

**PHONOLOGICAL INTERFERENCE OF EBIRA IN THE HAUSA
SPOKEN BY OKENE SPEECH COMMUNITY.**

BY

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**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
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DECLARATION

I hereby declare that this work is the product of my research efforts undertaken under the supervision of late Prof. M.A.Z Sani and has not been presented anywhere for the award of M.A Hausa Language. All sources have been duly acknowledged.

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CERTIFICATION

This is to certify that the research work for this thesis and the subsequent write-up by Bashir Mahmoud SPS/12/MHA/00016 were carried out under my supervision.

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ABSTRACT

This research work attempted to investigate the phonological interference of Ebira (as first language) with Hausa (as second language). The study was psycholinguistic one with reference to phonology. Ebira native speakers who are domicile in Okene, Kogi State, Nigeria and speak Hausa as second language constituted the target population. Sample of the study were drawn from the population using the stratified sampling technique. Some of the specific objectives of the study among others were to find out: (i) The sounds that are perceived when an Ebira native speaker pronounces some Hausa lexical items. (ii) Phonological processes that apply when an Ebira speaker attempts to pronounce some Hausa lexical items outside his (Ebira) phonological territory. (iii) Consonant and vowel influence of the Ebira language in Hausa. The study is qualitative one and employed a case study approach. Five research questions were raised and answered in the course of the study. Some of the major findings emerged from the study are: (a) There is a significance phonological interference of the Ebira language in Hausa. (b) As a result of the phonological interference, some phonological processes were noticed, such as elision, substitution, monophthongization. In addition, syllabification process of some Hausa lexical items is applied to conform with the Ebira language open syllable structure. (c) The phonological processes above, as noticed, triggered yet again some other phonological processes such as deglottalization, apocope, vowel lengthening, vowel raising, epenthesis etc. In conclusion, phonological interference of one language with another was established through scientific investigation.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 PREAMBLE

This chapter focuses on the general background of the study. It examines the problem by stating it clearly. The aim and objectives as well as significance of the study have been clearly stated. This also applies to scope and limitation. Research questions that will give sense of direction on the problem under study have been spelt out.

1.1 BACKGROUND OF THE STUDY

Research in the field of second language acquisition investigates how people attain proficiency in a language other than their mother tongue. Whether we are looking at someone learning to read English in university, or someone becoming fluent in a third or fourth language in his forties, or a child acquiring a new language after moving to a new settlement, it is referred to as second language acquisition. In ideal acquisition situations, very few adults seem to reach native-like proficiency in using a second language. There are individuals who can achieve great expertise in writing, but not in speaking. This means or might suggest that some features (e.g. vocabulary, grammar) of a second language are easier to acquire than others (e.g. phonology).

According to Yule (2007), this type of observation is sometimes taken as evidence that after the important period has passed (around puberty), it becomes very difficult to acquire another language fully. In support of this view, the process of lateralization of brain is cited as a crucial factor. We might think of this process in terms of the “language faculty” being strongly taken over by the features of the first language (L1) with resulting loss of flexibility or openness to receive the features of another language.

The most fundamental change in the area of L2 learning in recent years has been a shift from concern with the teacher, the textbooks and the method to an interest in the learner and the acquisition process. For example, one radical feature of most communicative approaches is toleration of “errors” produced by learners. Traditionally “errors” were regarded negatively and had to be eradicated. The more recent acceptance of such errors in learners’ language is based on a fundamental shift in perspective from more traditional view of how second language is acquired. “An error” then, is not something which hinders a learner’s progress, but is probably a clue to the active learning progress being made by a learner as he or she tries out ways of communicating in the new language just as children acquiring their L1 produce certain ungrammatical forms in the acquisition process. So we might expect the L2 learner to produce overgeneralization at certain stage. Thus, one of the most easily recognisable traits of a second language learner’s speech is that it bears a certain resemblance

to the first language. Hence, someone whose first language is Igbo is likely to sound different from someone whose first language is Yoruba when they both speak the Hausa language. These recognisable traits could be within the domain of phonology (phonological interference), grammar (word order), etc.

Guiroa (2013) argues that the hardest part of learning a new language is pronunciation, which can result in a foreign accent. According to him, some believe accents are caused by transfer between the sounds of the first and second languages. For example, there are three possibilities:

1. One or more phonemes of the second language are not found in the learner's native language at all. For instance, Korean does not have any phoneme corresponding to the English phonemes [f] or [v], so they would be completely new to the Korean learner of English.
2. The first language has one of the two contrasting phonemes. For example, Japanese has a /p/ sound, as in English 'pay', but has no /f/ sound, as in English 'fade'. Japanese learners of English need to learn a new phoneme.
3. The second language phonemes exist in the native language, but as allophones of the same phoneme. For example, in Japanese /l/ and /r/ are allophones, so Japanese learners of English need to learn to distinguish these sounds.

Therefore, this work is a psycholinguistic study that draws heavily from phonology. The Ebira native speaker becomes the subject matter in the study as speaker of Hausa second language (L2). The study focuses on how the Ebira native speakers pronounce Hausa words. The study aimed at examining the phonological interference (recognisable traits at the phonological domain) of the Ebira that are witnessed in the process of speaking the Hausa language as their second language.

Justifiably, the practical importance of this research includes an understanding of how Hausa as L₂ is learned, which may lead to more effective teaching practices. In a broader context, knowledge of second language learning may help educational policy makers to set more realistic goals for programmes for both second language courses and learning of the Nigerian Languages (Hausa, Igbo and Yoruba) by minority language children and adults. To corroborate this point, the national education policy places considerable emphasis on the human resources components in our educational institutions, because they produce for both domestic and international market. It is for the same reason that more efforts were made by Nigerian government over the years to expand access to second language learning in tertiary institutions in various parts of the country for sustainable development and national cohesion.

This research is very conversant with the fact that issues in second language learning can be approached from different perspectives such as

syntactic, sociolinguistic, psycholinguistic etc. The interest of this research relates to psychology and language i.e psycholinguistics. Syal and Jindal (2013) argue that since language is a mental phenomenon, mental processes are articulated in language behaviour. Psycholinguistics studies these mental processes of thought, and concept formation and their articulation in language, which reveal a great deal about the structure of both human psychology and of language. Psycholinguistics is concerned with the learning of language at various stages; early acquisition of a first language by children and learning of a second language.

1.2 STATEMENT OF THE PROBLEM

This study examined the phonological interference witnessed when an Ebira native speaker speaks the Hausa language. There are some recognisable traits at the phonological domain usually witnessed when an Ebira native speaker pronounces certain Hausa lexical items. These phonological traits constitute an error-like problem, as opposed to the ideal situation on how the lexical items are pronounced.

This research was aimed at identifying, analysing and explaining these problems from linguistic point of view.

1.3 AIM AND OBJECTIVES

The aim and objectives of the study were to investigate the phonological interference of the Ebira language speaker using Hausa words. The reason behind the study is to present certain effects in terms of phonological influence of first language (Ebira as L_1) over a second language (Hausa as L_2). Specifically the researcher tried to study:

1. The sets of phonemes that is present in Ebira and Hausa phonological systems.
2. The sounds that are perceived when an Ebira native speaker pronounces some Hausa lexical items.
3. Consonantal and vowel influence of the Ebira language in Hausa.
4. The phonological processes that apply when an Ebira speaker attempts to pronounce some Hausa lexical items outside his (Ebira) phonological territory.

1.4 RESEARCH QUESTIONS

In order to enable the researcher to find out why, when, and how some recognisable traits are noticed at the phonological domain when the Ebira native speaker pronounces certain Hausa lexical items, the following major research questions were posed:

- 1 To know either Ebira phonemes and Hausa phonemes have similarities and differences or not
- 2 To establish these similarities and differences if any
- 3 What does the Ebira speaker do when pronouncing certain Hausa sounds that are not present in his (Ebira) sound system? Again, what does this situation of his (Ebira speaker) result into?
- 4 Whatever the Ebira speaker does in 3 above, is it natural, spontaneous or apartheid?
- 5 What are the reason(s) for being so?

1.5 SIGNIFICANCE OF THE STUDY

This study tried to investigate the phonological influence of the Ebira language with certain Hausa lexical items. Hence, the study dealt with particularly phonology and psycholinguistics. Therefore, this study will greatly help in developing these fields of study as well as becoming a reference point. It is the researcher's hope that the contributions that are expected will include the following:

- (1) Providing evidence on phonological interference of one language in another through scientific research.
- (2) Describing how Ebira people cope with this interference by applying different phonological processes.

- (3) Contributing to the field of second language learning, in particular, and linguistics in general.
- (4) Encouraging others to conduct similar research works to develop this area of study.
- (5) Helping the language curricular designers to improve more on the content so as to ease difficulties in learning Hausa and other Nigerian languages in schools.
- (6) Serving as a source of information to students, teachers, colleges and universities alike, as well as ministries of education.
- (7) Contributing to the existing knowledge.

1.6 SCOPE AND LIMITATION OF THE STUDY

This study which investigated the phonological interference of the Ebira language with Hausa lexical items covered only the Ebira native speakers who speak Hausa as second language and, are living in Okene area of Kogi state, Nigeria. Being a case study, the research dealt with speech, rather than writing, and remains within the domain of phonology. The work did not affect those Ebira native speakers living in other places, like Koton Karfe or any other settlement.

When a research of this kind is to be embarked upon, certain circumstances beyond the researcher's control are bound to come up. Some of these limitations manifested like time and finance to travel to all Ebira settlements to collect data. In addition, there was observers paradox some of the Ebiras expressed when trying to extract data from them.

1.7 BASIC ASSUMPTION

Assumption in a research work could mean as an estimate of the existence of a fact from the known existence of other fact(s). Although useful in providing basis for action and in creating "what if" scenarios to simulate different realities or possible situations, assumptions are dangerous when accepted as reality without thorough examination. In respect of this, the following basic assumptions were made:

1. An Ebira native speaker mis-pronounces some Hausa phonemes, like /b/ /d/ /ts/ and /ʔ/
2. Where the Ebira native speaker cannot pronounce a Hausa word correctly, he or she manipulates, thereby using some phonological processes, like substitution, deglottalisation, degemination, vowel elision, syllabification, etc. of the Ebira Language.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 PREAMBLE

This chapter sets the research into perspective by reviewing some related literature on the subject matter. The review was organized with appropriate sub-titles to indicate the area covered, as follows:

A brief historical background of the Ebira People

A brief historical background of the Hausa People

A brief account of the Ebira phonological system

A brief account of the Hausa phonological system

Language acquisition

Second language learning

Factors affecting second language learning

Theories of language learning

2.1 A BRIEF HISTORICAL BACKGROUND OF THE EBIRA PEOPLE

“Ebira” as a name, is used by not less than nine different but historically related groups of people. These are the Ebira Ọpanda, Ebira Juku, Ebira Agatu, Ebira Toto, Ebira Abaji, Ebira Koto, Ebira Mozum, Ebira Ẹtụnọ and Ebira Tao. Historically, attempt to trace the actual origin of the Ebira people, has not been easy. However, what is certain among the scholars is that the various ethnic groups that constitute the six linguistic groups of the Ebira people, are said to

have migrated at different times before the First World War (1918-1941) to the present settlement, which are prospectively located in Adamawa, Plateau, Nasarawa, Benue, Kwara, Kogi and Edo State. Historically, according to Salami (2011), the early history of the Ebiras dated back to the sixteenth Century when the defunct Kwararafa kingdom engaged in war with neighbouring communities among which were the Usman Danfodio Jihad and that of the El Kanemi Empire. At that time, the Ebira were part of the Kwararafa Kingdom. These prolonged wars later proved to be decisive in shaping the present identities and destinies of the minority pagan tribes that constituted the then Jukun, Idoma, Tiv, Angas, Ebira, Igalla that made up the Kwararafa kingdom (Salami 2011).

The Ebira Tao (Ebira Okene) which the research focuses are found primarily in the Central Senatorial District of Kogi State with sizable spill-over into Lokoja L.G.A. The Ebira Tao has no written record of her origin and history. Documentation of Ebira folklore and records of the colonial administration by European administrators provided the baseline information on which historians have tried to build upon. Five distinct periods in Ebira history is, however, discernable. These are: the lost Age, period of Kwararafa confederation, Exodus and Sojourn in Igala land, Arrival in the Home-land and Colonial Era (salami 2011).

The Lost Age (creation – C. 1200AD)

Very little information is available on this period of Ebira history. The Ebira have no folklore relating to presence of man on earth similar to that of Ododuwa, though they subscribe to the popular world-wide religious belief that God created man. Some historians have, however, held unto some fragile strands of information to conjecture that the Ebira are from somewhere in the Nile Valley or simply the East. Specific mention has been made of Yemen, Egypt or Sudan as the possible places of origin of the Ebira. There was said to be out migration at some point in time from this ancestral cradle, a period of Sojourn in the Lake Chad area (Bura in Bornu) and a later movement to the Benue-Gongola confluence in about 1200AD. In tandem with the Jukun, Idoma, Igala and other smaller nationalities, they founded the Kwararrafa confederation under the Suzerainty of the Jukun King (Akū Ūka). Capital of confederation was Byra or Ebira (Salami 2011).

Period in Kwararrafa Confederation (C 1200-1680 AD):

The period when the Ebira were believed to have left Borno and settled in Kwararrafa coincides with the period in Bornu-Kanemi history when, after the reign of Mai Dunama I (1097-1150), the empire became very weak and subjected to internal and external crises. In their sojourn in Kwararrafa, the Ebira accepted the authority of the Jukun king but the confederating units (Jukun, Ebira, Igala and Idoma) maintained their separate identities. The

confederation is believed to have split following a defeat it suffered during the Borno – Kwararafa war of 1680AD. Some historians however attribute the break-up to internal chieftaincy dispute in the royal house hold of the ‘Akū Ūka’(Salami 2011).

Exodus (1680-1750 A.D)

The Ebira, Igala and Idoma were forced by prevailing circumstances to migrate out of Wukari, the then capital of Kwararafa. They were pursued and their leader murdered by loyalists of the Akū Ūka. The mass movement of the Ebira from Kwararafa that finally culminated in the settlement at their present targeted area (Eika) spanned over a period of about seventy years. This period is significant in Ebira history because the split of the ethnic group and subsequent settlements in different locations happened during the period. On leaving Kwararafa, Ebira settled in so many places, and due to certain factors, groups and splinter groups also moved in wave direction. This development resulted in the creation of different Ebira with minor linguistic differences but with traceable linguistic and Cultural affinity (Salami 2011).

