ASPECTS OF HAUSA-KANURI CODE- SWITCHING IN NGURU CENTRAL

MARKET

BY

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Declaration

I declare that apart from the reference and quotations that have been duly acknowledged, this dissertation is the result of my research work carried out by me under the supervision of Prof. Aliyu Musa of Linguistic and Foreign Languages Department of Bayero University Kano.

Certification

This is to certify that the research work for this dissertation titled (Aspects of Hausa-Kanuri Code-switching in Nguru Central Market) is conducted by Musa Abdulkadir SPS/ MLG/14/00011.

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Acknowledgment

Dedication

This research work is dedicated to my beloved parents, Mallam Abdulkadir Garba and Hajiya Yahanasu Isyaku, brothers and sisters(Mahmoud Abdukadir, Hauwa Abdulkadir, Sa'adiya Abdulkadir and my only younger sister, Ummukulsum Abdulkadir).

Abstract

This study investigates some aspects of Hausa-Kanuri code-switching in Nguru central market. The data were collected through recording and observations. The data was naturally collected during informal conversations recorded at different locations in the market, and at different time. This research is qualitative in nature and has adopted an un-obstructive observation or what is sometimes referred to as observer's paradox. The methodology used in analysing the data is discourse analysis. The findings of this research revealed that the inhabitant of Nguru central market code-switch to ease communication and other reasonssuch as seeking for clarification, emphasis, easy expression, and lack of equivalence in Kanuri language. The research also reveals that intra-sentential code- switching had being prominently used by the speakers.

The overall findings indicate that Hausa language has more vocabularies and phrases than Kanuri, hence the need for code-switching to express issues better.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 INRODUCTION

This research is mainly concerned with code-switching, which is an aspect of sociolinguistics. Code-switching means shifting from one language to another during speech. This means that code-switching can only be used by persons who are bilingual or multilingual. The research investigates instances of code-switching in Nguru central market in Yobe state.

Code-switching has been defined by many scholars such asWilson (2014, p.13) who defines code-switching as how people shift backward and forward in their speech, moving from one consistent set of occurring rules to another. According to him,"It is not a permanent shift rather a continuous process and a linguistic behaviour among multilingual society(Ibid)."

Wardhaugh (2010: p.8) asserts that a code is the particular dialect or language one chooses to use on any given occasion and the communication system used between two or more parties. He also asserts that "most speakers command several varieties of any language they speak, and that bilingualism, or even multilingualism is the norm for many people throughout the world rather than unilingualism.

According to Crystal (2008) code is a set of conventions for converting one signalling system into another- enters into the subject-matter of 'semiotics' and communication. It is convention being bilingual or multilingual phenomenon that need the interlocutors participating or involving in code-switching to have equal status, of the

languages involved in the switch, so that can get the same message of they communicate.

Wardhaugh (2006) asserts that "most speakers command several varieties of any language they speak, thus they are bilingual or even multilingual. People are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code in a process known as code-switching''.

However, researchers like Gumperz (1982) and Grosjean (2010) have been interested in social factors relating to the bilingual speech community, and more specifically, in bringing out the reason for the switch, who uses the code-switch, to whom is it addressed, and finally in which situation can the code-switch occur.

Perhaps, some of the motivating factors bringing code-switching are due to the prestigious position of the language in the environment or the language spoken by the majority ethnic group or being the language of power in the northern part of Nigeria or the language of trade as it is in Nguru central market.

Code-switching,is widespread and popular in bilingual/multilingual societies, and it is therefore not surprising that a great proportion of researchers on bilingualism/multilingualism focuses on it. It is certainly an interesting issue to investigate when and why a speaker chooses one linguistic variety rather than another: the answer to this question is, when someone is in particular situation where by using the other variety will boost his personality or image, or it use will earn him prestige, or it will make the communication easier or the lack of equivalent in the language or to isolate someone from the discussion or in mixed of his equal and such usage is status full, etc. It is equally, necessary to code-switch in a situation where the use of one variety (i.e. Kanuri)will make other fail to understand the issue being discussed.

Hudson (1980) views code-switching as an inevitable consequence of bilingualism and more of multilingualism. That is to say it is not always easy for bilingual/multilingual persons to avoid the shift from one code to another in different situations, be it consciously or not.

According to Ardila (2005, p.70) code-switching occurs when the speakers switch between two languages in some points of the conversation and carry on with the use of the latter language.

However, Coulmas(2005, p.107) points out that, code-switching is a bilingual choice of codes that go beyond the boundaries of a single language.

Kari (2002) describes code-switching as the use of two or more codes (languages) interchangeably in a given context in a conversation by speakers. He also pointed out that, the most common type of code-switching used between the bilingual or multilingual speakers in Nigeria is inter-sentential, especially when the interlocutors have the same linguistic background (bilingual/multilingual).

Code switching, according to Gumperz (1983) can show group solidarity, shared ethnicity and social distance between participants.

It reflects associations of certain topics with a language and emphasizes movement from one language to another.

Gumperz (1978) states that "a speaker may switch within one sentence and may even repeat many times in a conversational code where in the situational code-switching the switch usually corresponds with the situation'', and with each point of discussion (diaglossia).

Hatches (1976) examines that Code-switching is the ability to combine different languages in any speech situation to ensure effective communication.

Gingras (1974, p.167) views code-switching from the point of view of two different languages and only that it only occurs at sentence boundaries. He defines it as "the alternation of grammatical rules drawn from two different languages which are between sentence boundaries."

In this regard, this research discusses aspect of code switching in Nguru market. It seeks to explore the instances where Kanuri native speakers often switch to Hausa (L2) for communicative purposes.

TYPE OF CODE-SWITCHING

1.1INTRODUCTION

Code-switching is of different types, which means, it has categories. This shows that it is an important aspect in sociolinguistics studies. In fact, code-switching is a phenomenon which ensures that the situation is non-formal.

Poplack (1980) classifies code-switching into three, namely: (i)Inter-sentential, (ii)intra-sentential and (iii) tag-switching.

In inter-sentential code-switching, the language switch is done at sentence boundaries. This is seen most often between fluent bilingual speakers. For example, ***To jaka yakkun taiyeko*** lene kʒmanzuro gulle. (Kanuri-Hausa) ok. Sixty thousand go and tell him if he is willing to sell.

In intra-sentential code-switching, the shift is done in the middle of a sentence, with no interruptions, hesitations, or pauses indicating a shift. It often happens within one

sentence a phrase. The speaker is usually unaware of the switch, until after the fact is pointed out. For example,(Wuro fando turanni *amma* zawa 'yezoye Tirana).The income remains stagnant but the prices of the commodities keep multiplying.

