

# Language in Contact: Hausa Language Amidst Minority, Majority and Foreign Languages in Nigeria ©

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## Abstract

*The concept language in contact has witnessed an infusion of multiple terminologies from the 19th to 21st century. Languages in contact are continuously constantly influencing one another even though differently related. This paper has therefore tried to present the nature and types of contact the Hausa language has with the manor, major and foreign languages. The paper presents what is language in contact and the development of terminologies through the centuries. The focus of current researches on language in contact however, are directed towards comparison of language in contact. Situations rather than individual language situations. This paper, tries to study the properties that the Hausa language admist foreign, major and minor languages have in common, and to identify the constraints on the quality of mutual influences between these languages. The Hausa, as shown by this paper, is endangering other languages of the North. The plight of the proponents of minor and middle languages of Nigeria is yet to generate any significant effect.*

## Introduction

In sociolinguistic approaches, language is not only a process that is complex and variable to situations but its existence or extinction depends on the strength or weakness of the neighboring languages living around it (David 1969). The existence of languages, therefore, in interaction with others and their historical development has a profound consequence due to human intervension. The Hausa language cannot be said to have had a completely isolated environment, though dominant among others, but also dominated by others (Paki 2019). The Hausa, as a language, has displayed almost all the various traits of 'language in contact' terminologies. As a fact, 'language in contact' is made possible through economic, political and religion imposition, colonization, conquest, social interaction and all other various reasons have been displayed on the Hausa as a languages and by the Hausa language on other languages. The Hausa language has stood aloof despite its many dialectical propensity, the steamingly minority languages surrounding it, competing with the neighboring, middle and major language, its total acceptance of the Arabic language and its convenient relationship with the English language.

Language in contact is a sociolinguistic situation whereby linguistic items are taken from a language and used in another language (Adeyanju 1986 and Siemund 2008). Conversely, Siemund (2008) explains, it, that is the language imposed no, too has also taken from other languages. When this occurs it is called borrowing, if it is a single word it is called loan word. Transfer of language/linguistic items can be inform of sounds, words, phrases, statements or even ideas from one language to another and this is technically called 'borrowing' (Olaoye 2008). Technically, an item borrowed can be called: loan sound, loan word, loan phrase, loan statement or loan idea, Olaoye (2008) continues to explain. It can be rightfully said, therefore, that in the Hausa language there are linguistic items from other languages and vice versa. The source language, then, becomes the lending language and the receiver, the receiving language. The Hausa language, Paki (2019) explains that it is both a lender and a receiver language. Olaoye (2008) continues to explain that the user language of the loan words knows the origin of the words borrowed.

A number of phenomena take place when two or more languages come into contact. Language in contact can take many forms either imposition as in the case of Hausa and other languages in the North. Language colonization can also take place and this is a situation that Nigerian languages are experiencing with English and Arabic especially. Language in contact can take the form of trading and religion, also being experienced by Nigerian languages with English and Arabic, or contact can take as a social form, for example Nigerians in contact with the French especially through educational programmes. During politics the minority languages of the North team up with the Hausa language to become one, for a political purpose. Language in contact in form of colonization, trading, religion, politics or social contact, when any of these happens, languages are bound to undergo code-switching, a sudden switch in conversation from language A to B without signal; code mixing, whereby lexical or syntactical items of both languages are mixed up in the conversation; borrowing, in most cases vocabulary items are borrowed from language A to B, whereby language B lacks the words to use. Other process that languages in contact undergo, and shall be discussed presently, is domination, as it is happening between the Hausa language and the minority languages of the North. In bilingualism, or multilingual situation, the speaker or writer can function in two or more languages. In the North, for instance, this paper speculates, that there are Hausas who can speak Fulfulde, English and Arabic for various purposes at various situations. Because the Hausa language has a higher prestige, that is, social position, this is leading to extinctions of many minority languages in the North. In other forms of language contact, it has led to bilingual mixed languages in other parts of the world and indigenized as in Nigeria varieties of the European languages, where English has been restructured under influences of pronunciation patters and grammar of the local languages (Tucker 1999). Relexification can also be seen between Hausa language and the Arabic whereby huge numbers of Arabic words are found and have replaced Hausa words (Usman 2014) and calquing whereby the Arabic words or phrases are found word-for-word

or morpheme-by-morpheme in Hausa. The most dangerous form of language in contact is extinction or endangerment, an effect which a powerful language can have on weaker languages. In this regard, the Hausa language has most of the trails of the concept of language in contact, and has experienced cases of imposition, colonization, religion, trading, and as a result, it has led to bilateral and multilateral contacts with the minority and majority languages within and the foreign languages of the world. Hausa in contact with these languages has and is still leading to and undergoing a lot of borrowing, shifting and even language death within the North and central parts of Nigeria (Paki 2019), because no language can live in isolation, adapting loan words from other languages is unavoidable. Languages, therefore, are impure due to the adaptation of loan words (Tucker 1999). According to Garba (1979), that loan words mark the history of philology indicating the dates of linguistic changes, synchronic or diachronic, the sources of civilization and the degree of contact between languages and the speakers. At this juncture, the paper shall present the conceptual coinage of words in interlanguage as used by (Jowitt 1969, Waterman 1976, Stevens 1987 and Windford 2002) cited in Paki (2019):

**Language shift:** The result of the contact of two languages can be the replacement of one by the other. This is most common when one language has higher social position.

**Strata influence:** When language shift occurs, the language that is replaced (i.e. substratum) can leave a profound impression on the replacing language (i.e. superstratum), when people retain features of the substratum as they learn the new language, they pass these features on to their children, leading to the development of a new variety. The changes occur in language contact is a gradual process, and there are some linguistic terminologies used synonymously or commonly in line with language in contact, as convergence area, adstratum, diffusion and peripheral language.

**Convergence Area:** This refers to a region or geographical settlement in which languages that bear no mutual relationship come into contact and exhibit similar characteristics as they borrow one element from each other. In Nigeria, the case of English and Hausa and other indigenous languages.