Arrival in the Targeted Home Land (1750-1850)

The migrations of some Ebira group westwards to the hinterlands found the autonomous republication states of Okehi, Eika, Adavi, Okengwe and Ihima respectively. The arrival in the present Ebira Tao land was a fulfilment of the chronic desire for independence and self-determination in the Kwararafa

kingdom, the Ebira were under suzerainty of the Jukun king. In Idah, the Igala monarch (Atta of Igala) held sway. This was repulsive to the repudiation disposition of the Ebira. The quest to have a place called Home (Eehi), as all Ebira Tao fondly call Ebiraland, was at long last a dream realized (Salami 2011).

Colonial Era (1901-1960)

The period 1901-60 in Ebira history is most significant in all ramifications. It did not only produce radical alterations in existing structures, but dictated the pace and direction of post-independence socio-economic and political development of Ebiraland.

The first contact with the Europeans in about 1901 was through commerce with the agents of the Royal Niger Company stationed in Lokoja. British colonial officers and Christian missionaries followed later. Contact with Europeans and subsequent establishment of colonial rule significantly altered the traditional, social, economic and political landscape of the emerging Ebira nation state. Islamic culture which had also invaded Ebira gave additional impetus to the unprecedented changes.

In a nutshell, modern civilisation and changes engulfed Ebira nation, culture and its people, and manifested virtually in all the aspect of Ebira life both linguistically and otherwise. Therefore, the account of origin of the Ebira Tao would be incomplete if we fail to explore the origin of the word “Ebira”. It

is derived from Byra or Beira, a town believed to have served as the old capital of Kwararafa kingdom from where the Ebira migrated. So, “Anebira” mean people from Beira. From this perspective, “Ebira” is a place-name which the Ebira adopted because they came from there (Salami 2011).

BASIC FACTS ABOUT THE EBIRALAND

Salami (2011) highlighted important facts about Ebiraland as follows

1. LOCATION:- West of River Niger, South of Owe-land and North of Edo State.
2. ORIGIN:- Origin traced to Beira, capital of Old Jukun (Kwararafa Kingdom).
3. ANCESTOR:- Itaazi, son of Agyae, was the progenitor of the distinct Ebira group called the Ebira Tao.
4. FOUNDERS OF EBIRALAND:- Ododo (Okehi, Ọbajì (Eika), Ohozi (Adavi). Ụga (Ọkẹngwẹ) and Ọchụga (Ihima).
5. ETHNIC GROUPS:- Ebira Tao and three minority settler communities (1.Anụkụ in Ogori/Magongo, 2.Igala at Utenyi and 3.Hausa/Fulani).
6. AFFINITY:- Ebira Tao has common descent with Ebira Ọpanda, Ebira Koto, Ebira Ọje, Ebira Ẹtụnọ (Edo State), Ebira Mozum (Kogi State), Ebira Ọlọkọ (Yorubaland) and Jukun (Taraba State). They belong to an Association known as Ohiku-Ebira Descendants Union.

7. TRIBAL IDENTIFICATION:- Two straight “eleven” mark on the face (now less popular).
8. DISTINCT SALUTATION: Ta’o/Tangwa’o (Take care)
9. POPULATION:- 928,655 (2006)
10. POPULATION DISTRIBUTION (2006) – Adavi-217, 219, Ajaokuta – 122,432, Ogori-Magongo – 39,807, Okene – 325,623 and Okehi – 223,574.
11. MAJOR CLANS:- Adavi, Eganyi, Eika, Okehi, Ihima and Okengwe district.
12. SPECIAL DELICACY OF THE PEOPLE:- Beniseed (Igorigo)
13. MAJOR RELIGION:- Islam, Christianity and Traditional Ancestral worship.
14. MAJOR TRADITIONAL FESTIVALS:- Eche Ahana, Ebe, Echeane, Echori, And Ekwechi.
15. TRADITONAL POLITICAL ORGANIZATION:- Republican
16. TRADITIONAL COUNCIL:- First Class (7), Second Class (6) and third class (37).
17. PARAMOUNT RULERS:- Atta Omadivi Abonika (1903-17), Atta Ibrahim Onoruoiza (1917-54). Alhaji Mohammed Sani Omolori (1957-96) and Alhaji (Dr) Ado Ibrahim (1997-Date)

18. LANDSCAPE:- Hilly environment dominated by highlands of between 400-800m above sea level and low land along Niger Basin between 200-400m above sea level.
19. LAND MASS:- 3,426sq.kms
20. CLIMATE:- Annual rainfall of between 1000-2000mm occurring in March-October, harmattan lasting from November-February
21. TRADITIONAL OCCUPATION:- Farming and weaving
22. VEGETATION:- Located in Guinea Savannah vegetation zone.
23. MINERAL RESOURCES:- Iron Ore, Limestone, Quartz, Marble, Clay, Granite and Feldspar.
24. COTTAGE INDUSTRIES:- Local cloth weaving.
25. TOURIST ATTRACTION:- Ataba Upogo, Esomi falla, Osara Dam, Ajaokuta steel project site and Obege's rock grave at Ikaturu-Eika.
26. MAJOR INDUSTRIES:- Ajaokuta Iron and Steel Project and National Iron Ore Mining Project at Itakpe.

In this review, it is understood that Ebira people exist along their language and geographical location. Ebira Okene as a speech community is being studied and their language being comparatively analyzed with other natural languages. Hence reflection on Ebira background is very relevant.

2.2 A BRIEF HISTORICAL BACKGROUND OF THE HAUSA PEOPLE

Hausa is the name of language, people or tribe and it is a fact that many of the tribal groups who speak Hausa as their only language today are described as Hausa, and have little or nothing in common in respect of their ethnological origin (Haruna 2008). Hausa is a name of African people who are racially diverse but culturally fairly homogeneous people based primarily in Sahelian and Sudanian areas of Northern Nigeria and Southwestern Niger, with significant number also living in parts of Cameroon, Cotedivoire, Chad, Togo, Ghana and Sudan. Predominantly, Hausa-speaking communities are scattered throughout West Africa, and on the traditional Hajj route north and east traversing the Sahara Desert, with an especially large population around and in the town of Agadez. Other Hausa have also moved to large coastal cities and Cotonou as well as to parts of North Africa such as Libya over the course of the last 500 years (Wikipedia 2014).

The Hausa are culturally and historically closer to other ethnic group in Africa, for example, the Fulanis, the Zarma and Songhai, the Kanuri and Shuwa Arab, Tuareg, the Gur and Goja, the Gwari, the Mandinka and Soninke, etc. All these groups live in Sahel, Saharan and Sudanian regions, and as a result, have influenced each other's cultures to varying degrees. The Fulani and Hausa cultural similarities as a Sahelian people, allowed for significant integration between the two groups. Since the early 20th Century, these people are often

classified as “Hausa-Fulani” within Nigeria rather than as individual groups. Many Fulani in the region do not distinguish themselves from the Hausa, as they have long intermarried and share the Islamic religion (Wikipedia 2014).

The geographical location of Hausa land is estimated to be between 10½ and 13½ degree North and 4 to 10 degrees East in the vast area of savannah belt. This area is called Kasar Hausa i.e. Hausaland.

The historical background of the Hausa language and its people can be viewed from different focal points. Among these are most celebrated mystery of Bayajidda legend and Arabian origin of the Hausa which has been rejected by recent findings for lack of convincing scientific evidence. The most scholarly researches regarding the origin and background of Hausa people is that of Smith (1976) and Sutton (1979). Smith is of the view that Hausa people’s origin could be traced at a time when they were occupying a land, now in Niger Republic. Hundreds of years ago, the land was greenish, endowed with surface water, trees and grasses. In effect, the land was suitable for agricultural activities. As time passed by, due to change in climatic conditions, the green land began to give way to desert conditions. The water surface also dried up and disappeared, leaving only the eastern portion of it to which the name Lake Chad was given. As a result of this development, the Hausa people slowly moved southwards, as the green lands shifted southwards. This led to the establishment of places like Kano, Kastina, Zazzau etc and was fully occupied by Hausa speaking people.

However, Sutton (1979) maintained that Hausa culture and, perhaps its people, emerged in the present Hadejia area. He based his evidence using archaeological facts in Hausa land and Barno. Sutton (1979) reconstructed location of the western shores of the mega Lake Chad. He also identified the western shores of the lake at one time with present eastern portion of Kano-Hadejia people who had lived on fishing, along the shores. These people, according to Sutton, were the Founders of Hausa culture. It was, therefore, from this area that Hausa culture and language had spread westwards and northwards into the west of the present Hausaland. Therefore, it is very important to note that, Hausa people, their culture and their language have existed since time immemorial and there are lots of theories to explain the origin, but what is evident is that all the theories about the Hausa Origin are based on hypothetical analysis.

Ethnolinguistically, the Hausa language has more first-language speakers than any other language in sub-Saharan Africa. It has an estimated 35 million first-language speakers and 215 million second language speakers. Hausa ranks as one of the worlds' major languages, and it has widespread use in a number of countries in West Africa and the world (Wikipedia 2016).

Table of Hausa ethnic population by country

Country	Population
Benin	34,000
Ivory Coast	124,000
Chad	262,000
Cameroon	2,300,500
Ghana	255,000
Niger	900,000 +
Nigeria	40,000,000
Sudan	109,000
Togo	20,000

Source- Online Wikipedia Encyclopaedia 2016

Hausa's rich poetry, prose and musical literature are increasingly available in print and in audio and video recordings. Radio and Television broadcasting in Hausa is ubiquitous in Northern Nigeria, and Niger, and Radio stations in Cameroon have regular Hausa broadcasts as well as international broadcasters such as BBC, VOA, Duetsche Welle, Radio Moscow, Radio Beijing, RFI France, Islamic Republic of Iran, and others. Hausa is used as the language of instruction at the elementary level in Schools in Northern Nigeria as well as available as course of study in Northern Nigerian universities. Besides, higher degrees (masters and PhD) are offered in Hausa in various Universities

in UK, US, Germany, China, Poland, Holland, etc. Hausa is also being used in various social media networks around the world.

Sunni Islam of the Maliki Mazhab is the predominant and historically established religion of the Hausa people. Sizable but visible Muslims belonging to the Sufi Tariqa order (Tijjaniya and Qadiriya) and, more recently, Shia and Salafi groups. Islam has been present in Hausaland since the 13th Century. The most common food that the Hausa people prepare consists of grains such as sorghum, millet, rice or maize which are turned into flour for a variety of different kinds of dishes. This food is popularly known as Tuwo in the Hausa Language.

In summary, the prominence of the Hausa language can be reflected in its function as a lingua franca in West Africa (Fromkin 2014). Therefore, the language was employed for colonialist propaganda during the Second World War and, later, for the anti-colonialist campaigns and the nationalists struggle.

Base upon this, we are able to know that Hausa people are inhabitants of the sahelian and sudanian areas of northern Nigeria and southern Niger with their presence across the west Africa. The Hausa people came in contact with other tribes like Fulani, Ebira, Yoruba etc. As such it is important to look at this literature in this study.

2.3 A BRIEF ACCOUNT OF THE EBIRA PHONOLOGICAL SYSTEM

Going by the classification of African languages by Greenberg, Ebira belongs to the Kwa sub-group of the Niger-Congo family of languages. Ebira, like other languages in the same group, is a tone language. It is a tone language because tone plays a very significant role in the usage and meaning of words (Salami 2011). By ethnologue classification, Ebira language belongs to Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Nupoid, Ebira-Gade. The written form of the Ebira language would largely be incomprehensible if tone marks are not indicated. This is because words spelt exactly the same way as the same segmental sounds (phonemes) may have totally different meanings due to their different levels of tones in actual speech. Due to proximity to, as well as social and economic interaction with the Yoruba, the Ebira have been greatly influenced by the Yoruba culture. A lot of Yoruba words have infiltrated the Ebira language. The Ebira language is also suffering from over-dose of loan words from Arabic, English and Hausa languages.

2.3.1 The Ebira Vowel Sounds

The Ebira language has two (2) set of vowels. These are dotted vowel sound and undotted vowel sounds.

The dotted vowel sounds are the ones that have dots (subscripts) added to them. These dots are part of the spelling of the words that are used. If the dots are not added, this would change the meaning of the words. The vowels in this

group are i,ẹ,ọ,ụ. The undotted vowel sounds, on the other hand, are those without dots (subscripts). The vowels in this group are i,e,o,u,a. Therefore, based on the standard Ebira orthography, there are nine (9) vowel sounds, as follows i,ị,e,ẹ,o,ọ,u,ụ and a.

The guide to the pronunciation of these vowel sounds is provided in the table below:

s/n	Vowel	Type	Pronunciation sound
1	a	Without a dot	As in English ‘are’
2	e	“	As in English ‘were’
3	i	“	As in English ‘ink’
4	o	“	As in English ‘boy’
5	u	“	As in English ‘woo’
6	ẹ	With dot a	As in English ‘hell’
7	ị	“	As the ‘ị’ in the world inya’ (mum)
8	ọ	“	As in English ‘oven’
9	ụ	“	As in English ‘you’

Source: - The dynamics of Ebira Language by Salami¹ (2013)

¹ A renowned educationist in Ebiraland, he published so many works on Ebira Culture, Language and History.

The vowel dot in the Ebira Language signifies quality. It significantly alters the vowel sound, voice pitch, stress, tone and meaning, as in the minimal pairs:

ehe(excreter), ẹhẹ(life), ine(life or world), ìnẹ(stomach)

2.3.1.1 Features of the Ebira vowel sounds

Vowel sounds in Ebira are characterized by distinguishing between long and short vowel, vowel harmony and vowel elision (Salami 2011):

- i. **Vowel Harmony**:- As a rule, vowels from the two groups i.e. dotted and undotted vowels do not co-occur in one word. Vowels in a word are either dotted or undotted invariably. This is called vowel harmony. The only exceptions to this rule are compound words, as in Ohinọyi (ohi/ìnọyi), ọnyeche (onyi/eche).
- ii. **Long Vowels**:- In the spoken language, two or three vowels may co-occur at the beginning, in the middle or at the end of an utterance. In these circumstances, they are regarded as long vowels and distinguish meanings. For example:

ahẹ (song), aahe (play)

ẹhi (sweat), ẹẹhi (five)

ohu (market), oohu (twenty)
- iii. **Vowel Elision**:- All words in Ebira, whether they belong to the nominal or verbal class, end in a vowel. Again, words that belong to the nominal

class (nouns, pronouns, adjectives etc) always begin with a vowel. When two vowels come together in a sentence (one vowel ending a word and another vowel beginning the next word), one of the vowels may be slipped out in actual speech. This is called elision. The two words are pronounced together as if it is one word (compound word) despite the fact that they are two distinct words in written form. Consider the following tabular examples.