For the third classification of code-switching is tag-switching which involves the insertion of a tag from one language into utterance for another language.

1.2 REASONS FOR CODE-SWITCHING

There are many factors leading to the use of code-switching in bilingual setting. Crystal (1987) states the two main factors for code-switching, which are:

Firstly, the notion that a speaker who may not be able to express him/herself in one language, switches to the other to compensate for the deficiency, as a result the speaker may be triggered into speaking in the other language for a while just to fulfil his need. This type of code switching tends to occur when the speaker is upset, tired or distracted in some manner.

Secondly, as stated by Crystal (1987) switching commonly occurs when an individual wishes to express solidarity with a particular social group. In this situation, rapport may be established between the speaker and the listener. The listener decides to respond with a similar style used by the speaker. It may be used also to exclude others from the conversation if the person doesn't understand the second language.

In addition, Askaba (1997) identifies other factors for code-switching which include lack of proficiency in the language, secret and prestige.

 Chamo (2012) points out that switching may be carried out so as to clear any obstacle that may arise in the course of communication. Other factors mentioned by Chamo include deception, disguise or to brag the hearer.

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Moreover, Karen (2003) further claims that other reasons are behind the use of code-switching in bilingual/multilingual setting as follows:

1. Lack of one word in either language.

2. Some activities have only been experienced in one of the languages.

3. A misunderstanding has to be clarified.

4. One wishes to create a certain communication effect.

5. One continues to speak the language because of the trigger effect.

6. One wants to make a point.

7. One wishes to express group solidarity.

8. One wishes to exclude another person from the dialogue.

Also, Malik (1994) points out ten reasons for code-switching which includes:

1. Lack of facility

2. Lack of register

3. Mood of the speaker

4. To emphasize a point

5. Habitual experience

6. Semantic significance

7. To show identity with a group

8. To address a different audience

9. Pragmatic reasons

10. To attract attention.

Above are some of the reasons speakers uses code-switching in their speeches. Most of the reasons are socially motivated factors, where some were due to the absence of equivalent in the language. Another factor making a speaker to code-switch from one language to another is mode of the speaker. This can bring change in code consciously or unconsciously, that is to say the mode can control the choice of code to be used by the speaker. Other factors includes; seeking for clarification, to explain something, to amplify or to emphasise a point, to add expression and personality, referential, to quote other people among other factors.

1.3 BRIEF HISTORY OF NGURU

Nguru town, North Western, Yobe State of Northern Nigeria near the Hadejia River, a second tributary of Komadugu River in Yobe State, which flows into Lake Chad, precisely when the town was founded is unknown. But in early 16th century it had been incorporated in to Borno kingdom (Encyclopaedia Britannica inc., 2016).

Nguru survived from the cultural administration of the colonial period with so many changes in its origin's titular control, jurisdiction, and hands up to the formation of native authority and now local government as created since 1976, following the local government reforms. Nguru is occupied predominantly by Manga, a dialect of the Kanuri. However, other tribes like Fulani, Hausa and Bade who are farmers, merchants, cloth weavers, craft men, fisher men, black smiths etc, also reside in the area. Since the arrival of the railroad in 1929, Nguru has become one of Nigeria's major collecting points for gum-Arabic and other cash crops produce and ship to Lagos. A modern slaughterhouse and refrigeration plant was built there in the 1960s

to process the cattle and goats pastured during the dry season in the Hadejia valley. The town serves as the chief trade centre (sorghum, millet, peanuts, cowpeas, cotton) for the nearby destination, predominantly Muslims, Bade, Kanuri, Fulani and Manga peoples. Nguru is the north-eastern terminus of the railway branch from Zaria and Kano. It also served by a local highway that connect with the main highway network at Damaturu, to the southeast. (Encyclopaedia Britannicainc. 2016). The population of Nguru, according to 2006 census, was 150,632.

Nguru Local Government located in longitude 12^0 - 43^0 North, latitude 12^0 -53^0 South with altitude 349, that has the total land size of 2, 453 square kilometre neighbouring with Karasuwa Local Government in the East Bade Local Government in the south east, Yusufari Local Government in the north, Machina Local Government in the north west and Jigawa State to the south-south.

In the other hand, Kanuri has been classified under Western and Northern branch of the Saharan family.Lewis (2009) presents the Saharan branch into Eastern, Western and Northern branch. Kanuri, Tebu, Daza and Teda are classified under the western branch. Kanuri language according to Cyffer (1998, p.11), is the most widely spread language in the Lake Chad region and spoken in all the countries bordering the Lake (Cameroon, Chad, Niger and Nigeria). Kanuri language is the dominant language of North Eastern Nigeria, Eastern Niger and West of Lake Chad.

Standard Kanuri is the variety spoken around Maiduguri and is the variety now heard on radio and television broadcasting and seen in most works printed in Kanuri.

However, Bulakarima & Shetima (2012) assert that Kanuri language is an amalgamation of several language groups. The language groups that constitute Kanuri language are Bodai, Ngumatai, Mowar, Karda,Ngazar,Tatko, Fada, Wuje, Zarara,

Suwurti, Kaama, Dowo, Cekkede, Koyam, Manga, Təmagəri, Bilmawu, Dagəra and Lare. The speech forms of the Kanuri ethnic groups are further classified into six major dialects. The classification is based on their phonological, phonetic, morphological and semantic differences. The six major classifications, according to Bulakarima (1991, p.48) are Manga, Mowar, Suwurti, Dagara, Bulma and Yerwa. Yerwa dialect is the most widely used dialect of Kanuri followed by Manga (Bulakarima, 2012).

Manga is the most popular western variety of Kanuri spoken in northern Yobe State and other areas of southern Niger. This is the variety of Kanuri spoken by vast majority of Nguru inhabitants which is the domain of this research.

1.4 STATEMENT OF THE PROBLEM

In any bilingual/multilingual setting where languages contact one another, there may be instances of code-switching. Code-switching happens due to various factors or situations the speaker finds himself/herself. Nguru is predominantly Kanuri speaking town which in ideal situation, Kanuri language is supposed to have taken the influence over Hausa so that Hausa speakers could code-switch to Kanuri, but reverse is the case. In this situation the Kanuri native speakers switch to Hausa for different purposes and at different situations. This research attempted to study what are the problems, and what are the contributing factors behind the choice of switching to Hausa. The study also investigates what triggers the switch.

The reasons behind the use of the code-switching in Nguru central Market were discussed in the research. Moreover, the types of code-switching used by the inhabitant of Nguru central Market were also observed. Code-switching happened as a result of various situations as mentioned by Gumperz (1985). This research examined

such situations that warrant the choice of the code by the people in Nguru central market.

