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Karin Harshen Kan Iyakar Al'umma: Nazarin Tsarin Sautin Wanin Lokaci a Iyakar Katsina da Zamfara

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Tsakure

Wannan takarda ta yi nazari ne a kan nason Tsarin Sautin Hausa na cikin Wanin Lokaci a karin harshen Zamfaranci, a kan iyakar al'ummar Gurbin Ɓauren Katsina da Gurbin Zamfara. Wannan takarda ta yi ƙoƙarin cike wani giɓi na buƙatar bayanai masu yawa da ake nema a kan kare-karen harsunan kan iyakar al'ummar Hausawa musamman a iyakokin ƙasar Katsina da ke da maƙawabtaka da kare-karen harsunan da yawa da suka haɗa da Zamfaranci da Zazzaganci da Kananci da Hadejanci da kuma Dauranci. Takardar ta yi amfani da Ra'in Chomsky da Hallen (1968) wanda ke bayyana sautin harshe a matsayin ko dai wanda mai alamar tarawa ta + wato (plus) ko kuma ta ɗebewa – wato (minus) a bisa gurbin furuci ko yanayin furucin sautin. Hakan na faruwa ne idan sautin ya samu kamanceceniyar wani sautin yayin da sautin ya nashe wani. Haka nan kuma nazarin ya yi amfani da dokokin da Dolby (2014) da ya kawo na tasawirar yankunan da ake nazarta wani harshe ko karin harshe. Takardar ta gano yadda Katsinawa ke amfani da kalmomin Wanin Lokacin na Zamfaranci maimakon na Katsinanci.

1.0. Gabatarwa

An gudanar da wasu bayanai na bincike-bincike a kan cukuɗar kare-karen harsuna biyu da suka baƙunci juna a kan wata al'umma mai mabanbantan kare-karen harsuna. Kaɗan daga cikin bayanan da aka gabatar a kan cakuɗuwar karin harsuna biyu, akwai Yakasai (1996) da kuma Yakasai (2012), a bayanan da ya kawo a kan haɗuwar harshe a kan iyaka cikin mashahurin littafinsa na Walwalar harshe. Sai kuma wasu bayanai da Isah (2024) ya gabatar na baya-bayan nan. Daga ɗan binciken da wannan takarda ta yi, ba a samu wasu keɓantattun bayanai da ke da alaƙa da Tsarin Ginin Jimlar Hausa da Ilimin Tsarin Sautina Hausa ba. Wannan ne ya ƙarfafa dalilai na samuwar wannan takardar da ta shafi **Tsarin Sautin Wanin Lokaci** a Katsinanci da Zamfaranci a kan ɗaya daga cikin iyakokin[1] al'ummomi biyu, mabanbanta ta fuskar karin harshe.

Kan iyakar Gurbin Ɓauren Katsina da Gurbin Zamfara

Abin ban sha'awa ne a kan yadda mutane ke amfani da kare-karen harsuna biyu a lokaci guda a cikin mu'amular su ta tattalin arziƙi da zamantakewa da siyasa da harkokin ayyukan gona da aiwatar da tanade-tanaden al'adun aure da kuma duk wata hulɗa ta yau da kullum.

Yana da matuƙar amfani a san cewa furucin kalmomi a cikin kare-karen harsuna biyu lokaci guda (Language Switch) na faruwa ne kawai a kan wata iyakar al'umma wadda take da bambancin karin harshe biyu.

Masana kare-karen harsuna irin su Yakasai (1996) da Jannet (2008) da kuma manazarta irin su Isah (2024), na ganin wannan cakuɗar kare-karen harsuna biyu a kan wata sananniyar iyakar al'umma a matsayin **Karin Harshen Kan Iyaka,** wato (Language on the Border).

1.2. Yadda Karin Harshe ke Yaɗuwa Zuwa Tsallaken Wani Yanki na Wata Al'umma

Akwai dalilai masu ɗinbin yawa da ke haddasa malalar wani karin harshen (A) zuwa wani tsallake da ke da karin harshen (B). Wannan takarda ta karkasa waɗannan dalilai zuwa gida huɗu. An kakkasa waɗannan dalilan ne daga bayanan da suka zo na masana da manazarta da suka gabatar a cikin ɗinbin bayanan da suka gabatar. Kashe-kashen dalilan sun haɗa da:

1.2.1. Dalilai na Harshe.

Yanayin da karin harshe ke da shi na saurin isar da saƙo cikin 'yan kalmomi ƙalilan na taka muhimmiyar rawa wajen malalar kalmomin wannan karin harshen zuwa tsallaken kan wata iyaka. Wannan ya tabbatar da abin da Chomsky (1968:62) ya gabatar a cikin Ra'insa na Siffofin Harshe. Chomsky ya tabbatar da cewa "Al'ummar da ke da wani harshe na da zaɓin yin amfani da kalmomi 'yan kaɗan kuma sauƙaƙa wajen isar da saƙo tsakanin juna" wato (Chomskian Economic Plusibility). Don haka ne ɗaya daga cikin kare-karen harsunan da ke wannan kan iyaka ya malala sosai tsallake kan iyaka yadda ya yi tasiri a kan Karin harshen al'ummar.