S/no	English	Ebira(written)	Ebira spoken	Elided vowel
1	To chew meat	tọ uye	tuye	“o” in ‘to’
2	To go home	nọ eechi	neechi	“o” in ‘no’
3	Mouse hole	Ụsị usu	Ụsisu	“u” in ‘Ụsu’
4	To pound yam	tu iya	tiya	‘u’ in ‘tu’

(Salami 2011).

2.3.2 The Ebira Consonant Sounds

According to Salami (2011), consonants in the Ebira language occur at the beginning or middle of a word only. As an open syllable language, all words end in a vowel, and never in a consonant. Also, all words belonging to the nominal class (e.g. nouns, pronouns, adjectives etc) always begin with a vowel while words in the verbal class (verbs, adverbs, idiophones, etc) begin only with

a constant. Salami (2011) further argues that there are 19 single consonants and 12 double consonants in the Ebira language totalling 31, as follows:

Single consonants

b	as in bo (get old)
ch	as in chire (plant)
d	as in du (spoil)
g	as in gana (wide)
h	as in ha (peel)
j	as in ji (jump)
k	as in kiiki (small)
m	as in mụnẹ (swallow)
n	as in na (go)
ng	as in ngụ (enter)
ny	as in nyị (choose)
p	as in po (mix)
r	as in rị (eat)
s	as in suta (pay)
t	as in tá (finish)
v	as in vi (ripe)
w	as in wụ (kill)
y	as in ýẹ (know)

z as in sá (count)

Double consonants

gw as in ogweyi (the blind)

hy as in ìhye (gum)

kw as in ùkwọ (soap)

ny as in enyi (water)

ngw as in ngwa (to unwrap)

sw as in swa (slippery)

tw as in ọtwù (pillar)

vw as in vwẹtẹ (whitish)

zw as in zwọ (scarce)

mw as in mwẹ (dent)

On the other hand, Moomo (2008) identifies 28 Ebira consonant sounds:

b, ch, di, g, gw, h, hw, hy, j, k, kw, m, mw, n, ng, ngw, ny, p, r, s, sw, t, tw, v, vw, w, z, zw.

2.3.3 The Ebira Syllable Structure

Syllable can be defined as a way in which words are divided into minimal units (consonant and vowel). According to Salami (2011), the Ebira language is entirely an open syllable language. This means that the Language has no closed syllable as obtains in Hausa and other languages. He also maintains that the

Ebira words are segmentable into monosyllabic, disyllabic, trisyllabic and so on.

For example:

Monosyllabic word	Dysyllabic word	Trisyllabic word
gu (close)	ɛḁu (hoe)	dorokoa (very big)
na (go)	ida (rock)	rogodoa (very heavy)
ri (eat)	obo (rope)	akata (six hundred)

2.3.4 Tone in the Ebira Language

Ebira is a tone language, where tones largely determine the meaning and usage of words. Momo (2008) observed that there are three major tones in the Ebira language, as follows:

High tone (')

Low tone (`)

Mid tone (-)

Momo (2008) further argued that tones in Ebira feature:

1. Only on vowels and not on consonants;
2. On verbs but hardly on nouns;
3. Correctly by listening to oneself while he or she speaks slowly.

Below are examples of some words whose meanings are distinguished only by tone, as cited by Momo (2008):

hú - to drink há - to peel yam

hù - to roast hà - to bark

hū - to weave hā - to wake up

Salami (2011) concludes that apart from the 3 main tones in Ebira, certain other tones are also used, and these perform grammatical functions, such as indicating past, present and future tenses. These are called kinetic tones, as in the following example:

High falling tone (ʌ) as in nâ (to go)

Low rising tone (v) as in jě (to wait)

At this juncture, Ebira prove to have its unique and independent phonological system like other natural languages. In the course of the review, we have seen the phonological inventory, vowel features, syllable structure etc which are all different from other languages. Therefore, Ebira language can be studied scientifically.

2.4 A BRIEF ACCOUNT OF THE HAUSA PHONOLOGICAL SYSTEM

Hausa is classified as a member of the western subdivision of the chadic branch of the Afro-Asiatic family of languages. A subdivision of the African Language family, the Afro-Asiatic group is consist of an estimated family of 400 languages. The Chadic branch of the Afro-Asiatic family consists primarily of languages found in northern Nigeria. The Hausa language is without a doubt the best known and most important member of the Chadic branch (Gleason

1975). It is the most widely used in the fields of education and commerce, and lays claim to a significant body of Hausa literature. As a natural language, Hausa has its own independent phonological features, some of which would be briefly discussed.

2.4.1 The Hausa Vowel Sounds

Sani (2005) defined vowel as a speech sound whose articulation does not involve obstruction of air flow, but essentially vibration of the vocal cords. In the articulation of vowel, according to Sani (2005), the air-flow is relatively unobstructed and, hence, all vowels are voiced.

There are two types of vowels in Hausa, namely:

- i. Monophthongal vowels
- ii. Diphthongal vowels

Monophthongal vowel refer to a single vowel and, there are five pairs of single vowels in Hausa in which five are short and five are long, as follows:

Short Vowels

[a] as in aku (parrot)

[e] as in dambe (boxing)

[i] as in abinci (food)

[o] as in Sambo (proper name)

[u] as in uba (father)

Long Vowels

[aa] as in kunaamaa (scorpion)

[ee] as in geemuu (beard)

[ii] as in ciwoo (wound)

[oo] as in zoomoo (rabbit)

[uu] as in buutaa (kettle)

The diphthongs, on the other hand, refer to two different vowels articulated simultaneously or, a union of two different vowels. Hausa has two or three diphthongal vowels, as follows:

[ai] as in aiki, mai, kai, etc

[au] as in lauje, kauye, gwauro, etc

[ui] as in guiwa (knee), kuiɓi, (hip)

Sani (2005) believed that the articulation of vowel depends heavily on two factors, namely (i) Tongue position (ii) Lip position.

Tongue Position

In his quest to give a detail description of these factors, Sani (2005) raised some fundamental questions, as which part of the tongue is highest in the mouth during articulation? How high is the highest part? Accordingly, the tongue can be highest at the front, at the back or in between, i.e the centre. Furthermore, it can be high, touching the roof of the mouth, mid, a short distance from the roof, and it can be low, a further distance away.

Lip Position

In the process of articulation of vowel, according to Sani (2005) the lips may spread, they may be rounded or neutral, depending on the kind of vowel. For spread and neutral position, however, the term ‘unrounded’ is more commonly used.

Accordingly, the Hausa vowel sounds have the following features based on the explanations above.

Monophthongal vowels

Short vowels:

- [a] Low central unrounded
- [e] Mid front unrounded lower and centralized
- [u] High back rounded lower and centralized
- [i] High front unrounded lower and centralized
- [o] Mid back rounded lower and centralized

Long Vowels

- [aa] Low central unrounded
- [ee] Mid front unrounded
- [uu] High back rounded
- [ii] High front unrounded
- [oo] Mid back rounded

Diphthongs

- [ai] Vertical movement of the tongue from low central to high front position
- [au] Vertical movement from low central to high back position
- [ui] Horizontal movement from high back to high front position

2.4.2 The Hausa Consonant Sounds

Consonant is a speech sound, which is produced with an obstruction of the airstream. The obstruction could be partial or total. In standard Hausa, according to Sani (2005), there are thirty four (34) consonant sounds, which include simple consonants and consonants with secondary articulation. In describing the articulation of a consonant sound, there are three (3) things normally taken into consideration, namely place of articulation, manner of articulation and state of the glottis constituting the three term label for each consonant.

(i) Place of Articulation

For Sani (2005), place or point of articulation as it were, is the particular point at which the active and passive articulators meet to produce a particular consonant sound. Sani (2005) further stated that there are seven (7) different points of articulation in Hausa which are bilabial, alveolar, retroflex, post alveolar, palatal, velar and glottal.

(ii) Manner of Articulation

Sani (2005) argued that for any consonant to be articulated, the two articulators (active and passive) must first of all either make contact or simply approach one another. Now, when they are in contact, it implies that the particular air stream involved in the particular articulation would

completely be obstructed, while such obstruction would be partial otherwise. In this case, the question of how much obstruction that airstream faces in an articulation before it escapes is what Sani (2005) refers to as manner of articulation. Thus, he identified ten (10) different manners of articulation in Hausa. These are stop/plosive, implosive, ejective, nasal, fricative, affricate, lateral, trill/roll, flap and approximant/semi vowel.

(iii) State of the Glottis

Sani (2005) observed that the glottis can possibly take three different shapes, depending on the kind of sound to be articulated. He observed that it can tightly shut; it can narrow down; it can also open. Each of these states according to Sani (2005) has phonetic significance, because there are particular sounds associated with it.

Therefore, below is the list of Hausa consonants reflecting phonetic representation, orthographic, the three-term label, as well as lexical examples:

S/n	Phonetic Representation	Orthography	Three term label	Example
1.	[b]	b	Voiced bilabial stop/plosive	baba (father)
2.	[ɓ]	ɓ	Voiced bilabial implosive	ɓarawo (theif)
3.	[m]	m	Voiced bilabial nasal	mangwaro (mango)
4.	[ɸ]	f	Voiceless bilabial fricative	fari (white)
5.	[t]	t	Voiceless alveolar stop/plosive	taga (window)
6.	[d]	d	Voiced alveolar stop/plosive	gida (house)
7.	[ɗ]	ɗ	Voiced retroflex implosive	ɗaki (room)
8.	[l]	l	Voiced alveolar lateral	laushi (softenss)
9.	[r]	r	Voiced alveolar trill	bara (begging)
10.	[ŋ]	n	Voiced velar nasal	can (there)
11.	[ɲ]	n	Voiced palatal nasal	hanya (road)
12.	[n]	n	Voiced alveolar nasal	nono (sour milk)
13.	[s]	s	Voiceless alveolar fricative	sikari (sugar)
14.	[sʰ]	ts	Voiceless alveolar ejective	tsintsiya, (broom)
15.	[ɾ]	r	Voiced alveolar flap	ruwa (water)
16.	[tʃ]	c	Voiceless post-alveolar affricate	ciyawa (grass)

17.	[ʃ]	sh	Voiceless post-alveolar fricative	shanu (cattle)
18.	[dʒ]	J	Voiced post-alveolar affricate	jaki (donkey)
19.	[j]	y	Voiced palatal approximant/semi vowel	yaro (boy)
20.	[k]	k	Voiceless velar stop/plosive	kare (dog)
21.	[k̟]	ƙ	Voiceless velar ejective	ƙauye (village)
22.	[g]	g	Voiced velar stop/plosive	goro (kola nut)
23.	[w]	w	Voiced labio-velar approximant/semi vowel	wuka (knife)
24.	[h]	h	Voiceless glottal fricative	hayaki (smoke)
25.	[ʔ]	’	Glottal stop/plosive	ba’a (joke)
26.	[ʔʲ]	‘y	Palatalized glottal stop/plosive	‘ya’ya (children)
27.	[z]	z	Voiced alveolar fricative	zaki (lion)
28.	[Φj]	fy	Voiceless palatalised - bilabial fricative	fyade (rape)
29.	[gj]	gy	Voiced palatalised-velar stop/plosive	gyada (groundnut)

30.	[kj]	ky	Voiceless palatalized-velar ejective	kyau (door)
31.	[kj]	ky	Voiceless palatalized-velar stop/plosive	kyau (beauty)
32.	[kw]	kw	Voiceless labialized-velar stop/plosive	kwari (valley)
33.	[kw]	kw	Voiceless labialized-velar ejective	kwarya (calabash)
34.	[gw]	gw	Voiced labialized-velar stop/plosive	gwani (expert)

2.4.3 The Hausa Syllable Structure

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel) and the consonants that cluster around the central peak. (Adiva 1989).

Syllable structure therefore, is the combination of allowable segments and typical sound sequences. According to Sani (2005) a syllable is of two structural types. These are open and closed syllables. An open syllable, as defined by Sani, (2005) is composed of a consonant followed by a vowel. In case of the Hausa language, the vowel can be short, long or diphthong. It is represented as cv/cvv (C=consonant, V=vowel). A closed syllable on the other hand, is made

up of a consonant followed by a short vowel and another consonant respectively (Sani 2005). It is represented as CVC (C-consonant, V-Vowel). As further explained by Sani (2005), in both types of syllables, the first consonant is technically known as the onset, the following vowel as the nucleus or syllabic and, the final consonant in the case of a closed syllable, is the coda. In terms of syllable structure, the Hausa language is considered to have both open and closed syllable structure, unlike the Epira language which maintains an open syllable structure only. Consider the following examples of Hausa syllable structure:

Open Syllable: It consist of consonant and vowel, the vowel could be short, long or diphthong i.e. cv, cvv.

Ci	-	cv	(eat)
Zo	-	cv	(come)
Tafi	-	cv-cv	(go)
Salala	-	cv-cv-cv	(thin gruel)
Kai	-	cvv	(head)
Yau	-	cvv	(today)
Kiifii	-	cvv-cvv	(fish)
Buulaalaa	-	cvv-cvv-cvv	(whip)

Closed syllable: It consist of consonant, vowel and another consonant i.e. cvc

Can	-	cvc	(there)
-----	---	-----	---------

Nan	-	cvc (here)
Takwas	-	cv-cvc (eight)
Kumfaa	-	cvc-cvv (foam)
Littattafai	-	cvc-cvc-cv-cvv (books)

2.4.4 The Tone in Hausa

Sani (2005) described tone as a pitch of voice on which each syllable of a word is uttered naturally so as to convey a proper meaning of the word to the listener. Every syllable therefore, has an assigned pitch of voice, or tone. Some syllables so to speak are uttered on a high pitch and others on a low pitch.

Like many African languages, Hausa is a tone language (Sani 2005). There are three primary distinguishable tones in Hausa, as follows:

High (´)

Low (`)

Falling (˘)

However, Sani (2005) argued that there is yet another category of tone apart from the 3 above, which he calls rising (v) tone. But he equally maintains that the first 3 tones (high, low and falling) distinguish meaning lexically and grammatically, while the fourth category (rising) tone does not in any way distinguish meaning, but rather, plays an emphatic role. Study the following examples:

s/n	Word	Tone pattern	Gloss
1.	Yáu	High	Saliva
	Yâu	Falling	Today
2.	Kái	High	You (masculine)
	Kâi	Falling	Head
3.	Kúukàa	High-low	Baobab tree
	Kúukáa	High-high	Weeping/crying
4.	Máraáyáa	High-high-high	Urban centre
	Màraáyàa	Low high low	Orphan(masculine)

From the examples above, it is clear that the two level tones (high & low) and falling in Hausa clearly distinguish meaning lexically (1-3) and grammatically (example 4). For rising tone, as claimed by Sani (2005), it plays only emphatic role, as in the following examples:

- (i) Tánkasheshen gida (declarative/kernel)
- (ii) Tǎnkasheshen gida (emphatic)
- (iii) Ya dínga dariya (declarative/kernel)
- (iv) Ya dǐnga dariya (emphatic)

From the above examples, one can notice that the pitch starts from low to high as opposed to falling tone that starts from high to low. Rising tone in the

Hausa language according to Sani (2005) is non contrastive because it does not distinguishes meaning but only lays emphasis (emphatic role).