1.5 AIM AND OBJECTIVES
INTRODUCTION

The aim of this research is to examine some aspect of Hausa-Kanuri code- switching in Nguru central market while the specific objectives of this research are as follows:

a. To observe and identify some aspects of Hausa-Kanuri code-switching in Nguru Central Market.

b. To study the nature and types of code-switching in the area.

c. To investigate the rationale behind the use of code-switching among the inhabitants of the Nguru central market.

1.6 SIGNIFICANCE OF THE STUDY

Many researches have been conducted on the topic 'Code-switching' but more needed to be done. In the case of northern Nigeria, Hausa is a lingua-franca; therefore other ethnic groups learnt it for the purposes of trade and inter-ethnic communication. This shows how significance the study is, and moreover, the more people learn major languages of their areas, the better their interaction and communication. Code-switching in any multilingual country is necessary, especially when there is an official language that foreign which is more prestigious than all other indigenous languages.

1.7 SCOPE AND LIMITATION
INTRODUCTION

This research is to study of some aspects of Hausa-Kanuri code-switching in Nguru Central Market. The research is restricted to Manga dialect of Kanuri language.'*Yan dabbobi, 'yan hatsi*,' and *cikin kasuwa* are the selected areas for the research. The selected places are always full of trading activities involving Kanuri native speakers and Hausa native speakers.

1.8 RESEARCH QUESTIONS
INTRODUCTION

The research questionsare designed to steer the direction and the focus of this study

1. Do the habitants of Nguru central market code-switch?

2. What type of code-switching is used in Nguru central market?

3. What are the reasons behind the use of code-switching among the people(traders) in Nguru centralmarket?

4. Does code -switching enhance communication in the study area?

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

Scientific Literature is the body of any published work concerned with a particular subject. This chapter is concerned with the related researches conducted on different aspects of code-switching across languages and situations.

Many researches have been conducted related to the area of study. The following are some of these research works:

For instance, Ibrahim (2018) studies code-switching among Islamic preachers in Hausa. The research analyses the ways in which Hausa Islamic preachers code-switch from Hausa to Englishat different places and for different purposes. The research reveals that, the use of code-switching by Islamic scholars is triggered by some social factors such as; clarification, situational, attracting attention, addressing audience, emphasis, showing identity, habitual experience, to make a point, semantic significance, expressing concepts, lack of equivalent and lastly communication effect. The study also revealed that intra-sentential code-switching is the dominant type than the other types of code-switching, and finally the research pointed out that the code-switch used by the Islamic preachers is conscious and unconscious behaviour.

Abuabakar (2018) studies code-switching among Fulani youth in Sule-Tankarkar L.G.A areaof Jigawa State. The research shows that Fulfulde speakers employed code-switching for habitual experiences, lack of register, to emphasize a point, semantic significance, to attract attention or to make a point. The study asserted that the Fulfude performed intra-sentential Code-switching more than other type of code-switching.

Wahida (2017) studies code-switching in interaction in Ulil Albaab Boarding School environment. The study pointed out three forms of code-switching used by the participants (either students or the teachers) in the various domains. The research revealsthat the school uses four languages in their daily activities between the students and the teachers. The research shows that, the use of code-switching is dominant in the realm of friendship, where conversational type of code-switching is more dominant. The research also revealed some factors that motivated the use of code-switching in Ulul Albaab. These include: Topic changes, presence of third party and improving comprehension for the students.

Jalal (2016) investigates the occurrence of code-switching in the speech of Hausa-English bilinguals in Manchester, United Kingdom. The research shows that, nouns are the most switched items followed by discourse markers (interjections, particles, fillers and conjunctions) verbs, adverbs, preposition, pronouns and then determiners. The research revealed that the discourse markers in Hausa-English are versatile and mostly function as topic initiators, topic developers, affirmatives, summarizers and closers.

Emeka-Nwobia (2016) examines the nature of code-switching in Igbo-English bilingual speakers. The research provides a detailed analysis of the concept of code-switching and highlighted the typology of code-switching and its existence in Igbo-English bilingual speeches. The research reveals that. The use of code-switching in Igbo-English speaker's speeches is functionally motivated and can be triggered by various conversation contexts.

Umar (2016) examines syntax of English-Hausa code-switching, a phrase structure, grammar approach. The research showsthat, code-switching occurred when a speaker alternates between two or more languages varieties, in the context of a single

conversation. The research also reveals that, code-switching is distinct from other language contact phenomena, such as borrowing, pidgin and creoles, loan translation (calques), and language transfer (language interference).

Alhazimi (2016) investigates the linguistics aspect of Arabic-English code-switching on facebook and Radio in Australia among bilingual speakers. The research concludes that, code-switching is possible at various syntactic and discourse boundaries in the context despite the typological differences between the two languages. The research also indicatesthat, nouns with noun phrase and interjections represented the large number of switch elements in the couples.

Yusuf (2015) examinescode-switching and code-mixing in dialogue, using a case study of Kano State College Art and Science. The researchidentified some factors motivating code-switching in Nigerian context, which includes; speaker's age, social status, physical setting and the activity involved, solidarity with the listener, topic of discussion as well as social and cultural distance.

Aliyu (2015) investigates the changes in Hausa songs in some Hausa modern songs and stated some factors necessitating the cases of code-switching in dialogue which includes; lack of proficiency in the languages involved by the speaker, solidarity, lack of vocabulary and prestige.

Bashir (2015) reveals that ''code-switching is a sociolinguist behaviours found in bilingual society''. The research points out some of the possible reasons behind the use of code-switching by the students. The research reveals three reasons, which includes: solidarity, extension of social distance and emphasis.

Musa (2014) examines code-switching in Hausa Hip-pop and Rap music. The research investigated the style of code-switching in Hausa song. The research showed the switch from Hausa to English. The research also revealed the high levelof

proficiency and modernity of the composer (Billy-O) in terms of oral and presentation.

Yusuf (2014) investigates Hausa-English code-switching among Hausa bilinguals studying at the University Utara, Malaysia. The research shows that Hausa bilingual code-switch between Hausa and English for some functions like objection of comment, quotation of part of some body's comment. The research also argues that, bilinguals code-switch to avoid message ambiguity by uttering the same statement in another language to clarify the message to the anticipated listener.

Emeka-Nwobia (2014) studies the nature of code-switching in Igbo-English bilingual speakers. The research reveals that code-switching is functionally motivated and can be triggered due to various conversation contexts.

Tahir (2014) examines code-mixing of Hausa lexemes by Kanuri. The research revealed that code-switching is apparently social phenomenon. The study showed that language as product of society which cannot be separated and demonstrated some code-switching mechanism, among other things, morpheme and word accommodation, mutual influence of lexical elements. Functional lexical meanings of the grammatical and the phonological process were the direction of the study.

