

A LOOK AT AFFIXATION IN HAUSA AND ALAGO LANGUAGES

BY

**IBRAHIM MUHAMMED OGAH
SPS/12/MHA/00020**

**A DISSERTATION SUBMITTED TO THE DEPARTMENT OF
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LANGUAGE.**

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DECLARATION

I hereby declare that this dissertation has been written by me and has not been presented and will not be presented to any academic panel for the award of Higher Degree. My sources of information have been duly acknowledged.

.....
Ibrahim Muhammed Ogah
SPS/12/MHA/00020

.....
Date.

CERTIFICATION

I certify that this dissertation titled “A Look at affixation in Hausa and Alago languages” has been presented by Ibrahim Muhammed Ogah, SPS/12/MHA/00020 of the Department of Nigerian Languages, Bayero University, Kano.

.....
Prof. Usman Usaini Fagge
Supervisor
Date:.....

.....
Dr. Aliyu Mu’azu
Head of Department
Date:.....

.....
Internal Examiner
Date:

APPROVAL PAGE

This dissertation has been examined, checked and approved for the award of
Degree of MASTERS OF ARTS IN HAUSA LANGUAGE.

Supervisor
Professor U. U. Fagge

.....
Sign Date

Internal Examiner
Professor Ahmadu Bello

.....
Sign Date

External Examiner
Professor A. H. Amfani

.....
Sign Date

Head of Department
Dr. Aliyu Mu'azu

.....
Sign Date

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ABSTRACT

The study closely examines affixation, a morphological process in Hausa and Alago with a view to describing and analyzing its manifestation in both languages. The similarities and differences of affixation in Hausa and Alago constitute the main focus of this study. The study, shows among other things that affixation in Hausa and Alago perform a significant role in the lexicon of both languages. The results of the research emphasize that Hausa is a member of the Chadic sub-group of the Afro-Asiatic language family. The study equally covers Alago which belongs to the Kwararafa group a member of the kwa language family. The choice of two genetically different languages justifies the fact that some of the universal properties of natural language do vary from language to language, irrespective of their genetic relationship. Consequently, the study is an attempt to contribute to the study of our indigenous languages in order to meet the challenges of development especially in the aspect of language teaching and learning. The methodology of the study is descriptive. It is sincerely hoped that this study will further enhance the development of the languages studied with a view to enhancing national development.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 INTRODUCTION

Hausa is classified as a member of the Chadic family (Comrie, 1991; Newman, & 2000 SIL, 2008). Also, it is one of the three major indigenous languages in Nigeria. While Alago language belongs to the Kwararafa group which is believed to belong to the Kwa language family (Ogah, 1993:9). There is evidence of great similarity in cultural practices, political and linguistic link amongst Alago, Gumai, Jukun, Igala, Igbira, Koro (Migili) and Idoma which belong to the Kwararafa group (Ayi, 2003:15).

According to Summer Institute of Linguistics (SIL) (2008), Hausa is said to be the most widely spoken language in Nigeria and Africa apart from Swahili. Also in northern Nigeria, Hausa is the first language of at least 25 million people and as many as 20 million people speak Hausa as a second or third language. As a result, it has become a lingua franca in Northern Nigeria. However, there are two major dialect groups, the eastern and western dialects which came about as a result of migration, contact with other languages

Hausa dialectologists agree that although several Hausa dialects exist, these dialects are classified into two major groups on the basis of their phonology, morphology and other linguistic features (Bargery, 1934, Zima, 1968, Zaria, 1982 & Abubakar, 1983). They maintain that dialects of Katsina and Sokoto belong to one group called western dialects, while the dialects of Daura, Kano, Zaria and Bauchi belong to Eastern dialects.

1.1 Alago Language

The history of Alago people dates back to the thirteenth century A.D (1232 AD). This linguistic and cultural group was established by Andoma Ogoshi Osabonya after the disintegration of the old Kwararafa empire in the seventeenth century¹. The collapse to the empire saw them traveling across the Benue river to Obasidoma and later westward with Akyana Onyapa first established Keana on discovery of salt. Onawo Iyaji established Alosi (Oleshi), Arino Ogah Oloshi (Osen), Owena, Agbo Otashi established Olosoho (Agwatashi), Osibi stayed at Ibi while Akala moved to Obi, Assakio (Owusakyo) was established by Osakyo and finally Doma by Osabonya Ogoshi.² Other Alago settlements established by the migrant group include; Okpari, Odobu, Akurba Asonya, Adogi, Akiri, Wuse, Alagye, Anah, Rutu, Idadu, Okpata, Akpanaja, Rukubi, Igbabo, and Ondori. The oral tradition on the Alago people has it that the Alago together with the Jukuns, Goemai (Ankwei), Egbira, Migili, Idoma, Igala, Gwandara, Nupe and others constituted the Kwararafa Kingdom. This evidence manifests itself in linguistic and cultural similarities among them. Oral tradition reveals that Andoma Ogoshi was hurt by the clever action of his brother, Akyana Onyapa, who stayed back at Keana on discovery of the salt lake and to punish his younger brother for outsmarting him, Andoma Osabonnya cursed the salt lake by blocking it with a calabash as gathered from oral Sources³. This according to the tradition affected the yield. Consequently, Akyana Onyapa approached his Nephew Arino Ogah at Owena for help and Arino gave him a small hoe blade and a white cock which must be used for sacrifice to appease the gods of harvest. The salt yield improved remarkably after the sacrifice and this became an annual ritual before the harvest.

IBID 1,2,3 Amunnadi, E, & Ashikeni, T.O (2006) *studies in the History of culture of the people of Nasarawa State*, Ahmadu Bello University Press limited, Zaria

In order to appease the Andoma, Kyana Onyana had to send the first two bags of salt mined from the salt spring in keeping with the ancestral practice. As a sign of pardon, Andoma accepted the obligation by sending in return an 'Opa' (a traditional royal cloth) which was to be used in appeasing the gods of salt for better yield. Subsequently, the exchange of one bag of salt and white cock, and two bags of salt and 'Opa' became an annual event between the Osana of Keana and Osen of Owena on the one hand and the Osana and Andoma of Doma on the other, respectively during the annual salt festival of 'Oyarore.'

The Alago Language is one of the major languages spoken by over 20 per cent of the population of Nasarawa state.⁴ Although, historical evidence suggests a close relationship between the Jukun and the Alago as a result of contact in the course of their migrations and cohabitation in the old Kwararafa empire, no linguistic evidence has yet been discovered pointing to any genetic relationship between Alago and Jukun. Bendor (1989) observes that Jukunoid languages are spoken in scattered points covering an area extending north eastwards from Benue and Plateau states as far as into some parts of west Cameroon." Greenberg, (1963) lists as Jukunoid, the following languages; Kentu, Jukun, Nyidu, Timong, Eregba, Mbenbe, Zumper (Kuter, Mbarike) and Boritsu.⁵ Gerhardt, (1983) maintains that these languages are relatively close to Plateau languages and suggests a term "Platoid" embracing Plateau (minus Kainji) and Jukunoid could be employed to show the proximity between them.⁶

However, Alago is classified as an Idomoid language of the Kwa-Niger Congo sub-family. Alago and Agatu are mutually intelligible and belong to the same family. A lot of effort has been made towards committing the Alago language into writing. The Sudan United Mission

IBID 4,5,6 Amunnadi, E, & Ashikeni, T.O (2006) *studies in the History of culture of the people of Nasarawa State*, Ahmadu Bello University Press limited, Zaria

