

**JALINGO JOURNAL OF LINGUISTICS AND
LITERARY STUDIES
(JAJOLLS)**



Volume 8 No. 1, 2024.
ISSN: 2488-9067

**A Publication of the
Department of Languages and Linguistics
Faculty of Arts
Taraba State University, Jalingo**

JALINGO JOURNAL OF LINGUISTICS AND LITERARY STUDIES (JAJOLLS)
Volume 8 No. 1, 2024.

ISSN: 2488-9067

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Printed in Nigeria by:
MacroNet Consults & Multi-Links Limited
Suite 7, Investment Shopping Complex
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EDITORIAL

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, thirty-one (31) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

PROFESSOR ALI AMADI ALKALI,
Editor-in-Chief,
JAJOLLS: Jalingo Journal of Linguistics and Literary Studies,
Department of Languages and Linguistics,
Taraba State University, Jalingo.

FOR READERS

This volume of JAJOLLS (Jalingo Journal of Linguistics and Literary Studies, Volume 8, Issue 1) adheres to the guidelines of the current edition of the American Psychological Association and Modern Language Association (APA & MLA) Publication Manual for editing and formatting the featured papers. Renowned for its clear and user-friendly citation system, the APA/MLA manual also provides valuable guidance on selecting appropriate headings, tables, figures, language, tone, and reference styles, resulting in compelling, concise, and refined scholarly presentations. Furthermore, it serves as a comprehensive resource for the Editorial Board, navigating the entire scholarly writing process, from authorship ethics to research reporting and publication best practices.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

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Three hard copies of the article with text, charts, tables, figures, plates or any other original illustration should be sent to the editor-in-chief JAJOLLS, Taraba State University, Jalingo, Taraba State Nigeria. Submission should either be in English, French, Hausa, or Arabic languages. Articles should be typed in double line spacing with a wide margin on each side only on A4 sized paper not exceeding 15 pages including abstract with not more than 6-7 keywords. Articles are to be submitted with Five Thousand Naira (N5,000) assessment and handling charges. By submitting an article to JAJOLLS, the author(s) agree that the exclusive rights to produce and distribute the articles to the publisher.

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In'ina a Hausa: Nazarin Furuci da Gava da Kalma da kuma Ma'ana.

Tsakure

A wannan takarda an yi nazari a kan in'ina, wanda ya shafi ma'anarta da taqaitaccen tarihintar da ire-irenta da halaye da siffon da masu yin ta ke shiga a lokacin magana da alamomi zuwanta da ma vangarorin furuci da take shafa. An gudanar da wannan nazari ne ta hanyar tattaunawa da masana harshe da lokitoci da kuma masu matsalar in'ina, tare da nazarin wasu littattafai da takardu waxanda suka shafi harshe musamman harshen Hausa. Sannan an duba yanayin da masu yin in'ina kan kasance tare da bayyana wasu sassan furuci da take shafa. Nazari ne da ya shafi masu in'ina musamman Hausawa, domin ganin yadda take da yadda ake yin ta da yadda ta ke shafar furucin magana da fahimtar ma'ana.

Received: 13/07/2024 **Accepted:** 07/09/2024 **GSM:** +2348031322451

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Article Citation: Gambo, S. I. and Abdullahi, B. R. (2024). In'ina a Hausa: Nazarin Furuci

da Gava da Kalma da kuma Ma'ana. *Jalingo Journal of Languages and Literary Studies (JAJOLLS)*. 8 (1) pp. 269-278.

Publishers: Department of Languages and Linguistics, Taraba State University, Jalingo.
ISSN: 2488-9067

Gabatarwa

Harshe shi ne tubalin ginin al'umma. Duk wata al'umma ta duniya tana da harshen da jama'arta suke yin amfani da shi wajen fahimtar juna a tsakaninsu. Babu wata al'umma da za a kira ta da sunan al'umma sannan a ce kuma ba ta da harshen kanta. Shi ya sa ya kamata a qara sanin cewa akwai dangantaka ta jini da tsoka tsakanin harshe da al'umma. Al'umma ba ta wanzuwa sai da harshe. Harshe shi ne maqunshin ilimi da tarbiyya. Ra'ayoyin al'umma da hikimominsu da tarihinsu da abubuwan sonsu da na qinsu duka da harshe ake faxar su da adana na adanawa, har a bar wa na baya abin gado. Ta haka al'umma take renon, ya'yanta bisa kyawawan al'adunta da hanyoyinta na rayuwa. Saboda haka, harshe shi ne taskar ilimin al'umma da tarihintar kuma shi ne tafarkin koyar da ilimin da zai kawo ci-gaba a zamantakewar al'umma da bunqasarta (Yakasai, 2012). Amma kash, wasu daga cikin al'umma suna samun cikas ko tsaiko yayin sadarwa tsakaninsu da 'yan uwansu.