Koban (2013) investigates intra-sentential and inter-sentential code-switching in Turkish-English bilinguals in New York City. The research points out that intra-sentential code-switching is represented in great numbers of the data more than inter-sentential code-switching. It also revealed that there is noimportant relation between intra-sentential code-switching and language competency in Turkish and English. This means that the more the speakers report their language skills to be good, the more intra-sentential code-switching they use in their utterances.

Khaled (2013) examines a specific society of the Algerian to find out whether the older generations do switch languages more or less. The study revealed that the communicative strategy among Algerians is not a random process while mixing the languages. They respect the syntax of both the languages and the bilingual speakers resort to it in different situations.

Chamo (2012) studiesHausa-English code-switching in the contemporary Kannywood films. The study found that code-switching is mostly influenced as a result of emotional situations of the characters. Although in case, the character uses the code-switch to share identity with the members of certain group. The research also showed that the code-switching in Kannywood film is a conscious behaviour rather than an unconscious one in a natural conversation.

Ndebele (2012) investigates the socio-cultural functions and motivations of code-switching among IsuZulu speakers in KwaZulu-Natal, where the research revealed that the alternation of code is not only as a result of language incompetence but rather plays an important role in enhancing effective communication and involves significant amount of skill and knowledge in both the languages. The research also argued that code-switching can serve as multifunction in speech which includes: clarification, accommodation, emphasis, exclusion, word replacement, expansion among others.

Aminu (2011) investigates code-switching in Kano State House of Assembly and pointed out that the forty four members of the house code-switched from Hausa to English being bilinguals. The research revealed that all the forty four members code-switch during debates for different reasons and interest.

Ibrahim (2010) examines the verbal strategy on code-switching among bilinguals. The research described the situation as extremely complex and not well understood

andnumerous for a bilingual having a conversation with another bilingual who has exactly the same language background yet changing from one language to another in the course of conversation. The study revealed that, the act of changing from one language to another takes many forms associated with certain mood of the speaker, circumstances of speech production or the interlocutors being present. The research also provided and insert on whether code-switching should be encouraged or not.

Peter (2010) studies the code-switching situation in among the traders of Sabon Gari-'Yankura Market in Kano. The research reveals thatspeakers in Sabon Gari -'Yankura market in Kano unconsciously code-switched most often for easy communication, where the traders code-switched to maintain good social interaction and feel belonging into the social group. The research also identifies that, the choice of code by the speaker at a particular time is influenced by the choice of another speaker.

Mwinshekhe (2009) examines English-Kiswahili code-switching among teachers in Tanzania. The research reveals that 89% of the teachers code-switch for a better understanding of their students through the English media.

Perez (2008) investigates code-switching as manifested in a network of competent bilinguals Puerto Rico. The research reveals that, the context in which code-switching happens includes: the macro-social organization and the large scale, society-wide distribution.

Lawan (2007) studies the implication of code-switching in teaching and learning Yoruba language. The research shows that, the students are not very fluent in English language due to the frequent use of the mother tongue by both the teachers and the students.

Zirker (2007) examines intra-sentential versus inter-sentential code-switching in early and late bilinguals. The research pointed out that age of acquisition is not a factor in

bilingual code-switching, and the verb used within the switch is not that important for both early and late bilinguals.

Jidda and Mu'azu (2005) observes the use of code-switching and code-mixing among students of University of Maiduguri. The research investigates the conversation of two categories of bilingual students; the category of those who used Hausa as first or second language and the category of those who does not use Hausa. The paper asserted that, the first category mixed Hausa with English when communicating with their colleagues.

However, the second category who do not understand Hausa usually use pidgin and Standard English in to communicate among themselves.

Kari (2002) examinescode-mixing as the used of two or more codes (languages) interchangeable in a given context in conversation by the speakers. The research shows that, the most common type of code-switching used between the bilingual or multilingual speakers in Nigeria is inter-sentential especially when the interlocutors have the same linguistic background (bilingual/multilingual).

Ibrahim(2002) examines code-switching and code-mixing in greeting among students of Bayero university and reveals that, for switching to occur there has to be a base language and another language; it could either be English and the mother tongue or vice versa. The research showes that 70% of Bayero University students switched while speaking their mother tongue. Majority of them use English to compensate for their lack of proficiency or having poor vocabulary when speaking their mother tongue. The research also shows other factors such as showing prestige or level of sophistication or fashion, lack of vocabulary are reasons for the use of code-switching.

Rezaeian (2001) examines the structural and social aspects of code-switching among Iranian/Canadian bilingual. The research findsout that neither age nor gender has significant effect on code-switching. The study also revealed that verb 'do' (kordan) has a special place among Persian light verbs. The finding of the research also pointes out that morphological and syntactic integration of the embedded elements is not a valid criterion in distinguishing between code-switching and borrowing in bilingual Persian/English contexts.

Wong (2000) investigates the cultural functions of code-switching among bilingual speakers from different communities. The study reveals that, the speakers switch to close language more for religious reasons due to their belief and feeling of that religion is perceived in a specific language.

Baustica (2000) Agues that Tagalog-English speakers code-switch been the fastest and easiest way of saying something. This indicates that, switching from Tagalog to English has a better way of expressing a particular idea.

In addition, Venogopal (2000) clarifies that code-switching in Malaysian context mostly from English to Bahasa Malaya signals a conscious act of group identification.

Morais (1995) maintains that Malaysians practice code-switching to show group identification, solidarity and distancing.

Malik (1994) studies code-switching in India. The research reveals that the speakers code-switch due their habitual experiences, semantic significance and moods changes, emphasis on a point, lack of equivalence in the language, showing identity with a particular group were some of the factors insisting code-switching according to the research.

2.1 CONCLUSION

The works reviewed above are few among the numerous studies carried out in the area of code-switching. The reviewed literaturesfocused on the reasons behind the use of code-switching and different functions code-switching performed in different ethnic and bilingual setting in the world.

However, there is need to find out the use of code-switching by the bilingual speakers in Market situation as focused by this research.

CHAPTER THREE

RESEARCH METHODOLOGY AND THEORETICAL FRAME WORK

3.1 INTRODUCTION

This chapter discusses the research methodology used in collecting the data and the theory adopted.

3.2 METHODOLOGY

This research is qualitative in nature and was carried out under a natural setting that involved the phenomenon of interest. Qualitative research is a type of research that describes a phenomenon in words instead of number or measure (Yule, 2006:55). Qualitative research can be defined as any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification.(Ndebele 2012). Qualitative research uses a naturalistic approach that seeks to understand phenomenon in context-specific settings, such as the real world setting where the researcher doesn't attempt to manipulate the phenomenon of interest (Patton, 2002).

