

**A SOCIOLINGUISTIC STUDY OF SHUWA ARAB YOUTH REGISTERS
IN MAIDUGURI METROPOLITAN**

BY

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**A Dissertation in Partial fulfillment of the Requirements for the Award of the
Degree of Master of Arts in Linguistics, Submitted to the School of
Postgraduate Studies, Bayero University, Kano.**

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Declaration

I hereby sincerely declare that this dissertation titled ‘A Sociolinguistic Study Of Shuwa Arab youth register in Maiduguri Metropolitan’ is a product of my own research effort and was undertaken under the supervision of Dr. Isa Yusuf Chamo, and has not been presented anywhere for the award of any other degree or certificate. All sources have been duly acknowledged.

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Certification

“This is to certify that the research work for this dissertation and the subsequent write-up by (Mohammed Abu Aja SPS/16/MLG/00019) were carried out under my supervision.”

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Approval Page

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Dedication

This piece of work is dedicated to my parents Alhaji Aja Zarma and Haj. Hauwa Aja Zarma for their humble love, endless prayers, affection and blessed concern.

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All thanks and praises are due to Allah, the all-knowing and the most forbearing, who guides my consciousness in the course of my studies towards producing this material. May the peace and blessings of Allah be upon our noble Prophet Muhammad (SAW), his companions and his followers until the day of resurrection. Many thanks are due to many scholars who have contributed and provided inputs in many ways.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This research conducts a sociolinguistic study of Shuwa Arab youth registers in Maiduguri Metropolitan. A register refers to variation according to use in specific situations, mostly used by professionals and social groups. These include groups such as college or university students, lawyers, doctors, sport fans, the army, police, journalists etc (Dantumbushi, 2013). In urban centres, the use of register is a regular practice and it increases the beauty of dialogue, debate or even religious sermon etc. As the case may be, one person may control a variety of registers, for example, a stock broker or a car dealer, or a newspaper vendor and even professional drivers. Registers help in the identification of individual or groups (Dantumbishi, 2013: 122).

A register is thus a variety of language which corresponds to different situations, and should be viewed as a semantic concept, "since it is a configuration of meanings, a register most also, include the expressions, the lexico-grammar and phonological features which accompany or realize these meaning" (Halliday and Hassan 1991:39).

Registers are indicators of language variation through social groups or classes. Registers are sets of language items associated with discrete occupational or social groups (Wardhough, 2006).

"Register involves what people do with their language when we observe the language activities in the different context it is operated, we may find its different varieties to be selected as appropriate to different situations. For example, the same person may use very different linguistics terms to express more or less the same meaning on different occasions. A person might start writing a letter as 'I want to inform you that....' if the participant is his friend, colleague or a man of equal status, he may start it with 'I just wanted to let you know what.....'And if the participant is a respectable person, he may write it in a formal way: 'this is for your kind information that....' Thus, a register describes the language activities according to the requirement with different participant" (Prasad 2013: 238).

1.1 Background to the Study

Several researches have been carried out on language variation by many scholars. Many linguists have studied how different category of people use language based on their settings, skills or geographical locations, for example, Ahmed and Bello (1978), Baba (1988), Chamo (2011) Some of the classical Studies conducted on language use are Labov (1972), Dantumbishi (2013) among others. However, this work attempts to study Shuwa Arab youth registers in Maiduguri metropolitan area of Borno State. The above works serve as sources of inspiration for the researcher.

1.1.1 Youth as a Social Group

According to the United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2009) a youth is best understood as a period of transition from the dependency of childhood's to independence and awareness of that independence as a members of a community. Youth is a more fluid category than fixed aged group, yet age is easiest way to define this group, particularly in relations to education and employment. Therefore,

“Youth is often indicated as a person between the age of where he/she may leave compulsory education, and age at which he/she may find his /her first employment. The later age limit has been increasing, as higher levels of unemployment and cost of setting up an independent household put many young people into a prolonged period of dependency” (United Nation 2009).

Youth normally spend their time seeking for pleasure and as a result of this their discussion is mostly about finance, social status, mutual relationship and other social interactions. They used different languages that serve as identity for easy recognition, which is also a yardstick for fulfillment of membership in a category (Chamo 2011: 26).

1.1.2 Brief History of Maiduguri

Maiduguri, also called Yerwa by its locals, is the capital and the largest city of Borno state in Northeastern Nigeria. “Maiduguri was founded in 1907 as a military outpost by the British and has since grown rapidly. The region was home to

Kanem-Borno Empire for centuries. Maiduguri consists of two cities: Yerwa to the west and old Maiduguri to the east. Maiduguri is estimated to have a population of 1907600 as of 2007. Its residents are mostly Muslims including Kanuri, Hausa, Shuwa Arab, Marghi, Babur Bura and Fulani ethnic groups. There is also a considerable Christian population and people from Southern states such as Igbo, Yoruba and Ijaw” (Kollere 2007). Maiduguri, as the capital city of the North eastern region of Nigeria in the early seventies, it was in the last decades balkanized into six states of Adamawa, Borno, Bauchi, Gombe, Taraba and Yobe. (Juma'a 2005) Ever since its establishment, the town has witnessed mass movement of people from far and near places for a variety of purposes. This mass influx of people was more glaring in the 1970s during the oil boom in Nigeria, which attracted people of different ethnic group to converge on the city in search of work and better living conditions. The influx of these economic migrants resulted in cultural contact of languages of different linguistic families. This contact has helped in expanding the network between different individuals speaking a variety of languages in the city. Such a phenomenon shapes and regulates the various communities language choice. The chosen languages in this situation will be the popular choice to all the groups such that the selected code in a giving situation or setting is determined by its vitality; i.e. how it is socially valued and also the role it plays in the society. Maiduguri is not an ancient city, as it was established by the

British colonial government to be the Shehu's settlement after his movement from Kukawa (Seidensticker 1983 in Juma'a 2005). The town was built according to the same scheme of former Kanem Borno Empire Capital city where the palace and the surrounding quarters were separated by a wall. There is also a gate in the western wall making the end of Dandal (palace) and nearly straight opposite is the eastern gate. Two others are located in the southern wall, one leading to the Monday Market. But there is one distinction: the Monday Market of Kukawa is held in front of the western gate. The second southern gate leads to the garden and the river. This is again parallel to Kukawa where a royal garden was situated in front of the eastern gate (Juma'a 2005).

1.1.3 The Shuwa Arab of Nigeria

Nigerian Arabic, popularly referred to as Shuwa Arab, has been classified by Greenberg (1970) as a Semitic language of the Afro-Asiatic phylum. The Shuwa Arabs of Nigeria have been in the area of Lake Chad for a fairly long time, approximately since the 15th century (Juma'a 2005). They constitute a significant portion of the population of the former Kanem-Borno Empire and were instrumental in depending the Kanem-Borno Empire from the invading neighbouring empires of Fulani, Bulala, Bagirmi, and Wadai. Traditionally they are allies of Kanuri.

Historically, Nigerian Arabs are nomads who were socio-culturally described as

Baggara (Juma'a 2005). Their movement from one place to another is necessitated by the cattle's constant needs for grazing land. The cattle breeding Shuwa Arabs reside in temporary settlements, while sedentary farmers among them whose cattle migrate along with the nomads for a purpose of grazing have a permanent settlement. The sedentary farmers cattle are later returned to them on the eve of the rainy season. Shuwa Arabs are therefore either farmers or cattle breeders or both. They spread well over the state of Borno with significant number in Bama, Dikwa, Damboa, Konduga, Mafa, Monguno, Marte, Ngala, Kala Balge, Gubio, Jere, Kukawa, Kaga and Maiduguri local government areas. Compared to the Kanuri Shuwa arab are however a minority.

Since the advent of the Arab (called Shuwa Arab by the Kanuri) Kanem and later in Borno, they had maintained their nomadic postoral way of life, which had partly influenced their outwards unwillingness to assimilate cultural traits of the predominantly sedentary Kanuri of Borno. Interestingly enough, the Shuwa prefer calling themselves simply Arabs. For whenever a Shuwa Arab is asked of his identity, he would unequivocally say ana Arabi, simply means "I am an Arab". Physically, the Shuwa vary broadly, in accordance with the extent of their admixture with the indigenous elements, the only common denominator for the whole tribes being their fluency in the Arabic language. Where they had been able to live together in larger sections and close to other tribes, they had preserved the

light-skinned complexion and other features of their forebears; contrarily they had become almost like autochthons, except for some fluency in Arabic as already stated (Muktar, 2002).