Sadarwa hanya ce ta isar da saqo daga wani zuwa wani ta yin amfani da furuci ko kuma ta yin rubutu. Ta hanyar sadarwa ne ake iya fahimtar juna, kowa ya samu damar bayyana kansa da abinda yake so ya isar.

In'ina wani hali ne da yake samun mutum a lokacin yin furuci ko magana, ko dai yana da iko akan halin ko kuma abin yafi qarfinsa. Wato yanayi ne da Allah ya zavi wani ko wasu da zama a cikinsa, na wani lokaci gwargwadon abinda Allah ya tsara.

In'ina wata matsala ce ta furuci da ake samu a kowane harshe ko qabila. Ganin haka ne ya sa aka quduri yin wannan bincike don gano wani abu game da ita, musamman a al'ummar Hausawa, domin gano yadda take da abubuwan da take shafa, kamar yanayin furucin sauti da samar da kalmomi da jimloli da kuma fahimtar ma'ana a lokacin aiwatar da magana. Haka kuma, don gano yadda masu yin in'ina suke, ta fuskar halin da suke shiga da kuma inda gazawarsu ta shafa dangane da furuci.

Ma'anar In'ina

Johnson da Brown (1935) sun bayyana in'ina da cewa "ita ce rashin daidaiton magana dake xabi'antuwa da rashin fitar magana daidai."

Mashi (2016) cewa ya yi "in'ina wani nau'i ne na magana da ya keanta da wani mutum a sakamakon gazawa da yake samu wajen furucin sauti ko kalma ko jimla kai tsaye a cikin qanqanin lokaci."

Shi kuwa Sullubawa (2016) ya ce "in'ina wata tangarxa ce da ake samu ga waxansu mutane a cikin al'umma a wajen fitar da sautin magana."

A fahimtar Shafi'i (2016) ya bayyana in'ina cewa "Ita ce tangarxa ta magana, a yayin da mutum ke magana akan samu tsaiko ko kuma daburcewa da ke sarqe vullar sauti tare da cin lokaci a yayin magana."

In'ina na nufin tangarxa da magana ke samu daga mafurta wanda ke haifar da yayyanke sauti, inda sauti kan katse ko daddatsa sauti ta yadda sai an lura sannan mai sauraro zai iya fahimtar saqon da mai magana ke son isarwa.

Duba da maganganun masana, za a iya cewa in'ina na nufin aiwatar da furucin sauti gavar ko kalma ko kalma ko kuma yin magana a cikin yanayi mai wahalarwa da rashin cika.

In'ina na kama da saurin baki sai dai akwai katsewar sauti da samun tazara tsakanin sautukan da suke a haxe da kuma rashin daidaiton magana wanda ya shafi fitowar magana tare da samun kutsen wani sauti da ba a buqata ko kuma ba shi da maimaici sosai, duk ba tare da an shirya ba (Aminu, 2016).

Takaitaccen Tarihin In'ina

Bisa tarihi babu wani takamaiman lokacin da za a iya cewa shi ne lokacin da aka fara samun vulluwar in'ina tsakanin al'umma, sai dai a iya cewa wata matsalar furuci ce wadda take iya faruwa ga mutum, kuma mutum na iya rabuwa da ita, kamar yadda masana suka yi bayani (Anthony, 2016).

Masana tarihi sun nuna cewa a qarni na 18 zuwa na 19, a Turai an samu mutanen da suke yin in'ina fiye da qarnukan da suka gabata. Don haka, ake ganin in'ina ta yawaita a qasashen Turai a qarni na 18 da na 19, a sakamakon samu rauni ta hanyar jiki da jini da wanxada ke samar da raunin dadashi (David, 2006).

Talmud (2014) ya bayyana cewa an ruwaito a cikin Bible cewa; Annabi Musa ya yi magana da in'ina. Don haka, yana daga cikin mutanen farko da suka fara yin magana da hanyar yi a hankali, baya iya yin magana tiryan-tiryan, sai dai yana yi yana tsayawa. Ya ce hakan ya faru ne sakamakon sanya garwashin wuta a bakinsa lokacin yarinta, domin a lokacin yarintarsa an gwada shi da garwashi da kuma dabino inda ya xauki garwashi ya sa a bakinsa, wanna garwa shi shi ne ya zama dalilin in'inar annabi Musa. Hakan ya jawo ya sami matsalar yin furuci, sakamakon qonewar wasu gavuvvan furuci.