In qualitative-based research, data are often collected through interviews, observations and focus groups, within the analysis identifying pattern across cases to provide a descriptive of this pattern (Millerday& Micheller 2004:17).

Other researchers have employed a number of methods in their studies on code-switching. For example, Rose (2006); Ncoko et al (2000) Lawrence (199), Finlyson and Slabbert (1997) among others have employed the ethnographic qualitative approach for the gathering of data.

In qualitative research, the researchers act as research instrument in that, the data collection is dependent on their personal involvement. In support of his view, Ncono

et al (2016) argues that ethnographers of communications, usually base their studies on participant observation data and audio or video recording of naturally occurring interactions.

This research employed qualitative method hence it allows the researcher to make use of observation, and recording in the processes of the data collection and helped in the analysis of the data based on context-specific and without manipulation.

3.3 DATA COLLECTION PRECEDURE

For the purpose of this research, un-obstructive observation is adopted, or what is sometimes referred to as the observer's paradox whichLabov (1972) suggests that the data of speech which the observer wishes to elicit are contaminated by the presence of the observer.

The procedure employed in the process of collecting the data for this research are non-participatory observation and tape recording at different places of the market and at different times. The discussions took place at Nguru Central Market.

3.4 OBSERVATION

Observation is an advantageous means to obtain information from participants in natural settings (Patton 2002). As a researcher, I observed the places where the communication was taking place by Kanuri speakers who understand Hausa well. The researcher usually jots down any relevant data that is not too long to avoid forgetfulness.

3.5 RECORDING

Recording is another method adopted in the process of data collection of this research. According to Ndebele (2012) asserts that, voicing recording is an important technical aid in social research, sociolinguistic, public opinion, specialists etc.

Other researchers such as Mc. Cormick (2006), Finayson and Slabbert (1997) used audio recording to capture speech patterns and code-switching. According to these scholars, this method of data collection provides an overall picture of the language use and a view into their personal feeling and perceptions about code-switching.

However the researcher used the method for the purpose of recording the naturally occurring conversation in the research area. The researcher put his device on for recording the data. The researcher used80/90 minutes to records the various speeches.

3.6 STUDY AREA

This study is based on Kanuri-Hausa code-switching among the inhabitants of Nguru central market. Market has been selected as the domain of this research considering the possibilities of meeting all categories of people coming together for the business reasons.The data used for the purpose of this research work covered three major places of the market namely; 'Yan Dabbobi' (livestock market) 'Yan Hatsi (foodstuff area) and 'Cikin Kasuwa'(centre of the market). The categories of people involved in the conversation were people from distinct educational background, economic status, age, gender, among others.

3.7 RESEARCH POPULATION

For the purpose of this research, 85 people of about 10 different groups in the market participated at different time and at different places for the purpose of collecting the data for the research. The ages of the participants ranges from 18years of age to 50years. The researcher selected from their different conversations recoded and selected the ones that are relevant with the focus of the study and transcribed.

3.8THEORETICAL FRAMEWORK

This research employedthe theory of discourse analysis. Discourse analysis is a general term used in quite a number of approaches to analyse written, vocal, sign language used or any other significant semiotic event. Discourse analysis is the study of the ways in which languages is used in text and contexts. The theory was developed in the University of Birmingham in 1970s and it concerns with the use of language in a running discourse, continued over a number of sentences and involving the interaction of speaker (or writer) (Potter & Wetheral, 2001).

The term 'Discourse Analysis' defined as the linguistic analysis of naturally occurring connected speech or written discourse. (Potter & Wetheral 2001).

Discourse theory is generally examined from two perspectives namely; functional and formal views. For the functionalist, discourse is viewed as "a particular focus on language use".

Fosold (1990) indicates that "the study of discourse is the study of any aspect of language use". Brown & Yule (1983, p.1) views discourse analysis as "the analysis of discourse is necessary in the analyses of language in use".

In a nutshell, discourse analysis provides different ways of analysing language in used or written texts. Discourse analysis can also help analysing language beyond the

sentence, that is to say it gives an opportunity of analysing language based on the context.

3.8 METHOD OF DATA ANALYSIS

The method of the data analysis of this research is discourse analysis approach based on five functions of code-switching of Malik (1994) and Poplack (1980) classification of code-switching. The data were first identified, edited and transcribed and finally analysed.

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSES

4.1 INTRODUCTION

This chapter focuses on the analysis of the data gathered from Nguru central Market. It analysed different functions of code-switchingperformed by some speakers in the selected domains.

4.2EASIER EXPRESSION

This refers to the situation where the speaker switches to one variety due to the simplicity of expression in one variety than the other as mentioned by Karen (2003). The switch by the speakers in Nguru central market could be described as situational hence some of the switches were triggered because the concepts are easier to be expressed in Hausa language. These examples are like technical terms or key words in the language that is been spoken about that to say expressing such using Hausa will be of more benefits to both the speaker and hearer.

The following are examples of instances of easier expressions found by the researcherin Nguru central market.

Table 1

S/N	Sentence	Gloss
1.a	*To jaka*yar yakkun taiyeko lene kʒmanzuro gulle.	Ok. Sixty thousand if he is willing to sell.
1.b	*To jaka* uwu yirakkʒna ai ɓoɓari dikkʒna.	Ok. I've added additional one thousand naira and I thinkI've tried.
1.c	Adʒ*dari* yindi to adʒ *dari* yindi firakuwa.	This one goes for two hundred and sixty naira.
1.d	*To amma* nʒdawu *sauƙi* gana-gana diye.	What is the last price for the small once?
1.e	Ndʒa *muga.*	Let's see.
1.f	Ndʒa *kawo.*	Bring it.
1.g	*Nama*kaluye	Beef for the soup.
1.h	*Jiƙa*nimi yami suwa' akajirya.	Put it in to the water then you apply morning and night.
1.i	*Ungozoma*wa dʒ amma basar ai.	The nurses always punish people.

In example (1a) the buyer wanted to tell the agent the amount he intended to price the cow.The inserted lexical items used by the buyer here are 'To jaka' at the initial position of the sentence. The speaker used the word 'jaka' instead of its equivalent 'yar yandi' in Kanuri for easy expression. 'Jaka' is the word used by the majority of the people in the market as two hundred. The type of code-switching found here is inter-sentential type of code-switching.

In example (1b)the buyer repeated the Hausa words 'jaka and tayi' (two hundred and price) in the process ofadding some amount of money on the initial price. 'Kɜmanzu yeno _**jaka**_yar uwun _**tayi**_yeda'. Thereason that makes the speakers to switch to Hausa in this situation is easy expression of two hundred in Hausa that is in Kanuri (yar yindi).The type of code-switching found here is inter-sentential.