On the etymology of the term "Shuwa", various meanings have been given both locally and by foreign observers. One interpretation is that the word is derived from the Kanuri 'shawa' meaning fine or beautiful, in recognition of the Shuwa Arabs distinctive features from the predominant groups in Borno. A second suggestion is that the term originated from Shuwaiya denoting few in Arabic. Usage of the term in this context is believed to have stemmed from the story that, responding to a question about their numerical strength from the Mai of Kanem when they first entered his state, the Shuwa Arab had said Shuwaiya, implying that they were few in number; and that since then the word Shuwa started gaining currency. Another interpretation is that the word Shuwa is derived from Shiwa (pl. Shaah) which means 'sheep' in Arabic. This explanation is principally based on the belief that at the initial stages of the immigration of the Shuwa, sheep presumably had a greater importance in the economy of the Arabs of the Lake Chad region than they had in later periods, after their firm establishment in the basin (Muktar 2002). This research attempts to study the language use among Shuwa Arab youth in Maiduguri metropolitan with a view to find out the following way they form their registers and the strategies used to form it.

1.2 Statement of the Problem

There are many researches that have been conducted on language use among groups and other professionals, such researches examines the use of language among group of individuals and other domains. Chamo (2011), Isa (2012), Mahmoud (2012) and Bashir (2017). The problem is the use of the terms that are not clear to members. This research investigates on the peculiarities of Shuwa Arab youth registers in Maiduguri metropolitan with a view of identify how they differs from general usage.

1.3 Aim and Objectives of the Study

The aim of this study was to investigate the registers used by Shuwa Arab youth in Maiduguri Metropolitan. The specific objectives are:

- i. To identify the specific registers used by the Shuwa Arab youth in Maiduguri Metropolitan.
- ii. To study the nature of registers used by the Shuwa Arab youths in Maiduguri Metropolitan.
- iii. To find out the strategies used by Shuwa Arab youth in the formation of their registers

1.4 Research Questions

The research questions are:

- i. What are the specific registers used by the Shuwa Arab youth in Maiduguri Metropolitan?
- ii. What is the nature of the registers used by Shuwa Arab youth in Maiduguri Metropolitan?
- iii. What are the strategies used by Shuwa Arab youth in the formation of their registers?

1.5 Significance of the Study

This research examines the registers used among Shuwa Arab youth in Maiduguri Metropolitan. Although it is not the first of its kind, it will however serve as a further attempt on sociolinguistic study of youth registers. It will also serve as additional literature in the area of sociolinguistic study, youth and language use and will stimulate further work in the areas of sociolinguistic, Shuwa Arab, youth and registers.

1.6 Scope and Delimitation

This research was conducted in the field of sociolinguistics and attention was given to the Shuwa Arab youth registers in Maiduguri metropolitan.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

A lot of works have been done in the area of language variation, which includes variation that focuses on uses and users such as registers, slang, style and context for example.

Abba (2020) studies kanuri Sangaya registers. The research reveals that, Sangaya as a centre for Qur'anic recitation and memorization is the bedrock for the registers reconstruction which is sourced and formed by the conversational and discourses of the Sangaya participants. The research also discovers some situational variables as markers of the registers, such as participants social identity, purpose of communication, speakers choice of language and cultural context determines the functions of the utterance. The study further reveals that, the professional network of the scholarly esoteric understanding of the Sangaya discourse has made a pragmatic significance in many perspectives. This research is related to current study as both researches deal with registers of a particular social group.

However, Bashir (2017) studies the register used by members of the Alaramma Malam Iliya Tsangaya. The research investigates the strategies used by members of Alaramma Malam Iliya Tsangaya in forming their register. The research reveals

that members of Alaramma Malam Iliya Tsangaya adopted the following strategies in forming their register: semantic extension, borrowing, coinage and compounding. This research is related to the current work as both study register of a social class with different approach and context.

Similarly, Sabo (2017) investigates some aspects of language use in Fika Emir's Palace. The research analyses the language patterns of the Palace which includes: greetings, etiquettes and addresses terms and domains of language use (chamber, Emir's apartment, palace guards, guests palace and the palace mosque). The research reveals that there is a strong relationship between the language of the people and their political institution. The research further shows that Hausa is predominantly used in the palace as against Bole Language. This research is related to the current study in the sense that both dwell on language usage.

Also, Muhammed (2016) studies a classificatory analysis of student slang expressions as used by student of the University of Maiduguri. The research reveals that sexuality slang expressions have the highest frequent of occurrence, while salutation slang expressions have the lowest. The disparity may not be unconnected with slang function which among others, is to ensure secrecy and confidentiality for its users. This research is related to the present work as both researches study language variation of a social class.

Moreover, Aliyu (2016) examines male youths register in Bauchi Town. The research found that they adopted some terms among themselves to contribute towards enriching the Hausa language through semantic extension, borrowing and coinage of words and meanings. The research also reveals that the new meaning of the words and sentences given to the existing Hausa words and phrases by the youths have a link among sociolinguistic, morphology and semantics in the social dialect of the youths. This research is related to the current work as both analyzes youth register but in different contexts and languages.

Obaude (2015) studies language use in social context. The research is restricted to wedding ceremonies in Sabon Gari area of Fagge Local Government Area of Kano State. The research studies the language variations and preferences among residents and the reasons for such preferences. The study reveals that the prevailing factors identified as the reasons for the choice of Yoruba and Igbo languages are simplicity, popularity and their roles as mother tongues of the couples aside from being the dominant languages. This work is related to the current work as both study language use.

Therefore, Hamza (2015) examines the slang of Wapa Bureau de Change Market in Kano. The research analyzes the slangs used by Wapa traders. The study reveals the different names given to different currencies and transactions. It also reveals further that terms of profits, customers names and social interaction are the major

areas of slang creation by Wapa traders. This research is related to the present work as both researches deal with language variation.

In addition, Syal and Jindal (2014) devotes a part in their book to register, which they describe as the varieties of language depending upon situation. According to the work, the language uses at different situations is different and that is described as register. The book discusses the classification of register according to field of discourse, the register according to the mode of discourse and finally the registers according to style or tenor of discourse, this (register) research is related to the current one as both study register but differs in approach and context.

However, Mahmoud (2012) studies the Hausa Language used by the police in some barracks in Kano. The research analyzes the language terms used by police in some barracks in Kano. The research points out some ways in which police create words which are different from the normal Hausa terms. Then the work analyzes the meaning of terms as use by police and shows how they contribute in developing Hausa Language vocabulary. The study reveals that police use borrowed words and coinage in forming their speech style. This research is related to the current work as both study language use.

Also, Isah (2012) studies Hausa Prison slang in Katsina Central Prison. The research findings show that Katsina Central Prison inmates use Hausa slang in their communication. The meaning of these slangs cannot be understood by an

ordinary Hausa speaker without mastering the slangs. Another finding of this research reveals that, the Prisoners do make some semantic extension of Hausa words in order to achieve their common semantic need in the Prison. This research is related to the present work as both analyze language use of a particular social group.

Similarly, Chamo (2012) carries out a research on the language of Hausa film. The research examines three communications strategies use in films namely: proverbs, imperative and forms of address. The study shows that Hausa film creates a new discourse by reflecting modern and traditional Hausa society. It also reveals that films preserve some accepted cultural forms of communication in order to please the more conservative public. It also identifies the, combination of traditional and modern Hausa lifestyle "evoke changes in the discourse. In addition, it show that proverbs are commonly uses as communication strategy for indirectness, rather than a specialized language. Imperatives is used as communication strategy in close relation between interlocutor to express direct message for the form of address, traditional and borrowed terms reflect the changing style of life. This research is related to the current work as both study language use.

In addition, Chamo (2011) studies the language of Hausa youth generation in Northern Nigeria. The research examines the way youths coin new words that enable them to communicate among themselves. It also reveals that youth

generation sub-code in Hausa can be distinguished by two kind features. Firstly, it is the language that absorbs the impact of new technologies and new ideas which results to the total change of the language. Secondly it is-the language that includes terms function only within this group. The research also shows that borrowing, coinage and meaning extension are the most common features of youth language. This research is related to the current work in the sense that they both study language of the youth but with different approach.

Abioye (2011) studies Yoruba discourse patterns in selected child clinics in South - Western Nigeria. The research examines the discourse pattern of both nurses and mothers and described the most important element of record discourse chunks in breast feeling and general clearness. The research examines the discourse strategies employed by cooperate of both nurses and mothers involved in sociolinguistic activity. The research also shows how language is used to exercise and buttress relationship in Clinic. This work is related to the current research as both deal with language use.

