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Analysis of Ngizim Loanwords Borrowed from Hausa Language

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Abstract:

The objective of this paper is to analyze Ngizim loanwords borrowed from Hausa. In particular, loan phonology i.e. lexical items as well as suggestions of how to improve the situation. Thirty respondents from among the Ngizim bilingual and monolingual speakers in Potiskum metropolis were chosen as the target population for the study, while the theories of language borrowing especially the influence of L2 over L1 were used as analytical models for the study. On the other hand, the Ngizim language has increased its vocabulary with lexical items for language preservation. The finding of this study revealed the existence of linguistic influence. Similarly, the Ngizim borrowed via sister language Nilo Sahara i.e. Kanuri such lexical items includes jâkuwa, 'cap', dâbi 'hoe', kârgûn 'medicine' etc. Additionally, the paper found some sound(s) which appeared in neither word initial, medial nor word-final position but are not incorporated into Ngizim sounds. Among them include /mb/, /ng/, /ny/, /kw/, /au/.

Keywords: Phonology, loanwords, adaptation, suited

1. Introduction

Loan as a linguistic unit (usually a lexical item), which has come to be used in a language or dialect other than the one where it originated (Crystal, 1988). Borrowing from one language to another is a notable and prominent issue among linguists and researchers. Yule, (1996:45-49) says borrowing is another way of getting words into English and uses of such words in other languages. Also added English language has borrowed boss from Dutch language, croissant from French, piano from Italy among others. Whereas.

Hudson, (1996:78-80) opined that borrowing is another way in which one language inter into another language. In view of the above, one will understand that contact influence changed by the native language (L1). The back bone of borrowing or loanword in language is contact or proximity if such happened, the other language must influence the other and sometimes they interlude each other. Hausa was the preferred language by Ngizim apart from their native language (Ngizim L1). However, Yakasai (2005) added that a language may borrow in order to represents or substitute the missing ones or word that language is lacking or to enrich its vocabulary. Van coetsem, (1988) also added that there is loan phonology – loan of sounds and speech. Trudgill, (1994), Achibald, (1998) have same view. The paper discusses the loanword borrowed from Hausa, methodology, findings and recommendations.

1.1. Brief History of Ngizim

Ngizim language like other languages of Nigeria particularly Northern Nigeria has their origin from Yemen (Whitley, 1918). Ngizim language has many names which include Nguzum, Gwazim, Ngojen, Nkizam, Ngasum among others portrayed the language and its speakers. Mamuda, (2005) as cited in Palmer (1936) says Ngizim people can be seen as FITIRI in Kanem Borno in the year 1259 A.D. in ZAGHAWA region which Ngizim was among part of Fitiri as per year 1350 A.D. which were called Bulala or Kingdom Goaga (Gondola the famous Leo Africanus). More also, the Ngizim people were among the Chadic family and have relationship and closed history with Tashimawa or Guddiri in Katagum Emirate. Later Tashimawa turned to be Dogara of which all had a strong relationship and slide differences if not the same with Ngizim language. Additionally, the headquarter of the Ngizim today is Potiskum, they arrived Potiskum through two roots, one through Mugni in Bursari Local Government west of Shira such attempts created Ngwajin rest place close to Potiskum, the second root directly from Mugni north of a place called Pataskum. The language also has over two thousand speakers (Schuh, 1981) as at then and now the population has increased geometrically.

On the part of leadership, history has shown the Ngizim people had twenty-six (26) Mai's since before the colonial masters to today. The first was Kachalla Bauya I and the 25th and 26th was Mai Umaru Bubaram Ibn Wuriwa Bauya I OON. Re-instated on 6th January, 2000 by the then civilian governor of Yobe State Alh. Bukar Abba Ibrahim FNI QS. On the culture of the people, the material aspects of Ngizim could be seen in their occupational activities. They are basically farmers, hunters and traders who sold their products to neighbouring villages and towns. As regards, the Ngizim people were Muslim and few Christians. However, they all believe in the existence of one God. Socially, the Ngizim performs annual festivals such as Tera dabaya, Tera barah, Tera barakau, Tera changaya, etc, they also have culture of marriage. During this marriage, a boy or girl cannot choose his spouse, it is his behaviour or parents should choose him his partner. If such happened, the boy should present firewood to the bride house. The firewood serves as a stoppage 'meaning' nobody

should come to their house to seek her in marriage. In this marriage, horses and donkeys among others were preferred as dowry, although it depends on the degree of the girl. A widow, two horses, one horse would be used to settle the former husband (Danchuwa,).

