinawa. A daya bangaren kuma za mu ga cewa Kamukawa a yau kan yi kaura suna baro kauyukansu zuwa garuruwa.

b) Yaƙi:- Yaƙi ya auka tsakanin Hausawa da Kamuku a kasashen Kwantagora da Kagara. Umaru Nagwamatse ya yaƙi Kamukawa inda ya yi masu kwanton bauna da maharba masu yawa tsakanin Wamba da Galma ya yi masu barna mai yawa wanda tilas suka ba da kai. (Tsoho,2006;10).

c) Kasuwanci:- Akwai hulɗar kasuwanci tsakanin Hausawa da Kamuku. Sukan haɗu a kasuwanni irin na Mariga da Kagara da Pandogari da Tegini da Beji da Birnin-Gwari da Bangi da Bena da Kwantagora da duk wata kasuwa da ke ci a yankunan da suke.

d) Yada addinin:- Yawancin Kamuku a da tsafi suke suna bautar magiro. Wannan ya sa har ya zuwa yau Musulmi da Kirista ke ta kokuwar isar da da’awarsu gare su. Haka ya sa kowa na fizgar rabonsa a cikinsu. Za a iya cewa a yau akwai Musulmi da dama da Kirista da dama cikin Kamuku. Waɗanda suka rage bautar magiro kaɗan ne kuma a kullum kara raguwa suke.

Bayan haka bayan bular ƙungiyoyin addinai da ayyukan ƙungiyar dalibai Musulmi (MSS) harkokin da’awa ya kankama a yankunan da kamuku suke.

e) Ayyukan Hukuma:- Wannan ya shafi kafa makarantun boko a garuruwan da Kamuku suke ko suke maƙwabtanta da ayyukan gwamnati na wajen shirya wasanni na gargajiya. Haka kuma a yayin da hukuma ke gudanar da ayyukan ƙidayar jama’a ko zaɓe ko alurar rigakafi. Hausawa kan haɗu da Kamuku a duk waɗannan wurare. Ko baya ga haka akan samu Kamuku a yau da suka yi karatun zamani kuma suna riƙe da wasu muƙamai na gwamnati ko ayyukan gwamnati daban-daban.

3.2 Matsayin Harshen Kamuku a Yau

Harshen Kamuku yana daga cikin harsunan da suke cikin haɗarin barazanar faɗewa a yau saboda tarisin harshen Hausa ya yi mashi wanda hakan ya sa wasu Kamuku suka koma magana da hasreh Hausa. Sannan kuma ana samun bambanci tsakanin karin harshen Kamuku wanda ya haifar da wasu Kamukawa ba su fahimtar abin da wasu suke faɗa. Sai dai bambancin karin harshe ba ya haifar da rashin fahimtar juna ko ganewa tsakanin al’umma iri daya, idan har aka sami akasin haka, to ko tababa babu sun tashi daga karin harshe zuwa wasu harsuna mabambanta da suke zaune a muhalli daya, ko kuma masu maƙwabtanta da juna.

Haka kuuma yawaitar auratayya tsakanin Hausawa da Kamukawa yana daga cikin abubuwan da suka sa harshen Hausa ya yi tasirin a kan Kamuku. Domin duk inda aka samu auratayya za a taras da cewa harshen uwa ya fi tasiri a wajen yara, kasancewar yara suna zaune da mahaifiyarsu a mafi yawanci lokaci fiye da mahaifinsu. A nan idan uban Bakamuke ita kuma uwa Bahausa sai yaran su tashi da harshen Hausa daga nan an raunata harshen Kamuku.

Har ila yau, akwai wasu Kamuku da suke ganin cewa sun waye, musamman waɗanda suke zaune a birane kuma akasari ‘yan boko. Irin waɗannan suka yi

watsi da harshensu na gado su rungumi baƙon harshen. Wannan ma wani naƙasu ne ga harshen Kamuku.

Saboda waɗannan dalilai aka kasafa harshen Kamuku a cikin rukunin harsunan da suke fuskantar barazana a matsakaicin mataki na 6b kamar yadda ya zo a ra'in Lewis da Simons, (2010) mai suna, 'Fadadan Rukunonin Harsuna da suke cikin haɗari' (Expanded Graded Inter-Generational Disruption Scale).

3.4 Matakan Farfado da Ba da Kariya ga harshen Kamuku

Akwai hasruna da yawa da suke fuskantar barazana daga manyan harsuna. Wannan barazanar tana ƙoƙarin kawar da wasu harsuna daga doron ƙasa. Don haka ne wannan bincike yake ba da shawara a kan matakan da za a bi a farfado da Kamuku tare da ba shi kariya daga fuskanta barazana daga harshen Hausa. Matakan su ne:

- i. Iyaye suu irfa koya wa yaransu harshen Kamuku yadda za su tashi da shi. Abin nufi a nan shi ne, harshen Kamuku ya kasance shi ne harshen mu'amala da yaransu a cikin gida.
- ii. Ya kamaka al'ummar Kamukawa su zaune samar da daidaitaccen harshe, yadda za su rinfa fahimtar juna.
- iii. Yana da matuƙar muhimmanci ga al'ummar Kamuku su daina kyamar hashensu, su rifa alfahari da shi, sannan su sani cewa duk harsuna matsayinsu daya ne
- iv. Ya dace a yi ƙoƙarin samar da rubuce-rubuce a cikin harshen Kamuku. Sannan wanda gwamnatin Tarayya ta fara yi mai suna, "FGN/EEC (1995). *Functional Literacy Premier in Kamuku* a tsaya a kara inganta shi.
- v. A rifa amfani da harshen Kamuku ɓangaren ilimin wajen koyarwa a mmakarantu.
- vi. Amfani da harshen Kamuku a wurin huɗuɓoɓi da wa'azoji a Masallatai da maja'mi'u da wasu wuraren tarurruka.
- vii. Amfani da Kamuku a gidajen yada labarai kamar gidan Talabijin da rediyo.
- viii. Amfani da hanyoyin kimiyyar zamani wurin adana harshen domin na baya su riski ainihin yadda ake magana da harshen Kamuku.

4.1 KAMMALAWA

Wannan ta tattauna irin tasirin da harshen Hausa ya yi harshen Kamuku ta fuskoki daban-daban. Binciken ya auna irin tasirantuwa da harshen Kamuku ya yi ta amfani da ma'aunin ra'in Fisherman. Inda sakamakon binciken ya dora harshen Kamuku a matsayi na 6B bisa ma'aunin Lewis da Simons. Wannan yana nuna cewa harshen Kamuku a cikin harsuna da suke fuskantar barazana daga manyan harsuna. Daga ƙarshen, binciken ya da shawarwari a kan hanyoyin da za bi wajen fardodo da harshen Kamuku daga bacewa daga doron ƙasa. Daga cikin akwai iyaye su rifa amfani da harshen Kamuku a cikin gidajensu ta yadda yaransu za su koya su kuma tashi da harshen. Haka nan kuma akwai muna samar da

daidaitaccen harshen Kamuku wanda zai taimaka wajen inganta sadarwa tsakanin Kamukuwa. Gwamnati ta taimaka wajen ci gaba da wallafe-wallafe a cikin harshen Kamuku ta yadda za a samu wadatattun littafai waɗanda za a yi amfani da su wajen koyar da harshen a makarantun a garuruwan Kamukawa.

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