2.4.5 Vowel Length in Hausa

Katamba and Dobrovolsky (2011) believed that in many languages there are both vowels and consonants whose articulations take longer time relative to that of other vowels and consonants. This phenomenon, known as length, is widespread in the world's languages. Therefore, vowel length relates to the quantity of time taken to produce a certain vowel sound. Length is indicated in phonetic transcription by the use of a colon [:]. In the Hausa language, according to Sani (2005) vowel length or quantity often serves as an important factor distinguishing one word from another. Sani (2005), further maintained that there are a lot of pairs of words in Hausa with the same tone patterns and same spelling in the orthography, but with different vowel length in the same phonetic environment, resulting in bringing about a difference of meaning. Consider the following examples:

Short vowel

fitoo (ferrying)

gashii (roasting)

tur^hii (dyeing)

cikaa (fullness)

Long vowel

fitoo (whistling)

gaashii (hair)

tuur^hii (pushing)

ciikaa (girlfriend)

The examples above show clearly the significant role vowel length plays in the Hausa language. It distinguishes between otherwise identical words, as depicted in the aforementioned pairs of words.

Like Ebira language, Hausa language is a language with unique and independent phonological features which gives it a status of a natural language. It is the above review that proves this claim.

2.5 LANGUAGE ACQUISITION

Hofstadter quoted by O'grady (2011) believed that human brains are so constructed that one brain responds in much the same way to a given trigger as does another brain, all things being equal. This is why a baby can learn any language. It responds to triggers in the same way as any other body. O'grady (2011) further believed that nothing is more important to a child's development than the acquisition of language. He elaborated that most children acquire languages quickly and effortlessly, giving the impression that the entire process is simple and straightforward. However, the extent of children's achievement becomes evident when their success is compared with the difficulties encountered by adults who try to learn a second language.

Yule (2007) argued that first language acquisition is remarkable for the speed with which it takes place. Yule (2007) pointed out that by the time a child enters elementary school, he or she is an extremely sophisticated language-user, operating a communicative system which no other creature, or computer, comes

close to matching. The speed of acquisition and the fact that it generally occurs without overt instruction, for all children, regardless of great differences in a range of social and cultural factors, have led to the belief that there is some ‘innate’ predisposition in the human infant to acquire language. We can think of this as the language-faculty’ of the human with which each new-born child is endowed. Hence, language acquisition is the process by which humans acquire the capacity to perceive and comprehend language, as well as to produce and use words and sentences to communicate. Furthermore, there are actually two main guiding principles in language-acquisition:

- i. Speech perception
- ii. Speech production

The capacity to successfully use language requires one to acquire a range of tools including phonology, morphology, syntax, semantics and an extensive vocabulary.

Several stages in the acquisition process which have been sub-grouped into two main stages have been identified. These two main stages are:

- i. Pre-language stages
- ii. Linguistic stages.

Pre-language stages

According to Yule (2011), the pre-linguistic sounds of the very early stages of child language acquisition are simply called ‘cooing’ and ‘babbling’. The first recognizable sounds are described as cooing, with velar consonants such as [k] and [g] usually present as well as high vowels such as [i] and [u]. These can normally be heard by the time the child is three months old, although many of the child’s vocal sounds are very different from those which occur in the speech of mom and dad.

Yule (2011) believed that by six months, the child is usually able to sit up and can produce a number of different vowels and consonants such as fricative and nasals. The sounds production at this stage is described as babbling and many contain syllable-type sounds such as ba, da, ma. The pre-language stage is believed to happen within the domain of phonology. Therefore, the sounds, phonemes produced at this level are seen as universal phonemes irrespective of language and social and cultural influences.

Verbal Stages

The linguistic stages are the verbal stages in which the children gradually produce meaningful sounds until proficiency is reached. The meaningful sounds are significant to both the child and adult. The stages include:

- i. Holophrastic or one word stage
- ii. Two-word or multi-word stage
- iii. Telegraphic stage.

As the acquisition process continues by increase in the linguistic repetition of the child from phonology to the level of morphology, to syntax (ability to construct full sentence) as well as the semantic level of the language, it is often assumed that the child is in some sense, ‘being taught’ the language.

Hausa linguists and psycholinguists have made contributions; though much of it focused on developmental psycholinguistic i.e. a process of child language acquisition and the gradual stage children take to be fully equipped in a given language. Some of the contributions include:

1. Yusuf (1984) highlight on child language learning of the Hausa children by focusing phonological development. Yusuf (1984) put and explained the phonological developmental stages of Hausa child in ascending order. Starting from babbling to reduplication, delectation, shift, substitution, and language comprehension as well as competence and performance level. Consider some below:

i. Reduction process

This is a process where one phonetic quality is omitted from an utterance. Here, the children removes a phoneme word-initially, e.g.

<u>Adult</u>	<u>Child</u>	<u>Gloss</u>
Mootaa	ootaa	car
Kaattoo	aattoo	big
Daakii	aakii	room

ii. Substitution process

This is a process where one sound supplants another in a particular environment. He presented the following examples:

- (a) Adult alveolar liquid (trill or flap) is realized by children as lateral or palatal glide e.g.

Adult	Child	Gloss
Karee	kale/kayee	dog
Ruwaa	yuwaa/luwaa	water
Karaatuu	kayaatuu/kalaatu	reading

- (b) Voiceless fricative substituted by corresponding voiceless alveolar stop, e.g.

Adult	Child	Gloss
Shaayii	taayii	tea
Saaboo	taaboo	new
Tsuutsa	tuutaa	worm

2. Yalwa (2000) is of the opinion that tonal and vowel length differences are among the first phonological aspects that are acquired by Hausa children. Phonologists of child language, however, have claimed that a child

who has not mastered full phonological system of his language will make use of a small number of phonological distinctions by means of substitution, assimilation, reduction etc. Some among his examples are:

i. Substitution

Adult	Child	Gloss
Laimaa/leemaa	jeema	umbrella
Huulaa	uujaa	cap
Riigaa	liigaa	gown

ii. Assimilation

Adult	Child	Gloss
Ruuwaa	wuuwaa	water
Tuusaa	tuuttaa	fart

iii. Reduction

Adult	Child	Gloss
Buroodi	boodi	bread
Rubuutaa	buutaa	to write

iv. Metathesis

Adult	Child	Gloss
Rubuutaa	buruutaa	to write
Binciikee	binkicee	search

By and large, the pronunciation of words may differ due to the child's linguistic deficiencies at that early stage. Yet, the meaning quite understood and accepted by adults.

Language acquisition and learning are very much related. Acquisition start earlier while learning happens when an individual acquires first language. What an individual acquire at early stage influence his second language.

2.6 SECOND LANGUAGE LEARNING

Many children learn a second language after attaining considerable proficiency in their native language. Second language therefore is a language learn after first language acquisition. Learning in this context is the process of acquiring the L₂ language.

Archibald (2011) believed that second language learning research investigates how people attain proficiency in a language which is not their mother tongues. So, if we take someone is learning to read Hausa in a higher institution of learning, or someone becoming fluent in another language in his thirties or a child acquiring a new language after moving to a new environment, it is referred to as second language learning.

According to Harriot (1970) second language learning refers to more features of experience as opposed to innate of activation, and that it is the process of acquiring additional language beside native acquired one. Richard, (1973) as cited by Haruna (2008) tried to identify three kinds of study in second

language learning where he stated that early approaches to second language learning were surface level linguistic ones, in which the target language was compared with the mother tongue and likely areas of difficulty were identified (contrastive analysis): the learner's inter-language was compared with the target language (error analysis): the learner's inter-language was examined as a developing system in its own right (performance analysis).

Although second language learning literally refers to learning a language after having acquired a first language, the term is frequently used to refer to the acquisition of a second language after a person has reached puberty. Whereas children experience little difficulty in acquiring more than one language, after puberty people generally must expend greater effort to learn a second language and they often achieve lower levels of competence in the language. People learn second languages more successfully when they become immersed in the cultures of the communities that speak those languages. People also learn second languages more successfully in cultures in which acquiring a second language is expected, as in most African countries, than they do in cultures in which second language proficiency is considered unusual, as in most English-speaking countries.

Therefore, second language acquisition, second language learning, or L₂ acquisition, is the process by which people learn a second language after the first native (mother tongue) language. Second language refers to any language

learned in addition to a person's first native language, it can also incorporate the learning of third, fourth, or subsequent languages.

In the process of language acquisition, we may ascribe the difference between child and adult phonology and grammar to either cognitive or biological immaturity in the child in case of first language acquisition, but in second language learning by adults, however, we cannot say that the learners are either cognitively or biologically immature. Rather, they are subject to an influence that is absent from the child's situation: the first language itself. Hence, second language learner has a systematic inter language (IL) grammar, because it is a system of mental representations influenced by both first and the second language and has features of each (Archibald 2011).

2.6.1 Stages of Second Language Learning

Second language acquisition is believed to be in stages. These stages are preproduction, early production, speech emergence, intermediate fluency and advanced fluency (Wikipedia 2014).

Pre-production stage: it is also known as silent period. Learners at this stage have a receptive vocabulary up to 500 words, but they do not yet speak the second language. Not all learners go through a silent period. Some learners start speaking straight away, although their output may consist of imitation rather than creation in language use.

Early production stage: At this stage, learners are able to speak in short phrase of one or two words, they can also memorize chunks of language, although they may make mistakes when using them. Learners typically have both an active and receptive vocabulary of around 1000 words. This stage normally lasts for around six months.

Speech Emergency Stage: Learner's vocabularies increase to around 300 words during this stage, and they can communicate using simple questions and phrases. They may often make grammatical errors.

Intermediate fluency stage: At this stage, learners have a vocabulary of around 6,000 words, and can use more complicated sentences structure. They are also able to share their thoughts and opinions. Learners may make frequent errors with more complicated sentences structures.

Advanced fluency stage:- This stage is typically reached somewhere between five and ten years of learning the language. Learners, at this stage, can function at a level close to native speakers.

2.6.2 Inter Language

According to Yule (2007), language produced by second language learner on close inspection contains a large number of “errors” which seem to have no connection to the form of either L₁ or L₂. For example, the Ebira speaker who says in Hausa Mala ta zo is producing a form which is not used by adult speakers of Hausa, does not occur in Hausa L1 acquisition by children, and is

not found in Ebira. To explain this kind of systematic error, the idea of the inter language was developed. An inter language is an emerging language system in the mind of a second-language learner. A learner's inter language is not a deficient version of the language being learned filled with random errors, nor is it a language pure based on errors introduced from the learner's first language. Rather, it is a language in its own right, with its own systematic rules. This system is called inter language and it is now considered to be the basis of L₂ production. Yule (2007) further explained that if some learners develop a fairly fixed repertoire of L₂ forms, contain many features which do not match the target language, and they do not progress any further, their inter language is said to have 'fossilized'. The process of fossilization in L₂ pronunciation is one obvious cause of foreign accent.

2.6.3 Language Interference among Bilinguals

According to Haruna (2008), bilingualism is the ability to use more than one language and the ability exhibited in the second language. A bilingual is a person with the capacity to produce some and meaningful utterances in a second language. Harriot (1970) believed that interference may take place at every level of a bilingual speaker especially at the level of phonology, morphology and rules of grammar (syntax).

Munokon (1973) identifies some features of interference at the level of phonology, morphology and syntax. When a Bachama native speaker speaks

Hausa, Munokon (ibid) observed that certain Hausa sounds like /k/ and /ts/ are not in existence in the Bachama language. Bachama speakers tend to substitute /k/ for /k/, /s/ for /ts/, /sh/ for /c/, as in the following examples:

HAUSA	BACHAMA	GLOSS
Can	shan	there
Lookacii	lookashii	time
Tsaamiyaa	saamiyaa	tamarind
Kanwaataa	kanwaataa	my younger sister

Munokon (ibid) concluded that these substitutes especially that of /sh/ for /c/, is made because they share the common feature of voiceless post alveolar; that of /k/ for /k/, because they are voiceless velars, while that of /s/ for /tʃ/ is because voiceless alveolar. Among the important things he noticed, is their failure to pronounce the glottal stop (ʔ), as in the following examples:

HAUSA	BACHAMA	GLOSS
sa'annan	saanan	then
sa'ilin nan	salin nan	as at that

Bilkisu (1973), who studied features of Hausa as spoken by Kanuri native speakers, brought out some aspects of phonology, morphology and syntax of these speakers when speaking the Hausa language. According to Bilkisu (1973), Hausa has certain consonants which are absent in the Kanuri language.

Such consonants are /b/,/d/,/k/,/y/ and /ts/. These sounds are replaced with /b/,/d/,/k/,/y/ and /s/ respectively. Consider these examples:

HAUSA	KANURI	GLOSS
bataa	bataa	lost
kadān	kadan	little
karshee	karshee	end
‘yaa’yaa	yaayaa	sons/daughters
tsakaanii	sakaanii	between

Another significant observation she made was the replacement of /a/ with /o/ vowel in some words. For example, /rasu/ pronounced as /rosu/, /kofarii/ pronounced as /kokorii/.

Waya (2001) conducted her research on Fulani native speakers who speak Hausa as a second language. She discovered some phonological interference in both consonants and vowels when a Fullo speaks Hausa.

Among her discoveries is that a Fullo speaker tends to replace voiceless post alveolar fricative /sh/ with voiceless alveolar fricative /s/ when speaking Hausa, as illustrated in the following:

HAUSA	FULFULDE	GLOSS
Waasheegarii	wasegari	the following day
Ashirin	aserin	twenty
Shaanuu	sanu	cattle

Waya's observation also revealed that there is replacement of voiced alveolar fricative /z/ with voiced post alveolar affricate /dʒ/ before a low central vowel /a/, as shown below:

HAUSA	FULFULDE	GLOSS
Danzaabuwa	Danjabuwa	Danzabuwa town
Zaunaa	jauna	sit down
Zarto	jarto	a saw

In addition, Waya (2001) noticed the replacement of /a/ vowel with /e/ in the following examples:

HAUSA	FULFULDE	GLOSS
Taabarmaa	taberma	mat
Barcii	bershi i	sleeping
Gyaaraa	gyera	repair
Gari	geri	town

Haruna (2008) conducted his study on Igbo speech community situated in Kano. He focused his attention on the phonological interference that occurs when native speaker of Igbo speaks the Hausa language. He used three phonological tools of analysis, namely substitution, monophthongization and consonantal change.