A lokacin da Ubangiji ya aiki annabi Musa zuwa ga Fir'auna, ya roqi Allah "Ubangiji ina roqanka ka buxa qirjina, ka kuma sauqaqa min al'amarina, kuma ka warware mini wani qulli daga harshena, yana nufin in'ina (Qur'an, 20:25-27).

Babu shakka, kusan kowanne yaro yakan samu kansa a yanayin in'ina, musamman a lokacin quruciya wato lokacin da yake qoqarin fara koyon furta sautukan da ya ji ana furtawa, hakan yana faruwa ne domin gavovin furucinsa ba su buxe ba. Don haka, wannan yanayi da yara ke samun kansu a ciki a lokacin koyon furuci, in'ina ce ta xan lokaci.

A bisa qididdigar yawan masu in'ina, an gano cewa maza sun ninka mata sau huxu, kuma binciken ya gano cewa akwai kimanin mutum miliyan saba'in (70,000,000) masu yin in'ina a duniya, wanda ya yi daidai da kaso xaya daga cikin xari (1%) na adadin mutanen duniya (Facts About Stuttering, 2014).

Kusan a wannan zamani babu wani dangi ko zuriya ko taron jama'a ko wani harshe wanda ba sa tare da masu yin in'ina (Anthony, 2016).

Ire-iren In'ina

Bincike ya gano cewa akwai ire-iren in'ina guda biyu kamar haka:

1. In'ina ta wucin gadi
2. In'ina ta din-din-din

In'ina ta wucin gadi

Ita ce in'inar da akasari yara ke yi, a tsakanin shekara biyu zuwa huxu, wasu kuma har su kan kai shekara biyar, amma da zarar sun girma mafurta masu motsi da mara sa motsi sun fara aikinsu sosai sai a ji shiru sun daina. Sannan manya kan yi irin wannan in'ina musamman a lokacin kwaikwayon wani ko don raha ko burgewa ko don tsoro ko kunya ko rashin gaskiya. Irin wannan in'ina ana bari daga baya, domin ta wucin gadi ce.

In'ina ta din-din-din

Ita ce wadda a haka aka halicci mutum da ita, babu yadda zai yi, da ita zai rayu har qarshen rayuwa. In'ina ce da ake farawa tun yarinta har zuwa girma, wani lokaci kuma sai an girma ake farawa. Mafi yawa irin wannan in'ina gadonta ake yi daga iyaye ko kuma kakanni. In'ina ce ba ta gajeren lokaci ba, don haka, ake kiranta da ta din-din-din.

Lokutan Gudanar da In'ina

Akwai lokutan da aka gano cewa ana fuskantar matsalar furuci. Waxannan lokuta sun shafi masu in'inar wucin gadi da kuma masu in'ina ta din-din-din, waxannan lokuta sun haxa da:

Lokacin Yarinta

Ana samun matsalar furuci a shekarun yarinta, mafi yawa daga shekara biyu farko zuwa shekara huxu, wasu kuma har shekara biyar. Akasari yara kan samu kansu a wannan hali

yadda ba sa iya furta sautuka daidai saboda rashin cिकar gavovin furucinsu, amma da zarar gavovin sun cika, sai magana ta buxe. Don haka, ake kiran ta da in'in ta wucin gadi.

Lokacin Tsoro

A wani lokaci ana yin in'ina dalili jin tsoro, idan mutum yana jin tsoro wani ko wasu waxanda yake magana da su ko yake magana a gabansu, sai aga ya dabarbarce ya furucinsa ya sarqe wajen yin magana.

Lokacin Karatu

Wasu daga cikin masu yin in'ina kan samu kansu a cikin yanayin in'ina ne a lokacin karatu. Domin wasu daga cikin masu in'inar ma, ba sa yinta, sai sun zo yin karatu. Irin waxannan, ba sa in'ina a sauran furucin magana.

Lokacin Damuwa

Lokacin da masu in'ina suka samu kansu a halin damuwa, in'inarsu na tasowa. Dan haka, sai aga kammanninsu ya canja haka kuma murya da furucinsu sai su canja, su fio a sarqe. A irin wannan lokaci ba sa iya furta magana yadda takesai su sami matsala wajen furta abinda suke so su faxa.