1.2.2. Matsayin Mutane a Al'umma.

Wannan na daga cikin muhimmin dalilan da ke haddasa malalar karin harshe zuwa wani tsallake na al'umma. Idan yanki na da harkokin kasuwanci ko na ililmin addini ko boko ko kuma kowace irin cibiyar cigaban al'umma, na haifar da kai komon mutane daban-daban daga wannan tsallake zuwa wancan don cin gajiyar waɗancan abubuwan da aka lissafo. Idan misali harkar kasuwanci ce, to manyan masu kuɗi da manyan 'yan kasuwa na iya yaɗa wata kalma ko wasu kalmomi na zantukan da ke ɗauke da kalmomin karin harshen (A) zuwa cikin karin harshen (B) na tsallaken iyaka. An samu muhimman masana kare-karen harshe masu nuni da tasirin da matsayin a cikin al'umma yake wajen yaɗuwa ko malalar da ake samu ta kalmomin wani karin harshe zuwa cikin wani. Masana irin su Janet (2008:41) na da irin wannan ra'ayin. Jannet ta bayyana yadda ake samun yaɗuwar karin a tsakanin al'umma kamar haka:

'Members of the group with social status, tend to introduced change with the use of some lexical items into speech community from a beighbouring community.'

Fassara

'Wani rukunin jama'a da ke da wani matsayi a al'umma na iya kawo canji ga harshe, ta hanyar aro wata kalma daga wata maƙwabciyar al'ummar.'

1.2.3. Dalilai na Sha'awa ga karin harshe

An samu tabbacin sha'awa ga karin harshe tsakanin al'umma a matsayin dalilin malala ko yaɗuwar karin harshe a cikin sakamakon bincike- binciken da wannan takarda ta duba. Abin da akasari ke faruwa shi ne shauƙin furucin da wasu kalmomin da shi, ke haddasa al'umma yin aron irin waɗannan kalmomi a cikin zantukan sun a yau da kullum duk da cewa kalmomi ne da suka hauro daga waccan al'ummar ta kan iyaka.

Don haka yana da kyau a fahimci cewa masu amfani da ararrun kalmomi daga wani karin harshen ana yi ne da sani don nuna waccan sha'awar furucin. Idan kuma aka kalli yanayin irin waɗannan kalmomin ta fuskar Tsarin Sauti za a ga cewa yawancin suna da wani irin salo ne na **Nason Tsarin Sautin Hausa** a ƙirar su ta furuci.

1.2.4. Dalili na Al'ada

Duk yadda masani ko manazarci yake son nazarin harshe ta madubin rassan harshe da wuyar gaske bai yi cin karo da tasirin al'adun masu wannan. Idan dai za a raba hanta da jinni ta lalle za a iya raba harshe da al'adar masu wannan harshen. Masana kaɗan ne waɗanda basu ganin wani tasirin al'ada a kan harshe. Kai wannan takarda na iya cewa ma, idan banda Chomsky da Hallen (1968) ba a samu wani masani wanda ya yi tababar samuwar tasirin al'adun mutane a kan harshen su ba.

Abin da ke faruwa a kan iyakar da ke da kare-karen harsuna biyu ta fuskar tasirin al'ada shi ne yadda ake yunƙurin amfani da wata kalma da ta samu a sakamakon wata al'ada da mutanen yankin biyu suke tarayya wajen yi. Misali a nan shi ne yadda takardar ta yi kiciɓis da wata kalma ta ***ábíkkíyà*** da ake yawan amfani da ita a cikin Gurbin Ɓauren Katsina wadda asalin ta daga Gurbin Ɓauren Zamfara ce. Wannan kalma ta samo asali ne daga irin al'adun aure na al'ummar tsallaken Gurbin Ɓauren Zamfara. Akwai bambancen bambanec tsakanin waɗannan al'umomi biyu makusantan juna ta fuskar auratayya. Don haka baya ga tasirin wata kalma ta karin harshe da ta shafi al'adu, ana iya cewa ma al'adar wani tsallaken ta yi naso zuwa wani tsallaken. Wannan ya nuna tasirin al'ada a kan harshe.