As for substitution, Haruna (2008) defined it as the process where a particular vowel replaces another. This process can be from low to high, front to back or back to front. Below are some examples he cited:

(i). Short low central vowel /a/ becomes short mid back vowel [o]

HAUSA	IGBO	GLOSS
/wataa/	[wotaa]	the moon
/wani/	[woni]	someone
/wankii/	[wonkii]	washing

(ii). Short low central vowel /a/ becomes short mid front vowel [e]

HAUSA	IGBO	GLOSS
Gari	gerii	town
Karee	keree	dog
Wajee	wejee	place
Kashii	kecii	bone

As regards monophthongization, Haruna (2008), gave these examples:

(i). Monophthongization of /ai/ to /ee/

HAUSA	IGBO	GLOSS
/baiwaa/	[beewaa]	gift
/zainab/	[zeenab/seenab]	Hausa name
/kainuwaa/	[keenuwa]	pond plant

/saiwaa/	[seewaa]	root
/kai/	[kee]	you

(ii). Monophthongization of /au/to [oo]

HAUSA	IGBO	GLOSS
/baurii/	[boorii]	kind of taste
/wautaa/	[wootaa]	stupidity
/saurii/	[soorii]	haste
/zaunaa/	[zoonaa]	sit

Finally, for consonantal change, Haruna (2008) observed that a significant number of consonant sounds in Hausa are replaced or substituted when an igbo native speaker speaks Hausa, as in these examples:

(i). Voiced bilabial implosive /ɓ/ becomes voiced bilabial plosive [b]

HAUSA	IGBO	GLOSS
/ɓaraawo/	[baraawo]	thief
/ɓeeraa/	[beeraa]	mouse
/ɓaawoo/	[baawoo]	shell
/taɓoo/	[taboo]	mud

(ii). Voiced velar plosive /g/ is replaced with voiced post alveolar affricate [dʒ]

HAUSA	IGBO	GLOSS
/gidaa/	[dʒidaa]	house

/ginii/	[dʒinii]	building
/geeroo/	[dʒeeloo]	millet
/geemu/	[dʒeemu]	bead

The focus of this investigation is on second language learning, it is significant to review similar works like that of Monukon (1973), Waya (2001), Haruna (2008) which are very related to this work. For example Monukon (1973) identified features of interference at the level of phonology, morphology and syntax when a Bachama native speaker speaks Hausa language. While Haruna (2009) focused his attention on the phonological interference that occur when an Igbo native speaker speaks Hausa language . All these give clear evidence that this interference really occurs as a result of first language influence.

2.7 FACTORS AFFECTING SECOND LANGUAGE LEARNING

There are very important (features) that can affect the acquisition of second language. Archibald (2011) posited that there are some fundamental factors that influence the acquisition or learning of a second language. These factors, according to him, include:

(i) Age

The manifestation of age is very crucial in second language learning, hence the argument that the younger the age the easier the learning process. Archibald (2011) argued that one of the obvious ways that language learners

vary is in their age. Learners start learning second language at different points in their lives. Could the age of onset of L2 learning cause different levels of final proficiency? This is a question usually considered under what is known as the critical period hypothesis .Is there an optimal time (or critical period) to acquire a second language? The answer, according to many psychologists, appears to be “yes” and “no”. Archibald (2011) concluded that it can be possible to predict with fair certainty that people who start learning their L2 before the age of seven will have native-like L2 speech and, that, people who start learning after fourteen or fifteen years will probably have non-native-like speech. But the results for people who start learning between the ages of seven and fourteen are much more varied. Some end up with accents, and others do not.

(2) Individual differences

Individual is another key factor that influence the learning of second language. Archibald (2011) was of the view that learners vary in some ways other than age. He posed a question that if learners have a particular quality x, does this make them better at second language acquisition? He further believed that there are two kind of factors in terms of which individuals can vary: these are affective factors and cognitive factors.

According to Archibald (2011), affective factors have to do with the emotional side of learning a second language. Clearly, there can be a great deal at stake emotionally when learning a second language and it is possible that

emotions affect how successful a language learner is. Affective factors that have been studied include empathy, anxiety, inhibition and risk-taken motivation.

The cognitive factors on the other hand, have something to do with the emotional side of learning; cognitive factors involve the mechanics of how an individual learns something. Archibald (2011) maintained that different people seem to learn via different cognitive styles and different learning strategies.

(3) The L₂ classroom

This is a place where formal learning of second language takes place under the influence of a tutor. According to Archibald (2011) people have been successfully acquiring second languages for thousands of years, but when teacher gets involved, the success rate plummets. This comment is probably more of a reflection of people's unfortunate experience in certain types of language classrooms than it is statement about general pedagogic utility. However, the fact remains that language classrooms can be sheltered environment where students can benefit from being given the opportunity to learn and practice. Archibald (2011) points out three relevant characteristics of a second language classroom,::

(i) Modified input (ii) Modified interaction (iii) Focus form.

Modified input, as explained by Archibald (2011), is the carefully organised language use to communicate to the L2 students in the classroom. He further argued that in all communicative situation, whether dealing with a child

or an adult, a non-native speaker or a native speaker, it seems to make a rapid assessment of the level of proficiency or background knowledge of the listener, and adjust the input accordingly. The input aimed at non-native speakers is referred to as foreigner talk. The subset of this speech that takes places in classrooms is known as teacher talk.

Modified interaction refers to how the interaction between the teacher and students in the classroom is structured or organised. Archibald (2011) believed that second language classroom differs from the outside world, in terms of the kinds of interaction that go on there. However, the difference appears to be mainly one degree, not quality. Inside a classroom, the teacher may engage in the following kinds of strategies:

- more comprehension
- more prompting
- more expansion

One type of interaction, as explained by Archibald (2011) and has received a lot of attention, is the recast. A recast is a reformulation of learners ill-formed that corrects the mistakes.

Focus form is the final characteristic of second language classroom as explained by Archibald (2011), it encompasses two distinct practices that tend to occur in most L₂ classroom which are instruction about the language and explicit correction.

It is very possible that there are some factors that can affect second language learning such as age, interest, individual differences. For example, individual at younger age learn second language faster and achieve native like proficiency than a grown adult. Thus, these factors are very relevant to be reviewed.

2.8 THEORIES OF LANGUAGE LEARNING

There are various theories and hypothesis that explain how people learn second language in the field of second language learning.

As psycholinguists and linguists turned their attention and interest toward the study of language acquisition and second language learning, quite a number of different theories of language learning have been put forward. As new ideas developed, however, old approaches are discarded and new ones are celebrated. Usually the new one begins as reactions against the older one with particular focus on the weakness of the old ones.

2.8.1 Behaviourist View

Behaviourists like Pavlov, Thorndike, Bloomfield, and Skinner base their argument on the stimuli response theory (S.R). In this view, second language learning is seen as a process of imitation and reinforcement that learners attempt to copy what they hear, and by regular practice they establish a set of acceptable habits in the new language. Crystal (1997) was of the view that properties of L₁ are thought to exercise an influence on the course of L₂ learning, that is to say,

learners transfer sound, structures, and usages from one language to the other. A widely used typology, according to him, distinguishes two kinds of transfer. He explained that similarities between the two languages cause positive transfer, that is to say, it proves acceptable to use L1 habits in L2 setting. Differences according to Crystal (1997) causes negative transfer generally known as interference that is L1 habits cause errors in the L2. Moreover, Crystal (1997) narrated that problems of negative transfer are thought to provide a major source of second language difficulty. However, the main aim of behaviourist teaching is thus to form new, correct linguistic habits through intensive practice, eliminating interference errors in the process.

2.8.2 Cognitive View

Cognitive view emerged as a result of reaction to the behaviourists view. Cognitivist like Fillmore, Lackoff, Kant, Chomsky, believed that learners are credited with using their cognitive abilities in a creative way to work out hypotheses about the structure of the second language. They construct rules, try them out, and alter them if they prove to be inadequate. Crystal (1997) was of the view that language learning in this regard, proceeds in series of transitional stages, as learners acquire more knowledge of the L₂. Therefore, at each stage, they are in control of a language system that is equivalent to neither the L₁ nor the L₂. In other words, an inter language. Moreover, Crystal (1997), stated that error analysis plays a central role in this approach. He stipulated that errors are

likely to emerge when learners make the wrong deductions about the nature of the L₂, such as assuming that a pattern is general, when in fact there are exceptions. The errors provide positive evidence about the nature of the learning process, as the learner gradually works out what the second language (L₂) system is.

Behaviourist and cognitivist tried to give an explanation into the concept of language acquisition. For behaviourist second language learning is purely imitation of what somebody says while cognitivist believe cognitive (mental) ability is the centre of learning. Looking at this view in respect of this study, both the two views are very relevant here. Some category of Ebira speakers that speak Hausa learn by trial and error (imitating how Hausa lexical item are spoken by Hausas) while some among the Ebira learn Hausa by cognitive ability.

Many theories attempted to give explanations to language learning. Among are the behaviourist, cognitivist, constructivist etc. The behaviourists believe in the stimuli response theory (S.R) which means language learning is seen as imitation and reinforcement by the learners. While cognivists believe learners are endowed with cognitive ability to learn and use language. These and more theories give an insight to the explanation of language learning, hence its review here.

2.9 TRANSFER THEORY

This is to explore how individual would transfer learning in one context to another similar context on how improvement in one mental function could influence a related one.

The concept of ‘transfer’ was used by psychologists to explain the influence that learning one tasks may have on the subsequent learning of another. In all human endeavours, we often tend to relate novel situation or tasks to previously learned or acquired knowledge or skill. Sometimes we easily cope with the novel situations and at other times we find it difficult to cope with. This is what we experienced, when two or more languages come in contact within the linguistic repertoire of the individual. The bilingual, often imports elements from one language into another. These transfers happen in all languages and at all levels of language (phonological, lexical, syntactic, semantic and rhetorical). And by the time we try to find out which language is influencing the other, either positively or negatively, and the effect it has on the individual, then we can say that we are within the domain of contrastive analysis (Suleiman 2008).

According to Clifford (1981) transfer of learning (sometimes referred to as transfer of training) is the term used to describe the effect of previous learning on the learning of a new task or on the accommodation of novel situation. Coming from this backdrop, therefore, the basic underlying principle of transfer

theory is predicated on the notion that individuals can be conditioned when two or more languages are associated together. There are three types of transfer, as follows:

- i. Positive transfer
- ii. Negative transfer
- iii. Neutral transfer

2.9.1 Positive Transfer

According to Clifford (1981), “Transfer is positive when previous learning facilitates the learning of new tasks”. For instance, the ability to play badminton facilitates the learning of lawn tennis and ability to type facilitates the learning of playing piano. In the same way, the ability to speak Yoruba facilitates the learning of Tiv, while the ability to speak Igala facilitates the learning of Ebira.

2.9.2 Negative Transfer

According to Clifford (1981), “Negative transfer is a situation where previous learning makes subsequent or new learning difficult”. In other words, it hinders the mastery or acquisition of a new task and it, in turn, affects its performance. For example, Ebira find it difficult to pronounce the phonemes /b/ and /d/ as they occur in Hausa. This is because in their first language, the phoneme /b/ and /d/ do not exist. On the contrary, they try to pronounce phoneme /b/ for /b/ and /d/ for /d/.

2.9.3 Neutral Transfer

Neutral transfer, according to Clifford (1987), is the third type of transfer in which “an early learning may not necessarily have an effect on a subsequent learning, such as making it more difficult or easier”. In other words, transfer becomes neutral when what has been previously learned, cannot be determined as to whether positive or negative. The value of transfer in this sense is neither positive nor negative. This is zero transfer or neutral transfer.

In the course of explanation of the above theories of transfer, both the positive and negative transfer are relevant to this research. Learning /k/, /b/, /m/ for instance facilitates the Ebira speaker to pronounce Hausa word with such sound perfectly like Kabiru, nama, baba. On the other hand, strict adherence to Ebira open syllable structure influences Ebira speaker to syllabify some Hausa closed words to open syllable.

2.10 Conclusion

From all the works reviewed so far, a conclusion can be made on the existence of lots of work in the area of second language learning. Our review shows that the study on phonological interference has been gradually developed. I must express delight that the contributions of Monukon (1973), Bilkisu(1973), Waya(2001), and Haruna(2008) are stimulating. I found most of their discussion on phonological interference of mother tongue on second

language very interesting. The present work is very similar to that of Haruna (2008). He attempted to use three phonological tools of analysis, namely, substitution, monophthongization and consonantal change. However this research is fundamentally different from that of Haruna (2008) as his is on Igbo-Hausa phonological interference while this one is on Ebira-Hausa phonological interference. Secondly, this research focuses on four major phonological processes namely, elision, syllabification, monophthongization and substitution. In addition, this four phonological processes trigger yet other phonological processes such as deglottalization, apocope, epenthesis, vowel raising, vowel lengthening etc. It is therefore different from the previous studies in its focus and methods. It is a study that can benefit both the native and non-native speakers of these two languages.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 PREAMBLE

This chapter describes the design of the study with particular reference to the population, the sample and sampling strategy, the methods of collecting the data as well as the method of analyzing the data.

3.1 RESEARCH DESIGN

Ofo (ND) believes that research design is the arrangement of condition for the collection and analysis of data in a manner that aims at combining research purpose with economy in procedure. A research design is a plan of attack: What approach to problem should be taken? What methods will be used? What strategies will be most effective? The design is of extreme importance, as improper design could give misleading results. A research design is seen as a systematic plan to study a scientific problem. The design of a study defines the study type and sub-type.

This study adopts the qualitative research method with a case study approach. Qualitative research is the type of research aimed at gathering information for an in-depth understanding of human behaviour and the reasons that govern such behaviour. It investigates: why something happened; what happened; how it happened; and where it happened. The qualitative approach is sometimes referred to as interpretative, the naturalistic, the constructivist or the

postpositivist approach. Qualitative researcher operates under the assumption that reality is “socially constructed”, complex and ever-changing. Qualitative research samples a large number of people with the hope of making generalizations, they tend to select participants purposefully to learn about the range of behaviour related to the research focus in order to gain understanding of the complex phenomena in question (Noun 2004).