**Adstratum:** This referred to as “quasi-synonym” a phrase meaning “same” or “nearly the same”. This term is a Latin word and has been in existence since the 15th century. It means two languages co-exist as separable entities and influence each other, in the case of Hausa and Fulfulde.

**Diffusion:** This simply means the spreading of some linguistic elements from one language to another in a culturally environment where borrowing occurs, hence, the intermingling of the languages as is the case with Arabic on Hausa (Glossary No. 1).

**Borrowing/Shift-Induce interference:** Siemund (2008) explains that in a situation of contact between two stable linguistic communities, and the replication of material in the one language from another to the other begins, with lexical units (borrowing), and much later begins to affect grammatical units (shift-induced interference).

**Peripheral Language:** This is a situation where two languages show identical features. It is a result of communal group separation from one another, for example, the separation of Hausa from Babur and Yala from Idoma.

**Neologisms:** Neologisms is from Greek, a relatively recent or isolated term, word, or phrase that may be in the process of entering common use, but that has not yet been fully accepted into mainstream language. Neologisms are often directly attributed to a specific person, publication, period or event. In the process of language formation, neologisms are more mature than protologisms. Neologism then becomes to be defined as a new word, a new expression or a new meaning of an existing word in the language. The term neologism has a broader meaning that includes not only an entirely new lexical term but also an existing word whose meaning has been altered. Sometimes, the later process is called semantic shifting, or semantic extension. Neologisms are distinct from a person's idiolect, one's unique patterns of vocabulary, grammar and pronunciation. Neologisms are usually introduced when an individual or individuals find that a specific notion is lacking a term in a language or when the existing vocabulary is insufficiently detailed. Another trigger that motivates neologists and protologists to coin a neologism is in order to disambiguate a previously existing term that may have been obscure or vague due to having multiple senses. Neologism is associated with both, the social development of a nation and the communicational necessities of speakers. It is emphasized that often, in the place of the old, existing words and expressions, people, especially linguists and writers, create new words and expressions, known as 'neologism'. Neologisms supersede foreign words in a language and contribute to the purity of a language.

### **Statement of the Problem**

The Hausa language, in the Northern part of Nigeria, is endangering the minority and the middle languages. Not only the minority languages are facing extinction, but researchers have shown that even the major languages are on the verge of this threat due to globalization, especially the Igbo and Yoruba languages.

### **Objective**

The major focus of the study is to interrogate the Hausa language: (a) a threat to minor and middle language, (b) the nature of the interactive session Hausa language has with the major and foreign languages and (c) pointing out the implication within each relationship of (a) and (b).

### **The Concept of Language in Contact**

The concept 'Language in Contact' has witnessed a steady development of terminologies in the nineteenth century linguistics as shown above, twentieth century linguistics and today, into the twenty first century linguistics. In the 19th century, the terms mixed languages or language mixture were quite common among philologists, although with disputes (<https://www.eolss.net/sample-chapters/c04/E6-20B-05-01-pdf>), retrieved July 2019. Among these philologist were Rush and Schleicher, who advocate that mixed languages did not exist. Schleicher regards language as a natural organism forming a unity, that no language would be unmixed, that is, no cultural language without foreign elements. Rusk on the other hand, says that lexical item could show signs of mixing but grammatical items rarely. Whitney shares Schleicher opinion, that English language which could serve as an example, have of its lexis consists of non-Germanic words have no traces of French conjugation or declension. All the borrowed words nouns and verbs changed their forms and are adapted into the native Germanic forms. According to Paul, among these philologists, says that areas for language mixtures are borders between two different linguistic communities where sufficient degree of bilingualism exists. Although with the controversy and inadequacy of the term mix languages, it has not been abandoned because it is still been used when referring to pidgins and creoles. The new terminologies that have entered into the study or research of contact linguistics besides mixed languages cannot be detached from earliest linguists: Sapir's (1921) inter-linguistics influences (borrowing), Bloomfield's 'monographs on the three types of borrowings', Heugen's (1953) linguistic borrowing, Weinreich's book 'languages in contact', and Mackey's (1956) article 'Towards a redefinition of bilingualism'. This paper, adding to the above pdf's list, is Sienmund's (2008) substantiation of the contributions of (Thomson and Kaufman 1988, Rose 2001 and Aikhenvald 2006). Sienmund postulates that language contact overtime will change the languages involved, but models accounting for contact induced are still at a premium. Sienmund (2008) therefore, explains that languages can influence one another in situation of contact but to predict the outcome of language contact is an immensely challenging task. Although studies on language contact have increased our knowledge of contact, both at empirical and theoretical levels, but that the principles, mechanisms and interactions involved in languages in contact remain difficult to capture, he continues to explain.

Jowitt (1969) says that language in contact is a situation where two or more languages co-exist in continuous area and constantly influencing one another in their development despite the fact that they may not be genetically or typologically related. Jowitt explains that language in contact occurs in a variety of phenomena, including language convergence, borrowing and relexification. Language in contract, therefore, can be seen as a social and linguistic phenomenon, by which speakers of different languages interact with one another, leading to a transfer of linguistic features in sounds, phonemes, morphemes, lexis, syntax and samenes. Windford (2002) states that when two or more speakers of different languages

interact closely, it is typical for their languages to influence each other, it occurs because multilingualism has likely been common throughout much of human history, and a reason why today most people in the world are multilingual. Waterman (1976) suggests that most common way that languages influence each other is the exchange of words. Much is made about the contemporary borrowing of English words into other languages, but this phenomenon is not new, nor is it very large by historical standards. That large-scale importation of words from Latin, French and other languages into English in the 16th and 17th centuries are more significant.