(SUM), translated the gospel according to John using the Eastern dialect in 1958 while the adult education unit of Northern Nigeria published a small pamphlet of about 20 pages in the western variety. A host of Alago linguists which have also attempted one publication or the other in Alago language.⁷ An attempt was also made at the orthography of Alago in a workshop for the design of Alago orthography in 2008. Alago, Like most language spoken around the globe Alago, has varieties (Odeh, 1976). However, there are two major dialects; the eastern and western varieties, which came about as a result of migration, contact with other languages and inter-tribal marriages. The eastern variety is found in all Alago speaking towns, which lie east of Lafia including Obi, Alosi, Owena, Keana, Agwatashi (Olosoho) Assakio, Ibi, Adogi and Odoibu, while the western variety is the Doma variety. Alago is a tonal language. According to Sani (2005:53), a tone can be “described as a pitch of voice on which each syllabus of a word is uttered naturally so as to convey a proper meaning of the word to the listener.” In Alago, there are such distinctions in the meaning of words like èyí (pot) éyí (urine), íkó (seed) íkò (leg) and between declarative and interrogative statements like “o wa we” (declarative) meaning ‘he has come’ “o wa we” (interrogative) meaning ‘has he come?’ In Alago language consonants are inserted between morphemes to express noun phrases and adjective phrases or associative constructions of the type N1 + N2, Adj + N: examples, abo + gase = abogase meaning a person’s hand oyi + idoma = Oyigidoma (Doma child). Vowels are intended to be lengthened when they occur before other vowels of the same type, for example Pyi + iye = pyiye (to find a name).⁸ On grammar, there is no gender and number distinction especially in the third person singular (he/she/it) and second person singular, pronoun. All of them take ‘o’ (he/she/it/you singular). The interrogative and negative markers occur at the

IBID 7,8 Amunnadi, E, & Ashikeni, T.O (2006) *studies in the History of culture of the people of Nasarawa State*, Ahmadu Bello University Press limited, Zaria

end of a sentence, for example, ojiya, Nya pyo awazo vebenu koweni ishii lo? (Literally means why I get things from you time not) meaning “why don’t I get things from you always” Interrogatives are marked by doubling the last vowel sound which is indicated verbally by a rise in tone ‘ishii?’ as in the above statement ⁹. Alago people like other Africans, live a communal life. Every one is seen as a brother and could feel free to visit, eat, farm with his fellow brother. Every clan has its peculiar identity and members of different clans are identified by their peculiar greetings. In Doma for instance, the royal families are distinguished from others by their greetings. The Inumogah Royal Family bears the greeting ‘Ogoga’ for males while the females bear ‘Agabi’. The Inuymakwe family bears ‘Ogga’ for males while the females bear ‘Owaji’. The Aki ga Adagbo Oba family bears ‘Adegbo’ for males and ‘Oyinze’ for females.

The Alago, Goemai Yargam and Jukun kingship have something in common owing to the old Kwararafa cultural affinity. The paramount ruler of the Alago bears the greeting Abaga, which literally means ‘lion’ the king of the forest, while the chiefs wife bear Eko. Traditional king makers and title holders have their peculiar greeting too.

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1.2 Hausa Language

Hausa is the language of Hausa people (Hausawa) who settle in Hausa land within the West African sub-region (Adam,1997:16) He maintains that Hausa is one of the best known and widely spoken languages in West Africa. Hausa is largely and predominantly spoken in Nigeria and the Niger republic (Jaggar, 2001). Hausa is also spoken by diaspora communities of traders. Muslim scholars and immigrants in urban area of West Africa, e.g. Southern and central Nigeria, Benin, Burkina Fasso, Cameroon, Ghana and Togo, as well as the Blue Nile province and western regions of the Sudan.

Hausa-speaking communities are also to be found in large cities in Northern Africa. For example, Tripoli (Libya), and equatorial Africa e.g. Bangui (Central Africa Republic), and Brazzaville (Congo). It is the most important and widespread West African language, rivalled only by Swahili and has expanded rapidly as a first or second language, especially in northern Nigeria. He maintains that, Hausa is used extensively on commercial, government and educational spheres, and in the mass media. There are several newspapers in Hausa, including Gaskiya Ta Fi Kwabo (Honesty is the best policy), which is published twice a week in Kaduna, Northern Nigeria. Many books are also published in Hausa. Both the Koran and Bible are available in Hausa. Many radio stations, both African and International, broadcast in standard Hausa including the BBC World Service, Voice of America, Deutsche Welle, China Radio International, and Radio Moscow.

Hausa is also used extensively for television productions in Nigeria and Niger and there is a growing Hausa video industry. A number of Universities in Nigeria and Niger offer undergraduate and postgraduate degree courses in Hausa, and there are also specialists in Hausa language and/or literature who are involved in comparable programmes at Universities in Europe, the USA, Japan, China, and South Korea.

Although the inclusion of Hausa (Chadic) family to Afro-asiatic phylum was first proposed almost 150 years ago, it has just only recently been generally accepted. (Greenberg, 1963, Newman, 1966 & Newman 1977, 1980a). The Hausa language is a tone language, meaning that the pitch of various syllables affects the meaning of words as much as the actual structure of the word. Written Hausa utilizes diacritic marks to indicate tone as high, falling or low. Hausa uses a basic subject-verb-object word order.

Different verb forms are created through inflection and derivation (modifications of verb stems which help to indicate different forms). These variations in the verb can be very subtle. For example while “Yankaa” means “to cut” simple change of tone over the second “a’ (yankaa) means “to cut a piece off” (Jaggar, 2001).

Regionally based Hausa dialects display variation in phonology (including tone, lexical and grammatical morphemes) and dialectal forms are noted throughout the grammar when relevant to the discussion at hand. Although detailed comprehensive information is lacking, it is possible to differentiate, broadly, between eastern dialects on the one hand, e.g. Kano and contiguous areas to the south (Zaria), South-East (Bauchi) and North (Daura), and western dialects on the other, e.g. Sokoto, Gobir and northwards into Niger. Intermediate varieties include Katsina and Maradi Hausa. Descriptions specifically dealing with Hausa dialects include Abubakar (1982, 1991), Abu-Manga (1999), Ahmed & Daura (1970), Bagari (1982), Bellama (1970/71), Bello (1992) Caron (1991), Malka (1978), Matsushita (1990), Sa’id (1972), Zaria (1982) and Zima (1987/88).

The description in this grammar is based upon the variety spoken in and around Kano state, the capital of which, Kano city, is the largest Hausa speaking city with a population of several million. Kano Hausa is considered closest to standard Hausa. Standard Hausa is the variety used in the print and broadcasting media as well as in Hausa grammar, dictionaries and teaching

manuals. Hausa is one of the best documented and most extensively researched of all sub-Saharan African languages and has been the subject of serious research for over 150 years (Newman, 1991). In the field of lexicography, it has two of the first reference dictionaries ever produced for an African language (Bargery, 1934) & Abraham, 1947). There are also a number of more pedagogically –oriented dictionaries available, e.g. Skinner (1959 [2nd revised edition, 1968], 1965), Olderogge (1963), Newman & Newman (1977), Awde, Ahmad & Barau (1987), Herms (1987), Mijinguini (1987), R.M. Newman (1990) Awde (1996), and Caron & Amfani (1997).