3.2 POPULATION OF THE STUDY

The population of this study comprises all Ebira native speakers that speak the Hausa language as their second language in Okene speech community of Kogi State, Nigeria. The target populations are presence in places such as Nagazi, Zango, Kasuwar Fulani, Okene Market, Atta Palace, Ebegogo, Idogido, Ozuwayya, Lafia, Obehira, and Hausa Department Federal College of Education, Okene.

3.3 SAMPLE AND SAMPLING TECHNIQUE

All the places where the target population resides were considered in the process of sampling. Stratified random sampling was employed. Stratified random sample is a population sample that requires the population to be divided into smaller groups called “strata”. Random samples can be taken from each stratum or group (Noun 2004). The target population of this study is divided into four different social groups as follows:

Group A: This group comprises the literate adult Ebira that speak Hausa as second language.

Group B: This group is the non-literates adult Ebira that speak Hausa as second language.

Group C: The group made up of the younger Ebiras below the age of 11 years that can speak Hausa as second language.

Group D: This group considers Ebira girls that hawk within Okene streets and can speak Hausa as second language.

Samples of the study are drawn from each group randomly. One hundred (100) respondents represent each group. Hence, four hundred (400) respondents were generally used for the study.

3.4 DATA COLLECTION METHODS

Data collection is the process of gathering and measuring information on variable of interest, in systematic fashion that enables one to answer stated research questions, test hypotheses and evaluate outcome. The data collection component of research is common to all fields of study, including physical and social sciences, humanities, business, etc. The goal for all data collection is to capture quality evidence then translates to rich data analysis and allow the building of convincing and credible answer to questions that have been posed. A formal data collection process is necessary as it ensures that data gathered are both defined as accurate and that subsequent decisions based on arguments

embodied in the finding are valid. The process provides both a baseline from which to measure and, in certain cases, a target on what to improve (Noun 2004).

The main aim of this research was to investigate the phonological relation, interaction and influence of the Ebira language with Hausa lexical items. Therefore, two main techniques were used in the process of collecting the data. The techniques are test of orals and speech recordings.

3.4.1 Test of Orals

This is the first technique used in collecting the data by the researcher. The researcher asked the respondents to pronounce certain Hausa items ranging from consonants, vowels, words, phrases, and sentences. The test focus on production only. The researcher paid more attention to the speech production of the respondents thereby identifying some phonological interference of the respondents' first language.

3.4.2 Speech Recording

The recorded speech which made up the data consist of Hausa linguistic items ranging from Hausa consonants, vowels, words, phrase, sentences, paragraphs and extract from some Hausa literature. These Hausa linguistic items are given in written form to the respondents and asked to read and record them in a tape recorder. The recorded speeches were subsequently re-played by the researcher for analysis.

3.5 INSTRUMENTATION

Instrument is the generic term that researchers use for a measurement device (survey, test, questionnaire, etc.) Instrumentation is the course of action (the process of developing, testing and using device).

A prepared piece of notes were used which covered the area of investigation. For the oral test, the researcher read the notes to the respondents and asked them to repeat them (production). As for the speech recording, the respondents read and recorded item on cassette. The notes covered the following areas:

(1) Hausa Phonological Inventory

- (a) Hausa consonants
 - (i) Hausa single consonants
 - (ii) Hausa double consonants
 - (iii) Hausa consonants with glottal affiliation
- (b) Hausa vowels
 - (i) Monophthongs (short and long)
 - (ii) Diphthongs

(2) Hausa words

- (a) Hausa open syllable word
- (b) Hausa closed syllable word
- (c) Hausa monosyllabic, disyllabic, trisyllabic, four syllable word.

(3) Hausa connected speeches

- (a) Hausa compound words
- (b) Hausa sentences
- (c) Hausa passages.

3.6 METHOD OF DATA ANALYSIS

Data analysis is a process of inspecting, cleaning, transforming and modelling data with the goal of discovering useful information, suggesting conclusions, and supporting decision-making. Data are collected and analyzed to answer questions, test hypotheses or disprove theories (Noun 2004).

This research is purely qualitative and not quantitative (which deals with discrete data). Thus, statistical analysis is not required. However, the data were analyzed using content analysis and latent level analysis. It began with the description of what the data contain. At this level, the researcher did not infer from the data. The latent level infers meaning from the data. The researcher continued the analysis with coding and classifying the information contained in the test of orals and speech recording on various sub-headings.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 PREAMBLE

This chapter presents the interpretation and analysis of the data gathered for this study. The study attempted to examine the phonological interference and influence of the Ebira language (as L₁) on the Hausa language (as L₂). The study intended to find out the factors responsible for the interference and influence thereby giving the explanation from linguistic point of reasoning. The data are presented on various sub-headings. In addition, a long vowel in the examples is marked by adding a colon in front of a vowel, e.g. a: Low and falling tones are marked with a grave accent ` and circumflex ^ respectively, while a high tone is left unmarked.

4.1 ELISION

Yule (2007) describes elision as omission of a sound segment which would be present in the deliberate pronunciation of a word in isolation. The word elision is frequently used in linguistic description of living languages, and deletion is often used in historical linguistics for a historical sound change. Hausa lexical items pronounced by Ebira native speakers undergo these phonological processes of elision due to first language influence (the Ebira language). However, this study looked at the vowel and consonant elision that occurs when an Ebira native speaker attempts to say some Hausa lexical items.

4.1.1 Vowel Elision

Vowel elision is very common in the Ebira language. The Ebira native speaker extends this while speaking the Hausa language. This is shown in the following examples:

Table 1 **Elision of /a/ vowel**

Hausa	Ebira	Gloss
Yâu ruwa: akè: yî:	Yo: ruwa:kè: yî:	Today it is raining
Sàkwàra: àkwai da:dí:	Sàkwàla:kwe: da:di:	Pounded yam is delicious
Ku:ka: akè:	Ku:ka:kè:	Its crying
Jiyà an yi test fa:	Jiya:yi test fa:	A test was held yesterday
àku:yà: à cikin ruwa	àku:yàciki: ruwa	A goat in the water

Table 1 above shows the elision of vowel /a/ sound in a circumstance where /a/ is ending a word and another /a/ sound beginning another word. One of the /a/ sounds is elided in actual pronunciation as spoken by Ebira.

Table 2 **Elision of /i/ vowel**

Hausa	Ebira	Gloss
Là:mî: i:hù take:	Làmî:hù: take:	Lami is shouting
Kâi injin yanà: gida:	Kâi:ji: yana: gida:	The engine is at home
Tùma:tiri: iri: – iri:	Tùma:tiri:riri:	Varieties of tomatoes
Ki:fi: iyò: yakè:	Ki:fi:yò: yakè:	The fish is swimming
Sa:ni idò: na: ci:wò: yakè:	Sa:nidò:na ci:wò: yakè:	Sani, my eye pains me

Table 2 above indicates the elision of /i/ sound in the examples. Shows that the /i/ sound elision occurs in Hausa as spoken by Ebira.

Table 3 **Elision of /u/ vowel**

Hausa	Ebira	Gloss
Kàbi:rù, uwa:ni tanà kirà:	Kabi:rùwa:ni tanà: kirà:	Kabiru, Uwani is calling
I:hù: uwargida:na: kè yi:	I:hùwargida:na: kèyi:	My wife is shouting
She:hù, ùngo wannàn ka:yân	She:hù:go wa:nà: ka:yâ:	Shehu, collect this luggage
Sahu: ùmarù ya bi	Sahù:marù ya bi	Umaru was in sallah row

In table 3 above, the /u/ sound elision occurs in a situation that warrants /u/ sound ending a word and another beginning a word in a sentence, as shown in the examples.

Table 4 **Elision of /o/ vowel**

Hausa	Ebira	Gloss
Omeiza ya: sa:to: o:mò:	Omeiza ya: sa:to:mò:	Omeiza stole omo
Ma:làm ya: zo o:fi:shi:	Ma:là: ya zo:fishi:	Malam has come to office
Ya:rò, ò:ga: nà: zuwà:	Ya:rò:ga: na: zuwà:	Boy, the boss is coming

The missing of /o:/ sound as shown in table 4 above indicates elision of /o:/ sound when Hausa is spoken by Ebira.

Table 5 **Elision of mixed vowel**

Hausa	Ebira	Gloss
Ma:làm ya: zo a kàrshen laccà:	Ma:là: ya: zakàrshen laccà:	Malam came late for the lecture
Lyndà ta: tàfi a mo:tà:	Lyndà ta: tafa: mo:tà:	Lynda has gone by road
Bellò ina: zâ: ka?	Be:lòna: zâ: ka ?	Bello where are you going?
Ya:rò: mè: idò dà ci:wò:	Ya:rò: mè:dò: da ci:wò:	A boy with eye infection

Table 5 above shows the elision involving vowels of different quality. The vowels involved are not similar. The examples show non similar vowels coming together, one ending a word and another beginning another word, yet elision occurs. This is an extension of what happens in Ebira, for example, ve ari asa(written), ve arisa(spoken). The /a/ is elided.

Vowel elision in Ebira generally occurs only in connected speech, that is, either in compound word, phrase or sentence. The reason is that, the Ebira language strictly operates open syllable structure. As such, vowel elision does not occur in single words. Therefore, vowel elision in Hausa as spoken by Ebira

as shown in tables 1-5 above occur only in connected speech but not in single word.

It is worthy to note that, there is no word that begins with a vowel in Hausa. This is in line with the Hausa phonological system. All Hausa words begin with a consonant. The words that are written with a vowel at the beginning have a glottal stop onset as a consonant (Sani 2002). Meanwhile, the Ebira language has a lot of words that begin with a vowel. Secondly, the Ebira language does not have a consonant ^ʔ glottal sound (Alhamza in Hausa). Therefore, when an Ebira native speaker says such words that begin with a consonantal glottal stop, the consonant in question is automatically elided. Words like akwai, ihu, iyo, iri, uwargida, ungo, for instance, are all said without the initial glottal stop. Therefore, in any circumstance that warrants a sequence of two independent words coming together in a sentence or phrase in Hausa, with one vowel ending a preceding word and the other beginning the following word, one of the vowels may be missed out in actual speech by Ebira native speaker. This development is as a result of a similar situation (vowel elision) that occurs in the Ebira language. Hence, a first language (Ebira language) interferes with second language (Hausa language) here.

4.1.2 Consonant Elision

The deletion of a consonant in a word may occur word initially or medially. Hausa has a glottal stop consonant as an independent phoneme as we highlighted before. The Ebira language on the other hand lacks this glottal consonant (^ʔ). Therefore, Ebira native speaker deletes the glottal stop outright in the course of speaking Hausa. Take these examples:

Table 6 Elision of Consonant

Hausa	Ebira	Gloss
Sàna:’à	Sàna:	Occupation
Mà’àna:	Mà:na:	Meaning
Sa:’à	Sâ:	Luck
Masana:’anta:	Masana:ta	Industry
Ra’ayo:yi:	Ra:yo:yi:	Opinions

One can clearly notice the elision of consonantal glottal stop in word medial position.

4.1.3 Phonological Implication of Elision

Elision, whether vowel or consonantal, occurs virtually in every natural language, Ebira and Hausa languages inclusive, though type or circumstances may differ. Vowel or consonant elision that occurs in Hausa as spoken by the Ebira native speaker is found to be triggered by some other phonological processes. These processes include deglottalization, merger, and vowel lengthening.

4.1.3.1 Deglottalization

Deglottalization is a phonological process that occurs when a glottal stop phoneme is removed from a word or sentence in the course of speech. There are various situations that warrant deglottalization in Hausa both within segmental and prosodic aspect (Haruna 2008). This study however, focuses only on segmental domain.

Consonant elision in some Hausa lexical items in relation to the Ebira language interference, as discussed earlier, deglottalization results as in the following example, again:

Hausa (+glottal)

Sàna:’à

Mà’àna:

Sa:’à

Masana:’anta:

Ra:’ayo:yi:

Ebira (-glottal)

Sànâ:

Mà:na:

Sâ:

Masana:nta:

Ra:yo:yi:

4.1.3.2 Merger

Literally merger is the act or an instance of joining two things together. In linguistics, however, merger may be seen as coming together of two or more independent phonemes, syllables, words in a special circumstance for certain purposes. Merger is found in phonology, morphology and syntax. Chomsky (2001) distinguishes between external and internal merge. According to him, if A and B are separate objects, then we deal with external merge, if either of them is part of the other, it is internal merge.

Going by our discussion on vowel and consonant elision in the Hausa language due to Ebira language interference, merger also occurs, as in these examples, once again:

Hausa (-Merger)

Yâu ruwa: akè:yi:

Sàkwàra: àkwai da:dí:

Là:mî:, i:hù take:

Sa:ni, idò:na: ci:wò: yakè:

Sàhu: ùmarù ya bi

Kàbi:rù, Uwa:ni tanà: kirà:

Omeiza ya: sa:tò: omò:

Ebira (+Merger)Yo: ruwa:kè yi:Sàkola:koi da:di:Là:mî:hù take:Sa:nidò:na: ci:wò: yakè:Sàhu:marù ya biKàbi:rùwa:ni tanà: kirà:Omeiza ya: sa:tò:mò:

In all these examples, external merge is reflected. For, two independent vowels from two neighboring words are found to merge in the pronunciation of Ebira native speaker of Hausa.

For consonant elision, on the other hand, merger also takes place. Still consider these examples:

Hausa (- Merger)	Ebira (+ Merger)
Sana:’à:	San <u>â</u> :
Mà’ana:	Mà:na
Sa:’à:	S <u>â</u> :
Masana:’anta:	Masana:ta:
Ra’ayo:yi:	Ra:yo:yi:
Ba’à:	B <u>â</u> :

In the above examples, the vowel following the glottal consonant is merged with the vowel immediately preceding it. Hence, it is an internal merger in this respect.

4.1.3.3 Vowel Lengthening

Vowel lengthening is a situation where a short vowel turns long under particular circumstances. With regard to elision that occurs in the Hausa language due to Ebira language interference resulting into some other phonological processes, vowel lengthening is also observed, as yet in the following examples:

Hausa (- Long)	Ebira (+ Long)
Sana:’à	San <u>â</u> :
Mà’ana:	Ma :na:
Sa:’à	Sâ :
Masana:’anta:	Masana:ta:

Ra'ayo:yi:

Ra:yo:yi:

Ba'a:

Bâ:

Due to the removal of the said consonant (glottal sound) in the above examples, two sounds (the one that comes before glottal sound and the one that comes after the glottal sound) near each other by sharing same boundary, hence are pronounced in lengthened form.