3.0 Taƙaitaccen Ƙasar Katsina da Ƙasar Zamfara

Yana da kyau a gane cewa tasirin kafuwar waɗannan ƙasashe na da matuƙar tasirin wajen tsirar kare-karen harsunan Katsinanci da kuma Zamfaranci musamman a kan waɗannan iyakoki na Katsina da Zamfara. Isah (2024:3) na ganin cewa idan banda aka samu haɗuwar al'ummomin Katsinawa da Sakkwatawa a kan iyakokin biyu tun kafin kafuwa fayyatacciyar ƙasar Zamfara ta yau, da ba samu karin harshen Zamfaranci ba. Wanan ya nuna mana cewa Zamfaranci ya tsira ne daga karin harshen Katsinanci da kuma Sakkwatanci, a sakamakon haɗuwar da suka yi a kan iyaka shekkaru masu yawa baya. Gausau (2015:3) ya tabbatar da cewa mutanen yammacin ƙasar Zamfara Katsinawa ne. Yayin da al'ummoin yammacin ƙasar ta Zamfara Sakkwatawa ne.

3.1. Kasar Katsina

Ana hasashen ƙasar Katsina ta kafu ne tun wajen ƙarni na shidda (ƙ6) zuwa ƙarni na bakwai (ƙ7) a wani yanki da ake cewa Durɓi

ta Kusheri. Amma Raɗɗa (2005) na cewa "ƙasa Katsina ta kafu ne tun wajen shekaru ɗari shidda (600) da suka gabata a dai wannan gari wanda ake cewa Durbi ta kusheri." Shi kuwa Rilwanu (1999:1) na hasashen cewa "Katsina ta kafu ne tun shekaru dubu (1000) miladiyya." Mutanen da ke wannan farfajiya ta ƙasar, Hausawa ne tun farkon zamani. Ana kiran us da Katsinawa ne saboda suna amfani da salon Karin harshen Katsinanci, karin harshen da ke da kamanceciniyar Daidaiton tsarin furuci na wasu kalmomin da ake amfani da su a kare-karen harsunan nahiyar Yammancin ƙasar Hausa. Duba Isah (2024).

3.2. Kasar Zamfara

Ita kuwa ƙasar Zamfara ana hasashen kafuwar ta ne tun wajen ƙarni na sha huɗu (ƙ14). Amma ta fara yin ƙarfi ne a wajen ƙarni na sha biyar (ƙ15). Gusau (2015:3:4) na ganin cewa daular Zamfara ta fara ƙarfi ne a wajen ƙarni na sha biyar (ƙ15). Gusau ya kuma aiyana cewa, daular ta bunƙasa ne a tsakanin shekarun 1650 zuwa 1750. A lokacin ne aka dinga gwabza faɗa tsakanin daulolin Kabbi da Kano da kuma daular Adar.

Akwai wasu daga cikin manyan yankunan Zamfara waɗanda ake ganin cewa asalinsu a ƙasar Katsina suke, kamar irin Yandoto da Tsafe da Gusau da wasu ƙauyukan da ke kan iyaka ta cikin daji. Mutanen dake wannan yankin Zamfarawa ne kuma suna amfani da salon karin harshen Zamfaranci ne, wanda shi ma Karin harshe ne a nahiyar Yamma.

3.2. Iyakar Katsina da Zamfara

Akwai iyaka mai faɗin da tsawon tsakanin waɗannan ƙasashe biyu. Wannan iyaka ta fara ne daga iyakar Jamhuriyyar Nijar daga arewaci zuwa yankin ƙasar Zazzau. Wannan iyaka tana da kilomitoci mai yawa wadda wannan takarda bata samu tabbaci nisan ba. Abin da ya tabbata she ne ƙasasehn guda biyu sun haɗu kamar yadda tarihi ya nuna cewa asalin ƙasashen biyu ƙasa ɗaya ce siyasar Turawar Mulkin Mallaka ta raba.