Important and influential works produced on Hausa dictionaries and grammar, since the second world war include; Abraham's (1959b) grammar, Parsons' (1981) collected papers, Wolffs' (1993) reference grammar and Newman's (2000) monumental work in particular Caron's (1991) grammar of Ader Hausa). Details of earlier dictionaries and grammar dating back to Schon (1843) and including Mischlich (1906, 1911) and Robinson (1897, 1899/1900) Newman (1996), could similarly be found.

A number of pedagogical grammar texts and readers have also been produced for non-native speakers including: Abraham (1959a), Hodge & Umaru (1963), Kirk-Greene & Aliyu (1967), Kraft & Kraft (1923), Cowan & Schuh (1976), Galadanci (1976), Skinner (1977), Hunter (1981), Furniss (1991a), Ahmad & Botne (1992) and Jaggar (1992a, 1996).

1.3 Affixes in Hausa and Alago:

Affixation is a morphological process by which morphemes are put together to form new word (s). According to O’Grady (1996:138-139) “affixation is the addition of an affix to a free morpheme that acts as a root or stem”.

“Affixes appear as sub-parts of another morpheme, usually the free morpheme. They do not occur in isolation. It is meaningful only when they are attached to a free morpheme” (i.e a root/stem) (Gardon, 2005:35). An affix may occupy the structural position of a prefix in which case it occurs before the root or it can occupy the position of a suffix, occurring after the root (Oyebade, 1992:85).

In some other languages, we have an affix in morphemes. This is called an infix. Hausa and Alago are tone languages and as such tones perform both lexical and grammatical functions in languages, meaning that the pitch of various syllables affects the meaning of words as much as the actual structure of the word (Jaggar, 2001:130). In Alago, infixes are not found as Alago speakers don’t use infixation to communicate an idea as in other languages. Written Hausa utilizes accent marks to indicate tone as high, low or falling(Jaggar, 2001:130). In Hausa, plurality is marked by adding an affix to the root of words as shown below:

Hausa

Plural Suffix	Stem+ singular Suffix	Derived form	Gloss/Plural
-una	dǎak + ìi	dǎak-únàa	room(s)
-uka	kwáan + ò	kwáan-úkàa	plate (s)
-aje	gíd + àa	gíd-àajée	house(s)
-ukaa	káuy + èe	káuy-úkàa	village(s)
-unaa	bánk + ì	bánk-únàa	bank(s)

Alago

Prefix	Stem	Derived form	Gloss/Plural
àwó	òdá	àwó-odá	room(s)
àwó	òtáasaá	àwó-otáasá	plate(s)
àwó	òlée	àwó-olée	house(s)
àwó	òkáa	àwó-okáa	chair(s)
àwó	ònáa	àwó-onáa	food(s)

In these examples, Hausa plural forms are derived first, by addition of the plural suffix while Alago plural form is derived before the root by addition of prefixes. Hausa has prefixes and suffixes, whereas, in the above examples Alago uses prefixes and suffixes only. The following prefixes are found in Hausa:

Prefix	Gloss
Ma-	doer of
mai-	owner of
ba-	a native of
maras-	not
‘yar-	daughter of
ɗan-	a son of

Consider the following examples:

ma-harbi,
mai-gani,
mai-kudi
mai-gida
ba-haushe
ba-katsine
ba-dauro
ma-ralafiya

ma-radadi
ma-ratausayi
'yar-gida
'yar- kasuwa
'yar- kano
ɗan-kasuwa
ɗan-kano.

Hausa also has the following suffixes

Suffix	Gloss
-n and -r	gender markers
-n and –r	determiners
-n and –r	possessive marker

Similarly, Alago has the prefix /a/ which changes a verb to a noun. Again Alago has other prefix /awo-/ meaning 'doer of'. Example of plural prefix /a/:

agwini	drunker (one who drinks)
atigbe	shooter (one who shoots)
amoda	builder (one who builds)
atena	writer (one who writes)

Examples of plural prefix /awo/:

awotena	writers (people who write)
awomoda	builders (people who build)

The differences occur where Alago marks gender with prefix /a-/ for both masculine and feminine whereas, Hausa uses the morphemes /-n./ (masculine) and /-r/ for feminine. Examples gidan, mijin, yaron, uwar, yarinyan. Also, affixes in Hausa have wider coverage of deriving new words and inflecting the existing ones for gender, number and tense, while Alago has fewer examples of the derivational use of affixes. Affixation is a productive morphological process that enriches the lexicon of languages. It

is found in Hausa and Alago performing lexical and grammatical functions. Affixes in both languages are used to derive new words as well as to inflect existing words for grammatical functions. The affixes are thus derivational and inflectional. Thus, the addition of the prefix to the root morphemes result in changing the class of the root morphemes as well as providing additional information (Abubakre, 2006:39)

1.4 Statement of the Problem:

Several researches have been carried out between Hausa and other languages. Example, Hausa and English, Hausa and Arabic, Hausa and Nupe, Hausa and Kanuri. The present study is yet another comparative study between Hausa and Alago. The study is to identify, analyze and explain the affixation in Hausa and Alago from morphological point of view.

1.5 Aims and Objectives of the Study

The aim of this study is to examine affixation Hausa and Alago languages. Specific objectives of the study are as follows:

- i. Make a comparative study of affixes found in Hausa and Alago languages.
- ii. Determine the similarities available in the affixation processes found in the two languages.
- iii. Determine the dissimilarities available in the affixation processes found in the two languages.

1.6 Significance of the Study

This study will discuss the types and functions of affixes in both languages for the purpose of comparison. It will greatly help in developing language study as well as establishing a reference point. It is the researcher's hope that the contributions that are expected here will include the following:

1. Providing evidence on affixation between the two languages through descriptive research.
2. Enhancing the development of the languages.
3. Providing recommendations, among other things that more indigenous Nigeria languages be studied and documented for use.
4. Contributing to the existing knowledge.

1.7 Scope and Delimitation of the Study

In this study, a look at affixation in Hausa and Alago languages will be made with respect to the types of affixes in the two languages. The researcher will find out whether they share something in common or otherwise. Therefore, the research is limited to only affixation processes in Hausa and Alago languages.

1.8 Research Questions

- Does affixation in Hausa differ from that of Alago?
- What are the similarities between Hausa and Alago affixation processes?
- Is there any relationship between Hausa and Alago languages with respect to affixation?

CHAPTER TWO

LITERATURE REVIEW

2.0 Preamble

In this chapter, an attempt has been made to review the works of other scholars as they relate to the topic under study. The topic examines affixation in Hausa and Alago languages with a view to comparing the formation of affixes in the two languages. This chapter therefore, reviews works on affixation generally in both Hausa and Alago languages.

2.1 THEORITICAL/CONCEPTUAL REVIEW

According to Tomori (1977:21) “Morphology is the study of the structure of words; the study of the rules governing the formation of words in a language”. In the same line, Yusuf (2007: 146) defines morphology “as that branch of grammar which studies the structure or forms of words primarily through the use of the morpheme construct”. Other branches of grammar are morphology, syntax and semantics. That is to say, whereas syntax deals with the rules that allow the combination of words to form well-formed sentences, morphology on the other hand, studies the rules governing the formation of words. Thus morphology feeds syntax with word that are eventually used to form sentences. Crystal (1980:132) points out that morphology “is generally divided into two fields to include the study of inflections (inflectional morphology) and the study of word formation, lexical or derivational morphology). On the other hand, Fagge (2004:4) the view holds that “morphology is the study of the internal structure of words in the lexicon. We conceive the lexicon as an abstract unit that stores words in a language for lexical representation. The lexical representation is the level at which lexical items; e.g. words listed in general, are represented in

the mental lexicon. A morpheme has been defined as the smallest meaningful grammatical unit (Abubakar, 2011:11) “The words are called free morphemes, while affixes are bound morphemes i.e. they cannot stand on their own” (Hockett, 1958:1).