In sentence (1c) the trader who sells okra informedthe buyer the different prices of okro per bowl. Hausa word 'Ɗari' is used by the seller twice in the medial position of the sentence of which both are (intra-sentential). The word 'Ɗari' is used by the speaker for easier expression instead of theArabic word mi'a used by majority of the Kanuri speakers.

In sentence (1d) the buyer wanted to ask for the price of the smaller(okra) which is of higher quality.The buyer said'To amma'which means- ok but, and 'sauki' which means bringing down the price or discount. The speaker alternates from Kanuri to Hausa in oder to facilitate the bargain. Two types of code-switching found in this sentence (inter and intra-sentential).

For sentences (1e), (1f), and(1g), where a buyer came to the market to buy food items saw a meat seller. The buyer used Hausa words'muga'(let me see) in sentence (1e) instead of its equivalent 'ruyan'in Kanuri, (1e) 'kawo' (bring)instead of 'kude'in sentence (1f) and 'nama' in sentence (1g) instead of 'da' for Kanuri.The type of code-switching in examples 1e and 1f are intra-sentential whilst the insertion in example (1g) is inter-sentential.

Example (1h) is a conversation between the herbalist and the complainer. The herbalist explained to the complainer how he should use the medicine. The inserted Hausa word in example (1h) is 'jiƙa' instead of Kanuri word 'dini'.

Example in sentence (1i)is a conversation between Malam Ari and his friend Malam Masaya. Malam Ari was telling Malam Masaya his experience in the hospital when he took his wife for antenatal and the kind of treatment given to them by the nurses. The Hausa word inserted by Malam Masaya is 'Ungozoma'(nurse or midwives) instead of 'yirta' in Kanuri. The insertion came due to the simplicity of expression in Hausa language than it is in Kanuri and the type of code-switching found here is inter-sentential.

However, we have noticed that the switches in the examples above were triggereddue the simplicity of expression using Hausa words or phrase.

4.3EMPHASIS
To emphasis a point is one of the reasons for code-switching stated by Malik (1994). This refers to the instances where the speakers switch for emphasis on the importance of something or the topic raised by the speaker. It has been observed that the speakers in Nguru central market use emphasis to call attention, surprise,importance of something or to show how serious a matter is. The tablebelow exemplifies the instances:

Table 2

S/N	Sentences	Gloss
2.a	*Amma* abi jiren uwa'wo?	But what is the last price?
2.b	*A'a* nʒdawun tayiyem leniye kʒmazuro gulliye.	No, how much do you price it so that we tell the owner.
2.c	*A'a mana* irifi niya zu ladoye meyi kam karenzu kasuwuro sudʒna dʒ *kawai* yirai.	What sort of statement is this? 'If he is willing to sell' someone who has brought his goods to the market!Just try to add something.
2.d	*To ai dabba* da rumin tiyinzun kʒna'a.	No, it is the size of the animal you will consider.
2.e	*Nidai* yirai salamjiwaro nonʒkʒna	Just add some money; he will sell it like that.
2.f	*Ai ƙoƙari* dkkʒna	I have tried.
2.g	Jire duro *amma* funumin letu mbeyi.	Well, you still have gap to cover.
2.h	*Ai*jire niro wulloko *amma* fiwuwa kude.	That is the truth I have said but bring two hundred and fifty naira.
2.i	Jire maro *kam* lamarra *sai* hangallan.	We just thank Allah for the situation.
2.j	Jire maro *sai dai* moduwa ndʒma B*uhariyya.*	Only prayers can save from the harsh situation.
2.k	*Kuma* nunumma a waladi sa'iya dala alaƙa bawo.	And some of the things have no business with dollar.
2.l	*To* ayi *alaƙa* kare kaluye ya dala'a?	What correlates soup ingredients with dollar?
2.m	Wuro fando turanni *amma* zawa'yezoye Tirana.	The income remains stagnant but the prices of the commodities keep multiplying.

2.n	*Ai* awo *tausayi* bawo *kamar* cidama.	The harsh economic situation affects civil servants the worst.
2.o	Shiyani uro karowa ai *musamman* suwa.	It is hard to raise my legs especially in the morning.
2.p	**Wai** am bulaye *karkara* lan bishiya *wayo* bawo ro sha sarui?.	Why do people of the cities take the villagers for fool?
2.q	*Wai* dole dilallma bawowa ladiki wawowa?	Must I sell my commodities through an agent?
2.r	Eyeye *mana* wunduma nuko nummin cuyiwa wo sai nuko an.	Yes, no one will buy from you but through them.
2.s	*Jika*nimi yami suwa' akajirya.	Put it into water and then apply morning and night.

Sentence (2a) above is an insertion of Hausa word '*amma'* which means but, by the buyer of the cow in the animal market. The speaker uses the code to emphasis on the topic of discussion so that the seller will reduce the price for him. The type of code-switch found is inter-sentential.

In the bargaining process in example (2b) the agent used Hausa word '*a'a*to emphasise that the buyer should tell his mine on the price so that they convey it to the owner. The type of code-switching found here is inter-sentential.

In sentence (2c) in an attempt to respond to the buyer the agent used Hausa phrase'*a'a*'*mana* no, to emphasise on his surprise over the buyer's statement on hearing the buyer saying "if the owner is willing to sell". Two types of code-switching were found in this sentence. The first one is the phrase *'A'a mana'* at the sentence initial position, (inter-sentential). In the same sentence (2c) the agent used

Hausa word '*kawai'* 'just' in the medial position of the sentence to show the buyer how serious he is about the addition of some money for the cow. In this situation the type of code-switching used by the speaker is intra-sentential.

In sentence no (2d) the buyer also used Hausa the words 'to ai' to show the agent that the cow did pass the level of the amount he priced it, considering the size of the cow. The insertion was made to show emphasis on the point raised by the buyer showing the structure of the animal and the amount he priced the cow. This example could be described as intra-sentential switching.

In sentence (2e) the agent asked the buyer to add some money using Hausa word '*dai*' for emphasis on the saying the owner will not sell it at that amount. The example of the switched element in example 2e falls under intra-sentential type of code-switching.

In sentence (2f) the buyer inserted Hausa words '*ai ƙoƙari*' meaning "I havetried," to emphasize on his statement that he has tried. This example is an instance of inter-sentential.

In sentence (2g) the agent uses Hausa word '*amma*' (but)in attempt to respond to the buyer that that,he appreciate the effort of the buyer but there is still a wide gap between the amount he priced the cow and actual money the owner is willing to sell it. However the alternation is another example of intra-sentential code-switching.