In the same vein, Aujara (2010) examines the semantic change of Arabic loan - words in Hausa. The research finds that in the process of semantic change, some words extend their meanings by looking at the features, characteristics and quality of the names given to objects without considering the actual stem of certain words that extend their meanings. The work also identifies that meaning extension does

not consider the relationship between the old and new meanings of a word that extended its meaning, unless if a new concept occurred. They urgently extend the meaning of objects through features or characteristics, respectively. This work is related to the present research as they both analyze language use.

In other way, Chinwe (2010) examines the linguistic features of Nigerian police language in Onitsha. The study analyzes syntactic and phonological error in the English language of Nigeria police force. It reveals that phonological errors committed in the English of Police officers are errors of addition, omission, substitution and over generalization as well as in complete application of rules and ignorance of the rules of restriction. The research reveals that syntactic errors found includes: wrong spelling, punctuation and wrong use of articles, omission errors, sentence elements, concord and tense errors. This research is related to the current work as they both deal with language usage.

More so, Adamu (2008) studies Hausa Language usage of some Hausa working class women in Kano. The research identifies the frequent conversational topics of the women and the words they use during interaction. The words are also analyzed in terms of their denotative meanings. The research also discovers that since majority of these women are fluent in English language, cases of linguistics code switching are documented. This research is related to the current work in the sense that they both study language use of a particular social group.

Also, Nasir (2008) studies extension and invention in the language of the Hausa home video industry. The research examines the process by which members employed to extend the meanings of loan words and already existing words through adjustment rules, such as glottal stop, vowel insertion, sound substitution among others. The research identifies that most of the words used by the members are semantic extensions of Hausa existing words and coined words, as well as borrowed words from other languages. The research also reveals that the reason for such meaning extension is mostly to hide their secrets from non-members, which is common to every occupational groups. This research is related to the current work as both analyze languages.

Juma'a (2007) studies ethnicity and language loyalty. The research investigates the language used by Shuwa Arabs in Maiduguri by using the matched - guise test to assess their attitudes towards their own language and other people's languages. The study shows that informants assess with bias mind if the issue meant for assessment involve individual languages and that is why they assess their language, Shuwa, more favorably than Hausa and Kanuri. The study further reveals that Shuwa Arab are loyal to their own language above all others. This research is related to the present research as they both study Shuwa Arab as a case study.

Also, Owolabi (2007) studies the language use in the Nigerian press. The study reveals that Nigeria is a multilingual community where none of the indigenous

languages can serve the purpose of the mass media. This necessitated the choice of English language to fill the gap. This research is related to the current work as they both study language use.

In addition, Juma'a and Mu'azu (2006) studies the convergence of dialects in an urban community, a case study of Nigerian Arabic. The study established that Nigerian Arabic popularly known as Shuwa Arab has two dialects: Eastern and western. The eastern dialect's geographic space, stretches from Bama Local Government Area to Ngala. The western dialects on the other hand comprise the Lake Chad Area down to Damboa Local Government in the southern part of Borno. The research reveals that contact between the two dialects have been on temporary scale, only during the cattle movement season. The development of the cosmopolitan cities like Maiduguri in the last few decades made it imperative for different language speakers to migrate to the city for ecological or economic reasons. The settlement of these dialect speakers in Maiduguri over the years is now revealing that the language spoken by the two dialect groups is in the process of converging to form an urban dialect in the near future. This research is related to the present work as they both study Shuwa Arab language.

Nevertheless, Juma'a (2005) studies the role and function of a minority language in the Nigerian multilingual setting a case study of Nigerian Arabic. The research examines Shuwa Arab attitude towards other Nigerian languages used in the city of

Maiduguri including Standard Arabic. The research identifies the different languages used in the city with specific public domains where Hausa, English, SA, Kanuri and Nigerian Arabic in this order were considered to be the important languages. The research also points out that for the social status of the languages used, two issues were considered: national/official and the language designated for education. In this assessment Hausa, Yoruba and Igbo in this order were considered to be the national languages while English is the official language. The study therefore reaffirms the national status of Hausa, Igbo and Yoruba and the official status of English in Nigeria. The research also suggests the educational status of English, Standard Arabic and Hausa on one hand and the minority status of Nigerian Arabic (Shuwa Arab) and Kanuri on the other. This research is related to the current work as both researches deal with Shuwa Arab as a case study.

Nonetheless, Owens (2004) studies idiophones in Nigerian Arabic. The research reveals that idiophones in Nigerian Arabic has the syntactic properties of adjective and imperative verbs. They semantically function as sound of an objective falling, place, time, quality, motion, action and manner. The study further reveals that most of the idiophone elements used by Shuwa Arabs were found to have originated from Kanuri, some from Fulfulde and few others came from other linguistics group with which Shuwa Arabs have been in contact for a long time, e.g. Bagirmi, Kotoko, Wandala etc. This research is related to the present research as they both

study the same language, i.e. Shuwa Arab.

However, Abubakar (2002) studies the relationship between language and religion which focuses on Hausa Language style use by Gardawa in Kano City and its environs. The research dwelt on language style use by the group of Qur'anic students known as 'Gardawa' in Kano city. It analyzes the ways such styles were created. It also emphasizes on the relationship between language and religion. The research reveals that Gardawa creates their speech codes mostly from Qur'anic words and some other languages. This research is related to the current one as they both deal with language use by a social group.

Also, Juma'a (2001) studies linguistics variables and social network among Shuwa Arab groups in Maiduguri. The study compared language and social network among two settlements in Maiduguri. One is a traditional aloes conservative and another open more urban society. The study shows that the traditional close society's network is highly restricted to ethnic community members, while the open society is not restricted to ethnic members alone, rather they relate to other ethnic group members since they are geographically mobile. The study revealed that the close network remain linguistically conservative, while the open networks shows relatively more variation in their speech forms. This research is related to the current work as both researches study Shuwa Arab.

Similarly, Juma'a, (2000) studies the Nigerian Arabic (Shuwa) in Maiduguri: A

Linguistic Survey of usage. The research investigated language usage in settlements in Maiduguri where Shuwa Arabs constitute either the majority or minority of the settlers. The study investigates language use in three domains: home, market and school. The study shows that the majority types of settlements were those inhabited by many Shuwa Arabs, while the minority settlements were those inhabited by few Shuwa Arabs, the high preference for Shuwa Arabic in the home domain in the majority settlement areas while the minority settlement each shows preference for the dominant language used in the area. The study further reveals that while Kanuri and Hausa are community wide-based languages, Shuwa Arab is however a home - based language giving its limited areas of coverage, i.e. in the public domains. This research is related to the current one as both study Shuwa Arab as a case study.

Asiru (2000) conducted a research on the slangs used by the traders of Kantin Kwari market in Kano State. The study shows that the Kantin Kwari traders used different borrowed words from different languages which served as their slang. The research reveals that Hausa, Yoruba and English Languages are the major sources of the slangs used by the traders. The study also explores that some slangs are specific to the traders, some to the customers and some referred to the products. This research is related to the current research as they both deal with language use by a particular group.

Although, Paolilo (2000) studies the register variation in Sinhala; the research reveals that variation in language on the basis of formality (register variation) is often neglected in both grammatical description and sociolinguistic analysis demonstrated using Sinhala language and other languages. The study also shows that the register variation in syntax of all observed registers is accounted for within a single grammar. The research further reveals how the approach to register variation developed in the research can be extended to other types of sociolinguistic variation. This work is related to the present one as they both deal with register.

Juma'a (1999) studies vowel deletion and insertion in Nigerian Arabic. The research looks at one aspect of grammar phonology, i.e. vowel deletion and insertion. The research reveals that there exist five rules for vowel deletion and insertion: two deletion and three insertions in the language. Deletion is determined lexically and morphologically in both initial and final position respectively. However, insertions are constrained by suffixes and presence of sonorant and guttural consonants. This research is related to the current work as both researches study Shuwa Arab.

In addition, Musa (1996) studies Lexico - semantic variation in Hausa dialect; the research reveals how Hausa borrowed words from Arabic language, which at the end turned to be like Hausa original words. The research reveals that it is difficult

to differentiate between the original and the borrowed words. The study further examines the borrowing pattern from Arabic to Hausa language. This research is related to the current one in the sense that both deal with language variation.

Nevertheless, Fagge (1987) studies the Lexico - semantic extension in present day Kano. The research examines the role played by linguistic changes in the development of Hausa language particularly in Kano Hausa. The study reveals the principal causes of linguistic changes, the changes undergone by Hausa Language are not limited to only sound changes, but also grammatical changes, which are due to many factors such as meaning changes and such changes may either be analogical, morphological or syntactic.