Daura (2010:69) explains that “morphology is a term originally derived from Greek word “morpher” meaning form and “ology” meaning science of word forms, function and occurrence of a morpheme as the smallest meaningful unit of a language. In this way, morphology is the branch of linguistics that studies patterns of word formation within and across languages and attempts to formulate rules that model the knowledge of the speakers of those languages (Haspelmath, 2002:69). According to Fagge (2005:1) morphology refers to the “meaningful combinations of sounds to form words. It is “the study of the smallest significant unit of grammar” known as morpheme. According to this definition, we shall see that it is comprehensive and clearer when we realize the following examples: - “cats or “cooked”. In these words above, there are morphemes in each of the words; The first word ‘Cat’ and the ‘s’ attached to it is a (plural marker), ‘cook’ and ‘ed’ is a (past tense marker). According to Abubakar (2001:2) “morphology is the study of word structure and as one of the branches of linguistics that deals with word formation and inflection”.

Fagge (2005:2) defines the morphology as “branch of study that deals with affixation of morphemes to a given word either to the base of the word or initial, medial and final position of a word. The words that are used for affixation are called morphemes”.

Oyebade (1992:3) describes morpheme as “the major and basic factor or element, the most fundamental unit and the primary object of the study in word formation or morphology”. Fagge (2005:3) defines morpheme “as the minimal meaningful unit of grammatical analysis. In other words, it is “the minimal unit of meaning or grammatical function” Daura (2010:7) point out

that morpheme can be defined “as the smallest meaningful constituent of a linguistic expression. They are the ultimate elements of morphological analysis. Morphemes are the building blocks of meaning and grammar”.

Bloomfield (1933:26) describes morpheme as a recurrent (meaningful) form. Hence any unanalysable word or formative is a morpheme. In Hausa, these recurrent forms are called ‘saiwar Kalma’ and any thing that is attached to that ‘saiwa’ is called ‘xafi’. According to Skinner, (2007:153) these are words, the shortest pieces of speech that have any meaning. For some words this is true. Take, for example, “to”, “uku” and “haka”. These are all words (made up of phonemes) and each has meaning”. O’Grady (2011:116) supports that morphology refers to “part of the grammar that is concerned with words and word formation. As we will see, the study of morphology offers important insights into how language works, revealing the need for different categories of words, the presence of word –internal structure, and the existence of operations that create and modify words in various ways”.

He adds that, the most important component of word structure is the morphemes, the smallest unit of language that carries information about meaning or function. The word builder, for example, consist of two morphemes: build (‘with the meaning construct’) and-er (which indicates that the entire word functions as a noun with the meaning one who builds).

Morphology, according Crystal, (1990:225), is “the branch of linguistics which studies the structures or forms of words primarily through the use of morphemes”. The morpheme is the basic concept of the study of rules guiding word formation. Oyebade, (1992:82) defines morphology as “the minimal meaningful unit of grammatical analysis which may constitute a word or part of word”. When it is a word on its own, it is regarded as free morpheme. Yule (1996: 60) states that morphology ‘which literally means the study of forms’ was originally used in Biology, but since the mid-

nineteenth century, it has also been used to describe that type of investigation which analyses all those basic ‘elements’ which are used in a language”. Morphology is defined by Robins (1965:11), as “the study of the grammatical structure of word. Crystal (2008:314), also opines that morphology is the branch of grammar which studies the structure or forms of words primarily through the use of morpheme construct”.

Akmajian (2001:12), sees morphology “as the subfield of linguistics that studies internal structure of words and the relationship among words”. Abubakre (1991:2) comes up with as many as twenty two used to form plural. Rufai’s (1979:12) study on principle resources of lexeme-formation in Hausa illustrates six principle resources, namely, compounding, affixation, reduplication, zero derivation or relaxation, borrowing and manufacturing. This study is really one of the pioneering and works on word formation in Hausa”.

Yusuf (2007:146) sees morphemes as “a minimal distinctive unit of grammar which has meaning. Morpheme is more appropriate as a minimal unit of grammar than ‘word’ which was said to have posed problems in comparing languages on its basis. If a morpheme is seen primarily as the smallest functioning unit in the composition of words, then items such as roots, affixes and other inflections are indeed morphemes. Morphemes are either ‘free’ (occur as separate words) or ‘bound’ (cannot occur as separate words but must be attached to other morphemes). Fagge (2004:7) maintains that “affixation is always bound, and also formed as closed set. He therefore classifies affixation as thus: Prefixation, the element to which the affix is attached is called the root (e.g. dat – hail - tur). They are members of an open set of lexical items. In affixation, when the affix precedes the root it is called a prefix (e.g. bahaushe, bature, balarebe). While suffixation, when it comes after the root it is called a suffix (e.g. wa as in Hausawa, Larabawa).

Abubakre (2008:38) is of the view that affixation is a common and productive word formation process in languages and it is also productive in the languages under study. Affixes perform both lexical and grammatical functions in the two languages thereby contributing to the development of the languages.

Fagge (2005:9) supports that affixation as a morphological process involves attaching a formative element to an existing word which enables and influences in forming, developing or extending word in a language.

Abubakar (2001:1) agrees that in a “morphological process, affixation involves attaching a formative to an existing word”. The affix which is attached to a word – initial position is called prefix, while the one which comes at the end of a word is referred to as suffix. The word media affix is called infix. Also, suffix is that part of the word to which the last morpheme of the word is structurally added”.

He adds that the affixes which are used in forming words are called derivational affixes, while those used in inflecting them are called inflectional affixes. While Tinvoye (1991:9) defines affixation “as a process whereby new words are formed by attaching morphemes to words”.

However, Gideon (2001:9) agrees that this definition didn’t specify the kind of morphemes to be attached. He said a better way of describing an affixation would have been to describe it as a process by which affixes (bound morphemes) are used to form new words or change the meaning of the existing ones”.

According to Crystal, (2008:16) the morphological process whereby ‘grammatical’ or ‘lexeme’ formation is added to a stem is known as affixation. He further states that affixes are limited in number reference to the root or stem of the word. There are basically three types of affixes, these are prefixes, suffixes and interfixes (infix). A prefix is a morpheme that comes before the root morpheme. Prefixes are bound morphemes that occur

before the root or base of the word. Suffixes on the other hand, are morphemes that come after the root of a word (Tomori, 1999:33). Ndimele (1996:32) also stipulates that a suffix is an affix which occurs after the base or root of a word. Suffixes are also bound morphemes.

Interfix or infix involves the placing of an affix between two identical roots either to form a new word or to alter the meaning of the existing word. Ndimele (1996:32) posits that interfix interrupts the sequence of two roots. He further states that interfix is an affix which is incorporated inside the root of the word. Aronoff and Fudeman (2008:238) assert that interfix is an affix that surfaces within a word. O'Grady (2011:122) agrees that an "affixational process, that forms a word with a meaning and /or category distinct from that of its base". Nida (1949:1757) sees morphology as the study of morphemes and their arrangements in the formation of words. Thus, the process where new words are formed by attaching morphemes to form new words is referred to as affixation. Such morphemes could be added at the initial position (prefix) or final position (suffix) of the words, still, some morphemes could be added in the middle (infix).