Example (2h) is a conversation between the buyer and the seller in the process of bargaining the price of the okrafar bowl, the seller of the okra used Hausa word '*ai*' and *amma*emphasising that, he says the truth on the price.The Hausa word 'ai' is used

at the sentence initial position where the word 'amma' is in the sentence medial position.

Sentence (2i) is the continuation of the discussion between Mallam Ari and his friend Masaya. Mallam Ari attempted to respond to Mallam Masaya on the issue raised concerning the difficulty of the situation. Mallam Ari used Hausa words '*kam*' and '*sai*' (meaning just) to emphasize on the situation that one just has to thank Allah for the situation. The insertions are all at the medial position of the sentence or what is called intra-sentential.

In an attempt to respond to Mallam Ari, Masaya used Hausa words '*sai dai*' in sentence (2j) to emphasize on his statement that, the critical conditiononly God can provide the solution. Example found in 2j is another instance of intra-sentential.

In example (2k) Mallam Masaya used Hausa word '*kuma*'(meaning and) to emphasize on the saying that, there is no any relationship between some items in the market with the dollars, yet the price has gone up. The insertion above could be described as intra-sentential code-switching.

In other to emphasize on his claim that there is no any relationship of some items with dollar, Mallam Masaya used Hausa words '*alaƙa*' and 'to'in sentence (2l) and continued by asking what is the relationship between soup ingredients with dollar? The first insertions came at the beginning of the sentence (inter-sentential) where the second is at the medial position of the sentence (intra-sentential).

In sentence (2m) Mallam Ari contributed using Hausa word '*amma*'to emphasize on the statement that the harshness of the situation while the income remained stagnant. The type of code-switching used by Mallam Ari in this sentence is intra-sentential.

The Hausa lexical items used in sentence (2n) are *'ai'* *'tausayi'* and *'kamar'* by Mallam Masaya to emphasize that the situation affected civil servants more. In this situation Mallam Masaya used two types of code-switching inter and intra-sentential.

Mallam Ari in example (2o) added by uttering another statement using emphasis that the situation is so harsh that a family man can't afford food. He uttered a Hausa phrase *'a ce abinci'* to emphasize his statement of food is becoming difficult to a family man. The insertion is in medial position of the sentence (intra-sentential).

example (2p) is an instance where a buyer of the traditional medicine called a herbalist telling him about the situation of his legs especially when he wakes up in the morning the buyer usedHausa word *'Musamman'* (meaning especially) to make emphasis to the hearer who happens to be herbalist that raising his legs is becoming difficult especially in the morning. The speaker used the Hausa word to emphasize on the time the sickness used to be more difficult. This could be classified under intra-sentential type of switching.

In sentence (2q) is the seller of the cow trying to express his feeling over the treatment by some agents towards villagers in the market. The speaker used Hausa words *'wai, karkara* and *wayo'* to emphasize his surprise why would the people of the town categorise the villagers as fools? In this sentence the two types of code-switching found, inter-sentential 'wai' and intra-sentential 'karkara' and 'wai'.

In sentence (2r) the buyer was asking whether it is compulsory for him selling his goods through an agent, for he is not happy with the way they treat them. In this process the buyer used Hausa words *'wai* and *dillali'.* Both the two insertion are intra-sentential.

In an attempt to respond, the hearer who was together with the buyer used Hausa word '*mana*' in example (2s)to emphasize the statement that no one will buy directly from you without the agent. This is a case of inter-sentential code-switching.

In example (2s) Hausa word '*Jiƙa*' is used by herbalist in an attempt to explain to his customer to put the medicine inside water and live for a while. The insertion in sentence 2u came to make an emphasis on how the medicine should be applied. The insertion is at the beginning position of the sentence (inter-sentential)

4.4SEEKING FOR CLARIFICATION

Clarification is of the factors for code-switching mentioned by Karen (2003). This refers to the situation where by the bilingual speaker wishes to get something in greater detail through inserting one or two words from another language. Examples of such instances are as follows:

Table 3

S/N	Sentences	Gloss
3.a	Letu abiye *kuma*?	What type of gap?
3.b	*To* abi sandiya *bambanta*zo?	What makes them different?
3.c	Karunna adi lan *banza*ye bawo.	I don't have sub- standard drugs.

In table 3, sentence (a) is a conversation between the buyer of the cow and the agent. The buyer was surprised on hearing the agent saying there was a wide gap between the amount he priced the cow and the amount the owner is willing to sell. The buyer used Hausa word '*Kuma*' (again) in other to get the message clearer by asking a question over the statement made by the agent. The example falls under intra-sentential type of code-switching.

In sentence (3b) the buyer of okra asked the seller the difference by hearing two different prices of the same item (bowl of okro) in sentence (3b) Kanuri speaker used Hausa words '*To*' and '*Bambanci*'(difference) in other to getit clear what actually make them different as the price differed.*Bamban* is the inserted Hausa item that falls under intra-sentential type of code-switching.

In other to clear any doubt for the buyer of the traditional medicine, the herbalist used Hausa '*Banza*'(inferior)in sentence (3c)to make the quality of his medicine clearer that he has no any inferior drug. This insertion is another instance of intra-sentential type of code-switching.

4.5 LACK OF EQUIVALENCE

This is an instance where the code alternation occurs when the speaker wishes to compensate

for a lack of verbal equivalent in the second language (Malik 1994). It has been observed that

some of the reasons why people of Nguru central market code-switch is due to the lack of

equivalents of some words in Kanuri language.

Table 4

4.a	Nda kawu nda *Kasuwu?*	How are the harmattan and the market?
4.b	*Kasuwu* alaro askȝrniye	Market, we thank God
4.c	*Laada biya*zana.	We have paid the agent.
4.d	*Shinkawa* bumiya?	Do you eat rice?
4.e	*Liyta*dȝ duwan sayin bawo.	The doctors do not come in time.
4.f	*Dango* kude	Bring rubber.
4.g	*Madakin* Nguru ye isina.	Madakin Nguru has arrived.
4.h	*Dan masanin* Nguru ye shi ye isina.	'Dan masanin Nguru has also arrived.
4.i	Suro hal *Buhariyya* allan.	In this critical era!
4.j	Fe adȝ ndawun *tayi* yeda?	How much is this cow?
4.k	*Kwano* gowoltoye nȝdawu?	How much is the bowl of okra?
4.l	*To kwano* nȝdawu yuwumi	Ok. How many bowls do you want to buy?

The first code-switch elements in table (4) example (a) is *'Kasuwu'* (Market) the

buyer of the cow at ''*yan dabbobi*' part of the market in an attempt to ask for the price

of the cow used the word '*Kasuwa*' from Hausa word '*kasuwa*'. The alternation came

due toavailability and absence of the equivalent in the language. The type of code-switching found here is intra-sentential code-switching.