Expatriating more on the concept of language in contact, Jowitt (1969) categorically states that it is an occurrence that brings challenge in human languages. These features are notably phonological, semantics, syntactic and lexical features. Linguistically, new innovation and inventions can come into existence as technological innovations continue to advance top structuralized language, for example, Radio, TV, Internet, Video, Computers, Satellite, GSM etc are common in most languages of the world. Language in contact is the interference of a later language in the speech of a former language. Language in contact, Jowitt continues, is a phenomenon in which two or more languages intermingle in a particular regional or geographical environment, with a great degree of lending and borrowing from one another in the process of their co-existence. Both Jowitt (1969) and Olaoye (2008) point out that examples of language in contact can be seen when Europeans and Portuguese traders in the 15th Century, the period of slave trade in the 17th century and trading activities of Chinese coast in the early 19th century led to the formation of Pidgin English. Nigeria being a multilingual society, having many languages is another good example of language in contact. The coming of the Europeans into Nigeria in the 17th century also rises the issues of languages in contact hereby, giving room to English to influence many Nigeria languages: Hausa, Yoruba, Igbo, Nupe, Kanuri, Edo, Idoma etc. Similarly, the coming of the Arabs into Northern Nigeria gave room for contact between Arabic and Hausa language which in turn has greatly influenced the Hausa language, giving room for uncountable loan words and expressions (Paki 2019). It may even be said that the wealth of words in the lexical items, the majority of the vocabulary of Hausa are coined from Arabic.

In other examples, (Waterman 1976 and Windford 2002) present some languages having borrowed so much that they have become scarcely recognizable: Armenian borrowed so many words from Iranian languages that it was at first considered a branch of the Indo-Iranian languages; and Tibetan language distantly related to Chinese but has had so many centuries of contact with neighboring Indo-Iranian languages that it has even developed noun inflection, a trait that is typical of the Indo-European family but in Sino-Tibetan.

### **Linguistic Borrowing: Hausa language like the English language.**

English language has a long history of loan words from the point of view of vocabulary acquisition (Olaoye 2008), and this has led to enriching its lexicography

of cognates, antonyms, synonyms, polysemy, loan translation (calque), loan words and history of words, learning new words especially the dictionary giving their origins, old usage and spelling. All these are as a result of language in contact of which Hausa language is not an exception. The English language, Crystal (2003) explains, that it has loaned and enriched itself with words from various nations round the world, for example, Spain, Portugal, Dutch, India, Hindi, Arabic, Pakistan, Turkey, Australia, New Zealand, Tonga, China, North America, USA, West Africa, Mexico, Caribbean etc and has borrowed words via other languages of the world. Crystal describes the English language as an “insatiable borrower”, of which more than 120 languages have served as sources for the contemporary vocabulary of English. Crystal literally says of the English language that it punches other languages down the alleyways to beat them unconscious and rifles their pockets for new vocabulary. English language is not only a leading word borrower in the world but it is also serving as a major donor language – the leading source of borrowings for many languages (Crystal 2003). Looking at the list of words and the various strong words in the language of the Hausa and its culture, economy, government all from English language, it is obvious that this contact has taken place for centuries (Glossary No. 3). The English language therefore has donated immensely to the vocabulary of the Hausa language and culture.

The contact between English and the Hausa however, cannot be comparable with that of Arabic. Although the contact between English and the Hausa language, can be seen as immensely great due to the imposition of colonialism, but the contact between Arabic and Hausa juxtaposes the previous. Records of African languages occur in Arabic documents as early as tenth century (Paki 2019), and that Islam probably reaches Hausa land in the 15th century (Dlibugunaya and Nuhu 2017), and the earliest European records of African languages is in the 16th century (Paki 2019). Before the colonial era began, the Arabic language and the religion of Islam had already been established, whereby by the mid-19th century Hausa language, literature, culture and beliefs had been affected and people learned to write in Arabic and learned scholars composed their legal, religious and historical works in Arabic. Dlibugunaya and Nuhu (2017) point out that for so many years Islam through Arabic affected Hausa language/literature in the same way that English through Christianity was affected by Latin. This exposure between Arabic and Hausa has led to enormous intake into Hausa of Arabic words in the spheres of culture, religion, law, abstract ideas, philosophy, government, trade, geography, mathematics, astronomy, astrology, numbers, calendar (a few of these can be cited in Glossary No. 1 and No. 2). The linguistic items from Arabic taken to Hausa do not only limit on loan words, but even whole expressions of grammatical, syntactical and semantic items are lifted from Arabic (Glossary No. 4). This paper, speculates that, perhaps in a few centuries to come, if this systematic linguistic borrowing continues the languages, Arabic and Hausa might give birth to the development of a new language, Creole or Pidgin Arabic in the Hausa land.

By the definition of language being productive continually being creative and open (Paki 2016), the Hausa language, like the English, coming in contact with

other foreign languages, the French and Azbins (Buzaye) has shown its thirst of vocabularies from these languages (Glossary No. 5 and No. 6). The same loan words can be found in Hausa from other Nigerian languages: Yoruba (Glossary No. 9), Nupe (Glossary No. 10), Fulfulde (Glossary No. 11) and Kanuri (Glossary No. 8). The Hausa language has expounded its vocabulary with loan words from these languages making it communicably in trade and social interactions possible.

### **The Dominance/Impositions of Hausa over other Northern languages made possible by Colonial language policy**

Phillipson (1992) in (Berns 2010) sees linguistic imposition or dominance as linguistic imperialism, a term which originated in the 1930s as part of a critique of Basic English. Phillipson sees the global expansion of English as the primary example of linguistic imperialism. This, then, can be seen according to Phillipson, as a dominance asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages. Relating the concept of linguistic dominance to the Hausa language over the minority languages in the North Nigeria, this paper postulates that it gradually became a politico-socio-economic dependency generating from colonial administrative policy. Studying the administrative era of colonialism in Northern Nigeria, the Hausa language, as elected language of administration, gradually gains superiority over the minority and middle languages of the North (Cosper and Garba 1994, and Bangbose 1981). This paper, furthermore, postulates that because the indigenous languages have a long history of socio-cultural effect and trading with the Hausas, they too gradually become dependent on the Hausa language for communicative purpose. Okunola (2018) laments that many elites are becoming semi-lingual because they cannot speak their MT fluently and some parent encourage their children to code-mix the MT and L2 and this becomes an enpediment not only on the children's MT and but also on their culture and tradition. This paper observes that children of not only minority languages but also of major languages in the neighborhood speak Hausa or English, even pidgin to themselves. This is in conformity with the study of Paki (2002) which finds out that Secondary School pupils of both minority and majority languages indentify themselves with the Hausa language and culture. Yahaya and Bichi (2017) also points out with dismay that minority language speakers in the North abandon their languages and imbibe the language of the majority so as to overcome discrimination or to secure a livelihood and enhance social mobility. Kano, Jigawa and Bauchi states, Hausa is the dominant language, the economy of these revolves round the use of the language in other to be successful. Yahaya and Bichi explain that these languages are experiencing language shift.