Abubakar (2001:21) holds that derivation involves "formation of a new word from an existing lexeme by the use of derivational affix the result of which is that the derived word acquires a different grammatical class from its base form". Tomori, (1977:175), defines inflectional suffix "as a morpheme that performs a grammatical function in a word, without changing the word class of the particular word". On the other hand, derivational morphemes are added to derive entirely new words from the original morphemes. Supporting this view, O'Grady (1997:122-132) observes that derivational is an affixation process that forms a word with a meaning and/or category distinct from that of its base, while inflection is the modification of a word's form to indicate grammatical information of various sorts (the base to which an inflectional affix is added is sometimes

called a stem). In conclusion, this chapter takes a look at the available literature on the subject under investigation. The opinion of the scholars stated therein are related to the area of the study.

2.2 EMPIRICAL REVIEW

Available studies have exploited affixation in Alago and Hausa .For instance, Abubakre (2008) conducted a research on affixation, a morphological process in Hausa and Eggon Languages. The purpose of the study was to describe and analyze the manifestation of affixation in the morphological process. The researcher used the descriptive research design for the study. The research was conducted using ten students randomly drown from three schools in Nasarawa Eggon environ. The instrument used was on the spot assessment/ Oral interview made up of 10 unstructured question covering affixation in morphological processes. The statistical tool used in analysis was the analytical model. The result of the research showed that Hausa and Eggon have affixation in the morphological processes. It was therefore concluded that Hausa and Eggon have affixation in the morphological processes.

Aida and Anita (2013) conducted a research on morphological processes in Albanian and English languages. The purpose of the study was to point out the similarities and differences of English and Albanian languages in the morphological processes. The researcher used the descriptive research design for the study. The research was conducted using 15 students randomly drown from three schools in Indo-European environ. The instrument used was on the spot assessment/oral interview made up of 10 unstructured question covering morphological processes. The statistical tool used in analysis was the analytical model. The result of the study showed that English does not manifest the characteristic of grammatical category; semantic and meaning, the Albanian language has three genders of

nouns: Feminine, Masculine and Neutral gender. It was therefore, concluded that Albanian language is a synthetic-analytical language, while English is an analytical-synthetic language.

Acheah (2013) conducted a research on contrastive analysis of English and Afenmai morphology. The purpose of the study was to find out the morphological processes in English and Afenmai languages. The researcher used the descriptive research design for the study. The research was conducted using 10 students randomly drawn from three schools in Esako metropolis. The instrument used was on the spot assessment/oral interview in Afenmai in contrast to English. The statistical tool used in analysis was the Analytical model. The result of the research showed that a morphological process is common to English and Afenmai are prefixing. It was therefore, concluded that English is synthetic while Afenmai is analytical.

Way (2009) conducted a research on contractive analysis of Tiv and English morphological processes. The purpose of the study was to find out the inflectional patterns evident in Tiv and contracted with English language. The researcher used the descriptive research design for the study. The research was conducted using 15 students randomly drawn from two schools in Makurdi metropolis. The instrument used was on the spot assessment/Oral-interview made up of 8 unstructured questions covering inflectional patterns evident in Tiv in contrast to English. The statistical tool used in analysis was the analytical model.

The result of the research showed that dissimilarities exist in the inflectional patterns in Tiv and English. It was therefore, concluded that inflectional patterns in Tiv differ from English.

Jamal (2008) carried out a research on noun morphology of English and Arabic languages. The purpose of the study was to compare and contrast the noun morphology in English and Arabic languages. The researcher used

the descriptive research design for the study. The research was conducted using 15 students randomly drawn from three schools in Daura metropolis. The instrument used was on the spot assessment/oral interview made up of 10 unstructured questions covering noun morphology in English and Arabic languages.

The statistical tool used was the contrastive analysis method. The result of the study showed that both languages share some common features as well as several differences.

Christiana (2002) conducted a research comparative analysis of English and Igala morphological processes. The purpose of the research was to find out the differences or similarities in English and Igala morphological processes. The researcher used the descriptive research design for the study. The research was conducted using 20 students randomly drawn from two schools in Lokoja metropolis. The instrument used was on the spot assessment/oral interview made up of 15 unstructured questions covering morphological processes in Igala and English.

The statistical tool used in analysis was the analytical model. The result of the study showed that the component morphology in the study of natural languages is in the structure of the two languages (Igala and English). The result is supported by the concept of universality of morphology as widely acclaimed in the study of natural human languages. However, not all morphological processes are applicable in both languages.

Aliyu (2014) conducted a research on morphological processes of Gbari and English from a contrastive angle. The purpose of the study was to find out whether there exist differences in the morphological processes of Gbari and English. The researcher used the descriptive research design for the study. The research was conducted using 26 students randomly from three schools in Mina metropolis. The instrument used was on spot assessment/oral interview made up of 15 unstructured questions covering derivational and

inflectional morphemes in Gbari and English. The statistical tool used in analysis was the analytical model.

The result of the research showed that Gbari employs both inflectional and derivational morphemes like English

Zubairu and Waziri (2012) conducted a research on nominal reduplication process in Hausa and Yoruba languages. The purpose of the study was to find out affixation, reduplication and modification in Hausa and Yoruba languages. The researcher used the descriptive research design for the study. Therefore, the research was conducted using 10 students randomly drawn from two schools in Sululere. The instrument used was on the spot assessment/oral interview made up of 12 unstructured questions covering affixation in Hausa and Yoruba languages. The statistical used in analysis was the analytical model. The result of the research showed that despite Hausa and Yoruba are from different African language groups, nominal reduplication occurs in the two languages. The researcher wishes to note that there is a relationship between the above empirical findings and what he is researching into (a look at affixation in Hausa and Alago languages). The relationship can be seen in the fact that all the researches are geared towards affixation in different languages.

2.3 SUMMARY

It may be summarized that the research design (descriptive design) used by these researchers is the same as the one proposed for this study. However, none of the empirical studies reviewed investigated affixation in Hausa and Alago languages. This Study is therefore designed to add to the body of knowledge in Hausa and Alago languages.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Preamble

Every researcher has particular aims and objectives, which he wants to achieve in his research work. No research can be conducted without a purpose. The researcher primarily must develop an interest in the field of his research. The result, whether it has achieved the objectives or not, usually appears after the completion of the research work. The researcher, however, must follow certain trends in order to arrive at a meaningful conclusion.

The method selected for this study is descriptive approach, where various ways of gathering data were employed to assist the researcher to get the correct and accurate information and materials relevant to the study. This chapter serves as a key, not only to the present research, but also others as it will serve as a guide for further research in the area. It will explain research methodology, analytic models, data collection procedures as well as method of presentation.

3.1 Research Methodology

The data collection procedures used in the course of this work include, library research materials that are related to the area of this research. Secondly, oral interview will be used as the Primary source of data collection from field work especially on Alago affixation. This is because much attention has not been given to this area. Consequently, there is acute shortage of research on affixation in relation to Alago language. The oral interview will be used to ask questions pertaining to affixation of words in Alago language and seeking as many examples as possible from the respondents. Later, the data collected will be analyzed by comparing them

with one another as collected from different respondents for the purpose of making or developing analytic findings on Alago affixation.