Lokacin Kuka

Lokacin kuka na xaya daga cikin lokutan da masu in'ina sami kansu cikin yanayin yin in'ina, hakan na da alaqa da damuwa ko tsoron da ya haifar da yin kukan.

Lokacin Jayayya/Musu

Wasu masu in'ina kan samukansu a halin in'ina bayan an fara yin jayayya ko musu. A sakamakon haka sai magana ta sarqe, furuci ya riqa fita a harxe, a kasa gane abinda mai magana ke furtawa cikin sauqi.

Lokacin Gaggawa

A lokacin da mai in'ina ke yin gaggawar yin magana, yana samun kansa cikin yanayin in'ina, ta yadda qoqarin saurin furta abinda yake so ya furta, sai furucin ya fito a sarqe ta yadda mai sauraro zai kasa fahimtar abinda ya furta cikin sauqi.

A waxannan lokuta da wasunsu ne aka gano cewa an fi yin in'ina. Kuma a waxannan lokuta ne masu in'ina ta wucin gadi da masu in'ina ta din-din-din ke samun kansu cikin yanayin in'ina. Waxannan wasu ne daga cikin lokutan da masu in'in kan sami matsalar furuci (Hassan, 2016).

Yanayin Gudanar da In'ina

Akwai yanaye-yanaye mabambanta da masu gudanar da in'ina ke samun kansu a ciki lokacin yin in'ina. Wasu daga cikin yanaye-yanayen kamar yadda Anthony (2016) ya kawo sun haxa da:

Buga Qasa

Wasu masu yin in'ina na buga qasa a lokacin da inina ta sarqe, magana ta gagara, yin hakan yana ba su dama su iya yin magana.

Dukan Sassan Jiki

Wasu basa iya magana sai sun haxa da amfani da hannu sun daki wani sashi na jikinsu sannan maganar ke samuwa.

Girgiza kai

Shi ma wani salo ne da wasau masu in'ina kan sami kansu a lokacin da suka buqaci yin magana, cikin ikon Allah sai maganar ta samu bayan girgiza kai.

Tafa Hannu

Wasu masu in'ina kan tafa hannu ta hanyar haxa hannayen dama da haggi a tafa, sannan su sami damar yin magana.

Marin kai

Haka kuma, akwai waxanda sai ta kai ga marin kansu da hannu, sannan suke iya daidaita fitowar maganarsu, a lokacin da in'ina ta zo.

Buga qeya

Wannan na daga cikin yanayin da masu in'ina kan sami kansu, suna yin amfani da hannu wajen talle qeya, kafin su sami damar yin magana.

Rufe Idanu

Wasu daga masu in'ina kan rufe idanu ruf, tare da ciza haqora kafin su sami damar yin magana, idan in'ina ta zo. Wani lokacin kuma, wasu na qyafta idanuwa ne maimakon rufe su, idan in'ina ta zo.

Motsa Levva

Motsin levvan masu in'ina ya sha bamban da na sauran mutane a lokacin yin magana, domin sun kan motsa levva da sauri kuma a takure a lokacin in'ina.

Maimaita Furuci

Masu yin in'ina kan maimaita kusan Dukkan furucin da suke furtawa a lokacin magana, idan har in'inar ta zo, wannan na faruwa ta hanyae sarqewar furucin, kuam hakan ya sa ba a gane furucinsu kai tsaye.

Waxannan wasu yanaye-yanaye da masu yin in'ina kan sami kansu a ciki, musamman lokacin da in'ina ta zo, kuma suna shiga yanayin ne don samun mafita, wato samun damar yin magana. Don haka, waxannan yanaye-yanaye na qara wa masu yin in'ina takura da shiga qunci da damuwa a duk lokacin da in'ina ta zo. Domin in'ina zuwa take, wani lokacin mai in'ina kan yi magana tiryan-tiryan ba tare da gane cewa yana da in'ina ba, amma idan ta zo, sai ya dabarbace ya kasa magana yadda ya kamata, sai ya shiga xaya daga cikin waxannan yanaye-yanaye domin ya sami damar fitar da furucin magana. Amma babbar matsalar da masu in'ina ke fuskanta ita ce maimaita furuci a lokacin magana, domin

kusan duk masu in'ina kan maimaita furuci a lokacin magana idan in'ina ta zo (Abdullahi, 2016).