 In example (4b) the word '*Kasuwa*' (market) is repeated by the agent or the middle man between the buyer and the seller at the initial position of the sentence. The situation that warrants the code-switching here is lack of equivalent at the beginning of the sentence (inter-sentence).

In sentence number (4c) Hausa lexical items 'Dillali' (agent) and 'Sallama' (to settle) are used by the buyer of the cow. The Word 'Dillali' (agent) is used bythe buyer due to the absence of its equivalent in the language, the only notable changes in both spelling and pronunciation is; Alveolar lateral voiced /l/ which is in the first syllable (consonants cluster) of the word 'dillali' shifts to the second syllable. Also, the final syllable which is alveolar lateral voiced /l/ changes to bilabial stop plosive /m/.For the word 'sallama' which mean 'to settle' in Hausa is a borrowed word from Arabic 'Sallim' greeting the meaning has been extended in Hausa to 'to settle'. Kanuri speakers also use the word as it used by Hausa with the same meaning. The type of code-switching used in example 4c is inter-sentential.

Sentence number (4d)is another instance where the buyer of the cow used   Hausa words '*La'da*'(incentive given to an agent) due to the absence of equivalence in Kanuri with some notable changes. The glottal sound / **'**/ that is in the middle position of the word (*la'ada*) has been deleted.

In sentence (4c) Mallam Ari asked his friend Mallam whether he eat rice '*Shinkawa*'(rice) the word *'Shinkafa'* have undergone some modification from the way it is pronounced in the source language. '*Shinkafa'* change to '*Shinkawa*'. Bilabial fricative /ɸ/ changes to rounded approximate /w/. Consonant weakening

took place.*Shinkawa* has no equivalent in Kanuri language. The type of code switching here is intra-sentential type of code-switching.

Sentence (4d) is a continuation of the discussion between Mallam Ari and his friend Masayaon the habits of the health workers. Theinserted Hausa lexical item is '*likita*'(doctor) due to the absence of equivalent in the language. '*Likita*' has been incorporated in to Kanuri with some changes '*likita*' in Hausa has been modified to '*liita*'. Plain affricate voiced /k/ has been replaced by front unrounded /i/.

According to the phonological process of the language /k/ and /g/ sounds surrounded by identical vowel /a/ and /a/, /u/ and /u/, /o/ and /o/ or /i/ and /i/ deletion takes place.

The inserted Hausa lexical item found here in sentence (4e) is*'Dango'* which means rubber is used by the buyer of the material in other to tie his goods. The factor behind the use of the word *'danko'* is due to the absence of it equivalence in the language. The word is pronounced with /g/ instead of /ɓ/,that is to say, the plain ejective/ɓ/ changes to plain plosive /g/.

The attachments in sentence (4f) and (4g) above instances where Mallam Ari and Masaya were discussing an event that took place in the palace, in the process of mentioning the guests that attended (Ɗan masani and Madaki) were mentioned. The tittles are Hausa titles used by Malam Masaya.The tittle 'Ɗan masani' is known in the standard dialect of Kanuri as 'Shettima ilmube' although it is not Kanuri but Arabic.Therefore, the alternation in examples(4g) and (4f) (Madakin Nguru and Ɗan masanin Nguru) have no equivalent in the language.

As we can see in example 5a to 5i the switches happened also due to the absence of equivalence in the language as a result of that the speaker switches to Hausa in order to express his mind.

In sentence (4J) Hausa word *'Tayi'* which means 'price' is used by the buyer of the cow in an attempt to know the price of the cow. The Hausa word '*tayi*' was used by the speaker to compensate the word due to the absence of itsequivalent in the language. The type of the switching here is intra-sentential.

However code-switch elements in sentence 4b to 4h were inter-sentential where the example in sentence 4i is intra-sentential.

Sentence (4k) is a bargaining between a buyer of okra and the seller in *'yan hatsi'* where crops like maize, beans, millet, okra and so on are sold. In sentence (4k) the buyer asked the seller the price of okra per bowl and in this process the buyer used Hausa word '*kwano'* (bowl) due to its absence in the language. The insertion falls under intra-sentential code-switching.

In sentence (4l) the seller inserted Hausa words *'To kwano'* in an attempt to ask his customer how many bowls he wants to buy. What triggered the insertion is lack of equivalent and the type of code switching found is inter-sentential.

4.7 DESCRIPTION OF THE WORDS ACCORDING TO THEIR DOMAIN OF INCIDENCE

In three different places that thestudy covered, the researchobserved the predominant

Hausa words used by the speakers and classified them according to their domain of

incidence as follows:

Glossary

'yan dabbobi[livestock market]

Hausa	Englishmeaning
Kasuwa	market
Taye	price
Jaka	two hundred
Amma	but
A'a	no
La'ada	money given to an agent
Dillali	agent
Amma	but
'yan hatsi	grains
Kwano	bowl
Ɗari	hundred
Sauƙi	discount
Ai	to emphasise on some thing
Bambanci	difference
Cikin Kasuwa	**Inner Market**
Muga	let me see

Kawo	bring
Nama	meat
Ungozoma	midwives
Jiƙa	to wet
Sai	but
Sai dai	but
Banza	inferior
Shinkafa	rice

However, the study reveals that among the two types of the code-switching (inter and intra-sentential) found in Nguru market, intra sentential is predominant.

CHAPTER FIVE

5.0 CONCLUSION

The research illustrates the pattern of code-switching used in Nguru central market. Code-switching is part of everyday communication in bilingual/multilingual setting as it has been observed in Nguru central market.

The overall objectives of the study werefollows: First, to observe and identify some aspects of Hausa-Kanuri code-switching in Nguru central market. Secondlythe research to also observe the nature and types of code-switching used in Nguru central market. The number three objective of the research was to investigate the rationale behind the use of code-switching among people in the research area, and lastly to find out whether the use of code-switching in anyway enhance communication in the study area.

5.1RESEARCH FINDINGS

 The data analysis of this confirmed the usage of code-switching in Nguru central market. The research identified four functions of code-switching in Nguru central market, these includes: easier expression, emphasis, seeking for clarification and lack of equivalent. However, the various analyses presented in the thesis have provided empirical evidence on the role played by the sentential code-switching namely; inter-sentential and intra-sentential switching in the trading activities in Nguru central market. The use of code-switch enhances the continued flow of speech in trade bargaining among the speakers. The research also reveals the necessity of code-switching in the research area being a place where two different languages came into contact for business purposes and other means of interactions such as greeting, bargaining, explanation etc. And finally the research reveals that the intra-sentential type of code-switching is predominant.

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