Daya daga cikin iyaka mai ɗaukar hankali tsakanin waɗannan al'ummomi ita ce iyakar Gurbin Ɓauren Katsina da Gurbin Zamfara. Su waɗannan al'ummomi biyu na da bambanci ta fuskar karin harshe da zamantakewa da kuma al'adu. Waɗannan bambance-bambance na samuwa ne duk da kasancewa wani rafi[1] ne kawai ya raba garuwan guda biyu. Haka nan kuma, garuwan biyu na da masarautun gargajiya daban-daban da juna. Baya ga bambancin tsarin Gwamnatin Karamar Hukuma da kuma ta Jiha da ke akwai. Waɗannan bambance-bambance duk dalilai ne da ka iya yin tasirin malala ko yaɗuwar karin harshe.

3.3.1. Tasawirar Gurbin Ɓaure da Gurbin Katsina

Yin amfani da tasawirar wani yanki don nazari da tantance karin harshe ko harshe shi kansa abu ne mai muhimmanci musamman a nazarin Tsarin Sautin harshe don tantance yankin da ake furucin wani sauti ko kalma ko kuma yankin da ake furucin wata jimla keɓaɓɓiya wajen nazari. Duk da cewa tasawira ba za ta iya nuna maka dai-dai wajen da aka fara furucin wani sauti ko kalma ba, da kuma dai-dai wajen da ba a

furucin wani sauti ko kalma ba, wato (Isoglosses). Tasiwirar na taimakawa wajen daidaita hasashen wajen da aka fara furucin wani sauti ko kalma da kuma daidai wajen da furucin ya ƙare a binciken da ake yi a harshen al'umma, kamar yadda Dolby (2014) ya nuna. Haka ma an samu wasu ayyuka na bincike waɗanda Taswira ta taka muhimmiyar rawa wajen nazarta wata kalma ko jimla ko kuma shi kan shi harshen gana ɗaya. Daga cikin manzartan da suka yi amfani da Tasawira akwai Musa (1986) da Adamu (2020).

An samu waɗannan tasawira ce daga Sashen Nazarin Ilimin Kasa, wato (Geography Department) na Jami'ar Ummaru Musa 'Yar'adua ta Katsina. Fasahar (Cartology) da Fasahar duniya ta Gwagul (Google Earth) su ne aka yi amfani da su wajen hasko da ɗauko hotunan waɗannan garuruwan don nuna yankin da ake samun **Nason Wanin Lokaci** irin na Zamfaranci. Ga tasawirar kamar haka:

3.3.2. Tasawirar Gurbin Ɓauren Katsina da Gurbin Ɓauren Zamfara

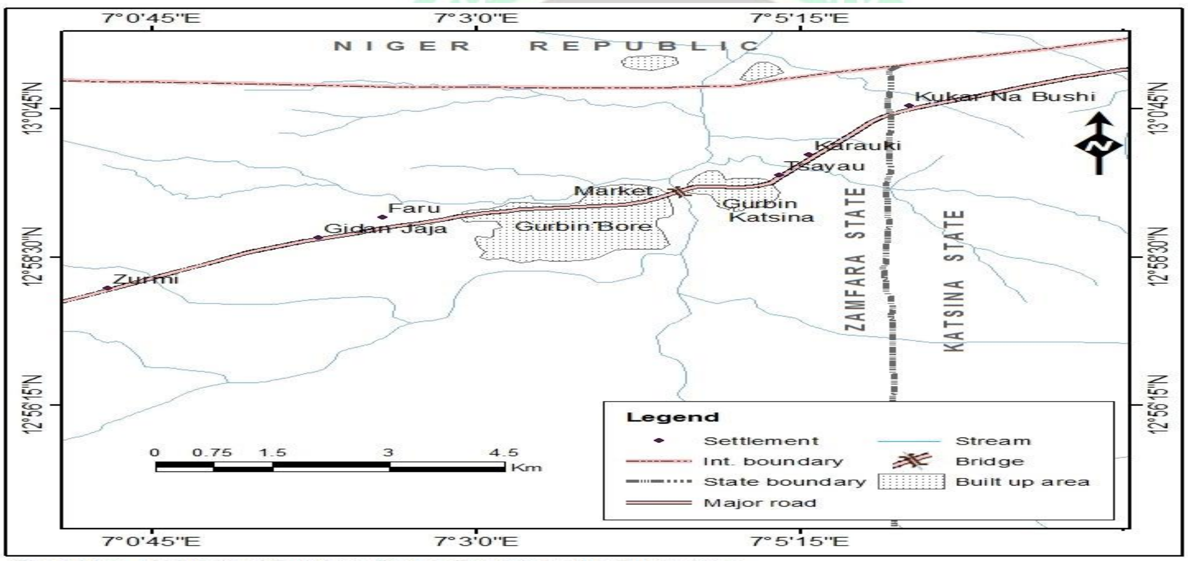


Fig.1:Map of Katsina / Zamfara States Border as the Study Area
Source:- Geography Department UMYU 2021

Tasawirar Gurbin Ɓaure wadda ke nuni da kan iyakar Gurbin Katsin da kuma Gurbin Ɓauren Zamfara. Haka nan kuma wannan tasawira na nuna mana yankin ƙasar Katsina da ake amfani da furucin Wanin Lokacin irin na ƙasar Zamafa. Haka nan tana nuna mana yadda ake amfani da Zamfaranci a yankin Katsinanci.