Cosper and Garba (1994) in a research on the survival of minority languages in Northern Nigeria, in the face of the expansion of the Hausa language, say that is the leading lingua franca and is a second or third language for most educated people and the generality of the northerners. This assertion is close to the work of (Paki 2002), which came ten years later, concludes that Hausa language is either

first or second to most secondary schools pupils, the most used, and the leading lingua franca in Kano metropolis. This shows an exhibition of language shift despite the numerous languages in coexistence.

The genesis, as explained Cosper and Garba (1994) of the Hausa language subsuming many minority languages (except in Borno and Ilorin living side-by-side with the languages), dates back to the colonial government language being English. Then, it is assumed or taken for granted to be both 'defacto' and 'dejure' official language of Nigeria. Lord Lugard's memoranda written in English, the then only language of communication, comes in contact with a number of concepts, situations and personnel that were naturally local hence had no words or expressions to convey them in English. To solve this situation, Lugard preserves the local terms in either Hausa or Yoruba as the case of loan words in the memoranda.

These loan words and the concepts they represent suggestive systems of administrative organization and social management pre-existing before the arrival of the British Colonial system. In the Administrative Memo. 1, para. 13, it reads that all officers of the political staff have to pass an examination in one of the chief native languages of Nigeria. The Hausa language is one of the ten languages chosen in the Northern Nigeria, being the language spoken by a very large number of people, and out of almost 380 languages of the North (Bamgbose 1981). Since it is the policy of the government to make Hausa the lingua franca of the North (except Borno and Ilorin), as one of the three of the recognized media of instruction by virtue of number of speakers and geographical spread, Hausa, Yoruba and Igbo then were the only three chosen by the National Policy on Education. This policy encourages each child to learn a language from one of the three (apart of his mother tongue). In the business of the National Assembly, is to be conducted then in only English and these three major languages. This makes Hausa language to excel higher than not only the minority languages of the North but also the other nine languages of the North, identified and mentioned which qualifies divisional officers for proficiency. Furthermore in the 60s and 70s the problem of writing in minority languages gets worsen by the fact that the transcriptions of African languages use Roman alphabet and diacritics which do not address many minority languages.

The vulnerability of minority and middle languages in the North is again due to the fact that Hausa is not only a major language but serve in the media at both national and international media (BBC, VOA, Germany). In the 70s and 80s indigenous writers and publishers face the problem of availability and acceptability of printing press and publishing companies at home and abroad (Bamgbose 1981). At these periods, while the minority languages are yet to have orthographies and publicities of press in the companies and media, the Hausa oral poetry ('Waken Bariki' The Delinquent and Obscene Poetry) has already emerged and became highly popular in the social life of the Hausa urban dwellers (Gandu and Gandu 1996). This type of poetry, a consequence of modernization is already in the face of critics in literary analysis such as (Okpewbo 1979 and Akpabot 1986), far ahead of the minority languages surrounding it.

### **Language in Contact a Phase of Language Extinction**

This paper agrees with the definition of language extinction or endangerment of (Aliyu 2014) who accepts that of (Abuh and Balogun 2013). When language(s) approaches endangerment, that is, a language is said to be endangered when there are indications that its transmission from generation to generation is going to be truncated, because there will not be subsequent generations of its speakers or users. This condition, explains Aliyu, that it tends to be gradual, notwithstanding the number (even millions) of population who speak it, but sure dearth of the language(s) in question. In continuation with this explanation Aliyu (2014) also presents (Wikipedia, free encyclopedia line Dictionary 2014), that an endangered language is at risk of falling another language. It follows that languages are regarded as being safe when children are speaking them and when children are not speaking them, the languages are endangered.

Aliyu (2014) fears that by this definition even major languages of Nigeria like Yoruba and Igbo are endangered because they fall into the category of the UNESCO frame works for intergenerational status of languages. Brenzinger (1998) already points out that Yoruba speakers may be said to be deprived (endangered) because of the way it is being dominated by English language in higher education. Similarly, Aliyu (2014) cites out works carried out in Imo and Lagos testing the level 5 of three groups' competencies in Igbo language, aged 1-5, 6-11 and adults. The results, showing percentages of the groups' inabilities to speak Igbo fluently, and that a grim picture awaits the language in the nearest future. On the part of the Yoruba language, many adults and youths have willingly or unwillingly declared a ceaseless war against their own language by promoting the English language. The scene in the North, however is different. Aliyu (2014) testifies that the Hausa language is gradually replacing minority languages of the North. This is a process that had began long since the research of Cosper and Garba (1994) and confirmed by Paki (2002). A general threat, however, Aliyu warns, that of globalization, on the other hand, is a threat because it is receiving considerable attention in different perspectives. Globalization refers to economics exerted at the local, national and regional levels by financial, economic, environmental, political, social and cultural processes that are global in scope (Ocampo and Martins 2003). This new way of communication that the country is experiencing is not only endangering the minority languages but also the major languages. Although the consequences of globalization have not been the same in all the first languages (Hausa, Igbo and Yoruba) but their endangerment is coming through: (a) language shift, (b) emigration of youth to urban centers like Lagos, Ibadan, Aba, Kano, Port-Harcourt in search of semi skilled, unskilled or skilled jobs, (c) mixed marriages whereby the children of these homes grow up neither speaking the native languages of both parents nor their grandparents, and (d) influence of cultural assimilation (Baylis and Smith 2001).