The relationship between the Hausa and Ngizim is quite long according to oral tradition, but consideration Laver, (1976) the Hausa people came to Potiskum for the purposes of trades of kola nut and ground nut (gyaxa da goro) and the population of Hausa in Potiskum have rich thirty thousand and fifty (30.050) as per National Population Communion Census 1973 and since then the population is increasing. And marriage existed between the groups.

2. Data Collection Procedure

The study was conducted in Potiskum town, Potiskum Local Government Area of Yobe State. The researcher selected thirty (30), Ngizim bilingual speakers using random sampling techniques. The researcher interviewed the thirty (30) informants under study which were within Potiskum metropolis. The instrument used to collect the data for this research was random sampling techniques, personal observation and native speaker intuition.

3. Data Analyses

The analysis of the data collected is on phonology – loan phonology (lexical item).

4. Word Borrowed Directly

Word borrowed directly refers to word which did not undergo any modification. Languages of the world do borrowed which is accepted among linguist and researchers. Here, Ngizim is not an exception. However, most of these words are noun and few verbs among them include:-

Hausa	Ngizim	gloss	class
keke	keke	bicycle	noun
gwandâ	gwandâ	pawpaw	noun
âshana	âshanâ	matches	noun
âgögo	âgögo	risk watch	noun
duniyâ	duniyâ	world	noun
karânta	karânta	read	verb
mangwâro	mangwâro	mango	noun
harâji	harâji	tax	verb
âyabâ	âyabâ	banana	noun etc.

Table 1

From the above examples, it is clearly understood that Ngizim borrowed word and adapted it.

4.1. Word Borrowed with Modifications

This refers to word borrowed with adjustment, such adjustment includes aphaeresis, suffixation, apocoptation, infixation and aphaeresis and apocoptation.

4.1.1. Loanword Fitted by Aphaeresis

Aphaeresis can be defined as the loss of vowel or syllable at the beginning of a word (Mathews, 1997). While Crystal, (2002:29) refers to the deletion of an initial sound in a word often concentrated with syncope and apocope. Here, the Ngizim language eliminates or removes sound(s) at the beginning of a word in order to develop its own word. Below are some examples.

Arabic	Hausa	Ngizim	Gloss
1	asr lâ'asâr	âsar	evening
2	jan-gwarzo	angwârzo	male agama lizard
3	tattabara	bâru	domestic bird
4	hankali	ankal	good sense
5	assalamu	alaikumsalanko	peace be upon you
6	hasara	asâr	loss
7	inyamiri	anyamiri	igbo
8	al'ada	adâ	culture
9	bangâmo	ngâmô	ngamo man
10	aljanna	jannâ	paradise
11	da dama	dâma	their much
12	al'amari	lamar	things

Table 2

From the above examples, it is a clear testimony that Ngizim language has deleted sound(s) or syllable at the beginning of a word for him to get his own words. Although some of these have their origins from Arabic, but Hausa claimed as if are her words.

4.1.2. Loanword Fitted by Infixation

When the affix comes between elements of the root it is called an infix (Fagge, 2004:7) While Abubakar, (2001:1) opined that the word-medial affix is called infix. Here, Ngizim is not an exception; it attaches vowels /u/, /a/ /au/ and consonant /r/, /k/ to obtain its own word. Below are some examples.

Hausa	Ngizim	Gloss
1. m \bar{a} lam	mal <u>u</u> m	teacher
2. doya	da <u>u</u> y \bar{a}	yam
3. buhu	bu <u>f</u> u	bag
4. c \bar{a} bi	ci <u>r</u> bi	sloppy mud
5. gaskami	g \bar{a} sk <u>a</u> rmi	cake made of yellow pulp
6. xinka	x <u>a</u> nk <u>u</u>	tailoring
7. \bar{a} ku	\bar{a} kk <u>u</u>	parrot

Table 3

From the above instances, we shall understand that the Ngizim language added sound(s) at the word-medial position in order to build up its own words.

4.1.3. Loanword Suited by Suffixation

As the name implies, refers to letters, sounds or syllable added at the end of a word to make another word (Hornby, 1984:864). ...when the affix comes after the root it is called asuffixation (Fagge, 2004:8). Whereas Abubakar, 2001:1) viewed as when the affix comes word-finally is referred to as suffix. In this regard, the Ngizim Language is not an exception, its attaches a formative /uwa/, /kwa/, /wktu/, /duwa/ and /tu/ to the existing word in order to build up its own word. E.g.