4.2. SYLLABIFICATION

Syllabification is the division of a word into syllables, whether spoken or written. A syllable is a unit of organization for a sequence of speech sounds. Syllables are often considered as the phonological “building blocks” of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress pattern (Wikipedia 2016). Sani (2005) maintained that syllable is of two structural types. These are open and closed syllables. An open syllable is composed of a consonant followed by a vowel and is represented as CV/CVV. A closed syllable is made up of a consonant followed by a short vowel and another consonant respectively and represented as CVC. Sani (2005) further believed that, in both types of syllables, the first consonant is technically known as the onset, the following vowel as the nucleus and the final consonant, in case of a closed syllable, as the coda.

The Ebira language is an open syllabled language. This means all words in the language end in a vowel and never a consonant. Unlike the Ebira language, Hausa has both open and closed syllables. In view of this syllable

structural difference between Ebira and Hausa languages, the Ebira language influences and interferes with the syllable structure of the Hausa language. In effect, whenever an Ebira native speaker attempts to pronounce certain Hausa lexical items, the Ebira open syllable structure is always maintained even if the attempted lexical items are of closed syllable structure. Hence, the Ebira native speaker syllabifies the Hausa language to conform to the Ebira language syllable structure. This is a manifestation of first language interference with second language (Ebira in Hausa), as reflected in the following examples:

Table 4.2.1

Hausa (+ closed syllable)	Ebira (-closed syllable)	Gloss
Ma:làm	Ma:la:	Teacher
Bàshîr	Bàshi:ru	A proper name
ìre-ìren	ìre-re:	Different types of
Wannàn	Wa:nà	This one
Yaddà	Ya:dà	How...

These examples clearly reflect how Ebira native speaker syllabifies the Hausa lexical items to conform to the Ebira language open syllabled structure. All the lexical items listed above involve a closed syllable, but, when pronounced by Ebira native speaker they transformed into open syllable structure.

4.2.1 Phonological Implication of Syllabification

Now, this development, on the other hand, is found to trigger some phonological processes, such as apocope, vowel lengthening, degemination and epenthesis, as we are going to see below:

4.2.1.1 Apocope

Apocope originated from Greek word *apokope* which literally means ‘cutting off’. Therefore, apocope is the loss of one or more sounds at the end of a word (encyclopaedia Encarta).

Apocope, as a phonological process is clearly observed whenever an Ebira native speaker attempts to pronounce some Hausa lexical items, reflecting the Ebira language open syllable structure. Consider the following examples:

Table 4.2.2

Hausa (- apocope)	Ebira (+ apocope)	Gloss
Ma:là <u>m</u>	Ma:là:	A teacher
Nairà: biya <u>r</u>	Ne:rà: biya:	Five naira
ìre-ìre <u>n</u>	Ìrere:	The types of
Karì <u>n</u> màgana:	Karì: màgana:	Proverb
Rùbù:tun zù <u>b</u> e:	Rùbù:tu: zùbe:	Written prose

In these examples, the under listed Hausa sounds (consonants) are lost when Ebira native speaker pronounces m,n,r,n,n, and n. This is apocope, which

occurs as a result of Ebira open syllable structure. Hence, the interference of first language in second language (Ebira on Hausa).

4.2.1.2 Vowel Lengthening

In addition, it is equally observed that vowel lengthening occurs simultaneously. The vowel that comes before the affected sound (phoneme) is lengthened. This vowel lengthening is aimed at bridging the gap of the lost sound (phoneme) in the affected word, as portrayed thus:

Ma:làm → Ma:là:, Gidân → Gidâ:, Bìyar → Biya:, ire-iren → Irere:,
Karìn → Karì:, Rùbù:tun → Rùbù:tu:

4.2.1.3 Degemination

Degemination is a phonological process which reduces two identical neighbouring consonants to one single consonant. For example,

Bacci → baci, rassa → rasa, himma → hima.

In the effort of Ebira native speaker to maintain his language open syllable structure, he degeminates, as in the following examples:

Table 4.2.3

Hausa (+ germination)	Ebira (- germination)	Gloss
Kunnuwà:	Ku:nuwa:	Ears
Hammà:	Hamà:	Yawn
Râssa:	Râsa:	Branches
Dàddawa:	Dàdawa:	A Hausa local seasoning
Gagga:wa:	Gaga:wa:	Hurry
Tattàrà	Tatàrà	Collect
Zannuwà:	Za:nuwà:	Wrappers

The above examples show the interference of first language (Ebira) with second language (Hausa) where geminate consonants are degeminated in Hausa lexical items:

4.2.1.4 Epenthesis (Anaptyxis)

According to Crystal (1980), epenthesis is a term used in phonetics and phonology to refer to a type of INTRUSION, where an extra sound has been inserted medially in a word. Epenthesis is of two types: excrescence for the addition of a consonant and, anaptyxis for the addition of a vowel. For the purpose of this work, anaptyxis is considered.

Anaptyxis is observed in the pronunciation of some Hausa lexical items by Ebira native speaker in line with the Ebira language open syllable structure. Consider the following examples:

Table 4.2.4

Hausa (- Epenthesis)	Ebira (+ epenthesis)	Gloss
Garbà	Gar <u>u</u> bà	A proper name
Kwaƙwalwa:	Kwakwal <u>u</u> wa	Brain
Garga:jiya:	Gar <u>i</u> ga:ji:ya	Traditional
Girki:	Gir <u>i</u> ki:	Cooking
Àlbasa:	Àl <u>u</u> basa	Onion

Anaptyxis or vowel insertion employed by Ebira native speaker of Hausa is clearly evident in these examples.

By and large, Ebira native speakers syllabify some Hausa lexical items in order to rhyme with the Ebira language open syllable structure. In effect, the Ebira language as first language interferes with Hausa as second language.

4.3 MONOPHTHONGIZATION

Monophthongs are simple vowels which do not show a noticeable change in quality, while diphthongs are vowels which exhibit a change in quality within a single syllable. Monophthongization is a process of changing a diphthong into a monophthong.

Sani (2005) contended that, apart from the monophthongs /a,e,i,o,u/ which can be short or long, there are three diphthongs in Hausa, /ai, au, ui/.. Accordingly, it is observed that Ebira native speaker changes a diphthong to a monophthong in an effort to pronounce certain Hausa lexical items.

4.3.1 Monophthongization of /ai/ to [ee]

The Ebira native speaker pronounces Hausa lexical items that include the diphthong /ai/ as [ee], as in the following examples:

Table 4.3.1

Hausa	Ebira	Gloss
Daidai	De:de:	Alright
Yà:yà: dai?	Yà:yà: de:?	How?
Zainabu	Zè:nabu	A female's proper name
Sâiwa:	Sê:wa	Root
Kai	Ke:	You
Wai	We:	Probably
Ràino:	Rè:no:	Nursing
Gaisuwa:	Ge:suwa:	Greeting
Baiko:	Be:ko:	Marriage engagement
Sai dà sa:fè	Se: da sa:fè	Good night

4.3.2 Monophthongization of /au/ to [oo]

The Ebira native speaker turns the diphthong /au/ to [oo], as in the following examples:

Table 4.3.2

Hausa	Ebira	Gloss
Laushi:	Lo:shi:	Softness
Kauyè:	Ko:yè:	Village
Tauri:	To:ri:	Hardness
Kauri:	Ko:ri	Thickness
Sauri:	So:ri	Haste
Dauri:	Do:ri:	Imprisonment/bone setting
La:fiyà: lau	La:fiyà: lo:	Very fine
Kalau	Kalo:	Normal
Mahàukàci:	Màho:kèci:	Mad man
Tàbà:rau	Tàbà:ro:	A pair of spectacles

The monophthongization of some Hausa diphthongs by Ebira native speaker while pronouncing some Hausa lexical items has proved that the Ebira language interferes with Hausa.

4.4. SUBSTITUTION

Substitution is a term used in linguistics to refer to the process or result of replacing one item with another at a particular place in a structure (Crystal 1980). Two substitutions along this line are identified and both will be discussed.

4.4.1 Vowel Substitution

Here, a vowel sound is replaced with a different vowel sound. The Ebira native speaker replaces some Hausa vowel sounds with others while pronouncing some Hausa lexical items. Consider the following examples:

1. Table 4.4.1 Vowel /o/ replaces /a/

Hausa	Ebira	Gloss
Wani	Woni	Somebody
Wankì:	Wo:kì:	Washing
Gwàni:	Gònì:	Expert
Gwandà:	Go:dà:	Pawpaw
Wanka:	Wo:ka:	Bath
Wàki:lì:	Wòki:lì:	Representative

Note that, the /n/ sound in wanki, gwanda and wanka respectively is elided by Ebira speakers in order to conform to the Ebira open syllable structure.

2. **Table 4.4.2** **Vowel /e/ replaces /a/**

Hausa	Ebira	Gloss
Kàdu:nà	Kèdu:nà	Place name
Gàri:	Gèri:	A town
Bàki:	Beki:	Black
Mahàukàci:	Mahò:kèshi:	Mad man
Lallai	Le:le:	Surely

It's important to note that, the last word lallai is a closed syllable word in Hausa. When pronounced by Ebira speaker the word changes to open syllable. This is because Ebira Language strictly operates open syllable structure.

4.4.2 Consonant Substitution

Consonant substitution refers to the replacement of a consonant phoneme with another under certain circumstances, for example if the consonant are absent in the first language (mother tongue of the individual). Substitution of consonant occurs when an Ebira native speaker pronounces some Hausa lexical items. This occurs as a result of the Ebira native speaker's ability to influence the pronunciation of that consonant to conform with the Ebira language consonant. Take these examples:

1. /d/ substitution for /ɗ/

Hausa	Ebira	Gloss
ɗaya	daya	one
ɗa:ki:	da:ki:	room
ɗa:	da:	son
ɗawàiniya:	dàwè:niya:	help/little gift
kudî:	kudi:	money
kidā:	kidà:	music
ɗan' uwa:	da: uwa:	sibling

/ɗ/ as voiced retroflex implosive sound is substituted with voiced alveolar plosive/plosive sound /d/.

2. /dʒ/ substitution for /g/

Hausa	Ebira	Gloss
ge:mù:	dʒe:mù:	beard
ge:fè:	dʒe:fè:	side
mà:ge	mà:dʒè	cat
gida:	dʒida:	house
gi:wa:	dʒi:wa:	elephant
ma:dʒìgi	ma:dʒìdʒi:	film shown on projector

In this situation, /g/ as voiced velar plosive is substituted with voiced post – alveolar affricate /dʒ/

3. /r/ substitution for /l/

Hausa	Ebira	Gloss
Sàla:mù àlaikùm	sàra:màre:kù:	peace be unto you
Sùlke:	sùrùke:	iron cloth
halwà:	haruwà:	seclusion
gàlà:di:mà:	gàrà:di:mà:	traditional title
lànkwàsà:	rà:kwàsà:	curving
salga:	saruga:	cesspit

Here /l/ as voiced alveolar lateral becomes voiced alveolar trill /r/. It is equally noted that there is addition of /u/ sound in the words sulke, halwa, and salga respectively, apart from the substitution. This is as a result of the Ebira open syllable structure.

4. /s/ substitution for /s'/

Hausa	Ebira	Gloss
tsìya:	sìya:	poverty
tsintsiya:	sinsiya:	broom
tsaka:	saka:	wall gecko
tša:bà:	sa:bà:	grains
tša:rì:	sa:rì:	arrangement
tša:fì:	sa:fì:	magic

Here, /s'/ voiceless alveolar ejective becomes voiceless alveolar fricative/s/

5. /k/ substitution for /k/

Hausa	Ebira	Gloss
ƙuli:- ƙuli:	kuli-kuli	groundnut cake
ƙàrami:	kàrami:	small
ƙìrji:	kì:ji:	chest
ƙirga:	ki:ga:	counting
haƙo:ri:	hako:ri:	tooth
hàƙuri:	hà:kuri:	patience
haƙà	hakà	dig

In this situation, /k/ as voiceless velar ejective becomes voiceless velar plosive /k/.

6. /dʒ/ substitution for /gj/

Hausa	Ebira	Gloss
gjàɗa:	dʒàda:	groundnut
gja:rà	dʒa:rà	repair
gjàmbo:	dʒà:bo:	wound
gjà:tuma:	dʒà:tuma:	aged woman

Here, /gj/, voiced palatalized – velar plosive becomes voiced post-alveolar affricate /dʒ/

7. /kj/ turning into /tʃ/

Hausa	Ebira	Gloss
kjànkya:sò:	tʃà:tʃasò:	cockroach
kjàkkya:wa:	tʃà:tʃa:wa:	beautiful
kjàu	tʃò:	beauty
kjauta:	tʃo:ta:	gift
kjàra:	tʃà:ra:	hatred

/kj,/ voiceless palatal-velar plosive sound becomes voiceless post-alveolar affricative

8. /ʔj/ turning into /j/

Hausa	Ebira	Gloss
ʔya:yà:	ya:yà:	children
ʔya:	ya:	daughter
ʔyan ʔuwa:	ya: wa:	siblings
ʔyan tijjà:niyà:	ya: tijà:niyà:	tijaniya sect members

Apart from the substitution that is notice here, degemination occurs in the word tijjaniya to tijaniya because of the open syllable structure of Ebira language .

9. /b/ substitution for /ɓ/

Hausa	Ebira	Gloss
ɓàra:wò:	bàra:wò:	a thief
taɓarya:	taba:ya:	pestle
ɓa:wo:	ba:wo:	shell
ɓangarè:	ba:garè:	side
tàbo:	tàbo:	mud
haɓò:	habò:	nose bleeding

/ɓ/ as voiced bilabial implosive sound becomes voiced bilabial plosive /b /

4.4.3 Phonological Implication of Substitution

As a result of substitution employed by an Ebira native speaker when pronouncing some Hausa lexical items, some phonological processes are found to occur, such as vowel raising and deglottalisation.