Finally, Salim (1981) studies Linguistic borrowing as external evidence in phonology. The research explains that linguistics borrowing is the consequence of contact between speakers of two or more languages or dialects. The study analyzes the pattern of phonological borrowing among languages. The research further reveals that there are different types of borrowing among different languages. This research is related to the present research in the sense that both researches study languages uses.

However, all the researches reviewed in this research work were categories into two; the first part reviewed work done on linguistics and socio - linguistics which concentrated on registers, slangs, styles, languages use, language variation,

semantics extension, language of social group and other aspects of language studies. However, the second part reviewed studies done in Shuwa Arab, which includes studies on aspect of linguistics variables and social network, linguistics survey of usage, idiophones in Nigerian Arabic, convergence of dialect in an urban setting, ethnicity and language loyalty, vowel deletion and insertion in Nigerian Arabic and other aspect of linguistics in Shuwa Arab.

On the other hand, the current research studies a socio – linguistics study of Shuwa Arab youth registers in Maiduguri metropolitan. More so, there is no research conducted on Shuwa Arab youth registers, this however, necessitated the need for the researcher to carry out this research work to contribute to the existing aspect of knowledge.

CHAPTER THREE

METHODOLOGY AND THEORETICAL FRAMEWORK

3.0 Introduction

This chapter deals with the methodology and theoretical framework used in analyzing the data collected for this research

3.1 Methodology

For a meaningful research to be conducted there must be a procedure to be carried out. This study employs the use of ethnographic research method. Ethnography is a social science research method, which include interviews, observations and participation. The ethnographic focal point may include intensive language and culture learning, intensive study of a single field or domain and a blend of historical, observational and interviews, observation, and documents. This, in turn, produced three kinds of data: quotations, descriptions and the excerpts of documents resulting in one product: a narrative description. This narrative often includes charts, diagrams and are facts that help to tell "the story" (Hammersley in Chamo 2018). "When used as a method, ethnography typically refers to fieldwork (alternatively, participant observation) conducted by a single investigator who 'lives with and lives like' those who are studied, usually for a year or more" (Chamo 2018).

Field research involves the study of real life situations, field researchers therefore observe people in the settings in which they live, and participate in their day to day activities. The methods that can be used in these studies are unstructured, flexible and open ended.

Ethnography also involves judgments about the object of the research which is to study people in naturally occurring settings, the researcher's role in that setting, which is to understand and explain what people are doing in that setting by means of participating directly in it, and the data to be collected, which must be naturally occurring and captured in such a way that meaning is not imposed on them from outside. These issues of technique derive from a set of theoretical and philosophical premises a methodology so that ethnography understand as fieldworks still describes more than just a set of procedural rules for collecting data (that is, ethnography is more than a method of data collection). This is why it is unsound to equate ethnography with one particular, although this may be one of the principal methods of data collection in ethnography. Ethnography uses several methods that access social meanings, observes activities and involve close association with, or participation in a setting or field (Brewer 2000).

3.1.1 Area of study

This research was carried out in Maiduguri metropolitan of Borno State North Eastern Nigeria. The study was carried out in the field of sociolinguistic with focus

on Shuwa Arab youth registers.

3.1.2 Sample Selection

The sample selected for this research are the youths between twenty (20) to forty (40) years of age of Maiduguri Metropolitan; information was gathered from them for presentation and analysis 40 respondents were randomly selected from four wards of the metropolis, i.e Old Maiduguri, Gwange, Dikechiri and Kumshe wards, ten respondents from each ward. The age group of the youth ranges from 20 to 40 years. However, a simple random sampling method was used in selecting the instrument.

3.1.3 Data Collection Procedure

In an attempt to gather data, this study employs the following procedure:

INTERVIEW: This deals with asking questions and getting responses from the group of people under study. It can be face to face or via telephone call. Here, the researcher personally interviewed some of the respondents through phone calls and Whatsapp chats via which data was gathered, this process took the researcher three months to get these data.

OBSERVATION: This is a systematic procedure of data collection where the researcher examines the subjects in their natural setting in order to get the information from the primary source. Here, the researcher being a native speaker of the language got some of the information through active participation for the

period of three months with a month interval (i.e 3 times) whereby the researcher visit the gathering and observed normal conversations in a natural settings and jotting down vital information/data. In carrying his, the researcher was guided by three factors. The native speakers intuition that is the researcher being a native speaker of Shuwa Arab, the researcher also spent most of his lifetime in town of Maiduguri and the researcher also felt within the age group of the target population under the study area. This tremendously helps the researcher in getting his data.

3.2 Theoretical Framework

This research adopted the theory of discourse analysis. The term first came into general use following the publication of papers by Zellig Harris in 1952 and its concerns with the use of Language in running discourse. It is a general term used for a number of approaches to analyze written, vocal or sign language use or any significant semiotic event. The central concern of this theory is to account for language use beyond the sentence boundary, but also to prefer in analyzing naturally occurring language use.

The scholars are divided into two on how they view discourse; Some see discourse as "particular unit of language above the level of sentence". These scholars are called 'formalists' while others consider discourse as "a particular focus on language use" these scholars are called functionalist (Chamo 2012).

This research followed the footsteps of the functionalist perspective, as many scholars such as Brown and Yule (1983) argued that “the analysis of discourse is necessary for the analysis of language in use”. These views were further elaborated by scholars such as Chamo (2012), Fairclough (1989), Halliday (1973) and so on.

According to this view, language and society are interwoven that the analysis on language as independent system would be insufficient. Scholars like Goffman, (1981) and Schiffrin, (1987) shared the functionalist views on discourse analysis and its special application to the identity which “refers to the way in which individuals and collectivity are distinguished in their social relations with other individuals and collectivity” (Chamo, 2012).

The theory aims at exploring how people comprehended the information, not only through its literal meaning, but rather to find out the extension of meaning made by people to make it more productive.

In a nutshell, discourse analysis provides different ways of analysing language in use or written texts. Discourse analysis can also help in analysing language beyond the sentence, that is to say it gives an opportunity of analysing language based on the context.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter is mainly concerned with the presentation and analysis of the data collected for the purpose of this study. The members of the youth group comprise of youth from different social, economic and educational backgrounds. This gives way to the use of new words and expressions which are exclusively used and understood by members of the group.

4.1 The Nature of the Registers used by Shuwa Arab Youth.

From the data gathered and studied, it was observed that the new terms and expressions used by Shuwa Arab youth are regular grammatical form of verb, nouns, adjectives, adverbs etc. The nature of the registers used by the youths consists of lexical or one word registers and phrasal/sentential registers.

4.1.1 Lexical Register.

Lexical register is a single word or part of the word that forms the basic elements of a vocabulary (Lewis 1997). Jowitt (1991) stated that lexemes are an indispensable part of language and as such are very important to any society and speech community. A language or its variety keeps accommodating new lexical items that reflect the social and political situation of a society, and as such lexemes generates new meaning that fulfill the communicative functions of such a

linguistics environment. Shuwa Arab youths used lexical register that are from different sources. For example, the word '*kare*' which literally means cloth was semantically extended to mean a woman that is heavily endowed. The word '*Jakka*' is borrowed from Hausa which literally means "bag" in both the donor and the recipient languages but extended to mean money. And so also the term '*ancid*' was coined to mean lies.

4.1.1.1 Sources of Lexical Register Formation.

Shuwa Arab youth create and use new terms or expressions which are exclusively used within themselves. However, based on the findings of this study, this youth group use different sources in forming their lexical registers in order to meet their communication demand. The main sources of lexical registers used are: semantic extension, linguistic borrowing and coinage.

4.1.1.1.1 Semantic Extension.

Chamo (2012) explained semantic extension 'as a way of obtaining a new term by extending the use of the old one. So it is a process of widening the meaning of a word or phrase by expanding the context in which it occurs. It is a way of extending the meaning of a particular word or expression to mean something different from what it means originally. This includes the extension of a concept, ideas or sign to which it applies in contrast with the original meaning.' Langacker (1973:186) explained that semantic extension 'as a way of obtaining new term by

extending the meaning of an old one.' Bature (2002) also explained that semantic extension ' is a process of expanding the meaning of already existing words as well as adopted ones by considering the characteristics and functions of a given word'. Sani (2001) explains semantic extension involves the transference through a relationship between two entities, qualities, states or processes by ascribing to one the attributes of the other, thereby viewing one thing in terms of another. Moreover, semantic extension or the widening of meaning is a sign of language development and advancement. In virtually all societies, new ideas, senses, and opinions are being created to meet the challenges of the modern life. However, Shuwa Arab youth in Maiduguri used this strategy to communicate among themselves in order to show that they belong to a particular group or excludes some non-members of the group from understanding the meaning of their communication.