Yahaya and Bichi (2017) give a number of reasons for endangerment of languages. Natural disasters, wars and genocides have the propensity of endangering language(s). uncountless communities in the North have been

ransacked, ravaged, wiped out and virtually left with nothing. Those affected had to flee or migrate to other places and become minority language speakers. Invariably, they and their children may have to abandon their languages and take on the languages of the host communities. This paper observes that Kano, host such immigrants, making Hausa language the dominant among them. Another source of language endangerment is the national language policy on education, whereby it accounts for preference accorded to the national language, English, over mother tongue, in this case, the minority languages are at the risk of being endangered.

In their efforts to bring up minority languages then (Fyle 1981) advises that every country has to consider not merely those languages it has in common with other countries but all its languages no matter how numerous they may be, and even the smallest ones in terms of numbers of speaks. (Laya 1981) adds that the use of African languages must be sped up in research, publications, policies and resources. (Muhammad and Mukhtar 1996) note that publishing has great prospect for Nigeria indigenous languages as it will provide the correct alphabet and transcription that will transform the cultural and social framework of Nigerian lives. Today, however, more than two generations ago the fight for minority languages continues. This paper observes that not only in Northern Nigeria but in the North-East and Central Nigeria is a flooding of Hausa literary works and Hausa films in the homes of people and markets of which in fact many of the writers are non-native Hausas and many of the film writers and actors are also non-native Hausas but profoundly proficient in it. This is a clear indication that minority languages are losing grounds.

### **Diffusion in a cultural environment: Hausa on Fulfulde and Yoruba**

Hausa language in bilingual ties with Fulfulde whereby Hausa is spreading phonological items onto the phonology of Fulfulde. This is a slow systematic way of diffusion in a cultural environment where borrowing occurs from phonetic and phonological elements. This paper adopts the definition of bilingualism made by (Bloomfield 1993) as the native like control of two languages and (Haugen 1933) as the ability to produce two complete meaningful utterances in other languages, cited in (Odiuwri 2014). Odiuwri (2014) explains that due to this relative nature of bilingualism as conceived, entails the alternative use of two languages by the same individual in a given speech communities. This paper, looking at the relationship between Hausa and Fulfulde (Fulani) (Glossary No. 7(a)) languages, is a societal bilingualism existing in the same geo-cultural landscape. While many studies focus on the effects that the first language has on the second language, in this study is the L2 that is affecting L1. Ali (2018)'s research on the influence of Hausa phonology on that of Fulfulde of Dutse speakers comes up with sixteen phonological processes indicating changes, droppings and substitutes of sounds for simplification of articulation. This paper speculates that if a language is recognized by its sound system and in this case whereby Hausa and Fulfulde languages living side-by-side and sixteen phonological processes can take place as a result of contact, then one day, Fulfulde distinctive features and phonemic system are likely to assume a new

surface structure leaving the words with their meanings. Hausa and Fulfulde present a spectacular scenario of not just language contact but an interwoven situation of language imposition and language submission. Sixteen items of phonological processes of interlingua phenomena are not a light change in a language. Ali (2018) himself entertains the fears that due to the influence that Hausa phonology has on that of Fulfulde it might lead to a language change or create new sounds of Fulfulde words, that is, meaning language endangered.

In a related study, Sanya (2018) attempts to examine certain phenomena in language contact situations of code-mixing and its influence on the native speakers of Yoruba language in the Hausa speaking community in Kano. Sanya sees the Hausa/Yoruba - English bilinguals, as taking pride in speaking English and Hausa, because it is not only the official language social and economic benefits, but both are policy makers in Nigeria. In their daily usage, even though they (Hausa and Yoruba speakers) have accepted English as the 'official' language but both Hausa and Yoruba dominates most of their discussion. Sanya quotes (Ibrahim 2003) as saying that most parts in Northern Nigeria, Kano state inclusive, the official language is English but Hausa is widely spoken. That the Hausa has an estimated 27 million L1 speakers and an additional 20 million L2 speakers of Hausa. Because of the large growing printed literature, radio and television broadcasts in Hausa, and as a course of study in the higher institution, and its strong connections with Islam, Hausa language has strong influence on the language of non-Hausa Muslim people and on the Yoruba people in particular. Sanya quotes the three levels of bilingualism of (Hymes 1964), coordinate, subordinate and incipient all these three categories are common in Kano metropolis. As a result of this contact, a number of significant linguistics and socio linguistic implications are arising, like code switching, code mixing and borrowing are found in Yoruba utterances in Kano metropolis.

### **Hausa and the foreign languages**

Taken the definition of language of (Babajide 2001), who summarises other definitions of language, as the functions and other common life endeavours of language generally constitutes human peculiarity, unique attribute of man distinctiveness, priceless mandate of superiority over the entire creation, identity of race or nation, control over other living and non-living things, environments, deep sea, space and so much more. In the definition Babajide continues upgrading and aspiring man above all things and space because man has language in his control. With this definition, this paper thinks that the reader may understand and appreciate the efforts of the dominance of Hausa on the minority languages, its robbing shoulders with the major languages of Nigeria or even aspiring to be higher and its persistence and vitality against been subsumed by other foreign languages around it. The Hausa language in essence therefore, is trying hard to communicate, to pass and receive information globally with the modern communicative systems, bringing up its society towards self-sustainable development. In its strives to uplift itself, the Hausa language is compromising

with globalization, new and modern systems of technological advancement, science, education, political upliftment, etc. The language has become versatile in modern arts, drama and modern literary appreciation not only within the seven Hausa communities but the entire North. It has extended and covered Central parts of Nigeria and it is penetrating to the Western region. The people of the Eastern part of the country who are economically viable have penetrated every loop and corner of North Nigeria trading in the language of Hausa. If a language among the indigenous is to be chosen and to stand side-by-side the English, Hausa language has already prepared for that.