Abubuwan da In'ina ke Shafa

Bincike ya gano cewa in'ina na shafar vangarorin masu yawa waxanda ke da alaqa da furuci dalilin yin ta, domin ta shafi furuci ne kai tsaye. Don haka, an gano in'ina na shafar fura sautin baqi ko wasali da kalma da jimla. A wajen mai in'ina duk waxannan kan sami tangarxa savanin wanda ba shi da in'ina.

Furuci

Furuci na nufin yadda ake sarrafa sautuka a wani harshe (Yakasai, 2001). In'ina na shafa furuci. Tana shafar furucin baqi ko wasali ko baqi da wasali. Ana samar da kalma ne daga haxuwar furucin baqi da wasali.

A wajen furucin baqi ko wasali, in'ina na kawo tangarxa wajen sarrafa baqi da ko wasali ko baqi da wasali, ta yadda mai yin in'ina kan qara baqi ko wasali a inda babu qari, hakan na faruwa dalilin matsalar maimaita furuci.

Furucin Baqaq

A lokacin da mai in'ina ke son a furta baqi, yakan ninka baqi a wajen da ya kamata a furta baqi xaya, sai hakan ya gagara shi, har sai ya ninka ko ya maimaita baqin. Misali:

<u>Baqi</u>	<u>Furucin In'ina</u>
b	bbb
k	kkk
m	mmm
d	ddd

A lokacin furucin irin waxannan baqaqen idan in'ina ta zo, masu in'ina kan sami maimaituwar furuci na aqalla biyu zuwa uku.

Furucin Wasula

Wasali harafi ne wanda a wajen furucinsa iska ba ta samun takura sosai (Sani, 2011). A vangaren furucin wasali, in'ina na shafar yadda ake samar da wasali. Hakan na faruwa ne wajen furta tilo ko tagwan wasali. Masu in'ina kan mayar da gajeren wasali ya koma dogo, wanda hakan kan haifar da canjawa ma'ana. Misali:

In'ina a Furucin Gajerun Wasula

In'ina na shafar furucin gajerun wasula, domin duk sanda mai in'in ke so ya furta gwauro ko tilon wasali, ba shi da wani zavi illa ya furta a salon yadda ake furta dogon wasali. Misali:

<u>Wasali</u>	<u>Furucin In'ina</u>
a	aaa
e	eee
i	iii

In'ina A Furucin Tagwayen Wasali

A wajen furta tagwayen wasula, masu in'ina kan furta su savanin yadda suke a rubuce, domin masu in'ina na ninka wasalin farko sannan sai ya furta wasali na biyu daidai, a wajen samar da tagwan wasali. Misali:

<u>Wasali</u>	<u>Furucin In'ina</u>
au	aaau
ai	aaai

In'ina a Furucin Kalma

Kalma na nufin qwayar lafazi ko furuci mai cikakkiyar ma'ana (CNHN, 2006:228). Furucin kalma wani vangaren furuci ne da in'ina ke shafa, wato a lokacin da mai magana ke qoqarin. In'ina na zuwa a qoqarin samar da kalma, inda ake haxa baqi da wasali. Masu in'ina kan ninka gavar kalma ta farko sai kuma a furta sautran gavar ko gavovin daidai, idan in'ina ta zo. Don haka, in'in a kalma ta fi shafar gavar kalma ta farko. Misali:

<u>Kalma</u>	<u>Furucin In'ina</u>
shayi	shshshayi
gida	gggida
qarya	qqqarya
namu	nnnamu

In'ina A Furucin Jimla

Jimla na nufin jerin kalmomi da babban harafi (baqi ko wasali) a farkonsu, kuma a qarshe a ga xigon aya ko almar tambaya ko alamar motsin rai (Zarruk, 1990). Jimla na daga cikin muhimmin sassan da in'ina ke shafa. Masu yin in'in ba sa iya samar da cikakkiyar jimla tiryar tiryar, sai dai su furta wani vangare daidai, amma wani vangaren kuma suyi tsallake ko su gwamutsa shi. Mafi yawa suna dabarbarcewa ne a farkon jimla ko qarshen jimla. Don haka, mafi yawan masu in'ina kan guji furta doguwar jimla don gudun sarqewar furuci wanda zai sa a kasa fahimtar abinda suke so su faxa ko kuma saboda irin matsalar da hakan kan haifar masu a wajen furuci. Misali:

<u>Jimla</u>	<u>Furucin In'ina</u>
zan mare ka	zzzan mare kkka
an sha ruwa	aaan sha rrruwa
an ce ka zo	aaan ce kkka zzzo

Idan aka dubi misalan da aka kawo, za a ga cewa ana samun matsalar in'in a farko da qarshen jimla. Ma'ana in'in ta fi shafar kalmomin farko da kalmomin qarshe na jimla, domin mafi yawan masu in'in kan guji yin doguwar jimla, saboda gudun matsalar furuci, don haka jimlojin da suka fi furtawa ba sa wuce kalmomi uku ko huxu.