4.0. Karin Harshen Hausa

Akwai ɗinbin bayanai da za a iya samu na karin harshe, kasancewar sa fage ne da ya ɗauki hankalin masana da manazarta harshen Hausa. Daga cikin waɗannan bayanai akwai:

Sani (2009:2) ya ce "nau'i ne daga nau'o'in harshe guda wanda ake amfani da shi musamman a wani sashe na al'umma, kamar Kananci da Katsinanci

Muhammad (2019:53) ya ce "karin harshe wani sashe ne na harshe wanda ya farraƙa da sauran sassa, ta fuskar lafazi da rumbun kalmomi ko ginin jimloli'. Bugu da ƙari, yawanci karin harshe, matsayinsa ƙarami ne. Duk da haka Daidaitaccen hashe da harshen ƙirƙira duka ana zaɓo su daga karin harshe ne. Haka nan kuma, karin harshen wata ƙasa yana zama Daidaitacce a wata ƙasa. Misali Jamusancin Suwaisa (Scwyzafutch) da Larabcin Milta.

4. 1. Wanin Lokaci a Harshen Hausa

Abu ne mai kyau idan aka kawo ma'ana koda ɗaya ce ta Wanin Lokaci saboda fahimta yadda wannan takarda ta yi nazarin samun shigar giza-gizai na ɓangaren Ilimin Ginin Jimla da kuma Tsarin Sautin Hausa, wato (Phonosyntactic). Daga cikin ma'anonin da aka kawo akwai:

Sani (2011:71) ya ce 'Wanin Lokaci' shi ne, shigar da wani nau'in kalmomi cikin nau'in lokutan da ake da su, alhali shi wannan ba ya nuni da wani sanannen lokaci ko kaɗan.' Wannnan Lokaci na da zagin aikatau da karin sauti na ƙasa (`) ne kawai. Amma ba ya da manunin lokaci kamar yadda Sani ya bayyana. Da wannan ma'anar ne wannan takardar ta yi amfani da ita wajen fayyace yadda ake furucin Wanin Lokaci a Katsinanci da kuma Zamfaranci. Yadda ake furta waɗannan kalmomi a cikin waɗannan kare-karen harsuna ya sha bamban, kamar yadda za a gani a nan gaba.

4.2. Tsarin Sauti a Harshe

Hyman (1975:2) cewa ya yi "Phonology is the study of sound systems, that is the study of how speech sounds are structured and functioned in a language".

Fassara

"Tsarin Sauti nazari ne wanda ya shafi tsarin da sautukan furuci ke da shi da kuma nazarin yadda ake tsara sautuka da amfanin su a harshe." Hyman ya bayar da ma'anar Tsarin Sauti ne yadda ya ƙunshi nazarin sautuka a kowane harshe wanda ya haɗa da harshen Hausa.

Isah (2023) na ganin Tsarin Sautin Hausa a matsayin hanyar harhaɗa sautukan Hausa domin a tayar da gaɓa. Duk lokacin da aka samu gaɓa a cikin harshe to Tsarin Sautin wannan harshe ya yi aiki sa.

Ilimin Tsarin Sauti tsohon fagen ilimi ne, idan aka kwatanta shi da sauran nazarin ɓangarorin harshe. Yul-Ifode (2014:5) na hasashen ɓurɓushin samuwar Ilimin Tsarin Sauti tun wajen shekaru ɗari (100) kafin zuwan Annabi Isa (AS) (100BC). Ya bayyana samuwar nazarin harhaɗa wasu alamomin rubutu da Girkawa suka yi nazarin su na ƙasar Sin. Abin da ya bambanta Tsarin Sauti (Phonetics) da kuma Tsara Sauti (Phonology), shi ne abin da aka gabatar daga Bagari (2005:7) da ya ce, Tsarin samar da sauti yunƙuri ne na amfani da rabin jiki wajen yin furucin sautuka, ta amfani da zirin iska don cimma manufar