S/N	Hausa	Ngizim	Gloss
1	lah \bar{a} di	lah <u>u</u> w \bar{a}	sunday
2	t \bar{a} lata	t \bar{a} lak <u>w</u> \bar{a}	tuesday
3	lok \bar{a} ci	law <u>k</u> tu	time
4	alhamis	lamis <u>u</u> w \bar{a}	thursday
5	asab \bar{a} r	subd <u>u</u> w \bar{a}	saturday
6	cik \bar{a}	cikat <u>u</u>	fill
7	adalci	ad \bar{a} lt <u>u</u>	just
8	b \bar{a} lag \bar{a}	b \bar{a} lag \bar{a} t <u>u</u>	maturity
9	zant \bar{a}	zant <u>u</u>	talk to
10	g \bar{a} da	gad <u>u</u> w \bar{a}	Bush dulker
11	albas \bar{a}	albas \bar{a} r	Onion
12	shawart \bar{a}	sh \bar{a} w \bar{u} rt <u>u</u>	advise
13	goma	guma	ten
14	xinka	x \bar{a} nk <u>u</u>	tailoring
15	fassara	p \bar{a} s \bar{a} lt <u>u</u>	translate

Table 4

Looking at the above examples, it is clearly agreed that Ngizim adopted words through suffixation i.e. adding morphemes at the word-final position in order to increase its vocabulary.

4.1.4 Loanword Fitted by Apocoptation.

Apocoptation can be defined as the loss of sound(s) at the end of a word (Mathew, 1997). In this regard, the Ngizim as said earlier is not an exception; it removes sound(s) at the end for her to enlarge its own words. Below are some of the examples.

Hausa	Ngizim	Gloss
1. zamani	zaman	period
2. wallahi	wallai	swear
3. munafuki	mənafək	hypocrite
4. labari	labâr	news
5. wajibi	wajâp	compulsory
6. hankâli	ankâl	good sense
7. alwali	lâwâl	representative

Table 5

4.1.5. Loanword Fitted by Aphaeresis and Apocoptation

This refers to word borrow through elimination of sound(s) at the beginning and at the end of a word at the same time. Here, Ngizim language is not excluded, it borrows through the process. For example.

Hausa	Ngizim	Gloss	class
hankali	ankâl	good sense	verb
alkur'ani	lukurân	Qur'an	noun
almakashi	mâkas	scissors	noun etc.

Table 6

Similarly, Ngizim borrowed word via sister language of the Nilo-Sahara i.e. Kanuri which Schuh, (2003: 55-89) states that Ngizim and Bade borrowed word from Kanuri. For example

Gloss	Kanuri	Ngizim	G.Bade	West Bade
'cap'	jawâ	jâkuwa	jâkûwa	-
'hoe'	dawi	dâbi	dâbi	dâbîn
'medicine'	kârgunau	kûrwûn	kârgûn	kârgûn
'cotton cloth'	gâwâa	gâbâga	gâbâga	gâbâgân

Table 7

In view of the above therefore, Ngizim has increased its vocabulary with lexical items from Kanuri. The paper also found some sounds or phonemes which appeared in neither initial, medial nor word final position but are not incorporated into Ngizim alphabetization. They are:

Ngizim	Hausa	gloss
1. /mb/ mbarumâ	farin ciki	happiness
2. /nd/ ndâmu	gaisuwa	greetings
3. /ng/ ngazam	bangizime	Ngizim people or language
4. /nt/ ntutu	kauna/so	love
5. /ny/ nyami	kitse	fat
6. /ngw/ ngwau ngwâlâde	kwashé tsiraici	take away nakedness
7. /kw/ talakwa kwâra kwâtlu	Talata jaki karce	Tuesday donkey scratch
8. /gw/ gwâdâm agwai	Gwado qwai	Blanket egg
9. /ai/ bai	ba	not/negation
10. /au/ âu audu	Hatsi wuqa	guinea corn knife
11. /ndl/ ndlid	beri	wren warbler etc.

Table 8

5. Finding of the Paper

The finding reveals the influence of L2 over L1. In another perspective, Ngizim language has increased its vocabulary with lexical items.

6. Recommendations

The findings of this paper reveal the following recommendations. There is need for parents to teach their children mother tongue. There is need for mother tongue to be taught in schools. Since this is a political era, there is need for politicians to use Ngizim apart from Hausa in their campaign.

7. Conclusion

Summarily, two types of borrowing are identified. These are direct and indirect borrowing. The direct borrowing involves loanword borrowed without modification such as gwandâ 'pawpaw', âshanâ 'matches', âgôgo 'among others'. Indirect borrowing is lexical item borrowed with linguistic modification. Such as ladûwâ 'Sunday', lamisûwâ, 'Thursday', tâlakwâ 'Tuesday', dauyâ 'yam', malûm 'malam' etc. The paper observed that Hausa has influence on Ngizim phonologically

(lexical items). In a nut shell, Ngizim has increased its vocabulary through the processes. Also discovered some sounds which appeared in either word initial, medial or word-final position but are not incorporated into Ngizim alphabets.

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