In'ina A Vangaren Ma'ana

Ma'ana na nufin abinda ke qunshe a cikin kalmomi ko jimlojin da mai magana ke furtawa. In'ina na taka rawa wajen samun matsala ko gazawar fitar cikakkiyar ma'anar furucin mai magana, sakamakon gazawar fitar sauti ko jinkiri ko daddatsa saqon da yake a jere a jimla ko ninka furuci. In'ina na shafar ma'anar abinda aka furta, saboda canjin furuci ko gurvata yanayin fitar furuci. Don haka, mai sauraro sai ya natsu sosai, sannan zai fahimci ma'anar maganganun mai in'ina. Dalilin haka shi ne yayyankewar gavovin kalma a wasu wurwaren

da kuma ninninka wasu gavovin kalma. Don haka, sai mai in'ina ya furta wani abu daban da wanda yake son ya faxes, saboda jan wasali ko baƙi ko ninka gavar kalma.

Kammalawa

Wannan takarda mai taken 'In'ina Yadda Take da Yadda Ake Yin Ta', ta yi nazarin yadda in'ina take da yadda ake yin ta a al'ummar Hausawa. A takardar an nazarci ma'anar in'ina da taƙaitaccen tarihintar da ire-irenta da kuma yanaye-yanayen da masu in'ina ke samun kansu a lokacin yin in'ina. Sannan an kawo muhimman vangarorin furuci da in'ina ke shafa. Bincike ya gano cewa in'ina na shafar sautin magana tun daga furucin baƙi da wasali da furucin kalma da jimla, tana kuma shafar fahimtar ma'anar magana. Bugu da qari, an gano cewa masu in'ina na shiga cikin wasu yanaye-yanaye a lokacin yin in'ina, sai dai kowa da irin yanayin da yake shiga, kuma hakan ya danganta da abinda mai magana ya yi niyyar furtawa, dangane da tsawon furucin ko gajarta ko buqatar saurin yin furuci da makamantansu.

An gudanar da wannan bincike ta hanyar yin hira da masana harshe da likitoci da kuma tattaunawa da zama da masu matsalar in'ina, musamman Hausawa. A qarshe ana sa ran wannan takarda ta zama fitila wadda ta haska yadda in'ina take a al'ummar Hausawa, musamman ta fuskar nazarin harshen masu in'ina. Haka kuma, ana sa ran ta zama gudummuwa, tare da buƙa kofar yin bincike a wasu vangarorin nazarin rayuwar xan Adam.

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Mutanen da aka Tattauna da Su

Dr. Musa Sani. Ranar Litinin 27/06/2016, 11:00am. Asibitin mai Unguwa Garba Unguwar Dala, Kano state.

Dr. Abdullahi Auduwa. Ranar Litinin, 27/6/2016, 2:00pm. A asibitin MCH Dala Local Govt, Kano state.

Dr. Hassan Rabi'u. Ranar Talata, 28/6/2016, 1:00pm. A asibitin MCH Dala Local Govt, Kano state.

Dr. Aliyu Tukur. Ranar Laraba, 29/6/2016, 1:00pm. A asibitin MCH Dala Local Govt, Kano state.

Dr. Ibrahim Abdullahi. Ranar Laraba, 29/6/2016, 2:00pm. A asibitin MCH Dala Local Govt, Kano state.

Abubakar Hassan, ranar Alhamis 22/6/2016, 11:00pm a Kasuwar Kantin Kwari.

Bashir Sai an Sake, ranar Alhamis 22/6/2016, 12:00pm a Kasuwar Kantin Kwari.

Isma'ila (BC), ranar Alhamis 22/6/2016, 12:00pm a Kasuwar Kantin Kwari. Kano.

Kamilu Jibrin, ranar Juma'a 23/6/2016, 12:00pm a Unguwar Sagagi. Kano.

Nasidi Na'annabi, ranar Alhamis 22/6/2016, 12:00pm a Kasuwar Kantin Kwari.

Sabo Mai leda Juma'a 23/6/2016, 12:00pm a UnguwarGoron Dutse. Kano.