4.3. Naso a Cikin Kare Karen Harshen Nahiyar Yamma

Babu shakka akwai furucin nason Tsarin Sautin Hausa mai ɗimbin yawa da ke faruwa a cikin kare-karen hasunan Nahiyyar Yammacin ƙasar Hausa. Waɗannan kare-karen Harsuna sun haɗa da Katsinanci da

Zamfaranci da Sakkwatanci da kuma Kabanci. Da za a yi tilasta yin amfani da Daidaitaccen harshe a wannan yanki, da kamar shelanta dokar haramtar da yin naso ne a cikin harshen Hausa na wannan yanki. Da wuyar gaske a furta kalmomi guda goma ba tare da an samu shidda cikin kalmomin na da wani nau'in naso na Harshen Hausa ba. Kai ana ma iya shelanta cewa "karin harshen yamma rumbu ne na nason Tsarin Sautin Hausa".

4.3.1. Ma'anar Nason Tsarin Sauti

An yi amfani da ma'anar Naso ta bai-ɗaya, don sauƙin fahimta da kuma kasancewar yadda naso ya kasu kasha-kashi. Masana da manazarta da dama sun bayar da ma'anonin Naso a Tsarin Hausa daban-daban. Ga ma'anonin kamar haka:

Sani (2005;33-34) na ganin Naso a matsayin ''wani sautin da ya canza zuwa wani a dalilin zuwansa a waje guda cikin kalma". Haka nan ma yana ganin naso a matsayin; 'tasirin da wani sauti yake yi wa wani sautin a wajen furuci'.

Muktar (2010:10) ya ce naso a Tsarin Sautin Hausa shi ne "Sauyawar sauti da ake samu, ko kuma wata hanya ta canjin wasu siffofi zuwa wasu yadda za su daidaita da ƙwayar sautin da ta gabata ko take biye a cikin magana". Ya ci gaba da cewa a taƙaice,

5. 1. Dokar Tsarin Sautin da aka yi Amfani da ita

An yi ƙoƙarin game dokokin da suka zo a Hyman (1975) da Chomsky da Hallen (1968) a waje ɗaya domin nazarta kalmomin Wanin Lokacin Zamfaranci da aka fi amfani da shi a kan iyakar al'ummar Gurbin

'Naso ba wani abu ba ne, illa sauyawar ƙwayar sauti (baƙi ko wasali) daga siffar asali zuwa wata siffa ta daban a dalilin maƙwabtaka."

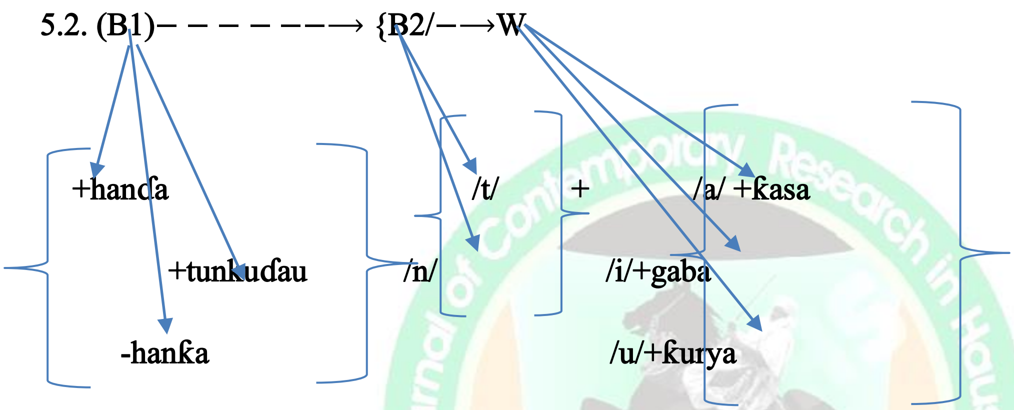
Isah (2024) Naso a taƙaice shi ne sauyawar kwayar sauti (baƙi ko wasali) daga siffar asali zuwa wata siffar ta daban. Da waɗannan ma'anonin ne wanann takarda ta nazarci yadda nason a Wanin Lokaci a karin harshen Zamfaranci yake.