This sources of lexical registers by Shuwa Arab youths can be categorized under the following domains as follows:

Financial/ social status domains

Social interaction/relationship domains

Intoxicant/drugs related domains

4.1.1.1.1 Financial /Social Domain

Shuwa Arab youth like any other social group engaged in different activities that

involves making money that effect their life style. This youth group communication or conversation reveal a great concern about money, that secure enjoyment of their youth time. As a result of this attitude, they produce some terms concerning finance or social status. These are produced through the process of semantic extension in order to suit their communication need. Example of these terms are given in the table below.

TABLE 1:

S/No	Terms	Lit. Meaning	Extended Meaning
1	<i>Abiyat</i>	White	Money
2	<i>Hamiye</i>	Its hot	Broke
3	<i>Adum</i>	Bone	Stinginess
4	<i>Hajar</i>	Rock	Stinginess
5	<i>Farai</i>	Rat	Thief
6	<i>aqabash</i>	Ash colour	Poor
7	<i>Dalla</i>	Monkey	Poor

The above data in Table 1 are examples of words or registers that relates to financial and social status which Shuwa Arab youth in Maiduguri used to communicate among themselves in order to hide the meaning or exclude someone from the discussion. For example, the word '*abiyat*' (adj), which literally means the colour white in English language is used by the Shuwa Arab Youth to mean money or wealth in their speech. This is a product of extending the meaning of white to mean money or wealth which is commonly used by wealthy people in their mode

of dress. White is however, regarded as positive and being wealthy or having money is therefore seen as positive. Therefore, we can understand that the Shuwa Arab youth extended the meaning of white in order to communicate within the group. Example of these can be seen in sentence below.

Sentence: *Arrajil da inda abiyat.*

Lit. Meaning: This man has white.

Meaning: This Man has money.

The second term in Table 1 above, *Hamiye* (adj) which literally means it's hot was extended by Shuwa Arab youths to refers to someone being broke. This is because the hot weather is regarded as unpleasant condition and therefore poverty or been broke is also an unpleasant condition. For example:

Sentence: *Akhuy Alyaum da Hamiye ley*

Lit. Meaning: My brother today's weather is hot.

Meaning for the youth: My brother today am broke.

The term '*adum*' and '*hajar*' (N) which literally mean bone and rock are metaphorical extended by Shuwa Arab youth to mean stinginess. The foregoing terms involves a metaphorical transfer from their original sense to the new reference because of their shared similarities. This is due to the fact that bone and rock are considered hard to break and therefore a stingy person can hardly gives out money. Here, the metaphorical extension is based on attributing the

characteristics or nature of a rock and bone to a person. For example

Sentence: *Akhuk da adum.*

Lit. meaning: Your brother is a bone.

Meaning for the youth: Your Brother is stingy.

The term '*Farai*' which literally means rat was semantically extended by Shuwa Arab youth to refer to a thief. This term: '*farai*', rat, was metaphorically extended by conventional attributes of the animal as well as the characteristics of a rat to a person. This is due to the fact that rat is known for stealing. The correlation between the rat and its underlying meaning is that they both steal.

The term '*Dalla*' (N) which literally refers to monkey was extended by Shuwa Arab youth to mean a poor person. The Monkey Metaphor indicates lack of seriousness of the animal. This behaviour of the Monkey was transferred to a person. This shows that the term '*dalla*' was metaphorically extended by the youth to meet their communicative needs. This term was form based on the fact monkey is seen as animal that has no permanent home, it moves from one tree to another in order to survive.

4.1.1.1.2 Social Interaction/Relationship Terms.

These are processes through which Shuwa Arab youth like any other group act and react among themselves. This social group engaged in different social activities among members.

TABLE 2:

S/No	Terms	Lit. Meaning	Meaning for the youth
1	<i>Akhadar</i>	Green	Tea
2	<i>Kasha</i>	Opening	Happy
3	<i>Sad</i>	Closing	Unhappy
4	<i>Qazala</i>	Antelope	Pretty lady/girl
5	<i>Kare</i>	Cloths	A woman who is heavily endowed
6	<i>Khamsat</i>	Five fingers	To eat
7	<i>Akhuk</i>	Your brother	Your friend (m)
8	<i>Akhtak</i>	Your sister	Your wife/girlfriend
9	<i>Marid/mardan</i>	Sick	Mentally sick

The term in Table 1 above '*Akhadar*' (adj) which literally means green in English language is also used by the Shuwa Arab youth to mean Tea. Green is the colour of one of the varieties of tea usually consumed by Shuwa Arab youth. Tea plays a vital role in the life of Shuwa Arab youth and as such, tea is consumed by youth at any given time and also serve to entertain guests or visitors in home as well as during some occasions. The term '*akhadar*', green, was derived by the youth by extending its meaning to refer to tea because of its colour. These semantic extension is based on metonymy where by part of thing stand either for the thing as a whole or for some other aspect or part of it. However, in this case green is the colour of particular variety of tea mostly consumed by adult male and therefore

green stand to represent the whole tea. This is also another way by which the Shuwa Arab youth used to disguise their speech. Example can be seen in the sentence below.

Sentence: *Al-akhadar tamma*

Lit. Meaning: The green finished

Meaning for the youth: The tea has finished

Another expression in table above is '*Kashi*' which literally means he opens up was semantically extended by Shuwa Arab youth to refer to someone who is happy.

Whereas, the term 'Sad' which literally means he closes was also extended to means unhappy. The reason of forming these terms by Shuwa Arab youth is based on the fact that when someone is happy he/she is more accommodating and open to people whereas when someone is unhappy or sad he/she is likely to be less accommodating to people. Example can be seen in the following sentences:

Sentence 1: *Arrajil da bilhen kashi.*

Lit. Meaning: The Man is very Opening.

Meaning for the youth: The Man is very happy.

Sentence 2: *Arrajil da alyaum bilhen sad.*

Lit. Meaning: The Man today very close.

Meaning for the youth: The Man is very unhappy today.

Another term in table above is '*Qazala*' (N) which literally mean antelope but was

semantically extended by the Shuwa Arab youth to mean pretty girl/lady. This shows that the '*Qazala*' was metaphorically extended by youth to serve their communicative need by attributing the features of an antelope which is seen or regarded as beautiful creature by the Shuwa Arab. Example:

Sentence: *Shif alqasala dike jayye.*

Lit. meaning: See that antelope coming.

Meaning for the youth: See that pretty lady/girl coming.

The term '*Khamsat*' which mean 'to eat' by Shuwa Arab youth was formed by i.e. attaching a bound morpheme 't' into an existing word '*khamsa*' which literally means five i.e. (*khamsa* + t) which is '*Khamsat*' was extended by the Shuwa Arab youth to means to eat. This is due to the fact that people in the area or Shuwa Arab in particular use their hand or five fingers to eat. This kind extension was achieved through metonymy where the five fingers stand for eating. Fingers are closely linked with the processes or act of eating.

Moreover, the term '*Akhuk*' (N) which literally mean 'your brother' was semantically extended by Shuwa Arab to refer to your friend (m). This term '*akhuk*' was formed by attaching a bound morpheme 'k' into an independent word '*akhu*' which mean brother i.e. (*akhu* + k) '*akhuk*' which mean your brother. Whereas '*Akhtak*' (N) which also literally means 'your sister' was extended by Shuwa Arab

youth to refer to your wife or girlfriend. These terms were formed through the process of suffixation by attaching a bound morpheme at the end of an independent word or a free morpheme. These extension was as a result of relationship between the literal meaning and extended meaning. However, the Shuwa Arab Youth employed the use of euphemisms in order to achieve their goal. Examples:

Sentence 1: *Muhammed wen akhuk?*

Lit. meaning: Muhammed where is your brother?

Meaning for the youth: Muhammed where is your friend?

Sentence 2: *Muhammad wen akhtak?*

Lit. Meaning: Muhammad where is your sister?

Meaning for the youth: Muhammad where is your wife/girlfriend?

Another term in table 2 above is 'Marid' which literally means sick person was semantically extended by Shuwa Arab youth to means someone who is mentally unstable. This is because of the relationship between the two meanings which both has to do unstable condition. This is a case of narrowing of meaning where by the word takes on a more restricted meaning than it had before. This was achieved through which 'marid' sick or ill is seen as general meaning of someone who is not feeling fine is applied to meaning that is much more specific i.e mentally unstable. Example.

Sentence: *Arrajil da marid.*

Lit. Meaning: That man is sick.