3.2 Oral Interview

The researcher conducted an unstructured oral interview with five selected Alago native speakers, who in the view of the researcher, are good resource persons since no much works on Alago affixation have been documented to serve as guide to the present research. The researcher will also interview the chairman of Alago Forum of Doma and another Alago native speaker, who has an interest in the area of this research work.

In addition, because of shortage of materials on Alago affixation, the researcher had face- to- face interview with respondents to ascertain realization of standard Alaogo affixation. The researcher also had an interview with people from each of the three local government areas in Alago land (i.e) Doma, Keana and Obi) to be able to ascertain the differences among them as a result of dialectal variation.

3.3 Printed Materials

This method of data collection served as the major source of data for this work. This is because not much materials had been found on affixation in connection with Alago language.

3.4 Analytical Models

The procedure used in analyzing the data collected for this work is the analytic comparative model of Nida and O'Grady. Nida (1949)'s work contains descriptive statement of morphology. It deals with writing out the description of a particular sub-field of language (i.e morphology). It is based on this that Nida's principle was adopted. Likewise, O'Grady (2011:122) holds that affixation is the process that forms a word with a

meaning and/or category distinct from that of its base. It involves the stage of description where each of the two languages will be described at the appropriate level and the stage of juxtaposition for comparison. Therefore, since this work is also descriptive and comparative in nature, O'Grady's method will be adopted.

3.5 Data Collection Procedures

Data procedure is a process of inspecting, cleaning, transforming and modeling data with the aim of discovering useful information, suggesting conclusions, and supporting decision-making (Emaikwu, 2011). Data was collected and analysed to answer questions. This research is purely a qualitative one, not quantitative (which deals with discrete data), therefore, statistical analysis will not be required.

3.6 Method of Presentation

Based on the nature of this topic, a look at affixation in Hausa and Alago languages, the researcher will adopt the discussion method to analyze all the data collected for the purpose of this work. The researcher therefore, ensures a fair representation and a well coordinated analysis of the information collected both from oral interview and printed materials to produce material that is worthy. The researcher will also use some tables to analyze certain grammatical categories to enhance a better understanding of the reader. Through this data analysis, the differences and similarities between Alago and Hausa affixation have been brought out clearly to further enhance the study and development of both languages.

3.7 CONCLUSION

This research is a comparative study of affixation in Hausa and Alago languages and is aimed at finding out similarities and differences between the two languages. Being a field linguistics research, the discussion is therefore based on descriptive analysis by comparison of the process of affixation generated from Hausa and Alago with a view to clarifying areas of similarities and differences.

It is expected that the result will be used to draw some conclusion about linguistic relationship that exists between the two languages or otherwise as regards affixation.

CHAPTER FOUR

DATA ANALYSIS

4.0 Preamble

This study is aimed at finding out the similarities and/or differences between affixation process in Hausa and Alago languages. The study of living language could be approached by employing different methods based on different aims. However, whatever is the aim of a linguistic study, the empirical basis therefore, any field of linguistic investigation of a language, is to study and discover the system of the language. Therefore, field linguistics by nature of its investigation, and often by the aims of its study, is related to descriptive linguistics. In this study, the descriptive approach has been employed. The target of investigation was the comparative features of Hausa and Alago affixation processes. Therefore, comparing affixation ways of word formation was the basic concern of this study. Each of the words will be described first in Hausa, then in the Alago language with examples.

4.1 Derivations in Hausa and Alago Languages

“Derivation involves formation of a new word from an existing lexeme by use of derivational affix the result of which is that the derived word acquires a different grammatical class from its base form” (Abubakar,2001:21). In this work, the process of deriving a word through prefixation and suffixation in Hausa has been chosen and compared with what is found in Alago Language. Hence, the processes of adding a prefix ‘ba’ to a root word to form person-type-noun or ethnonyms to and adding of a prefix ‘ma’ to a verb base to show an agentive noun, instrumental noun and locative noun were considered in the Hausa and Alago languages as demonstrated in the following examples.

4.2 The Formation of Person-Type-Noun in Hausa Language

This is a class of words referring to individuals as people of the areas to which the base form denotes. Some Hausa words comprise of stem and suffix- examples.

Word	Stem	Suffix	Gloss
Kánò	kán-	-ò	name of Hausa city
Kàtsíná	Kàtsín-	-á	name of Hausa city
Dáurà	Dáur-	-à	name of Hausa city
Lándàn	Lánd-	-àn	name of Europe city
Zúngúr	Zún-	-gúr	name of Zungur city
Àmìrkà	Àmìrk-	- à	name of Europe city
Kàtáf	Kàt-	-àf	name of kataf city
Nùpáncì	Nùpán-	-cì	name of Nupawa city

In some situation, each of the above word can further take a prefix ‘ba’ to indicate native of that city. Examples

Word	Prefix ‘Ba’	Derived Word	Gloss
Lándàn	Bà-	Bàlándonèè	Londoner
Kánò	Bà-	Bàkánèè	Kano man
Kàtsíná	Bà-	Bàkàtsínèè	Katsina man
Zúngúr	Bà-	Bàzúgùrèè	Zugur man
Àmìrkà	Bà-	Bàamìrkèè	American
Kàtáf	Bà-	Bàkátáfèè	Kataf man
Túráncì	Bà-	Bàtúurèè	White man
Nùpáncì	Bà-	Bànúpèè	Nupe man
Dáurà	Bà	Bàdáurii	Daura man

Note that in the above examples, the derived words carry different final vowels, -ee, and -ii. The choice of -ee or -ii can not be easily

grammatically determined. It appears the different vowel ending are interest in the names in which they appear.

4.3 The Formation of Person-Type-Noun in Alago language.

In Alago name of a place from which a person comes from may take the word **aseego** before it, to indicate that the person is a native of that place.

Examples:

Pre-word	Place name	Derived name	Gloss
àsèegóo-	Lápiyà	àsèè góo lápiyà	Lafia man
àsèegóo-	Máidúgúrí	àsèè góo maidúgúrí	Maiduguri man
àsèegóo-	Kànoo	àsèè góo kònóo	Kano man
àsèegóo-	Dáurà	àsèè góo Dáurà	Daura man
àsèegóo-	Kàtsiná	àsèè góo Kàtsiná	Katsina man
àsèegóo-	Òbi	àsèè góo Òbi	Obi man

4.4 The Formation of Agentive Noun in Hausa Language

These are nouns which are formed by the use of a bound morpheme ‘ma’ which is basically prefixed to a verb stem. In addition, a suffix is also added to determine gender and number. Consider the following examples:

Prefix	Verb Stem	Suffix	Derived word	Gloss
Má-	kóon-	-í	mákóoní	Burner
Má-	búg-	-íi	mábúgíi	Beater
Má-	nóom-	-íi	mánóomíi	Farmer
Má-	hárb-	-í	máhárbí	Hunter
Má-	sháa-	-íi	másháayíi	Drinker
Má-	gín-	-í	mágíní	Builder
Má-	fád-	-íi	máfádácii	Fighter
Má-	táttár-	-íi	mátáttárii	Collector
Má-	ník-	-íi	máníkíi	Grinder

4.5 The Formation of Agentive Noun in Alago Language

Agentive nouns in Alago language are formed through the use of bound morpheme ‘a’ which is basically prefixed to a verb stem. Consider the following examples:

Verb	Derived form	Gloss
jikúu	àjikúu	one who cry
gwìnìi	àgwìnìi	drinker
gwàadá	àgwàadá	measurer
hòozá	àhòozá	one who eat
méebé	àméebé	one who see
yéebé	àyéebé	deceiver
pòo	àpòo	one who hear
shéefú	àshéefú	one who cut tree

4.6 The Formation of Instrumental Noun in Hausa Language

The formation of an instrumental noun is achieved through a prefix ‘ma’ which is attached to a following verb as in the following examples.