5.0. Nazarin Nason Wanin Lokaci a Garin Gurbin Ɓoren Katsina da Gurbin Ɓauren Zamfara

An samu nason wasu kalmomin na cikin 'Wanin Lokaci' tsakanin al'ummomin Gurbin Katsina. Wannan furuci na naso da Katsinawa ke yi, ya samu ne daga karin harshen Zamfaranci a garin Gurbin Ɓauren Zamfara. Kalmomin da suka zo makamantan su a Katsinanci da na Daidaitacciyar Hausa. duk ba su da irin wannan Nason. Duba 4.1. da 4.2 domin fahimtar ma'anar da kuma taƙaitaccen bayani a kan Wanin Lokacin. Abin da ke faruwa ta fuskar Tsarin Sautin Hausa ga waɗannan kalmomi shi ne; kowane baƙin farko na Wanin Lokaci a karin harshen Zamfaranci, na yin nason baƙin ƙarshe na gaɓa, ta yadda ɓaƙin da aka nashe yake da kamamceciniyar baƙin farko ta fuskar furuci, a cikin kalma ta Wanin Lokacin.

Katsina da kuma Gurbin Ɓauren Zamafara. Dalilin gwame waɗannan dokoki shi ne don cimmar nasarar fito da kuma fayyace yadda wannan nason Wanin Lokaci yake a kan wannan iyakar al'umma. Ɗaya daga cikin dokokin da Hyman ya gabatar shi ne yadda za a iya samun baƙi na **B1** ya samu

kamanceciniyar furucin baƙin **B2,** kamar dai yadda aka fassara tsarin dokar zuwa harshen Hausa. Sai ɗaya daga cikin dokokin Chamsky da Hallen ita ce yadda baƙaƙe ke samun fasalin tsarin alamar tarawa, wato (+) ko kuma alamar ɗeɓewa, wato (—) wajen gurbin furucin su. Dukkan waɗannan alamomin sun samu ne daga ilimin lissafi. Waɗannan dokoki an yi amfani da su a nazarce nazarce da bincike-bincike da dama. Daga cikin su akwai Bello (2016) da Haruna (2019) da Isah (2024). Ga yadda aka fassara dokar kamar haka:



5.2.1. Bayanin Fasalin Dokar

(B1) ⟶ Baƙin da aka nashe

(B2) ⟶ Baƙin da ya yi nason

\+ Alamar mai nuna baƙi na da fasalin wani gurbin furuci

— Alama mai nuna baƙi baya da wani fasalin gurbin furuci

/⟶W Wasalin da ya zo bayan samuwar nason

5.3. Kalmomin Wanin Lokaci a Zamfaranci Waɗanda aka Ɗora Bisa Dokar

An yi amfani da kwatankwacin kalmomin Daidaitacciyar Hausa da kalmomin Katsinanci da Kuma na Zamfaranci a jere guda don tabbatarda abin da ake samu a Katsinanci da kuma Zamfarancin. Kalmomin Wanin Lokaci na kare-kkaren harsunan da aka nazarta ƙarƙashin wannan alamar dokar Tsarin Sautin sun haɗa da:

	Zamfaranci	**Katsinanci**	**Daodaitacciyar Hausa**
Mtm1.	kát	kà	ká
	/k/−−−→{t}/a		
Mtm2.	kínká	kìiká	kìiká
	/k/−−−→{n}/i		
Mtm3.	tát	tà	tà
	/t/−−−→{t}/a		
Mtm1.	múnká	mùuká	mù
	/m/−−−→{n}/u		
Mtm2	kúnká	kùuká	kùuka
	/k/−−−→{n}/u		
Mtm3	súnká	súuka	sùuka
	/s/−−−→{n}/u		

Daga na 1.2.1. zuwa 1.2.4 za a ga cewa kalmomi Zamfaranci masu naso ne Katsinawa a Gurbin Katsina ke amfani da su a furucin Wanin Lokaci, maimakon nasu wanda aka gabatar a sama kuma irin na Daidaitacciyar Hausa. Wanin Lokacin Katsinanci da na Dadaitacciyar Hausa na da **Zagin Aikatau** da **Karin Sauti** a ƙasa, wato (**`**) kuma yana da **Gajeren Wasali.**

Wanin Lokaci kuwa a Zamfaranci baya da **Manunin Lokaci.** Haka nan kuma Wanin Lokacin Zamfaranci na mutum na ɗaya namiji na da **baƙi** ne a matsayin wasalin ƙarshe.