This paper sees the English language in Nigeria is no longer seen as a language of the colonial master and imperialism but simply as a language of opportunity. The contempt and the attitude of those Hausas that would not want to speak or be spoken to in English (Paki 2002) are beginning to change to that of partial acceptability. The Hausa language living side by side with English and in conformity with it to achieving greater development and advancement, hence the department of Nigerian languages and, translation BUK Kano, has since embarked on translating SSS science textbooks into Hausa. Although English language came centuries after the Arabs have established Islamic Schools and the Ajami writing, English is the most use and dominant language in the North as far as education is concerned.

At present in the North, English language has made inter-ethnic communication easy and thus facilitates contact between people of diverse language backgrounds. English language does not only occupy a high position in the educational system but has a high objective in the curriculum. The acceptance of English in co-existence with Hausa language in the North has become a marriage of convenience because English stands as a tool for national development, a unifying factor, medium of instruction, lingua franca, manpower development, facilitate international business (Bamgbose 1981). All of these endeavours of life have been accepted and in use by the Hausa speakers of English, hence, the many loan words of English in abundance in Hausa lexicon (Glossary No. 3). The dare need of use of English language by the Hausa speaker of English has made it possible for morphophonemic changes, assimilations, droppings, and syntactical and semantic structural changes to suite the Hausa structural system.

The relationship between Hausa and Arabic language is an imposition of Arabic over Hausa and complete acceptance by the Hausa language. This relationship is an absorption of a new way of life, literature, culture values, religion and language of Arabic into Hausa, (Glossary No. 1). This does not only limit on borrowing but can be referred to as relexification. Hausa does not only replace it's vocabulary but create more entries of words into its lexicon of communication, education, business and development. Paki (2002) finds out that Arabic for the Hausa is not only for business but a total acceptability of a way to living. Arabia is a place for constant religious visitation and business. To understand the language and the people of Hausa one has to study in rendezvous from the perspective of Islamic humanity, Nigerian literature in Arabic, the reflection of Arabic language in

Nigerian media, Arabic language and culture on the political movements in the North, the role of Arabic language in economic, social, cultural, administrative, Sharia court and educational systems of the Hausa people. The co-existence of English and with the Hausa language is in tolerance, anchored, no way out. The Hausa with the Arabic language, a relationship that dates back to the 11th century (Paki 2019) and especially the 14 - 19th century (Dlibugunaya and Nuhu 2017). Maiwada (1980) comments that the establishments of many and advanced Islamic schools in the societies not only in the North with the emergence of the Sokoto caliphate but exposes a penetration of Arabic activities in the Southern part of the country. Even with the retardation of Arabic learning and activity as a result of colonialism and deliberate attempt to replace the Ajami (Arabic alphabets or Boko) writing with the Latin alphabets the Arabic language in many places in the North and South has a strong tie. The relevance of Arabic language in West Africa and in Nigeria is so strong that the languages and their cultural heritage of Islam and history have gained a lot of research works in not only in the North and South Nigeria but the world at large. This has in fact led to a strong contact between North Nigeria, Sudan and North Arab. Arabic language is not only important in Nigerian schools but it is both a language accepted international and also a language of international politics. It does not only constitute a language of literary past and scholarship for the Hausa language, but the foundation of modern science and technology and the contribution of Arabic-Islamic culture to modern civilization in all fields is not quantifiable, and which have been acknowledge by the Western world (Hunwick 1965), makes Arabic very acceptable by the Hausa language.

The paper has already mentioned that the Hausa vocabulary would have been short of lexical items but for the loaning of Arabic words (Abdullahi 2007, Dlibugunaya and Nuhu 2017 and Paki 2019). Dlibugunaya and Nuhu (2017) postulate that if Arabic and Islamic words were to be removed from Hausa language it would be difficult to speak Hausa. There is no virtually any sphere of life and activity that Arabic loan words have not entered into the Hausa language, religion administration, Sharia law, knowledge, food, cloths, names of man, animals, plants, ceremonial rites, names of times, days, months, numbers, counting, culture, the list can be in exhaustive. Hausa does not only enrich itself with the vocabulary of Arabic, but adopts them to suit its linguistic system. Looking at these glossaries No. 1 and No. 2 closely is an adjustment of Arabic words into Hausa linguistic systems.

This paper cannot think of any language contact that one adopts statement, from another language, in their forms, retaining the syntactical, semantic and surface structures, as Hausa has done with Arabic (Glossary No. 4). The Roman Catholic services adopt the use of Latin sentences, but even these, their uses are finite and the utterances are limited to the services. The dictionary definition of transliteration is the act of representing letter(s) or word(s) in the character(s) of another alphabet or script. The paper adopts this definition, but in addition, the meanings of the statements are retained in L1. Because the Hausa language agrees with Arabic in religion, culture and way of life, does not only borrow and relexify

words, but also statements and retain their surface (sound), syntactic and semantic features, as it is seen in (Glossary No. 4).

One finds among the Hausas beginning or continuing or ending their speeches with any of the statements in transliteration in the Glossary of the Arabic language as a normal form or as part of the Hausa language. These are statements with religious undertones and assertions, affirming one's belief in the 'Might' of Almighty God (Allah). (Statement No. 1), is uttered by almost everyone in the North, Muslims and non-Muslims, native and non-native Hausa and Hausa and non-Hausa speakers. Many of the non-natives and non-Muslims may not even know that these statements in transliteration are not Hausa. (Statement No. 8), especially is heard almost all the time from Igbo traders when in business transactions with others. Furthermore (Statement No. 9), one hears it from non-Muslim and non-Native Hausa especially when stressed out or when in surprise or in fright. The contact between Hausa and Arabic cannot be over emphasized because is a contact in holistic. If Arabic and Hausa languages were living side by side, this would have resulted into diffusion.