Meaning for the youth: That man is mentally unstable.

4.1.1.1.3 Intoxicant/Drug Related Terms

This category represents expressions that refer to names of intoxicants as created by Shuwa Arab youth. According to Waziri (2019), an intoxicant is any substance that produces an effect on the brain which results in a change of mood of the individual and usually taken into the human's body through inhaling, ingesting, swallowing, or even injection. Intoxicants are classified into liquid, solid and gaseous. The possessions of some of these intoxicants are leveled illegal by the authority concerned, while other intoxicants (drugs) are issued with a doctor's prescription. Some of these drugs are normal antibiotics or pain relievers prescribed by a doctors but are being abused by some youth. Below are examples of some expressions that are related to intoxicant/drug terms.

TABLE 3:

S/no.	Term	Lit. Meaning.	Meaning for the youth.
1	<i>Gashsha</i>	Grass	indian hemp
2	<i>Kare</i>	Cloths	Intoxicant
3	<i>Ashshadaralmubaraka</i>	blessed tree	Snuff
4.	<i>Kolci</i>	Groundnut	illicit drug

The term '*Gashsha*' in the Table 3 above which literally mean 'grass' was

semantically extended by Shuwa Arab youth to mean indian hemp, the meaning was derived due to the fact that indian hemp substances are normally in grasses form. This extension was also achieved as result of metonymy whereby a particular type of grass that is the indian hemp stand for a whole grass. The Shuwa Arab Youth connotes this meaning because of the physical resemblances between the two meanings, whereas the term 'kare' which literally mean cloths was extended by the youth to mean any consumable intoxicant substances that caused them behave abnormally or make them feel high. Example:

Sentence: *Akhui wen algashsha.*

Lit. Meaning: My brother where is the grass.

Meaning for the youth: My brother where is the indian helm.

Another expression in the Table 3 above is '*Ashshadara almubaraka*' which literally mean blessed tree was extended by Shuwa Arab youth to refer to snuff. This term was formed because those that used to consumed the substance believed that, the substance was made from a tree and to them it is a blessed tree. '*Kolci*' which literally mean groundnut was used by youth to refer to illicit drug pills. This is as a result of semantically extending the meaning of groundnut to mean illicit pills because of physical resemblance between groundnut and the underlying meaning.

4.1.1.1.2. Linguistics Borrowing or Loanwords

Linguistics borrowing or loanword is another process used by Shuwa Arab youth in forming or generating their registers. This is because of the contact that Shuwa Arab had with other languages. Linguistics borrowing or borrowing according to Chamo (2011), "is the permanent contact of different languages in communication that brings about introducing new words into the language. He therefore went further to state the reason why language borrowed words is lack of equivalents in the target language and the borrowed or loanword becomes part of the language". Bashir (2017), states that "borrowing refers to taking a word or phrase from one language into another, or from one variety of a language into another". Any language, under appropriate circumstances, borrows lexical items from other languages, usually absorbing the exotic items or translating them into native equivalents. New vocabularies are created by Shuwa Arab youth while discussing political issues, information and communication technology (ICT), presenting new products or making comment on sports and films. The borrowings come mostly from English, although there are also words borrowed from standard Arabic and other Nigerian languages. The reason for the use of these words is lack of their equivalents in the language and the borrowed words become part of the language. Some language borrows more than others.

There are words and phrases from different languages especially Standard Arabic, English, Hausa and Kanuri borrowed and adopted by the Shuwa Arab youth which

become part of their day to day speech codes. Most of the borrowed words by Shuwa Arab youth are either used as they are in the donor language or modified in spelling, pronunciation and meaning in order to suit the structure of the recipient language or the communication need of the youth.

4.1.1.1.2.1 Terms Borrowed from English Language

English language is the official language in Nigerian and one of the major source of borrowing by Shuwa Arab youth. This is because of its political and economic status of been a language whereby new innovation, government and policies formulation, information and communication technology etc. are presented. Examples of these terms or words which are borrowed from English language are presented in the table below.

TABLE 4: Information and Communication Technology Terms.

S/No	Terms	
1	Network	Netwok
2	Whatsapps	Wasap
3	Application	Aplikashon
4	Facebook	Fesbuk
5	Data	Data
6	Instagram	Instagiram
7	Email	Emel
8	Download	Dounlod
9	Laptop	Laptop

10	Gigabyte	Gigabaet
11	Kilobyte	Kilobaet
12	Megabyte	Megabaet
13	System	Sistem
14	Programming	Pirogiramin
15	Wireless	Wayales
16	Modem	Modem
17	Flash	Filash
18	Memory card	Memori kad
19	Ram	Ram

The above Table 4 contain ICT related terms which were borrowed from English language by Shuwa Arab and used them in their day to day communication. These terms were borrowed from English Language and adopted by Shuwa Arab youth. Almost all of these terms retain their original meaning as in the donor language with some have dual meaning i.e. original meaning and extended meaning, whereas their spelling and pronunciation was modified and adjusted in line with the structure of the recipient language. For example, the term 'gigabyte' apart from its original meaning as in donor language, Shuwa Arab youth extended it to mean a thousand naira. Likewise, the term 'downloading' which refers to the act of coping data from internet was also extended by youth to mean the act of excreting. The reason for using these terms as they are in the source language is because of lack of

their equivalent in the recipient language and they are easily understood as terms of the source language.

Other English terms which were borrowed by Shuwa Arab youth and have their meaning extended in order to suit their communication need are presented in the table below.

TABLE 5:

S/No	Term.	Extended meaning	Source language
1	Capsule	Tramadol	English
2	Powder	Cocaine	English
3	Offside	Talking rubbish	English
4	Penalty	To impregnate	English
5	Grade	Something of high quality	English

The data in Table 5 above are examples of some English words borrowed by Shuwa Arab youth and meanings extended. For example, the term "capsule" which means any drug /pill that comes in capsules was used by youth to refer to Tramadol in particular. This is simple because Tramadol comes in capsule shape. The term "powder" was extended by the youth to means cocaine. Offside means when a football player was caught by match referee on the wrong side of his opponent team but was extended by the youth to means when someone is talking rubbish. Penalty kick which means free shot at a goal between a player and goalkeeper during a football match was extended by youth to means when someone

impregnate a girl. Grade was extended by the youth to mean something of high quality.

Example.1

Sentence: *Akhui indak capson wa?*

Lit. Meaning: My brother do you have capsule?

Meaning for youth: My brother do you have tramadol?

Example 2

Sentence: *Mudi akhuk da dakhil offside.*

Lit. Meaning: Mudi your brother is in offside.

Meaning for youth: Mudi your brother is talking rubbish.

Example 3

Sentence: *Mohammed Rafigag daram penalty.*

Lit. Meaning: Mohammed your friend kicked a penalty.

Meaning for the youth.: Mohammed your friend impregnated a girl.

4.1.1.1.2.2 Terms Borrowed from Hausa Language.

In northern Nigerian, Hausa language plays a vital role in the day to day communication ranging from education, politics, commercial activities and social purposes among others. However, extensive uses of Hausa at so many domains due to its powerful contact with many Nigerian languages have led to the assimilation of hundreds of Hausa loanwords into several other Nigerian Languages. Shuwa

Arab like any other language has largely borrowed lexical items from Hausa language being a lingua franca in northern Nigeria due to the fact that Hausa offered terms for objects and ideas which were unknown to Shuwa Arabs before their acquaintance with Hausa. That is to say, many Hausa loanwords were assimilated into Nigerian Arabic through the acquisition of new objects necessitate finding name for them, and such objects were assigned name based on Hausa linguistic experience (Juma'a 2005). However, Shuwa Arab youth used these Hausa borrowed words and have their meaning extended in order to suit their communication need. These terms are presented in the table below.

TABLE 6:

S/no.	Term	Lit. Meaning	Meaning
1.	<i>Gwaska</i>	Powerful person	Influential person
2.	<i>Jagwal</i>	Dis organize	To disorganized
3	<i>Sak</i>	Fact	Complete
4	<i>Nera</i>	Naira	Money/wealth
5	<i>Jaka</i>	Bag	Money/wealth
6	<i>Kalangu</i>	Drum	Begging for money

The term '*Gwaska*' (N) in the table was borrowed from Hausa language and is being used by Shuwa Arab youth to mean influential person. *Jagwal* is also borrowed from Hausa language by Shuwa Arab youth to mean disorganized. The

term '*Jagwal*' can take different word class depending on the context. *Jakwal* can be a noun e.g. *Sugal jagwal* i.e. *Jagwal* Market, is a market where both genuine goods and stolen goods are sold. It can take a verb form e.g *Musa sawwa jagwal*. i.e. Musa has done something wrong.