Prefix	Verb	Derived form	Gloss
Má-	tóoyà	mátóoyíi	firing pots
Má-	rúfá	márúfíi	a cover
Má-	gírbé	mágírbíi	a harvesting implement
Má-	jingíné	májíngíníi	a pillow
Má-	zùbá	mázúbíi	pourer
Má-	káamá	mákáamíi	catcher
Má-	yánká	máyánkíi	knife
Má-	búudá	mábúudíi	a key
Má-	júuyaa	májúuyíi	a kind of spoon

Note that in all the derived forms the final vowel of the verb changes to ‘ii’

4.7 The Formation of Instrumental Nouns in Alago Language

The process of forming instrumental noun in Alago Language is achieved through the addition of two prefixes to the verb. The prefixes ‘oza’ and ‘goo’ in that order. Examples:

Verb	Instrumental Noun	Gloss
hóozá	òzá góo hóozá	plate
téená	òzá góo téená	pen
shèe	òzá góo shèebè	knife
shòokó	òzá góo shòokó	shirt
likpóo	òzá góo likpóo	shoe
gbètée	òzá góo gbètée	mate
nòowúu	òzá góo nòowúu	fan

4.8 The Formation of Locative Noun in Hausa Language

“Locative noun which are names of places are formed by the use of the prefix ‘ma’ which is attached to a verb. Examples:

Prefix	Verb	Derived form	Gloss
Má-	ríná	márínáa	dyeing place
Má-	sháa	másháayáa	a drinking place
Má-	kárántá	mákárántáa	a school
Má-	búgá	mábúgáa	a cloth beating place
Má-	yánká	máyánkáa	abattoir
Má-	ádáná	ma’áadánáa	store/warehouse
Má-	bóoyée	mábúuyáa	a hiding place
Má-	kéerá	mákéerá	a smithery

Note that the derived locative noun carry high tone pattern.

4.9 The Formation of Locative Noun in Alago Language

In deriving a locative noun in the Alago language, the prefix ‘ebe’ is attached to a verb. The resultant word is a locative noun. Consider the following examples:

Prefix	Verb	Derived form or locative noun	Gloss
èbè-	gwiníí	èbègwiníí	a drinking place
èbè-	tìgáá	èbètìgáá	a place to play
èbè-	gbàayí	èbègbàayí	meeting place
èbè-	bilèebá	èbèbilèebá	means of escape
èbè-	gwiiyé	èbègwiiyé	a place to bath
èbè-	ònúu	èbèònúu	a place to fight
èbè-	tèená	èbètèená	a place to write
èbè-	shòonú	èbèshòonú	a place to pour
èbè-	yàagyé	èbèyàagyé	a place to sit
èbè-	gbòolá	èbègbòolá	a place to sleep

4.10 Inflection in Hausa and Alago languages

Inflection is the second aspect of morphological process, that has been discussed in this work. According to Fagge (2005:25) Inflection is one of the relevant morphological processes or that component that deals with additional or attaching of affixes to the base or root of a word to determine (deciding upon) its grammatical significance/i.e something that is conveyed as a meaning. Abubakar (2001:115) supports that inflectional morphology deals with the various forms of a given lexical item without changing its class. To this end, inflectional used in Hausa has been analyzed in comparison with that of Alago Language. The processes compared include gender and number formation that are found in both languages through the use of various affixes.

4.11 Gender Formation in Hausa Language

Gender refers to masculine and feminine forms of a word. In Hausa feminine words are formed from the stem or root of the corresponding masculine form through the use of suffixation. Suffixation plays a major role in Hausa morphology and has the largest number of inflectional as well as derivational morphemes compared with prefixation and infixation (Abubakar, 2001:3).

Some of the inflectional morphemes that are going to be considered here are –iyaa, -uwaa,-anyaa,-inyaa, and -aa as shown in the following examples

Stem	Musculine Suffix	Femine Suffix	Derived From masculine/femine	Gloss
árn	+èè	áa	árnìyáa	pagan
dàkiik	+íi	áa	dàkiikiyáa	dull/simpleton
gúrg	+úu	wáa	gúrgúwáa	lame
bák	+óo	wáa	báakúwáa	guest
yáar	+óo	yàa	yáarinyàa	baby
zóom	+óo	yàa	zóományàa	hare
záak	+íi	yá	záakányá	lioness
málám	+íi	máa	málámáa	(female) teacher
káafír	+íi	áa	káfíráa	unbeliever

4.12 Number Formation in Hausa Language

Number formation refers to the process of making plural form of a word (Abubakar, 2001) However, in this work, examples would be drawn only from the use of suffixes -unaa, -ukaa, -akuu, -annii, and –ayee. Consider the following examples.

Suffix	Stem +suffix	Derived Form	Gloss
-unaa	húul +àa	húulúnàa	caps/hat

	Bánk +íi	bákúnàa	banks
-ukaa	tsaún +íi	tsaúnúkàa	hills
	káuy +èè	káuyúkàa	villages
-annii	fùr +èè	fùrànníi	flowers
	Káak +àa	kàakànníi	grandfathers/grandmother
-akuu	ráan +àa	ràanàkúu	days
	Záan +àa	zàanàkúu	strew mat
-ayee	zóom +òò	zóomàyée	hares
	Sóor +òò	sóoràyée	mud-roof houses

4.13 Number Formation in Alago Language

In Alago language, number formation is done through prefixation. The word ‘awo’ is prefixed to a stem or root-word of a singular form to derive its plural. For example

Prefix	Stem	Derived Form	Gloss/Plural
àwóo	rìigá	àwóoriigá	shirt(s)
àwóo	lèe	àwóolèe	house(s)
àwóo	tàasá	àwóotàasá	plat(s)
àwóo	kàa	àwóokàa	chair(s)
àwóo	tèe	àwóotèe	mat(s)
àwóo	shèe	àwóoshèe	broom(s)
àwóo	nàa	àwóonàa	food(s)

4.14 Prefixation in Alago

There are only two prefixes in deriving new words (s) /a-/ and /awo/. The prefix /a-/ performs grammatical function in the language because it provides additional generic information to the class of the root to which it is added. On the other hand, the prefix /awo-/ performs a lexical function because it is used to derive a new word whose class is different from the

class of the root morpheme. In this case the prefix /awo-/ changes the verb to noun. Consider the following examples.