### **Conclusion**

This paper has emphasized the position of Hausa language in the growing trends of languages within and foreign languages in Nigeria. A flabbergasting amount of words from Arabic have entered Hausa language, so also are English words and also many French words. The paper has also presented the state of the art of the minority languages of the North in the face of the expanding Hausa language. The might of the Hausa language is felt not only in the communities where Hausa is spoken as L1 or L2 in the North but also in the central and some southern parts of Nigeria. The Igbo traders speak Hausa fluently and even use some Arabic statements during business transactions. There is the tendency of treating the Hausa language as an extinguisher of the minority languages despite the cries and efforts of proponents of indigenous and middle languages of Nigeria. This paper has also express the fear entertained by researchers that not only the minority languages are at the verge of extinction but also the major languages especially Igbo and Yoruba. Hausa language which is not only spoken in the immediate neighbouring countries but stretches from West Africa to Sudan, stands as an interlanguage in these areas and in the international media. English language has a lot of borrowings round languages of the world so is Hausa who has borrowed so many words from English via other languages. Arabic language being independently rich and richest language in the world (Samash 1974), makes the Hausa language in the precipitation of not only becoming Nigeria's most popular language but in other parts of Africa and the world.

### **Further Reading**

1. Researchers have a lot to expose on the issue of language contact in Nigeria as a geographical area of indigenous Nigerian in contact with African and foreign languages.

2. A lot needs to be done on the structural linguistic changes that are taking place within in Nigerian languages in contact and in contact with the foreign languages.

### Glossary No. 1 Arabic loaned words

Some words borrowed from Arabic to Hausa are:

#### Religious lexical item

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Allahu	God	Allahu	Allah	God
Annabiyyu	Prophet	Annabiyyu	Annabiu	Prophet
Al-Qur'anun	Qur'an	Al-Qur'anun	Kur'ani	Qur'an
Al-Hadithu	Prophet Tradition	Al-Hadithu	Hadisi	Prophet Tradition

#### Administrative lexical item

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Hukumatun	Government	Hukumatun	Hukuma	Government
Hakimun	District Head	Hakimun	Hakimi	District Head
Daulatun	Kingdom	Daulatun	Daula	Kingdom

#### Sharia law

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Shari'atu	Law	Shari'atu	Shari'a	Law
Al-Qadi	Judge	Al-Qadi	Alkali	Judge
Mufti	Ass. to Judge	Mufti	Muhuti	Ass. to Judge

#### Knowledge

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Al-ilmu	Knowledge	Al-ilmu	Ilimi	Knowledge
Mu'allumun	Teacher	Mu'allumun	Malami	Teacher
Jahilun	Ignorant	Jahilun	Jahili	Ignorant
a- muhajiru	Pupil	a- muhajiru	Almajiri	Pupil

#### Food

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Al-Qamhu	Wheat	Al-Qamhu	Alkama	Wheat
Al-baslu	Onion	Al-baslu	Albasa	onion
Dummadum	Tomato	Dummadum	Timatir	Tomato

### Cloths

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Qaftan	Long shirt for men	Qaftan	Kaftani	Long shirt for men
Taqiyya	Cap	Taqiyya	Tagiya	Cap
Al-Jaibu	Pocket	Al-Jaibu	Aljihu	Pocket

### Days

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
As- Sabtu	Saturday	As- Sabtu	Asabar	Saturday
Al- ahad	Sunday	Al- ahad	Lahadi	Sunday
Al- ithnain	Monday	Al- ithnain	Litinin	Monday

All the seven days have Arabic root of 'At'/'As-'

### Counting

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Ishrun	Twenty	Ishrun	Ashirin	Twenty
Thalatun	Thirty	Thalatun	Talatin	Thirty
Arba'un	Forty	Arba'un	Arba'in	Forty

The Hausa count system of 20,30,40,100 two hundred and two thousand have Arabic root.

### Culture

<i>Arabic</i>	<i>Meaning</i>	<i>Pronunciation</i>	<i>Hausa</i>	<i>English</i>
Janazatun	Funeral	Janazatun	Jana'iza	Funeral
Ataqa	Room	Ataqa	Daki	Room
Dallalun	Middle Seller	Dallalun	Dillali	Middle Seller

## Glossary No. 2

### Morphological/Lexical features:

#### Education

<i>Arabic</i>	<i>Hausa</i>	<i>English</i>
Dallabu	Da-li-bi	Student/Pupils
Warakatun	Ta-kar-da	Paper

#### Religious Words

Aljanat	Alj-an-na	Paradise
Mumin	Mu-mi-ni	Believe

#### Judicial Words

Al-qadi	Al-ka-li	Judge
Al-adl	A-dal-ci	Justice

#### Knowledge

Al-ilm	Il-mi	Knowledge
Mu'allimun	Ma-la-mi	Teacher

#### Food

Al-Qamh	Al-ka-ma	Wheat
Al-Basl	Al-ba-sa	Onion

#### Days of the Week

As-Sabt	A-sa-bar	Saturday
Al-Ahd	La-ha-di	Sunday
etc	etc	etc

*and other days of the week.*

#### Number

Ishrun	I-shi-rin	20
Arba'un	Ar-ba-'in	40
And other numbers 50, 60, 70, 80, 90.		

<i>Arabic</i>	<i>Hausa</i>	<i>English</i>
Al-muhajir	Almajiri	Pupil
Attajir	Attajiri	Trader
Al-misk	Almisk	Perfume
Al-khair	Alkairi	With goodness

*Any Hausa word that initiated with 'Al' etymologically the word has an Arabic root (that is ma'arifa) for examples;*

(Glossary No. 3)

**Some Hausa words borrowed from English**

**Administration – Mulki**

Hausa	English
Edio	A.D.O
Dio	D.O
Razdan	Resident
Sakatare	Secretary

**Islamic – Law Shari’a**

Hausa	English
Joji	Judge
Cif Joji	Chief Judge
Lauya	Lawyer
Lauyan gwamnati	Crown Council

**Security – Tsaronkai**

Hausa	English
Farabiti	Private
Kofu	Corporal
Saje	Sergeant

**Knowledge – Ilimi**

Hausa	English
Rula	Ruler
Bulota	Blotting paper
Firamare	Primary School

**Science and Technology – Fasaka da Kimiya**

English	Hausa	English	Hausa
Generator	Janareto	Theatre	Tiyata
Survey	Safiyo	Battery	Batir
D.D.T	Diditi	Value	Bawul

**Business – Kasuwanci**

English	Hausa
Manager	Manaja
Bank	Banki
Check	Cek

Hausa has 22 alphabet and 41 phonemes, 29 of which are consonant and 12 are vowels (a, e, i, o, u, ai, au, aa, ii, oo, ee).