Another term in Table above is '*Nera*' (N) which literally means one Naira was extended by the Shuwa Arab Youth to money or richness. *Nera* was originally borrowed word from English language and was adopted into the language. The term '*Nera*', one naira, was used by the youth because of the relationship it has with money or richness. Likewise the term '*jaka*' (N) which literally means bag was extended by the Shuwa Arabs youths to refers money. The term '*Jaka*' was originally a Hausa borrowed word and adopted into the language but Shuwa Arab youth semantically extended it to mean money in order to suit their communications need. Example of these terms which are synonyms in Shuwa Arab youth register can be seen in the following sentences below.

Sentence 1: *Rafigi da inda Nera.*

Lit. Meaning: This my friend has one naira.

Meaning for the youth: This my friend is wealthy.

Sentence 2: *Rafigi da inda jakka.*

Lit. Meaning: This my friend has a bag.

Meaning for the youth: This my friend has wealth.

The term '*Kalangu*' in the table above is originally a Hausa borrowed word into Shuwa Arab. '*Kalangu*' is a kind of musical instrument used by Hausa praise singers to entertain the public during an event or ceremony. *Kalangu* is normally used by praise singers in order to praise people for money but Shuwa Arab youth semantically extended it to mean begging. This term was created because of the relationship that holds between the two meaning. Example

Sentence: *Musa jaa ba kalangu*

Lit. Meaning: Musa came with *kalangu*.

Meaning for the youth: Musa came for begging.

4.1.1.1.3 Coinage.

This is another source or process adopted by Shuwa Arab youth in forming or creating new terms. Yule in Bashir (2017), explained that coinage "is a very rare and uncommon method to create new word, people try to out do each other with more and better words to name their products. Often these trademark names are adopted by the masses and they become everyday words of the language." Chamo (2011:28) defined coinage 'as a process whereby new words are invented'. Coined word are entirely new, previously nonexistent words keep entering a language. This often happens when speakers invent (or coin) new words. (in term of two components of words sound and meaning), speakers coins a new word by inventing

a new sound sequence and pairing it with a new meaning (Akmajian 2001). Shuwa Arab youth also used these process in creating or inventing a new words or expression based on the characteristics of the items or the sound of the words or expressions. The words presented below were coined by the youth and they used by them in their day to day communication.

TABLE 7:

S/No	Coined Terms	Meaning for the youth
1	<i>Al-illah</i>	Mother/old Woman
2	<i>Al-washtai</i>	Father/old Man
3	<i>Al-sadiye</i>	Alms
4	<i>Arrarai</i>	The Man
5	<i>Almimiye</i>	The Woman
6	<i>Alqasil</i>	Girl
7	<i>Attari</i>	Food
8	<i>Alwalay</i>	The Boy
9	<i>Azzalai</i>	A prostitute
10	<i>Alfaqai</i>	Teacher
11	<i>Babay</i>	Kanuri Man
12	<i>Kanfasay</i>	Hausa Man
13	<i>Fafay</i>	Fulani Man
14	<i>Anchid</i>	Lies
15	<i>Kakshi</i>	Poverty
16	<i>Jagari</i>	Old Bike

The words are coined terms used by Shuwa Arab youth. These coined terms are mostly created by the youth who have Quranic background or who have gone through the *almajiri* education system.

The word '*Al-illah*' was coined by the youth to mean mother or an old woman, whereas *Alwashtaa* was coined to mean father or an old man. The terms '*Assadiye*', which was coined to mean '*sadaqa*' in the language which translate to alms in English. *Alwalay* was coined to mean *Alwalad* in the language which refer to a boy in English, *Almimiye* was also coined by Shuwa Arab youth to *Almara* in the language which also refer to the woman, *Arrarai* was also coined by the youth to refer to *Arrajl* which means man and *Alfaqai* was coined to refer to *Alfaqir* which means a teacher. These terms or expressions were coined or invented by Shuwa Arab youth from the underlying meaning of the expressions.

However, the terms *anchid*, *kakshi* and *jakari* were coined by Shuwa Arab Youth to mean lies, poverty and an old bike. This was done based on the characteristics of the action of the meaning of the words.

4.1.2 Phrasal/Sentential Register

A phrase is a group of words, which makes sense, but not complete sense. It is a group of related words without a subject and a predicate. A phrase consists of two or more words lacking a complete sense and a complete verb. It may consist of one or more incomplete verbs or participle standing on their own. While a sentence is a

group of words that express atleast one complete thought or idea. Phrasal and sentential register can be found in some of the strategies used by Shuwa Arab youth in forming their register. For example, 'waga fiddene' which literally means fell into mud was extended to mean broke, whereas 'ein' which mean eye and 'hamra' which means red(f) where put together to form a compound word ' ein hamra' red eye to means poverty.

4.1.2.1 Sources of Phrasal/Sentential Registers

Like in lexical register, in phrasal/sentential register Shuwa Arab formed the registers from different sources which in includes compounding and semantics extension.

4.1.2.1.1 Compounding

This is one of process employed by the Shuwa Arab youth in forming phrasal/sentential registers. Compounding according to Kemmer (2003) is a process that forms a word out of two or more root morphemes. The words are called compounds or compound words. He explained that in linguistics, compounds can either be native or borrowed. Native English roots are typically free morphemes, which native compounds are made out of independent words that can occur by themselves. Example: mailman (composed of free roots mail and man) mailcarrier, dog house, fire place, fireplace, fireplug, firehydrant, pick-up trucks, etc. Akmajian (2001) explained that new words can be formed from already

existing words by a process known as compounding, in which individual words are joined together to form a compound word. For example, the noun ape can be joined with the noun man to form a compound noun ape-man; the adjective sick can be joined with the noun room to form compound noun sickroom; the adjective red can be joined with the adjective hot to form the compound adjective red-hot. However, Shuwa Arab youth used compounding in forming their register. Example of Shuwa Arab youth compound registers are presented in the table below.

TABLE 8:

S/no.	Compound terms	Lit. Meaning	Meaning for the youth
1	<i>Shadara Kabire</i>	Big tree	Big person
2	<i>Ragad fiha</i>	He lie in its	Ran away
3.	<i>Eid Khadira</i>	Unripe hand	Stealing
4	<i>Eid khafife</i>	Light hand	Stealing
5	<i>Eid tawile</i>	Long hand	Stealing
6	<i>Eid Matluga</i>	Freed hand	Generosity
7	<i>Eid Miqammada</i>	Closed hand	Stinginess
8.	<i>Ain hamra</i>	Red eye	Poverty
9	<i>Ain tawile</i>	Long eye	Adulterer
10	<i>Kalama hami</i>	Hot talk/ gist	Lies
11	<i>Waga fiddine</i>	He felt in the mud	Being broke
12	<i>Sakkal weyla</i>	He kicked the south	He is died
13	<i>Ragad saf</i>	He lied aside	He is died

The expression 'Shadara Kabire' which literally means big tree is been used by Shuwa Arab Youth to refers to big man or rich man. This is because of the resemblance of the expression and the meaning by the youth. Looking at the formation of this expression 'Shadara kabire' was formed through process of compounding whereby two independent terms ' shadara' (noun) tree and 'Kabire'(adj) big(fem.) were put together to form the 'shadara kabire' big tree which was semantically extended to means big man or rich man by youth in order hide the meaning. Example.

Sentence: *Ashashada alkabire waga'at.*

Lit. Meaning: The big tree has fallen.

Meaning for the youth: The big man or the rich man is died .

However, the term '*ragad fiha*' which means ran away by the Shuwa Arab youth was a product of '*ragad*' lied and '*fiha*' in it. '*Ragad fiha*' which literally means lie in its. This term formed by the Shuwa Arab youth through the process of compounding whereby two or more morphemes are put together to form or create a new lexical items. Example.

Sentence: *Alwadal ragad fiha.*

Lit. Meaning: The boy lie in its.

Meaning for the youth: The boy ran away.

The expression 'Eid Khadira' is a compound word which consist of 'eid' that means hand and 'Khadira' which means unripe but was used by Shuwa Arab youth to means stealing. 'Eid Khafife' is also a compound word made up of 'eid' that is hand and 'Khafife' which means light but used by the Shuwa Arab youth to means stealing. The expression 'eid tawile' is also a compound word made up of 'eid' which means hand and 'khafife' which means light but was extended by Shuwa Arab youth to also means stealing. This is due to the fact stealing was done by hand and the that stealing is considered as light and long in order to described an abnormal hand. Example:

Sentence: *Alwalad da eida khadira*

Lit. Meaning: This boy's is hand is unripe

Meaning for the youth: This boy Steals.