	Prefix		Root morpheme	Derivation	Gloss
i.	/a-/ 'the'	+	ògwúuló 'man'	àgwúuló	'male'
ii.	/a-/ 'the'	+	òyinóniyá 'woman'	àyinóniyá	'female'
iii.	/awo-/ The doer of	+	téenà write	àwóotéenà	'writer'
iv.	/awo-/ 'doer' of	+	shéebé 'butcher'	àwóshéebé	'butcher'
v.	/awo-/ 'doer of	+	ánà 'dream'	àwónánà	'dreamer'

4.15 Prefixation in Hausa

Prefixation is the process by which an affix is attached before the root. The prefix /ma-/, is attached to root to derive nouns of an agent or agentive noun. Instrument and locative nouns as shown in examples:

	Prefix		Root morpheme	Derivation	Gloss
i.	má- 'doer of	+	dínk 'sewing'	mádínkíi	'tailor'
ii.	má- 'doer of	+	sóy 'loving'	másóyíi	'lover'
iii.	má- 'instrument of	+	dúb 'look'	mádúbíi	'mirror'
iv.	má- 'instrument of	+	kúll 'close/lock'	mákúllíi	'key'
v.	ma- 'instrument of	+	káránt	mákárántáa	'school'

‘place of’ ‘read’

The prefix /ba-/ which denotes ‘tribe/native of’ or place of origin is used to derive new words as follows:

	Prefix	Root morpheme	Derivation	Gloss
i.	ba-	+ háus ‘tribe/native of’ ‘Hausa’	bàháushèè	‘hausa man’
ii.	ba-	+ yárb ‘tribe/native of’ ‘Yoruba’	bàyárbèè	‘yoruba tribe’
iii.	ba-	+ Núp ‘tribe/native of’ ‘Nupe’	bànúpèè	‘nupe man’
iv.	ba-	+ túr ‘tribe/native of’ ‘foreign land’	bàtúrèè	‘white man’

4.16 Suffixation in Hausa

According to Oyebade, (2004) suffixation is the process by which bound morphemes are attached after or at the end of the root word. When a suffix is attached to a root in Hausa, the result could be a change in the grammatical class of the root or just to provide additional information. In other words, new words may or not form. In Hausa, suffix /-n/ and /-r/ are first, gender markers, markers of definiteness as well as possessive markers. In the following examples the suffixes /-n/ and /-r/ function as gender (markers) determiner (the) as well as possessive markers.

The /-n/ is usually added to masculine noun while /-r/ markers signals feminine as shows in these examples.

Gender Marking in Hausa

Root morpheme	suffix	Derived word	Gloss
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/baban/	+	/-n/	[bàbán]	‘father of’
‘Masculine marker’				
/uwa/	+	/-r/	[úwár]	‘mother of’
‘Feminine marker’				
/yaro/	+	/-n/	[yáron]	‘the boy of’
‘Masculine marker’				
/yarinya/	+	/-r/	[yárinýár]	‘the girl of’
‘feminine marker’				

The /-n/ and /-r/ function as determiners in Hausa

Root morpheme		suffix	Derived word	Gloss
/gónà/	+	/-r/	[gónár]	‘the farm’
‘farm’				
/gídà/	+	/-n/	[gídán]	‘the house’
‘house’				
/mátà/	+	/-r/	[mátár]	‘the woman’
‘woman’				
/míjí/	+	/-n/	[míjín]	‘the husband’
‘husband’				
/yáró/	+	/-n/	[yáron]	‘the boy’
‘boy’				
/yárinýà/	+	/-r/	[yárinýár]	‘the girl’
‘girl’				

The suffixes /-n/ and /-r/ also function as genitive or possessive markers in Hausa as shown in the following examples:

Gídà + -n	Audu	Gídán Audu
‘house of Audu’		
Mátà + -r	Musa	Mátár Musa
‘Wife of Musa’		

Kásúwá + -r dare	Kásúwár dare
‘Market of night’	
Bábá + -n gida	Bábán gida
‘Father of house’	

4.17 SUFFIXATION IN ALAGO

Suffixation is a process by which bound morphemes are attached after or at the end of root word to form new word. When affix is attached to the root final position it plays a major role in a language (Fagge, 2005). The result could be a change in the grammatical class of the root or just to provide additional meaning. As such, new word may or may not be form in Alago, the suffixes /-ne/, /-fooh/, /-woo/, /-le/ and /lo/ can be form.

Root morpheme	stem		suffix	Derived word	Gloss
-nè	àyíi	+	nè	àyíinè	brothers
-fóoh	gyè	+	fóoh	gyèfóoh	grow
-wóo	mèebè	+	wóo	mèebèwóo	to look stupid
-lé	òlé	+	lée	òlèlée	the house
-ló	ìkpó	+	lóo	ìkpólóo	the leg

4.18 CONCLUSION

The researcher has been able to show in this work that free and bound morphemes are used to derive and inflect words in the Hausa and Alago languages. These indicate that derivational and inflectional affixes are used to enrich the lexicon of the two languages. It proves that these two processes are productive morphological processes as regards word formation.

From the discussion presented above, one can observe that there are similarities as well as differences between Alago and Hausa Language. For example, to derive a word in Hausa Language, the prefix ‘ba’ and ‘ma’ are used as prefix attached to a root-word. The prefix ‘ba’ is attached to noun base to derive person-type-noun and the prefix ‘ma’ derives locative noun instrumental noun or agentive noun. However, in Alago person-type-noun are derived by coining words in some instances as well as by altering the name of the place or language referred to. And for agentive noun, the prefix ‘awo’ is used to be followed by a verb, for instrumental, the word ‘oza’ is followed by a verb and for locative noun, the prefix ‘ebe’ is used before the root-word, which is always a verb.

On the other hand, whereas Hausa language uses different forms of suffixes as inflectional affixes, Alago language does not. In Hausa language, gender and number are formed by different forms of suffixes. For example, to form gender in Hausa, use of such as -iyaa, -uwaa, anniyaa, -inyaa and –aa has been discussed in the work with relevant examples. Hausa uses suffixes such as –unaa, -ukaa, -akuu, -annii, and –ayee in plural formation to mention but a few. This too has been discussed in the work. However, in Alago, plurals are formed by prefixing ‘awo’ to the root-word of a singular form of a word.

Therefore, from the content of this work, one can agreed that Hausa and Alago languages are similar in some morphological processes and different in others. It is hoped that subsequent involved on these languages will bring

out more interesting facts about the two languages with a view to enhancing further research on language development.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

In this research an attempt has been made to make a comparison between Hausa and Alago languages on lexical parameters. Therefore, all what is contained is the comparative analysis between the two different languages lexically.

Chapter one of this research, contains some historical information on both Alago and Hausa languages. It also contains affixation in both languages, plus aims and objectives of the study. Significance of the study; scope and delimitation of the study as well as research questions have also been discussed.

Chapter two deals with the review of the related literature emanating from authorities. Chapter three contains the research methodology comprising information obtained from oral interview and printed materials. Analytical models and data collection procedures here also been highlighted so has the method of presentation.

Chapter Four which constituted the main focus of this research work deals with the comparative analysis of Hausa and Alago languages especially in relation to affixation.

5.2 Conclusion

This work is the first of its kind, which tries to compare two different languages which belong to two different languages lexically. Lexical items are very important which should be an interesting area, for many people to write something on, since it cuts across two different linguistic areas. Hence, it was of great importance, because study of languages help to critically examine the gap between the two different languages of which they do not have any thing in common. And that can lead to better understanding of the origin of languages and its relationship with other languages.

This research can help to educate vast majority about the origin of their languages, which may result into the attainment of better understanding between the native speakers of these two different languages, that is Hausa and Alago.

5.3 Recommendations

In line with the research as summarized and concluded above, it may be quite relevant give the following recommendations.

1. To the best of the researcher's knowledge, this is the first work done on Alago Language, Governments are therefore called upon to find the way of saving the language and others like this, from extinction.
2. It should not just be used as a means of communication in local area but should also be taught in schools.
3. Speakers of the language should be encourage and enlightened in promoting their language by putting more efforts on writing in language, especially on aspect of history and tradition for presentation so that further generation can benefit from it.

4. Above all it is sincerely hope that this work shall provide further direction for further research into this and other languages facing threat of extinction.

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