A Mtm1 an samu baƙin ɗan hanƙa a hanci na /n/ ya nashe baƙin ɗan hanƙa a tsinin harshe na /t/ a zagin aikatan a kuma jinsin namiji da mace a kalma ta ***nat***. Misali a cikin ***'nat tahii kassuwa'.*** Sai baƙin ɗan hanɗa na /n/ ya yi nason baƙin ɗan hanƙa na /t/. A cikin zagin aikatan Wanin Lokaci na Mtm2 kuwa na da jinsin namiji kaɗai. Misali a kalma ta ***kat***. A cikin jimla za a iya samun '***kat tahii katciina.***'

A Wanin Lokaci na Mtm2 jinsin mace kuwa, baƙin ɗan hanɗa na /k/ ya nashe baƙin ɗan hanƙa a hanci na /n/ a gaɓa ta ***kin***. Misali a jimlar ***'kinka isko shi'.*** Sh kuwa Mtm3 a jinsin namiji an gaɓar ***yat*** ne. Baƙin

bagandɗe ne na ƙinin wasali a /y/ ya nashe baƙin hanƙa na /t/. Misalin jimlar zata iya zama kamar ***'yat tahii wajjen hurhuree'.*** Sai a Mtm3 a jinsin mace gaɓar nason zata kasance kamar ***tat***. Baƙin ɗan hanƙa na /t/ ya nashe takwararnsa shi ma na baƙin hanƙa na /t/. Misali a cikin wannan jimlar ***'tat tahii kamen mussa.'*** Waɗannan idan an lura dukkan su a matsayin nason Wanin Lokaci ne mai nuni da tilo.

Ta fuskar nason jami'i kuwa, akwai Mtm1 har zuwa Mtm na 3. A Mtm1, akwai ***munka***. Nason da aka yi shi ne dai wanda tsarin dokar ya nuna, wato baƙin ɗan hanƙa na /n/ ne ya yi tasirin nashe baƙin baleɓe a hanci na /m/ ta yadda ana furta baƙin baleɓen ne da kamanceceniyar baƙin ɗan hanƙar a ganɗa, wato /n/. Yana da kyau a fahimta da kyau cewa baƙin /n/ ya tashi daga baƙin ɗan hanƙa a hanci ya koma baƙin ɗan ganɗa a hanci a dalilin shigowar kewayayyen wasali a tsakiya, kamar yadda yake dai a kalmar ta ***munka***. Misali a cikin jimlar Zamfaranci zata iya kasancewa kamar ***munka iskoo shii***.

A Mtm2 kuwa jam'i wanda yake da kalmar ***kunka,*** baƙin ɗan hanƙa na /n/ ne ya nashe baƙin ɗan ganɗa mai ziza na /k/ a cikin gaɓa. Misalin jimla a nan ita ce ***'lokacin da kunka jee hurhuree***i.

Wanin Lokaci mai naso a Zamafaranci a Mtm3 jam'i kuwa shi ne ***munka***. An samu yanayin da baƙin /m/ ɗan hanƙa a hanci ya yi kamamceceniyar furuci da baƙin ɗan ganɗa na marar ziza na /n/. A fahimat a nan ma baƙin /n/ ta tashi daga gurbin furuci na hanƙa ya koma ganɗa saboda shigowar kewayayyen wasalin ɗan gaba na /u/. Misalin Jimlolin zasu iya kasancewa kamar haka; ***'sunka iskoo ta'*** da ***'sunka jee garka.'***

6.0 Rufewa

Daga cikin abin da takardar ta gano ya haɗa da yadda Katsinawa a Gurbin Katsina ke yin nason wasu sautukan da ke cikin Wanin Lokacin da ya samo asali daga karin harshen Zamfaranci, maimakon nasu na asali wanda kuma yake daidai da na Daidaitacciyar Hausa. Idan aka dubiya ga kalmomin da ke a cikin **5.3.** za mu lura cewa dukkanin waɗannan kalmomi masu cunkushe da naso ba daga Katsinanci suke ba amma saboda hulɗa ta yau da kullum da dalilan wasu da aka kawo a sashen wannan. Sai kuma wannan takarda ta sakamako ya tabbatar da hasashen da masana suka yi na dalilan da ke haifar da cakuɗar kalmomin da suka fito daga kare Karen harshe daban daban. (Duba 1.2. zuwa 1.2.4.)

Akwai muhimman bayanai waɗanda wannan 'yar takarda ta tabbatar da samun su na Karin harshen kan iyakar wannan al'umma waɗanda za a iya yin nazarce-nazarce na sassan harshe da daman gaske a matakai daban-daban. Haka nan kuma dalilan da suke haifar da mutane ke maye gurbin wasu kalmomin da suka fito daga Karin harshen su da wasu daban abin dubawa ne ta hanyar shi kansa harshe da kuma dalilai na Mutuntakar Harshe (Sociolinguistic) da kuma alaƙar harshe da al'adun mutane wato (Pragmatic).

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