The expression 'eid matluga' is compound word made up of two free morphemes, i.e. 'eid' which means hand and 'matluga' which means free. i.e freehand but was used by the youth to means generosity. eg when they say this man's hand is free they means that, the man is generous, whereas the expression 'eid miqammada' which is also a compound word made up of two roots, i.e. 'eid' which means hand

and 'miqammada' which means closed but was used by Shuwa Arab youth to stinginess. e.g. when the youth said this Man's hand is closed they means that the man is stingy.

The expression 'ein hamra' is also a compound word which consists of two free mophemes, i.e. 'ein' which means eye and 'hamra' which means red that is red eye but was used by youth to means poverty or broke, whereas 'ein tawile' is also a compound word which consists of 'ein' which means eye and 'tawile' which means long or tall but was used by the youth to mean adulterer.

Example

Sentence 1: *Arragil da eina hamra*

Lit. Meaning: This Man's eye is red

Meaning for the youth: This Man is broke.

Sentence 2: *Arragil da eina tawile*

Lit. Meaning: This Man's eye is long.

Meaning for the youth: This Man is an adulterer.

Another term or expression in table above is '*Waga fiddine*' which literally means he felt into mud. This expression was semantically extended by Shuwa Arab Youths to refer to someone being broke. This is because when someone felt into mud or get stokes in mud, it will be difficult for him to move free without restriction. So the youth consider being broke as a kind of restriction in life.

Another expression in Table above is 'Sakkal wayla' which literally means he kicked the south was semantically extended by Shuwa Arab youth to mean he died. This meaning was derived from the fact that when a person dies he will be buried lying north south facing the 'qiblah', his/her legs toward south. While the expression 'Ragad saf' which also literally mean he lies by aside was extended by Shuwa Arab youth to mean he died. These two expressions which are synonymous in meaning were created because of the relationship or similarities that exist between died and lying. However, these expressions are also achieved through the metaphorical extension i.e through the use of orientational metaphor. Example can seen in the following sentences.

Sentence 1: *Arrajil alkabir sakkal wayla.*
Lit. Meaning: The big Man kicked the south.
Meaning for the youth: The big Man has died.

Sentence 2: *Arrajil alkabir regad saf.*
Lit. Meaning: The big Man lied aside.
Meaning for the youth: The big Man has died.

4.1.2.1.2 Semantic Extension

Semantic extension as discussed under lexical register formation is also used by Shuwa Arab youth as a source or process of forming phrasal/sentential registers.

Example.

TABLE 9:

S/No	Terms	Lit. Meaning	Extended Meaning
1	<i>Abi hell</i>	Powerful person	Rich person
2	<i>An channa</i>	He was cleaned	He suffered
3	<i>An qasal</i>	He was washed	He was beaten up
4	<i>An rashsha</i>	He was sprayed	He over ate or over feed
5	<i>An Katal</i>	He was killed	He over ate or over feed

The term 'Abi hell' which literally means a powerful person is also a product of semantic extension by Shuwa Arab youth to refers to rich person. This is because of the resemblance that hold between rich person and powerful person which both have some influence over their opposite counterpart. This strategy is adopted by the youth in order to achieve their communication need. Example.

Sentence: *Wen akhuk abi hell.*

Lit. Meaning: Where is your powerful brother.

Meaning for the youth: Where is your rich brother.

The term '*An achanna*' (V) in the table above which literally means was cleaned was semantically extended by Shuwa Arab youth to refers to someone who has suffered stress or who has gone through a hectic work. The term '*An qasal*' (V) which literally means was washed was also semantically expended by Shuwa Arab

youth to refer to someone who has been beaten up. Another term in table 2 above is '*An katal*' literally means "killed" was also semantically extended to refer to someone who has over fed or over ate something. Example:

An channa.

Sentence 1: *Akhuk an channa fil madarasa*

Lit. Meaning: Your brother was cleaned in School.

Meaning for the youth: Your brother has suffered in school.

An qasal.

Sentence 2: *Akhuk an qasal amis.*

Lit. Meaning: Your brother was washed yesterday

Meaning for the youth: Your brother was beaten up yesterday.

An katal.

Sentence 3: *Akhuk an katal bal laham.*

Lit. Meaning: You brother was killed with the meat.

Meaning for the youth: Your brother over fed with the meat.

The Shuwa Arab youth language is characterized by some special terms and phrases, i.e. registers created by manipulating existing words in their day to day communication. The research shows that this youth group used these registers in their day to day communication which were created or formed through the used of some strategies and word form formation processes in order to distinguish its

members from other members of their society. Some of these strategies adopted by Shuwa Arab youth are semantic extension, borrowing, coinage and compounding. The study also shows that the registers used by these youth group are of different nature to name or describe certain concepts or action. These are terms or registers that are related to financial and social status, social interactions/relationship registers and intoxicant/drug related registers.

This study further reveals that Shuwa Arab youth borrowed some English terms more especially in the area information and communication technology. These terms were created based on different situations which include: lack of their equivalent in the language, associating with other members of the group, conceal information from others or excluding non-members of the group from their communication.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 Introduction

In the preceding chapters, we have seen how Shuwa Arab and other languages undergo some linguistics changes among Shuwa Arab youth in Maiduguri metropolis through the process of semantic extension, coinage, borrowing and compounding. This is what is called Shuwa Arab youth register.

This registers are used by Shuwa Arab Youth in Maiduguri in respective of their social, economic and educational background or status. However, this chapter contains the summary of this research work, the findings based on the data gathered at the end of the analysis and the conclusion.

5.1 Summary

The research work contains five chapters, preliminaries and references. The first chapter contains a general introduction of the subject matter which includes the background of the study, brief history of Maiduguri town, the history of Shuwa Arab, objectives of the study as well the main hypothesis of the research/research question.

The second chapter reviews earlier literatures related to this work in one way or the other, e.g discourse strategies, language and styles, language context, language use, social dialect etc. The third chapter examines the theoretical framework adopted

for this research and the methodology used in collecting data

Whereby the researcher employs the use of ethnographic research method in collecting data and adopted the functionalist view of discourse analysis in analysing the data collected which suggested that discourse is the analysis of any aspect of language in use. The fourth chapter deals with the data presentation and analysis where all the data collected was presented and analyzed. The data analyzed consisted of lexical or one word registers and phrasal/sentential registers. The lexical or one word register were categorized into semantic extension, linguistic borrowing and coinage as a source of register formation by Shuwa Arab youth, whereby the semantically extended data have been analyzed under the following sub-heading i.e financial and social status terms, social interaction/relationship terms and intoxicant/drug related terms. As for the borrowed terms we have the English borrowed terms some of which were discussed under information and communication technology due to scientific technical intervention. We also have other English borrowed terms which were different from ICT terms. We also have terms borrowed from Hausa language due to extensive used of Hausa language by the Shuwa Arab youth, while the phrasal/sentential registers were also categorized into compounding and semantic extension.

5.2 Conclusion

This research work examines Shuwa Arab youth register in Maiduguri Metropolis with a view to finding and analyzing the processes used in forming the registers and analyzing the meaning. The Shuwa Arab youth language is characterized by some special terms and phrases, i.e registers created by manipulating existing words in their day to day communication. The research finds out that Shuwa Arab Youth used registers in their day to day communications which were created or formed through the use of semantic extension, borrowing, coinage and compounding in order to distinguished its members from other members of the society. The research also identifies that Shuwa Arab Youth used some figure of speech i.e Metaphor, metonymy, euphemisms and narrowing as a processes of semantics extension in order to derived a new meaning. The research also shows that, Shuwa Arab borrowed some English ICT words and used them in their day to day communications without changing their original meaning.

The study also shows that, these registers used by these youth group are of different nature to name or describes certain concepts or action. These terms or register are regular grammatical form of verbs, nouns adjectives adverb etc which are related to financial and social status, social interactions and relationship terms and drugs/intoxicant related term.

In conclusion, this research is a preliminary one, as it is the first to study sociolinguistic registers of Shuwa Arab youth in Maiduguri with particular reference to sources or processes of register formation. It must be mentioned, at this juncture, that even though the present study is not pursued for its academic values, it shall serve as a further reference material to sociolinguists and linguists in general.

Besides, it is believed to be an eye opener for further Shuwa Arab linguists especially those who may be interested in the area of sociolinguistics. The study will also contribute in no small measure to facilitate more research into the morphology, semantics, anthropology and other linguistics subfield of Shuwa Arab.

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