4.4.3.1 Vowel Raising:

Vowel raising, according to Podile (2002), is a phonological process where the tongue height is raised to a higher vowel position in an attempt to be ready for the articulation of the succeeding high vowel. From this point, one can see that vowel raising occurs when Ebira native speaker substitutes vowel sound /o/ for /a/ and /e/ for /a/ respectively in his effort to pronounce certain Hausa lexical items. Here, /a/ as a low central vowel turns mid back vowel /o/ and mid front vowel /e/ respectively

/a/ turning into /o/

Hausa	Ebira
Wani	Woni
Waki:li	Woki:li
Wanka:	Wo:ka:

/a/ turning into /e/

Hausa	Ebira
Kàdu:na	Kedu:na
Gari	Geri
Baki:	Beki:

4.4.3.2 Deglottalization

Another phonological process observed as a result of consonant substitution is “deglottalization”. Many Hausa glottal sounds are deglottalized by the Ebira native speaker when pronouncing the Hausa glottalized consonants: Consider these examples again:

Hausa (+ glottal)	Ebira (- glottal)
bara:wò:	bara:wo:
d̥aya	daya
tsintsiya:	sintsiya:
ha̤ko:ri:	hako:ri:
’ya:’ya:	ya:ya:

In addition, one can see how Ebira native speaker substitutes some consonants for others in his attempt to pronounce some Hausa lexical items. Some of the factors that cause this substitution include absence of the substituted consonants in the Ebira language. In this situation, the Ebira native speaker replaces ɓ, k, 'y, ky, ky, with available phonetically near equivalent consonant. There is also the issue of liquids /l/ and /r/. Not only in the Ebira language, liquids are usually found in many languages and the native language users use them interchangeably. For example, the Ebira speaker uses /r/ in place of /l/ and, sometimes vice-versa.

4.5 SUMMARY OF FINDINGS

The central focal point of this study was to investigate the phonological interference of the Ebira language in the course of pronouncing certain Hausa lexical items by the Ebira native speaker. The following is the summary made by the researcher with respect to the research findings:

1. There is a significance phonological interference of the Ebira language with Hausa when Ebira native speaker attempts to pronounce some Hausa lexical items.
2. As a result of the Ebira phonological interference with Hausa, vowel and consonant elisions were noticed. The elision leads to other phonological processes, such as deglottalization, merger and vowel lengthening.

3. As a result of the Ebira phonological interference with Hausa, syllabification process of some Hausa lexical items is made to conform with the Ebira language open syllable structure. This syllabification, again, leads to some other phonological processes, such as apocope, degemination and epenthesis.
4. As a result of the Ebira phonological interference with Hausa, monophthongization of diphthongs was observed. Monophthongization of /ai/ to [ee] and /au/ to [oo] respectively.
5. As a result of the Ebira phonological interference with Hausa, substitution which includes both vowel and consonant occurs. This substitution process results into yet other phonological processes, such as vowel raising and deglottalization.

4.6 ANSWERS TO RESEARCH QUESTIONS

In answering the first question whether Ebira phonemes and Hausa phonemes have similarities and differences, it was found that there are significant similarities as well as differences in the phonemic inventories of both Hausa and Ebira languages. It is important to note that phonemes include vowels and consonants.

The second question “What are these similarities and differences”? The study discovered that Hausa and Ebira languages share some similar consonants such as /b, k, m, t, h, z, kw, gw/ but differ in others. For example, the Ebira

language has /v, p, ch, ng, ny, ngw, vw/ which Hausa lacks. In terms of vowels, both languages share certain vowels, like /i, o, u, e, a,/ but differ in others. These phonemic differences are among the factors that motivated phonological interferences of one language in another.

The third question; what the Ebira speaker does when pronouncing Hausa sounds that are not present in his (Ebira) sound system, and what this situation of his (Ebira speaker) results into, whenever the Ebira native speaker is confronted with some Hausa sounds that are not present in his language (Ebira). The Ebira speaker adjusts accurately. The adjustment allows him to use other phonetically similar sounds present in his language (Ebira). This action of adjustment of the Ebira speaker triggers some phonological processes, such as substitution, deglottalization, degemination, monophthongization, apocope, and elision.

The fourth question: The response of the Ebira speaker to the question three above, results in actions that are natural or spontaneous. The study found out that the action of the Ebira native speaker following the said adjustment is purely natural and spontaneous.

The fifth question: The real reasons for the reactions exhibited by Ebira native speaker were to enable him conform to the Ebira phonological system.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 PREAMBLE

This piece of work was aimed at investigating the phonological interference of the Ebira language (as first language) with the Hausa language (as second language). This chapter presents the summary of the study, conclusion and recommendations.

5.1 SUMMARY OF THE STUDY

This study was conducted to investigate the phonological interference of the Ebira language with Hausa. The study is were reported in five chapters.

The first chapter, introductory, set the ball rolling. It discussed the background to the study, the problem as well as the aim and objectives of the study. Research questions were also highlighted in the chapter. Five research questions were posed to give direction to the study. Significance, scope and limitation of the study were clearly spelt out. Basic assumptions of the study were also made.

Chapter two reviewed some related literature to the study. The chapter was presented in various sub-headings related to the subject of investigation. A brief historical background of Ebira and Hausa people was given. Similarly, a brief account of the phonological systems of Ebira and Hausa were also given.

Works on some similar studies were also reviewed. Second language learning, the factors affecting it, and some of its theories were briefly explained.

Chapter three was on research methodology. This comprises the research design and type, population of the study, sample and sampling technique as well as the data collection methods. The research is a qualitative one and the design adopted was a case study approach. Test of orals and speech recording were the primary way of sourcing the data.

Chapter four presented the data of the study along with explicit explanation on various sub-headings. The major research findings were summarized. The research questions raised in chapter one were also answered in the research findings.

It is significant to note, according to the research findings, that the Ebira language interferes with the pronunciations of Hausa lexical items by Ebira native speakers. This interference led to some phonological processes, such as elision, substitution, epenthesis, deglottalization, vowel raising, vowel lengthening, etc.

5.2 CONCLUSION

In conclusion, this piece of research work attempted to examine the phonological interference of mother tongue in second language, Ebira, a Kwa language of the Niger-Congo family. This study established evidence of interference of mother-tongue with second language acquisition. It was found

out that Ebira native speakers adjust themselves while attempting to pronounce some Hausa lexical items in order to conform with the dictates and realities of the structure of their language (Ebira). This adjustment led to the realization of some developments, which are considered as phonological processes. These processes include elision, merger, vowel lengthening, substitution, apocope, epenthesis, deglottalization etc. However, it is important to note that the research findings were provided under four major headings using the theory of generative phonology.

5.3 RECOMMENDATIONS

Since this study involved second language acquisition and learning, the researcher is interested in making the following recommendations:

1. Any mis-pronunciation of Hausa lexical items by a second language learner should be seen as a learning process and should be corrected, if possible.
2. Since mis-pronunciation of Hausa lexical items by a second language learner is purely natural, the corrective measures should be gradual.
3. Implementation of National Education Policy must be enforced by the authority concerned on all schools across the country .By this, language learners will get good background of local languages, which in turn, will stimulate interest, encouragement and understanding to study any local language.

4. A special priority should be given to language study, especially the local languages, so as to eliminate any discrimination and promote participation.
5. Welfare of teachers and learners is very important in teaching and learning situation, hence government should take note.
6. Effort should be made to encourage young researchers to continue in this direction for more linguistic discoveries.
7. It is hoped that this study will contribute to the existing knowledge as well as serving as a reference point in academic research.

5.4 SUGGESTION FOR FURTHER RESEARCH

This work is not an end in itself, there is a room for further research work. There are a lot of minority languages across Niger-Benue confluence region, the speech of whose first speakers interfere with spoken Hausa. It is good to explore them. Even with the Ebira language itself, the research focused on Ebira Okene alone, while there are other Ebira people scattered in the middle-belt region. Effort should also be made to conduct similar investigation, by extension. In addition, the study confined itself to phonology alone. It is good to explore other branches of linguistics like morphology and syntax.

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APPENDIX

Test of Orals administered.

- (1) Pronounce this Hausa consonants
 - (i) b, c, f, t, d, l, r, n, s, j, y, k, g, w, h, z
 - (ii) ɓ, ɗ, ƙ
 - (iii) ts, sh, 'y, fy, gy, ƙy, kw, ƙw, gw, ky
- (2) Pronounce the Hausa vowel
 - (i) a, e, i, o, u
 - (ii) ai, au, ui
- (3) Pronounce the Hausa words
 - (i) b – baba, baya, baki, bawa
 - c – carbi, ciyawa, cara, caka
 - f – fatanya, faranti, fara, fari
 - d – daddawa, dare, darasi, damina
 - l – lambu, lallai, laushi, laraba
 - r – rassa, rami, rago, rariya
 - m – ma'ana, mama, menene, maye
 - n – noma, ni'ima, naira, naura
 - s – salamu alaiku, sulke, sarki, sara
 - j – jaki, jaka, ja, jinjinniya
 - y – yauwa, yara, yaushe, yaƙi

k – kare, kai, kiwo, Kaduna

g – gaggawa, gargajiya, gajiya, jara

w – wai, wani, waina, wasa

t – tauri, tabarau, tauri, tattasai

h – haƙuri, hanya, haƙori, hayaƙi

z – zannuwa, zabo, Zainab, zabiya

(ii) ɓ – ɓarawo, taɓo, haɓo

ɗ – ɗaki, ɗaya, ɗawainiyay

ƙ – ƙuli-ƙuli, ƙarami, ƙirga

(iii) ts – tsaba, tsafi, tsintsiya, tasaka

sh – shaho, shanu, shago, shayi

'y – 'ya'ya, 'yanuwa, 'ya, 'yan tijjaniya, 'Yar Aduwa

fy – fyade

gy – gyada, gyara, gyatma

ƙy – ƙyaure, ƙyankyasa, ƙyafewa

kw – kwari, kwano, kwalba

ƙw – ƙwaƙwalwa, ƙwai, ƙwaro

gw – gwani, gwanda, gwangwani

ky – kyauta, kyau, kyankyaso

(iv) au – sauri, ƙauri, laushi, tauri

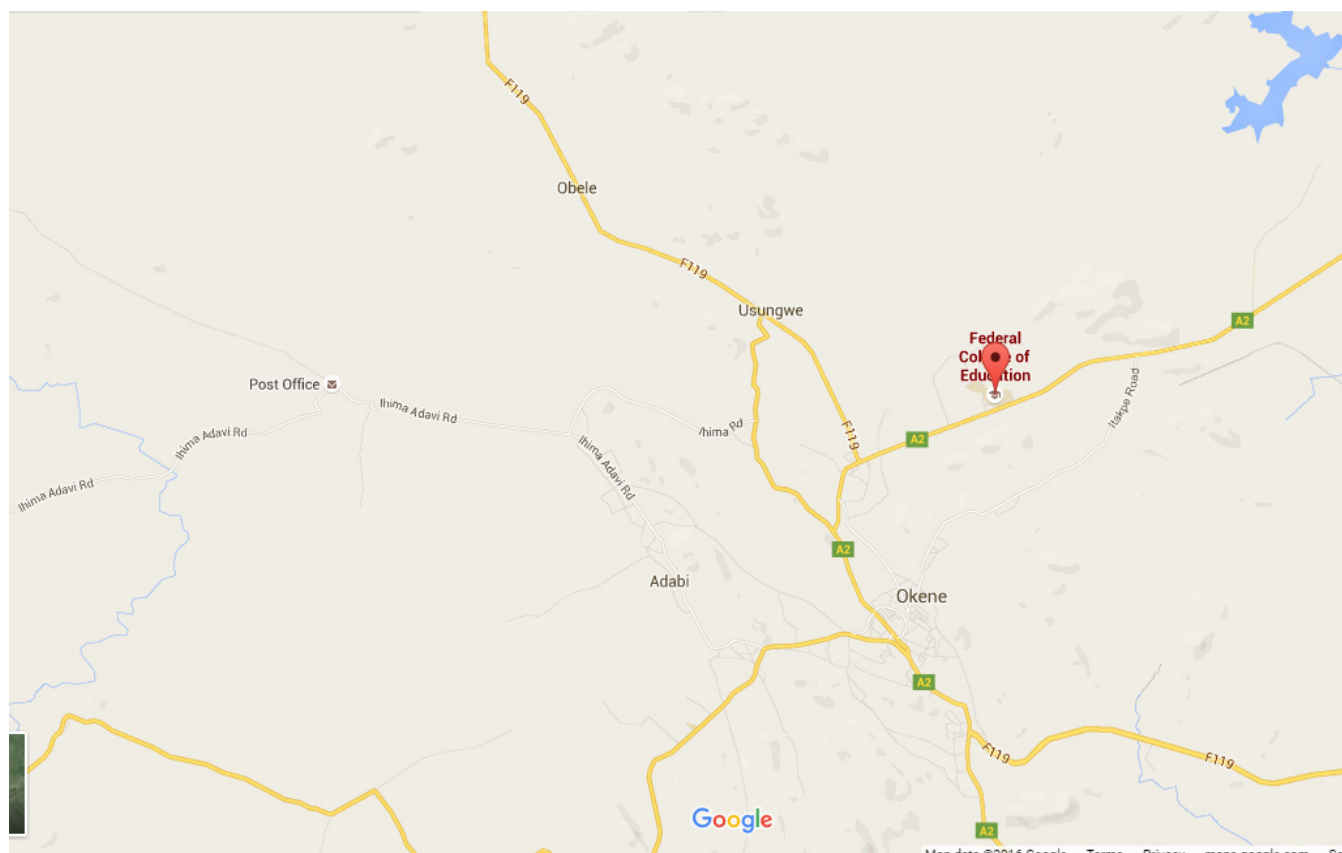
ai – Mai, wai, baiko, raino

- (3) (a) Read the following Hausa Open syllable words
Ci, zo, kai, tafi, dawo, rami, waira, rubutu, lafiya,
- (b) Read the following Hausa closed syllable words
Malam, Bashir, Karin Magana, Makaranta, Hamma, zannwa, tattabara, garba, girki, albasa, kwakwalwa etc.
- (4) Read the following Hausa connected speech
- (a) Hausa compound words
Iri-iri, fari-fari, tafiye-tafiye, ire-ire
- (b) Hausa sentences
Kuka ake
Yau ruwa ake yi
Lami ihu take
Kifi iyo yake
Sahu Umaru yabi
Ihu uwargida n aka yi
Malam ya zo ofishi
Omeiza ya sato omo
Yaro me ido de ciwo
Bello ina zaka

(c) Hausa passage

Masana ilimin koyarwa na gwamnati su suke da alhakin tsara ko shirya kwarkulum don makarantu su yi amfani da shi. Ana tsara shi ne a kan ayyuka na tsawon shekara de shekaru. Masu shirya shi kan maida hankali wajen sanin abubuwan da mutane ke so na ci gaban ilimi, da kuma yin la'akari da yanayin al'adun al'umma. Akan shirya shi na wani lokaci zuwa wani lokaci kuma ana sabunta shi idan lokacinsa ya wuce, haka nan kuma akan shirya dangane da yanayi da bukatun al'umma daga lokaci zuwa lokaci.

APPENDIX II



Google Map Showing Federal College of Education, Okene in Kogi state



Google map showing Okene District in Kogi State