Due to the non-existence of some English consonant in Hausa, they substitute them with their Hausa counterparts; examples.

/b/ substitutes for /v/ as in television – Talabijin.

/f/ substitutes for /p/ as in prevent – fribent.

/s/ substitutes for /θ/ as in something – somsin

/z/ substitutes for /ð / as in that – dat – then – zen

**Consonant clusters**

**Inserting vowel between clusters**

English Spelling	Pronunciation	Hausa
Late	l e I t	Latti
Bucket	b □ k I t	Bokiti
Court	k □ :t	Kotu

Hausa borrowing conditions tend to reduce almost all the English long vowels to short, the central diphthongs undergo mutation and insertions, losing their original forms. The English phonetic consonants that are absent in Hausa are substituted with the nearest place of articulation as: /v/ for /b/, /f/ for /f/ and /p/ interchangeably. Hausa tend to substitute [kw] for English /k/, [gw] for /g/:

Television – Telebijin

Corner – Kwana

Mango – Mangwaro

## Final Consonant

### Inserting vowel between clusters

<i>English Spelling</i>	<i>Pronunciation</i>	<i>Hausa</i>
Late	leIt	Latti
Bucket	b ^ kIt	Bokiti
Court	kɔ :t	Kotu

The structural uses of borrowed words do not affect the meaning of the word as it is in isolation.

### (Glossary No.4)

#### *Transliteration into L1 from L2*

#### *Translation*

- |                           |  |
|---------------------------|--|
| 1. Assalamu Alaikum       | May the peace of Allah be with you     |
| 2. Jazakumullahu bilkhair | May Allah reward you with good         |
| 3. Allahamdullillah       | Thanks be to Allah                     |
| 4. Barakallahu            | May Allah reward you with good         |
| 5. Bilkair                | With goodness                          |
| 6. Masha Allah            | With the will of Allah                 |
| 7. Bissmillah/Subhanallah | In the name of Allah/Glory be to Allah |
| 8. Wallahi tallahi        | I swear by Allah, by Allah             |
| 9. La-ilaha-illallah      | There is no god but Allah              |

(Paki 2019:178)

(Glossary No. 5)

**Hausa loan words from French**

<i>French</i>	<i>Hausa</i>	<i>English</i>
Government	gufurnama	government
parti (politique)	hwart/farti	political party
commandant	kwamanda	administrator
commissaire (de police)	kwansar	commission of police

**Knowledge and Health**

l'ecole	lakwal	school
Crayon	kiryon	pencil
(sale de) clesse	kalas	classroom
Khaji	kaki	khaki

(Glossary No. 6)

<i>Azbins</i>	<i>Hausa</i>	<i>English</i>
Ayaram	Ayari	Trading Carawan
Takarde	Takarda	Paper
Cokal	Cokali	Spoon
Kanwa	Kanwa	Potash

*The Azbins are from North Sahara*

(Glossary No. 7(a))

**Hausa phonological imposition on Fulfulde phonological system.**

	<i>Fulfulde</i>	<i>Dutse variant</i>	<i>Gloss</i>
1.	ndiyam	diyan	water
2.	jowi	joyi	five
3.	limnga	lingal	counting
4.	fulve	pulve	Fulani natives
5.	kosam	kwasan	cow milk
6.	gomna	gwaman	governor
7.	vingel	vingal	child

**(b) Influence of Hausa on Yoruba speeches**

S/N	A. Yoruba with Hausa Terminology	B. Yoruba without Hausa Terminology	c.
i.	Eje ka hakura	E je ka foju foo	Let us over look it
ii.	Gaskiya mi o nii wa sibi ise lola	(laisi-ani-Ani) mi o nii wa sibi ise lola	Definitely (in truth) I shall not come to work tomorrow
iii.	Se owo tishga?	Se owo ti wole	Has the money entered?
iv	Kilo fa matsala/mishkila?	Kilo fa rogodiyan?	What is the cause of the problem?
v.	Mofe se yawo lo si igboro	Mofe naju lo si igboro	I want to stroll down the city.

*From the above, Sanya (2018 p. 75) shows some codeswitching and mixing in the given statements in Kano.*

**(Glossary No. 8)**

<i>Kanuri</i>	<i>Hausa</i>	<i>English</i>
Kusugu	kasuwa	market
Turbo	turba	path road
Zango	zango	camping place

**(Glossary No. 9)**

<i>Yoruba</i>	<i>Hausa</i>	<i>English</i>
Adire	Adire	Black and white dyed cloth
Owoloja	Awalaja	Cash down "take it or leave it"
Paki	Kwaki	Cassava flour
Apoti	Akwati	Box

**(Glossary No. 10)**

<i>Nupe</i>	<i>Hausa</i>	<i>English</i>
Gulu	Ungulu	Vulture
Gbangba	Agwagawa	Duck
Edin	Alayyadi	Palm kernel oil

**(Glossary No. 11)**

<i>Fulfulde</i>	<i>Hausa</i>	<i>English</i>
Burtol	burtali	hedge in cattle truck
Bukkaro	bukka	hut
Jalloru	jallo	calabash kettle
Allah seine	Alasaini	May God bless you
Allah raini	Alaraini	May God protect you
Allah sabbinane	Alasabbineni	May God help you

As can be seen, the last three word lists are expressions from Arabic to Fulfulde but with additions and these are completely lifted by the Hausas.

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